

Bates College

**SCARAB**

---

The Morning Star

Muskie Archives and Special Collections Library

---

11-9-1881

## **The Morning Star - volume 56 number 45 - November 9, 1881**

Freewill Baptist printers

Follow this and additional works at: [https://scarab.bates.edu/morning\\_star](https://scarab.bates.edu/morning_star)

---



# The Morning Star.

VOL. LVI.

THE MORNING STAR, DOVER, N. H., NOVEMBER 9, 1881.

NO 45.

## THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER,  
ISSUED BY THE  
Freewill Baptist Printing Establishment,  
Rev. I. D. STEWART, Publisher,  
To whom all letters on business, remittances of  
money, &c., should be addressed, at Dover, N. H.  
All communications designed for publication  
should be addressed to Editor The Morning Star,  
Dover, N. H.

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

## The Morning Star.

WEDNESDAY, NOVEMBER 9, 1881.

### INDIAN SUMMER.

BY MRS. C. G. SWAINE.

The sunlight of the summer days  
Lives in the dreamy autumn haze;  
A farewell kiss upon us shed  
By one whom we had mourned as dead.

The winds that toss the stricken leaves—  
Sing in the golden harvest sheaves  
A song of summer tenderness,  
With but one note of joy the less.

O after summer! calm and sweet,  
To make the autumn days complete,  
Thou steal'st back, and softly floats,  
Through the dim woods, thy sweetest notes.

"Tis when the sunny days are told,  
"Tis when the sky has lost its gold,  
The after summers of the years  
Shine through the rain of heavy tears.

He who would cull life's sweetest flowers  
Must bide the dark and stormy hours,  
Like gold seven times by fire tried,  
Must be by suffering purified.

### STUDIES IN REVELATION.

BY REV. G. H. BALL, D. D.

II.  
"Comfort ye, comfort ye my people,  
saith the Lord." This seems to me the  
specific aim of this book. The call for  
comfort was earnest, unusual. The  
apostles were all dead except John and  
he was an exile on a barren rock, where  
the ocean surf dashed and moaned, and  
the wild storms swept over him, shriek-  
ing abandonment, defeat, desolation. The  
churches were demoralized; the love of  
many had waxed cold; persecution raged;  
enemies were bold and scornful. Had  
the Lord forsaken them? Had the gates  
of hell prevailed against the church and  
proved the Saviour's promises vain? It  
was a crucial period, a transition from  
apostolic leadership, to a long, lonely  
march, apparently with no Moses, no  
apostle, no inspired leader to go before  
them. Could they, would they, survive  
the ordeal?

There were great questionings and  
fears. The fate of the church for all  
coming centuries was at stake. The  
courage of the brotherhood had sunk to  
feebleness, prospects were dark and  
gloomy. What did they need? Awakened  
curiously respecting external history  
in coming ages?

Did they not need rather a revival of  
the practical, helpful truth with which  
the Saviour closed his incarnate ministry,  
expressed in, "Lo, I am with you always,  
even unto the end of the world." They  
had almost forgotten this and hence had  
become weak and discouraged. The  
one great want of Christians has ever  
been, now is, and ever will be, a lively  
faith that Jesus Christ is present among  
his churches, their Leader, Guide and  
Support, just as he promised to be. They  
easily believe that he is present in a  
secondary, impersonal sense, by means  
of the written Word, in the ordinances,  
and by the Holy Spirit, but hesitate over  
the promised personal presence. When  
he ascended on high and resumed the  
"glory he had with the Father before the  
world was," the chief item resumed was  
his omnipresence, whereby he is a Saviour  
here as personally as he is in heaven. He  
is everywhere, in all his kingdom, in  
every part as fully as in any part, differ-  
ing only as discernment among men dif-  
fers. He is with us though we see him  
not; he walks to "Emmaus" though our  
eyes are hidden by sensuous notions of  
personal presence.

We indeed assert his personal presence  
in our creeds, but deny it in our thoughts  
and feelings; we prove it from Scripture  
and deny it in daily experience; we  
preach it from our pulpits, but it fails to  
abide in our hearts. Yet all saints hunger  
and long for the presence of our adorable  
Lord. The Papists attempt to relieve this  
hunger by the bungling dogma of trans-  
substantiation. We are too well instructed  
to believe the symbols of the body and  
blood of our Lord are changed, by priestly  
consecration, into his real flesh and  
blood. Indeed we repel the thought,  
with unutterable loathing, of a presence  
consisting of literal flesh and blood; yet  
our faith limps like a cripple, and flutters  
like a wounded bird, over the doctrine of  
an actual, personal presence among the  
churches.

This has always been a weak point in  
Christian experience, needing special  
relief. Much of the weakness and way-  
wardness of Christians, which have  
hindered the gospel and often nearly

ruined the cause of Christ, have sprung  
from this root. Never in the whole his-  
tory of Christianity was there more need  
of a revival of this faith than when the  
Saviour visited John on the isle of Patmos.  
It was the dark day for the churches  
and Jesus came to bring them light, as-  
suring them that his promised presence  
to the end of the world was no myth, had  
not failed and never would fail.

Now we will turn more directly to the  
Revelation, "John to the seven churches  
which are in Asia; Grace to you and  
peace from him who is and who was and  
who is to come." I punctuate according  
to the revised version which is entirely  
accurate. Every clause of the sentence  
depends on "Come." Coming to the  
churches is the stated method of his life  
and reign. This is repeated in the seventh  
verse. "Behold he cometh with the  
clouds; and every eye shall see him; and  
they who pierced him; and all the tribes  
of the earth shall mourn over him." "Cometh" is in the present tense, not  
in the future. Shall come does not ex-  
press the thought. He was in the act of  
coming when John wrote and had been  
coming all along from the day of Pente-  
cost onward, and will continue to be  
coming "to the end of the world." This  
is the text, the key note of the book.  
Details of imagery are subordinate. If  
we miss the significance of any or all  
of them, no great loss will result, pro-  
vided we hold fast to the central thought.  
Like the parables, many features serve  
merely to fill out the story, and have no  
special meaning. It is a homely but  
helpful rule, that "we should not make  
our Lord's parables go on all fours." So  
we must not become bewildered by the  
exuberant imagery with which this grand  
truth is clothed, and forget the object and  
aim of the book.

"Behold he cometh with the clouds."  
Clouds are in contrast with physical and  
bodily appearance. God appeared to  
Moses and to the Hebrews in a cloud.  
This is the favorite symbol of the approach  
of God to men. The eye that sees him  
is mental not physical, as the coming is that  
of a spiritual person and not a carnal  
form. It was just such a coming the  
Lord promised his disciples, but never  
promised a physical coming.

Matthew records his promise (16: 28),  
"For the Son of man shall come in the  
glory of his Father with his angels. Verily  
I say unto you, There are some of them  
that stand here who shall not taste of  
death till they see the Son of man coming  
in his kingdom." He was about to set  
up a kingdom, the kingdom John, Bapt-  
ist, Christ, and his disciples had preach-  
ed as "at hand." That kingdom was  
set up when Jesus was "exalted to be a  
Prince and a Saviour," and the Holy  
Spirit was poured out. Stephen saw  
Christ sitting at the right hand of God,  
on a throne. He became a King in his  
own kingdom when he "ascended up on  
high." The promise was that while  
some who heard him preach yet lived  
should see him coming in his kingdom.  
They would see him; they did see him;  
he has been seen ever since, "coming in  
his kingdom," by such as looked for him.  
The style of his coming accords with the  
nature of the kingdom. It is not a  
material thing, a matter of "meats and  
drinks but righteousness and peace and  
joy in the Holy Spirit." It is more real  
and enduring than forms and bodies. "The  
things which are seen are temporal and  
the things not seen are eternal." Yet we  
may look on the eternal, we may "see the  
Son of man coming in his kingdom"; see  
him "coming in the glory of his Father,"  
see him not with perishing eyes but with  
the mind. He is visible in moral results,  
in changes wrought on character, and  
works of mercy done by the saved.

"Coming in his kingdom" denotes a  
long continued act, a coming as long as  
the kingdom endures. It is not a coming  
merely to set up, nor to close up, a king-  
dom, but a "coming in his kingdom." Hence  
he must not be expected in  
physical form, nor in local habitation.  
"Wherefore if they say unto you, Behold  
he is in the desert; go not forth: Behold  
he is in the secret chamber, believe it  
not." If coming in a formal body we  
should be obliged to seek him in a given  
locality, in a desert, or a secret chamber.  
"But as the lightning cometh out of the  
east and shineth even unto the west, so  
also shall the coming of the Son of man  
be;" he shall come all through and over  
the earth, in his kingdom at the same  
instant. "Verily I say unto you this  
generation shall not pass till all these  
things shall be fulfilled." Prophecies  
are fulfilled when the work begins, and  
proceeds as declared, though it may re-  
quire a million centuries to complete it.  
Jesus said the prophecies, covering the  
whole duration of the gospel, were ful-  
filled when he began to preach the word  
of life. Just so Jesus came as the light-  
ning, in omnipresence, during the genera-  
tion to which his fleshly life belonged.

Early Christians were sensuous like  
people of our day; they were slow to  
apprehend the high spiritual nature of the  
Saviour's reign, and the fact of his person-  
al presence, and they easily dropped from  
their best spiritual moods, to a condition

of doubts and fears. How barren and  
unsatisfactory their religious lives then  
became, many Christians in every gen-  
eration have learned by sad experience.  
Light turns to darkness, and how great  
then is that darkness! To relieve the  
churches then, as well as in every age,  
the voice came, "Behold he cometh."  
Behold! Dismiss the thought that he can  
not be seen. Look! Even his enemies  
can see him if they will. Those who  
pierced him see him, for "He cometh"  
so manifestly they know he lives and  
reigns. "He cometh in clouds," not in  
bodily form. Seek him not in the desert,  
yet believe and know that he cometh, and  
be comforted. Lo, he is with you.

If this fact could be planted in their  
hearts, a living presence, it would cure  
their backsliding, revive their courage,  
remove their fears, stimulate their love,  
comfort in sorrow, sustain under perse-  
cution, and save them from sin. If they  
could be led to look to a present Jesus,  
have an abiding faith in that presence,  
their poverty, the cruelty of foes, the al-  
lurements of sin, and whatever obstacles  
to their work would not only seem to be  
insignificant, but become actually so.  
They would feel assured that nothing  
could harm them, and that they could do  
all things, Christ strengthening them. To  
secure this result the book of Revelation  
was written. "Blessed is he that readeth  
and they that hear the words of this prophe-  
cy." "Behold he cometh," is coming  
now. Blessed are they who believe it, feel  
it, know it.

### A LESSON FROM REAL LIFE.

BY IDA HAZELTON.

A company of guests were sitting upon  
the broad piazza of a summer hotel, en-  
joying the moonlight and its reflection  
across the smooth surface of a beautiful  
lake. Gaiety and laughter was all about  
them and in a distant corner of the piazza  
a girl's sweet voice, trilling a simple ballad,  
mingled with the tinkle of a soft  
guitar. Everything seemed to be in har-  
mony with the beauty and perfect purity  
of that summer night.

But our little group, sitting quite apart  
from the laughter and the song, had been  
touched and saddened by an incident that  
had just taken place. A mother, a dear  
white-haired little woman whom we all  
loved, a refined, Christian lady, had just  
left us, in tears. Her son that morning  
had mounted his horse and galloped away  
over the distant hills before any of us  
were up from our slumbers, and now in  
the late evening he had not returned.

We all missed his gay, enlivening com-  
pany for he was the very life of our so-  
cial pleasures. Yet we knew too well  
why he had thus persistently separated  
himself from the company, and we pitied  
him the more, because he gave way to  
the shame which forbade his meeting us  
as of old, when the night before, he had so  
far forgotten himself as to come into our  
circle while under the influence of the  
intoxicating cup. We remembered, also,  
that contrary to the remonstrance of his  
white-haired mother, and the custom of  
all the other guests at the hotel, he had  
ordered wine to be placed upon his table  
at dinner.

So we could not join the laughter of the  
merry company after that mother had  
said in a trembling voice, "My boy never  
used to conduct himself so. He was  
a good son once; a member of the Bapt-  
ist church. But now he never goes to  
church, and, dear boy! he has become so  
wild!" Afterwards overcome by her  
weeping she left us, and when we drew our  
chairs closer together, away from the  
merriment, only looking our sympathy,  
for we could hardly speak our thoughts,  
a gentleman broke the silence at last,  
saying that he wished to tell an incident  
in his own life, as he believed it was a  
proof of the power of religion to keep a  
man who should continue faithful in at-  
tendance at church services.

"I went to Boston," he said, "an or-  
phan and a poor boy. I soon secured a  
situation, and I very soon fell in with a  
company of boys, who are always to be  
found in Boston, or in any other large  
city, and who offer almost the first tem-  
ptation to a young and inexperienced  
stranger. We used to spend our Sab-  
baths in rambling out to the country sub-  
urbs or down to the wharf, where like all  
boys, we were fascinated by the shipping  
and great ocean steamers.

"But after a time I began to realize that  
this was not the way that I had been  
trained by my parents to spend the Sab-  
bath. The prayers and instructions of  
my good Christian folks came to my mind  
influencing me to break off at once from  
such habits, and I now regard that time  
as the most important hour of my life.  
I sought out and found a church of my  
good father's Baptist faith and there I at-  
tended the services faithfully every Sun-  
day. I joined a class in the Sunday-  
school, where I found a set of companions  
of a very different character from that of  
my old chums. I soon had access to cul-  
tivated Christian homes, and the good  
old minister gave me much valuable ad-  
vice, both in regard to my business re-  
lations and my duty to my God.

"I have never regretted that first step  
in a right direction. I have attended church  
regularly ever since, and have prospered  
in life, as I sincerely believe, accordingly.

"But those poor old chums, of whom  
somehow I never lost sight, continued in  
their reckless ways, and those that are  
living have reaped the wages of folly.  
Some of them have become vicious and  
some of them are struggling with pov-  
erty to this day."

I hope that you who have been reading  
this incident have been reading "between  
the lines" as well, and have caught the  
lesson which it teaches. Both of these  
men were prosperous merchants of Bos-  
ton, but one could sit amid that quiet  
little group with his happy family about  
him and in the serenity of his mature age,  
look back to his youth with no deep re-  
grets for his past course in life. The  
other, younger, and with much of his  
life still left to fashion for good or ill,  
was wandering we knew not where, in  
shame, and no doubt cursing the power  
of the habits which had so enslaved him,  
while an aged mother, alone in her  
chamber, was weeping over her way-  
ward, absent boy. It is too true, alas,  
that many men and women live to regret  
the day when they began to neglect the  
services of "father's church" and the  
hour when they became too old to attend  
Sunday-school.

### SUNDAY-SCHOOL CONVENTION.

BY C. G.

The eighth annual convention of the  
New Hampshire Sunday-school Associa-  
tion was held in Rochester, Nov. 4-6.  
At the opening session, on Tuesday even-  
ing, an able and timely address was deliv-  
ered by the president, Rev. C. E. Har-  
rington, of Concord. The sessions on  
Wednesday and Thursday were occupied  
in part by Rev. A. F. Shaffner, of New  
York, who gave normal class lessons  
and addresses, and by others who spoke  
upon a variety of topics interesting to  
Sunday-school workers. Mrs. Mary C.  
Cutler, of Hampton, conducted several  
interesting and profitable conferences of  
primary class teachers. Prof. H. E.  
Holt, of Boston, had charge of the sing-  
ing, and gave an excellent address on  
"Music in the Sunday-school," and also  
a practical illustration of his method of  
teaching children, which was as fine an  
example of scientific teaching as one is  
likely to see anywhere. Rev. G. C. Wat-  
erman, the recently appointed editor of  
our denominational, Sunday-school pub-  
lications spoke on the subject of  
"Progress in the Work of the Sunday-  
school." Mr. C. L. Rhodes, Secretary of  
the Y. M. C. A. of Manchester, spoke  
earnestly and effectively on "Bible  
Study." Rev. W. A. Lamb, of Milford,  
gave a very interesting report of the In-  
ternational Convention held at Toronto,  
in June last. Rev. G. W. Grover, of  
Nashua, spoke with great earnestness on  
"The Demands and Opportunities of the  
Adult Bible Class." Rev. O. S. Baketel  
gave an illustrated lecture on "Chautau-  
qua." Other gentlemen spoke on sub-  
jects pertaining to the work of the Asso-  
ciation. On Thursday evening a lecture  
was given by Rev. Dr. L. T. Townsend,  
of Boston, on the "Bible Doctrine of the  
Moral Character of God," and on this occa-  
sion he fully sustained his reputation as  
one of the ablest popular lecturers on  
theological questions in New England.

The programme, as a whole, was well  
made up and satisfactory. The atten-  
dants were large and enthusiastic, and the  
hospitalities extended were ample and  
generous. The rain-storm of Thursday  
prevented the attendance of some who  
would otherwise have been present, but  
did not diminish the interest or enjoy-  
ment of those on the ground. Rev. J. M.  
Durrell, of Rochester, was chosen pres-  
ident for the next year, and John G. Lane,  
Esq., of Manchester, was re-elected sec'y  
and treasurer. Rev. C. E. Harrington,  
of Concord, is chairman of the executive  
committee.

It was one of the best conventions ever  
held in the State, and the prospects of the  
Association are encouraging.

### MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

HOME MISSION WORK.

What is it? This question is receiving  
some attention and deserves more. It  
is coming to be necessary to define some-  
what accurately the limits of work which  
may be properly classed under this head.  
The term "Mission" indicates, usually,  
that the work so designated is to be car-  
ried on outside of the limits now occupied  
by Christian workers, in regions relatively  
destitute of gospel preaching. The term  
"Home" implies that such work is in our  
own, rather than a foreign land.

We do not know just what modifications  
of this idea might have been in the minds  
of the men who founded our own Home  
Mission Society, but the practice of the  
Society has been to interpret its duty  
broadly, and to give help wherever help  
was needed, according to its ability at the  
time. In accordance with this policy it  
has rendered aid to young churches in cit-  
ies and villages where there was no posi-  
tive lack of religious privileges, as well as

to those upon the frontier and in places  
really destitute. That the work done in  
such cities was a good one, and in some  
sense necessary, the results seem to have  
proved. This has been a work of church  
extension, certainly, and that is legitimate  
and proper, but is it missionary work?  
Does it come within the province of a so-  
ciety organized for missionary work?  
Ought funds given for missionary work to  
be used for such purposes? Again, the  
Society has been accustomed to assist  
churches in various places, which have  
failed, through inability, or from other  
causes, to raise a sufficient salary for their  
pastors. We ought, perhaps, to say that  
the Society has assisted pastors who have  
not received sufficient salaries from the  
churches they have served. Some of  
these churches have been in localities  
where they could not expect to grow very  
fast or very much. They have seemed to  
be desirable, but were not self-sustaining.  
Some of them were once strong and influ-  
ential but have been drained of their life-  
blood by the tides of emigration and  
changes in population, until they are  
weak. The work done in behalf of the  
pastors of these churches, and for the  
churches themselves, is a good work, and  
very likely necessary, but is it missionary  
work?

Is not the true idea of such work that of  
extending the influence of the gospel into  
the "regions beyond" those now occupied  
by the Christian church?—into places  
really destitute and needy? We do not  
say that the Home Mission Society has  
done wrong in the action it has taken her-  
etofore in aiding young and weak churches  
in villages and cities already fairly well  
supplied with preaching, nor in adding  
something to the meager salaries of min-  
isters in old fields, but it may be well  
enough, now, to review the whole ques-  
tion of Home Mission work carefully.  
Such a study of the question may help us  
to come to a sound conclusion in regard to  
the proper work to be undertaken by dif-  
ferent organizations having the same gen-  
eral end in view.

### THE NEED OF THE HOUR.

We mean the special need. Of course  
our regular work in Home and Foreign  
Missions and in behalf of Education  
should never be allowed to lag. That is a  
need of every hour. Just now there is a  
special need, a work of great importance,  
destined to be of great value to us as  
a people, and to a section of country in  
which we have a strong influence. We re-  
fer to the finishing of Anthony Memorial  
Hall, at Harper's Ferry. The possibilities  
of the work there seem to be limited only  
by the resources of the Trustees and Fac-  
ulty. Great inconvenience and no small  
loss will be sustained if that building is  
not speedily made available for school pur-  
poses. One week is ample time for the  
collection and forwarding of the thousand  
dollars needed to meet the condition of  
Mr. Anthony's donation. Let a thousand  
persons sit down at once and send a dollar  
apiece to Bro. Brackett, and, lest some for-  
get it, let a good number make it five dol-  
lars apiece, and the work will be done.

### "ONCE MORE, DEAR FRIENDS."

We just wish to call sharp attention to  
the clear-cut statements of "J. F.", in the  
Star of Oct. 26, in respect to the exact  
condition of matters pertaining to the edu-  
cation of our young men preparing for the  
ministry. If we wish to die soon and mis-  
erably we can meet that fate as soon as we  
shall wish to, by neglecting to do our duty  
to those whom God calls to his service.

### Missionary Items.

INDIA. The Rev. J. H. Bishop, who has  
lately returned to Travancore after three  
years at home, writes that he observes a  
decided advance in the Mission "all along  
the line. The Christian Church is gaining  
slowly, but surely, a position of influence  
in the country. I am astonished to find  
the number of native Christians holding  
important Sircar posts [i. e. under govern-  
ment]. Native church principles are be-  
ing developed. The idea of ultimate self-  
support is everywhere recognized as being  
nayam (just).—Bapt. Miss. Magazine.

WOMAN'S INFLUENCE. — A missionary  
writes from Ceylon, "It is a noticeable  
fact, that, where Christian women are  
married to heathen husbands, generally  
the influence in the household is Chris-  
tian; whereas, when a Christian man  
takes a heathen wife, he usually loses his  
Christian character, and the influences of  
the household are on the side of heathen-  
ism." And he infers that, the people are to  
be converted to Christ by the influence of  
women.—Sabbath Recorder.

On the Sandwich Islands some of the na-  
tive churches give more than four dollars  
per member yearly for the support of the  
gospel beyond their territories. Are any  
of our churches willing to be excelled by  
these so lately converted from heathen-  
ism?—Bapt. Miss. Magazine.

MISSIONARY PROGRESS.—Think of Rob-  
ert Morrison's waiting seven years for his  
first convert in China; or Adam's ten  
years at Port Natal; or the London Mis-  
sion Society's ten in Madagascar and thirty  
in the Madras Presidency without any,  
or fifteen in Tibet for its first convert; or  
the Baptists' twenty-one years for  
twenty converts among the Telugoes, as  
compared with the gains of the last ten  
years, counted by tens of thousands.

A RAY ON THE DARK CONTINENT.—Dur-  
ing the last forty years one hundred and  
twenty missionaries have fallen victims to  
the climate of the west coast of Africa;  
but the converts to Christianity number  
over thirty thousand.

A SHADOW ON A BRIGHT SPOT.—Of the  
four and a half millions of people in Lon-  
don only 200,000 are regular attendants at  
any place of religious worship, and not  
more than 60,000 regular communicants.

SELF PROVED.—"I would never argue,  
if I were a missionary," said a Brahmin  
graduate of Madras University, "I would  
simply give the Bible, and say 'Read  
that.'"

### Missionary News.

GENERAL.—It is estimated that a hun-  
dred thousand Jews in all parts of the  
world have been converted to Christianity  
during the present century. About one-  
half of these have joined the Greek Church,  
and the other half have been about equally  
divided between Rome and Protestantism.  
—The Leipzig Missionary Society (Lu-  
theran) has twenty missionaries and  
twelve thousand native members in the In-  
dies. Last year it received and expended  
about sixty-five thousand dollars.

EUROPE.—France. It is intended to  
present petitions to the Chamber of Deputies,  
when it reassembles, in favor of al-  
lowing more liberty of conscience to the  
soldiers in the army.—Near Nevers over  
one hundred persons have signed a docu-  
ment declaring that they are adherents of  
Protestantism.

### NEW YORK LETTER.

NEW YORK, Oct. 8, 1881.

TESTS OF HONESTY.

Pope was not so far wrong in estimating an  
honest man as the noblest work of God, if we  
take the word "honest" in its deeper sense.  
Here, for instance, is the Rev. A. B. Simpson,  
pastor of the Thirtieth St. Presbyterian  
church, who has honesty enough to give up  
the high position for which he had labored  
through many years of preparation, and to  
which he had looked forward for life—simply  
because he has become convinced that the  
form of a certain rite, which he must admin-  
ister as a Presbyterian pastor, is not Scriptu-  
ral. It is worthy of notice that the element  
of fanaticism, separatism, dogmatism, or what-  
ever it may be, that so often re-enforces the  
conscience up to the pitch of schism and gen-  
eral excommunication, is no element in Mr.  
Simpson's honesty. He does not wish to leave  
his denomination nor to unchurch it; he does  
not wish to leave his life-work of saving souls.  
He simply cannot, for his own part, perform  
sprinkling as baptism, and therefore forsakes  
his comfortable berth and plunges alone and  
unsupported into the midst of the churchless  
masses as a churchless evangelist. But still  
more remarkable than the honesty of self-sac-  
rificing for conviction, is the honesty that is  
open to conviction in spite of warring mo-  
tives. It may be a pity that this good man  
could not have been directed to a better au-  
thority for the sense of an immemorial Jewish  
rite in varied forms than the lexicon of "heath-  
en Greek"; but that does not qualify one's  
admiration for the mingled truthfulness of  
mind and sweetness and meekness of spirit ex-  
hibited in his resignation. There are better  
uses for such a man than to serve a sect. And  
how it contrasts with the fashion of some min-  
isters, warmly supported by the "honesty" (1)  
of the world and of free religion, who strive by  
every trick of disguise and legal technicality to  
hold on perforce to office and salary in church-  
es whose foundational principles they reject and  
seek to overthrow!

I should demur to the proposition that an  
honest cashier is the noblest work of God.  
But events too often prove that an honest  
cashier is about the highest type of commercial  
civilization, and that a bank president or di-  
rector with his eyes open is a product quite as  
rare if not as noble. The mystery of the New-  
ark bank default is the hugest and strangest  
of the many mysteries of respectably placed  
villains that have nonplussed economists and  
psychologists together, within the last few  
years. Here is another gentleman of the high-  
est position in one chief center of finance, of  
the most unquestionable reputation for probity  
and honor, so respected that the chief prop-  
rietors of the great banking institution he  
served would not have thought of insulting  
him with a scrutiny of usual evidences and  
vouchers for his returns of the condition of  
their business. Baldwin was the actual mas-  
ter of the National Mechanics Bank of New-  
ark—the great financial institution of that  
city—by virtue of his commanding abilities  
and more commanding reputation for honesty.  
Fiduciary positions on every hand, more than  
he could accept, were urged upon him, and the  
estates of widows, minors, insolvents, etc.,  
were left to be lucky if they could get into  
his keeping and control. Yet such a man  
seems to have either undervalued his im-  
mense treasure of reputation or so misunder-  
stood the conditions on which it rested, that he  
could afford to betray his trust by secretly  
lending the money of his depositors without  
security and without audit! No motive but  
good nature and over-confidence in his  
own resources has as yet been revealed. Here-  
in is mystery. How was it possible for such a  
man, standing on such an eminence, to cast  
himself down thus to oblige Christopher Nu-  
gent! Beginning, he says, with an occasional  
accommodation to this customer, in an "irregu-  
lar" way—to which he reasonably felt his per-  
sonal responsibility quite equal—by degrees  
Nuget's partial payment and renewal built  
up a balance of indebtedness to the bank  
which neither of them could lift and there was  
nothing for it but to go on pouring in more  
capital from the bank in hope to turn the tide of  
fortune in favor of profit and eventually fill up  
the pit of defalcation. Any novice would know  
that there was not one chance in ten thousand  
of that pit being ever filled, but by the dishon-  
est cashier himself with the whole magnificent  
structure of his fair fame, family, hope, and all  
that makes existence dear or tolerable to man.  
And yet he drove on infatuated. There is no  
conceivable theory of it but that to most of us  
inconceivable, yet well attested! No motive  
but the gambler's hell; a power that takes away  
the reason like intoxicating drink. If Baldwin  
did not gamble disastrously in stocks, as most  
suspect in spite of his denials, he must have  
been wrought up to a gambler's madness on  
the chances of C. Nuget & Co.'s morocco busi-  
ness—a game without precedent in kind. His  
losses for the bank exceeded two millions of  
dollars, covered by false entries and forgeries,  
until concealment was no longer possible.  
The great bank is helplessly and hopelessly  
broken, and must be wound up with a loss of  
\$1,500,000 over all its assets.

THE REGISTER. We are now ready to  
fill orders for the Register and Year Book  
for 1882. This annual volume of 160 pages,  
for ten cents, and two cents additional for  
postage when sent by mail, ought to be in  
the hands of every member of our church-  
es. See advertisement in another column.



## S. S. Department.

Sunday-School Lesson.—Nov. 20.

(For Questions see Star Quarterly and Lesson Papers.)

## THE YEAR OF JUBILEE.

## DAILY READINGS.

M. The year of jubilee. Lev. 25: 8-17.  
 T. The law of the jubilee. Deut. 15: 1-18.  
 W. The land restored. Lev. 25: 23-34.  
 Th. Servants set free. Lev. 25: 35-55.  
 F. Zedekiah's jubilee. Jer. 34: 8-22.  
 S. Spiritual freedom. Rom. 8: 1-21.  
 S. Freedom from the law. Gal. 4: 1-31.

GOLDEN TEXT:—"Blessed is the people that know the joyful sound."—Psa. 89: 15.

Leviticus 25: 8-17.

TOPICS.—The jubilee proclaimed; Release from labor; Oppression forbidden.

## Notes and Hints.

The Sabbath seems to have been made the foundation of a grand series of religious celebrations in the Jewish nation. After six days was the weekly day of rest and worship; some regard the seventh month as a sort of sabbath month; the seventh year was expressly set apart as a sabbatic year, and the year of jubilee marked the close of seven full sabbatic periods of seven years each. It came every fiftieth year, marking the half-centuries. It followed the common sabbatic year, so that the land lay untilled for two years in succession. Neither the sabbatic nor the jubilee year was observed until after the conquest of Canaan.

I. *The jubilee proclaimed.* In the Jewish services much use was made of the trumpet, or cornet, which was, probably, the horn of some animal, or a tube of metal shaped like one. At the end of the seventh sabbatic year the blast of the trumpet was to announce the coming of the day of release to all captives, and of the restoration of all estates to the original owners or their heirs. The announcement was probably made at the close of the day of atonement, when all the people, by reason of the confessions and humiliation of the day, were in a devout and religious frame of mind. The sounding of this trumpet was, no doubt, an occasion of great joy among the people. It was awaited with deep interest and joyful expectation. To all the people it meant the return of parents and children to the homestead, and the re-organization of families and households, broken and scattered by the hard necessities of poverty and misfortune. It was a time for beginning life anew, on the old ground, with the results of experience, and in circumstances possibly more favorable than ever before. No wonder that it was a day of great joy and one looked forward to with deep and fervent interest.

II. *Release from labor.* A notable feature of the day, the one special characteristic of it, in fact, was, that all servitude came to an end. Liberty was to be proclaimed; prisoners were released and bondmen set free. Every man who had been at service with another went back to his family; there was thus no hopeless, endless slavery among the Israelites.

"Wherever Hebrews had been in temporary servitude, or been obliged to part with their possessions in land, they now returned to freedom and their homes. This prevented permanent bondage among the people, made the accumulation of great estates in single hands impossible, and kept alive a feeling of hope, self-respect, and respect for others in the body of the people. The man who belongs nowhere lacks one strong motive to well-doing which he has to whom a definite spot is 'home,' and who has a regard for the good will and esteem of long-time neighbors."—*Dr. John Hall.*

This system of agricultural and domestic labor had other advantages. "It rested the land—no small matter when rotation of crops was not known—and it promoted habits of forethought and thrift; for in these sabbatic and jubilee years people lived in a good degree on what they had provided beforehand. (See v. 21.) Sowing, reaping, raising and storing fruit were forbidden (v. 12). The breeding of cattle would be encouraged, and the hard feelings about land—the curse of many a people—would be moderated. The holidays, too, which labor now finds it so hard to get, were thus provided by the wise God of Israel. It was a holy time (v. 13), and a time of restitution. A man, for example, as we have it explained in the paragraph, vs. 14-17, 'going behind,' not able to keep his farm, but compelled to sell it and go to work for others, did not sell it out and out. If it was say twenty years to the jubilee, then he sold the occupancy of it for twenty years. He—if not he his children—would then get possession of it again. The family might be reduced, and some of its members might be servants to the better-off Hebrews, but they had always the feeling, which has lifted thousands up, that they had a past and would have a future."—*Dr. Hall.*

III. *Oppression forbidden.* One object in the establishment of the year of jubilee seems to have been to prevent the growth of a spirit of tyranny and oppression among the more wealthy and prosperous. The servant of this year would be the freeman of the next, and might soon become a thrifty and prosperous citizen himself. They were taught to regard God as the owner of the land, and themselves as brethren.

They were expected to have great consideration for one another; to deal justly, and to love mercy. They were God's

chosen people, indebted to him for their deliverance from bondage, and for their existence as a nation. No argument for the ownership of human beings, or for any system involving the supposed right to buy and sell men and women can be founded on the system of servitude and bondage among the Israelites. That was purely a temporary arrangement, applying only to the use of the land and the labor of individuals. The Year of Jubilee brought all such contracts to an end.

## THOUGHTS AND APPLICATIONS.

I. The earth and the fulness thereof is the Lord's.

II. God regards the rights of all his children.

III. The religion of Jehovah is one of liberty and equality.

IV. They that obey him and trust him shall be fed.

## TOPICS FOR THOUGHT AND STUDY.

I. Our relation to earthly possessions.

II. Our duty to the poor and the weak.

III. Likeness of the year of jubilee to the time of conversion.

## GLEANINGS.

(From Rev. Dr. John Hall.)

And the blessings of our gospel jubilee are reflected in those of the Hebrews. (a) How many souls are in bondage, "serving divers lusts and pleasures," led captive of the devil. Here is freedom for you,—for the drunkard, the bond-slave of mammon, of lust, of passion. (b) How many weary toilers has the world! To live, to do anything in life, to do any good in life, is hard work. But oh, ye weary ones, there is rest in God, in holy communion, in foretastes of the life to come! Yes, shall be free one day. Adam had to till the soil for hard-won bread. On that God sends his blessing (see v. 21), and the toiler has his rest. But a new heaven and earth await the believers, who know the joyful sound. (c) We had an inheritance, and we lost it by sin. The gospel shows us how we can get it back. It is for us, waiting us, if we will but believe and take it. We can not now estimate it aright, but we are helped to do it. The Sabbath, we can look through it; then the sabbatic year, like another line of the great telescope brought out into place; then the jubilee, yet another line, drawn out (so it seemed to Dr. Bonar), through which we look and see "the rest that remaineth for the people of God."—*S. S. World.*

## REV. JOHN HALL, D. D.,

In speaking on "How to Get, and How to Use Sunday-school Library Books," concludes as follows:

"1. Great responsibility rests on those who choose the printed matter that goes to the Sabbath-school children, that molds their characters, that influences the parents in many cases, and often gives parents their impressions as to the wisdom or folly of the Sabbath-school teachers.

"2. Quality is of more importance than quantity; and managers of schools should no more let frivolous, eccentric or godless book-makers preach to the children, than have a light-minded or scoffing buffoon in the pulpit to preach to their seniors.

## SUNDAY-SCHOOL NEWS AND NOTES.

During November State Sunday-school conventions will be held in New Hampshire, Nov. 1-3, at Rochester; Rhode Island, Nov. 9, 10, at Providence; and New Jersey, Nov. 15-17, at Passaic.

The attendance on the various departments of the Sunday-school at Chautauqua reached 3,000. The assembly Bible Class of 2,000 was led by Rev. Frank Russell, of Mansfield, who is the Congregational State Sunday-school secretary for Ohio.

It is stated that seven members of the House of Commons in England are presidents of Sunday-school unions, and the present Lord Chancellor is a Sabbath-school teacher.

A thankful Lutheran pastor says, "All our strong denominations are largely indebted to the American Sunday-school Union for aid received in our poverty, thirty or forty years ago."

No less than 141,000 children presented themselves for the examination for Scriptural prizes in the London Board schools. Four thousand copies of the Scriptures were given as prizes. The service of presentation was held at the Crystal Palace, and presided over by the Bishop of Manchester.

Teachers should know what their boys and girls are reading, for the models after which the young folks fashion themselves, consciously or unconsciously, are the heroes of whom they read. President Garfield was fond of good books. He shaped his life after models worthy of imitation. How different would have been his career had he preferred to read about the heroes of flash literature! Next to the Bible models, the lives of great and good men may be an inspiration to the youth of to-day. Yet how careless teachers are in regard to the ideas which are fashioning the youth under their care.

The people of the United States spend two hundred and fifty times as much for intoxicating liquors as is given for missions.

The Sunday-school of Plymouth church, Brooklyn, reports one scholar who has not missed a Sunday for ten years, several that have not missed for five years, and quite a long list of those who have not missed a Sunday for a year.

## Communications.

## THE PROVINCE OF PRAYER.

BY REV. GEORGE S. RICKER.

It is unquestionable that many people have had their faith seriously disturbed by the death of our late President, in view of the fact that the whole nation was praying fervently for his recovery. Does God hear and answer prayer? It would not be strange if scoffers should fling their jibes at the praying Christian, even as Elijah did at the poor prophets of Baal; but it may now be important to come to the help of troubled souls who find it difficult to cling to their faith in God; at all events, a thorough discussion of this large question of prayer must be both timely and wholesome. The present paper offers some tentative suggestions in the hope that they may prove helpful to struggling souls.

It ought to be remembered that the province of prayer is not so narrow as to limit it to petitions for blessings. The scope of prayer is as wide as spiritual communion for which it serves as a medium. It includes confession, supplication, thanksgiving—all the various expressions which may serve to body forth the soul's relationships to the Father. A too common notion of prayer degrades it to the low level of the amulet or charm,—and its language becomes the same as that of the soothsayer. It is patent that such prayer is quite as worthless as the Romanist's string of beads or the pagan's painful prostrations; yet how much prayer that we offer is of this unworthy sort! With little regard to the character of the man that prays, or with an altogether degrading notion of the scope and significance of prayer, or with slight conception of the real value and need of the thing desired, we jump at the conclusion that it must be granted because such a request has been proffered. Our reasoning is inconsequential. Such asking is not praying; it is counting beads, or fingering charms!

Were prayer limited to the offerings of petitions for specific blessings, it must not be forgotten that it is only legitimate when offered in a submissive spirit. It is an amazing arrogance which demands a blessing because a request for it has been made. True prayer contains, explicitly or implicitly, the provision, "If it be thy will." It can scarcely be conceived that a disciple of Jesus should seriously pray for a blessing that would not be in accord with the will of God!

It is, moreover, a true answer to prayer when a larger and better blessing is granted than the specific one desired, even though it may differ in kind. Suppose that a child asks its mother for candy, and she replies, "No, I will not give you candy but you may have all the fruit you desire," would not the child's request be granted? Certainly not in the strictness of the letter, but in spirit. The mother reasons to herself, candy is unwholesome, noxious, and I love my child too well to permit it thus to receive injury; but fruit is good and nourishing, of that it may eat to its heart's content. So, in how many cases, does our wise and loving Father refuse our requests, according to the letter, while in spirit and in truth he grants them even beyond our expectations. Yet we—like foolish little children—eat our fruit with faces awry, and almost weep over the loss of our candy! "Alas!" say we, "was it not so very sweet?" Nevertheless, some have been wise enough to believe that God has given a greater blessing to this country than could have been involved in sparing our lamented President's life. Behold, we asked him to make one life—a noble one, it is true—a little longer; he denied us; but, instead, he has lifted this whole people to a level of righteousness and holiness never before attained. The boon we sought was too meager. Lo he has opened the very flood-gates of divine mercy and poured out his grace upon us until we are overwhelmed!

Nor must it be forgotten that it is the right of presumption for a poor puny mortal to claim that he can fathom all the mysteries of God's providence and grace! Regarding some of these deeper things in the kingdom of God, may we not say with the Psalmist,—"Such knowledge is too wonderful for me; it is high, I can not attain unto it?"

We may readily see in some cases why our Father should decline to grant our foolish petitions; but in some cases—many it may be—he hides his purposes, where he keeps his pavilion, amid "dark waters and thick clouds of the skies."

Shall we lose confidence in him because we can not always grasp his meaning or fathom his intent? Nay, if it were possible so to do, who could safely repose his eternal interests in his keeping? There are some things too high for us to attain unto; but a loving gracious Father will take care that even these high things shall work us no harm; indeed, they shall work together for our good! Let us not doubt that behind the dark clouds the clear soft light of love and peace eternal, though we see it not, is brightly shining still!

I will close with one more suggestion which may unconsciously savor a little of unwholesome saintliness. Is it not possible for the Christian to rise to such a high level of communion with God that he shall no longer ask for specific things, but trust fully in his heavenly Father? Does not the wise and loving Parent know what his child needs and will he not provide it unsought? We have only

brief records of the prayers which Jesus offered, but I apprehend that they consisted almost solely of the outflowings of a heart of love, couched in loving language unto a loving Father. And it does not seem to me impossible that the human heart may be brought so perfectly into accord with the will of the Father, that even here on earth its prayer may be turned into the sweet and holy communion of friend with Friend! Not many of us, I fear, have yet risen to that altitude, yet let us not conclude that it is quite beyond our reach. Not long since I read of one saintly soul—the number of them be greatly multiplied—who was overheard to pray,—"Dear Jesus, we are still on the same sweet terms!" And that was prayer!

## BABYLON.

BY JULIA.

II.

The new palace on the west side of the river was seven and a half miles in compass, surrounded by three walls with considerable spaces between them. The walls were ornamented with a great variety of sculptures; one curious piece represented Semiramis on horseback throwing her javelin at a leopard, and Ninus, her husband, piercing a lion. The celebrated hanging-gardens in this palace were built by Nebuchadnezzar in honor of his wife, Amytis, the daughter of Astyages, the last Median king. She dearly loved the woods and mountains of Media and earnestly wished a like scenery in Babylon. This prodigious edifice of 400 feet square was raised to the height of the city walls by vast arches, one above another. On the top of each arch were placed flat stones, sixteen feet long and four broad, and upon this a layer of reed, mixed with a large quantity of bitumen; then two rows of bricks, closely cemented with plaster and covered with thick sheets of lead, upon which the earth was laid so deep that the largest trees might take root. Stairs ten feet wide led from terrace to terrace, while the trees, plants and flowers on each one rendered the view grand beyond conception. The entire garden was watered with an engine placed in the upper terrace, drawing water from the river. From the large and magnificent rooms in the spaces between the arches could be had a delightful prospect of Babylon and its surroundings.

While Nebuchadnezzar was walking in his garden, admiring the grandeur of his buildings, saying, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?" his reason was dethroned, as recorded by the prophet Daniel. When seven years had elapsed he acknowledged a higher power than himself, and his kingdom was restored to him. He died one year after this, having ruled 43 years from his father, Nabopolassar's death. His vicious son, Evil Merodach, reigned two years, being slain by his brother-in-law, who was also killed in battle after three years. When Nereglissar's son had reigned nine months, so odious had he become that his own subjects slew him, and Belshazzar, son of Evil Merodach, governed, being assisted by his mother, Nitocris, a woman of rare courage and ability, until subdued by the Persians, 538 B. C.

Then was fulfilled Jeremiah's prophecy (Jer. 27) that "All nations shall serve him and his son, and his son's son, until the very time of his land come." As Semiramis completed many works designed by her predecessors, so Nitocris finished many noble structures begun by Nebuchadnezzar. She placed her own monument over one of the most noted gates, with an inscription forbidding her successors touching its treasures unless compelled by dire necessity. Many years after, when Darius opened the tomb expecting to find immense treasures, he found the inscription, "If thou hadst not an insatiable thirst after money, and a most sordid, avaricious soul, thou wouldst never have broken open the monument of the dead." While Babylon is increasing in wealth and grandeur, the prophets Isaiah, Jeremiah, Ezekiel, are predicting its entire destruction, the perfect fulfillment of which has been shown by many modern travelers.

## SHALL I GO FORWARD?

BY REV. A. H. MORRELL.

A question like this implies a desire to settle by positive purpose some course of action still under consideration.

It was a rule of President Edwards, that, when two ways were before him, one of which he must choose, to take that which was encumbered with the lesser number of doubts. And in regard to the results, he said he seldom saw occasion to regret such a decision. Others can testify to the fitness of this rule.

The question, "Shall I attend school at some institution of the higher grades?" is one not unfrequently of serious concern with young persons about to mark out some definite plan for subsequent life. It may be the way seems obstructed for want of means, or the unwillingness of friends, or little else hinders you save your want of proper appreciation of literary attainments, or your own backwardness, the result of past neglect of opportunities. But, whatever may be the occasion of your present indecision, permit me to encourage you candidly to consider the situation, and if at all consistent with your obligations to others, by strong purpose of mind, push aside or sur-

mount the obstacles in your path, and say, "I will go forward."

If having made the effort, honestly and earnestly, and the way does become absolutely closed before you, it will then be time enough for you finally to give up the cultivation of your mind at the schools. It is, also, a matter of encouragement to know that a large per cent. of those who earnestly try, succeed, and still more stimulating is it to remember that they who do succeed, forever after rejoice that they made the attempt at whatever cost.

But, if cut off from the schools, remember, also, that by the wise improvement of time and talents you may acquire much useful knowledge. With a well assorted library faithfully studied at home, with first class religious and secular periodicals to consult, any person may become interestingly and usefully intelligent.

## INDIANS.

BY MRS. M. M. H. HILLS.

The *Am. Miss.* makes the statement, that more than nine-tenths of the Indians in the United States are peaceably cultivating their farms, and sending their sons and daughters to the Government schools, East and West. Is not this an astonishing, wonderful change? Surely the Kingdom of Peace is marching on. The same authority adds, "The disturbance, therefore, made by one tribe of the most wild and untamed Indians in the country will not particularly discourage or alarm those who have been watching the admirable Peace policy of the Government. A little more patience and perseverance in the right direction would soon overcome what remains of hostility among these wards of the nation."

It is known that quite a large number of Indian youth have been in a course of training in the Freedmen's Institute at Hampton, Virginia. Sept. 27, Gen. Armstrong took from this number, to accompany him to their homes in Dakota, 23 boys and 7 girls, who had been three years in the Institute. On the morning they left, the last three of their number were baptized. Says a correspondent of the *Am. Miss.*, "We feel hopeful for all, believing in the sincerity of their purpose, as shown by their lives, 'to walk the good road by the help of Jesus.' Every boy and young man took with him from \$15 to \$25 worth of tools of his trade, he had earned here [in Hampton] by his own labor. The girls had corresponding implements. Provision had been made ahead for their regular employment as soon as they reach their homes, and Gen. Armstrong goes with them there, with two ladies to take care of the girls, to get them settled, to visit their agencies, and see their parents. He has Government authority to bring back 42 new students, including both sexes, 25 boys and 17 girls. Forty Indian students are still in the school, and looking forward with interest to having some new comrades to initiate into the mysteries of the civilization they have themselves so lately acquired. They are about half of them Arizonas, some of them Apaches, bright, docile, and earnest. We only wish that those of their tribe now on the war path could join them here. After what experience we have had, we should not be afraid to try them. It has led us to the conclusion that the Indian is a human being, and susceptible of development in the right direction, as well as 'our brother in black or white.'

In the Temperance work, the Indian Territory is far in advance of our oldest States. It is said to contain a population of 87,000 red men and women speaking 32 languages and belonging to 37 tribes. Says Miss Francis E. Willard, "It has in its churches and school houses, no tramps and no saloons; and it has a thorough-going iron-clad prohibitory law. It has something better still back of it, and that is, a mounted police of Indians, with the United States uniform and gun on shoulder, out after the man who dares infringe their law. It is a fact, and we know it right well, that law is a rusty sword in a still more rusty scabbard, except as you have the thinking brains, the throbbing heart and the ready hand back of it. . . . When the Indian agent told me that his wife would take the horse and drive thirty miles through the territory alone and without weapons, I sought for an explanation. 'You know,' he said, 'we have churches, school-houses and homes, and no grog-shops.'"

We might also, as churches, imitate some Indian churches in making offerings to our Lord's treasury. Bishop Whipple, speaking of a recent visit to the Episcopal mission at White Earth Reservation, said that every man, woman, and child came up and deposited a gift in the alms basin.

Bishop Whipple speaks of a religious work at Red Lake, where there is now a flourishing Indian church, whereas, three years ago, there was not a single member. Five miles further up the Lake, more than half the Indians are Christians, and these have been baptized within the past three years. He attributes this wonderful change to God's blessing on the influence of the Indian chief, who is an exemplary Christian and one of the noblest specimens of his race.

In this world a man is likely to get what he gives. Men's hearts are like a whispering gallery to you. If you speak softly a gentle whisper comes back; if you scold, you get scolded. With the measure you mete it is measured to you again.

## DEA. VOLNEY ELLIOT.

Dea. Volney Elliot, died in Bloomfield, N. J., Sept. 17, aged 75 years. He was calm and resigned, and bore his pains and sufferings with Christian patience and a living faith in the Saviour of the world. He was ready for the summons. In early life, even before he attained his majority, brother Elliot embraced religion, and became an intelligent, earnest and self-sacrificing Christian. He united with the F. Baptist church in Ames, N. Y., and was an active and faithful member of that body for a number of years. Bro. Elliot was a Free-will Baptist of the true type, and maintained the principles and doctrines of his beloved denomination with a frankness and a zeal which were eminently Christian; never forgetting to extend to others that charity which the Master commands. He knew how to be firm, and how to maintain and defend his own views, and those of the church he loved without giving offense to any. His hand of fellowship and fraternal greeting were extended to all who love our Lord and Saviour, and his heart and home were open to all. He at one time received license to preach the gospel.

While he lived in this city he was an active participant in the noonday prayer-meeting in Fulton St., and in sunshine and in storm, year in and year out, he missed none of these gatherings, and his voice in prayer and praise was always heard. Many in different parts of the land remember him with gratitude and love, and thank God that they were permitted to hear his voice. For many years in Quarterly and Yearly Meetings, he took a leading part, in the business and worship, and he attended several of the General Conferences, and was thoroughly posted in all our doctrines and denominational work. Home and Foreign Missions and Education found in him a warm, active and generous friend, and promoter. He was in favor of all moral enterprises, and the Anti-Slavery and Temperance movements had in him a steadfast and able adherent. Whitestown Seminary was largely indebted to him for aid and support in its incipient stages and struggles. Our church in this city was founded by Bro. Elliot and the Brothers Page, Ezekiel and Enoch W. In the beginning this was literally an "Upper Chamber" movement, and it required great faith on the part of these self-sacrificing brethren in their struggle to maintain this infant cause and thus to make known our principles and doctrines in this great city, but Bro. Elliot and those united with him in this struggle did not falter nor did they admit of such a thing as failure; and the church to-day owes its beginning, progress and stability to the knowledge, faith, indomitable zeal and courage of Bro. Elliot and the Messrs. Page.

The funeral services of our brother were solemnized at his late residence in Bloomfield, N. J. "A great man and a Prince has this day fallen in Israel." But "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow them." Bro. Elliot leaves an aged companion with whom he lived for more than fifty years. She patiently and serenely waits the summons of the master to join him who has passed on a little before. One son and a grand-daughter, the child of the late Rev. E. B. Fernald, are all that are left of the immediate family of our brother. May God in his mercy bless them and all the relatives.

B. D. P.

## REV. ALVAH STROUT.

Rev. Alvah Strout died at his home in Bradford, Me., August 24, aged 71 years. He was born in Limington, Me. and came to the town of Bradford about 47 years ago. He made a public profession of religion about that time, and united with a Free-will Baptist church. About two years later he entered the ministry. He partook of the spirit of the denomination of his choice, and at once became an enthusiastic advocate of the anti-slavery and temperance causes. And none rejoiced more heartily than he, when the emancipation proclamation of the lamented Lincoln overthrew slavery in our nation. Although when entering the ministry he was destitute of an education, his natural ability and studious habits made him an acceptable preacher. He was a pioneer in reforms, and hence was not always popular.

He lived until he saw many of the reforms he advocated adopted, which, to him, was an ample compensation for all the opposition he encountered. His labors in the ministry, extending over forty-five years, has done much to build up the cause of Christ in the Sebcoq M. He leaves a wife to whom he was united, forty-five years ago, and eight children, to mourn their loss. THOMAS KINNEY.

If one is really acquainted with the God, not of the world nor of many in the Church, but the God of the Bible, he is so satisfied that he will not complain of anything, but will rejoice in all. I say deliberately, from my knowledge of tens and tens of thousands of Christians in all parts of the world, that many of them are not acquainted with the God of the Bible. My soul longs to have others know what I have found by getting acquainted with God.—*George Muller.*

A man who is as true as steel, possessing an iron will, some gold, and a fair portion of brass, should be able to endure the hard-ware of this world.







## The Morning Star.

WEDNESDAY, NOVEMBER 9, 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.

## EXPOSITION.

Rom. 9: 12. The elder shall serve the younger.

This is generally thought to mean that Esau should serve Jacob, and at the first view of the context this interpretation has some plausibility, and by some it is made a proof-text of unconditional election and reprobation. Let us look at the facts of history a little farther and see if they will not reveal its meaning.

We learn from the preceding verses that before the children were born, "that the purpose of God according to election might stand," it was said to the mother, "the elder shall serve the younger." This might seem to signify that Esau should serve Jacob according to the absolute purpose of God anterior to their birth. Let us go back to the original account in Gen. 25: 23, to which Paul refers and see if it will throw any light upon the matter. "Two nations . . . two manner of people" are to be born, "and the one people shall be stronger than the other people, and the elder shall serve the younger." Elder what—younger what? what is understood? Certainly not "child" or "son," neither is in the text. God is speaking to her of "nations"—of two distinct "people" that should descend from her, and the elder people, of course, shall serve the younger people, i. e. the descendants of the elder shall serve the descendants of the younger.

The first question to be asked is, Did Esau ever serve Jacob? If he never did, of course it was never fulfilled in their persons. Jacob took advantage of Esau when he was hungry and bought his birthright for a mess of pottage. Afterwards by artifice or treachery he deceived his father and obtained the blessing, which of right belonged to his brother; but his brother was not subject to him—never! Instead of this Jacob was afraid of Esau, and by the advice of his mother and the consent of his father he absconded to avoid his brother's wrath and revenge. He fled to Padan Aram where he married and remained for years until he had a large family growing up around him, when he set out to return to his native land. On his way he heard that Esau was soon to meet him with four hundred armed men and he "was greatly afraid" of him, lest he should be avenged on him for his treachery; and he prayed earnestly to God that he would deliver him from "the hand of Esau." He not only prayed but he sent before him a magnificent present to appease his wrath and secure his favor, consisting of five hundred and eighty animals of different kinds—goats, sheep, oxen, asses and camels. These he skillfully arranged in companies, putting a distance between them and commanding the servants to be very obsequious in offering the present to "my lord Esau." Jacob and his family followed in the rear,—his handmaids and their children first, Leah and her children next and Rachel and Joseph with himself last, so as to afford the best possible chance for his escape. Each party was instructed to say, "Behold thy servant Jacob is behind us." When Jacob met Esau it was he who did obeisance, and not Esau, by bowing himself seven times, calling Esau his "lord" and himself Esau's "servant." Jacob was evidently in Esau's power, and he humbly acknowledges it.

This does not look much like Esau's serving his brother who is rather his avowed "lord." Jacob always treated him as his superior. Hence we infer that the passage was not fulfilled in their persons; Esau did not in fact serve Jacob.

The questions then naturally arise, when and how was it fulfilled? It was fulfilled in their posterity just as it was predicted. The descendants of the elder did become the servants of the descendants of the younger, as we may learn by reading 2 Sam. 8: 14, or 1 Chron. 18: 13. "All the land of Edom," the descendants of Esau, "became David's servants." David and his people were the descendants of Jacob. By reading the thirty-fifth chapter of Ezekiel, and the book of Obadiah, it will be seen that all this was brought upon Edom on account of corruption and sin and not on account of any anterior decree.

Peter says that in Paul's epistles "are some things hard to be understood which the ignorant and 'unsteadfast' wrest as they do also the other Scriptures unto their own destruction." We should then study carefully the scope and allusions of these hard passages and interpret them on the broad principles of the established science of Hermeneutics.

DOCTRINAL PREACHING. It is said that in this age of light and improvement there is no use in preaching doctrines. We should preach "Christ and him crucified," and let doctrines alone; if a man only believes in Christ that is all that is necessary. But, pray, how shall we preach Christ without preaching doctrine? It is impossible from the nature of the case, and the popular demand against it is absurd, and we were about to say ridicu-

lous! We will not take it back. A crucified Christ is a doctrine of itself, and we can not preach it without preaching a doctrine. A Christ that saves is a doctrine, and a faith in Christ that saves is a doctrine; and how can we help preaching it, if we preach Christ?

Whoever attempts to explain the character of Christ, his sufferings, death, resurrection and power to save, can not possibly set forth his views in the premises, whether he is evangelical or not, without preaching doctrine. There is doctrine in the objection itself. The fact is, if there is any significance at all in the gospel of mercy, it is impossible to preach Christ and escape the charge of doctrinal preaching. Who was Christ, what has he done for the world, and what did he propose to do? What has he done for me, and what will he do for me? The answer to such questions is necessarily doctrinal. When we can eat without eating, drink without drinking, preach without preaching, then may we preach Christ and his gospel without preaching doctrine, and not before.

## CHURCH DISCIPLINE.

Every part of the sacred volume is essential and precious. The Acts and Epistles are replete with instruction in church building, illustrated and enforced by the example of the apostles and primitive Christians. It is the best of all treatises on Ecclesiastical History, being the basis of this department. Here especially whatever was written aforetime was written for the instruction of all who should come after. This is too much overlooked, and human theories and decretals are substituted for the divine word. No wonder that the result is distraction and weakness.

Church discipline is treated in the Scriptures as of great importance, hence it demands earnest study, and careful dealing. By many it is treated too much in the light of correction and penalty. This is indeed one feature. The apostles insist on the purity of the church, their admission of none but those giving evidence of piety, the correction of faults, and the prompt removal of stumbling-blocks. Neglect of this leads to corruption, division, strife and scandal. How can the church be the light of the world, unless itself enlightened? How can it be the salt of the earth, when insipid itself? How can those be accepted as the children of God, who have forsaken him, and gone back to sinful indulgence? There should be faithful dealing with offenders, and if they can not be restored, the hand of fellowship must be withdrawn. The good of the offender as well as the honor of the cause demands it. But it is a great error to suppose that the infliction of penalties mainly constitutes church discipline. The primary requisite is that of nurture. The church initiates to its membership new-born souls—those just entering on the spiritual life. They have been under the dominion of sin, with numerous tendencies and habits still in the same direction. Now, although recipients of a new spiritual life, there is still a part in them that needs to be repressed, subdued, crucified. While no longer of the world, they are still in the world, and exposed to its enticements. Hence the need of constant vigilance, faith, prayer, obedience. They have a warfare, not only without, but also within; and there will be many a fierce conflict, with earnest struggle, ere the full victory is won.

Now a chief design of the church relation is to build up holiness, to enlighten, invigorate, elevate. Elementary truth is to be inculcated and practiced; then there is to be expansion and advance, growing up into Christ our living head in all things, "till we all come in the unity of faith and of the knowledge of the son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." It is for such culture that believers are combined in a sacred body; that they may help each other, joined in mutual love and duty; all united as branches to Christ the living vine.

For this we have social meetings, public worship, institutions and ordinances—all for the culture and growth of the individual members. Such a church is a nursery of the Christian graces, a spiritual temple, where God delights to dwell—a portal on earth to the heavenly city.

## HALF-CHRISTIANS.

We have too many non-descriptive Christians among us. To call them half-Christians is placing them full high enough in the scale of estimation. A house filled with them would not make one whole Christian symmetrically developed and efficient for work, much less an exemplary church before the world—her light and her salvation. Their example is a stumbling-block, and their influence is a negative instead of a positive quantity for good. The fact is they are mere "cumberers of the ground" with lack of interest, emotion, vitality, labor, "sans everything" that goes to make up a complete, working, Christian example in the world.

The examples in the Bible are positive characters. Caleb "followed the Lord fully," Daniel persisted in his duty in the face of a den of roaring lions. Paul says, "This one thing I do—I press towards the mark." Caleb's biblical analogy is unequivocal; he "followed the Lord faithfully"—"wholly"—"fully." What more could he do? What Christian would not be satisfied with such an encomium? Paul "fought the good fight," and with assurance he anticipated the "crown of

righteousness," laid up for him and for all of like positive faithfulness.

Let all hesitating, half-hearted, half-developed, do-nothing Christians catch the inspiration of such examples as Caleb, Joshua, Daniel, Paul and Jesus, and with hearts burning with love and inspired with earnestness, arise from dull slothfulness and inactivity and go to work with a will for the Master, and a positive character, work, and influence will be the happy result.

## TO SUBSCRIBERS.

The names of the subscribers to the *Morning Star* who receive their paper at a given post-office have been sent to the pastor, or one of the subscribers when we could not ascertain the pastor's name, with a request that he would interest himself in extending the circulation of the *Star*. We are offering special inducements just now, and it is to be hoped that many will avail themselves of the offer found in another column.

OUR CORRESPONDENTS, some of them, do not realize our perplexities at all, or if they do they make no allowances. Their articles must go in immediately and at full length which, of course, is an utter impossibility. We have now several sermons on the death of Garfield, and several long articles which we would have published if we could, and if we can not insert them until they are out of date; what shall we do? "Cut them down so as to give all a fair chance," says one. Then the writers will be "provoked!" and if they are not inserted they will be. Well, suppose we do cut them down, is it a sufficient reason why the writer should send the editor an ungentlemanly, "Not to say an unchristian, letter compromising his own spirituality?"

Suppose his chirography is such, that the compositors and proof-readers mistake a word and give another that makes good sense, or a period gets into the middle of a sentence, and a cap. follows where it ought to be a comma followed by i. e., not making good sense, is it a cause sufficient for a Christian man to insult an editor when he is not at all to blame?

Now suppose the writer should close his tirade with "If you had only asked my permission to make such changes as you have made I should have cheerfully given it." The changes are right, but in such a case, an editor with more work before him than he can possibly do, must sit down and write every correspondent, and wait for an answer before he can touch his production. Just look at the absurdity of the idea—an editor a mere figure-head? No! Never! He should be a live, independent man with authority and courtesy enough to treat every man kindly and impartially and give to his readers the best paper possible with the material furnished him. If the writers of long articles only considered that but a small fraction of the readers of the *Star* ever read them, they would not be sensitive about any abridgment.

The above supposed case, we acknowledge, would hardly ever occur; for no one would wish to put himself in that position; and yet it is possible. We wish to put it in a light that all may see that the editor as well as the correspondents has rights which are to be respected.

Only the other day we received a line about advertisements, concerning which we have no responsibility; it belongs to the business department of the *Star*. It questioned its being right and enquired whether we give our readers what they pay for.—Certainly we do, and more too; for the profits of the advertisements enable the establishment to do this. No body could publish a paper the size of the *Star* filled with reading matter, set up every week for \$2 a year. Were it not for advertising we should run behind. We should like to ask our correspondent if he reads all the sermons and religious matter now in the *Star* weekly. If he does he is one among a thousand. If he does not he better do it, before he finds fault, because there is not more of it.

It ought to be understood by all that the *Star* does not sanction its advertisements. They are inserted as a business matter merely, and it calculates to be cautious and not admit any of objectionable tendency, but if one should happen to creep in, when the agent is absent, it should not be considered an unpardonable sin.

Another complaint of the arrangement of the advertisements about which we had nothing to do; and closes with, "Don't do it again." Why, my dear brother, we didn't do it; and we will say in return, "Don't read them unless you want to."

Finally we appeal to the good sense of our correspondents to say whether it would not be better all round to let the editor manage his own business without trying to abuse or embarrass him. He has enough to do, we assure you, but if you have any friendly advice or suggestions to make, do it with the spirit of kindness and it will be most thankfully received. Not having time to write many personal letters we take this impersonal way of explanation—in hopes it will be satisfactory.

We have received a catalogue of New Hampton Institution, 1881, with Rev. A. B. Meservey, Ph. D., Principal and President of the Commercial College, assisted by a good corps of teachers. The aggregate number of students in attendance this fall term is 130. This is one of our oldest institutions of learning, and many are the alumni scattered abroad throughout the country who look back to the days spent at New Hampton with a great

deal of pleasure, as among their happiest. It is now vacation; the winter term commences Nov. 21.

## Denominational.

## Benevolent Societies.

## THE TREASURERS.

Only three weeks remain in which to equip the Treasurers of the three Benevolent Societies to meet the demands of the first quarter of the current Society year. The resources of each at this date are painfully limited. Large liberality in giving and promptness in remitting contributions are absolutely necessary to prevent unwelcome deficiencies. The interest on a large number of Bible-school notes is over due. The same is true of the installments on many of the Education Society notes. Will the friends please remit without further notice?

In making these remittances please enclose also something for the general work of these Societies, then add a Home Mission offering. A statement of the exact condition of the Treasurers will appear next week. Meantime let us all do our part to make it as favorable as possible. E. N. FERNALD. Lewiston, Me., Nov. 7, 1881.

## Adventure in the Dark.

Five years ago, a student of the junior class, Bates Theological School, spoke to me of going to a neighboring town to hold a meeting with a church, which had been for some time on the decline, and had, I think, in the main given up public worship. He found the house of worship shut up, so far as the doors were concerned, but open enough in its windows, which had been used as a target for the street boys at stone slinging. It was a union house, and I think the Universalists had occasionally held meetings in it. It might be difficult to see the good of that, for what use is there in preaching inevitable salvation to a community that had let the house of the Lord go mainly to the moles and bats, or what amounts to much the same thing, to the small boys and loose stones in the street? But the key was found and a meeting held comprising an audience of thirty-two souls. I think that was the exact number. After the service, some talk was had about a meeting the next Sabbath. There proved to be some excellent brethren and sisters present, who expressed a desire for meetings, but the church had become so scattered and discouraged, that it was thought impossible to raise funds enough for their support. The student, however, evincing a touch of the Pahlavi spirit, "not yours but you," asked simply that the house be opened and the matter left to take care of itself. The next Sabbath the congregation increased to seventy or more, and arrangements were made to raise means for continuing the meetings indefinitely.

After a time the spirit of the Lord came down, and there followed a gracious revival, in which backsliders were reclaimed, sinners converted, and a large addition made to the church.

Then a project was set on foot to "build a house unto the Lord." The people had a mind to work. Some furnished lumber, some labor, and others money. The student-pastor circulated subscription papers, and did not scruple to put his own hand to the work, adding very much to the din of ax and hammer, as well as to good cheer. The enterprise went briskly on. Though not commenced, I think, till late in autumn, by the last of winter the house was completed, and a summons for its dedication issued. The faculty of the school and students generally went over to the service. The congregation tested the capacity of the house by filling every seat, the pulpit stairs, porch, and other standing room. Before the sermon, the last dollar of indebtedness was pledged, not a few from abroad cheerfully casting in their mites when they saw that the little church and congregation had done nobly for themselves. All went happily. I do not know that I have had the privilege of preaching to a more smiling audience. After the service, the whole congregation resolved itself into a social circle, and a jubilee went all round.

Not long afterward it was apparent that something was needed to improve the church music. A suitable organ was purchased and paid for. And then came the overflow. Every church that gets itself into good working order, and finds its indispensable needs supplied, discovers "a region beyond." The gospel always works outward. A project was initiated to furnish a room in the Theological building. The ladies took hold of this enterprise with their usual purpose and earnestness, and in a short time the student, who was then supplying the pulpit, had a room as completely and nicely furnished as any in the building with perhaps two exceptions, though some of our largest and ablest churches have had a hand in this work.

In a word, from the time of that little meeting of thirty-two souls in 1876 to the present, regular services have been held in that church. When the first student graduated another took his place; and upon his graduation still another, who is now regularly supplying. The attendance on public worship and at prayer-meetings is good; the Sabbath-school is lively. I had some doubt whether the church had got into the way of contributing to the benevolent causes, as I did not recollect of seeing any receipt in that line. But upon inquiry, I find that those causes have not been forgotten, and what is more to the purpose, a project is now on foot to form a Ladies' Missionary Society, which will certainly be heard from in the near future.

Now there a hundred and twenty churches in New England itself against which there stand in the *Register* the names of neither pastor nor preacher. Some of them are supplied a part of the time, at least, with preaching. But doubtless a majority are in a similar condition to the one I have been describing, as it was a few years ago. Would that some

servant of the Lord, filled with faith and the Holy Ghost, would go to these churches, lift up among them the banner of Jesus, and rally them again to his service, and to the battle of the great God, and so join in work and honor the one at Greene Me., Bowdoin Q. M. J. F.

## Woman's Missionary Society.

BY MRS. E. S. BURLINGAME.

## SOME SUGGESTIONS ON METHODS OF WORKING.

We would first emphasize the need that all be workers. Let no woman in the Free Baptist denomination decide that she can do nothing to help the work of the Woman's Missionary Society, until she has very carefully thought and prayed over the matter. Having decided first what are her obligations, either personally or as a member of a family, to the parent societies, let her ask herself if she cannot spare two cents a week more for the work that as women we have assumed. The Board has met, looked carefully over the field and laid its plans for another year, appropriating money in faith that our women will plan to raise the amount appropriated, and enough additional to meet the deficiency in last year's payments. This can easily be done if we only plan for it. The great trouble in all our benevolent work is that so many people wait until some special plea is made and then give impulsively and feel as though the business is done with for several months or a year. This is all wrong. Let us now plan as individuals and societies for the work of the coming year. Let us ask not how little need our society do, but how much can we do to help on the Master's work?

The first thing to be done, if there is no Woman's Society in your church is for you to make an earnest effort to have one formed. Never mind if there are but three or four members to start with. One live woman can, under ordinary circumstances, build up a society. "But how can we keep up the interest, if we attempt to have a society?" asks some timid one. By tact and good management. One rule cannot apply to all places. That which is suited for city societies may fail utterly in country places, where it is by much effort that the people come together. In all places, however, faith and works must go hand in hand. If you are in a place where the meetings can be held on a week day, let faith be fanned by suitable scripture reading and earnest supplication for God's guidance and blessing, but let a portion of the time be spent in practical work, either in preparing articles for a sale, or in the making or repairing of clothing for some of the needy ones of earth. There has never been a surplus of articles of this kind at Harper's Ferry. Bedding for rooms at our theological schools is gladly received, and those who have been made needy by disaster in Michigan and by the hardships of frontier life are so numerous, that a society has simply to ask, What shall we do? and the answer can be readily found. An occasional supper, when the husbands and friends are invited to attend, helps wonderfully to unite the social element with the labor of love. It is a good plan to have some lady appointed at each meeting to read missionary intelligence at the next meeting. Our Intelligence Bureau is appointed for the purpose of supplying such readers with letters from missionaries, or with other interesting matter. This can be had by applying to ladies of the Bureau, and their address is to be found in the *Missionary Helper*. If the people in your church are so scattered that it is impossible to have a meeting at any time except on the Sabbath, have it then. Of course the character of the meeting must be somewhat changed. The sewing must be left out, but in order that this part of the work be not entirely neglected, a committee can be occasionally appointed, to collect clothing and pack and send barrels for the benefit of needy ones. It would be well to have more time given to missionary readings than if the meetings were on a week day, and as often as three months it could take the form of a missionary concert, in which the pastor and others could participate. Having organized a Society, decide on some sum of money that you will attempt to raise during the year. You may not feel like pledging it. But if you decide to raise \$20.00 or \$10.00 or even \$5.00, it will be something definite to work for. (These figures would not of course be applicable to any but our smaller churches.) More money will be raised than if you simply decide to do something.

If in any church, there are real objections to the formation of a Society, it must still be true that if an effort is made by some earnest woman a few can be found who will want to help their sister laborers and who will save their pennies for the purpose, which can be collected and sent to our treasurer. Before closing this article, we wish to make it still more personal, for, after all, the great difficulty in the way of doing the work we ought to do is that so many say they cannot pay the amount asked. They admit that two cents a week is a trifle, but say they can not be bothered with remembering to lay that aside, and they never have a dollar to spare. It is very fortunate for us that our Heavenly Father is willing to remember us, not only each week, but each day, hour and minute. And if we can by a little thought, put into an envelope, or other safe place, two cents each week for the special work, and can not pay the whole

amount yearly, it seems very ungrateful, to use the mildest possible term, for us to so lightly excuse ourselves.

But we are aware that there is a large class of women who have very little money at their disposal, to whom even two cents a week might be a puzzling gift. These are mostly wives of farmers who work very hard and do their full share of earning and saving. To such we would suggest that they could appropriate weekly something from the dairy or some other part of their farm products. One egg a week, taking the average price through the year would probably pay the amount needed by a New England woman for membership. A patch of caraway seed in the garden, some tomato plants which she could care for herself, a little pot of butter, and many other things which we could mention, would accomplish this end.

This department of the work of saving souls in India and this country is entrusted to us dear sisters. Our time for work is short. Another year may not be ours. What we do in our quiet way for this cause may prove to be the richest part of the treasure awaiting us in Heaven. Do you dare let this year pass and do nothing? Begin now.

## STAR SUBSCRIBERS.

We repeat our liberal offers to those who will furnish additional subscribers to the *Morning Star*, and state them in four distinct propositions.

1. The *Morning Star* will be sent to every new subscriber from the date of the subscription to the first of January, 1883, for \$2.00 in advance.
2. The *Star* will be sent as above offered to the new subscriber, and to every subscriber who will send us \$2.00 and such a name (his own paper being paid for) we will send a copy of "Close or Open Communion," post-paid,—a well-bound volume of 175 pages.
3. Or send us \$2.25 with the name, and we will send a copy of the *Memoirs of Dr. Day*,—a volume of 431 pages.
4. Or send us \$2.50 with the name, and we will send a copy of the Centennial Record, a volume of 266 pages, with eleven steel engravings of deceased ministers.

There is no time to be lost in making this offer most available. New subscribers can at once avail themselves of these offers, and so the good work may go on. These offers will hold good till the first of next January.

I. D. STEWART, PUBLISHER.

## Ministers and Churches.

## Maine.

Rev. F. P. Wornwood closed his labors with the E. Corinth church on the last Sabbath in Sept., after a very pleasant pastorate of over two years. Perfect harmony prevailed in the church and society during the whole time. A pastor is desired at once. Here is an excellent opening for the right man, who will be sure to receive a hearty welcome from a church and society which will spare no pains to contribute to the comfort of their pastor and his family. They have a good church and parsonage, free of debt, situated in one of the pleasantest villages of Maine.

Rev. G. M. Park has been holding meetings with the Mapleton church at Ball's Mills, assisted at times by brethren Bryant and Sawyer. The meetings have been largely attended, and the church quickened. Wanderers have been reclaimed, and sinners converted. Sunday, Oct. 30, Bro. Park administered the ordinance of baptism, and received several to the church.

Rev. J. Bryant is now preaching part of the time to the church at Spragueville, where he recently baptized three who united with the church there. He has also baptized two at the Brown school-house in Mapleton. The new 1000 pound bell now rings in the steeple of the new Free Baptist meeting-house in Presque Isle. . . . W. A. Shaw of Andover, N. H., is now visiting his many friends in Aroostook, and assisting Bro. Park, during his stay, in a few evenings of extra meetings.

## New Hampshire.

Rev. C. E. Hurd writes from Loudon Center expressing deep anxiety in regard to the next session of the Q. M., which is to be held with his church. He has been there a year laboring sincerely for the salvation of the people, but has not seen all he desires. The church has been strengthened and encouraged, two or three have been hopefully converted and one of them has passed on to the other shore. He cordially invites the brethren and sisters to come filled with the spirit of labor, especially the ministry, that they may preach with the demonstration of the spirit and with power. We hope he will realize his anticipations.

Rev. C. W. Griffin and wife received their friends, to the number of about 50, on Monday evening, 31st ult., and left substantial tokens of their regard. Many "pounds" were given and very thankfully received.

## Rhode Island.

Rev. T. G. Earle writes that Bro. Geo. Wheeler has been for several years pastor of a small church on Block Island, B. I., and has been quite successful in the gathering in of members to the church and Sabbath-school of which also he was superintendent. Working with his hands to help out the small salary which he received from the church, he has wept with those that wept and rejoiced with those that rejoiced. He has, in summer's heat and winter's snows visited their sick and buried their dead, and sometimes lived on short rations. About the first of autumn he made up his mind to leave, hoping he might do better, so on Sunday, Oct. 2, he preached his farewell sermon. At the close of the said sermon a surprise awaited the pastor. One of the sisters of the church, in behalf of the church and congregation, presented the pastor with a beautiful silver-plated ice-pitcher, accompanying said presentation with a speech full of sympathy and expressing the brotherly feeling existing between pastor and people. The pastor replied as best he could under the circumstances. The understanding was that the retiring pastor could return at any time when he might wish to do so. Last week he returned to his charge and preached to them yesterday, and is to have a horse, and the chapel, a







## Poetry.

## RIGHT ABOUT FACE.

"Now, right about face!" the autumn cries,  
 "Right about face, and march!" cries she;  
 "You, summer, have had your day, and now,  
 In spite of your sorrowful, clouded brow,  
 The children belong to me.

"Come, fall into line, you girls and boys,  
 Tanned and sunburned, merry and gay;  
 Turn your backs to the woods and hills,  
 The meadow ponds and the mountain rills,  
 And march from them all away.

"Are you loath, I wonder, to say farewell  
 To the summer days and the summer skies?  
 Ah! time flies fast; vacation is done;  
 You've finished your season of frolic and fun;  
 Now turn your tardy eyes

"Toward your lessons and books, my dears.  
 Why, where would our men and women be,  
 If the children forever with summer played?  
 Come, right about face!" the autumn said,  
 "And return to school with me."  
 —Harper's Young People.

## A WORD FOR THE MOTHERS.

Send the children to bed with a kiss and a smile;  
 Sweet childhood will tarry at best but a while;  
 And soon they will pass from the portals of home,  
 The wilderness ways of their life-work to roam.

Yes, tuck them in bed with a gentle "Good-night!"  
 The mantle of shadows is veiling the light;  
 And may be—God knows—on this sweet little face  
 May fall deeper shadows in life's weary race.

Yes, say it, "God bless my dear children, I pray!"  
 It may be the last you will say it for aye!  
 The night may be long ere you see them again;  
 The motherless children may call you in vain.

Drop sweet benedictions on each little head—  
 And fold them in prayer as they nestle in bed;  
 A guard of bright angels around them invite,  
 For life may fade out in the shades of to-night.  
 Selected.

## WHAT TIME IS IT?

What time is it?  
 Time to do well,  
 Time to live better,  
 Give up that grudge,  
 Answer that letter;  
 Speak that kind word to sweeten a sorrow;  
 Do that good deed you would leave till to-morrow.

Time to try hard  
 In that new situation,  
 Time to build upon  
 A solid foundation.  
 Giving up needlessly changing and drifting,  
 Leaving the quicksands that ever are shifting.

What time is it?  
 Time to be thrifty.  
 Farmers take warning,  
 Plow in the spring-time,  
 Sow in the morning;  
 Spring rain is coming, zephyrs are blowing,  
 Heaven will attend to the quickening and growing.

Time to count cost,  
 Lessen expenses,  
 Time to look well  
 To the gates and the fences,  
 Making and mending as good workers should;  
 Shutting out evil and keeping the good.

What time is it?  
 Time to be earnest,  
 Laying up treasure;  
 Time to be thoughtful,  
 Choosing true pleasure;  
 Loving stern justice, of truth being fond,  
 Making your word just as good as your bond.  
 Time to be happy,  
 Doing your best;  
 Time to be truthful,  
 Leaving the rest,  
 Knowing in whatever country or clime,  
 Ne'er can we call back one minute of time.  
 —Liverpool (Eng.) Mail.

## Family Circle.

## WHERE DELIA FOUND IT.

BY MRS. L. E. THORPE.

Delia St. John was thirty-five and she had not succeeded in finding any mission, or sphere to speak of, though it had been daily sought and thought upon for twenty years! This thought flashed across her mind, arousing her from her day-dreaming, and putting so much energy into the swing of baby's crib as to awake the petted sleeper whose objection voice brought his girlish mamma into the room.

"Don't stay hovering over that child, Delia, as if you were a hired nurse! You are actually spoiling him."

"If I hadn't the baby to look after, Minnie, I would think myself sick."

"Believe it, Dee, and I wish you'd give up that old mission plan, and live to enjoy what you have; and what you can do. You can't expect to find any particular mission now, you are thirty-five and you have been seeking it ever since you were fifteen." Delia ventured a reply, but tears came suddenly and she did not speak. "I know all about it," continued Minnie, "you have given up almost everything and saved all your money for it; society, Percy Howe and all—because you thought you had a work to do somewhere that you will never own to finding. I think you have as much of a sphere as God ever meant for you. You have done almost everything for the church but preach, and I have almost believed sometime God had called you to do that; and you took care of our parents, and almost every invalid in the country, and now you help me and keep me company and spoil Herbert, and yet you can't find your mission!"

Delia smiled at first with Minnie, but the pleasantry was of short duration, for Minnie saw the deep earnestness of her sister's longing heart, and Delia saw her zeal and high-built hopes tottering on their foundation. "I know they are built on the Rock of Ages, but they are only aims not

works," she thought. Then she told Minnie how her soul panted to be in the ranks of soul savers, how the passage, "They that turn many to righteousness shall shine as the stars, forever and ever," hid all the world from her, and burned with a glow in her heart, that she could not find out, and urged her to many a task she would not otherwise have taken; and then how bitter the knowledge that she was coming up out of the harvest field to the Lord of the harvest with empty hands! And they talked on till the gathering shadows surprised them that the delicious day was done; and just so Delia said her life was going, the only one life she could live here, and what should she do when she came to stand in her lot at the end of the days.

"Mother is dead, and father wants you to come over!" cried out a dirty, ragged boy in broken accents, which ended in a great sob, as he shut the door in the astonished face of Mrs. Bower, the minister's wife.

This good lady set out, soon after with her companion, invariable in errands of charity, a basket filled with what she supposed would be necessary—stopping on her way at the houses of two neighbors who joined her.

The walk was a mile or more, over a frozen, dreary prairie; nothing but brown hills, as far as the eye could see (and that was not far on this misty day!), dotted with young groves in which nestled low houses and straw-covered stables. If you wish to visit the dreariest place in nature, go far out on the brown, shelterless prairie, on a foggy or a snowy day, where the earth and sky seem only to part in the little space in which you are walking; as though the mists had been removed that support the great tabernacle of the heavens. Five or six years these neighbors had lived thus near the Howe family, yet none of them had ever visited or formed personal acquaintance with them. They were spoken of as a selfish, untidy and extremely unpleasant family; too stingy to school the children or go to church. It was further reported that the head of that family had been seen drunk on his way home from the station—a most unpardonable offence in that young temperance State,—and that Mrs. Howe was a Roman Catholic. A fine, large house had been erected on the place the year before.

The boy who had called at Mrs. Bower's subdued the pack of dogs that greeted their arrival. Lazy porkers and calves, seeking shelter, stood about the door on the south side of the house, tramping the banks of yellow clay removed in digging the cellar, into a dolorous mire. Mr. Howe led them into the room where the children were huddled together about a cook stove that gave out little heat fed with cornstalks and willow brush. On a bed in the corner lay the lifeless mother and a wailing infant at her side, scarcely a week old. The children, dirty and half-clad, stared at them, not even returning their greetings, and scarce knowing where to begin, the good women set about caring for them and preparing for the funeral. Enough clothing could not be prepared for all, and the younger children must remain at home. The house was neither lathed nor plastered, and the children's bed was but a heap of straw in one room, with some quilts and blankets. In the cellar three or four young calves were kept for shelter, and dismal, indeed, and disheartening seemed the place to the women, accustomed to their own bright firesides, and doubly gloomy in the presence of the dead mother, with the sullen earth and weeping sky without. All the day long silent heart-yearnings and tearful prayers from the three Christian women rose above that gloomy roof—above the mist and lowering clouds, above the glittering heavens, till they reached the all-patient and listening ear that never is heavy against the cry of sorrow. He heard and pitied the children; "For he loved the sheep that was gone astray, more than all the ninety and nine."

With a very red and tearful face, mamma Minnie turned from the door where she had been watching a retreating carriage, and caught the chirruping baby from a friend with an expression that tried hard to be a smile. "Delia's gone! if an angel had told me all this half a year ago I would not have believed it!" "So strange!" chimed in Miss Vance. "And to think she should so throw herself away!" continued Aunt Judith St. John, "to think Delia St. John should marry a widower, with seven children, and that away off in the West! Only to think! I had hoped better things of the child."

"And so unexpected!" added a cousin, "she has always been going a missionary to the heathen, and now she's gone just to her way. May be it's just as well; I never did like missions."

"Nor I either, much," said Minnie. "The very word is odious, somehow; if I see it at the head of a newspaper article I never read it. It always brings up a picture of a desolate, steel-blue sea, a desert waste, a torrid sun and common association with filth and ignorance that make me heart-sick."

"Oh, but the shepherd, who came to seek and to save that which was lost, cared for nothing but to save his sheep; and those who will be like him, seek not to save their lives," but are willing to lose them for the sake of Christ and souls. I had much rather Delia had gone to Japan than to the West.

"Oh, I believe in missions, Aunt Judith, and I am willing to give all I can to their support, but the Lord knows that is all I am capable of doing."—"But Dee thinks she has found a good mission field in those seven children."—"Yes," continued Minnie, "she would have married Mr. Howe when she was young but she wanted to be a missionary; and then father's health gave out and he and mother both lay sick so long she could not go. No, I would rather have her out West than across the ocean among the heathen." The baby thought so too, evidently, and frolicked his mamma into genuine smiles before the carriage returned to that little rural Eden.

"The older children may not just take to you at first, Delia," Mr. Howe was saying as they turned up the short lane, toward the house, after the long ride in the cars. It was early autumn, and the prairies were a beautiful, wonderful picture to Delia, whose eyes were accustomed to fence and forest. The hills were crested, many of them, with brownish green, while their slopes were waving masses of white milk-weed blossoms, bordered with golden yellow "rosinweed" flowers at the ravines, or "sloughs." There was a fresh, cool breeze from the north, and the west was illuminated with a most brilliant sunset.

There were a number of faces at the door, not joyous as might become a bride's home-bringing, but sorrowful, freckled children, with unkempt hair. The place had, however, been somewhat tidied up in her honor. "The baby we might as well let mother keep; it is there now," continued Mr. Howe, while Delia was sure there were only four faces, instead of six; and these fled back in the room when they approached the door.

"Mate, where's Lou and Rollin?" called Mr. Howe to the eldest of the four. "Lou's a cryin' down cellar, and Rollin's gone to grandmother's, and says he won't ever come home." Mr. Howe looked with a quick, nervous glance at his bride, and well he might, for many a woman would never have removed her wraps in such a place, and would have taken the next train for home. Delia was pale and trembling, but with Christ and souls in her heart and thoughts, she could not look other than smiling, as with loving tones she tried to draw these little wildlings to her arms. At last she captured the baby, a sturdy boy of three, and through the medium of toys and sugar-plums won his confidence. While Mr. Howe was caring for the team Delia sought out the young girl in the cellar, with the boy in her arms. She was sobbing and sullen, and would not even take Delia's hand in greeting. Telling Benny to run and show his toys to the other children, Delia put her arm around Lou, gently drawing her to her, and asking her many things about her mother, and telling her all about her own life, till Lou began to feel how much she needed and longed for just such a friend, and as they heard Mr. Howe returning, actually kissed the step-mother and said she was glad she came.

One by one the little ones "made up" while Lou and the new mamma prepared the evening meal. The next morning Lou accompanied her to the grandmother's, about a mile, to see baby and Rollin. "I know when I tell Rollin about you he won't be so mad," said Lou, "and it's the sweetest baby we ever had, but father says we can't keep it."

The old grandmother was a cripple, but here Delia received her warmest welcome—she had known her in the old time, and a long, pleasant talk ensued, in which Delia learned much of her present surroundings and cares. Rollin would not come near, and at last Delia and Lou and the baby took their departure; for Delia wouldn't hear of leaving it with the infirm old lady, and greatly to Lou's delight, gave it entirely into her care. She was to keep it for her very own; and to have no duties to interfere with the care of it. This little deed proved the key to the hearts of all but Rollin. He would often come in sight, and sit and look at the house, but could not be induced to come in.

Delia, lovingly and persistently got "her way," by degrees, all the household management; and her way always brought pleasure and solid comfort in the end, which endeared her to the whole household. But ah! what a struggle she had to establish her two rules—no dirt, and no scolding! It was perfectly natural, she knew, that Mr. Howe should complain a little when, under the new administration, a portion of the money from his car-load of fat cattle must be appropriated to carpets and house furnishings; and he could not, at first, be persuaded that his children needed any more schooling than he had; however, the first day of the term found Lou and Mate and the two little boys present, and looking as happy and well fed and well clad as anybody. And then he didn't like to go to meeting, Sundays; nor to dress up every time he went to town, nor to eat a lunch before he started. But once habited to these things he felt like a new man; his self-respect returned, and he wondered how he ever had played the part of a sloven.

Delia had not failed to catch the rumor of his drunkenness from the neighbors, and the sad fact had been communicated also by the children. She was almost terrified at first, but set her wits to work in this matter also. "It is few men," she confided to Lou, "who will hunt out a saloon after having a good dinner and

two cups of strong coffee!" With what anxiety, however, she watched his return for weeks and months; and how careful she was to send one of his pretty children with him each time, if possible; but he never took a drop to her knowledge; and set her fears at rest a year or two later by giving his heart to God.

Delia had been in her new home some months, when there came a somewhat stormy Sabbath, and the baby teething, she concluded to remain at home with it herself. After the family had gone to the service at the school-house, she heard steps at the outer kitchen door. She was in the sitting room with baby's cot near her, reading in the Bible and earnestly thanking God for what he was enabling her to do. Before she could rise, the door was softly opened, and she paused and listened. Stealthy steps went across the kitchen and into the bedroom. She guessed it was Rollin and stepped quietly to the door. The boy looked terrified and as though he would make his escape, but it was such a kind face, such a sweet tone, and withal such a motherly way, and the place was so new under its present dressing, that he took the proffered easy chair in a bewildered manner.

"I'm so glad you come home, Rollin; I've wanted to see you so long, and the little ones have fretted for you so much."—"I only came for some things of mine. I didn't know—there was anybody at home. I will go back to Mr. Talley's if you will let me have my things."—"Of course you can have your things. I fixed them all up for you, and made you some fine shirts and things, and was waiting for a chance to send them to you." Rollin looked as if surprises would never come to an end. Fine shirts and collars he had never thought of for himself.

"But don't go now; I'm all alone but baby. Come and see her. Don't you think she is sweet in white? We call her Margie, for your dear mother. And I want to know what you intend to do this winter."—"I think I'll work for Mr. Talley till it freezes up, and then I'm going to the city."—"To school, I suppose."—"School?"—"Yes, you are surely going to school this winter, Rollin?"—"No, ma'am, I can not." Rollin was surprised at himself; her very face seemed to create good manners in him.

"Do you like your work?"—"No, ma'am, I never did like work—farm work;"—with emphasis.

"Are there not other kinds you would like?"

"Yes, ma'am; enough, but I have not any book learning."

"Why, my dear boy, you are not too old to get it yet! Wouldn't you like to go to school this winter?"

"There came a longing, discouraged look in the boy's eyes; "Pap," he began. "Your father 'll let you go if I ask him him to, I know."

"Father," he said, catching at a word more suited to company manners, "would never give me money enough."

"Yes, he must; he's making this money all for his children, anyway, and I've really got him persuaded, Rollin, that it is wiser to use a part of it now, to educate and make them comfortable." The boy seemed to lose himself in contemplation of her words and face.

"Do stay, Rollin, I am so glad to see you, and I know all the rest will be. We have a nice roast for dinner, and mince pie."

Rollin involuntarily took off his hat, and the next minute Margie was in his arms.

VI.

Minnie ran in a great flutter of excitement into Aunt Judith's room, flourishing an open letter, followed pell-mell by two wet fat legs, a tin cart and string of leeked bells, while the baby senior looked on demurely from off his "Ray's Third Part."

"Oh, Dee's coming home! Dee's coming home!" she fairly screamed; "and just think of it, Aunt Judith, their boy Rollin, who was preaching when they last wrote, is going to India as a missionary! Isn't it too nice—just what Dee always meant to do herself! And he never would have gone if it hadn't been for her; she sent him to school, and got him converted, and then, when he wanted to preach, sent him to a theological school with her own money. And now he's through, and going this month to the East, and Dee's coming this far with him to make us a visit! She's going to bring the little Margie."

"Well," said Aunt Judith, with tears in her eyes, "the dear girl has found her mission. The Lord's hand was in it, bless his name!"

## WHICH?

The tendency of girls of the present day to cultivate the ornamental and neglect the useful branches of their education is shown by a Philadelphia incident. A teacher of sewing was wanted in the girls' normal school, and of thirteen candidates who presented themselves only two were able to pass a preliminary examination. Many a young woman can paint a plaque, decorate a vase or panel, embroider beautifully and make angel-cake, but when it comes to fashioning a simple article of dress, darning stockings, or mixing a batch of bread, why—mother, the dressmaker or the cook must be resorted to. The ornamental has its place, and a high one, but in this matter-of-fact world, where every girl can not marry a millionaire, the useful is as essential as an alloy is in gold manufactures,—though it is by no means the baser ingredient.

## Literature.

SOUTH SEA SKETCHES. A Narrative, by Mrs. Madeline Vinton Dahlgren. Boston: James R. Osgood & Co.

This narrative gives a reliable account of the scenes visited by one during her residence in South America. They were originally letters addressed to her children in the United States while she accompanied her husband, Admiral Dahlgren, in command of the South Pacific squadron. The author aims to be positively accurate.

She remained in the quaint old city of Lima for sometime and enjoyed special advantages on account of her position. Luxury of dress and pride of rank prevailed to an odious extent. She ventured to expostulate with them for trailing their rich dresses of silk and satin in the filth of the streets in a remorseless sort of way, when she was answered: "Of course our dresses can not be worn but once or twice nor do we desire to appear in them more often, no matter how costly or elaborate they may be." The streets are paved with rough, jagged stones, with open gutters, and sidewalks too narrow for one lady to walk comfortably. She tells us how they are cleansed:

"Flocks of turkey-buzzards brood over these dirty gutters, where all garbage is thrown. These birds act, in great part, as scavengers for the city, and are really picturesque in their ugliness. They sit motionless often for hours, as if mourning over some past woe, and they frequently choose the most remarkable sites for lodgment; so much so, that at first we mistook them for architectural points of adornment to public buildings, as we viewed them, perched aloft on cloud-capped towers and glistening pinnacles. If ubiquity, utility and enduring vitality can entitle them to such a pre-eminence, they may fairly be called the national bird."

SUMMER BOARDERS. By Mrs. Adele M. Garrigue. New York: The Author's Publishing Company, 27 Bond Street.

This book is quite a readable volume of some 190 pages. It is of special interest to "the great army of landladies and the greater army of boarders" to whom the volume is facetiously inscribed. It is a bright, delightful book, with sentiments, crisp and sparkling. It is full of human nature, of home life, of mother love, wise, and otherwise. Its thought is earnest, the story is well written, the tone healthy and the influence must be good.

FRANK OLDFIELD. By Rev. T. P. Wilson, M. A. A first prize tale of the United Kingdom Band of Hope Union. 290 pages. Price, bound, \$1.25.

This is a temperance story clearly depicting the perils of moderate drinking. This is one of a series (Vol. I., No. 9), published weekly in paper covers at \$2.50 per year. Revolution Temperance Publishing House: David C. Cook, Manager, 148 Madison St., Chicago.

Here is an opportunity to supply temperance literature for Sunday-schools at a very cheap rate. Fifty-two numbers for \$2.50 post paid.

TEACHER'S LIBRARY. By the same publisher. Monthly.

The first number is Word Picturing of Bible Scenes, by Dr. Talmage.

THE GLAD YEAR ROUND. For Boys and Girls. By Miss A. G. Plympton. Square 8vo., with illustrated covers. Price \$2.50. Boston: James R. Osgood & Co. 1881.

This book presents a series of original, quaint and amusing poems, interesting to children of all ages, from two years old to ninety. Every page has a spirited, dainty illustration richly colored. The costumes are antique, the landscapes *sui generis*, and the whole make-up of the volume is such as to make it a precious treasure to the child.

THE ATLANTIC MONTHLY for November holds its own well; and is well calculated to please and instruct its readers. It contains a worthy tribute to General Garfield. Lucy Larcom "Among Lowell Mill-Girls" gives us an interesting contribution from her own recollections. Sidney Howard Gray in answering the question, "When did the Pilgrim Fathers Land at Plymouth?" undertakes to show that the world has been laboring under a mistake all these years. Of the conclusiveness of his arguments, he who thinks it makes any possible difference should read and investigate. John Fiske discusses in an able manner the "Theory of a Common Origin for all Languages." The two serials continue in a way to meet the expectations of their numerous readers. These are not all that are in the number by any means but they are enough to recommend it. The reader will soon find out the rest.

HARPER'S MAGAZINE for November is the last number of the sixty-third volume but not the least in point of excellence. Its opening article is one of interest, by W. H. Riding, "In Cornwall with an Umbrella," illustrated by Reinhardt. W. W. Thomas, Jr. gives a graphic account of two weeks' recreation in the wilds of Canada, finely illustrated. The second paper on "Journalistic London," exquisitely illustrated, among other things, by a large number of portraits of distinguished journalists, taken from photographs. "Ohio's First Capital," settled by Virginians under the lead of Nathaniel Massie, afterwards governor of the State, is here. His portrait with three other governors, Tiffin, Worthington and Allen are given us. An abstract of Paul Du Chaillu's travels in Scandinavia, published in the "Land of the Midnight Sun," is given by John Haberton, with fourteen engravings from that work. This number contains a sketch of Dean Stanley by Thomas Hughes, with a portrait of Stanley. These with the poetry and with other articles of value, make this number one of rare excellence.

ART AMATEUR for November has made its appearance and we find it well filled with illustrations of quaint science, "Pilgrim bottles" ornamented with cupids, exquisite rock crystal ware, ornamental stoves and rare embroidery. The frontpiece is a Deck Plaque "Cores" from Carmille Plon. There are sketches of true merit from "Patience" by Pilot. The eight pages of supplement with its array of designs for plaque, panel, and embroidery, are fully up to its high standard of taste. The valuable hints and instructions found in the text must be valuable to the amateur artist. It may be obtained of Montague Marks, Publisher, 23 Union Square, New York.

We acknowledge the reception of the PORTRAIT OF DR. HOLLAND, by Wyatt Eaton, which The Century Co. offers on special terms to subscribers of the Century Magazine (Scribner's Monthly). It is a life-size and life-like photograph, taken from a crayon drawing. The increased value of this portrait on account of the sudden death of Dr. Holland will make it the more acceptable as a memento in the households of

his favorite readers and admirers. He has been connected with Scribner's Magazine since 1870. The brilliant success of this magazine is due largely to his talents and influence. Most readers are familiar with his works. "Timothy Titcomb" and "Bitter Sweet," as well as other works of his, will not soon be forgotten.

THE CENTURY MAGAZINE which takes the place of Scribner's Magazine in its general appearance with a larger page and fourteen additional pages of reading matter. This number is distinguished by its illustrations as well as for its literary interest. One of the principal features in the pictorial line is the portrait of George Eliot, as a frontispiece, by Benton. Its life-likeness and authenticity are, vouched for by the Cross family; and it is said to be the only one that will be given to the public. There is an article on the portrait and one on the author. Among the interesting articles of this number is "My Escape from Slavery," by Frederick Douglass. The manner of his escape he never gave to the public while slavery existed lest it should work harm to others. The artists have done their work well in the illustrations given us. A new story will commence in the next number by W. D. Howells. The December number will be memorial of Dr. Holland and President Garfield.

THE ST. NICHOLAS, published by the Century Co., comes to hand beautifully illustrated just as if they knew what would please the young. It is filled, if possible, with more than its usual interesting matter, and all its patrons will be very anxious to read it, and many others would be if they only knew about it,—what a valuable magazine it is for the young.

THE NATIONAL TEMPERANCE ALMANAC and Teetotaler's Year Book for 1882. This is the fourteenth year of publication. It is a valuable Temperance Hand-Book, containing new matter of interest to the family and to the friends of temperance everywhere. It is valuable, not only for its calendar and its statistical matter, but also for its reading matter. It would be a good book for every household. Price 10 cents each; \$1.00 per dozen, or \$7.00 per hundred. J. N. Stearns, 58 Reade St., New York.

UNFERMENTED WINE A FACT. This is a review of the latest attempts to show that the existence of unfermented wine among the ancients was impossible. A new and revised edition. By Norman Kerr, M. D., F. L. S., London. National Temperance Society and Publication House, New York; 58 Reade St., 1881. J. N. Stearns.

Norman Kerr is a distinguished London physician. The National Temperance Society has just published his pamphlet of great interest and value on the above subject. His conclusions are not based on theological and exegetical discussion, but upon historical, biblical and scientific authorities, which show conclusively that unfermented wine was known in Bible times and is still known and used; and he explains the process by which fermentation is prevented. It is an able and incisive document on this question. This is what Joseph Cook referred to in the "New House and its Battlements," recently published, which has been the occasion of some heartless criticism. It deserves circulation. Ministers and church members should read it.

THE BIBLE AND PRAYER UNION originated in London in 1876 now numbers more than 126,000, and has spread in all countries where English Christians have gone, as well as in most parts of Europe and in some parts of Asia and Africa.

The rules of the Union are very simple.

Each person receives a card of membership, indicating the chapter which is to be read for each day of the year. The chapter appointed for that day should be read, and on Sunday morning each member should engage in prayer for the blessing of God upon all the members of the Union.

The chapters are read in regular order from the beginning of the Bible to the end. It is not intended that the reader should be confined to the chapter appointed; but it is thought very important that no part of the Bible should be passed over, and that all should be read in the order of the Sacred Book.

The experience of many persons is that in these readings there is a very special blessing, in answer to the united prayer of so many earnest Christians. As we have nearly completed the reading of the Old Testament, the present seems an appropriate time to give a further notice of the Union, as many persons may be glad to join with us upon beginning the New Testament. Cards of membership, or circulars, containing fuller information, may be obtained by addressing Rev. F. S. Wynkoop, Washington, D. C., enclosing three cents in postage stamps. One cent stamps preferred.

ONE OF OUR LITERARY MEN. The following from the Blade will be read with interest as the subject has been a correspondent of the Star for several years:

Mr. Fred M. Colby was born in Warner, Dec. 9, 1849. He obtained his education by attending the schools in Warner and Concord. His early life was passed on a farm; subsequently as a school teacher. He has an excellent knowledge of two languages, besides his own, and can quote from the old poets for hours. He began to write for the press in 1872, when a novel of his was published by R. M. DeWitt of New York. This successful venture was followed by other attempts in the same line. "The Pioneers of Kentucky," and "Rolf, the Cavalier," two novels from his pen, sold to the extent of sixty thousand copies. Mr. Colby has also written several serials for the "Pioneer Companion" and other story papers. He has long been a frequent contributor to "Potter's Magazine," "National Repository," and other books and papers to the number of forty. Besides these he also contributes to all the newspapers of this State, and frequently writes articles for "The Washington Chronicle," and "The New York Evening Post."

The winter of 1875 was spent by him in Washington, D. C., as the correspondent of Boston and New Hampshire papers. Mr. Colby has been engaged upon a work entitled "The Historic Homes of New Hampshire," which we understand he has completed. He is ranked at the present time as one of our most talented writers.

LITERARY NOTES.  
 A new and enlarged edition of "The Ladies of the White House," by Laura C. Holloway (one of the editors of the Brooklyn Daily Eagle), has been issued by J. W. Bradley & Co., Philadelphia. It contains a lengthy sketch of Mrs. Garfield's life, and of Mother Garfield. The life of the President, and of his assassination and death, are incidentally told in connection with his wife's career. There are fine steel portraits of Mrs. Garfield and of Mother Garfield, and an engraving of the home at Mentor.

This volume is the only work of its kind, ever published, giving complete and accurate biographies of "The Ladies of the White House." In the order of the Administrations, from Washington to Garfield. It is issued in superb style and is sold only by subscription. A second edition is on its way, through the press of Longmans, of Dr. Davidson's "Introduction to the New Testament," carefully revised and enlarged.

Mark Twain is about bringing out a new volume in London, called "Pierce and Pauper."



## The Morning Star.

WEDNESDAY, NOVEMBER 9, 1881.

## DO YOUR OWN THINKING.

Shall we do our own thinking or let some one do it for us? Shall we take our opinions ready made or shall we make them for ourselves? In a time of such intense mental activity as ours, it may seem superfluous to ask this question; and yet it must be confessed that the thinking of many men is little more than the running of a train of cars between two points on its iron railroad; only an accident can shake them up. They follow the old way, not because it is the best way, but because it is laid out and saves time and trouble. They do not think but get "on board."

It is said of a prominent thinker of our day—that when troubled with weak eyes he used to go out into the woods and fields and there think; and the result of it is that his thoroughly alive mind impresses itself upon whatever it takes hold of. There is vitality in what he says that not only arrests attention, but arouses other minds to the consciousness of their power.

Now, I am accustomed to think, that the greatest good any man can do is to vitalize me—to set me to thinking. Information is not to be despised, and familiarity with systems upon systems is not to be undervalued, and yet a man may hold in his retentive memory all knowledge, and still, so far as his power to awaken thought is concerned, be only sounding brass, or a clanging cymbal. In listening to public speakers I have often noticed, that one man calls forth the admiration of the audience for his great learning, while another arouses them out of their half sleep, and they go away, not praising the speaker, but earnestly talking about what he has said. He has compelled them to think. Would it not be a good idea for those who hope to control men by pen or by word of mouth, to find out if possible how to compel men to think? If any one wishes to gain this distinction he must keep two or three things in mind.

1. He must not become the mere mouth-piece of other men's thoughts. Thoughts are common property, but if they pass through one's memory rather than through the crucial test of reason and judgment, and come out labeled instead of remitted, he will not have real power over man.

2. He must recognize the fitness of things.—The farmer in New England doesn't sow wheat in December or go sleighing in July. There are seasons of the human mind also, not determined by the position of the earth in its celestial orbit, but its experiences past and present; by its peculiar make-up, and by its training. At a wedding party a lady was invited to sing, and she went to the organ and sang five verses of "Pass under the Rod." Even if the bride or groom had just passed under the rod, it was not in accordance with the fitness of things to sing it out at such a gathering. But this was not any more untimely than the earnest talk of an enthusiastic young theologian who besought a certain gathering of working men and women to be reconciled to God, although there was not one in the room who had not found the peace of forgiveness.

3. The man who would make men think must not cease thinking himself. If he ever becomes a cistern instead of a spring, he will find the mass of the people going by him. The water that comes from the spring may look no clearer than the water that comes from the cistern, but it will taste different.

We feel the vitality of the man who is instinct with life. He may not be much of a scholar, but if the fire burns within him—not the fire of fanaticism—but the fire of a soul kindled into a flame by truth, then men will hear him, and go away helped by him.—Golden Rule.

## DEATH OF A TYRANT.

As Robespierre was taken to the guillotine, throngs crowded about the cart to see the fallen tyrant, and the gendarmes pointed him out with their swords. He was pursued by the howling mob who had formerly yelled as fiercely at his victims, and now charged him with the blood of them all. Troops of women who had danced at the death of those that he had sent to the scaffold, now danced the Carmagnole round the cart as it passed before the house of Duplax, where he had lived. A woman, breaking from the crowd, rushed close to him, exclaiming, "Murderer of all my kindred, your agony fills me with transport! Descend to perdition, pursued by the curses of every mother in France!" When they reached the place of execution, Robespierre was first shown to the people and then laid down on the scaffold with the bloody and nearly dead bodies of his brother and Henriot. The batch consisted of twenty-one, and Robespierre was executed last of all. When he was raised up to be led to the guillotine he presented a most guilty figure, his sky-blue coat covered with blood and dirt, his stockings slipped down about his heels, his face livid as death, and tied up in a bandage. The executioner plucked the bandage away, and let the jaw fall. He gave a dreadful yell, which struck every heart with horror, and the next moment was put under the axe. Samson held up the hideous head to the people, who shouted with delight and then went away singing. One poor man, as he gazed on that head, said, "Robespierre, you said true—there is a God!"—Selected.

## THE VATICAN.

This word is often used, but many do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of twelve hundred feet in length by one thousand feet in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected an humble residence on its site. About the year 1150 Pope Eugenius rebuilt it on a magnificent scale. Innocent III. a few years afterwards gave it up as a lodging to Peter II. King of Aragon. In 1805 Clement V., at the instigation of the King of France, removed the papal see from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the pontifical court to Rome, an event which had been so earnestly prayed for by the good Petrarch, and which finally took place in 1376, the Vatican was put into a state of

repairs, again enlarged, and it was thenceforward considered as the regular palace and residence of the Popes, who one after the other added fresh buildings to it, and gradually enriched it with antiquities, statues, pictures and books, until it became the richest depository in the world. The library of the Vatican was commenced 14 hundred years ago. It contains forty thousand manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syriac, Arabian and Armenian Bibles. The whole of the immense buildings, composing the Vatican is filled with statues found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than seventy thousand statues from the ruins of temples and palaces of Rome, the reader can form some idea of the riches of the Vatican. The Vatican will ever be held in veneration by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their throne will be as durable as the love of beauty and genius in the hearts of their worshippers.

## DR. HOLLAND.

A Berkshire boy.  
A young physician.  
A journeyman editor.  
A superintendent of schools.  
A master editor and publisher.  
A poet, a prose writer, and a lecturer.  
Scribner's Monthly, fame, and fortune.  
These are the seven steps of the ladder by which Dr. Holland climbed out of obscurity into a prominent place before the public; did a work and leaves a name with which most men would be satisfied.

Dr. Holland's literary career is a shining illustration of the fact that the canons of criticism and the condition of success do not matter.

He wrote poetry which most of the critics agreed was not true poetry, and which some of them made fun of; he wrote novels which present as many faults as merits, no matter on which side we look at them; and yet the people like and read them. He wrote the "Timothy Titcomb's" Letters to the Young, Gold-Foll, and Lessons in Life; his Bitter-Sweet, Kathrina, Marble Prophecy, and Mistress of the Manor; his Bay Path, Miss Gibert's Career, Arthur Bonnicastle, Seven oaks, and Nicholas Minton, etc., etc., etc., the public have actually bought close on to half a million of copies, perhaps more.

Measuring his work in avoidpoids it has been one of the most successful masses of literary work of the century.

This is to be said for Dr. Holland, which can not be said of all like popular writers, that he always sought to elevate, guide, and strengthen the character of his readers. He wrote with a colored ink, and the color was the blended hue of faith, hope, and charity; purity, truth, and love. The world is better for his having written for it; young people have been helped to right lives; old people have been eased under their burden.

Dr. Holland's magnum opus, his monumentum are perennius, is Scribner's Monthly, now The Century, proximo. His hand launched it, his hand steered it down the rapids of experiment, his hand helped to trim its sails for the long, straight course it has just taken. No splendid achievement on the literary seas has been witnessed in our time. Other equally, perhaps more, successful magazines have been grown; this was a creation.

Dr. Holland died young, in his 63d year. The look of vigorous manhood was still upon him. He ought to have been good for some work more. Still, he had done enough. Few men, journalists, authors, lecturers, have done as much. He kept up with his times, and the pace was a tremendous one. Mr. Seymour dropped in the harness; Dr. Holland was already laying it off, or easing it where it chafed. We are sorry that almost his last word should have been the vindictive outcry of an outraged heart against the miserable wretch whose madness has led the nation through a summer of sorrow. But he has forgotten the provocation now. He rests. And he will long be remembered.—Literary World.

TO PREVENT DYSPEPSIA. Have a right good talk, with a funny anecdote or two, and a half dozen hearty laughs, with each meal. This eating alone at a restaurant and shoveling in the provender in solemn silence, would give dyspepsia to an ostrich.

Children well instructed in the danger and evils of cider, rum, whiskey and beer seldom make men and women apathetic and ignorant on the subject of intemperance.

Some of the pedagogic authorities of Switzerland have discovered that the period between fourteen and twenty is a forgetting age, and that many of the young recruits, while they know bare reading, writing and arithmetic, have forgotten for want of immediate use or application all they had learned of geography and history. Accordingly in nearly all the Cantons, "Fortbildung-Schulen"—or schools for continuous education—have been established, and in many of them attendance is compulsory. Zurich has no school of this sort, but extends the obligatory attendance at the ordinary day school to a much later period in the child's life.

Day's Pad surpasses all other remedies for backache, kidney and bladder affections. \$2 by druggists, or postpaid by mail. Children's (for bed-wetting), \$1.50.

Whilst America spends \$96,000,000 for education every year, she spends during the same time \$700,000,000 for rum.

One of the strongest arguments in favor of total abstinence, is to note the record of crime caused by intemperance reported in the daily papers. It is appalling.

Dr. Pierce's Extract of Smart-Weed cures diarrhoea, dysentery, cholera, and cramps, and breaks up colds and fevers. By druggists, 50 cents.

KALAMAZOO, Mich., April 6, 1880. DAY KIDNEY PAD CO., Buffalo, N. Y.: Gentlemen—I have now sold over fifty of your Pads, and they are giving general satisfaction.

GEO. McDONALD, Druggist.

While the intemperate man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family, but also to bring ruin to his own body and soul, is the greatest wrong any man can commit.—Socrates 369 B. C.

## Had Slept Little for Forty-eight Hours.

A gentleman writes: "I had an acute attack of Bronchitis and Asthma, when the Compound Oxygen Trestle was used, and slept but little for forty-eight hours. Took Treatment for two days. My Bronchitis and Asthma about gone." Treatise on "Compound Oxygen Trestle," sent free, Dr. Starkey & Pelen, 1109 and 1111 Girard St., Philadelphia, Pa.

## Obituaries.

PARTICULAR NOTICE. Obituaries should be brief and for the public. For the space of 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 FIVE CENTS PER LINE OF EIGHT WORDS. VERBOSITY IS INADMISSIBLE.

EUNICE SPERRY, wife of Leonard Sperry of Waupun, Wis., died Sept. 21, from effects of sunstroke, aged 74 years. She had been a Christian more than 50 years, and was baptized by Elder Bernard, in Western N. Y., about 1830. She married Father Sperry, her second husband, 15 years ago, and united with the F. B. church of Waupun, the Christian home of her husband, who came from the Reformed Baptists, and she was a faithful member till death. Baptism by immersion, and plain attire, were special themes of conversation with her, and they seemed to her necessary to consistency in Christian life. Her husband was a patient wife, and the church an earnest, praying member, in her death.

MINNIE L. SKINNER, daughter of L. F. and Philinda Skinner of Brandon, Wis., died Sept. 20, from typhoid fever, aged 19 years, 6 months and 20 days. She was a very patient sufferer through all her sickness, and a devoted, gentle, loving Christian. She embraced her Saviour about two years ago, and was baptized and received into the F. B. church of Waupun by Rev. R. W. Bryant last fall. Her death was very unexpected to father, mother and sister, who find comfort now only in the assurance of faith, that they have a dear, but not a lost, child. She had just entered school at Oshkosh to continue her course, when disease fastened upon her and she was obliged to return home, as it proved, to die. She gave promise of a very able and useful life. Many loving and bleeding hearts followed her to the grave.

ABIGAIL L. BURRILL died in Dedham, Me., June 16, aged 69 years and one month. Sister B. met with a change of heart, was baptized by Rev. John Clark and united with the F. B. church known as the Orland and Dedham church, May 14, 1849, and her Christian life has been in harmony with her profession. Her hands were ever ready to minister to the wants of the needy. As she drew near the close of life she felt that she could read her life clear to a minister in glory. Elder Clark says she followed her companion, who was a devoted Christian, to the grave, and since four of their children. She could say, "Grace has sustained me." She was a faithful Christian, tender and loving mother. She leaves one son and two daughters and many friends, besides the church, to mourn their loss. Her funeral was attended by Rev. Benj. Penney.

BARBARA E., wife of Jno. E. Gordon, died Sept. 8, aged 47 years and 8 months. She had been an acceptable member of the Free Will Baptist church 30 years. The happy home circle is broken. Her illness lasted some two months. A companion and seven children mourn their loss. Funeral services by the writer.

NANCY HUCKINS widow of the late Darius Abbott, died at the home of her brother, Dea. Jarius Huckins, in Ashland, Oct. 7, aged 72 years. For many years she has been a member of the world's Christian influence. For a year or more she has been entirely helpless, but has been kindly cared for. Her faculties became much impaired by disease; but now the worn-out body rests, and the soul, untrammelled in its normal vigour, joins the redeemed above. "Blessed are the dead which die in the Lord." W. L. NOYES.

ADDIE A., wife of Howard Fredenburg, died in Freeland, Mich., Oct. 8, of consumption, aged 23 years. Could the love and devotion of a kind husband, of devoted parents, of affectionate brothers and sisters, and the prayers of physicians or the prayers of many friends have availed, she must have been spared; but alas! death has claimed its prize. Her funeral services were largely attended at Lyon Lakes. The church, the bereaved family, and the grave were all profusely decorated with beautiful flowers, gifts of kind friends as a last tribute of love. A comforting discourse was preached by Rev. Mr. Brockway. The flowers that decked her grave were the flowers of heaven, the flowers of heaven, and her memory will be cherished in the bosoms of her friends with a hope of a glorious reunion in the world to come, where sickness and death are not known.

D. F. AUSTIN.

CORRECTION.

DEA. LEMUEL MERRILL died in Buxton, Me., July 24, aged 72 years, 10 months. When eighteen years of age he publicly professed faith in Christ, being baptized by Rev. Andrew Hobson and uniting with the Free Baptist church in Buxton. His entire life was one of strict integrity and faithful devotion to duty. Neither weariness nor pressure of business ever detained him from the meetings of his chosen church; all his interests were his own. Quietly and unassuming he worked for Christ and his cause for more than 50 years, sparing neither time, money nor strength for its advancement. He loved the Sunday-school, and gave it his warmest prayers and constant support. He had been a patron of the Morning Star from its first copy. A few hours before his departure he said, "I think I am about ready to enter upon my rest." Amidst the kindest attentions of his beloved family, in the holy quiet of Sabbath morning, he passed through the valley and shadow of death to be with him who pronounces the joyful "Well done" on all who have been faithful to the trust committed to them, whether it be in active service or contemplation of conscience. Very lonely, yet sacred, seems the room where during the long months of his protracted illness he so patiently suffered and endured. His pleasant face and cheerful voice, so much missed, never left the hearts of his dear home circle and his many friends. He has left in deep sorrow a loving and faithful companion (formerly Susan D. Mills) and four children, one daughter (wife of Rev. F. C. Brown) and three sons, a daughter and a son, who waited his coming on the other shore. Words used at the funeral by Rev. O. Bean were very fitting. "He was a good man" (Acts 11:24).

Mrs. WESTLEY, wife of Rev. Joseph Westley, died at Nettawaka, Kansas, Sept. 29, in the 47th year of her age. During the last 17 years she has enjoyed the consolations of the Christian religion. In her last illness—she endured great bodily suffering, but manifested Christian patience and fortitude. She had the evidence of final victory, and that she has gained a blissful immortality. May God bless the afflicted husband and children who mourn the loss of a faithful wife and devoted mother.

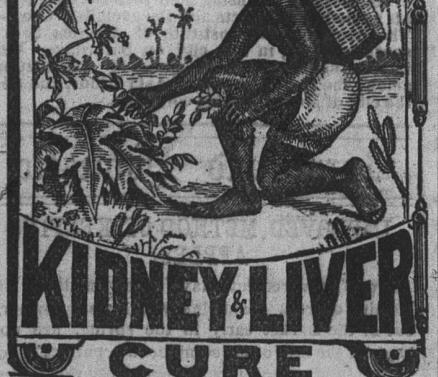
MISS EVA RAND, daughter of Edward and Diantha Rand, of Hagar, N. Y., died of consumption, Oct. 25, aged 19 years. In her death was an exhibition of what grace can do for a child of God; for hers was a triumphant death; revelations of heaven to her soul before death were unutterable. Peacefully she passed the line of worlds, leaving her parents, brothers, sisters and a large circle of young friends to mourn their loss. J. J. HOAG.

Mrs. ELIZABETH DEROLD died Oct. 13, at Centerburg, Knox Co., Ohio, aged 79 years, 5 months and 16 days. She had been a worthy member of the F. B. church of Centerburg for nearly forty-five years, and had been a Christian for nearly half a century. She was a widow for thirty-two years. No one in the vicinity has been more esteemed, and the death of no one would be more lamented. For eighteen years she had been a great sufferer, the result of a fall. She died at her residence, resigned to God, and full of faith and hope. She leaves numerous relatives, an aged sister, children and others, besides the church and the whole people, to mourn their loss. Funeral services on the 15th by Rev. O. E. Baker of Marion.

## His Last Dose.

Said a sufferer from kidney troubles, when asked to try Kidney-Wort, "I'll try it but it will be my last dose." The man got well, and is now recommending the remedy to all.

When derangement of the stomach acts upon the kidneys and liver, bringing disease and pain, Kidney-Wort is the true remedy. It removes the cause and cures the disease, and (very concentrated) or dry act equally efficiently.—Am. Cultivator.



Is made from a Simple Tropical Leaf of Kava Kava, and is a POSITIVE Remedy for all the diseases that cause pains in the lower part of the body—for Torpid Liver—Headaches—Jaundice—Dizziness, 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.

BEATTY'S ORGANS, useful stops, 5 sets reads only \$65. Piano \$125. 40 Illus. Catalog. Free. Address BEATTY, Washington, N. J.



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 BITTERS

A TRUE TONIC

A PERFECT STRENGTHENER. A SURE REVIVER.

IRON BITTERS are highly recommended for all diseases requiring a certain and efficient tonic; especially Indigestion, Dyspepsia, Intermitting Fevers, Want 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 Tasting the Food, Belching, Heat 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.

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

IRON BITTERS

## 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.

TESTIMONIALS.

Rev. A. Hildon, (Cong.) Hallowell, Me., says, "I take great pleasure in recommending your pills, for they do more than you claim for them."

Rev. S. P. Fernald, (F. B.) Melvin Village, N. H., writes, "Your pills give the best of satisfaction. Please send me a box."

F. W. Kinsman (proprietor of Adams' Cough Balm, a valuable remedy), Augusta, Me., says, "Dr. Dyer's pills are better than they are recommended to be, and their sales are rapidly increasing."

Deacon T. G. Earle, of Park St. F. B. Church, Providence, R. I., says, "I have used Dr. Dyer's pills for headache and dyspepsia, and have received more benefit from one box of them than from all other medicines ever used."

From an honored member of the Society of Friends, North Vassalboro', 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 an 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."

DANIEL AYER. "From a Deacon at Madison Bridge: DR. DYER'S DEAR SIR—I have used your Golden Ointment for piles and your pills. I was so low when I commenced using your pills, in 1868, that my friends physicians despaired of my life. I have been cured by your pills, and now enjoy comfortable health. They work like a charm. One peculiarity in them is, a continued use requires a less dose. With thankfulness I remain yours."

EDSON DUNTON. Sample packages free to all. Price 25 cents per box. 5 for \$1.00. Address all orders to the proprietors, DR. D. DYER & SON, Burnham Waldo Co. Maine.

Clarke's Compound Mandrake Bitters Cures Sick-Headache, Constipation of the Bowels, and all Bilious and Liver Complaints. It purifies the Blood, Promotes Digestion, and makes the skin clear and fair. Large bottles only 50 cents. For sale by Druggists generally. Prepared by Rev. Walter



## News Summary.

### Elections.

This week New York elects a Secretary of State and four other State officers, an associate judge of the court of appeals, its Legislature and four Congressmen. Pennsylvania elects a State treasurer and county officers. Massachusetts elects a Governor and other State officers and its Legislature. New Jersey elects its House of Representatives and a part of its Senate. Maryland elects its comptroller, its House of delegates and half its Senate. Minnesota elects its Governor and other State officers, and its Legislature. Connecticut elects its Governor and part of its Senate. Virginia and Mississippi each elect a Governor and the other State officers and the Legislature. Wisconsin elects a Governor, part of its Senate and its Assembly. Colorado elects judges and county officers. Nebraska elects a Supreme Court judge and two judges of the District Court. In addition, amendments are voted upon in many of the States. The voters of Nebraska decide whether women of that State shall have the right to vote; Wisconsin passes upon the question of biennial elections and legislative sessions; Maryland decides upon the time of electing judges; Minnesota considers three amendments providing for equal taxation, prohibiting special legislation, and regulating the pay of legislators; and Colorado fixes the place of her capital.

### Arrival of Mormons.

Among the steerage passengers on the Gulf steamship "Wisconsin," which arrived last week, were 367 Mormon converts and twenty missionaries, in charge of Elder L. R. Martineau. Among them were natives of Great Britain, Germany, Switzerland, Sweden and Norway. Elder Martineau said that Elder Ludwig Subrke was arrested in Hamburg about a month ago for violating the law forbidding Mormon preaching, and is now in prison. Missionary Hammar is regarded as the vigilance of the officers and was a passenger on the "Wisconsin."

### The President's Assassins.

In the criminal court at Washington Guiteau's counsel asked for an order to compel the district attorney to give up certain letters, newspaper scraps and newspapers and a pistol taken from Guiteau at the time of his arrest. The district attorney replied that he held them properly as evidences of crime. The court will probably decide that Guiteau's counsel has a right to examine them. These letters are mainly those in which Guiteau intimated that he had killed the President in the interest of the state, and in one in which he proposed a cabinet for Mr. Arthur, composed of Mr. Conkling, Emory Storr and others. The clippings from newspapers are from the principal state journals, and are chiefly denunciations of President Garfield, on the ground that he was betraying the Republican party. This request of Guiteau's counsel is regarded as an indication that one argument for the defense will be that Guiteau's weak mind was first strongly impressed with the arguments of the state press, that he was then influenced by the interests of the party, and thereby led to believe that it would be a patriotic act to kill him.

### Secretary of the Treasury.

Chief Justice Folger of New York was on Thursday nominated and confirmed as Secretary of the Treasury. Mr. Folger was for several years U. S. Assistant Treasurer in New York, in which position he proved himself a capable and efficient officer. His nomination is well received and endorsed by Democratic as well as Republican papers. It is supposed that he has consented to accept, although many think that the purpose is to make him a Justice of the U. S. Supreme Court in December. It is probable that he will be confirmed by the Senate in the first week of January. The Attorney-General will be made till December. In the meantime, the Solicitor-General will discharge the duties of the office. It is announced that Secretary Blaine will retire from the Cabinet the first of December and probably nearly an entire new Cabinet will be appointed.

### The Annual Pension Report.

The annual report of the pension bureau has been submitted to the Secretary of the Treasury. It shows that on the 30th of June, 1881, there were 208,830 pensioners; 28,740 pensioners were added to the roll during the year, and the names of 10,712 were dropped. At the close of the year the annual pension averaged \$107, and the aggregate annual value of all pensions was \$22,769,967. The total paid for pensions during the year was \$23,625,177. Commissioner Dudley is of the opinion that the clerical force of the pension bureau can be "arranged upon a much more business-like basis" if Congress will vote the appropriation in a lump sum instead of limiting the number of clerks of each class to be employed, and he makes a recommendation accordingly. He also recommends an increase in the salary of pension agents.

### Civil Service.

We are pleased to chronicle an occasional note of progress in the matter of civil service reform. It is now reported that Postmaster Pearson of New York has notified his subordinates that they may refuse to contribute money for political purposes without incurring any danger of losing their positions. Collector Robertson also has recently stated that he will not view that he would discharge a subordinate for unfaithfulness or bad habits, but not for refusing to pay political assessments. This is practical reform and a good step forward. Now let it go on during the year and the practice of presenting to each employee of the government a "suggestion" that he "contribute" a specified sum for campaign purposes. So long as this practice is allowed by the heads of departments, clerks will not be free from apprehensions of the consequences of refusal.

### Postmaster-General.

Mr. James has declined his high office, been re-nominated and re-confirmed, and is once more P. M. G. This office has a different tenure from any other, its incumbent going out of office within thirty days of the term of the President who appointed him. It was probably the intent of the law that the term should be of short duration, so that the President should be chosen. But, as the expression is not clear, and as Mr. Garfield's term did actually expire a month ago, it was thought best to avoid all legal doubts by Mr. James's resignation and re-appointment. He now remains in office to await a decision in the Star Route cases.

### A Fight with Indians.

The Silver City (New Mexico) Mining Chronicle contains an account of a fight with predatory Indians in Horseshoe canon, in which George G. Batchelder, formerly of the Merchants' Exchange reading room of this city, took a part. It appears that a party of Indians had stolen nine horses and mules from a ranch on the Gila river, just below the Arizona line, and a party of ten or a dozen started out in pursuit of them. The trail brought the party to Horseshoe canon, when they were met by small parties for the purpose of finding out the location of the thieves. While pursuing their investigations one party was fired upon from behind a ledge of rocks. The enemy could not be seen, and the Indians were found. A search for the missing was then instituted, and G. R. York, from whom the horses were stolen, was found dead, having been shot in several places. A man named Charlie Moore was also found dead. Captain Puer and Butler, the other missing men, had escaped, the former being wounded. Mr. Batchelder was thrown from his horse and had his right arm dislocated and his collar-bone broken.

### Miscellaneous.

Young James Garfield is slowly recovering from his severe illness, but is still unable to study.

A loss of about three millions is set down as the result of the recent overflow of the Mississippi.

Secretary Windom is at his desk at the Treasury, and will remain until Judge Folger is qualified.

Thirteen lives were recently lost by the wreck of a ship's boat on the French coast.

President Arthur, Monday, week, made a thorough and careful inspection of the interior of the Executive Mansion and repairs in progress.

The pen which Garfield used in writing his last letter to his mother is now in the possession of his devoted nurse, Seward Crump.

About President Garfield's grave are to be planted a weeping beech, a pyramidal oak, a buckeye and a silver fir.

The American says that Senator Hale has returned home to Ellsworth, from Washington, on Saturday, week, and has since been confined to his house by a violent cold.

The Wisconsin Central railroad is said to have lost \$500,000 by a conspiracy between station agents and passenger conductors. The conductors collected the tickets without punching them and then handed them back to the station agents for resale.

President Arthur said to Gov. Foster of Ohio, Wednesday, "I intend to know no factions in the Republican party; I desire the support of all good men."

Among President Garfield's nominations which have been renewed by President Arthur, is that of Henry J. Ramsdell, as register of wills for the District of Columbia. Mr. Ramsdell was originally nominated because he was a strong Blaine man, and it is stated that friends of Gen. Grant and Mr. Conkling endeavored to prevent his nomination by President Arthur.

It is understood that President Arthur intends to "tackle" polygamy this winter, and will recommend to Congress some action which will prove effective toward wiping out the Utah barbarism.

The proper medical officers of the district made an examination of the apparently insane man, John Wollog, who, after a desperate struggle, was arrested at the Executive mansion. A certificate was made out, authorizing his commitment to the insane asylum, and his relatives have been notified to take him away from the district.

The reductions of service on the Steamboat and Star Routes are believed, at the Post-office Department, to have nearly reached their limit. The reductions already made have effected a saving to the Government of \$2,200,000 annually.

Minister Hamlin and wife were to start from Philadelphia, on Saturday, Nov. 5th, for Liverpool, en route to his post at Madrid, Spain. Miss Margaret Blaine, second daughter of the Secretary of State, was to accompany them as far as Paris.

Ex-Congressman John M. Bailey, of New York, whom President Arthur nominated as consul at Hamburg, has been a violent opponent of ex-Senator Conkling. He was appointed by President Garfield during the recess of Congress, and had President Arthur determined upon a partisan administration, Mr. Bailey would have been one of the last men we would have named for any position.

Gov. Long has issued a proclamation, calling the Massachusetts Legislature in extra session Nov. 9th, to the end that the statutes as consolidated and revised by the commissioners be enacted to take effect on the 1st day of January in the year 1882, or as soon thereafter as possible.

New York now takes the place of Ohio in furnishing the leading officers of government. The President, the Secretary of the Treasury, and the Postmaster-General come from that favored State; and, as if that were not enough, there are many who believe that within sixty days the Secretary of State will be appointed from New York in the person of Mr. Conkling.

The resignation of Mr. Foster as minister to Russia has been accepted by the President. The new British minister to this country arrived at Philadelphia Friday and was tendered a banquet by the British societies of that city in the evening. Speeches were made by the guest, Secretary Blaine, Colonel McClure and others.

The steamer "War Eagle" was demolished by a collision on the Mississippi river at Kookuk, Iowa, last Friday, and eight persons are known to be lost.

Newgate, London, which, aside from historical associations of antiquity, is famous the world over as one of London's prisons, is to be demolished. It was probably first built about A. D. 300.

Over 300 girls have recently been removed from the public schools of Lewiston, Me., and placed in a Catholic parochial school, and their withdrawal will involve the closing of at least six of the public schools.

The Rev. Arthur Edwards, D. D., editor of the Northwestern Christian Advocate, Chicago, has returned home after a summer's absence in Europe. He and his son made a bicycle tour of over 1,200 miles in Great Britain and upon the Continent; their longest ride any single day being 59 miles, their shortest 18 miles.

A most ingenious plot to steal \$60,000 from the Erie Railway was frustrated last week in Jersey City. A discharged telegraph operator of the road obtained control of the wires from Jersey City to Paterson, and telegraphed such orders that the paymaster of the road was about to deliver the \$60,000 into the hands of a confederate of the operator. The scheme was very shrewdly planned and carried out to very nearly achievement, but the Superintendent discovered the plot just in time to prevent the robbery.

The poor sufferer that has been dosing himself with so-called troches and thereby upsets his stomach without curing the troublesome cough, should take our advice and use at once Dr. Bull's Cough Syrup and get well.

The Americans have, it seems, the right to claim the ownership of the largest pyramid in the world. The Pyramid of Pueblo, in Mexico, is larger than the great Pyramid of Cheops. The latter covers only fourteen acres, while the Mexican covers forty-four acres, and was originally 600 feet high. It is made of sun-dried brick, and is supposed to have been built 7,000 years ago.

CATARH. Without assuming to write out a thesis of this universal ailment, facts warrant our saying that it seems there never was a season when it was so prevalent as the present. The above is preliminary to the following, viz.: That Messrs. Food & Co., of Lowell, believe that the best way to treat Catarrh and the only way to get permanent relief, is through the blood. A constitutional disease requires a constitutional remedy. Food's Sarsaparilla is a blood purifier and constitutional medicine that can be relied upon, and has cured numerous cases of catarrh in its various forms. We think this claim a reasonable one and gladly give it room in our columns.

### Latest News.

The lower branch of the Washington Territory legislature passed a bill on Saturday extending the right of suffrage to women. The upper branch, however, defeated the measure last month. Business at Oshkosh and Fond du Lac, Wis., is practically suspended by the flood from Lake Winnebago. The Eagle dock at Hoboken, N. J., was entirely consumed by fire Sunday night, causing a loss of a quarter of a million. Several vessels narrowly escaped destruction. Only two lives were lost by the collision on the Mississippi river at Kookuk, Iowa, on Friday night.

The American minister at Santiago has informed the Chilean government that the United States will not interfere in the existing negotiations for a treaty of peace with Peru. It is reported at Constantinople that the Russians will shortly occupy Merz. M. Albert Grey has resigned the governor-generalship of Algeria. Nearly two hundred and fifty "suspects" are imprisoned in Ireland, and the number of applications to the commission to fix fair rents amounts to 16,000.

In six of the second ballots for members of the German Reichstag held yesterday the liberal and socialist and the socialist and liberal candidates were elected. The Archæological Institute of America held a special meeting in this city on Saturday. Very good reports were made and a lecture was given by the Rev. Dr. J. H. Rogers, of New York, among the ruins of Assos in Asia Minor, and near the city of Mexico on this continent.

## Rural and Domestic.

### IMPROVED METHOD OF KEEPING APPLES.

Great improvements have been made in the keeping of fruit. Baldwin, which were formerly out of the market early in the spring, are now kept till the first of the summer in a perfect condition, retaining their flavor remarkably well. Russets, which not many years ago were regarded as a rarity in June, are now kept in good condition until July, or even August, if desired. This great success in keeping fruit till late in the summer has been attained largely by regulating the temperature of the fruit cellar. The aim is to keep the temperature as near the freezing point as possible, without injuring the fruit. Arrangements are made so as to let in the cold air from outside nearly every day in winter, so as to keep the air in the cellar near the freezing point. Some of our fruit growers, when the weather becomes warm in spring and summer, use ice to keep the atmosphere at the proper point. In this way one orchardist keeps his large crop of Roxbury russets in excellent condition until July, when he sends them, usually at \$4 and \$5 per barrel. Some of our fruit growers have found that the old way of putting fruit in boxes and barrels or bins is not the best way to keep it. Fruit, in order to keep, must have free exposure to the air. In order to do this, they make bins composed of slats placed at a little distance apart, forming the sides and bottoms. The bins are raised a foot or two from the bottom of the cellar, and the cellars neatly floored over, to keep dampness out of the fruit. When these bins are filled with fruit, the circulation of air is free, the mass and air promotes the preservation of it. These bins are a great improvement over the old boxes and barrels, and should be generally adopted. In the preservation of fruit, it is important to harvest it carefully, and avoid all bruising in handling it. Apples, to keep well, should not be allowed to remain upon the trees until fully ripened. They keep better if gathered about as soon as the seeds begin to turn.

### DEMAND FOR COWS.

That there is a scarcity of cows in this country is plain. Prices have been going higher for some time, and the demand is sharp. There is no immediate prospect that lower prices will rule very soon. The increasing consumption of dairy products at home and abroad is one thing that keeps prices high. Besides, there is a stronger demand in towns and cities for good milk cows than has been known heretofore. A large number of persons, whose means admit of keeping a cow for their own use, prefer doing so rather than to pay for milk largely diluted with water. An exchange published west of us says that butchers have nearly as much trouble to get stock as the dealers, and have to pay steadily stiffening prices. The shipments to Europe, and the immensely increased demand for meat in our own country, will shortly divert the attention of farmers in the Mississippi valley more exclusively to the production of beef and mutton, and less to wheat. Our dairymen will have to manage their cows better, and get more milk from a smaller number, until they can raise some of their own, a thing they will be obliged to do for economic reasons. Farmers will have to study up and apply the methods of business men in their business.—Food and Health.

### STAY IN MAINE, YOUNG MAN.

The late Horace Greeley was wont to say, it is reported, "Go West, young man." We think that for Maine people, Stay in Maine, young man, should be the motto. The following from the Kennebec Journal shows what a Maine farmer can do:—"Why should people leave Maine to grapple with life in the West, when so much of the virgin soil of this section of our state is yet unimproved? We will cite one example among hundreds, where a man has accumulated a competency in Aroostook. John H. Folsom, of Monticello, has 37 acres of potatoes planted, and is about to dig the many of which will go to the starch factory. Besides his potatoes, he has a large crop of hay, from a farm of his clearing in 32 years. Mr. Folsom came to Aroostook county in 1840, with a cash capital of five dollars, and a round jacket. The figures of his last year's crop sales are as follows: potatoes, \$1,420.00; oats, \$300.00; stock, \$608.00; wool and butter, \$123.00; total, \$2,651.00. This is not a isolated case; hundreds of farmers are doing the same, and more. These are suggestive facts, and uneasy Kennebeckers should ponder them well before changing their residence."—Lewiston Journal.

KALAMAZOO, MICH., April 6, 1880. DAY KIDNEY PAD CO., Buffalo, N. Y.: Gentlemen—I have now sold over fifty of your pads, and they are giving general satisfaction.

GEO. McDONALD, Druggist. Day's Pad surpasses all other remedies for back-ache, kidney and bladder affections. \$2, by druggists, or postpaid by mail. Children's (for bed-wetting), \$1.50.

### COWS FOR THE DAIRY.

It would not pay to buy costly cows for dairy purposes; that is, as a business. If a person for his own personal gratification will ignore the earning of interest on his investment, he may be paid in that way for the keeping of a herd of choice, pure-bred Jerseys or Ayrshires, but he will not get one cent more for the milk or butter in the market. A grocer won't give a cent for the pedigree of the cows which produce the butter he buys. Quality is all he wants, and common cows, well selected, will yield just as good butter as any pure-bred cows, and as much on the average. Therefore, for profit, one should pick up a herd of the best native cows he can find at the common market price, feed them well and manage his business in the best manner, and he will have the same income as he could get from the same number of cows that would cost him five times as much.—Am. Dairyman.

### ITEMS.

Notwithstanding the severe frosts last winter, Florida will send 50,000,000 oranges to market this season.

The cabbage worm is causing wholesale destruction in the rural districts around Philadelphia.

Dr. Pierce's Extract of Smart-Weed cures diarrhea, dysentery, cholera and cramps, and breaks up colds and fevers. By druggists, 50 cents per bottle. Remember that good laying hens are those that are neither hungry nor fat.

Feed mixed grain three times per day and bits of vegetable refuse between meals.

A GOOD INVESTMENT.—One of our prominent business men said to us the other day: "In the spring my wife got all run down and could not eat anything; passing your store I saw a pile of Hood's Sarsaparilla in the window, and I got a bottle. After she had taken it a week she had a rousing appetite, and did her everything. She took three bottles, and it was the best three dollars I ever invested." C. I. Hood & Co., Lowell, Mass.

### The Best Proof of Merit.

Is uniform success, and on this basis Warner's Safe Kidney and Liver Cure is without doubt one of the greatest remedies in the land. 245

N. W. Fitzgerald & Co., Pension and Patent Attorneys of Washington, D.C., are well-known by their earnest attention to the wants of their clients who have secured pensions to soldiers and their families amounting to \$200,000. Any case put into their hands receives prompt attention; they are thoroughly reliable and successful business men. The World and Soldier published by them is a publication no ex-soldier should fail to have. Sample copies are sent free to any address.

When a cough sounds like Croup—that is, dry and hard—do not delay an instant! Give Down's Cough Cure, and you will keep the cough loose, and the danger will soon be over.

As a remedy to purify the blood, nothing can be found equal to Dr. Baxter's Mandrake Bitters. Price 25 cts. per bottle.

In Henry & Johnson's Arnica and Oil Liniment we furnish you a large bottle for 50 cts.

### A Timely Hint.

In our climate, with its sudden changes of temperature, it is no wonder that our children, friends and relatives are so frequently taken from us by neglected colds; but the deaths resulting from this cause. A bottle of N. G. White's Pulmonary Elixir kept in the house for immediate use, will prevent much sickness, and by the use of a few doses, save many doctor's bills. For sale everywhere.

### 1882. REGISTER. 1882.

The Register and Year Book is now ready for delivery. It contains the usual Calendar, Denominational Statistics and Reports of the Mission and the Society, and that of the Finance Secretary. Let the orders come in promptly for all that can probably be sold. Should any be left unsold, the publisher will take them back and return the money.

Price, ten cents, postage two cents. 96 cents per dozen. \$7.00 per hundred, with postage or express added.

I. D. STEWART, Publisher.

Dover, N. H.

### AN INTERESTING ACCOUNT!

Stone in the Bladder Expelled by Using Dr. Kennedy's "Favorite Remedy."

Mr. S. W. Hicks, of Pleasant Valley, Dutchess Co., N. Y., the son of Mr. E. S. Hicks, whose name may have appeared in this Journal in connection with an article similar to his, was, like his father, afflicted with Stones in the Bladder, only that his case was more serious than his father's. On the appearance of the disease the father advised the son to write to Dr. David Kennedy, of Rondout, N. Y., who, he said, would tell him what to do. Dr. Kennedy replied, suggesting "Kennedy's Favorite Remedy," which had worked so successfully in the father's case. Mr. Hicks, who had been assured by the local physicians that they could do nothing more for him, tried the "Favorite Remedy" at a venture. After two weeks' use of it he passed a stone 3-4 of an inch long and of the thickness of a pipe-stem. Since then he has had no symptoms of the return of the trouble. Here is a sick man healed. What better results could have been expected? What greater benefit could medical science confer? The end was gained; that was surely enough. Dr. Kennedy assures the public, by a reputation which he cannot afford to forfeit or imperil, that the "Favorite Remedy" does indeed cure the Bladder, cures Liver, Kidney and Bladder complaints, as well as all those diseases and weaknesses peculiar to females: "Dr. Kennedy's Favorite Remedy" for sale by all druggists.

### WE DO NOT CLAIM

that Hood's Sarsaparilla will cure everything, but the fact that on the purity and vitality of the blood depend the vigor and health of the whole system, and that disease of various kinds is often only the sign that nature is trying to remove the disturbing cause, we are naturally led to the conclusion that a remedy that gives life and vigor to the blood, eradicates scrofula and other impurities from it, as Hood's Sarsaparilla undoubtedly does, must be the means of preventing many diseases that would occur without its use; hence the field of its usefulness is quite an extended one, and we are warranted in recommending it for all derangements of the system which are caused by an unnatural state of the blood.

### Why Suffer with Salt-Rheum?

MISSRS. C. I. HOOD & Co., Lowell, Mass. Gentlemen—I was a great sufferer from Salt-Rheum on my limbs for a dozen years previous to the summer of 1876, at which time I was cured by Hood's Sarsaparilla. The skin would become dry, chapped, cracked open, bleached and itchy intensely, so that I could not help scratching, which of course made the disease worse. At the time I commenced taking Hood's Sarsaparilla (in the summer of 1876) they were so bad that they discharged, and I was obliged to wear bandages with linen cloths. The skin was drawn so tight by the heat of the disease that if I stooped over they would crack open, and actually bring tears into my eyes. The first bottle benefited me so much that I continued taking it till it was cured, and was cured. I am now well, and I feel that the value of Hood's Sarsaparilla and receive as much benefit as I have.

Very truly yours, MRS. S. S. MOODY, No. 75 Broadway, Lowell, Mass., Jan. 15, 1878.

Hood's Sarsaparilla Is sold by druggists. Price \$1, or six for \$5. Prepared by C. I. HOOD & Co., Lowell, Mass.

### THE MARKET.

#### Boston Produce Report.

Reported by HILTON BROS. & CO., Commission Merchants and dealers in butter, cheese and eggs, beans, dried apples, &c. Cattle No. 2, Quincy Market, Boston.

BOSTON, Saturday Morning, Nov. 5, 1881.

FLOUR. SPRING WHEATS. Western superfine.....5.00 @ 5.75 Common extras.....6.00 @ 6.50 Wisconsin.....6.25 @ 7.50 Minnesota, bakers.....6.25 @ 7.50 Minnesota and Wisconsin, patents.....8.50 @ 9.25

WINTER WHEATS. Patents, choice.....8.25 @ 8.75 Choice, common to good.....8.00 @ 8.25 No. 1.....7.00 @ 7.50 No. 2.....7.00 @ 7.50 No. 3.....7.00 @ 7.50 No. 4.....7.00 @ 7.50 No. 5.....7.00 @ 7.50 No. 6.....7.00 @ 7.50 No. 7.....7.00 @ 7.50 No. 8.....7.00 @ 7.50 No. 9.....7.00 @ 7.50 No. 10.....7.00 @ 7.50 No. 11.....7.00 @ 7.50 No. 12.....7.00 @ 7.50 No. 13.....7.00 @ 7.50 No. 14.....7.00 @ 7.50 No. 15.....7.00 @ 7.50 No. 16.....7.00 @ 7.50 No. 17.....7.00 @ 7.50 No. 18.....7.00 @ 7.50 No. 19.....7.00 @ 7.50 No. 20.....7.00 @ 7.50 No. 21.....7.00 @ 7.50 No. 22.....7.00 @ 7.50 No. 23.....7.00 @ 7.50 No. 24.....7.00 @ 7.50 No. 25.....7.00 @ 7.50 No. 26.....7.00 @ 7.50 No. 27.....7.00 @ 7.50 No. 28.....7.00 @ 7.50 No. 29.....7.00 @ 7.50 No. 30.....7.00 @ 7.50 No. 31.....7.00 @ 7.50 No. 32.....7.00 @ 7.50 No. 33.....7.00 @ 7.50 No. 34.....7.00 @ 7.50 No. 35.....7.00 @ 7.50 No. 36.....7.00 @ 7.50 No. 37.....7.00 @ 7.50 No. 38.....7.00 @ 7.50 No. 39.....7.00 @ 7.50 No. 40.....7.00 @ 7.50 No. 41.....7.00 @ 7.50 No. 42.....7.00 @ 7.50 No. 43.....7.00 @ 7.50 No. 44.....7.00 @ 7.50 No. 45.....7.00 @ 7.50 No. 46.....7.00 @ 7.50 No. 47.....7.00 @ 7.50 No. 48.....7.00 @ 7.50 No. 49.....7.00 @ 7.50 No. 50.....7.00 @ 7.50 No. 51.....7.00 @ 7.50 No. 52.....7.00 @ 7.50 No. 53.....7.00 @ 7.50 No. 54.....7.00 @ 7.50 No. 55.....7.00 @ 7.50 No. 56.....7.00 @ 7.50 No. 57.....7.00 @ 7.50 No. 58.....7.00 @ 7.50 No. 59.....7.00 @ 7.50 No. 60.....7.00 @ 7.50 No. 61.....7.00 @ 7.50 No. 62.....7.00 @ 7.50 No. 63.....7.00 @ 7.50 No. 64.....7.00 @ 7.50 No. 65.....7.00 @ 7.50 No. 66.....7.00 @ 7.50 No. 67.....7.00 @ 7.50 No. 68.....7.00 @ 7.50 No. 69.....7.00 @ 7.50 No. 70.....7.00 @ 7.50 No. 71.....7.00 @ 7.50 No. 72.....7.00 @ 7.50 No. 73.....7.00 @ 7.50 No. 74.....7.00 @ 7.50 No. 75.....7.00 @ 7.50 No. 76.....7.00 @ 7.50 No. 77.....7.00 @ 7.50 No. 78.....7.00 @ 7.50 No. 79.....7.00 @ 7.50 No. 80.....7.00 @ 7.50 No. 81.....7.00 @ 7.50 No. 82.....7.00 @ 7.50 No. 83.....7.00 @ 7.50 No. 84.....7.00 @ 7.50 No. 85.....7.00 @ 7.50 No. 86.....7.00 @ 7.50 No. 87.....7.00 @ 7.50 No. 88.....7.00 @ 7.50 No. 89.....7.00 @ 7.50 No. 90.....7.00 @ 7.50 No. 91.....7.00 @ 7.50 No. 92.....7.00 @ 7.50 No. 93.....7.00 @ 7.50 No. 94.....7.00 @ 7.50 No. 95.....7.00 @ 7.50 No. 96.....7.00 @ 7.50 No. 97.....7.00 @ 7.50 No. 98.....7.00 @ 7.50 No. 99.....7.00 @ 7.50 No. 100.....7.00 @ 7.50

BUTTER. Creamery fresh made.....32 @ 35 No. 1.....32 @ 35 No. 2.....32 @ 35 No. 3.....32 @ 35 No. 4.....32 @ 35 No. 5.....32 @ 35 No. 6.....32 @ 35 No. 7.....32 @ 35 No. 8.....32 @ 35 No. 9.....32 @ 35 No. 10.....32 @ 35 No. 11.....32 @ 35 No. 12.....32 @ 35 No. 13.....32 @ 35 No. 14.....32 @ 35 No. 15.....32 @ 35 No. 16.....32 @ 35 No. 17.....32 @ 35 No. 18.....32 @ 35 No. 19.....32 @ 35 No. 20.....32 @ 35 No. 21.....32 @ 35 No. 22.....32 @ 35 No. 23.....32 @ 35 No. 24.....32 @ 35 No. 25.....32 @ 35 No. 26.....32 @ 35 No. 27.....32 @ 35 No. 28.....32 @ 35 No. 29.....32 @ 35 No. 30.....32 @ 35 No. 31.....32 @ 35 No. 32.....32 @ 35 No. 33.....32 @ 35 No. 34.....32 @ 35 No. 35.....32 @ 35 No. 36.....32 @ 35 No. 37.....32 @ 35 No. 38.....32 @ 35 No. 39.....32 @ 35 No. 40.....32 @ 35 No. 41.....32 @ 35 No. 42.....32 @ 35 No. 43.....32 @ 35 No. 44.....32 @ 35 No. 45.....32 @ 35 No. 46.....32 @ 35 No. 47.....32 @ 35 No. 48.....32 @ 35 No. 49.....32 @ 35 No. 50.....32 @ 35 No. 51.....32 @ 35 No. 52.....32 @ 35 No. 53.....32 @ 35 No. 54.....32 @ 35 No. 55.....32 @ 35 No. 56.....32 @ 35 No. 57.....32 @ 35 No. 58.....32 @ 35 No. 59.....32 @ 35 No. 60.....32 @ 35 No. 61.....32 @ 35 No. 62.....32 @ 35 No. 63.....32 @ 35 No. 64.....32 @ 35 No. 65.....32 @ 35 No. 66.....32 @ 35 No. 67.....32 @ 35 No. 68.....32 @ 35 No. 69.....32 @ 35 No. 70.....32 @ 35 No. 71.....32 @ 35 No. 72.....32 @ 35 No. 73.....32 @ 35 No. 74.....32 @ 35 No. 75.....32 @ 35 No. 76.....32 @ 35 No. 77.....32 @ 35 No.