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## **The Morning Star - volume 56 number 41 - October 12, 1881**

Freewill Baptist printers

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# The Morning Star.

VOL. LVI.

THE MORNING STAR, DOVER, N. H., OCTOBER 12, 1881.

NO 41.

## THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

Freewill Baptist Printing Establishment,

Rev. L. D. STEWART, Publisher,

To whom all letters on business, remittances of

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

For all communications designed for publication

should be addressed to Editor, The Morning Star,

Dover, N. H.

Terms—\$3.00 per year, if paid strictly

in advance; \$3.50 if paid within the

first thirty days, and \$4.00 if not.

## The Morning Star.

WEDNESDAY, OCT. 12, 1881.

### THE WELL.

Dark and cool the water lies  
In the old time-honored well;  
Down deep the bucket flies,  
And how often, who can tell?

For the school-boy, hot with play,  
For the laborer tired with toil,  
For the traveler on his way,  
Doth the tireless rope uncoil.

And how often, who can tell?  
Or, who first the gracious draught  
Drew up from the bounteous well?  
Or, who sunk the ancient shaft?

They are dust, who slaked their thirst  
At the little silver fount  
In the wild woods, where it first  
Called the huntsman to dismount.

They are dust, the pioneers,  
Who the strong-armed forest broke,  
Where the old well now appears,  
Where now curls the village smoke.

So shall we within the vale  
With our children's children dwell,  
But the waters ne'er shall fail  
In the old time-honored well.

The "Morning Star" is offered from date of subscription to the close of 1882 for \$5.00. Now is the time to work for the "Star."

### THE ANNIVERSARIES.

The Freewill Baptist Anniversaries were held last week in the First Free Baptist church in the city of Lawrence, Massachusetts.

There was a good attendance at the

#### OPENING EXERCISES

on Tuesday evening. At half-past 7 o'clock a prayer-meeting was held which was conducted by the Rev. O. T. Moulton, of Haverhill, Mass.

This was a very enjoyable and profitable season. A number of fervent prayers and earnest exhortations were offered, and the divine presence was manifest.

Many of the people present learned in this meeting their first intelligence of the death of the Rev. A. L. Houghton, of Weld, Me., formerly for several years pastor of this church, and several who took part in the exercises of the meeting paid loving tributes to his memory.

At 8 o'clock the Anniversary Convention was called to order by the Secretary, Rev. E. W. Ricker, of Dover, N. H., for business. In the absence of the President and the Vice-President, the Rev. James Rand of So. Berwick, Me., was appointed chairman pro tem.

The minutes of the last annual meeting of the Convention, which was held in Boston, being called for, they were read by the Secretary and approved. The Secretary also presented the Executive Committee's report in the form of the printed programme for these meetings. It was resolved to amend the programme by substituting a memorial service in respect to the late Bro. Houghton, in place of the business meeting of the Woman's Mission Society and the prayer-meeting, fixed on the programme for Wednesday afternoon.

The following named gentlemen were then appointed a committee for the nomination of permanent officers of the Convention:—Revs. Brewster of R. I., Moulton of Mass., Davis of Maine, Wood of N. H. and Barnard of Vt. The above, together with the Rev. C. A. Bickford, pastor, and Mr. Wm. M. Dow, deacon, of the Lawrence church, were appointed to make arrangements for the memorial service.

The Treasurer, Rev. E. W. Ricker, then presented his report, which showed a small deficit; a collection was taken at once to replenish the treasury.

The hour for the anniversary sermon having arrived, the business proceedings were suspended. After the reading of a portion of Scripture and prayer, by the Rev. J. Rand, the Rev. O. D. Patch of Greenville, R. I., delivered an able and instructive discourse from the text: "Ye are my witnesses saith the Lord, and my servant whom I have chosen."—Is. 43: 10. The sermon was rich in suggestions as to what position the Christian church needs to attain in order to fulfill its duties in witnessing for the Lord, and was listened to with deep attention. We hope to present it in full to the readers of the Star.

At the close of the sermon the committee on nominations presented their report, in accordance with which the following officers were duly elected for the present year, viz.:

President—Rev. G. C. Waterman.

Vice-President—A. C. Russell, Esq.

Secretary and Treasurer—Rev. E. W. Ricker.

Executive Committee—The above officers together with the Corresponding Secretaries of the Benevolent Societies.

In relation to the memorial service the committee reported that it would be conducted by the pastor of the Lawrence church.

The following committee on closing resolutions was appointed:—Revs. J. M. Brewster, J. W. Scribner and C. D. Dudley.

Rev. C. A. Bickford, pastor of the entertaining church, then addressed the meeting in a few happy words of welcome. He said, that it was with gladness they welcomed the brethren and sisters to their open homes, open arms and open hearts; but the Convention had come to a house of mourning. Gloom rested upon the church in consequence of the death of its former pastor, our dear Bro. Houghton. He stated that it was the purpose of the church, sometime in the future to hold a special memorial service. The meeting was then closed with the benediction by the Rev. Mr. Patch.

#### HOME MISSIONS.

The exercises on Wednesday began with a meeting of the H. M. Executive Committee in the morning. Prior to the more public services, an interesting prayer-meeting was held, which was presided over by the Rev. J. N. Rich of Candia, N. H.

At a quarter before 10 o'clock, the Rev. S. Curtis, in the absence of the President and Vice-President, took charge of the meeting of the Home Mission Society. After singing the coronation hymn, and prayer by the Rev. D. Waterman, the Rev. A. L. Gerrish, Corresponding Secretary, read a letter from G. F. Mosher, Esq., resigning his office as Recording Secretary. The matter was deferred for the present and the Rev. G. C. Waterman was elected Recording Secretary pro tem.

The Chairman then appointed the following committee for the nomination of permanent officers, namely:—Revs. D. Waterman, Prof. N. C. Brackett, H. F. Wood, J. C. Osgood and A. J. Eastman. During the deliberations of this committee a part of the time was enjoyably spent in singing Gospel hymns, led by the Rev. W. L. Noyes of Ashland, N. H. The question, what constitutes a member of this meeting eligible to vote? was raised and discussed at length without any definite settlement of the question.

The nominating committee having come in, presented a partial report. Their report was accepted, but it being discovered that there was not a quorum present of the members elect of the Executive Committee, the report was re-committed.

The Secretary then read the records of the last annual meeting of the Society and of the subsequent meetings of the Executive Committee; the former were confirmed, and the latter were laid on the table to await the approval of the Executive Committee.

The nominating committee, having returned, then nominated the following as officers of the Society for the ensuing year, viz.:

President—L. W. Anthony, Esq.

Vice-Presidents—C. H. Latham, Esq.,

Rev. D. Waterman, Rev. O. E. Baker, R.

Deering, Esq., J. W. Windsor, Esq.

Recording Secretary—Rev. G. C. Waterman.

Corresponding Secretary—Rev. A. L. Gerrish.

Executive Committee—S. Curtis, G. C. Waterman, of N. H.; B. F. Hayes, C. F. Penney, of Me.; L. W. Anthony, A. L. Gerrish, of R. I.; E. W. Porter, of Mass.; H. J. Brown, of Iowa; A. A. Smith, of Minn.; E. D. Lewis, of Wis.; O. D. Patch, of R. I., but virtually representing Ohio.

The above board of officers was unanimously elected; it is the same as last year excepting the appointment of the Rev. G. C. Waterman in the place of G. F. Mosher, Esq., resigned.

The Corresponding Secretary, Rev. A. L. Gerrish, next presented his report which was, in substance, as follows:

We have been passing through an eventful year—the elements have been greatly disturbed, and also the political atmosphere. The centrifugal forces which have been operating in our own denomination, throwing off here and there much of our strength and organizing into small and weak bodies ill prepared to do great and effective service, have been still at work. At our Centennial gathering last year it did seem as though the denomination was aspiring to that unity by means of which our strength might be developed and brought to bear on our benevolent enterprises until they should be made to advance in a very marked manner. In accordance with this feeling the Home Mission Board made appropriations to the amount of about \$6,000, with the full expectation that so small an amount would surely be gathered to carry forward the work.

But they were doomed to disappointment. At least seven State Societies have covered nearly all the ground and have been working on their own territory and retaining their own funds. At least three-fifths of all our membership are women. Our sisters, in their commend-

able zeal in carrying forward the particular branch of our work which they have undertaken, have not perhaps always borne in mind that first of all their plan proposes that each should meet the apportionments of the original boards, and for this reason the amount received by our Treasurer has been considerably reduced. The Denominational Society has therefore but little left to it but a name, and while struggling under these embarrassments, its policy has been severely criticised and the facts connected with its history set forth in a false light.

We are a small people when compared with some sister denominations, but we have a history of which we may well be proud. But if this process of division and sub-division is to go on it is doubtful if the future will add to our renown—it is questionable if the deeds of the sons shall add to the glory of their fathers.

We submit that one, independent Home Mission Society, with subordinate societies acting in union with it, according to the plan proposed by these sub-committees of the present Board and published in the Star a few weeks ago, is what our denomination needs to give strength and inspire confidence throughout its borders.

If the present Board of management are not among our wisest and best counselors, then let them retire and let their places be filled by better men; and if the sisters can do better work by having representatives on that Board let them have them. But at all events let us have those for us whom we can trust, and then let us follow them. The doctrines of State's rights, and secession from our denominational Societies, can never make us a strong people.

The salaries of persons engaged as missionaries have been paid, and about 33-1-3 per cent. of the amounts conditionally pledged to the aid of other interests have also been paid. This is discouraging to the churches and saddening to the Board; but the Board has used all the means at its disposal according to its best wisdom. Any failure must be chargeable to the circumstances which our brethren have made to govern us.

#### THE OUTLOOK.

We need the services of five of our best men to act as missionaries in Kansas, Nebraska and other Western States. They should be fully supported, and the work they would accomplish would help make a future for us, which we can never have if we disregard the opportunity. Rev. J. S. Manning has been doing good work in the Cairo mission, as shown by the following extracts from this missionary's report:

"I found the Quarterly Meetings in quite a good condition—some few discouragements and some difficulties that were easily adjusted. There has been a marked progress during the past year in their order and system of doing business. \* \* \* We have enjoyed some prosperity during the year; five churches have been organized and one Quarterly Meeting. Some of the old Quarterly Meetings that had been dropped from the records have been revived, and work has been commenced in places where churches will likely soon be organized. Wherever the people hear of our doctrines they want our preachers to visit them. We are trying to establish churches in St. Louis; I organized one there last winter and we have a missionary there who has another church ready to organize and who has bought a lot to build on.

"The Union Quarterly Meeting lies along the Ohio river; some of her churches are in Kentucky and some in Indiana. Eddyville Quarterly Meeting extends nearly across the State of Kentucky and is doing quite well. Carbondale Quarterly Meeting is situated on the Illinois Central R. R. and is our extreme northern Quarterly Meeting. Its churches are scattered and small, don't get much preaching and are not doing very well. Mount City Quarterly Meeting is the most compact of all, lying between Carbondale and Cairo. It always sends a full delegation. Cairo has given letters to seven churches in Missouri, and now has churches in Illinois, Kentucky, and Tennessee. New Madrid Quarterly Meeting was organized in July last. The aggregate value of church property is estimated at \$17,150.

"The ministry is receiving larger salaries than formerly. Some are devoting their entire time to the work of the ministry and are supplying themselves with books. I think there is a decided improvement in their manner of presenting the truth and in the matter presented. We have sustained some severe losses in the ministry the past year."

The balance of Brother Manning's report gives the details of his own laborious services. He had collected \$294.23, and his traveling expenses amounted to \$124.27.

The Secretary spoke of his late visit to the mission at Harper's Ferry, and concluded from what he observed there that we have been doing no better work in all our missions than we have done at Harper's Ferry. There is a choice opportunity for establishing Free Baptist interests in and about Philadelphia. Rev. L. L. Harmon, now pastor of our church in that city, reports that with some aid a substantial interest can be established there. There is also an opening for Free Baptists at Elberon and Vineland, N. J.

In conclusion the report suggested a conference of the Executive Committees of the three Benevolent Societies with a view to more complete unity of action.

This report was referred to the Executive Committee without discussion.

The report of the Treasurer, Rev. Silas Curtis, showed that the total receipts the past year amounted to \$13,531.22 for general work and \$450 for the permanent fund. There is now invested the sum of \$9,326 on behalf of the permanent fund and over \$900 in the Centennial fund. The balance sheet showed a surplus of \$237 in favor of the Society; also, there is over \$800 cash in the treasury, out of which however, \$394 are due on the salaries of Revs. Brackett and Manning. This report was disposed of in the same manner as that of the Secretary.

The Society then took a recess till 5 o'clock P. M., and at that hour adjourned again until 9 P. M.

At the latter hour the Society re-assembled and elected Mr. Moses B. Smith joint Treasurer of this Society with the Foreign Mission and Education Societies, after which the Society adjourned to the call of the chair.

#### JOINT CONVENTION.

At 3 o'clock P. M. Wednesday, the "Convention of the Benevolent Societies" was called to order by the Rev. L. Dexter of Blackstone, Mass., he having been the presiding officer of this body last year.

After prayer by the Rev. J. C. Osgood, the meeting elected the following officers, viz.:

President—Rev. L. Dexter.

Secretary—Rev. H. F. Wood.

Considerable confusion arose over the status and *raison d'être* of this "Convention." It was explained that it is a distinct organization from the Anniversary Convention, has no legal status, but is simply a joint meeting of the three Benevolent Societies for the purpose of receiving and acting upon the report of the common Financial Secretary of the three Societies, and to elect this officer, &c.

On motion of Professor Brackett it was resolved that a committee of nine be appointed to nominate the Financial Secretary and a common Treasurer for the ensuing year. The chairman appointed this committee; Rev. J. M. Brewster chairman of the same.

Rev. D. Waterman rose to offer a resolution, and remarked that he considered this meeting and its outcome the most important matter in all the proceedings at these Anniversaries. He said, the Benevolent Societies were financially embarrassed. The Foreign Mission Society was not able to pay the salaries of the missionaries when due; the Home Mission Society had only paid one-third of its general appropriations for the past year, and the work of the Education Society was sadly curtailed. And it was likely to continue so unless the cause of the embarrassment is ascertained, and a remedy found and applied. He moved the adoption of the following resolution:

Whereas, More than six thousand dollars (\$6,000) of the permanent fund of the Foreign Mission Society have been used to meet the current expenses of the Society, and not replaced, and our last quarterly remittance was alarmingly short (more than \$1000); and whereas, the salaries of our Home Missionaries are far behind, and the Education funds inadequate to the demands upon that Society;—therefore, Resolved, That a committee of five be appointed to consider, (1) what is the cause of this embarrassment; (2) what measures shall be adopted to replace the permanent fund; (3) whether there be not a more economical method to collect, keep and disburse our benevolent funds.

This resolution caused considerable discussion, but was finally passed without dissent, and it was voted that the chairman should appoint a committee composed of two representatives from each Society, to nominate the committee of enquiry provided for in the resolution. The chairman subsequently appointed that committee, as follows:—Revs. I. D. Stewart, A. L. Gerrish, G. C. Waterman, N. C. Brackett, C. S. Perkins, C. A. Bickford.

#### THE FINANCIAL REPORT.

Rev. E. N. Fernald, Financial Secretary, presented his annual report, premising the remark that it was, as usual at these meetings, necessarily incomplete, because the brief time intervening between the close of the financial year and these meetings would not suffice to perform the great amount of work necessary in order to thoroughly complete the report. The total receipts during the past year for Foreign Missions, exclusive of those of the Woman's Society, amounted to \$13,365.41; the receipts of the Woman's Society added make \$15,821.13—or \$120 less than the year previous. The total receipts for Home Missions were \$20,731.85; with those of the Woman's Society added, \$22,048.12—a little more than double the amount for the year previous. This latter difference is accounted for by the fact that more than half of the contributions this year were for the glorious work at Harper's Ferry, and therefore were not available for general work. The receipts of the Education Society amounted to \$2,695; against \$2,200 last year. It will be necessary to further increase the contributions the coming year by \$300 in order to pay the same amount to students as this year. The total receipts for all purposes have exceeded those of the year previous by more than \$14,000; and yet it must be confessed that from certain points of view we are embarrassed. The Foreign Mission Society closed the year with a deficiency of over \$1000. Almost enough has, however, since been received to make up this deficit. The legacies received the past year amounted to less than \$600. Formerly the Home Mission receipts were less than the Foreign Mission receipts; it was resolved to bring the former up to the latter, and they have exceeded them. Now it should be resolved to bring the Foreign Mission receipts up to those for Home Mission.

There was special need at the present time for absolute unity of policy in all our work. He hoped that the discussion of policy which had been going on during the past year would continue and become more general. He suggested that much of the Financial Secretary's time could be more profitably employed in important and necessary work among the Quarterly Meetings and churches by employing some person to do the great amount of clerical work which that officer is now obliged to do.

The report was adopted without discussion, and the President announced the appointment of the following committee to nominate the Financial Secretary and joint Treasurer of the Benevolent Societies, viz. :—Revs. Brewster, Lowell, Patch, Wood, J. Malvern, Osgood, Brackett, M. H. Tarbox, D. Waterman.

The meeting adjourned to the call of the chair. In the evening, at the close of the Temperance meeting, this Convention re-assembled and received the report of the nominating committees.

The committee to nominate a Treasurer and Financial Secretary of the Benevolent Societies reported the names of Moses B. Smith, Esq., of Concord, N. H., for the former office, and Rev. E. N. Fernald for the latter. The committee also recommended the adoption of the following resolution:

Whereas, Rev. Silas Curtis has been Treasurer of the Freewill Baptist Education Society since 1865, of the Freewill Baptist Home Mission Society since 1866 and of the Freewill Baptist Foreign Mission Society since February, 1879, and will in accordance with his own wishes retire from all these trusts after January 1, 1882;—therefore,

Resolved: That there be entered upon the records of each of the Societies named a minute expressive of the great ability, marked devotion and rare fidelity with which he has performed the financial work committed to him, much of which has been done gratuitously.

The report was accepted and the officers nominated were elected. The resolution was adopted by a standing vote.

The committee to nominate a committee of enquiry reported the following names:—Revs. J. A. Lowell, of N. H., A. T. Salley, of R. I., D. Waterman, of N. H., C. H. Latham Esq., of Mass., and Rev. J. M. Lowden, of Me.; and these were duly elected. The meeting then adjourned to the call of the chair.

The Convention re-assembled at the close of the Foreign Mission meeting on the afternoon of Thursday; the meeting was small. The committee of enquiry presented its report by the Rev. A. T. Salley. The committee had not undertaken the work assigned to it, but recommended the appointment of a committee of five experienced men with instructions to enquire into the status of the Benevolent Societies, and to report at the next annual meeting plans for increasing the charitable contributions and such other suggestions as might seem to them advisable.

Rev. D. Waterman asked permission to make an explanation of his purpose in presenting the resolution passed on the previous day. The preamble did not do justice to the Foreign Mission Board: the \$6,000 of the permanent fund used for expenses was some years ago, and he was glad to know that the Board intends to replace this sum as soon as the funds would permit. He was also glad to learn that the Board did not consider this an embarrassment to their work, and that they had so cheerful a view of the future. His object had also been misconstrued—he had no thought of an investigation of the Boards, and did not suppose there was any need of it. He still believed there were difficulties in the way of raising money.

Much discussion ensued and the final result was the non-acceptance of the committee's report.

#### THE MEMORIAL SERVICE.

The service in memory of the late Rev. A. L. Houghton was held at 2 P. M., Wednesday, the hour of the funeral at the late home of our lamented brother. It was a solemn and mournful occasion here, as well as among the bereaved family in another State. A large and sad congregation of friends and admirers of the deceased were in attendance. The desk was draped with ivory and white flowers, in the midst of which was a portrait of Brother Houghton.

The services were conducted by the Rev. C. A. Bickford, who, after the singing of an appropriate hymn, offered a feeling prayer and read passages of Scripture, and then paid a touching tribute to departed worth. He spoke of how large a place Brother Houghton had in the affection and esteem of the members of this parish, and of how deeply they now feel his loss. The speaker knew him best by his works; and from the enduring evidences which are now apparent, he could bear no doubtful testimony to the excellency and solidity of the work accomplished here by the late pastor of this church.

Fitting remarks were made by Rev. D. Waterman, who was pastor of the church at the early home of the deceased when

the latter was preparing for the ministry; by Rev. G. S. Ricker, who was his very intimate friend in college and ever since and who preached the funeral sermon of his wife here in Lawrence; by Rev. J. B. Davis, who had seen him within a few weeks and who testified to his firm and beautiful Christian faith and trust; by Rev. J. A. Lowell, a former pastor of Lawrence church, who spoke with gratitude of the great and excellent work accomplished by him among the young people of this parish; by Deacon Dow, who testified to his rare ability and to the tender affection of this people for him; and by Rev. J. Malvern, who spoke of his conspicuous gentlemanliness.

The services were closed with prayer by the Rev. H. F. Wood.

#### WOMAN'S MISSIONS.

The various exercises which were crowded into the afternoon of Wednesday left but an hour for the public services of the Woman's Missionary Society. The Society was called to order by the President, Mrs. E. S. Burlingame, at 4 o'clock, and the exercises opened with singing. After the reading of an appropriate selection of Scripture and a fervent prayer, by Mrs. Burlingame, the report of the Corresponding Secretary, Mrs. J. A. Lowell, was called for and was read by Miss Laura DeMeritte. The report aimed at giving a bird's-eye view of the toilers in their different fields and consisted principally of reports from the Society's missionaries. The following is the final summing up:

While reading the above we have been impressed with the thought that whatever of indifference may have characterized the women of the home churches, this want of interest is not shared by the workers themselves. Never have the reports been more encouraging; never since the organization of this Society was there so much need of increased activity on the part of those whose offerings must sustain the cause at the present time. But the sad fact remains that for the past few months the means needed for prosecuting the work have not been forthcoming. Repeatedly have the remittances been delayed because of a deficient treasury. Why is this? There can be but one answer: Our hearts are not in the work.

When our beloved President was stricken down by a cowardly assassin, how did the heart of a whole nation throb in sympathy! \* \* \* Over the ocean wave the children of our Father are dying by thousands—dying with no knowledge of Him whose arms supported our lamented President as he stepped into the waters of death. They are our sisters, wounded by Sin's fatal bullet. On our Southern borders other members of this family are striving, amid difficulties of which we have little conception, to raise themselves to a higher plane of womanhood. They are looking to us for aid, and yet we knowing all these things—who can we do but look on with an indifference absolutely appalling. "Am I my brother's keeper?" we are virtually saying as the urgent claims of these needy ones are pressing upon our attention.

It would seem that none could refuse the mere pittance asked for this cause; yet \$3,200 only was the amount of last year's appropriations, and even this small sum must be curtailed in the year to come unless as Christian women we awake to a sense of our responsibility.

Where are the 43,000 women of the denomination? Could they but understand the importance of this work; could they realize the amount of good that this trifle (two cents a week from each of them) would accomplish,—thousands of children rescued from ignorance and degradation; doors of secluded zenanas thrown wide open for the entrance of the truth, and increased facilities for the education and uplifting of our own country women—would be only parts of the blessed results. Are we Christians? A Christian with none of the spirit of the Master—with no interest in the cause for which he laid down his life, were surely an anomaly. My sisters, let us awake from our lethargy. Let us seek to understand our responsibility. This work has been intrusted to us: shall we be faithful in carrying it on? "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

The Home Secretary, Mrs. A. C. Hayes, followed with an excellent report, which comprised a warm and earnest appeal in behalf of those for whom the Society are laboring.

Miss M. E. French read interesting reports from the District Secretaries. The report of the Treasurer, Miss L. A. DeMeritte, showed the receipts of the year to have been \$3,934.04; disbursements, \$4,210.83; cash now on hand, \$205.29; present debts of Society, \$108.55.

Mrs. J. M. Brewster of Providence, R. I., was then called upon to address the meeting. She opened her remarks with a beautiful simile showing that as the humble little violet, as well as the strong pine tree, can say of the great orb of light, "This is my sun"; so also, can the little child in the mission school, as well as the strong man, say of Jesus Christ, "This is my Saviour." He came to save the world, and we as a people have accepted a part of this great work. The present age is in sympathy with this work. Mrs. Brewster portrayed the great change that had taken place in this movement within the past forty-five years, and woman's part in the awakening, which had been brought about in missionary enterprise. She proceeded to

(Continued on fourth page.)



## S. S. Department.

Sunday-School Lesson.—Oct. 23.

(For Questions see Star Quarterly and Lesson Papers.)

## THE PEACE OFFERING.

## DAILY READINGS.

- M. The peace offering. Lev. 7:1-11.  
 T. A willing offering. Lev. 19:1-8.  
 W. The priest's portion. Lev. 22:26-28.  
 Th. A perfect offering. Lev. 22:17-33.  
 F. A grateful offering. Lev. 23:1-3.  
 S. Offering praised. Heb. 13:5-25.  
 S. Thanksgiving and love. Ps. 116:1-19.

GOLDEN TEXT:—"Offer unto God thanksgiving; and pay thy vows unto the Most High." Ps. 50:14.

Leviticus 7:11-18.

TOPICS.—Thanksgiving; Vows; Generosity and purity.

## Notes and Hints.

Peace offerings are first mentioned in connection with instructions given to Moses for building an altar.—Ex. 20:24. They were offered either in thankfulness for some special mercy already received, or in supplication for mercies desired. A distinction was made between those offered beforehand in asking for some blessing and those offered in fulfillment of vows made in times of danger and distress. The flesh of the animal so offered was divided into three parts, one of which belonged to God and was burned upon the altar, one to the priest, and the remainder to the offerer himself, of which he was to make a feast for his own household, and for the poor around him. This tended to promote hospitality and kind feeling, and as none of the flesh could be used after the second day there was no temptation to a niggardly economy.

I. *Thanksgiving.* There were three forms of the peace offering; the offering of thanksgiving, for special blessings received; the vow offering in fulfillment of a promise made to God; and the voluntary offering, by which the heart sought to give spontaneous expression to its love and gratitude to the heavenly Father. Thus early did the Mosaic law teach the duty of rendering to God the thanks due for his unnumbered mercies, and seek to stimulate the sentiment of genuine gratitude. It was a wise provision. It is very easy for the human heart to forget the giver, even while enjoying the gifts. Even now too many are satisfied to receive continually and make no suitable acknowledgment of indebtedness to Him from whom cometh every good and perfect gift; who "giveth us richly all things to enjoy." It indicates a thoughtless and indifferent mind, or a heart insensible to kindness and unappreciative of the loving-kindness of its heavenly Father. No duty is more binding upon us than this; no privilege ought to be more eagerly sought for. It is promotive of growth in grace and direct increase of spiritual power. It tends to enlargement of the soul and quickens the true life of the Christian. We can not easily overdo the exercise of a thankful spirit or the practice of thanksgiving.

II. *Vows.* "A vow is a solemn voluntary promise to God, either to do, or abstain from doing something, or to give something for his service and honor."—*Nevin*. The Jews were accustomed to make such engagements.

Sometimes, when one was in distress or difficulty, he would make a solemn promise to God, that if he were delivered in peace and safety, he would make certain offerings, or sacrifices, in token of his gratitude and obligation to him. Men were encouraged to make these vows, and the proper mode of fulfilling them was pointed out in the law. Nor is it wrong now to enter into a covenant with God, for a like purpose, though we no longer fulfill our vows by offerings to be consumed upon the altar, or disposed of in other ways prescribed. Our vows may be fulfilled by using for sacred purposes a definite proportion of the property we hold, or by devoting a part of our time to special and extraordinary religious services and labors, or in some way setting apart from common to follow uses something that we hold to be in a certain sense our own, and as such, value highly. Vows should be made carefully and seriously, with full comprehension of their sacred and binding character. One must incur great guilt who makes a vow and fails to fulfill it.

III. *Generosity and purity.* One object of the establishment of so many sacrifices and offerings was, doubtless, to break up the tendency to selfishness, so common among men. It was a practical method of teaching generosity as well as gratitude.

Purity of heart and life were also taught in the scrupulous care which was taken to prevent the corruption, or tainting of any of the offerings made, or substances used about them. "Our God is a God of infinite purity, and they who would worship him acceptably must come before him with clean hearts, and bring to his altars nothing but the pure offerings of devout and sincere souls."

Though the rites and ceremonies of the Jewish law are no longer binding, there is ample opportunity for men to express their gratitude to God for special blessings bestowed and prosperity granted. It is fit and profitable that they should do so. Indeed, a truly devout soul will instinctively seek to give expression to its gratitude to God in acts as well as in words. In all our thanks-

givings we ought to be not unmindful of the poor and friendless.

## THOUGHTS AND APPLICATIONS.

- I. Our gratitude to God is increased by expressing it.
- II. It is our privilege to enter into communion with God.
- III. A part of all we have should be devoted to religious uses.

## TOPICS FOR THOUGHT AND STUDY.

- I. The significance of sacrifices.
- II. The characteristics of acceptable sacrifice.
- III. How to keep Thanksgiving day.

## GLEANINGS.

(From Rev. Dr. P. S. Henson.)

A true thanksgiving. "Words are cheap," and there are many whose thanks are limited to words,—mere words mechanically uttered,—meaningless and worthless. There are few more graceless things than what is known as "grace at meat," a form of idle words mumbled over at the beginning of a meal. And, we fear, there are few more *thankless* things than what is called "Thanksgiving day,"—such as is formally observed in many parts of our country.—*Baptist Teacher*.

(From Rev. G. R. Leavitt.)

As the sacred meal of the peace offering was an act of communion with God, so it was an act of mutual communion. It was a social meal. The priests, the worshiper, his family and other friends shared with him. So was it in the peace offering of the Passover; so is it at the communion table. We commune with God and with each other. We partake of Christ not only; we partake of him together. What a beautiful relation of Christian to fellow-Christian is here exhibited!—*Monday Club Sermons*.

## ILLUSTRATION.

President Lincoln's emancipation proclamation was issued in fulfillment of a vow, that if General Lee was driven back from Pennsylvania he would crown the result by the declaration of freedom to the slave.—*The Study*.

## SUNDAY-SCHOOL NEWS AND NOTES.

One of the phases of Sunday-school missionary work in the South is brought out in a recent letter of a missionary working in Calhoun county, Florida, to a New York Sunday-school. He states that he recently organized five new schools among negroes and others, mostly squatters on government lands, and living in log huts. The condition of these people is very poor; and the missionary himself during his stay there was obliged to sleep at night in one of the open sheds attached to the houses.

At the Fannin county Sunday-school Convention, in Texas, a missionary of the American Sunday-school Union proposed that normal classes for Bible study be established among teachers wherever practicable, and one was formed soon after in Benham, the first in the State so far as known to him. He writes that he recently attended an Indian Sunday-school Convention in the Indian Territory, and it was the most successful one ever held there. He considers that the Five Nations are about to enter on a new era of Christian education.—*S. S. Times*.

The South Congregational Sunday-school of New Britain, Conn., pays its superintendent a salary, and he devotes his whole time to the interests of the school, visiting families, looking after absent scholars, etc. This is the largest Protestant Sunday-school in the State, numbering about 1000 members.

At Plainville, Conn., a Temperance Sunday-school is held every Sabbath afternoon. This school numbers about 60 children, and the lessons for the entire year are on the subject of temperance. Special pains are taken to illustrate the nature and effects of alcohol, by means of simple diagrams and experiments.—*S. S. World*.

There is nothing like training the children to be liberal. The Presbyterian Sunday-schools of this country contribute \$250,000 a year. "The child is father to the man."—*Baptist Teacher*.

While studying concerning the bondage in Egypt some thirty centuries ago, it is an interesting fact to note that the present Egyptian government is endeavoring to deal with the servitude of to-day. It is announced that a proclamation has been made that gradually will abolish the institution of slavery that is now in existence there.—*National Teacher*.

## HIGHWAYS AND HEDGES.

"I can't give lots of money and I can't sew cloaks and gowns for poor children, because I'm not rich enough nor big enough, mamma. But I'll tell you what I can do; I can 'highway and hedge 'em!'" said a bright little girl on her return from a child sermon.

"What is that, my dear?" asked her mother.

"Why, its coaxing poor children and naughty children into Sunday-school. I can't explain it to you, but I know how for the superintendent told us. And I'm going to do it!"

What can you do to bring the children into the Sunday-school?—*Selected from Our Sabbath Hour*.

A beautiful answer was once given by a little girl, in one of the London Homes for the Destitute. The question was asked, Why is Jesus called an "unspeakable gift"? There was silence for a while, and then, with trembling voice, this dear child said: "Because he is so precious, that no one can tell all his preciousness."

## Communications.

## THE NATION'S PRAYERS.

BY REV. T. H. STACY.

Upon the subject of prayer the minds of the American people have dwelt very much during the past twelve weeks.

When the nation's choice, innocent and harmless, was stricken down, slumbering love awoke, recreant fidelity sprang to its post, animosity and revenge slunk away into their dark hiding places, to change their garb.

Every kind of skill, of nourishment, of care, of sympathetic condolence was offered him, and then like a mighty forest bent before the descending storm, the nation knelt before God and prayed for him. Perhaps his life was prolonged by those prayers, perhaps prolonged that the nation might pray. It was a grand sight to heaven, a result which an angel would stoop to earth to secure. America believing in prayer knelt before God and upon this act she based her hope of the President's recovery. Christians sought afresh the power of God; those who had departed from their fealty to God came back to unite in this petition; the unchristian said, "I have faith in your prayers; they will prevail,—the President will recover." How much we relied upon this! Too much. The brilliant teacher, the courageous soldier, the generous-hearted, noble-minded and scholarly congressman, the propitiatory President is dead, and some have strange questionings because these petitions were not answered.

We must consider well before we murmur; the sad and solemn pageantry has passed; we sigh, and turn to take up again the thread of life's web, but if with carelessness and indifference, if with bitterness, scarcely to note, or if noting soon to forget the lessons already set before us, we should remain longer at prayer.

Much difficulty comes to us under these circumstances, first, because prayer is the Christian's lever at God's throne. Christ taught his disciples to pray saying, "Men ought always to pray and not to faint." "And whatsoever ye shall ask in my name that will I do." "If ye shall ask anything in my name, I will do it." The apostle says, "The prayer of faith shall save the sick." "The effectual fervent prayer of a righteous man availeth much."

The second cause of difficulty comes in the fact that there is a misapprehension in many minds as to what constitutes effectual prayer.

That kind of prayer which has been expressed for our President we may call supplication, and we may say that effectual supplication is that exercise of our souls which is induced by a knowledge of our needs, with a desire to have them satisfied; then a knowledge of our need of the thing prayed for is requisite before we can expect the answer with assurance, and here we must bear in mind that desire and need are not correlative. If we carefully scan the passages quoted above with the contexts, there need be no mistake as to their bearing. "The effectual, fervent prayer of a righteous man." We might consider this to be the breathing out of what God had breathed into the soul. "If ye shall ask anything in my name I will do it." Whatever assurances we may receive from this, distinct from that primary assurance—which was that Christ's divinity should be proven to the disciples and to others, not only by what he miraculously did before them, but by what they should do through his name—we get no assurance that a request contrary to God's will, which a weak and ignorant mortal may make, will generally be answered.

The President's death is a national calamity; the blow was struck by a spirit in the nation against the incarnation of national principles, and in so strict a sense was he a sacrifice for the nation that the personal need of wife and mother were absorbed in the nation's need as to the results to follow.

There is something hidden deep in the recesses of our national life which explains the mystery of this event. In this explanation is found the nation's need as to the result of it, and only in proportion as a knowledge of this need induced the supplication could there be reasonable hope that the result sought would be given.

We are proud to say that Garfield, of the log-cabin and the log school-house, educated by adversity to die in the nation's arms, was peculiarly an American production, that our liberties made his success possible, but we must own that Giteau, of fendish mein, is also an American production, made what he is under American liberties, or rather her licenses. When we said, "Let Garfield live," we disassociated him from everything except our wishes. When we said, "Let the greatest possible good come from this event to us as a nation, Thy will be done," we were not doomed to disappointment in the result of Garfield's life or death.

There are principles involved in this matter of more vital importance to this nation than the life of any one man, though he be the chiefest and best among us, as it was with Christ.

It is better that one man die than that the whole nation perish—and not this nation only. Does not God love the individual man? Aye, he made him in his own likeness, for him he made the world and all that is in it, but God's righteous law can not be thwarted, justice as well as mercy must be maintained; if men oppose, some for oth-

ers' sake must be martyrs, for men opposing God are but as feathers thrown against the wind. We must learn our needs through painful circumstances sometimes, and when not trying to find them we pray for the aversion of the circumstances, it is like praying for the knife to be withheld that cuts away the access to insure life. God is too wise to take away that which we must endure for our education.

Christ taught us words of prayer beginning "Our Father which art in heaven," but he taught us the spirit of prayer in "Lord, be merciful to me a sinner." The Pharisee told God a great deal; but God knew more than he. He would appeal God by reminding him of his offerings, but God required no sacrifice except a contrite and broken heart. God is more willing to give than parents are to give good gifts to their children; more willing to give than we are to receive. He exalted and excused himself, but God is no respecter of persons, rather of purpose. On that memorable night by Jabbok Jacob prayed that he might be delivered from Esau. How earnest was that prayer! Then through the long night he wrestled with Jehovah, but that prayer for deliverance from Esau was in the same spirit of his prayer at Bethel on his way to Laban when awaking from his dream. He prayed, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God." God never enters into such a covenant as that with any one. His prolonged and terrible struggle with God was not occasioned by God's resisting him but by his resisting God. In order that he might do the great work before him God would have him loving, dutiful Israel. He would be courteous, self-reliant Jacob who stole his brother's birthright and wronged his father-in-law. Not until the powers by which he carried on this resisting struggle were removed and he became thoroughly conscious of his helplessness, and was thoroughly subdued and humbled, could Jehovah say, "Let me depart;" for as the morning light was creeping up across that eastern sky, the light of God's truth was creeping into that dark and sinful heart, and it was safe to leave him to his own contemplation. How quickly then he saw his need of God, and flinging his arms about Jehovah's neck he said, "I will not let thee go except thou bless me." That was the prevailing prayer. The Pharisee in the temple only appeared to pray. The Publican understood his need and begged for its satisfaction, with his heart open to himself and to God he acknowledged all and cried for mercy; that was a prevailing prayer, and he went down to his house justified.

So much in prayer depends upon a sense of need that sometimes the most availing prayer may be to ask for a sense of need, and a revelation of the meaning of things.

## BABYLON.

BY JULIA.

It was more than 2,200 years before the Christian Era, that the ambitious Nimrod of the Bible, or Belus of profane history, laid the foundation of Babylon, one of the grandest and most magnificent cities of the old world. It was a square of fifteen miles with 25 streets extending from north to south, also from east to west, crossing each other at right angles, which made the squares 2 1/4 miles in circumference. The houses, being three and four stories high, were built on the outside, highly ornamented toward the streets, while the spaces, within the squares were used for yards, gardens, &c. The Euphrates ran through the city from north to south having a quay on each side 12 1/2 miles in length and 87 ft. wide with gates of brass and steps descending from each into the river. This was enclosed by a wall of sixty miles in circumference, 350 ft. high and 87 ft. thick, protected on the outside by a vast moat. The entrances to the city were by 25 solid brass gates on each side strengthened by 25 towers. Two canals were made to turn the waters into the Tigris, and vast embankments were raised to prevent its overflowing during the melting of the snows on the mountains. It had great naval and commercial power, being open to the Persian Gulf by the Euphrates which was joined to the Tigris by the Royal river. So the city was supplied with the produce of the whole country, north of it as far as the Euxine and Caspian seas. Semiramis, the founder of this part of Babylonian greatness, improved the navigation of the Euphrates, having at one time 3,000 galleys; and in enlarging and beautifying the city, she employed 2,000,000 of men, collecting them from all parts of her vast empire.

The forty years' glorious reign of this ambitious queen, probably induced Plato, to advocate the right of women to share in the management of public affairs, the government of states and the conducting of armies. It was about 750 B. C. that Babylon revolted from Assyria, under Belshazzar or Nabonassar from whom ancient astronomers dated, calling it the "Era of Nabonassar." After ruling twelve years he was succeeded by his son, Merodach Baladan, who sent congratulations to King Hezekiah. 2 Kings 20:12.

After him, little is known of the rulers, save their names, until Esaraddon, availing himself of the troubles in Babylon, caused by the extinction of the Royal

family reunited it to his empire, having viceroys govern Assyria while he ruled at Babylon: When he had governed the united empires thirteen years, he was succeeded by his son Soasduchinus or Nebuchadnezzar 1st. Saracus or Ladanus who succeeded Soasduchinus was so inefficient, that Nabopolassar, a Babylonian general usurped, and with Cyaxares, a Median king, utterly destroyed Nineveh, when Babylon became the only capital of the Assyrian Empire. Nabopolassar, having ruled twenty-one years, took his son Nebuchadnezzar 2nd as partner, and, at his death soon after, left him ruler of Chaldea, Assyria, Arabia, Syria and Palestine, 603 B. C. Historians make this powerful monarch author of most of the noted works of Babylon, which for greatness have been the wonder and admiration of the world. The bridge, equaling the other buildings in beauty and wonderful art, was 1-8 mile in length and thirty feet in breadth, with a palace at each end having a vaulted communication under the river. The old palace on the east side of the river was 3 3/4 miles in compass, and near it, stood the temple of Belus noted for the prodigious tower in its center. Herodotus says, its base was a square of 1-8 mile on each side, and according to Strabo the same in height. It comprised eight towers in which were many large rooms with arched roofs supported by pillars; it gradually decreased towards the top, so Strabo calls it a pyramid exceeding the greatest of the Egyptian pyramids in height, while the observatory on the top rendered the Babylonians the most expert astronomers in the world. Calisthenes, the philosopher of Alexander the Great, here found calculations for eclipses of 2,000 years preceding. The top was reached by a sloping ascent in the side of the outer wall, gradually turning in a spiral line eight times round the tower, from the bottom to the top. The tower was designed for the worship of Belus or Baal, as shown by the multitude of chapels in it. Bochartus thinks the tower built at the confusion of languages, as it answers the Scriptural description of it. Diodorus says the riches of the temple amounted to more than twenty-one millions sterling, as its statues, censurs, cups and other sacred vessels were all of massy gold; one image was forty feet high, weighing 1,000 Babylonian talents. This temple was entirely demolished by Xerxes, when returning from his noted Grecian expedition, and robbed of its immense treasures, but Alexander determined to rebuild it, employing 10,000 men two months in freeing the place of its rubbish, when his death caused the work to cease.

## MILTON MILLS.

BY REV. D. WATERMAN.

Sabbath, Sept. 25, I spent with our church at this place. My mind was made solemn and tender when I entered the church, and saw the house heavily draped in mourning. Of course, I knew for whom it was thus draped. My mind was very active, and I meditated upon the question that has pressed upon my heart for many days. Why were not the prayers of the whole church, in every land, heard and the life of our beloved President preserved? There stood in the Word of God, the express and certain promise of Christ. John 14:13. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified."

This promise, and many others, are explicit and are the foundation of strong faith in prayer, which no doubt was exercised by thousands. Why was not their prayers answered? The first epistle of John 5:15 casts a little light on this question.

"If we ask anything according to his will, he heareth us." Here is a limit, it must be according to the will of God. In providential events we may not, nay, more we can not, know what the will of God is. Hence we offer prayer for the sick, not knowing what the will of God is, but in full faith, if it be consistent with his purposes, it will be done. The 16th of the same chapter gives still more light. "There is a sin unto death, I do not say that ye shall pray for it," intimating at least, that an individual may commit a sin that will not be pardoned in answer to prayer. This is more emphatically true of nations. Jer. 11:14. "Therefore pray not for this people, neither lift up cry for them, for I will not hear them, in the time they cry unto me for their trouble."

A nation may by their sins place themselves in such guilt that God will spare them no longer and prayer will not be heard in their behalf, though offered by Noah, Job and Daniel. A nation may become so sinful that God will not be entreated for them. It is not the sin of an individual, but the nation as represented by its government. The great sin of this nation, we once thought was slavery. The rebellion was a greater. Civil government being one of the ordained instrumentalities, by which God governs the world, the rebellion was a direct attack upon the government of God. Public justice demanded that it should be made odious, and a sufficient number executed, to give security to the nation in the future. Justice was sacrificed and God was offended, and the doom of Ahab has been almost literally repeated. 1 Kings 20:42. "Because thou hast let go out of thine hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life and thy people for his people."

## GEAUGA RESURGIT.

While the press is calling attention to the early school-life of Pres. Garfield it may not be uninteresting to know a few facts about that institution, at Chester, that now survives, though visibly lost, in Hillsdale college. Geauga Academy had its origin in a similar manner as Hillsdale college, in a Quarterly meeting action looking toward the endowment of a Free Baptist Seminary somewhere in Ohio. The Ohio and Pennsylvania Yearly meeting took up the matter and Rev. Albanus K. Moulton, Dea. S. B. Philbrick, R. Dunn and others were made the first board of trustees. The school was started at Chester about 1839 and chartered in 1840. Rev. David Marks was sent out as "Agent" to solicit subscription of money to build the "Academy" and buy books for the Library. Rev. Daniel Branch, Free Baptist pastor was first principal. Rev. G. H. Ball was first pastor of the Academy church. Prof. Dunn was also pastor for some time, and instructor in moral philosophy in the school, (by the way, his first teaching, as he was always resolute against teaching a "district" school.) Both James A. Garfield and Miss Rudolph, Mrs. Garfield, are well remembered by their instructors. James was an awkward boy, but "after he had got his bearings" he took rank at once with the best in his class. The same can be said of Miss Rudolph.

Rev. Prof. Mills, now of this college, was the last Principal but one of the school. Prof. Spencer J. Fowler being the last. About 1860, not from debt, or mismanagement, but from the fact that Hillsdale college, then five years old, gave promise of greater usefulness, the trustees of Geauga transferred the entire school property to this college. The building was sold for a Union School and the proceeds, along with library and apparatus, still form a part of this, our living and working institution.

Gauga Seminary had a good record of good attendance, and "Chester" will always be classic Free Baptist ground where Day, Marks, Mills, Dunn, Ball, Branch, Fowler, Clark, Higbee, Woodworth, Page, Rice, Ashley, and a little army of other denominational workers, either put on the harness or bore the burden and heat of an eventful day. It will not be one of the least sweet memories of the transformed, but living school, that it did its part to equip the great man for his life-work, whom to day our nation mourns.—*Hillsdale Herald*.

## THE PRESIDENT AND DR. BLISS.

The following incident, related by Steward Crump adds interest to these relations of physician and patient:

On Sunday morning, just after the big crowd of doctors had cleared out, I was alone with the General and Dr. Bliss. The doctor sat on one side of the bed and I was on the other. Gen. Garfield had told of Dr. Bliss's hand, and turned his head and asked me if I knew where he first saw Bliss. I told him I didn't, and he said then that he would tell me. He said that when he was a youngster and started for the college at Hiram, he had just \$15—a ten-dollar bill, which was in the breast-pocket of his coat, and the other was in his trouser's pocket. He said he was footing it up the road, and as the day was hot he took off his coat and carried it on his arm, taking good care to feel every moment or two, the pocket-book, for the hard-earned \$15 was to pay his entrance fee at the college.

After a while he got to thinking over what college life would be like, and forgot all about the pocket-book for some time, and when he looked again found it was gone. He went back mournfully along the road, hunting on both sides for the pocket-book. After a while he came to a house where a young man was leaning over a gate, who asked him as he came, what he was hunting for. Garfield explained his loss and described the property, when the young man handed it over. The President by this time was laughing, and concluded, "That young man was Bliss, wasn't it, doctor?" The doctor laughed and said, "Yes," and when Gen. Garfield said, "He saved me for college," he answered, "Yes; and may be, if I hadn't found your \$10 you wouldn't have been President of the United States." The President laughed at that, and said that if he got well and made any mistakes in his administration, Bliss would have to take the blame.

## REV. EZRA HAM.

REV. EZRA HAM was born in Farmington, N. H., March 7, 1797. He experienced religion in early life, but did not enter the ministry until somewhat advanced in life. He was ordained at Gilmanton Iron Works, N. H., in the year 1840, and was instrumental in the organization of the Free Will Baptists at that place, and it was through his efforts largely, that a meeting house was erected for their use, one half mile from the village. He was one of the principal owners of the house although he preached there but a few years. After this he preached nearly every Sabbath to the people of his own town, or towns adjoining, until the infirmities of age forbade further labor. He was married in 1824 to Mercy P. Hill, daughter of Andrew W. Hill of Alton. Ten children, two girls and eight boys constituted the family, of whom the widow and seven children survive him. He removed to Gilmanton in 1834, which town he represented in the Legislature in the years 1847-5; the latter term he served as Chaplain of the House. He was among the first to espouse the cause of the enslaved, and always remained true to his convictions, furnishing four sons in the war which resulted in their emancipation. And when one of his sons fell a victim to wounds and disease at Point Lookout, Md., the father, though well stricken in years, journeyed South and returned with the remains of his loved one and had them interred in his native soil. His health was always good until a short time before his death. In Aug., 1879, he was afflicted with paralysis, from which he partially recovered under the treatment of his own son and other physicians; but his difficulty recurring in spite of his care, he quietly passed away in the midst of his family and friends on the 16th of Feb., 1880. He was a consistent Christian, a kind father, a good neighbor and a patriotic citizen.







(Continued from the first page.)  
call attention to the needs of the Society for the successful promotion of their work. In the first place, a better acquaintance with the field and the work was needed. She suggested that there should be no division into foreign and home departments, urging the fact that the churches over in India are Free Baptist churches, and their ministers and members are our brethren. Secondly, more literature is needed; leaflets sent out through the denomination are a very valuable means. Since only some 8,000 copies of the *Star* are taken throughout the denomination, and only 3,600 of the *Missionary Helper*, how can our people be informed in regard to our Mission work? Literature adapted to the children is needed, and Mrs. Brewster suggested that a page in the *Little Star* and the *Myrtle* be devoted to Missions. Again, more obedience is wanted to the demands of the Gospel upon our efforts to evangelize the world. Finally, more love for each other is needed. We are one united band. If it was thought the women were going a little faster than they ought, let others not criticize unkindly. Lord Shaftesbury recently stated that women had been doing the most important work in India and had made their work touch such vital points that heathenism and superstition are being broken up.

Mrs. Brewster closed her able and very interesting address with an earnest appeal that the lighthouse established in India should be kept brightly shedding its light upon the surrounding benighted millions, until that light should even reach Africa's shores.

Mrs. Burlingame followed with a few impressive remarks, and the Society adjourned to the vestry.

The adjourned meeting was opened with prayer by Mrs. M. M. H. Hills, after which the following resolution of condolence was read by Mrs. Ramsey:

Whereas, It has pleased our heavenly Father in his inscrutable wisdom to remove our beloved sister and fellow laborer here, Mrs. C. F. Penney, to his higher service above;—therefore, Resolved, That while we bow to his holy will, knowing he is too wise to err, to good to be unkind, we desire to express not only our deep sympathy with her bereaved and deeply afflicted husband and children, but our own sorrow and sense of loss. In view of her beautiful and useful life, we pray for an endowment of the Spirit that rested on her that we may be able to take up and carry forward the work that fell from her hands.

The election of officers for the ensuing year was then proceeded with and resulted as follows:—

President.—Mrs. Burlingame.  
Vice Presidents.—Mrs. Mariner, Mrs. D. H. Lord, Mrs. J. Dodge, Mrs. A. D. Bates.

Cor. Sec.—Mrs. J. A. Lowell.  
Home Sec.—Mrs. V. G. Ramsey, Miss R. Leavens, Mrs. L. C. Griffin.

Rec. Sec.—Mrs. J. L. Tourtellott.  
Treas.—Miss L. A. DeMeritte.  
Ass't. Treas.—Mrs. G. C. Waterman.

Committee of Missionary Intelligence.—Mrs. G. S. Andrews, Miss K. J. Anthony.

District Secretaries.—Penobscot: Y. M., Mrs. E. D. Wade; Maine Central: Y. M., Mrs. E. N. Fernald; New Hampshire, Mrs. A. T. Weeks; Vermont, Mrs. T. P. Eaton; Rhode Island, Mrs. G. S. Andrews; Mass., Mrs. A. C. Russell; Mich., Mrs. M. M. Coon; Ohio & Penn., Miss A. P. Stockwell; Ohio River, Mrs. H. J. Carr; Ohio Y. M., Miss Greely; Central Ohio, Mrs. J. B. Lash; Ind., Miss E. Jaquith; Northern Ind., Mrs. H. W. Vaughn; Ill., Mrs. J. Prickett; Wis., Mrs. O. H. Trus; Iowa, Miss L. E. Chaplin; Va. Asso., Miss L. Brackett.

Board of Management.—Mrs. M. M. H. Hills, N. H.; Mrs. B. F. Hayes, Me.; Mrs. W. H. Bowen, Me.; Mrs. J. B. Davis, Me.; Mrs. J. M. Brewster, R. I.; Mrs. L. D. Stewart, N. H.; Miss L. A. DeMeritte, N. H.; Mrs. E. W. Page, N. Y.; Mrs. G. C. Waterman, N. H.; Mrs. E. W. Porter, Mass.; Mrs. E. D. Wade, Me.; Mrs. N. C. Brackett, Harper's Ferry; Mrs. J. W. Winsor, Mich.

A committee was appointed to consider the question of incorporation of the Society. Measures were also taken for the publication of Mission literature.

#### TEMPERANCE.

The anniversary of the Temperance Union occurred on Wednesday evening. A prayer-meeting was held at 7 o'clock, led by the Rev. C. S. Frost of Pawtucket, R. I. After reading passages of Scripture, the chairman solicited prayers in behalf of the cause of Temperance and remarked that in praying for Temperance as in praying for anything else there must be consistency—the petitioners must be temperance people in practice, and not vote in favor of intemperance. Several earnest prayers followed, and Rev. A. T. Salley made some remarks, in the course of which he stated that the Boston rum-sellers were sending out agents whom they called missionaries, to work in Maine to convert the people there back to rum. They had a regular system of sending liquor to people in Maine, freight paid.

At 7:30 o'clock the annual meeting of the Temperance Union was called to order by the President, Rev. A. L. Gerrish. The meeting was opened with prayer by the Rev. J. Mariner. The minutes of the last annual meeting were approved. The Treasurer's report showed a balance of \$116.25 on hand, and was adopted.

The regular officers were elected as follows for the ensuing year, viz.:

President.—Rev. A. L. Gerrish.  
Vice Presidents.—Revs. O. E. Baker, J. M. Lowden.

Secretary.—Rev. H. F. Wood.  
Treasurer.—A. A. Harrington, Esq.  
Executive Committee.—Revs. H. F. Wood, J. W. Parsons, G. S. Ricker, A. P. Tracey.

It was resolved that the Union should have a Corresponding Secretary, and the Rev. J. C. Osgood was duly elected to that office.

The Secretary's report was both interesting and instructive. He stated that although this Union had been eleven years in existence this was the first report which had ever been attempted. Some weeks ago the Secretary sent circular letters to the clerks of Quarterly and Yearly Meetings and Associations, and also to persons in every State who were known to be active in the cause, asking them to report the condition of the cause in the bodies which they represented and the States in which they lived. The responses have been quite general, and the Secretary's report quoted from many of them, all of which show an increasing interest in the cause of Temperance through out the denomination. From these reports the Secretary drew the following conclusions:—1. While our people are not behind those of other denominations in the interest manifested in temperance work, we are doing far less than we ought to do. 2. There are to-day in our churches some members at least who ought to be disciplined—who have no right to be in the churches inasmuch as they are constantly breaking their church covenant in the use of cider, wine, and what they are pleased to term the other lighter and innocent (?) drinks. 3. We need to do more in the line of organization for temperance work. 4. More effort needs to be made to circulate among people a healthy temperance literature. 5. There is need that we use more effectively the power of the ballot against the gigantic evil of the liquor traffic. There is to much shouting for the right and voting for the wrong. But says some one, "Don't drag this question into politics." And when that is said every brewer in the land responds, "Amen!" 6. We need as a people to make more and stronger efforts to hold and save the young. The Union two years ago recommended the use, in our juvenile work, of the Ritual and pledge card prepared by Rev. E. W. Porter of Lowell, Mass., and the last General Conference also adopted a resolution recommending the same and urging upon all our churches continuous juvenile temperance work.

The report was adopted, after which the meeting had the pleasure of listening to an address by Mrs. E. S. Burlingame, delivered in her own peculiarly impressive style and replete with important suggestions. She said that among our people there had been a very high temperance sentiment, but she feared that we had rested on our laurels, and on sentiment without work. The time has come when we must open our eyes to the fact that this evil is one against which there should be aggressive warfare.

Mrs. Burlingame proceeded to dispute the popular erroneous opinions with regard to temperance, and then offered suggestions as to how the needed aggressive work should be done. This work should be done in the pulpit, in the Sunday and day schools, and in Christlike efforts to reform the drunkard. She suggested that there be a Temperance committee in every church. Let these streams of influence against intemperance come out from all our churches and the importance of this cause will make itself felt upon the community.

The meeting adjourned.

#### EDUCATION.

It was nearly 10 o'clock, Thursday morning, when the public exercises in the interests of the Education Society began. Rev. W. H. Bowen, D. D., President, occupied the chair. The records of the last annual meeting and of the Executive Committee were read and approved.

The Treasurer, Rev. S. Curtis, presented his report showing the total receipts of the year, \$47,023; expenditures, \$47,609.62; of which \$25,000 was paid on the Bates College note and \$17,000 on the pledge to Hillsdale College. The balance in the treasury Aug. 3, was \$598.34. Library fund: receipts, \$1,214.66; balance in treasury, \$666; total now invested, \$2,225. There is now remaining of the general permanent fund, \$401.07.

The Treasurer also presented the following statement:

More than twelve years since John Storer of Sanford, Me., gave \$10,000 to the Education Society on the condition that the Society shall annually pay two ladies (whose names he gave to the Treasurer) \$2,500 each during their lifetime. One of the persons has deceased. The condition has been promptly fulfilled to the present time; and the Society stands pledged to pay \$2,500 annually to the survivor during her lifetime. The \$401.07 now invested should be kept for the above purpose, and sufficient added to it to make the annual income \$2,500. The cash now in the Treasury is sufficient to pay all unpaid bills against the Society and the balance can be applied to aid beneficiaries of the Society.

The report was accepted and the recommendations adopted.

Revs. Mariner, Eastman, Rand, Noyes, O. T. Moulton and Wood were appointed a committee to nominate officers.

The Corresponding Secretary, Rev. A. Given, then presented his annual report. It had been said that the Society was narrowed in its operations. It would be of little use to make provision for the support of the heralds of the cross unless the heralds themselves be forthcoming. The fact that less than two-thirds of those contributing to Home Missions, and less than two-fifths of the contributors to Foreign Missions, had done anything for

Education showed the lack of interest in this enterprise. But to the credit of the 194 (only) churches and the Q. Ms. that had contributed, the receipts of the past year were larger than those of the year previous. The average amount paid to students is less than \$39. The theological students are increasing in numbers, and it remains for the churches and others to say whether these students shall be driven from the schools. The present urgent demand is for more money, and another important demand is for better library facilities.

The report was adopted. The question of enrollment of life members being called up, some discussion ensued which resulted in the passing of resolutions instructing the Financial Secretary and Treasurer, to report to each annual meeting of this Society for acceptance, the names of all persons who request life membership and pay the fee, and instructing the Recording Secretary to enroll the names of all persons who have hitherto paid the necessary amount with the request for life membership.

The Rev. G. S. Ricker then delivered a stirring and eloquent address, which will shortly appear in the columns of the *Star*. The gist of the discourse was expressed in the statement, "The great burning demand of the day is, More men!" The speaker said he was glad to hear from the Corresponding Secretary that there are more theological students in Bates College than there are funds to support. Let them stay, he said, and let the cry go out for funds to support them.

The committee on nominations reported the following:

President.—Rev. W. H. Bowen, D. D.  
Vice Presidents.—Revs. O. S. Baker, G. C. Waterman.

Cor. Sec.—Rev. A. Given.  
Rec. Sec.—Rev. C. A. Bickford.  
Treas.—Messrs. B. Smith, Esq.

Auditor.—Rev. S. Curtis.  
Ex. Com.—The Old Board.

Rev. S. Curtis declining the office of Auditor, Rev. H. F. Wood was nominated instead, who with all the other officers were elected.

#### THE MORNING STAR.

Rev. J. M. Brewster, who was appointed to give the address provided for by the programme, on the *Morning Star*, stated that he would not confine his remarks to this paper but would speak of the Printing Establishment. Certainly, it is an educational institution. The *Star* and the other publications of our Printing Establishment are the channels of religious, denominational education to our people generally; and as such we owe a debt of gratitude to the Establishment. Commencing with its first issue in 1826, the *Star* is the oldest of all our benevolent institutions, and in a certain sense, the mother of them all. We need to give it more general support. In the beneficial results which its reading brings to our other institutions, the *Star* is worth to the denomination many times its own value. He contended that the fact that our papers have not as large a circulation as they once had is not because they are not so good. He was convinced that the *Star* had never been better edited than the past year. He was anxious that the *Star* should continue to be a power in the denomination as it had been in the past. If support and co-operation were given by the people all our periodicals might be made the best, for Free Baptists, that could be obtained anywhere.

Rev. E. N. Fernald made some remarks urging the ministers to a more active interest and greater efforts in behalf of the *Star*.

After prayer by the Rev. D. Waterman the meeting adjourned.

#### FOREIGN MISSIONS.

The exercises in this interest took place on Thursday afternoon. The prayer-meeting at 2 o'clock was presided over by Rev. Lewis Malvern. This meeting was a very interesting one—the numerous prayers and remarks offered being characterized by fervor and spirituality.

At half-past two the annual meeting of the Society was called to order by the President, Rev. J. Rand, and was opened with prayer by the Rev. I. D. Stewart. The Recording Secretary, Rev. J. M. Brewster, read the minutes of the last annual meeting, which were approved.

The records of the Executive Committee were also read. The following items are of general interest: The venerable missionary Mrs. H. C. Phillips having at her request been honorably dismissed from the services of the Board and having been granted a salary of \$400 per annum for two years from Sept., 1879; and she having expressed a desire to return to the mission field at her own expense, the Board has extended the benefits of that grant another year—till Sept., 1882; and if she continues in the work after that time she shall be paid by the Board. The records were adopted.

Discussion arose upon the question of membership, and the same delinquency in the matter of enrolling members of this Society being apparent as in the other Societies, the Treasurer and the Financial Secretary were instructed to keep a list of all persons requesting life membership and to present the same at each annual meeting of the Society for acceptance.

The Treasurer, Rev. S. Curtis, presented his report, which showed that the total receipts for the year were \$12,857.21; expenditures, \$12,841.65; balance in hand, \$299.68. The permanent fund amounts to \$1,268.68, and there are notes available for current expenses amounting to \$1,040. There is sufficient cash in the treasury to meet all outstanding claims except a note of \$5,000 in favor of the Bible School in India, a deficit of \$1,022.49 in the remittance for the third quarter of the present year and

\$100 due on Mrs. H. C. Phillips's salary. The Society now owes to the permanent fund on account of current expenses, \$6,150. The report was adopted.

The Corresponding Secretary, Rev. C. S. Perkins, then presented his report. The report represented the condition of heathendom to-day as follows: "Idolatry has lost its hold upon the minds of the people." The time is near at hand when the work we are doing will come more prominently into view, for our work in the past in India has been that of necessary destruction and of construction of foundations only. The report took a cheerful view of the future; reviewed the field; called attention to the great need of new men, and suggested the great desirability of providing for the debt of the Society. The report was adopted.

Rev. C. D. Dudley was then introduced and delivered a thoughtful and suggestive address. The Society resolved to request the author to present the address to the *Star* for publication, and in the probability of that request being granted we leave our readers to anticipate the pleasure of its perusal.

At the close of the address Mrs. J. B. Davis read a letter from Mrs. O. T. Clark of Kansas, describing the destitute condition of the people in the Kansas mission and appealing for aid. In response a collection of \$20.38 was taken on the spot.

Professor Brackett was then requested to present to the meeting the interests of the Harper's Ferry Mission. He stated that he had been accustomed to speak of this mission as a national enterprise, instead of as denominational. When he was in the Shenandoah Valley during the war he did not find a single Free Baptist or a single colored person who had ever heard of the denomination; and when the Home Mission Board proposed a mission there he could see little encouragement for it. "Now, all up and down the valley Free Baptists are very numerous and growing with astonishing rapidity. In some districts the people are all Free Baptists, and some of these districts are where no white Free Baptists have been, but the students gone into them to teach have established churches. He attributed the wonderfully rapid acceptance of Free Baptist principles to the fact that the same conditions exist there as existed in New England when the Free Baptist denomination sprung into existence—and those conditions were the rigid principles of the close communion Baptists there. While it is not the most important consideration, he submitted the importance of the denominational feature of the work. Professor Brackett described the new building at Harper's Ferry, and said only \$1,000 more was required to be raised to pay for it. He stated that the printed speech of Mr. Douglass on "John Brown" was selling rapidly.

Professor Brackett's very interesting remarks were listened to with deep attention.

It was resolved that the amount of the collection just taken be applied on the pledge of the Society to Rev. O. T. Clark. The meeting then adjourned.

#### SUNDAY SCHOOLS.

Unfortunately for the interests (increasingly important) of the Sunday-school enterprise, the meeting of the Union was fixed for the closing evening when the attendance had considerably fallen off. A preliminary prayer-meeting was held at 7 o'clock, conducted by the Rev. M. H. Tarbox of Minnesota.

At half-past 7, the President, Rev. E. W. Porter, took the chair and Rev. J. M. Lowden was appointed Secretary pro tem. The minutes of the last annual meeting, and the reports of the Treasurer, D. Lothrop, Esq., and the Agent, Rev. L. L. Harmon, were read and adopted.

A committee was appointed to arrange for the publication of the Corresponding Secretary's report in either the *Register* or the *Morning Star*.

Rev. E. W. Porter urged the importance and need of Sunday-school institutes and of some man to go around among the churches for personal effort in the promotion of Sunday-school work, and suggested that Rev. G. C. Waterman was particularly well qualified for such work.

The following officers were then elected: President.—Rev. E. W. Porter.  
Vice-Presidents.—Revs. J. M. Lowden, C. A. Hilton, J. Malvern.  
Rec. Sec.—Rev. L. L. Harmon.  
Cor. Sec.—Rev. H. F. Wood.  
Treas.—D. Lothrop, Esq.  
Ex. Com.—Revs. Porter, Wood, A. Given, Messrs. E. W. Page and R. Deering.  
Agent.—L. L. Harmon.

After the singing of the hymn, "What a friend we have in Jesus," the Corresponding Secretary read his report, which was full of valuable and interesting information and suggestions.

Rev. J. M. Lowden followed with an inspiring address on "The Bright side of Sunday-school work." Men who have achieved great successes have practically ignored difficulties. There is no bright side for us in this branch of Christian work unless we are standing in the clear whiteness of the Sun of Righteousness. The chief difficulty in the way is that we have not enough of teachers and workers who are in that position. We need in the first place to understand the value of the material upon which we are working. Then we want to take in the idea of duration of results. Notice the effect upon the souls taught. We want also to realize the want of those souls. Then we want to see clearly the ministry of reconciliation. Look at the great central figure, Jesus Christ! Oh! what consuming zeal was on his part. God was in Jesus Christ reconciling the world unto himself, and he has committed this

ministry of reconciliation to us. Then there is this final consideration, that we are to do this work for the sake of Jesus. In answer to a question Mr. Lowden said that he knew of no means of getting those teachers who are not on this bright side into the light, except by personal effort with them.

Rev. J. B. Davis said that the moving power of the Holy Spirit was the great essential in this work.

Rev. A. L. Gerrish urged the importance of giving the Sunday-school a dignified place in the church work.

A collection was taken up and the meeting adjourned at about 9 o'clock.

The President immediately called to order the Anniversary Convention to receive the report of the committee on resolutions. In accordance with the recommendation of the committee the following was recorded on the minutes:

It is with profound sorrow that we learn of the death of the Rev. Alphonso L. Houghton, the recent successful and beloved pastor of the church with which we convene. We gratefully recognize his piety, ability, scholarship, devotion to his work and all the other qualities which rendered him an efficient minister of the Lord Jesus Christ. We especially lament his departure as one whose life-work was of great promise and was cut short in its comparatively early morning. We extend our sympathies to his bereaved friends and commend his noble example to our ministers.

Also, the following resolutions: Resolved, That the thanks of this Convention be extended to the church in Lawrence with its pastor, for their hospitality in the entertainment of these Anniversaries, hoping and praying that our coming among them may prove to them a rich and lasting blessing.

Resolved, That we extend thanks to the Boston and Maine and the Boston and Providence R. Rs. for free return tickets. The Convention adjourned, Rev. J. B. Davis pronouncing the benediction, and these Anniversaries closed.

#### LAWRENCE, MASS., OCT. 6, 1881.

The severe cold wave struck this place just at the beginning of the Anniversaries; but the warm hearts and comfortable homes of the good brethren and sisters of this large and flourishing church were equal to the emergency. The committee of entertainment—composed of Deacon Dow, Bro. Rufus Andrews, Sisters Hatch, G. Stevens and Kimball—are unusually kind and considerate in furnishing abundant and excellent dinners and suppers in the vestry of the church, so that those in attendance at the meetings are comfortably housed from the cold all day long.

A cloud of sorrow and sadness has rested upon the assembly from the first, in consequence of the melancholy bereavement of our ministerial brethren of one of the most beloved, most talented and most useful of their number, who has been cut off thus early in his promising career.

The attendance is very fair, but some parts of the denomination are not as well represented as on former occasions. Lewiston, Maine, for instance, sends only two or three of its many prominent and widely known leaders of our denominational interests.

Among those present from the Pine Tree State, I notice Dr. Bowser, James Rand, J. Burnham Davis, J. M. Lowden and E. N. Fernald. New Hampshire sends a full quota: the venerable Fathers Curtis and Waterman are here to represent once more the generation that is gone; while their noble sons are present in the persons of J. N. Rich, J. C. Osgood, W. L. Noyes, G. C. Waterman, E. W. Ricker, H. F. Wood, Lewis Malvern, J. W. Scribner, C. W. Griffin, J. W. Jefferson, N. A. Avery, and others. From the Green Mountain State are a few—B. T. Barnard, H. Lockhart, and who else I know not. Old Massachusetts is well represented by Porter and Ricker and Perkins and Dudley and Eastman, O. T. Moulton, J. W. Waldron, John Malvern, D. M. Graham, J. W. Parsons and J. Mariner (formerly of Auburn, Me., now of Lynn.) "Out of the little one" (Rhode Island) come many strong ones. Here are Brewster and Patch and Gerrish and Salley, L. Dexter, R. Whittemore, C. S. Frost, and others. Of noble godly women too, there are here not a few—Mother Hills, Mrs. (Prof.) Hayes, Mrs. E. S. Burlingame, Mrs. V. G. Ramsey, Mrs. L. Dexter, Mrs. J. A. Lowell, Mrs. Davison, Mrs. A. L. Gerrish, Mrs. E. W. Porter, Mrs. J. M. Brewster, Mrs. J. Mariner, Mrs. J. B. Davis, Mrs. G. C. Waterman, Mrs. Andrews, Miss French, Miss Anthony, Miss DeMeritte, and many others.

The zealous and indefatigable superintendent of our missions at Harper's Ferry, Rev. Prof. N. C. Brackett, is also here. The deep and general interest created in this enterprise by the self-sacrificing efforts which have been made by him and his corps of helpers, to build up and enlarge the usefulness of Storer College, made his presence a matter of so much significance that the time occupied by him this afternoon in giving a description of the work in progress in the historical valley of Old Virginia was, obviously, profitably spent.

Then there is here a representative of the numerous but poor Free Baptists of the great Northwest—Rev. M. H. Tarbox of Minnesota. This brother purposes spending some weeks in New England soliciting aid for the struggling churches in the broad and needy field in the midst of which he is located. May he return home with his hands full and his courage and zeal greatly strengthened. Yesterday, the following pleasing message was received by telegraph:

WYKOFF, Minn., Oct. 4, 1881.  
To the F. B. Anniversary Convention:  
Greeting of the Northwestern Association. May wisdom guide us.  
NEWELL W. BIXBY, Chairman.

The Convention instructed its President to send a suitable reply to this message.

If an attempt were made to indicate the most prominent feature of these Anniversaries, I should say that the sentiments expressed and the general drift of the exercises all go to show, more than anything else the necessity for more union in plans and in effort. There is manifestly a feeling of this need. The wants of each of our various benevolent institutions are many and urgent. These wants can never be met, except by a generous consideration of their respective importance and a determination to labor together to promote the respective interests which they represent. It is hoped that the various executive boards, with whom it remains to devise new plans if needed, or to carry out old plans, may be divinely guided to so act that unity and love may attend all our work, and that great success may follow it.—H. A. M.

## The Morning Star.

WEDNESDAY, OCTOBER 5, 1881.

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.

#### LIBERAL OFFER.

Will not pastors and friends of the "Morning Star" at once bestir themselves in getting subscribers and thus secure the paper from date of subscription to the close of the year 1882?

#### THE AGED.

Those advanced in age should be treated with care and consideration. The burdens and responsibilities of life may have been heavy upon them, and have driven the sunlight out of the heart and the home, and made life wretched. Is it a "grandmother" who feels that new interests and new faces are the light of the household, and that she is put back into the darkest part of the room or the house, like an old garment worn out and laid aside? It is not very pleasant for her to think that she "is of no more use in the world," and that her "friends" would rejoice at her exit. It ought not so to be; it must not be so. The Bible gives us the right instruction on this point: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

God designed that respect should be shown to the aged—that they should be honorably treated. Mother's life may have been a very busy and useful one. Has she trained up a family of children who are now the heads of families of their own; and will they neglect and forget the one that bore them and cared for them in their helpless years with a mother's love? They may have enough to do to provide for their children without giving much attention to her; and will they therefore misuse her, and be willing when feeble old age comes upon themselves to be treated in like manner? They would be training their children to do it! They understand fully how grandmother is regarded, whether as a burden or as a blessing. An old man became careless and often broke the earthen plates which he used, so that the son went to work making a wooden one for him. His little boy seeing him, asked him what he was making. He told him, and he seemed absorbed in thought for some time when he exclaimed as if he had learned a new lesson, "Papa, papa, shall I have to make you one when you are old?" This was too much for the father. He threw aside his work saying, "Grandpa may break as many plates as he pleases."

We forget the power of example, but the children will not forget the impression upon themselves, and ten to one if "history does not repeat itself." We have heard of cases where old people have been abused by their children in successive generations. The children were taught it at least by example, as much as the Hindoo ever was to put his aged parents in the Ganges. No one will say that the retribution was not just.

We have an example in President Garfield of a different character entirely, which will not be soon forgotten by his children or by a multitude of children in the Republic, and in the world—his tender, affectionate and anxious solicitude for his mother's welfare expressed by a filial kiss in the most engrossing and exciting moment of his life, when forgetfulness would be almost excusable. This inauguration act revealed his magnanimity of heart and principle. He had them both. It not only made her happy, but it gave an example of affection and consideration to his family and to the nation worthy of imitation and perpetuity, and, we had almost said, of his apotheosis. The letter which he penned to his mother as soon as he could write after he was wounded, exhibited the same tender regard. Long will the memory of these incidents remain as characteristics of the great heart of our deceased President. Such an example children would be willing to have repeated on themselves in their old age.

Mrs. Jeremiah Phillips, widow of our late veteran missionary, sailed from New York for India Sat. Sept. 24, in the ship "Devonia." She was accompanied by her daughter, Miss Nellie M. Phillips, who goes out as a medical missionary. News has been received of the ship's arrival at Moville, on the northern coast of Ireland. May our heavenly Father grant them a safe and speedy passage, and make them a great blessing to our needy mission.



## SERPENT WORSHIP IN HAYTI.

"Vaudou," or serpent worship, is said to be reducing society in the large and beautiful and once very productive island of Hayti, to a state of barbarism. An English gentleman has recently published a most startling account of his observations in this island during an exploring cruise among the West Indies.

The religion of Hayti is ostensibly Roman Catholic, but although an archbishop, four bishops and nearly a hundred priests are established throughout the island, they are said to be powerless in the face of this secret religion of Vaudou. Indeed, it is asserted that it was mainly owing to the power of Vaudou that Hayti was lost to the French. The authority above referred to makes the almost incredible statement that of over 700,000 inhabitants in the island there are only 20,000 who do not openly belong to Vaudou, and that its priests have absolute power owing to their knowledge of herb-poisoning, which is practiced in a secret manner to an enormous extent. With regard to the origin of this religion, he says:

The professors of Vaudou, who have the "serpent house" in each village wood, as may also be seen on the west coast of Africa, originally came from the Congo coast and were of the tribe called Mandingoes, celebrated for their skill as sorcerers and secret poisoners, and for being serpent-worshippers, child-slayers and cannibals. They appear to have brought their arts with them from Africa, but while Hayti was under French rule they were obliged to practice them in secret.

These arts would seem to be peculiarly adapted to the natural proclivities of the benighted and idolatrous natives, and are described as the most revolting character. At the great feasts little children are said to be murdered, their blood drunk warm and their bodies cut up and eaten. Another horrible and prevalent custom is the devouring of corpses.

Surely, here is great need of the pure light of the gospel, without any of the superstitious rites and dogmas of the Romish church. There are Protestant missions in the island; but it can readily be believed that with the government in the hands of these depraved and superstitious people, a few Christians can not stay their downward progress.

## Denominational.

## Educational Help.

Let the statements with respect to the present immediate work of the Education Society, made in an article of two weeks ago, have been overlooked by some of those who are wont to respond to urgent and just claims, I repeat the substance of them in the form of a few simple and direct propositions:

1. Happily in our College and other schools as well as in the Theological, there is prospect of a larger number of applicants for aid, on the part of students fitting for the ministry, than for several years past.
2. To meet this demand, dependence is had at the present time almost exclusively on the monthly contributions of the churches, and generous individuals.
3. Scarcely six weeks remain before the time of the next appropriation, and still there is but a small fraction of the funds needed in the Treasury at this time of writing.
4. Should there be for the current year, as now threatens, an essential reduction in the appropriations, and hereafter there be a diminution instead of an increase, as now, of students of this class in our schools, one cause, at least, will be apparent to all who are acquainted with matters of this kind.

Shall there be a prompt response in the form of many small sums, and at least a few larger ones to meet the present just and urgent demand?—J. F.

## Theological Department at Hillsdale.

All our brethren will rejoice to learn that the present term of Hillsdale College has opened under very favorable auspices. We have at present 375 students in the various departments, the largest number for fifteen years past. Not that we are straitened, for 500 could be well accommodated. So let them come.

The evidences of earnest study and worthy endeavor were never better. The spiritual interests are also prosperous. The religious meetings are well attended, Christians are active, and some inquiring the way of life.

The attendance in the Theological department is increasing. A large class has entered, and there are more in this department now than ever before. All the classes are in successful operation.

Most of the theological students supply churches more or less of the time. And there is a good report of their labor in this direction. More of this is done than would be desirable, but for pecuniary needs, and the small aid extended to them. Of late, however, many churches are doing more for them. Would that more might be enlisted in this good work. The increasing demand of the great West upon us should stimulate us to do all we can to send recruits into the ripened harvests. J. J. B.

## Rhode Island Items.

Gloucester and the towns adjoining abound in small villages. These, also, are called "towns," and are remarkable for the number and extent of their factories of various kinds. Chepachet (our home) is about four miles from Oakland depot on the Providence and Springfield Railroad, which road, however, terminates at Pascoag village in the township of Burrillville, about five miles north from Chepachet. From Chepachet to Providence, by horse carriage, the distance is sixteen miles, by way of the R. R. about twenty miles. We have two mails per day, at noon and night.

Manufacturers have absorbed so much of the public interest, as to divert attention from farming, and hence many old farms in this vicinity, are either deserted

or fast changing their fields into forest wood for fuel or for coal for jewelry manufacture, and other purposes. It is considered more profitable in the growth than cultivated fields.

Many of the farm-houses are of ancient model, substantial and commodious. Quite a large per cent. of the people, are well-to-do, and many are troubled with stocks and money they hardly know what to do with.

The Freewill Baptists of this State are maintaining the cause in strong centers as well as in the rural districts. At Pascoag, Rev. A. Lovejoy has a strong working church and society. Our church at Chepachet is making some progress in the right direction. We think the society and others, so far as our brief acquaintance extends, seem interested that we, as a family, may feel at home with them.

The increase in our congregation and interest in the Sabbath-school, social means of grace, missions and education, are occasions of encouragement. We may also, also, the baptism and reception of a young man to the church on Sabbath the 2d inst.—A. H. MORRELL.

## General Conference of Nova Scotia.

The sixteenth annual session of this body assembled with the church at Barrington, N. S., and held five days. From the report in the *Religious Intelligencer* we learn that it was an arduous and perplexing session. The Conference had to deal with some questions of discipline relating to the ministry, and the action taken indicates a firm purpose to guard the sacred profession from all taint of wrong conduct.

Strict measures were passed for the enforcement of the "Pastorate system" of this system we are uninformed.

Home and Foreign Missions and Education received considerable attention at this session. The speakers urged more liberal and more systematic giving for Missions. Among the speakers on the subject of Education were Messrs. L. D. McGray and A. Gayton, members of the Provincial Legislature.

A resolution was passed pledging the Conference's continued endorsement of the *Religious Intelligencer* and the *Morning Star* as their denominational organs, and in urging all the elders to do all possible in the interest of these papers.

The enthusiasm manifested and the action taken in the Conference upon the subject of Temperance showed that our brethren are among the foremost ranks in the agitation which is at present going on in the Provinces for the total suppression of the liquor traffic.

## UNION OF FREE BAPTISTS.

It was resolved to publish, in the Minutes of the Conference, the statistics of the Free Baptists of the United States, the Free Communion Baptists of New Brunswick and the General Baptists of Great Britain.

The following resolutions, among others, were passed as a basis for the proposed general union of all Free Baptist bodies: "That we agree to combine in a Convention for the purpose of promoting Missions, Education and general denominational interests; but only in so far as may be agreed upon by the bodies represented in the Convention. That the administrative functions of such a Convention shall only extend to such matters as may be agreed upon by the aforesaid bodies after a mutual interchange of opinion, or such questions as may be referred to the Convention by the bodies it represents.

That no action shall be taken to form practically such a Convention until endorsed by those desiring the same in either annual or special session of General Conference. "That, if circumstances should prevent at present the forming of a Convention possessing administrative functions, looking to such a Convention, we seek the formation of a consultative and advisory body, to discuss and suggest such matters as may be deemed vital to Free Baptists as religious and organized bodies."

## Ministers and Churches.

## Eastern.

## Maine.

The following good news comes from Lewiston: "Three persons were baptized at the river, Sunday morning, week, and were subsequently, with one by letter, received into the Pine St. church, of which John B. Jordan is pastor. Mr. J. is doing a good work in his field. Rev. J. J. Hall of Auburn was the administering clergyman by Bro. Jordan's request."

## New Hampshire.

At a meeting of the Pine-street Freewill Baptist Society, Manchester, the following resolutions were adopted:—

Whereas, Our beloved pastor, Rev. N. J. Rowell, who has been with us three years past, has accepted an invitation to visit a church in California, in the city of San Francisco, having severed his connection as pastor of the Free Baptist church in this city, therefore, be it

Resolved, That we are made sad, and deeply regret the separation of our friendly and Christian relationship as pastor and people.

Resolved, That the years which he has been with us, and so earnestly and faithfully labored for the good of this church, have been years of untiring labor for the Master, and have been greatly blessed in winning souls to Christ in our midst; many have been converted through his instrumentality that will one day, we trust, shine as stars in the crown of his rejoicing.

Resolved, That in parting with our beloved pastor to enter his far-off field of labor for the Master, our earnest prayers and kindest wishes will go with him, and that we recommend him to the people among whom he is to labor as one worthy of their confidence, love and generous support.

Resolved, That a copy of these resolutions be sent to each of the daily papers in this city, and the *Morning Star* for publication, and also be put on our church record.

J. B. DANIELS,  
F. P. SMITH,  
H. B. SAWYER.

## Vermont.

The action of the last session of the Wheelock Q. M. means work. A vote was taken to arrange for three days' meetings in all the churches this fall and winter. The first begins with the Sutton church, Oct. 4, with Rev. E.

Owen, A. P. Tracey and D. Quint as workers. It is hoped that this help to aid Father Woodman, who is now preaching very successfully to this church, will result in a good work of grace, and encouragement to this old historic church. We look for good results in all the churches, if meetings are held as proposed.

The last Y. M. held at Tunbridge, may be called one of the best of sessions. A good spirit prevailed with harmony of effort, and the contribution to missions of over eighty dollars will show progress, as well as the new interest felt for the two schools.

## Massachusetts.

Four persons were baptized by the pastor of the Lawrence church Oct. 9. A good interest prevails throughout the church.

## Pennsylvania.

Three of the churches formerly "Brethren in Christ," viz., Desauville, Oakland and Pine Grove, have secured the labors of N. J. Shirley. These churches have till recently been without a regular pastor since their union with the F. B. church. Bro. Shirley is a promising young man, was an efficient pastor of several churches in Somerset and Bedford counties until recently. These churches are in great need of a good pastor, and it is hoped their condition will be improved by the labors of our young brother. Two other churches, formerly "Brethren in Christ," viz., Cochran's Mills and Sugar Run, are prospering under the labors of Rev. I. W. Smith. The church at Cochran's Mills now numbers nearly one hundred members, with a Sabbath-school of about two hundred.

## Western.

## Illinois.

Rev. T. O. McMinn has just closed a meeting with Mt. Zion church, Carterville, in the Makanda Q. M. which resulted in nine conversions and nine additions to the church. W. L. Smart, their former pastor, assisted him a part of the time.

Rev. E. H. Webster, of South Prairie, Wis., is preaching to the Scott and Bottomville churches every Sunday, giving satisfaction, with omens of good. He preaches three sermons within the radius of the two churches every Sunday to large and attentive audiences. The lady of the two churches with the preacher are a unit in laboring for a revival of religion in our midst. We ask the prayers of all Christians that our prayers may be realized.

## Quarterly Meetings.

Cedar Valley (Iowa) Q. M.—Held its recent session with the Orchard church (Mitchell Co.), Sept. 9-11. The delegation was small, as many were prevented from attending because of rainy weather. Letters were sent in by most of the churches, and, in the main, with cheering reports. Tripoli has been re-suscitated and greatly encouraged, mainly through the labors of the State Home Mission Agent, Rev. J. H. Moxom. They have secured the services of Rev. R. Norton of Masonville as pastor, and already he has arranged well matured for the building of a house of worship. The recommendation of the Iowa Yearly Meeting that each Q. M. provide by a by-law for a collection at each session for the H. M. department, was adopted. The collection was \$13. The meetings were greatly enjoyed by the church and community. Many are recent converts and have never before tasted the peculiar mellowness of one of our F. B. Quarterly Meetings.

Next session with the Tripoli church, and with strong assurances of future success. Many are recent converts and have never before tasted the peculiar mellowness of one of our F. B. Quarterly Meetings.

ROOSTOCK Q. M.—Held its last session, Sept. 23-25, with the last Mapleton church. It has been five years since the Q. M. was held there, and during all that time they have been destitute of much ministerial labor. We were glad to see so deep an interest, good attendance, and strangers so kindly cared for. May the day soon come when they will have regular preaching. The recommendation of the right man. Rev. Mr. Kimball of Presque Isle, was present and preached Saturday A. M. from James 5:11, which added much to the interest of the meeting. Rev. G. M. Park preached Sunday A. M. The social meetings were of deep interest and we trust will be of lasting good to that church.

Next session in Dec., with the Sprague's Mills church.

RENNELAER (N. Y.) Q. M.—Held its last session with the East Postenick church, Sept. 9-11. Des. A. S. Lansing, Moderator. All business was done in harmony. The meetings were well attended. The good Spirit seemed to preside over us. The covenant meeting was a most blessed season of the manifestation of the Holy Spirit. Rev. J. B. Randall of East Kendall, Rochester Q. M., being present, aid us good service with his earnest spirit during the entire session, preaching the Word faithfully. The collection on the Sabbath of \$10.09 was presented, and Brother Randall in consideration of his services.

Next session with the Stephentown Center church.

WATERLOO (Iowa) Q. M.—Held its last session with the Lester church. It was a very interesting session. Elder Herrett was with us from New Brunswick, which added largely to the interest of the meeting. He came West to visit friends in an adjoining county, and, learning of the meeting, came to enjoy it with us; said the F. B. Baptists of New Brunswick and the F. B. Baptists of the U. S. were one people and it had indeed been a feast to his soul to greet us and participate with us in the worship of God. A collection was taken for State Home Missions amounting to \$2.25.

Next session with the Waterloo church.

Young, middle-aged or old men, suffering from nervous debility and kindred weaknesses, should send two stamps for large treatise, giving successful treatment. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

It is hard to believe Miss Whittier was cured of such terrible sores by Hood's Sarsaparilla, but reliable people prove it.

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

Invigorating Food for the Brain and Nerves is what we need in these days of rush and worry. Parker's Ginger Tonic restores the vital energies, and brings good health quicker than anything you can use.—*Tribune*.

## In April Last.

twenty-four members of Arlington's ministrals were taking Warner's Safe Kidney and Liver Cure. It made them happy.

## ROUGH ON RATS.

The thing desired found at last. Ask drugist for Rough on Rats. It clears out rats, mice, roaches, flies, bedbugs, lice, boxers.

## SKINNY MEN.

Wells' Health Renewer. Absolute cure for nervous debility and weakness of the generative functions. \$1 at druggists. Depot, Lothrop & Pinkham, Dover, N. H.

## BUCHU-BA.

New, quick, complete, cure in 4 days, urinary affections, smarting, frequent or difficult urination, kidney diseases. \$1. Druggists, Depot, Lothrop & Pinkham, Dover, N. H.

## Notices and Appointments.

The undersigned were appointed a committee by the Ohio River Yearly Meeting, to call a meeting of the ladies of the Athens Q. M. to devise a plan for systematic organization of Missionary Societies in every church of the Q. M. Accordingly, a meeting for the purpose named will be held at Albany on Friday, Oct. 20, and we earnestly desire and request that each church will see that it is a representative at that meeting.

Mrs. W. W. KURTZ,  
Mrs. J. C. WOODWARD, Com.

Quarterly Meeting Notices.  
GENESSEE (N. Y.) Q. M., with the church in Dale, commencing Oct. 21, at 8 P. M. Opening sermon by Rev. Mr. Bates of Cowlesville.  
S. S. SMITH, Clerk.

TIOGA Co. Q. M. will hold its next session at Chatham Valley, Nov. 4-6.  
O. C. HILLS, Clerk.

CUMBERLAND Q. M., with the 2nd Poland church, Oct. 26, 9 o'clock A. M. of the Ministers Conference Tuesday preceding at 8 P. M.  
J. M. BAILEY, Clerk.

CALHOUN & NORTH BRANCH Q. M., with the Burlington church on Friday, Nov. 11.  
GEO. N. HOWE, Clerk.

NEW DURHAM (N. H.) Q. M., with New Durham church, Oct. 25-27. Opening sermon by Rev. E. P. Moulton.  
E. P. RICKER, Clerk.

ROCKINGHAM Q. M., with the Candia church, Oct. 29, 10 o'clock, beginning Wednesday morning at 10 o'clock. Opening sermon by Rev. F. W. Wood.  
H. F. WOOD, Clerk.

Post-Office Addresses.  
REV. E. N. FRYE, to whom all contributions from the churches for our Benevolent Societies should be sent, Lewiston, Me.  
All money contributed for the Maine State Mission should be sent to Rufus Deering, Portland, Me. (25122)

Rev. S. D. Bates, Treasurer Ohio Free Communion Baptist Association, Marion, Ohio. (52138)

Rev. L. B. Potter, Lansing, Mich., to whom all money contributed within the F. B. H. M. and Education Societies.  
Y. M. should be sent for F. B. H. M. and Education Societies. (521)

Rev. J. D. Bateson, Northfield, Minn., Treasurer of the Minn. Y. M. Mission Society, to whom all money for this Y. M. work should be sent. (10138)

Rev. J. H. Durkee, Pike, N. Y., Treasurer of the Adirondack Association, to whom all money for this Y. M. work should be sent. (52139)

Central Association.  
F. M. H. M. Ed. Soc.  
Receipts for Sept., 1881.

Jackson Ch.	10.00	10.00	
Weston Q. M.	1.00	1.00	.50
Scottsburg W. M. Soc.			
State of Caroline Cn.	52.50	52.50	1.00
Spafford Ch.	5.00	5.00	
A. W. Gates	2.55	2.55	1.25
Union Q. M.	2.22	2.22	1.10
Norwich Ch.	1.60	1.61	.80
McDonough Q. M.			
E. J. Morgan Interest			
Collection at Apala-			
ch.		10.90	
For preacher at Har-			
per's Ferry E.	5.00		
C. J. Green	5.00		
E. J. Morgan	1.00		
M. Prescott	5.00		
Mrs. French	5.00		
Charles M. Chase	1.00		
M. W. Prince	3.00		
J. S. Harrington	1.00		
Rev. J. A. Green	1.00		
P. D. C. Min	1.00		
Mrs. Nellie Gates	1.00		
Mrs. Gould	1.00		
Mrs. J. Holmes	1.00		
A. W. Paul	3.92	3.92	1.81
Collection	4.00	4.00	1.00
Cattaraugus Q. M.			
Humphrey & Great	2.00	2.00	1.00
Valley Ch.	3.35	3.35	1.66
W. M. Soc. Phoenix	.37	.38	.45
" " Gilbert's Mills	1.40	1.40	.70
" " " "			
Oswego Q. M. W. M. Soc.			
Coll.	1.45		
Benj. Crary Interest	2.00		
Rhodes	2.00		
A. N. McKoon	7.00		
N. C.	5.00		
Rev. C. A. Hilton	1.00		
W. M. Soc. Dale	5.83	5.84**	
Genesee Q. M. Coll.	3.25	3.25**	
W. M. Soc. Deering	12.00	12.00	
W. M. Soc. Babbitt	3.25	3.25	1.63
Oswego Q. M. Coll.	3.00	3.00**	
Cowlesville Ch.	3.00	3.00**	
Rochester Q. M. Coll.	3.66	3.66	1.83
W. M. Soc. Fairport	7.00		
Rev. C. A. Hilton Int.			
Mrs. M. A. Pendleton		100.00	
Interest	4.97		
	131.37	283.13	14.71
			J. H. DURKEE, Treas.

Pike, N. Y., 1881.  
\$5.00 for Washington Mills church.  
\* Harper's Ferry.  
† Permanent Fund.

Michigan Yearly Meeting.  
Receipts for August and Sept.  
F. M. H. M. Ed. Soc.

W. M. River Basin Q. M.	4.00	2.00	1.51
Manchester Ch.	2.00	2.00	1.22
Macon Ch.	4.00		
Bedford Ch.	5.48	5.48	2.73
Lansing Q. M. Coll.	12.00		
Hillsdale Q. M. per Rev. W. A. Myers	1.47	.97	.49
Oakland Ch.	6.71	6.71	.48
Commerce Ch.	1.50		
N. Salem Ch.	12.00	12.00	
W. M. Soc. Rapids Q. M.	12.00	17.00	
Spencer Ch. S. S. class No. 6 for Ida Phillips's salary	5.00		
Mrs. H. L. Martingale for Zenana Teacher	6.00		
Ezra		3.00	
Big Springs S. S.	2.91	2.90	
W. M. S. Montcalm Q. M.			
" " " "			
" " Bloomer Ch.		22.10	
Willow Workers of Green-			
ville Ch. S. S. (sent to Rev. M. J. Colburn)	2.00		
	64.61	57.59	6.43
			L. B. POTTER, Treasurer.

Money Letters Received.  
M. Atwood—R. Bailey—E. S. Briny—Mrs. J. Clark—G. Atwood—R. H. Crowell—J. C. Caveno—D. Chapman—J. Clanton—H. J. Carr—E. Crowell—S. D. Church—J. J. Darnold—Mrs. M. A. Deering—F. Davidson—M. J. Evans—E. G. Eastman—A. M. Fogg—E. B. Fuller—A. B. Gerson—H. P. Hubbard—M. Harder—W. H. Hildreth—H. J. Hosner—C. H. Hurd—F. Heath—Q. G. Hill—J. Hyatt—E. Hammond—C. B. Hart—E. J. Keaville—J. S. Kitchen—J. W. Lucas—H. W. Littlefield—L. Marks—A. Mills—W. M. Morris—N. Minin—E. F. McKenney—W. H. Meritt—A. A. Moulton—B. D. Newell—Mrs. M. E. Norton—S. S. Nickerson—J. W. Polley—N. F. Palmer—J. S. Palmer—L. B. Potter—S. S. Richmond—F. Starbird—J. M. Smith—J. A. Smiley—E. B. Shorey—G. W. Sherwood—H. Small—N. J. Shirley—J. B. Smith—A. A. Treadwell—F. M. Washburn—J. T. Ward—C. E. Walters—L. L. Pinkham.

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Married.  
In Manchester, Oct. 1, by Rev. N. Brooks, Mr. Joseph L. Suver and Miss Sarah H. A. French, both of Manchester.

On Block Island, R. I., Oct. 2, by Rev. George Wheeler, Mr. Amos Smith and Miss Tracy Westcott, both of B. I.

In West Stephentown, Oct. 4, by Rev. I. B. Coleman, Mr. Geo. Eckstein and Miss Lottie Cranston, both of Lake, N. Y.

At New Haven, Conn., Tuesday Oct. 4, by the Rev. Edward Hines, D. D., Daniel Lothrop, of Boston, and Miss Harriett Mulford, daughter of Sidney M. Stone, Esq., of New Haven.

In Putnam, Ohio, Sept. 28, by Rev. S. H. Barrett, Mr. N. Dennis Holt and Miss Magnolia Oaks, both of Putnam.

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BAKER'S  
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Like all our chocolates, is prepared with the greatest care, and consists of a superior quality of cocoa and sugar, flavored with pure vanilla bean. Served as a drink or eaten dry as confectionery, it is a delicious article, and is highly recommended by tourists.

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## Poetry.

## SABBATH ROBES.

BY ADELAIDE STOUT.

Aneth my window fragrant herbs  
Send up their pleasant smells;  
Subtle and sweet the scent floats in,  
And with it, sound of bells  
That softened by the river time,  
Far off it seems an echoed chime.

Thro' what fine veins unseen comes in  
The waft from garden rows?  
O'er what fine nerves of sense comes in  
The silvery chime that flows  
A thro' the chambers of my brain  
More softly than the sound of rain?

For nards, were folded scented herbs  
In all the folds impressed,  
And shaken out to wait for those  
Who took the Sabbath rest—  
Sweet Rest, when as in God's own tent  
We took the Sabbath sacrament.

We have such herbs in secret kept  
For thoughts; we do not press  
Their sweetness in the linen's fold;  
We have no robe nor dress  
So fair as those from which we shook  
The fragrance born in garden nook.

We have no robes so fresh and sweet  
To lay out over night,  
For touch of mother-love ran thro'  
That linen's spotless white.  
What hand could put in every crease  
The essence and the breath of peace.

That went with us thro' Sabbath calms,  
That floated thro' our prayers;  
Forgive, O sweet, forgiving hearts,  
If weakened memory wears  
Too much toward the senses moved,  
By the sweet garden smells that proved

More powerful in their hold than all  
The Sabbath teachings heard;  
By lighted wing in all the world  
Our deepest thought is stirred.  
We once thought heavenly robes could be  
Not fairer than the purity

Of what was laid out for our wear  
With tender touch at night—  
With lingerings of the mother-hand  
That would have all things bright  
And fair and sweet. Oh, overmuch  
Can we prize the soft mother-touch?

The Sabbath Rest comes on for us—  
The Sabbath Rest of souls;  
Not sadly do we lift our face  
To list if the bell tolls—  
Expectant, ready, and yet awed,  
We turn toward the hills of God;

And all our "Sabbath Robes" are laid  
Out, swee't with kiss of balm,  
We have no words in which to tell  
The deep and grateful calm  
That doth abide the night with us,  
Till we put on Christ's Righteousness.

## THE FARM AND THE CITY.

TWO VIEWS.

An old farmhouse, with meadows wide,  
And sweet with clover on each side;  
A bright-eyed boy, who looks from out  
The door with woodbine wreathed about,  
And wishes his one thought all day:  
"Oh! if I could but fly away  
From this dull spot the world to see,  
How happy, happy, happy—  
How happy I should be!"

Amid the city's constant din  
A man who round the world has been—  
Who, 'mid the tumult and the throng,  
Is thinking, thinking all day long:  
"Oh could I only trace once more  
The field-path to the farmhouse door,  
The old green meadow could I see,  
How happy, happy, happy—  
How happy should I be!"

## Family Circle.

## THE DEACON'S TITHE.

They had a new minister at Seabrook. Old Parson Thornleigh, who had kept the flock for forty years, had gone to his long home; and in his stead had come an honest, plain-spoken young divine, with an earnest, fearless eloquence of his own. And now the worn door-stone of the little gray church on the hill was once more trodden by feet which had long been strangers to it. The minister boarded, having no family, at Deacon Larrabee's. "He's the least bit uncertain on some points," said the deacon, leaning on his hoe-handle and talking across the fence to his neighbor Gray, who leaned on his hoe-handle to listen,—"a bit uncertain. But I like him—I do, no mistake; and I believe the Lord's going to bless us through him!"

"Amen!" was neighbor Gray's hearty response. They hoed a dozen hills in silence, their hooves keeping time to the merry song of a bird in the orchard. Then Mr. Gray paused to wipe the perspiration from his face.

"This hot weather's liable to make sickness," said he. "I suppose you've heard that one of the Widow Sperry's boys is down with a fever?"

"Sho! now you don't say so!" exclaimed the deacon, commiseratingly. "Make it hard for her, won't it?"

"Yes, particularly when she's so lately lost her cow. I've been saying that we'd all ought to take hold and make it up to her. If I'd more than one cow on my place I wouldn't stand to talk long, now, I tell you; but I lost my two best ones last spring. If I hadn't—"

It might have been unintentional, that sudden facing about as Mr. Gray threw his glance toward the hill pasture where his neighbor's cows were quietly feeding. At all events, the deacon could scarcely help noticing the action. And he understood its purport. An uneasy flush mounted to his face as he struck vigorously into the next hill.

"She ought to have kept her cow out of the road. My cattle never get into the mill-pond and down. If they should, I wouldn't expect anybody to make 'em

up to me. She'd go more call, had the widow, to let her cow run, than I'd have to turn my whole drove out."

"It's a pretty hard case, nevertheless," said Mr. Gray. And then the fragmentary conversation, tossed piecemeal back and forth across the fence as the neighbors went steadily on with their work, drifted into indifferent channels.

There had been an interested listener to the colloquy narrated above. On the shady side of the wall which separated Deacon Larrabee's orchard and cornfield sat, book in hand, the Rev. Mr. Weston. He arose, as the chat which floated to his hearing began to be of crops and haying, and walked slowly away along the orchard path with a thoughtful smile upon his face.

That night when the deacon took the shining milk-pails from the dresser and proceeded to the farm-yard, the young clergyman followed him. He stood leaning against the bars, watching the yellow stars come out in the sky, and looking abroad over the deacon's possessions shadowy now, but substantial enough by daylight.

"You are a prosperous man, deacon," a smile of satisfaction overspread the deacon's countenance as he stood for a moment patting the sleek neck of a favorite cow.

"Well, yes," said he; "but I've made myself. A pig and a pitchfork, sir, was all I had to begin with."

"How does your neighbor Gray get along?" "Gray? well, truth to tell, he'll never be forehanded if he lives to the age of Methuselah. He's a hard-working man enough, but why 'tis I can't tell you; there's never a poor creature comes into our town that doesn't head direct for John Gray's. Must be instinct teaches 'em; for he gives to 'em all, deserving or not. I believe he'd take the coat off his back if 'twas needed. He's a good neighbor—a good neighbor; but he'll never get anything, to speak of, ahead."

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," quoted the minister.

"Yes, yes, but, if I mind me right, the good Book says something too about providing for one's own household,—eh?"

Mr. Weston smiled. "I believe there is a passage to that effect," said he. "And," went on the deacon, a little triumphantly, "if neighbor Gray would give a certain portion—"

"A tithe?" interpolated the minister. "And not go beyond that," continued Deacon Larrabee, "he'd be better off in one respect, and no worse off in the other, to my thinking. I don't believe in indiscriminate giving."

"Nor do I," was the quiet rejoinder. Then there was silence while Deacon Larrabee filled another pail with snowy foam.

"How many cows have you, deacon?" "Ten," answered the deacon with a pardonable pride showing itself in voice and feature; "and it's the finest herd in our county. They're grade Jerseys."

"Yes," returned Mr. Weston, a little absently. Then, after a slight pause, "Deacon Larrabee, I overheard the conversation between you and your neighbor Gray this morning, relating to Mrs. Sperry and her misfortunes. Poor lady! She does need substantial sympathy. Can you not afford to lend a tithe of your cows to the Lord?"

"Which means that I give one of them to the widow," uttered the deacon, with a wry face. "No, sir, I'm afraid I can't. She wanted to buy one the other day, but I told her I'd none to spare. It was all owing to carelessness that she lost her cow, and I don't believe in upholding improvidence. Get to going on that way, and we'd all be on the town farm before we knew it."

Mr. Weston wore a thoughtful countenance, yet a gleam of something like amusement lighted up his eyes.

"Will you sell me one of your cows?" he asked.

"I—I have no need of the money now," replied the deacon hesitatingly.

The minister continued: "I heard you say this morning that you would be glad to give a good man extra wages to help you through your haying, but that you were afraid it would be difficult to procure the needed assistance at any price. Will you take me, and let me pay for the cow in that way?"

A twinkle, both genial and quizzical, dawned in the deacon's gray eyes. For a moment he studied the young minister attentively. He was not at all what his neighbors would have denominated free-handed, yet he had a just appreciation of the quality of beneficence in other people. Neither was he a hard man at heart. It was only that the prosperity which had attended his every undertaking caused him to look upon the lack of it in a neighbor's affairs as an entirely unnecessary evil,—one which prudence and forethought might overcome. Now he shook his petitioner's hand heartily.

"It's a bargain," said he. When will you take the cow off my hands?"

"To-night, if you will lend me your assistance," was the ready response.

"Better take one of those I haven't milked," said the deacon, with a smile, "and save me that trouble."

Accordingly, a little time later, the minister, accompanied by the deacon, led his recent acquisition down the farm-house lane, and away along the thoroughfare of the sleepy little hamlet to the tiny cottage where dwelt Mrs. Sperry and her

brood. There they fastened the animal to a convenient post, rapped softly, and departed, with the peaceful consciousness which attends upon a worthy deed resting upon one of them, at least, as a mantle.

Next morning when the deacon, hoe on shoulder, was leaving his door-yard for his corn-field, he encountered Mrs. Sperry. Her eyes were red, and with long watching or weeping, and her thin lips trembled with the emotion which she vainly endeavored to conceal.

She put out both hands to him. "Deacon Larrabee," she said, "I have come to thank you, and to ask your forgiveness. Oh, I have had such hard thoughts of you!—how cruelly hard only God knows—and my own heart. Why, I almost came to pray that some dreadful misfortune might overtake you!—and all because you would not sell me the cow you meant to give me."

"I—really—I—" began the deacon. The situation was a most embarrassing one, and rendered doubly so by the knowledge that beside the open window of the room appropriated to his library the minister was sitting, no doubt enjoying the conversation in the fullest measure.

"Really, Mrs. Sperry—I—" "Now, don't try to deny it," laughed the widow, a little nervously. "I knew the cow, Deacon Larrabee; and—" she laughed again—"I am bowed down with contrition, to think of my unjust feelings towards you. But I shall always pray that you may prosper, hereafter, deacon; for I am sure you will have a good account of your stewardship for the Master."

The deacon mopped his scarlet face in sore perplexity. How could he confess that the gift was none of his? Yet there really seemed no other way of escape from the one-borne dilemma in which he found himself, unless—

Well, the widow's generous thanks were very pleasant to hear; and after a momentary deliberation the old deacon's good sense and genuine manliness came to the fore. He only wished that the happy thought had been his, the charity his own spontaneous deed.

"I am glad if the gift pleases you, Mrs. Sperry," said he, shaking her proffered hand; "and now, please, say no more about it. Go into the house and see the woman. I'll warrant she has a glass of jelly for the sick boy."

To Mr. Weston later on he said with a laugh, and a jocular twinkle in his eye, "I've hired my man, and shall not need you; so we'll shake hands and call it square. I think that's what I meant to do all the while, though I wasn't really sensible of it. But I'll tell you one thing, Brother Weston, I don't believe the next tithe will come so hard."—S. S. Times.

## UNCLE JOHN'S LECTURE.

They were all seated around the study-table, Mrs. Warren and her boys. There was Walter poring over his page of Virgil, Johnnie wandering after one of Jules Verne's heroes in "A Journey to the Center of the Earth," and the two little boys were putting their curly heads together over a big picture-book spread out on the table.

The warm air came in at the wide-open window, and the roses outside sent in their fragrance. It was very quiet in the pleasant parlor, for Walter had hushed the little boys by saying rather impatiently: "Might as well try to study in Bedlam."

Mrs. Warren, busy with her sewing, was thinking happy mother-thoughts about these her four boys.

For nearly an hour Walter in silence "pegged away," as he expressed it, over the Latin he loved so well, and Johnnie remained as mute as though he were really transported bodily to the center of the earth.

Nothing broke the quiet except the rustle of a leaf now and then, or the low, happy chatter of the two small boys bending over their wonderful picture-book. But suddenly, with a whirl and buzz and bump against the ceiling, a thump against the mirror, and another whirl-r-r and buzz, a June-bug fell straight into the candle-light and fell heavily on the pictured page—dead.

"He dead, mamma!" said little Ben. "Yes, he dead," echoed Willie, giving the brown body a timid poke with his chubby finger. "Yes," said Johnnie, for even he had been roused by the noisy creature, "big blunderbuss! he steered straight into that flame, mamma. Why didn't he know better?"

"He's only a bug," said a voice just outside the window, and then Uncle John, who had been sitting there in the moonlight a few minutes, came into the room and took a seat at the table—"only a bug, that's why he didn't know any better, boys. Let me tell you about a man who's very night did the same thing. On his way home he stopped at Champ-lin's grog-shop, drank his last nickel up, and staggered out to cross the railroad track that runs close by. Just as his stumbling feet touched the track the down train whizzed by, and the next second the man lay a senseless mass on the bank by the track."

"Horrible!" exclaimed Mrs. Warren. "Who was it, Uncle John?" "When did it happen?" "How did you hear the news?" were the questions that poured from their lips.

"It was Thomas Sandys," said Uncle John. "I came over the crossing just when the crowd were bearing the body to the coroner's."

"Ho! Kummy Tom, was it?" said Johnnie, in his boyish way.

"My son," said Mrs. Warren, with the tears in her eyes, "don't speak so."

"He was no good in this world, anyhow," said Walter; "rum was bound to kill him sooner or later."

"Yes, that is true, he was no good in this world; but what made him so? Could you find his poor mother anywhere on this earth, and should ask her if her boy Thomas were not as pure and good a boy as any, what do you think she would say?" These were the questions Uncle John asked, and little Johnnie answered: "Rum did it!" But Walter, who had heard many temperance lectures, and had even written a composition on temperance once, said: "Rum killed him, but I don't believe he began to be a drunkard by taking rum; 'twas beer and ale first, perhaps, and then whiskey and gin and rum; and I think his death to-night was just like this big bug flying into the flame."

All the boys looked very sober, and Mrs. Warren said: "I think your Uncle John has given the best temperance lecture I ever heard. I pray God my boys may remember it all their lives!"—*Fourth's Temperance Banner.*

## WHAT SHALL WE DO WITH THE CHILDREN?

"Mamma, can't I have a piece of cake?" whines up from the basement.

"No, darling, you have only just had your breakfast. Go out and play."

"Mamma, I don't know what to play. Mamma, can't I have a bunch of grapes?"

"At lunch time. Stop calling to me. It is strange," said Mrs. Gray to her cousin, "that children with no earthly thing to do but just to amuse themselves all day long can't be pleasant."

"Well now, do you know, Cora, I think that is the hardest thing on earth to do. It is enough to make anybody wretched to have to please himself all day long. Why don't you send Arthur to school—to some private school or kindergarten, where he will not have to study much in a book, but will learn to use his fingers, and his manners?"

"Because there are no good schools near; and he gets with such a horrid set of children if he goes to any of them."

"So he does if he plays on the street, does he not?" went on Miss Busybody, as she called herself, because she was always wanting to fix people's lives up for them.

"Yes," sighed the mother. "If I could only keep him with May and Rob Clarence, or the Brightman twins, or with little Paul Clay, who lives with his grandmother, I should have some comfort. But with those horrid little McSneaks living one side of us, and those wretched little Jimjams on the other, what can I do?"

"Something, Cora, and that right off! I have watched the ways of the four Jimjams, and the three McSneaks. Little Arthur is breathing even this minute a malarial miasma worse than that of the Potomac Flats that nearly killed the President. Why don't you and the Clays and the Brightmans and the Clarences find some good woman, and engage her to teach your six children for—say four hours a day? A conscientious woman with a taste for children, yet with a taste for decency and order. I know the tastes seem to conflict. She must have endless patience and good sense, and she shall teach them the rudiments of reading, arithmetic, drawing, or some other hand-work, and especially, she shall teach them the elements of morality, and look after their manners and health; see that they do not stoop, or squint, or sit too long or too near a fire or too near a window."

"Gracious, Bertha Busybody! where is such a woman?"

"Oh, she is somewhere round. Wherever there is work to be done some one is waiting to do it. Only when you find her don't offer her less for benefiting your children to all eternity than you offer your cook for making an indigestible mess you dispose of in a day. People do not grudge paying two dollars an hour to learn music, or a dollar an hour to learn painting; but they grudge twenty-five cents an hour to have their children taught how to grow up out of little clods or wild animals into civilized men and women, fit to be heirs of the kingdom of Heaven."

Here the door slammed; but if I overhear any more of Bertha's notions I will tell you.—*Golden Rule.*

A PARABLE FROM GEIKIE'S LIFE OF CHRIST. When Noah planted his vineyard, Satan came and asked him what he was doing. "Planting a vineyard," was the reply. "What is it for?" "Its fruits, green or dry, are sweet and pleasant; we make wine of it, which gladdens the heart."

"I should like to have a hand in the planting," said Satan. "Good," replied Noah. Satan then brought a lamb, a lion, a sow, and an ape, killed them in the vineyard, and let their blood run into the roots of the vines. From this it comes that a man, before he has taken wine, is simple as a lamb, which knows nothing and is dumb before his shearer; when he has drunk moderately he grows alien and thinks there is not his like; if he drinks too much he turns a swine and wallows in the mire; if he drinks still more he becomes a filthy ape, falling bitter and thither, and knowing nothing of what he does.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—*Faber.*

## Literature.

## BOOKS.

BOSTON TOWN. By Horace E. Scudder, author of the *Body Books*, with many illustrations on wood. Boston: Houghton, Mifflin & Co. The Riverside Press, Cambridge, 1881. Price \$1.50. For sale by E. J. Lane & Co., Dover.

This book is printed on thick paper, in large, clear type, and finely illustrated with antique cuts of early Boston scenery and personages.

It is grandfather's account of the early history of Boston. The plan of the work is comprehended in the Latin line "*Pater, avus, proavus, abavus, alavus, tritavus*," which means father, grandfather, great-grandfather, great-great-grandfather, great-great-great-grandfather, great-great-great-great-grandfather. This carries us back to 1630, when *tritavus* was born.

These reminiscences are told in such an interesting style that it is well calculated to gain the closest attention of the reader, especially of the young. The man before *tritavus* was Winthrop whose statue stands in Scollay Square and speaks to the young, of those early times as grandfather makes his words vocal. This book will be sought after by those who are fond of the ancient in architecture, literature and art. Not only the young but relic-hunters and all others who wish to become acquainted with the history of this metropolis before it became a city will be interested to read this work.

It contains many incidents in Franklin's life; among the rest is the part he had in the declaration of Independence. Jefferson composed it and the delegates criticised it. While Jefferson was writing under the mutilations Franklin said, "I have made it a rule, whenever in my power, to avoid becoming the draftsman of papers to be reviewed by a public body. I took my lesson from an incident which I will relate to you. When I was a journey-man printer, an apprenticed hatter, having served out his time, was about to open shop for himself. His first concern was to have a handsome sign-board with a proper inscription. He composed it in these words: 'John Thompson, Hatter, makes and sells hats for ready money,—with a figure of a hat subjoined. But he thought he would submit it to his friends for amendment. The first he showed it to thought the word "hatter" tautologous because followed by the words "makes hats," which showed he was a hatter. It was struck out. The next observed the word "makes" might as well be omitted because his customers would not care who made the hats; if good and to their minds they would buy by whomsoever made. He struck it out. A third said he thought the words "for ready money" were useless, as it was not the custom of the place to sell on credit. Every one who purchased expected to pay. They were parted with, and the inscription now stood "John Thompson sells hats." "Sells hats" says his next friend, "Why, nobody will expect you to give them away. What, then, is the use of that word?" It was struck out, and "hats" followed the other as there was one painted on the board. So his inscription was ultimately reduced to "John Thompson" with the figure of a hat subjoined."

John Hancock said in signing the criticised document, "We must all hang together." "Yes," said Franklin, "we must indeed all hang together, or most assuredly we shall all hang separately." The reader will be interested in the whole work.

A HAND BOOK ON BAPTISM, or a Comparative view of the words *Bathe, Wash, Dip, Sprinkle* and *Four* of the English Bible, and of their originals in the Hebrew and Septuagint copies, together with other matter, arranged for the use of Bible students. By E. J. Barclay. Cincinnati: Standard Publishing Company, 1881.

The work professes not to be a compilation from concordances, but the result of the personal examination of every passage used in the English, Hebrew and Septuagint of the Old Testament and the Greek of the New. These passages are given with their corresponding terms. After giving the passages he groups the words for reference, e. g. he gives fifteen Hebrew words and thirty-one Greek which mean "pour" and the first of each list is used sixty-eight times while several of the last are used but once. This is a sample of the grouping. The work is the result of patient labor and must facilitate investigation on this controverted subject.

THE ILLUSTRATED BIRTHDAY BOOK of American Poets, edited by Almira L. Haywood. Boston: James R. Osgood & Co. 1881.

This book is illustrated with the portraits of our most distinguished poets, such as Bryant, Longfellow, Whittier, Stoddard, Poe, Holmes, Taylor, etc., making in all a galaxy of thirteen. There is a choice selection commencing each month, with a portrait, and selections for each day in the month and blank spaces opposite for notes or diary with an Index of Authors; also a blank Index of Birthdays. The extracts are well chosen as far as we have examined them, and any one in want of such a volume will find their expectations met in this.

GERMAN WITHOUT GRAMMAR or Dictionary. Part I. By Dr. Z. Brücke. Chicago: S. C. Griggs & Co. 12mo. Half-bound, 75 cents. For sale by E. J. Lane & Co., Dover.

It is claimed that this system speedily enables one to speak German—that it can be mastered in a few weeks so that he can converse in ordinary terms without any difficulty. The plan is to commence with talking and proceed step by step as near the process of learning to talk as possible, and thus go on by easy stages, becoming familiar with the sound of the language, every word being pronounced as spelled, and by easy transition to reading and writing and thus expeditiously learn the language. For sale by E. J. Lane & Co., Dover.

SECOND GERMAN BOOK. After the Natural or Pestalozzian method for Schools and Home Instruction. Second Series. By James H. Worman. A. M. 12mo. pp. 84. Price 40 cents. New York and Chicago: A. S. Barnes & Co.

This is one of the "Chautauqua Language Series" well calculated to facilitate progress in learning the language. It has system and leads on step by step preparing the way for successful advancement. It is printed in clear German type and is beautifully illustrated.

CONSECRATED: by Ernest Gilmore, is the title of a Temperance S. S. book published by the National Temperance Society. 12mo. pp. 424. Price \$1.50. J. N. Stearns, Agent, 58 Reade St., New York.

This work exhibits the excellences of a life consecrated to Christ and shows how a little self-denial can illuminate homes made sad and wretched by drink and consequent poverty. It would be well to have it in every Sabbath-school library.

HAND BOOK OF WOOD ENGRAVING with practical instructions in the art for persons wishing to learn without an instructor. It contains a description of tools and apparatus used, and explains the manner of engraving various classes of work. Also a history of the art from its origin to the present time, by William A. Emerson, wood engraver; illustrated. New Edition. Boston: Lee & Shepard publishers. New York: Charles T. Dillingham, 1881. Price \$1.00.

There is no need of saying much more, as the title page has the substance of the little work. It gives the history of the art from its origin, finely illustrated, commencing with the antique sketches of its early day down to the more complicated styles of the present day. It would be a great assistance no doubt to the tyro in this art.

A SUNNY LIFE. By Robert Bloomfield, author of "The Flower by the Prison," "Little People," etc. Cloth extra, 245 pages. \$1.00. W. B. Smith & Co., 27 Bond St., N. Y.

This is a fresh biographical volume, full of kind, religious suggestions and useful instruction. The *National Baptist* says:

"It is rather the history of the spirit than of the flesh. It concerns itself with but few outward details, but is an exceedingly interesting portrayal of the spirit of its subject. In it one perceives the conflicts and the conquests, the toll and the triumph, the doubts and the deliverances of a child of God. It is, indeed, 'A Sunny Life' presented in a setting of Christian love and faithfulness. There is as much difference in biographies as in sermons; in the latter a beautiful text is often spoiled in the unskillful presentation of the truth by a crude preacher, so many a beautiful life is marred by a bad biographer. In the present case, however, both the subject and the memoir correspond, and alike extol the rich grace of Christ in human salvation."

## MAGAZINES.

YOUNG MAN'S POPULAR SCIENCE MONTHLY comes to us filled with its usual amount of interesting and instructive matter. The first article, by Dr. F. L. Osward, is a continuation of his series of articles on "Physical Education."

The present chapter on "Remedial Education" is a continuation from September full of valuable instruction on the care of health and the prevention of disease. "The Militant Type of Society," by Herbert Spencer. "What is the influence of the military element, the organized brute force element, on national character, on civil liberty, political institutions and the progress of civilization?" is the question answered, and it is done in a masterly manner. Dr. Pagit's address on "The Cultivation of Medical Science" is an able article. So is "The Connection of the Biology Science with Medicine," by Prof. Huxley. A sketch by Prof. C. A. Young, with portrait, together with other articles of interest is commended to the reader.

Our Little Ones for October, published by the Russell Publishing Co., 149 Tremont St. Boston. This magazine as the name indicates is designed for children. The type is large, the illustrations beautiful, and the matter is adapted to the comprehension of those for whom it was designed. The subjects treated are such as will please them. "The Two Dogs," "A Little Rogue," "Little Wrennie," "Johnnie and the Gopher," are samples of the topics. They are very attractive and well calculated to awaken an interest in the young mind.

"The Century, Scribner's Illustrated Magazine," will be issued next month and continued a year when "Scribner's" will be omitted from the title.

Wide Awake and St. Nicholas are before us. They are both illustrated magazines for the young. The former is published by D. Lothrop & Co., Boston, Mass. Price \$2.50; and the latter by the Century Co., N. York. Price \$3.00. They make no invidious comparisons. They are both beautifully illustrated and contain about the same number of pages and are filled with articles of interest and merit. A new feature of the *Wide Awake* is the inauguration of a Reading course for young folks containing sixteen pages for the month. It is named "The Chautauqua Young Folks' Reading." "Isaac Lemmon," is only another name for Abraham Lincoln in boyhood about whom there are many incidents obtained from old neighbors by James C. Ambrose, which of course are very interesting.

The *Magazine of Art* for September; illustrated. Cassell, Petter, Galpin & Co., London, Paris and New York: Price \$3.50 yearly. The Frontispiece is "The Last day of a Condemned Prisoner," painted by Michael Nunkacy, with a sketch of the author; illustrated from his paintings, by J. B. Atkinson.

"Christ's Church Hampshire, II." By Prof. T. G. Bonney. "The Salon of 1881. III." Beautifully illustrated. "The New Natural History Museum" and "The Career and Work of Flaxman" are continued from the last, and illustrated in such a manner as to add to the interest of the reader. We can speak a good word for the articles as a whole. Every lover of art would be highly interested and profited by a studious perusal.

The *Primary Teacher* for September commences a new volume. It is well filled with matters which all progressive teachers are anxious to know something about; and which will be suggestive of valuable improvements.

The *Two Edged Sword*. A Scriptural Monthly Magazine. By J. L. Wolf, Editor and Proprietor, Uxbridge, Mass. Price \$1.00. It makes a specialty of Separation from the world; Holiness to the Lord. This is its first number.

Littell's Living Age, Sept. 24, comes to us with standard articles from distinguished English publications. The first is Schlegel's of the *Site of Homer's Troy* from *An Quarterly Review* and closes with "Ancient Illyrian Capitol," from *Fall Mall Gazette*. Vol. CL. This magazine being a weekly has more than 3,300 pages yearly at \$3.00. For \$10.50 is sent with the *Age* any one of the \$4.00 American monthlies or weeklies. Littell & Co., 17 Broomfield St., Boston.

Food and Health is to be issued fortnightly with new and special features, giving particularly all phases of the adulteration of food and drink by independent analysis. This magazine will operate as a detector and be of great value to those who are feeding, or wish to avoid feeding, on poisonous adulterations of food. The number of these is surprising.



## The Morning Star.

WEDNESDAY, OCTOBER 12, 1881.

## IS HUMAN LIFE WORTH GUARDING?

It is told of the Roman Emperor Augustus that he was once at a banquet given by one of his chief nobles, when a slave, waiting on the table, dropped and broke a costly crystal vase. The uncontrollable terror of the man, and of his fellow-slaves as well, seemed so much greater than the occasion required, that the emperor inquired into the cause. And then came out the fact that the master, a prototype of Mrs. Stowe's Legree, had given a standing order that any slave who should commit this offense, even by accident, should be cut to pieces and thrown to the fishes in the pond. The emperor rose from the table, and having shivered with a staff every vase in the dining-hall, said to their owner, "Be it known to you, monster, that one human life is worth ten thousand vases!" We Christians in America may well learn a lesson from this heathen prince.

Our courts have trifled with murder and ignored its proper remedy till it has become, in some quarters, an epidemic. In Chicago we have a Sunday morning murder served up to us in our Monday morning's paper as regularly as the weeks come around. Bloodshed has made the Sabbath a red-letter day in the kingdom of darkness. Other cities may or may not be as badly conspicuous, but there is no one of them that can afford to take any Pharisaic airs in regard to the matter. Guileless crime was only the apex of a stratum that pervades the continent. We do not mean that a St. Bartholomew massacre is going on. We do not mean that among the respectable classes in society there is any increase of deeds of blood. There are wild notions of Western lawlessness held at the East, as there are of American lawlessness held abroad. There is a story of an Englishman, who, on landing in New York, dared not walk up Broadway till he was armed like an arsenal. But we need not, from an extreme of panic, swing to an extreme of indifference. There is enough murder, and little enough punishment of it, to stir in any thoughtful citizen the question, "To what does all this lead?"

There are large and growing classes, chiefly foreigners, among us, to whom human life has no more sacredness than that of an ox. If it were their own lives that they prize so flippantly like the Chinaman who is said to take his revenge on you for an affront by killing himself on your doorstep, in hope of making you some annoyance—one could be resigned to it. But when their free-and-easy notions are applied to their neighbors, and emphasized with a knife or a pistol, they become a more serious matter. This murderous recklessness is largely due to the disbelief in a hereafter that grows out of German and French materialism. Make way with the soul's immortality, regard a man as a compound of a few pounds of carbon, lime, silica, and phosphorus, that vanishes at death into the earth and air, and the crime of snuffing out his little flicker of life will seem nothing very dreadful. But see him as an undying creature, made in the image of the Almighty, with a destiny that transcends imagination, and murder becomes another affair. This respect for life belongs to a high grade of Christian civilization, while this brutal violence tends straight to barbarism. The Southern States have shown that since the war. Before the rebellion, with slavery demoralizing society, and puffing every man of the dominant race with a fiery and insolent pride, the only remedy for a slight was a stab or a shot. The dueling code typified a state of society not much in advance of the fourteenth century. But today, even South Carolina is attempting to enforce laws against dueling. The "Southern gentleman" is beginning to suspect that there is a trace of something animal in sheer force, and of something human in reason. He has been, till recently, at just about the moral level of the "dangerous classes" of the North, and is slowly coming to the discovery of a higher grade of existence.

The maudlin sentimentality that gets into jury-boxes and defeats the punishment of murder is, to society, a poison in the blood. There is a dainty notion that capital punishment imprisons men, like the old whipping-post and the breaking on the wheel. But an execution conducted in private, with decorum and solemnity, has nothing in common with such exhibitions. It is no display of physical force. It simply impresses the turbulent classes with the sovereign and stern majesty of law. There are classes—or, at least, there are individuals among them—whom no gentler motive will touch. And probably murder will have to grow and ripen till it starts a public sentiment that will insist on punishment. "Hanging is played out in New York," said a desperado in that city a few years ago, on his way to jail after a long course of impunity. And the words—like Tweed's, "What are you going to do about it?" were the last thing needed by the patience that had long since ceased to be a virtue. They cost him his life. And a greater public than that of New York will yet be aroused in like fashion.—Advance.

## THE MYSTERY OF DREAMS.

A man fell asleep as the clock tolled the first stroke of twelve. He awakened ere the twelfth stroke had died away, having in the interval dreamed that he had committed a crime, was detected after five years, tried and condemned; the shock of finding the halter around his neck aroused him to consciousness, when he discovered that all these events had happened in an infinitesimal fragment of time. Mohammed, wishing to illustrate the wonders of sleep, told how a certain man, being a sheik, found himself, for his pride, made a poor fisherman; that he lived as one for sixty years, bringing up a family and working hard, and how, upon waking up from his long dream, so short a time had been asleep that the narrow-necked gourd bottle, filled with water, which he knew he had overturned as he fell asleep, had not time to empty itself. How fast the soul travels when the body is asleep! Often when we awake we shrink from going in the dull routine of a sordid existence, regretting the pleasant life of dream-land. How is it that sometimes when we go to a strange place, we fancy that we have seen it before? Is it possible that when one has been asleep, the soul has floated away, seen the place, and has that memory of it which so surprises us? In a word, how far-distant is the life of man, how far not.

## ONLY ONE.

Somewhere, I cannot tell where, I have heard of a case like this: A deacon was speaking to a visitor about his pastor's want of success. No doubt he had often reminded his pastor of the same with much condolence. "Well," said the visitor, "what is the proof?" "Proof? Why, last year only one person joined the church!" "Sir, who was that one?" "I don't know." "You must know; what was his name?" He looks into the church-book, and finds that the name of the man who was the only one added to the church is "Robert Moffat." Then said the other: "Sir, when you added that man to your church you added generation upon generations; and yet you have been making your pastor's life bitter by the dismal toll of that statistical complaint, 'only one.' Do you know what they once rang the bells of heaven for? It was over the conversion of one sinner—only one; and it was there reckoned to be such a great success that it made 'joy in the presence of the angels.'"—Watchword.

## DREADFUL PAROXYSMS OF ASTHMA.

"I was having dreadful paroxysms of Asthma when the Compound Oxygen came. I am very grateful to inform you that in that respect I am greatly relieved." Treatise on "Compound Oxygen" sent free. DR. STAR-KEY & PALMER, 1109 and 1111 Girard St., Philadelphia, Pa.

## Obituaries.

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

ELBRIDGE GERRY died at Raymond Village, Me., Aug. 21, aged 67 years. He gave his heart to Christ in early life and upon the organization of the F. B. church in this place was one of the first to unite with it, and he remained a worthy and beloved member until death, which was very sudden, his sickness lasting but a few hours. Bro. G. was a cheerful, hearty Christian, with a kind word for every one, and having known much sorrow in life had a deep sympathy for others. He loved the people of his choice, and all their interests were dear to him; yet while loyal to his own he had a broad Christian love for all God's children, his house being a home for all Gospel workers and his interest for the whole community. He will be very much missed by the little church, his aged friends, and the whole community, who all unite in saying that a good man has fallen. He leaves an only daughter, Mrs. Betsy B. Gerry, wife of Rev. J. C. Gerry, and a large circle of friends, to lament his departure. W. J. T.

JAMES W. WHITNEY died in Quasqueton, Buchanan Co., Iowa, July 24, aged 78 years and one month. He was born in Italy, Yates Co., N. Y., June 21, 1803; at the age of 24 emigrated to Ohio and settled in Berlin, Erie Co.; in 1838 married Betsy Harvey and three years ago last June they celebrated their golden wedding. In the year 1843 he removed with his family to Kingston, DeKalb Co., Ill., where he resided 23 years, and ten years ago moved to Quasqueton, Iowa, where he died. He was the father of three sons and five daughters; 8 years ago the youngest son preceded him to the Spirit land. This man was a patriot, and when our country needed defenders his three sons and his two sons-in-law entered the army. His religious life began about fifty years ago. Of late years he was a great reader of the Bible, and every day devoted several hours to searching the Scriptures, and for more than twenty years was a subscriber to the Morning Star. He leaves a widow and 7 children, 27 grandchildren and 8 great-grandchildren. Funeral services held at the Congregational church, Rev. P. F. Feltman preaching a sermon from Ps. 117:15. May the family be united one on the other shore. E. A. SUTTON.

MRS. CAROLINE RITZLER, wife of Anthony Ritzler, died in Green Camp, O., Sept. 2, aged 30 years, 3 months and 22 days. In very early life she gave her heart to God and was confirmed as a member of the Lutheran church, but distance and labor incident to her domestic life frequently prevented her attendance upon the services of the sanctuary. During our revival effort of '79 she came under the watch and care of the Rev. F. B. church, which church relation she harmoniously retained until severed by death. She ever endeavored to lead a consistent Christian life and gave evidence of her acceptance with God. Her funeral was largely attended; services in English by the writer, in German by Rev. Mr. Kuhl of Prospect, O. J. A. SUTTON.

MRS. LUCINDA CHANEY, widow of the late Thomas Chaney, died in Wilkes, Me., Sept. 18, aged about 80 years. She professed religion in early life and united with the F. B. church, and remained a worthy member. She leaves one brother and a large circle of friends. COM.

MRS. POLLY BUZZELL, widow of the late Jonathan Buzzell, died in Barrington, Aug. 29, aged 73 years, 11 months. She was one of the few faithful members of the Canadian church, standing firm and hopeful during the many years of discouragement through which the church passed. She was spared until she saw the blessing of God poured out in the conversion of souls, for which she had long prayed, and the erection of a neat little chapel in which she was intensely interested. She attended the dedicatory services of the chapel and one week later was carried from its door to her last resting-place. Although suddenly, she fell with her armor on. J. S. N.

CLARA TIDWELL died in Lynn, Me., Sept. 19, aged 63 years. She chose Christ as her Saviour ten years ago, and was baptized three years later by Rev. W. J. Twort and joined the F. B. church in Lynn, of which she remained a true and faithful member until death, which she was all ready. She had been an invalid for several years, which deprived her of the privilege of the public means of grace, but she did not forget the Saviour nor the church of her choice. Funeral services conducted by the writer, assisted by Rev. J. S. Potter, a former pastor. Text, Job 19:25. B. D. NEWELL.

ADNER H. WADE died in Freeport, Me., Sept. 19, aged 87 years, 11 months. He made a profession of religion when 22 years old, so that his Christian experience extended over almost sixty-six years. He honored his profession by a correct life. He was an intelligent, devoted Christian. He loved all the good and true, especially his own church. His sickness he was patient, cheerful and resigned, yet, more, he was joyful and said, "Glory to God, the Saviour has come to welcome me home!" He leaves an aged companion and seven children. May God bless them all with support and consolation in Christ Jesus. A. LIBBY.

## "My Tormented Back"

is the exclamation of more than one poor hard-working man and woman. Do you know why it aches? It is because your kidneys are over-taxed and need strengthening, and your system needs to be cleansed of bad humors. Kidney-Wort is the medicine you need. "It acts like a charm," says a well known physician. "I never knew it to fail." Liquid or dry sold by Druggists.—Boston Post.

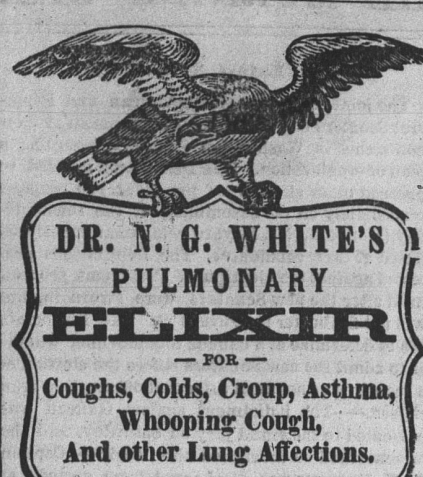
BEATTY'S ORGANS, 15 useful stops, 5 sets of 100 reeds only \$65. Pianos \$125 up. Illus. Catalogue. Free. Address BEATTY, Washington, N. J.

R. M. PETERSON & CO., 37 Park Row, New York, are our agents and are authorized to contract for advertising at our lowest rates.



Is made from a Simple Tropical Leaf of Rare Value, and is a POSITIVE Remedy for all the diseases that cause pain in the lower part of the body—for Torpid Liver—Headaches—Jaundice—Diarrhea, Gravel, Malaria, and all difficulties of the Kidneys, Liver, and Urinary Organs. For Female Diseases, Monthly Menstruations, and during Pregnancy, it has no equal. It restores the organs that make the blood, and hence is the best Blood Purifier. It is the only known remedy that cures Bright's Disease. For Diabetes, use Warner's Safe Diabetes Cure. For Sale by Druggists and Dealers at \$1.25 per bottle. Largest bottle in the market. Try it. H. H. WARNER & CO., Rochester, N. Y.

GENTS WANTED for the Best and Fastest-Selling Pictorial Books and Bibles. Prices reduced 33 per cent. National Pub. Co., Phila. Pa.



The astonishing success of this Elixir, and the unparalleled sale, are sufficient evidence of its superiority over all other remedies of the kind, for

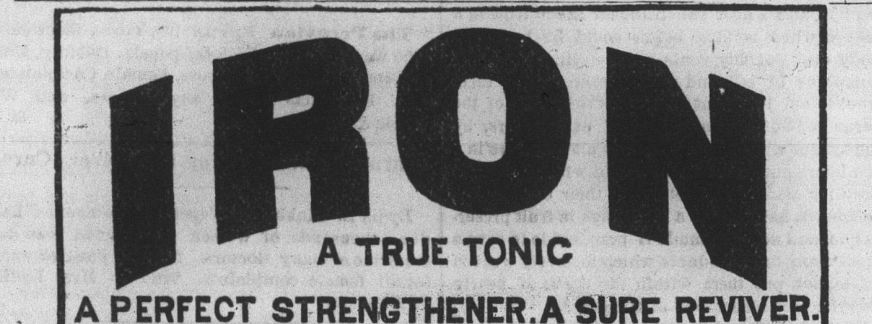
Lung and Throat Affections.

Rheumatism Permanently Cured.—Mr. Daniel B. Dodge, Edgemoor, Me., testifies that he contracted Rheumatism while in the army, and for twelve long years suffered, he thinks, as much as a man could suffer. Was treated by some of the best physicians in this State, and afterwards in Boston, without benefit. Six bottles of Clarke's Rheumatic Elixir cured him, and he has had no return of the disease. For sale by all Druggists. Price, \$1 per bottle; six bottles, \$5. Prepared by Rev. Walter Clarke, proprietor of the European Cough Elix., West Buxton, Me.



PERRY DAVIS' PAIN KILLER

IS A PURELY VEGETABLE REMEDY FOR INTERNAL AND EXTERNAL USE. A Sure and Speedy Cure for Sore Throat, Coughs, Colds, Diphtheria, Chills, Diarrhea, Dysentery, Cramps, Cholera, Summer Complaint, Sick Headache, Neuralgia, Cuts, Bruises, Sprains, Rheumatism, etc. Perfectly safe to use internally or externally, and certain to afford relief. No family can afford to be without it. Sold by all druggists at 25c, 50c, and \$1.00 a bottle. PERRY DAVIS & SON, Proprietors, Providence, R. I.



IRON BUTTERS are highly recommended for all diseases requiring a certain and efficient tonic; especially Dyspepsia, Indigestion, Loss of Appetite, Loss of Strength, Lack of Energy, etc. Enriches the blood, strengthens the muscles, and gives new life to the nerves. They act like a charm on the digestive organs, removing all dyspeptic symptoms, such as Trailing the Food, Belching, Head in the Stomach, Heartburn, etc. The only Iron Preparation that will not blacken the teeth or give headache. Sold by all druggists. Write for the A B C Book, 32 pp. of useful and amusing reading—sent free. BROWN CHEMICAL CO., Baltimore, Md.



DR. D. DYER'S Headache, Dyspeptic and Liver Pills. Headaches of 40 Years' Continuance have been Cured by Them. They are the Great Mandrake Liver Pill.



Dr. GROSVENOR'S LIVER AID IS NOT A PAD, But an Internal Remedy for Liver Complaints,

Such as BILIOUSNESS, POOR APPETITE, INDIGESTION, DYSPEPSIA, DIZZINESS, PILES, BOILS, JAUNDICE, HEADACHE, SOUR STOMACH, RHEUMATISM, NEURALGIA, ERUPTIONS, SCROFULOUS SORES, FEMALE COMPLAINTS, IMPURITIES AND SALT RHEUM.

The Liver is the Largest Organ of the Human Body. It is the largest because it has the most to do. It is intimately connected with the digestive and nervous systems, consequently any derangement in the Liver produces Constipation, and a hundred evils in its train, and also occasions nervous diseases without number; resulting, if unchecked, in paralysis, insanity, or death. Dr. Grosvenor's Liver-Aid is a wonderful medicine for immediate action upon the Liver, and thousands of testimonials have been received as to the benefit it has given.

Liver-Aid has been a blessing to my poor, afflicted mother. She tried many, many things for her sick headache, but never found any relief until she took the Liver-Aid. It has, indeed, been invaluable to her. She is now using her fourth bottle. I told our druggist how excellent it was, and assured him that he might safely recommend it as the best known remedy for sick headache. He says it is not advertised half enough. I hope you will let it become better known.

Mrs. M. A. SHIVLER, 447 W. 23d St., New York.

For sale by all Druggists at \$1 per bottle, or six bottles for \$5.

From a Deacon at Madison Bridge: Dr. DYER, DEAR SIR—I have used your Golden Ointment for piles and your pills. I was so low when I commenced using your pills, in fact, that my friends and physicians despaired of my life. I have been cured by your pills, and now enjoy comfortable and easy work. I have sold 36 dozen in one year, and they have given good satisfaction.

DANIEL AYER. From an honored member of the Society of Friends, North Yarmouth, Me., July 30, 1878: "I have been afflicted with dyspepsia for years, and had to eat gruel for seven months at one time, and that distressed me. My back was so weak that I had to lean on the sink to wash. Feet and hands were so cold that I had to warm them in midsummer.—Death seemed just before me. I commenced using Dr. Dyer's pills in October, 1877, and found relief at once, and am enjoying good health, eat any kind of food, work all day with ease. I have sold 36 dozen in one year, and they have given good satisfaction."

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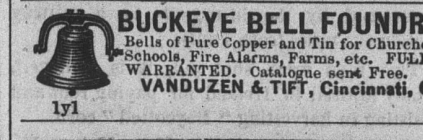
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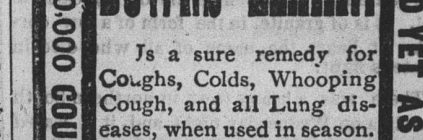
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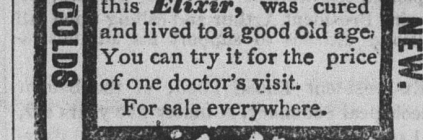
Church and School Bells. SIZES AND PRICES. Diam. of Wt. with Cost of Bell, gong & Frame. No. 6, 25 in. 230 lbs. \$25 00 No. 6 1/2, 27 in. 340 lbs. 36 00 No. 7, 30 in. 490 lbs. 50 00 No. 7 1/2, 34 in. 720 lbs. 75 00 No. 8, 38 in. 925 lbs. 130 00 No. 9, 42 in. 1200 lbs. 180 00 Rumsey & Co., Seneca Falls, N. Y., U.S.A. 1840.



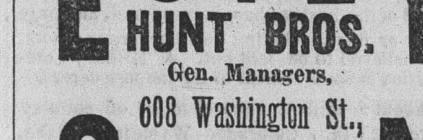
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HALF A CENTURY OLD. DOWNS' ELIXIR. Is a sure remedy for Coughs, Colds, Whooping Cough, and all Lung diseases, when used in season. Fifty years ago, Elder Downs was given up by his physicians, to die with Consumption. Under these circumstances he compounded this Elixir, was cured and lived to a good old age. You can try it for the price of one doctor's visit. For sale everywhere.



ESTEY HUNT BROS. Gen. Managers. 608 Washington St., BOSTON.



HENRY & JOHNSON'S ARNICA OIL LINIMENT. For Man and Beast. A sure cure for Wounds, Sprains, Burns, Cuts, Galls, Corns, Strain, and all Skin Diseases. Rub it in well with the hand. Sold by all druggists. Price 25 and 50c per bottle.



Chicago and North-Western RAILWAY. Is the OLDEST, BEST CONSTRUCTED, BEST EQUIPPED, and hence the LEADING RAILWAY.

OF THE WEST AND NORTHWEST! It is the short and best route between Chicago and all points in Northern Illinois, Iowa, Dakota, Wyoming, Nebraska, Kansas, Oregon, Arizona, Utah, Colorado, Idaho, Montana, Nevada, and for

Council Bluffs, Omaha, DENVER, LEADVILLE, SALT LAKE, SAN FRANCISCO, Deadwood, Sioux City, Cedar Rapids, Des Moines, Columbus, and all points in the Territories and the West. Also, for Milwaukee, Green Bay, Oshkosh, Sheboygan, Marquette, Fond du Lac, Waupun, Houghton, Neenah, Menasha, St. Paul, Minneapolis, Huron, Volga, Fargo, Bismark, Winona, LaCrosse, Owatonna, and all points in Minnesota, Dakota, Wisconsin and the Northwest.

At Council Bluffs the Trains of the Chicago and North-Western and the U. P. R. depart from, arrive at, and use the same joint Union Depot.

At Chicago, close connections are made with the Lake Shore, Michigan Central, Baltimore & Ohio, Ft. Wayne and Pennsylvania, and Chicago & Grand Trunk Rys., and the Kanaboe and Pan Handle Routes.

Close connections made at Junction Points. It is the ONLY LINE running Pullman Hotel Dining Cars.

Chicago and Council Bluffs. Pullman Sleepers on all Night Trains. Insist upon Ticket Agents selling you Tickets via this road. Examine your Tickets, and refuse to buy if they do not read over the Accommodation and the Chicago and North-Western.

If you wish the Best Travelling Accommodations you will buy your tickets by this route. \$3.50 and \$4.00. All Ticket Agents sell Tickets by this Line. MARTIN HUGHITT, 2d V. P. & Gen'l Mgr., Chicago.

SALEM LEAD COMPANY, CORRODERS AND GRINDERS OF PURE WHITE LEAD, AND MANUFACTURERS OF LEAD PIPE AND NARROW SHEET LEAD. FRANK A. BROWN, Treas. SALEM, MASS. 1725

THE CHICAGO, ROCK ISLAND & PACIFIC R.R. Between CHICAGO and COUNCIL BLUFFS, KANSAS CITY, ATCHISON and LEAVENWORTH, is the GREAT STEEL LINE in the NIGHTY CHAIN stretching across the Continent from the Atlantic to the Pacific.

Two Through Express Trains each way are run over its perfect track, and every appliance for the safety and comfort of its patrons is provided. PULLMAN PALACE SLEEPING COACHES RUN THROUGH, and all Express Trains are attached one of those FAMOUS PALACE DINING CARS for which this Great Route is famous.

This is the Only Railroad Owned by One Company Running Through Car from Chicago to the State of Kansas Without Change. Its passenger cars are made in India, Europe, and its Tickets are sold at all Express Ticket Offices.

A. KIMBALL, Gen'l Sup't. E. ST. JOHN, Gen'l Frt. & Pass. Ag't, Chicago.

THE STAR AND BOOKS FOR SALE. Rev. S. M. Weeks, of Milford, Mass., has the Morning Star complete, from 1836 to 1880, 18 vols. are bound; also the Register, from 1833 to 1880, bound, first 4 vols. of F. B. Quarterly, 6 vols. of Oldenhouse's Com. on the New Testament, 2 vols. Broomfield's Greek Testament, with notes, 2 vols. Master of Pulpit Eloquence, &c., &c., which he would gladly sell, being in poor health.

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



Woman can sympathize with Woman. Lydia E. Pinkham's VEGETABLE COMPOUND.

Is a Positive Cure for all those Painful Complaints and Weaknesses so common to our best female population. It will cure entirely the worst form of Female Complaint, all ovarian troubles, Inflammation and Ulceration, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life.

It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors thereby checked very speedily by its use. It removes flatulency, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion.

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times and under all circumstances act in harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at 223 and 235 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail in the form of pills, also in the form of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. Mention this Paper.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness and torpidity of the liver. 25 cents per box. Sold by all Druggists.

DR. HARDY'S WOMAN'S FRIEND. A REMEDY FOR DISEASES OF WOMEN.



Will always Bless the Name of "Woman's Friend"! Would Go Fifty Miles for it Saved Her Sister's Life. Saved From an Untimely Grave. Two Daughters Cured Of Consumption. A Victim to Consumption or the Insane Asylum.

Dr. Hardy's forty years' experience is compensating medicines resulted in the discovery which render the Woman's Friend the most successful remedy ever made for all Female Complaints.

READ TESTIMONIALS. DR. S. HARDY'S SONS.—I am doing good business with W. F. I. sold one to-day and three yesterday, and a call for it is being made all over the country. I thought it time I had some order. A lady sent me yesterday from Northfield for some of the bottles of Woman's Friend, and I tried it. The doctors had given up to die with consumption, and your father called to her house and left some, and now she is another daughter of the doctors' say must die, but she don't believe it, for she says it is the best medicine in the world; and I think she is right; and I long to have the time come when I can start and tell what I know about it. S. C. BUZZELL.

Waterbury Center, Vt., Sept. 17, 1876. DR. S. HARDY'S SONS.—Dear Sir: It is with pleasure that I recommend the "Woman's Friend," for truly it is the woman's friend; it is all it is recommended to be. I know that it saved me from an untimely grave. I was prostrated with female weakness of eight years' standing, had tried several doctors and they did me no good; a lady gave me a bottle of Woman's Friend, and I tried it with but little faith. When I had used one bottle it could attend to my household duties, a thing I had not done for three months; took three bottles and am completely cured.

Mrs. Hill of Greensboro, Vt. says that she never and anything do her so much good as the Woman's Friend. She says, "I feel that I can't keep house without it."

Mrs. J. S. Wells of Canaan says the Woman's Friend saved her sister's life when everything else failed.

Mrs. Lyford says: Never saw any anything like the Woman's Friend; I feel that I can't say too much in its praise as I was a great sufferer. I am satisfied that had I not used it as my necessities demanded, I would have been a victim to consumption or the insane asylum; but as it is, one bottle and a half made all things right to me, and I am hale and hearty, and I feel to say, "an old bottle of Woman's Friend is worth its weight in gold." I have never seen so excellent and remarkable a medicine as the Woman's Friend or Nature's Grand Assistant. I think it rightly named.

Yours truly, ABRIE HATCH. Cratsbury, Vt., Jan. 1881.

Price \$1.00 a Bottle. GEO. C. GOODWIN & CO., Boston, Wholesale Agents.



## News Summary.

## President Garfield.

BY HENRY W. LONGFELLOW.

"E venni dal martirio a questa pace." These words the poet heard in Paradise. Uttered by one who, bravely dying here, in the true faith, was living in that sphere. Where the Celestial Cross of sacrifice Spread its protecting arms athwart the skies; And, set thereon, like jewels crystal clear, The souls magnanimous, that knew not fear, Flashed their effulgence on his dazzled eyes. Ah, how dark the discipline of pain, Were not the sufferings followed by the sense Of infinite rest and infinite release! This our consolation: and again "I came from martyrdom unto this peace!" —*The Independent.*

## The Late President.

Wednesday night President Garfield's remains were transferred very quietly from the casket in which they came from Elberon to an air-tight casket made of sheet bronze. Mayor Herrick received a letter dated September 29, stating that on representations of the Union League club and prominent citizens of New York the body was not placed in a proper receptacle. The Metallic Burial Case Company of New York offered a casket, which was made specially for the purpose. Mrs. Garfield and Dr. J. H. Robinson were summoned by telegraph, and came here yesterday to see the casket, which was sent on by a special car. Mrs. Garfield was much pleased with the gift, and in accordance with her wishes the transfer of the remains was made. The casket is of sheet bronze, elaborately wrought with gold trimmings. A solid gold plate is fixed on top of the casket will be inscribed as Mrs. Garfield directs. The remains were in an unexpectedly good state of preservation, and now that a proper casket has been provided, it is probable that the plans of the monument committee will be changed, and instead of being put in the ground a crypt will be erected and the casket exposed to view.

## The Estate of the Late President.

The affairs relating to the estate of the late President will shortly be turned over to trustees that will be appointed. All expenses incurred during the sickness of the President will be regarded as debts of the estate, and the bills will be called for by the trustees. If Congress so desires, a schedule of the bills will be furnished for any action they may see fit to take. If an appropriation is made covering the expense incurred, the estate will be relieved from the payment. The trustees will proceed on the theory, which is a perfectly correct one, that these expenses are private debts, and not an indebtedness of the government. What part Congress may see fit to assume is, of course, not known. Mr. J. Stanley Brown says that he has no idea of what the entire expense of the sickness of the President will amount to. So far no bills have been presented, and probably they will not be until the trustees call for them. He says that he left Mrs. Garfield in good health, and making preparations to superintend the education of her children. —*Washington National Republican.*

## President Arthur's Movements.

Mr. J. Stanley Brown states that it is President Arthur's intention to continue at the residence of Senator Jones for some time. The President thinks that the extra session of the senate will be of brief duration, and until that is over he will remain in his present quarters, transacting his official business through the Executive Mansion. After that it is probable that he will move to the Soldiers' Home until the White House repairs are fully completed, coming into town every day to attend to any business that may require his presence. At present he receives the heads of different departments every day, excepting Saturday, between the hours of 1 and 2 o'clock, and other visitors on Monday, Wednesday and Thursday. The first Cabinet meeting of the new administration will be held next Tuesday, by which time it is expected all the members of the Cabinet will have returned to Washington. The President positively declines to hear any applicants for office, and thinks that the minor offices now vacant should be filled by the heads of the various departments. Mr. Brown reports the President as looking well and being in the best of health.

## New Columbia.

The statement that Wrangel Land, in the Arctic ocean, recently taken possession of by Captain Hooper on behalf of the United States government, is a part of the Dominion of Canada, is not considered accurate by government officials, since the colors of the Dominion have never been raised upon the land. Major Clarke, of the revenue marine bureau, has received a private letter from Captain Hooper, in which it is suggested that the new possession be named New Columbia. This name is thought to be very appropriate, and will probably be adopted by the government. Captain Hooper has not yet seen any trace of the "Jeannette."

## General Gordon on Garfield.

General G. W. Gordon, ex-Confederate, in his address in memory of Garfield at the Circuit Court at Memphis, said: "While his steps were in the dust, his eyes were on the stars. By courage, toil, talent, integrity and sobriety, he fought his way, single-handed and alone, from the hovel to the White House. By these instrumentalities he passed from the humblest to the highest station, not only in his own country, but, I submit, to the most noble, exalted and enviable position to-day held by any citizen of the world. And, although he ascended from a level so low to an eminence so high it did not dazzle him nor lessen his humility. He was one of the few men of the world's great history whose prosperity humbles and adversity strengthens. I had rather possess the emotion, the culture, the oratory and the genius of Garfield than all the blood-stained laurels that ever Caesar tore from the livid brows of fallen kings, or all the jewels that ever Hannibal stripped from the frozen fingers of his slaughtered knights. The wisdom, moderation and reform foreshadowed in his brief administration were daily widening his influence and popularity, especially with the people of the South, and we hoped that he was hastening the day when we could all feel and say we have but one sky, one flag, one union, one country and one President."

## Talmage on Guileux.

Dr. Talmage is reported as saying in his pulpit that he had been trying for the last eight Sundays to pray for Guileux; but, not having succeeded, he would have to abandon the task to "the old ministers who have got so good that they can do anything." This may do for a pulpit joke, though not in any measure appropriate. Dr. Talmage does not believe that Guileux ought not to be prayed for or that he ought not to pray for himself. Though the vilest of sinners and deserving the sternest justice at the hands of man, no one would make a mistake in asking God to give him repentance and a better mind. And, if he should truly repent and be forgiven by God, and meet his sainted victim in the skies, there would be no jar in the harmonies of the upper world. —*Independent.*

## Miscellaneous.

A famine is threatened in Sweden.

Henry F. Durant, founder of the Wellesley (Mass.) college, died Monday.

The Boston University School of Medicine has established a Garfield scholarship.

General Francis A. Walker has been asked to accept the presidency of the World's Fair at Boston.

An earthquake shock was plainly felt on Thursday night at Tilton, Bristol and Plymouth.

A number of Frenchmen and foreigners were massacred by the insurgents at a railway station six miles from Tunis.

Two men were shot and, it is believed, fatally injured in Ireland for paying rent and assisting in harvesting "Boycotted" corn.

On Wednesday, week, the Hon. Nelson W. Aldrich was elected United States Senator by the Rhode Island legislature, to succeed General Burnside, deceased.

The Custer monument has been erected on the battle-field upon which the daring General fell. It is of granite, in the form of a low obelisk. It bears the name of all who died in Custer's fight.

There was a heavy frost in northern South Carolina on Wednesday night, and it is feared that the recent frosts in Virginia have seriously damaged the tobacco crop. The crop in North Carolina is likewise badly injured.

The Republican national committee met in New York Thursday and passed resolutions deploring the death of President Garfield, endorsing President Arthur and calling upon all patriotic citizens to support his administration.

Ex-President Enoch Pond, of the Bangor Theological Seminary, is ninety-five years old, and says he has not had a headache in sixty-six years.

About £50,000 in gold from Holland was bought in London, Thursday, for shipment to America.

The Apache war is about over. Band after band of the hostiles has surrendered, and only forty or fifty, including the treacherous scouts, are believed to be still out. A Military Commission is soon to meet to try the murderers.

About a million square miles of country covering Utah, Colorado, Wyoming, Idaho, Montana, Western Dakota, Arizona, New Mexico, Nevada and eastern Oregon can be cultivated only by irrigation.

The French visitors to the Yorktown celebration were entertained at West Point the other day under the auspices of the New York State commission. The visitors left for Niagara Falls.

Arizona advises state that the hostile Indians are moving toward the Mexican frontier; the American troops will follow them across the border if it becomes necessary, and co-operate with the Mexican authorities in destroying their capture.

The fire in Michigan is being followed by fever of a typhoid order, bilious colic and pneumonia. A great many of the survivors are suffering and dying from these causes. The greatest demand exists for more relief.

Harry Garfield, the late President's oldest son, will, after graduating at Williams, go to Cleveland to practice law. Harry and his brother James are devoted to their feeble old grandmother; James especially watches over her closely, and his mother says that this has always been his way.

A marble tablet is to be placed in the Episcopal chapel of St. James, near the Franklin cottage, at Elberon, in memory of the late President.

The streets of Atlanta were draped for President Garfield as much as those of Boston; Union and Confederate soldiers joined in honor of his memory. Never before was there such world-wide sympathy. In England bells tolled, flags were at half-mast, and business was suspended on the day of his funeral.

There are fresh indications that the petroleum region of Pennsylvania is beginning to be drained. Multitudes of places that once spouted abundantly are now strewn with derricks, and in some of the most fruitful regions the quantity of oil is steadily diminishing.

Thirty Indian students, who have spent three years in the Hampton Normal school at Fortress Monroe, left last week for Dakota Territory, where they purpose becoming teachers among their respective tribes of Indians. The superintendent of the school accompanies them, and expects to bring back many more for instruction.

The death of Gen. Burnside leaves alive but two of the five conspicuous commanders of the army of the Potomac, Grant and McClellan.

The announcement of the co-operation of the New England Manufacturers' and Mechanics' Institute, and the Museum of Fine Arts in Trinity Square, whereby fair-goers from city and country will be admitted to both exhibitions by a thirty-five cent coupon ticket, has been received with much favor. Such an arrangement in no way infringes upon the variety of the exhibits at the Fair, the art sections of the galleries remaining intact. It provides, however, the finest exhibition of art in this part of the country, as a worthy supplement to the comprehensive exposition of manufactures and mechanisms, which is, and is intended to be, the distinctive feature of the Institute.

## Maine Items.

The college year at Bowdoin opened Tuesday. The new freshman class numbers fifty.

Rev. J. Mariner has accepted the call of the High Street Free Baptist church in Lynn, Mass., and commenced his labors the first Sunday in October.

Rev. A. L. Houghton, of Weld, class of '70, Bates, died at Weld, Sunday Oct. 2, of consumption. He was pastor of the Free Baptist church at Lawrence, Mass., for several years, and was a trustee of Bates College.

The following are the officers of the Bates College Christian Association: Primaries, Prof. R. C. Stanley; President, C. E. Mason, '82; Vice Presidents, B. G. Eaton, '82, O. L. Gile, '83, L. R. Chadwick, '84; Corresponding Secretary, W. H. Barber, '88; Recording Secretary, E. F. Burdell, '84.

Governor Plaisted has notified the Yorktown authorities that he will be present with his staff, but that owing to the failure of the legislature to appropriate funds, no military bodies from Maine will be present.

## A New Departure.

One good result of the hard times a few years ago, was the bringing into life an article in proprietary medicine, which gave to every purchaser a full equivalent for his money. The rule of this class of medicines is from 10 to 25 cents for \$1, the best only reaching 40. Messrs. Hood & Co. took a new departure and in the article now so well and favorably known as "Hood's Sarsaparilla," they gave the unprecedented quantity of 100 doses for \$1. These facts commend this remedy to the consideration of the sick, also of the well, for they are liable to be sick.

## Latest News.

The joint committee of Republican and Democratic Senators failed to reach an agreement at their conference in Washington Saturday regarding a plan of organization. The Democrats decided to proceed to a election of president pro tempore, immediately on the assembling of the senate to-morrow (Monday). Mr. Bayard being unanimously selected at their candidate. The Republicans protested against the election of President pro tempore until after the new Senators were sworn in, but will not filibuster to prevent it. The Democrats are to determine at a caucus this morning whether to admit the new Senators before the election of a secretary or not until after that officer has been chosen.

The indictment against Guileux has been presented to the grand jury on Saturday, and the prisoner will be arraigned this week.—Captain H. W. Hovgate was discharged from custody at Washington, Saturday, on his personal recognizance, in the sum of \$30,000.—Secretary Windom has notified President Arthur that he is desirous of withdrawing from the Cabinet as soon as his successor can be named. It is expected that the names of two or more new Cabinet ministers will be sent to the Senate during the present week.

The Garfield monument committee has addressed a circular letter to the governors of all the States and Territories, asking them to undertake the active management of the fund in their respective States with a view to the erection of a monument to the late President.

General Joseph C. Abbott, ex-United States Senator from North Carolina, died at Wilmington on Saturday.—Advises from North Africa state that severe fighting has been in progress for several days past around Kef, between the French troops and the insurgents. It has not been learned however, what the result is.—The Spanish government has appointed General Penderast governor of Cuba in place of General Gago.

It is rumored that a new treaty between the Bey of Tunis and France will soon be concluded.

## WORTH \$200.

ADRIAN, MICH., April 5, 1881. DAY KIDNEY PAD CO.: Gentlemen—We are having very large demand for Day's Kidney Pads. They are giving the best of satisfaction. One of our customers has often told us that he could not take \$200 for the one he has if he could not get another. Many others are expressing themselves in the strongest terms of praise, saying it is the first and only remedy that has ever given them relief or cured them.

REED, BEACH & SMITH, Druggists.

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