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The Morning Star.

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NO 47.

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER.

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The Morning Star.

WEDNESDAY, NOVEMBER 23, 1881.

TILL DEATH US JOIN.

"Till death us part."
So speaks the heart,
When each to each repeats the words of doom;
Thro' blessing and thro' curse,
For better and for worse,
We will be one till that dread hour shall come.
Life, with its myriad grasp,
Our yearning soul shall clasp,
By ceaseless love, and still expectant wonder;
In bonds that shall endure,
Indissolubly sure,
Till God in death shall part our paths asunder.
Till death us join,
O voice yet more divine!
It to the broken heart breathes hope sublime;
Thro' lonely hours
And shattered powers
We still are one despite of change and time.

Death, with his healing hand,
Shall once more knit the band
Which needs but that one link which none may
sever;
Till, thro' the only Good,
Heard, felt and understood,
Our life in God shall make us one forever.
—The Spectator.

GOOD BYE, OLD PSALMODY.

BY PROF. J. FULLERTON, D. D.

This parting salutation was suggested
by an announcement from the Lewiston
Main street pulpit, a few Sabbaths since,
that the old Psalmody "must go," in
order to give place to the new collection,
"Spiritual Songs." Our history in the
matter of hymnology is briefly told.

WATTS'S POEMS AND HYMNS.

Previous to 1832, covering about one
half of the period of our existence as a
distinct people, we had no denominational
hymn book. The one in general use,
I think, was Watts's old Psalms and
Hymns. And there is no good reason
why we should expend any considerable
commiseration on our ancestors of that
period for being confined to that specimen
of antiquity. No author as yet has ever
blessed the church with such an effusion
of song for the sanctuary, or better adapted
to its purpose. Watts's sacred poetry,
as a whole, has never been surpassed,
in simplicity of style, in smoothness of ver-
sification, and in an all-pervading spiritual
element, by that of any other author who
has written for a like purpose.

It is true, his thought is usually serious,
often solemn, and sometimes even melan-
choly. But this is no reason why we
should go over to the opposite extreme,
as we have sometimes done, and substitute
rollicking songs and tunes, or even rail-
road and steamboat poetry. Sing as
often as you may, "All aboard the old
ship Zion." I should not advise you to take
that route! For he, who would succeed
in traversing this planet of ours to the
"better land," must, if I mistake not,
trudge every inch of the way on foot! and
be all the stronger and better for it.

THE CHRISTIAN MELODY.

In 1831, the General Conference out-
lined the publication of a denominational
hymn book. In the following year, the
Christian Melody was published, com-
piled chiefly by the late Samuel Beede,
under the direction of Henry Hobbs and
Wm. Burr, publishing committee. Its
first edition consisted of four thousand
copies, followed soon after by a second of
three thousand, and by others still later.
This shows that it met a denominational
want, and was in character and terms ac-
ceptable. It attained a wide circulation,
and served an excellent purpose for about
twenty years, when, in 1853, it was sum-
moned to give place to a new collection
which took the scarcely more euphonious
name of

THE PSALMODY.

In accordance with the action of Gen-
eral Conference, the corporators of the
Printing Establishment appointed a com-
mittee of compilation, whose names I give
for brevity's sake, as follows: Moulton,
Curtis, Fullerton, Steere, Woodman,
Burbank and Cheney.

The committee held its first meeting in
Boston in the autumn of 1852. I think it
was, and made preliminary arrangements
for the execution of the work. The sub-
jects to be included, and the approximate
number of hymns it was to contain, were
decided upon. The whole work was
divided into as many equal parts as there

were individual members in the com-
mittee. It was enjoined upon each one
to select his share of hymns, to be pre-
sented to the consideration of the whole
committee at a subsequent meeting.

The contemplated meeting was held
some months later in Lowell, at the house
of the chairman, who was pastor of our
church in that city at that time. The
committee spent several days in listening
to the reading of the hymns selected, one
by one, and after discussion, accepting or
rejecting them, I think, by majority of
votes.

These discussions, often animated, but
always Christian in spirit, called out into
conspicuous relief the peculiar charac-
teristics of the different members of the
committee. Some brought to the work
a persistent literary criticism, and were
inclined to subject all the composition
presented, to the test of the crucible of
severe rhetoric and grammar. In cases
of seeming hyper-criticism of this sort,
resort was not unfrequently had to a test
somewhat unique. The committee was
favored with several enthusiastic singers
of its own numbers, of whom Cheuey,
Burbank and Moulton held the first place,
indeed they constituted our choir for the
occasion. Appeals would be made to them
to see by practical experiment,
whether the passages, whose style or
language was in question, "would sing,"
as it was familiarly termed. I doubt
whether this test in all cases was exactly
fair and justly decisive. For those who
remember the individuals of our choir,
when they were young men, need not be
told, that when the hymns in question
happened to be favorites of theirs, in
despite of slight blemishes in phraseology
or versification, there was some pretty
lofty singing; so that music, in some in-
stances, triumphantly succeeded, where
logic had as signally failed.

Other members of the committee dis-
played a keen and swift scent for doctrinal
heresy. And it especially went hard with
some of the old hymns, which savored
however slightly, of Calvinism, or of
sprinkling for baptism, and the like.

One member stood on watchful guard
against all allusions to future punishment
as well as against such sentiments as por-
tray human sorrow and suffering in the
present life. I did not at the time suspect
him of universalism, though some time
subsequently, he sadly went over to the
people of that faith. I did not suspect
him, because he made the grounds of his
criticisms something quite different from
this, alleging that praise and thanksgiv-
ing were most appropriate to sacred
songs. Doubtless this principle, in its
general sense, was not without effect on
the minds of the committee, and might
account for the ruling out of such hymns
of Watts as the one which contains the
following expression:

"My thoughts on awful subjects roll,
Damnation and the dead."

Possibly that other of his, which com-
mences thus:

"Hark! from the tombs a doleful sound,"

would have shared a like fate, had not
some one before that time taken the lib-
erty to change "doleful" into "warning."

This suggests the custom, which has
become somewhat common with modern
compilers, of changing hymns to suit
their own taste and judgment. One would
be surprised to learn to what extent cur-
tailments and mutilations have befallen
the hymns of the old authors of sacred
song. The abridgment of hymns by the
dropping out of stanzas, so as to adapt
them to the purpose designed, if judicious-
ly made, is subject to no serious objec-
tion. But the change of language effect-
ing the sentiment or spirit of the original,
so as to make the author say what he
never intended, and possibly never would
have said, is far more questionable in
point of morals.

The Psalmody thus ushered into ex-
istence has had a wide circulation, and
served its purpose for nearly a generation.
Indeed it will doubtless complete that
period in a majority of our churches.
And now comes its successor under the
agreeable title of

SPIRITUAL SONGS.

This collection, published by the Scrib-
ners, has been secured for use in our
churches, by a committee appointed by
the Printing Establishment, whose im-
press it bears, at the instance of the last
General Conference. It has been noticed
in the Star, and no commendation of its
merits in detail need be repeated here.
Indeed it has just fallen into my hands,
and, of course, I am prepared to notice it
only in the most general terms, if called
upon to notice it at all, which I am not.

In all its mechanical features it presents
a very comely and inviting appearance.
In glancing over its numerical tables of
contents, &c., and hastily running
through its pages, I have been favorably
impressed with its obvious merits, among
which the tunes accompanying the hymns
are possibly the most valuable, as com-
pared with the old book. It is true,
Watts has taken another step away from
the extreme front, but so long as he still
holds the first place in point of space oc-
cupied, seconded by such grand old

authors of sacred song, as Doddridge,
Newton, Wesley, Montgomery and others
of their class, it ought to be satisfactory
to the young old folks, as the insertion of
so many modern hymns, possibly more
lively and inspiring doubtless will make
it acceptable to the old young folks. As
to the old, old people, "in the course
[progress] of human events," well!
avoiding sentiment, I will only say, they
must try to make themselves as comfort-
able and contented as possible with the
inevitable.

THE DEPARTURE.

BY REV. G. F. PENNEY.

DEPARTING WITHOUT BEING DESIRED.

It is not a brave or a Christian thing
for a man to be indifferent or careless of
what is said about him after he is dead;
for the pen of inspiration declares, "The
memory of the just is blessed, but the
name of the wicked shall rot."

We are told of a king—who in his day
was a man of a good deal of celebrity,—
who entered into office with a great
flourish of trumpets. He reigned in
Jerusalem eight years. Every body had
to notice him, honor him, obey him.

But he behaved ill. He lived wicked-
ly, and abused his privileges. And when
he died, nobody wanted any more of him.
He "departed without being desired."
A most pitiable spectacle, that of a man
who, at forty years of age, had outlived
his welcome, died and disappeared, as
positively the most creditable thing he
could do, departing without the desire or
love of those who otherwise would have
mourned their early loss and cherished
him in loving memory.

Bildad told Job that when death de-
stroyed a man "from his place, then it
(the place) shall deny him, saying, I have
not seen thee!" Whose imagination has
not rested with a half-morbid curiosity
upon that strange queer vacancy that is
thus going to be created?

How odd it seems! Will there be a
gap left when I die, which will talk about
me? Will the world close up after we
drop out of it, as the vast atmosphere
does after we breathe in a bubble of air?

When the young David proposed on an
occasion to remain away from the table
of King Saul, Jonathan remarked to him,
"To-morrow thou wilt be missed, be-
cause thy seat will be empty." And we
fall to asking whether on the sober mor-
row, after we cease to sit at the banquet
of earthly existence, we are likely to be
missed by any body?

We may as well be candid about it to
ourselves and with one another. It de-
pends upon circumstances. Sure we are
of one thing; this great world has been
turning on its axis for many a season since
some of us began to think and remem-
ber. Yet of all the busy generation that
has passed from the stage of acquaint-
ance, we ourselves miss only very few.
There are those we respected and whom
we mourn, but those we actually miss, the
cherished few for whose help we still
sigh, for the lack of whose counsel we are
losers day by day, for the want of whose
affectionate words, no longer heard,
the earth is sadder and lone-
lier to us—the number is less than we
are wont to think. Shall we be missed?
A serious question is this. There is some-
thing more than mere sentiment in it. It
has a real meaning and majesty even to
the most thoughtful. Can a man forestall
the forgetfulness of the future? Is there
any unfailing way by which one can fix
his name in the affectionate memory of
the world around him?

Earliest of all let a man kneel in the
sincere homage of a submissive and re-
pentant soul rendering up its purpose to
its Maker, and enthroning him where it
is his supreme right to rule. It is only a
Christian man or woman that can sur-
vive the shock of the sepulcher. In this
dazzling universe there is but one
single reality that will stand for the fu-
ture. "The world passeth away, and
the lust thereof; but that doeth the
will of God abideth forever!"

With a confessed sense of sin, with true
contrition for all the guiltiness of his life
and motive, let him implore pardon on
the ground of a crucified Redeemer's
merits. Let him commit himself in the
hour of first espousals to Christ—for better
or for worse, for richer or for poorer, for
joy or for sorrow, for bloom or for wast-
ing, for youth or for age, ever and for-
evermore into the hands of his merciful
Lord, who bought him, and know Jesus
Christ as his reconciled God. Then new
life is begun. Then first do the pulses
beat of a fresh and vigorous existence
that can not fail to impress itself into the
record of human want and love, and
memory. Such a man will surely be
missed, when his seat shall be seen
empty. Such a man will not depart
"without being desired."

Now just projecting this spirit outward
into exterior and commonplace existence,
and we find it entering every sphere of
human relations, and hallowing each as
it enters.

HOME.

Home first, of course; for home comes
earliest in all that will or will not "de-
sire" us in the hour of departure. There

is many and many a man now grown to
years of maturity, with his grand-
children around him, who will talk even
now that his form is bending, and his
hair silver, of his own father or of his own
mother, in the time long ago, as if there
could never be another such a man, as if
there never was another such woman. Oh,
the counsels of those lips, now so silent!
Oh, the prayers of that heart, now so still!

Question still further, and you will find
the same word repeated so unconsciously,
and yet how much it means. "Alas, I
miss them more and more as the seasons
pass on!" Even take those who are wil-
fulest and wildest—who have felt and
yielded to the influence which some calm
elder brother once had over them,—how
often such a one says, "Oh, I should
be a better man, if he had only remained
to help me!" Some quiet sister it was
who gave caution and admonition, of
whom it is said, "I believe I could be a
Christian, if she were only here; she was
the only being that ever knew me!"

Is anybody going to say all this of us,
when we are gone? Ah me! how true
piety does hallow a home! Come with
me on some anniversary day, when the
festal table is set, or the family song is
singing. You find a seat empty, the
chairs growing fewer. How pensively
and affectionately we speak of the dear
ones gone!

There is nothing in all this world that
lasts like goodness and truth. Gentle
amenities are the fruits of the Spirit; and
so are all the graceful courtesies of affec-
tion, and the considerate charities of life.
These are what make men and women
loved and lovely. No human being, who
loves God and his fellow-men, can be
suffered to depart "without being desired."

CHURCH.

Next to home, for a Christian man,
comes the church. In any congregation
how few men and women are missed,
when by death or removal their names
fall off the roll of membership! How
few there are who have force enough to
their piety to render their presence felt,
or their absence remarkable? When Lot
retired from Sodom, there were not ten
people that missed his prayers in the fire.

The reason of this is plain. The task
of every religious organization is accom-
plished, if it is at all, by the laboriousness
of only a slender proportion of the nomi-
nal membership, although they all repeat
the same covenant. The seed is sown,
the sheaves are brought in, by a very few
husbandmen. And he departs desired
the most, who has been the most efficient.

There is that most affecting little inci-
dent, recorded in the closing history of
the prophet Elijah. Some of the theo-
logical students of that day, missing their
great leader, begged of Elisha that they
might be permitted to take fifty strong
men, and go in search of his body, lest
peradventure he might have been cast
upon some mountain or into some valley.
Three whole days they spent in looking
for him. He did not depart "without being
desired."

Alas, how few are there in any modern
church who are sufficiently missed to be
ever looked after! It costs most of our
searching just to find them before they
are dead, and keep them decorously up
to the communion.

He that hopes to be missed must labor
to be useful. Ah, there are some we
mourn for always! Some cause trembles,
which their faithful hands used to steady.
The enemy comes in through some gate
they used to guard. Our hearts are fee-
bler for want of their prayers. Our souls
are duller through lack of their example.
We long for the old deeds of help, the
old words of gentle sympathy and cordial
reassurance with which they always met
us. Oh, to be just remembered thus our-
selves! Can ambition reach higher? To
feel that, when we are gone, there will
be mourning hearts unconsciously seek-
ing for us, or for our like, again wis-
tfully yearning for but the tones of our
voice.

But we can have even more than this.
For the circles of usefulness, ever widen-
ing, open up the entire world to our
reach. Wherever there are the weary
to be helped, the listless to be inspired,
the halting to be aided, the poor to be
fed—there is a new opportunity for us
to make sure that we shall be "desired."

Humanity makes the best monument.
Granite is nothing to it, and marble
crumbles earlier. Write your name with
kindness on a fellow-man's heart, and he
will "desire" you.

COLLEGE IN MADAGASCAR.

Truly wonderful and glorious has been
the missionary work in Madagascar.
Scarcely sixty years have passed, since
the French governor of the Isle of Bom-
bon told the pioneer missionaries of Mad-
agascar, that "the Malagasy have no
more intelligence than cattle, and that it
was altogether hopeless to think of con-
verting them to Christianity." Though for
more than a score of years, a persecution,
without a parallel in the history of modern
missions, threatened to extinguish the
last ray of Gospel light in the island,
yet the report of the Mission in 1879 gives

the number of church members as 67,729,
and of church attendants at nearly a quar-
ter of a million. Its 784 schools had 44,394
pupils. And now the August number of *The
Gospel in all Lands*, reports the recent open-
ing of a substantial brick college build-
ing costing about \$25,000. It contains a
lecture hall, four class rooms, library and
committee room and spacious apartments
for the Principal and for his staff of teach-
ers.

At its opening ceremonies, the Prime
Minister, who is also Commander in chief,
presided with grace and dignity. All the
missionaries and dignitaries of the realm
were present, also Col. W. Robinson,
the United States Consul for Madagascar.
After a season of devotional exercises,
Rev. F. A. Moss opened the proceedings
by thanking the Queen and Prime Minister
for their assistance and co-operation. He
went on to say that one thousand years
ago, England had a king Alfred, and, to
this day, Englishmen are proud of him.
He was a light in a dark age. So at
some future time, when Madagascar
should be full of railways, and the Mala-
gasy could breakfast at Antananarivo, and
dine at the same day at Tumatave
(laughter), that then they would speak
of the present Queen as England does of Al-
fred. The Prime Minister, who is the
Queen's husband, responded in an able
speech, expressive of the earnest wishes
of the Queen for the success of the Col-
lege, and her ardent hopes that the stu-
dents may eventually become an honor to
her kingdom. This address was followed by
speeches from the students and a pray-
er.

Rev. G. Cousins then read a history of
their efforts since 1869 to establish a col-
lege. The aim seems to have been to
provide a department of theological study,
and also a secular department for the
higher studies of men connected with the
government. He described their progress
and their final decision to erect a col-
lege building worthy of the name. It was
now completed and would start with
about 200 students more or less versed in
theology, medicine, mathematics, and
the English language.

Rev. W. Cousins followed in an elo-
quent speech. While alluding to the
day as one of rejoicing at the immense
progress education had made in the is-
land, with delicate tact, he reminded
them that they were only in the A B C of
civilization. He then made a comparison
between the Malagasy and the ancient
Britons—which greatly interested the
former—as an encouragement to them
to push on, and closed with a vivid pic-
ture of Madagascar, as it could be, and
evidently would be, under an enterpris-
ing government. But when the Malaga-
sy heard of railways, steamships, tele-
graphs, electric lights, and telephones,
and that what would happen one day in
London could be telegraphed so as to be
printed in their next morning papers at
Antananarivo, and carried by express
train the same day to every part of the
island, they did not seem to give, by any
means, as much credit to the possibility
of such an event, as they do to the Apo-
calypse of St. John.

After the close of the exercises, the
Prime Minister, the Secretary of State,
and the U. S. Consul, were shown the
rooms of the building. The whole ar-
rangements are pronounced equal to
those of any similar institution of its size
in England.

If Christianity has power, in so short a
period, thus to uplift so degraded a peo-
ple as the Malagasy, who can doubt its
power to evangelize any nation on the
face of the globe? O for more faith in
the church of God. M. M. H. HILLS.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

SCHOOLS IN INDIA.

In the schools not already spoken of in
these reviews of the Annual Report much
good work appears to have been done.
The standard of scholarship has been well
kept up, and some progress made in the
range and extent of studies pursued. The
work of the Santal Training School, at
Bhimpore, of which Mr. Burkholder has
charge, has been very interesting and
profitable. A healthful rivalry has sprung
up among the students and much enthu-
siasm has been awakened. The number in
attendance could be greatly increased if
there were funds sufficient to meet the ex-
pense. A noteworthy event in the year's
history of this school is the opening of a
department for girls, taught by John Sin-
clair under the supervision of Mrs. Burk-
holder. There are already eighteen girls
in attendance with the prospect of an in-
crease at no very distant day.

Seventy-five schools have been kept dur-
ing the year among the Santals in the ju-
nile villages. Sixteen hundred scholars
have attended and satisfactory work has
been done.

WOMAN'S WORK.

The readers of the *Missionary Helper* are
not ignorant of the great and good work
now being done by our women for their
sisters in India, but we may be permitted
to say that the value and importance of
that work is becoming more and more ap-
parent every year. This work consists, in
art, in maintaining Training Schools for
women and girls who are to become teach-

ers, and, in part, in the zenana work, of
which much has been said during the last
ten years, and in much other general mis-
sionary work. Native women are becom-
ing more and more accessible and contin-
ually more eager to learn, and, of course,
applying themselves more faithfully and
earnestly. We do not mean that there are
no longer dull ones, stupid ones, vicious
ones and vexatious ones, but there is a
steady and noticeable improvement in the
condition of this department of the work.
In spite of difficulties and discouragements
our sisters in the field are rejoicing over
what has been gained and are hopeful for
the future.

SOMETHING NEW.

"We have this year a new feature in the
work from which we have a right to ex-
pect much. Our Ferry Sabbath-school is
now divided into branch schools held at
the places where we have day-schools.
They are taught by the daily teachers and
by the Bible School students, and we are
enabled to reach a much larger number
than we could in any other way. In one
of the very vilest quarters a kind of heath-
en "Five Points," we have one of our
most interesting Sabbath-schools, taught
by young men who collect the children in
a circle under a magnificent tamarind tree.
One teacher goes his beat on police duty
while another teaches the children hymns
and texts, and tells them stories with all
his might. A third talks to a crowd of
men who drink, fight and howl to the gods
like mad men on feast days, but listen
very attentively during Sabbath-school,
and frequently ask very intelligent ques-
tions. On a mound only a few yards away
sit the mothers and wives of these chil-
dren and men, taking in, as best they can,
the strange story of a Redeemer, of a land
of peace and rest, where there is no cry-
ing, no sickness, and no death, their con-
stant companions here. If anything has
made us feel doubly sure of the blessed-
ness of this work and of a more glorious
existence hereafter, it has been the anx-
ious listening faces of the members of this
school under the grand old tamarind tree
in the very heart of sin and sorrow. Sab-
bath-schools at twelve other places are do-
ing well, and have great opportunities for
reaching the people; and we cannot be-
lieve a single ripe seed sown in these fields
will be allowed to perish."—Mrs. J. L.
Phillips, in Annual Report.

INTER-SEMINARY CONFERENCE.

Many of our readers will remember the
convention of students from theological
seminaries held at New Brunswick, N. J.,
about one year ago. An association called
the "Inter-Seminary Missionary Alliance"
resulted from that convention, and a sec-
ond similar meeting has been held recently
at Allegheny City, Pa. From the excel-
lent report in the *National Baptist*, of
Philadelphia, we glean a general account
of the very interesting proceedings.

The Alliance now embraces fifteen den-
ominations and forty-six seminaries.
About two hundred and fifty delegates
were present. After the usual introducto-
ry services, a sermon was preached by
Rev. Mr. Jameson, of Burmah, on "The
Work Abroad." At the first session pa-
pers were read by J. C. Stephan, of Vander-
bilt University, on "Apostolic Methods of
Missionary Work," and by T. J. Phinney,
of Xenia Seminary, on the "Importance of
Developing a Foreign Missionary Interest
in Sabbath-schools," both of which were
fully and ably discussed.

At a session devoted to Home Missions,
a very able and forcible paper on "The
Present Peculiar Demands of the Home
Field," was read by C. L. Logan, of Garrett
Institute. The three great enemies to the
religion of Christ in this country were de-
clared to be Catholicism, Mormonism, and
rank Infidelity. Great interest was mani-
fested in the discussion of the subject,
which was appropriately followed by a
paper on "The best Methods of Meeting
the Demand of the Home Field," by John
Howland, of Hartford Seminary.

On the second evening an address was
given by Rev. Dr. H. A. Buttz, of Mad-
ison, N. J., on "The Lives and Labors of
Christian Missionaries; their Quickening
Power on the Church at Home," in which
he showed how the influence of a good
man's life vitalizes society, and how the
Church feels the quickening influence of
the labors of such men. This was fol-
lowed by Rev. Dr. H. M. Jackson, of Richmond,
Va., on the attractive theme of "The
Cross, the Inspiration of Missions." It
was felt that the speaker struck the key-
note of all true missionary work. With
great power and eloquence he showed that
the cross contains the three great world-
moving forces, the inspiration of power,
the inspiration of love and the inspiration
of self-sacrifice. These are what give
force to character and make men Christ-
like. A very spirited discussion followed
the reading of the papers on "Christian
Aggressiveness; the Church's Answer to
Infidelity," by Chalmers Martin, of Prince-
ton, and on "How may every Theological
Student be brought to Home," in which
Consideration and Decision of the Mission-
ary question? by J. R. Gow, of Newton.
John Trumbull, of Boston, read a valuable
paper on "The Practice of Medicine; its
Relation to Missionary Work." Rev. Ar-
thur Mitchell, D. D., of Cleveland, O.,
gave an address on "The Monthly Con-
cert of Prayer for Missions," which was
well received. The Convention closed on
Sunday, Oct. 30, on which day many of
the delegates preached in the churches of
Allegheny City and Pittsburg. It was evi-
dently a meeting of great interest and we
shall hope to see a full report of all the ad-
dresses and papers at an early day. As
one result of the Conference last year, it
was stated that there had been an un-
usual interest in Missionary matters among
the theological students of our country during
the year, and a larger number than usual
have offered themselves for this depart-
ment of work, many of whom have already
gone to their fields of labor. We sincerely
hope that the wave of interest will reach
our own, and all other seminaries in the
land, and that fresh recruits will gather
around the standard of the cross saying,
"Here am I, send me."

S. S. Department.

Sunday-School Lesson.—Dec. 4.

(For Questions see Star Quarterly and Lesson Papers.)

BALAAM.

DAILY READINGS.

Me. Balaam. Num. 24: 10-19.
T. Balak's call to Balaam. Num. 22: 1-20.
W. Balaam goes to Balak. Num. 22: 21-41.
Th. Balaam's prophecy. Num. 23: 1-12.
F. Balak's second call. Num. 23: 13-30.
S. Balaam's third answer. Num. 24: 1-9.
S. The way of Balaam. 2 Pet. 2: 1-23.

GOLDEN TEXT:—"A double-minded man is unstable in all his ways."—Jas. 1: 8.

Numbers 24: 10-19.

TOPICS.—Balak's disappointment; Balaam's fidelity; Balaam's prophecy.

Notes and Hints.

The Israelites were at this time encamped within the limits of the kingdom of Moab. Balak, the king, was afraid, and sent for Balaam, who had some reputation as a prophet and revealer of secrets, to come and curse the people that seemed to be able to overcome all opposition. God forbade Balaam to go. Balak sent again, by a larger company of more distinguished men, offering great pay for the services he wanted. Balaam seemed anxious to gratify Balak and so to get the promised reward, but could not bring himself to utter false prediction, or to curse those whom God would bless. God allowed him to go with the king to certain high places, where he could overlook the surrounding country, but he was strictly charged not to speak anything different from what God commanded him. Balak was greatly disappointed at the result as is shown in this lesson.

I. Balak's disappointment. Balak seems to have supposed that Jehovah was a deity that could be influenced by costly sacrifices and extensive ceremonies to do whatever he chose without regard to right and justice, or that Balaam had such influence with Jehovah that he could get from him whatever he might choose to ask; so he undertakes to bribe the prophet to use his influence with the Lord against the host of Israelites coming up out of Egypt. Failing in his plan he was, naturally enough, greatly enraged. He had used time, built altars and furnished bullocks and rams to no purpose. The prophet whom he expected to win to his service by promises of place and wealth proved to be unaffected by such offers and Balak's rage was kindled against him. He was, doubtless, unaccustomed to having his wishes disregarded. His pride was piqued, and he gave vent to his wrath in fierce threats and warnings.

II. Balaam's fidelity. Balaam came from the country out of which Abraham emigrated, and probably knew something of the true worship of Jehovah, and the character of his prophets. He was himself, at first, inspired by God to utter prophecies, and some of that character are recorded in these chapters, which contain about all we know of his history. He seems, however, to have backslidden, and to have become proud and covetous, and, finally, to have resorted to divinations, enchantments and sacrifices and so to have become a false prophet. He was, no doubt, a man of great gifts, and certainly had great opportunities. He knew what was right; he saw the value of a right life. He yielded to temptation and fell. He began to count the cost of honesty, and so became dishonest. "He sacrificed not to learn what his duty was, but to get his duty changed." He will not tell a falsehood, or utter a false prophecy, but he will blind himself so that he may not see the truth. His fidelity seems much like that of one who lacks the hardness which would enable him to break away from his convictions, and is therefore, at best, but a spurious fidelity but little better in any sense, and so far as Balaam was concerned, no better, than downright dishonesty. It must be said, however, that when he gave himself up to the Divine influence, as he seems finally to have done in this case, he becomes truly eloquent in uttering the glorious predictions here recorded concerning the beauty of Israel and the might of the coming Redeemer. So it will often be. However strongly one may be tempted, and however much inclined to yield to temptations, if he will but open his heart to the power of the Spirit of God, he may yet become a hero and valiant defender of the truth.

III. Balaam's prophecy. Looking out from the standpoint of a true prophet, which he came to occupy, he sees what God has done for Israel, and what he still purposes to do. He magnifies the name of the Lord and gives to him the praise due for his wonderful works to the people of his choice. He foretells in striking phrases the coming of the "Star out of Jacob," and the "Scepter that shall rise out of Israel." He predicts the wonderful extent of his dominions and the greatness of his power.

Much of this prophecy has already become history, and however much we may be perplexed in our attempts to analyze the mixed character of Balaam, we can not fail to admire the language he uses, adopt the sentiments he expresses, and rejoice in the predictions he utters concerning him who is the Star out of Jacob which shall enlighten the whole world.

THOUGHTS AND APPLICATIONS.

I. A noble character may have weak places.

II. No man can afford to dally with temptation.
III. God may reveal truth through an imperfect agent.
IV. The kingdom of God will finally cover the whole world.

TOPICS FOR THOUGHT AND STUDY.

- I. The kingdom of Moab in history.
- II. The prophetic office.
- III. Trying to serve two masters.

GLEANINGS.

(From Rev. Geo. F. Wright.)

The presence of such enlightening forces in the world as those embodied in the old dispensation in the Jewish church, and now pre-eminently in the Christian Church, compels every man to take sides. There is no room for neutrality. Now, as of old, the exhortation is, "If the Lord be God, serve him." "What think ye of Christ?" has been, ever since his resurrection, the surest touchstone of human character. The revelation of God in Christ is so glorious, and the forces for the regeneration of society embodied in Christianity are so efficient, that there is no excuse for indifference.—Monday Club Sermons.

(From Rev. J. Baldwin Brown.)

Balaam was a man whose eye was open in his day. He was a man of splendid natural genius. He was something more; but by nature he was distinctly that. We puzzle over the definition of genius; but perhaps it is only the open eye, the power to see things simply as they are. In every sphere of man's activity the man of genius is the seer.

Balaam's is at the same time a character of singular perplexity: He had both the open eye and the itching palm. He had the power to see realities, while his heart lusted after vanities. He sought the rewards of divinations; but when he saw he did not dare to palter with that which was revealed to him by the Lord. And this condition is far from rare. Splendid endowments are often mated with narrowness or feebleness. The supreme men of the world, men like Moses, David, Paul, Socrates, Augustine, Alfred, Dante, are those in whom the whole being is brought into the harmony of the insight; in whom the will devotes itself to make all things in the inner life and the outer world, as far as it can mold it, after the pattern shown to them by the Lord.—Meredith's Notes.

SUNDAY-SCHOOL NEWS AND NOTES.

(From the National S. S. Teacher.)

It is one of the significant signs of the times, that the Jewish congregation of Rabbi Kohler, of New York city, have adopted the Christian Sunday instead of the Hebrew Sabbath. Their reasons for doing so were: 1. The essence of the Sabbath is the keeping one day in seven. 2. The ancient Sabbath has lost its holiness even with the Jews. By making it their day of rest, Sunday actually has become their Sabbath. 3. The advantages of observing the first day of the week outweigh all historical evidence in favor of the other day. The rabbi says: "We can see no way of bringing its blessings to bear on the multitude of our business men except by holding divine service on Sunday, the actual day of rest with all our people. This sounds like wisdom and good common sense. While the victory is commercial rather than religious, yet it is suggestive of the thought, that if the Jews become willing to adopt the Lord's day as their Sabbath, they yet may become willing to bow before him who gave to that day its sacredness.

There is a circumstantial story going the rounds to the effect that an American missionary has induced the Samaritan high-priest to let him photograph a part of the ancient manuscript which they claim to possess. It covers most of the Pentateuch, and they claim that it was written by a grandson of Aaron, the high-priest, one Pinchas, whose name appears at the end of the roll. A manuscript of antiquity enough to bear such a claim would be welcomed at the present time by the committee engaged in revising the Old Testament, and might be of as much service to them as the Sinaitic manuscript was to those who revised the New Testament. But the trouble is, that the story lacks authoritative confirmation, and until more is learned about it, it is not best to count too highly upon what might be the results of the possession of such a document.

It is said that the form of charity which consists in providing excursions into the country for poor children had its origin in Copenhagen. An exchange remarks that it would not be surprising if Copenhagen were indebted to Hans Christian Andersen for the idea. A life like his would inspire others to such a deed, though he may not himself have given birth to this particular thought. A good man should have credit, and a bad man have censure, for the things which he causes others to do.

In some one of the conventions, a cold, unsympathetic superintendent was called "A three-minute freezer." For the coming winter months it will be better to dispense with his services, and in his place get one with warmth enough in his disposition to cause a thaw. A cordial, sunny smile really has a great effect in inducing children to tramp snow-drifts and face a cutting wind. A three-minute thaw is far better than "a three-minute freezer."

Communications.

THE NORTHWEST AS A MISSION FIELD FOR FREE BAPTISTS.

(Read before the Convention at Wykoff, by Rev. J. H. Moxom.)

My brethren, I almost shrink from the task of presenting for your consideration, any satisfactory or correct outline of the vast territory called the Northwest, and its significance as a field for Home Mission labor for our people.

1. Let us glance for a moment at its extent. There are nine States, if we embrace Illinois and Kansas (leaving out Michigan and Missouri), a territory containing seven hundred and eighty-four thousand one hundred and twelve square miles. There are five territories, also, to be added, (not embracing Utah or Arizona), containing three hundred and thirty-two thousand eight hundred and seventy-nine square miles, making a total of 1,118,991 square miles. The importance of the Northwest cannot fail to attract attention, in view of its agricultural and mineral resources. Its history is comparatively brief. Since I have come to manhood, the first white settlement has been made west of the Missouri river. It is prophetically rich in the evidences of a great enterprising spirit. Its increasing population, its vast, undeveloped resources, are wonderful. Politically it is acquiring position and power in the government of the country.

Let us notice the importance of this field, as to population. These Northwestern states, I refer to, viz.: Illinois, Wisconsin, Iowa, Minnesota, Kansas, Nebraska, Nevada, Colorado and Oregon, have a population of eight million seven hundred and twelve thousand and fifty-one, the five Territories, Dakota, Idaho, Montana, Wyoming and Washington, have a population of three hundred and two thousand one hundred and seventy-eight; making a total, for this part of the Northwest, 9,140,229. This is the approximate of last year; and the population is increased by the constant stream of immigration, from other countries, as well as from the different Eastern States of the Union. Between three and four millions have immigrated to this country in the last ten years, and still they come by thousands every month. In the lives of some who are here to-day, the Northwest, without doubt, will number as many as all these United States do at present. The importance of this field is far beyond our highest estimation, especially when we take into consideration the immense population that will ultimately fill up this vast domain.

These millions of precious souls, for whom Christ died, must have the gospel. The church and the Sabbath-school, with all their influences and organized strength of Christianity, must be here. Some of the other Christian denominations have entered, and are working more or less in all the states and territories that I have referred to.

2. The second part of my subject, as I understand it, is our relation and adaptation to the Northwest, as a field of labor for our people. As to our duty and privilege, there can be no room for doubt. The Church is ideally missionary, because it is the body of Christ. It must be so, actually, or fail to justify its existence before God and man.

The Free Baptist denomination has claimed (though comparatively young in years and small in number) a prominent place in the promotion of religious progress. The distinguishing features of our doctrine and practice are adapted, we believe, to the wants of the people, and we should always endeavor to be found in the front rank of progressive Christianity. As a people, we are against the drink traffic and all national evils, and are the unflinching advocates of the highest and noblest freedom. Our denomination came into being for the defense of freedom—the freedom of the will, free salvation, free communion for all God's regenerated children, free church government, free speech, a free press and free missions. In the West, we are comparatively unknown, but we believe that the thought and belief of a large number of the people are in accord with our faith and practice. We have only to teach them with a faithful ministry, to make them a power for good, also in developing the Free Baptist sentiment, in the minds of hundreds of Christian people settling in the Northwest. This field is the hope of the denomination.

Again, as to our advantages in this field. We have been often told that our ministers and people are to be found only in the woods and back settlements. I am sorry to say that this is too much the case. But God has given us our commission, "Go ye into all the world and preach the gospel to every creature." It is a fact to be regretted, not to be ashamed of, that from the first our people have labored generally in rural districts, and hence our churches to-day are mostly in country places. But why do we shun the towns and cities? You will perhaps answer that the towns and cities have been taken up by other denominations that were in advance of us; and having started as we did, it is no easy matter to change. It matters little whether our denomination was born in the country or in the city, our field is the world, and we must hasten to occupy as much of it as possible. If the people flock to the towns and cities we must follow them. These centers of population and trade demand our serious attention. If we hold these we shall hold the country. The

Northwest gives us greater advantages in this respect than the East. Our country is new, railroads are being rapidly constructed through growing settlements, developing their wonderful resources. New towns and villages are springing up along the lines of these roads, giving us the opportunity to enter them as early as others. With the blessing of God upon our labors, we may form churches, grow and become strong, as the population increases. These towns, as in the East, are to become the acknowledged centers of social, intellectual, commercial and political life and power. They are opening to us all through the Northwest; and the Macedonian cry is heard ringing with an earnestness that partakes of despair, "Come and help us." The fields are white, ready for the harvest. I can conceive of no field for Free Baptists presenting greater opportunities or advantages, or more full of promise than the Northwest. Again, the necessity is laid upon us. Home Mission interests underlie all Christian institutions, and out of H. M. work springs a vigorous denominational life and growth. Why has there been such a deficiency of denominational coherence? Simply because we have cooperated so little in H. M. work. The Northwest is especially our field. It is our proper work, lying at our doors. They are brethren and sisters, sons and daughters, who are gone and going to find their homes in this great country, and in their destitution they are crying to us for the bread of life. What can come nearer to our hearts than a brother's cry?

A little while ago, in the east of London, they were digging a deep pit, in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon some of the men who were there at work. Of course there was a great deal of excitement, and standing by the brink was a man looking earnestly at those who were laboring to dig out the earth, but a woman came up and put her hand upon his shoulder and said, "Your brother is down there." You should have seen the sudden change. Off went his coat and then he sprang into the trench and worked as if he had the strength of ten men. Let us remember that among the members and new settlers of the Northwest are our brothers, destitute of the public means of grace. Others brought up at Free Baptist altars are longing and waiting for us to come and gather the scattered bands. I have found brethren in western Iowa that have clasped my hands in theirs and with a full heart exclaimed, "I am so glad you have come; I have not seen a Free Baptist minister in twelve years. We have some of our people away in Wyoming Territory, who have had no opportunity of hearing a sermon since they went there. Oh, how they hunger! We may fold our arms and say, 'Am I my brother's keeper?' Yes. It is not for us to shirk the responsibility. They are our neighbors and kindred. They are at our gates. They are those concerning whom we must give an account. Our responsibilities are proportionate to gifts and resources; with self-sacrificing love for precious souls that may we not accomplish for Christ's cause? Hence our responsibility will be for what we might have done.

3. Now in order to occupy this field and work it successfully for the Master, the ministry must awake to a deeper conviction of the needs of the hour, for if our own hearts are thoroughly stirred, we shall stir others. We have no bishops, no pope, no high ecclesiastical officials, to be brains for us, or to issue orders. We must make plans for ourselves seeking the guidance of the Holy Spirit.

There must be, as far as possible, denominational unity. Growing unity among ourselves gives us increasing power to impress denominational views upon others, and the more zealously we strive to teach our distinctive sentiments, the more we become united among ourselves. There has been too much fickleness of purpose. We need, at the outset, carefully prepared and well devised plans. In the language of a brother, we have tamely submitted to too many defeats. Henceforth, let us be united in our undertakings and determined, by the help of the Lord, to carry them through. Last, but not least, I believe it impossible for any denomination to attain to any satisfactory degree of eminence or efficiency, that neglects to adopt and carry out systematic benevolence. I fear our ministry is largely at fault for the meagerness of our finances for church work. It is the preacher's duty, I conceive, to train the people to give, as well as to pray. We cannot but conclude that the first thing necessary is a revival of Home Mission religion among our ministers. Then will our people be more profoundly inspired with the spirit of church extension. Would to God that we, as a people, might embody our witness-bearing, Christ-loving, self-sacrificing love; in this work; and then, going forth under the leadings of the Holy Spirit, with energies properly directed, we should achieve grand results. Ours would be a triumph for Christ never before known by us, and the glory of our Redeemer would rest upon this mission field.

Rev. Arthur Hall, an English clergyman, being annoyed by snoring during his preaching, stopped and said: "I do not object to a quiet nap on a hot day, and am flattered at being able to contribute to anybody's repose. But, while proud at being able to give the beloved sleep, I wish it to be distinctly understood that I draw the line at snorers."

REV. G. W. BAKER.

Rev. Geo. W. Baker died at Marion, Ohio, Oct. 11, 1881, aged about 78 years. He was born in Litchfield, Maine, Oct. 22, 1803. He came with his father's family to Marion, Ohio, in 1822, where he resided nearly sixty years, till the time of his death, with exception of one or two very brief intervals.

He and his surviving companion professed religion, were baptized and united with the F. Baptist church of Marion, O., in 1827, under the labors of Rev. David Dudley, the pioneer Freewill Baptist minister of central Ohio, who won many souls to Christ and organized most of the churches and Q. M.'s composing what was formerly known as the Marion Y. M. Soon after uniting with the church, Bro. Baker received impressions that God was calling him to the blessed work of the gospel ministry.

Having enjoyed only limited school opportunities, and receiving no encouragement, but opposition rather, from friends, he hesitated for a time. He was faithful in attendance upon the means of grace, and in exhortation was at once earnest and useful. Through the urgent entreaty of his brethren, he consented at last to "improve his gift," and was licensed to preach the gospel. His labors were crowned with success, in the conversion of many souls. He had consented to receive license to preach, with the firm resolve in his own mind that he would never receive ordination.

When, however, he found himself surrounded by many converts who were pressing him to baptize them at the urgent entreaty of ministers and others he yielded and was ordained, and then entered upon and continued the work of the Christian ministry for over fifty years.

He was one of the "Fathers," and knew from experience what it was to preach the gospel at great sacrifice and self-denial, when the churches paid no salaries but gave the ministers what they pleased, when the "left hand did not know what the right hand gave," doubtless learning, that the "right hand" generally gave but very little.

He was pastor of one or more churches nearly all the time of his ministry, but he delighted in, and greatly preferred, revival and itinerant work, and consequently was away from his family, much of his time. His wife was left, in the years of his early ministry, with the sole care of their six children and with limited means to supply their wants, but she cheerfully and uncomplainingly endured much care, privation and loneliness, that her husband might work for the Master and win souls to him. This half century of revival work was crowned with a great success.

Though enjoying the benefits of only a limited education, he was endowed with fine and strong powers of mind, was vigorous and strong in thought, had a good knowledge of human nature, had genius and consequent originality in illustration, was a diligent student of the Bible, deeply pious and spiritual, had a large and unusually vigorous body and constitution, was earnest and magnetic, and had great power in winning souls to Christ.

He was a good singer, was kind, affectionate and winning in his manner, and these qualities, when joined with his love for Jesus and souls, gave him great power to turn men to God.

He did not keep a regular and full journal, of his life and labors, but from the outlines that he left, and from a careful review of his work, it is estimated that not less than three thousand persons became professed Christians under his ministry. Of these he baptized about twenty-five hundred, and received them to F. Baptist churches. Many of them have gone to glory before him. Of the large number he received to the churches, some twenty-six have entered the ministry, most of whom are still in active work. Eight years ago, he received a slight sun-stroke, and though not suffering severely at the time, he never fully recovered from it, but gave evidence to his friends that his nervous system was seriously, and as the years went by, increasingly impaired.

He was not able any longer to endure the fatigue of revival labor, but continued to have the pastoral care of churches till the fall of 1880. After that time he declined gradually, but more rapidly than before, and preached but one sermon before his death. Rev. J. J. Mills, pastor of the Centerburg church, one of the first that Bro. Baker organized, conceived the happy idea of having a reunion of that church and of all its former pastors living and residing within reasonable distance.

Bro. Baker was still able to go by rail 40 miles to attend the meeting, and there he preached his last sermon, Sunday morning, Aug. 28, 1881, taking for his text, "What is man that thou art mindful of him?" He spoke first of the value of the soul, and secondly of God's mindfulness of the soul in its salvation through the unspeakable gift of his Son. He followed his sermon with a brief relation of his Christian experience and call to the ministry, and the delight he had enjoyed for fifty years in his work and success, and closed by saying his work was now done. He then united, for the last time, with his brethren, in "breaking of bread," and enjoyed his last meeting with them on earth. He returned home on Tuesday, and on Wednesday took his bed. He lingered some six weeks and then he passed over the river. He and his aged wife, becoming feeble, and much desiring to enjoy the care and ministry of their son, Rev.

O. E. Baker, the church at Marion having called the latter to its pastorate, he moved from Iowa last spring to Ohio, and there the aged pilgrim very much enjoyed his last days with the family of his son in the parsonage. Though suffering much of the time, he was resigned, perfectly willing, indeed anxious, to go. He was conscious and peaceful to the last moment.

Four F. Baptist ministers, Rev's. B. F. Zell, K. F. Higgins, A. H. Whitaker and J. A. Sutton, and two resident pastors acted as bearers, several of whom, with other resident pastors, made brief addresses, interspersed with other appropriate exercises, at the church, where he requested his remains to be taken. Kind and loving hands surrounded them with the perfume of flowers and plants. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." S. D. BATES.

HINTS TO YOUNG MINISTERS.

BY D. D. TAPPAN.

Observation and reflection, supply practical hints, which can be of use to individuals whose career is but begun. The following are affectionately commended to your candid consideration.

1. A minister should have but few, if any, confidants among his people; otherwise jealousies and diminished power, for good on his part, may result. If this advice seems hard, let it be considered that a minister's business is to do the greatest possible good; and this intent and endeavor necessarily involve some discomforts and self-denials. Moreover, usually it may not be difficult to find discreet counselors beyond the bounds of his parish.

2. A minister should not be in the habit of freely mentioning his private affairs as he goes from house to house. To do so will encourage a freedom of inquiry and remark, such as is not only annoying, but also adverse to his dignity as Christ's ambassador. Every minister, whether young or old, and however sociable and accessible ought to possess dignity. "Let no man despise thee," said inspired Paul to Timothy. But how prevent it? By living and demeaning himself so that none can despise thee. We may be hated for the Truth's sake, but we are not often despised by respectable people except through our own fault.

3. A minister will do well to have as little to say to his people about the insufficiency of his salary as possible. If he has made an unwise arrangement with those who should see to his support, or if they do not keep their engagements, let him when the proper time arrives for speaking, confer with those officials, and quietly adjust matters with them if he can. But, if he cannot live upon his salary, and they will not or cannot relieve him, let him without precipitation, and in a good spirit, seek a new field. But to whine about his narrow circumstances and privations, as he visits his people, may give the impression that he thinks too much of the money, and excite either unhelpful pity or disaffection.

4. A minister, as he visits his people, should not be accustomed so to express admiration of the good things he sees, or partakes of, as to appear to ask for gifts of the kind. Perhaps you have seen this done. When done, it tends to lower the ministry in the people's esteem. Partial friends may put up with it for a while, but even these will soon weary of it. Even unquestionable piety and faithfulness in preaching, may not suffice wholly to counteract the unhappy influence of such a habit. Some such fault as this may be the explanation of an occasional short pastorate and the difficulty of finding a new parish.

5. It is not wise for a minister to be in the habit of making apologies to the congregation, for his lack of preparation for the public service. Even if these apologies are sincere, they waste time, and they may impair in the hearers' minds the weight of the message;—for if the preacher thinks lightly of it, why should they not? It is not quite pleasant to some to hear a preacher say that his text has come to his mind since he entered the place of worship. Emergencies and special circumstances being excepted, why did not the preacher come with beaten oil? Why, unlike David, offer to God that which cost him nothing? Why offer it to men, women and children? If, however, that same text has come to the preacher's mind forty times before on entering the place of worship, such an announcement may look very much like a deception. Excuse this hint, but perchance you may have heard of such things. It is hoped that you all cordially disapprove of them.

6. It is undesirable for a minister freely to assign reasons for all he thinks it right for him to do. Few, perhaps, could appreciate his reasons, and many might sit in judgment, not only on his doings,—as may happen in any case,—but also on his to them unsatisfactory reasons; and thus he may give the wider scope for cavil. Better, in all courtesy and kindness, to keep our own counsel, except, indeed, in cases, in which people are fairly entitled to know our reasons. Ordinarily, the public have no right to expect the disclosure, any more than they have to require of a business-man an exposition of the items of his affairs.

Yet, in acting upon these hints an ambassador of Christ should most carefully avoid a lofty, and offensive spirit and manner.

Selections.

SINFUL SILENCE.

Dare any one among us refuse to speak when, by speaking, he may save an immortal soul. Yet here personal feelings, false delicacy, the fear of giving offense, and the general unpleasantness of the task, but too often seal our lips, and tempt us even to a blood-guiltily silence. Many a boy becomes the helpless victim of some fatal habit, simply because his teacher felt a false delicacy in kindly, but plainly, speaking to him about it, showing him his danger and saving him from it. Many a teacher's influence over a scholar is utterly destroyed, simply because of the uniform silence of the scholar's parents on all matters relating to religion. A little girl, the idol of the family, was lying wan and wasted on her dying couch. Her doting father, with broken voice, tried to tell her of the Saviour and his love.

"O papa!" cried the child, bursting into tears, "why did you never talk this way to me before?"

"I thought you knew it, my dear; you heard it so often in church," was the stammered reply.

"Ah, but if you had told me, if I had seen you kneel, or heard you pray, then I would have known that it was true! O papa, why didn't you?" So she, sobbing, passed away.

It seems strange that there should be such parents; yet there are many. On every other subject they will speak to their family; but just on that one subject on which eternity depends, they maintain a cruel, criminal silence. They whose influence is strongest, whose word is weightiest, studiously avoid using their influence by word for the salvation of those whom they love better than self, and by their silence they weaken the words and teachings of others, and too often bar forever their children's hearts against the saving power of Jesus' grace. Surely if, for every idle word here spoken, we must render account at the throne of God, then also for every helpful, truthful saying word withheld by us there will be no less righteous a judgment rendered.—S. S. Times.

HIGHER LIFE.

Dr. Talmage in the *Sunday Magazine* treats the subject as follows:

We hear a great deal in our day about the higher life. Now there are two kinds of higher-life men. The one is admirable, and the other is most repulsive. The one kind of higher-life man is very lenient in his criticism of others, does not bore prayer-meetings to death with long harangues, does not talk a great deal about himself, but much about Christ and heaven, gets kinder and more gentle and more useful, until one day his soul spreads a wing and he flies away to eternal rest, and everybody mourns his departure.

The other higher-life man goes around with a Bible conspicuously under his arm, goes from church to church, a sort of general evangelist, is a nuisance to his own pastor when he is at home, and a nuisance to other pastors when he is away from home; runs up to some man who is counting out a roll of bank bills, or running up a difficult line of figures, and asks him how his soul is; makes religion a dose of ipecacuanha; standing in a religious meeting making an address, he has a patronizing way, as though ordinary Christians were clear away down below him, so he had to talk at the top of his voice to make them hear, but at the same time encouraging them to hope on; that by climbing many years they may after a while come up within sight of the place where he now stands!

It tells you plainly that a roistering, bouncing sinner is not so repulsive to me as that higher-life malformation. The former may repent; the latter never gets over his pharisaism. The younger brother of the parable came back, but the senior brother stands outside entirely oblivious of his own delinquencies and deficits, pronouncing his own eulogium. Oh, how much easier it is to blame others than to blame ourselves! Adam blamed Eve, Eve blamed the serpent, the serpent blamed the devil, the senior brother blamed the younger brother, and none of them blamed themselves.

"DISCIPLES" AND CHRISTIANS.

The Rev. Dr. Laird Collier, of Birmingham, Eng., said recently to his congregation that Mr. Garfield was near to them (the Unitarians) by spiritual and religious belief and sympathy. He was a Unitarian, though he belonged to a small sect known as the "Christian Disciples" or "Unitarian Baptists." Dr. Collier professed to have no intimate acquaintance with Mr. Garfield, but founded his assertion on the character of the religious denomination with which he was identified.

Dr. Collier has confounded two very different religious bodies. The "Christian Connection," so called, sometimes described as "Christian Baptists," from the practice of immersion, professedly repudiates all creeds, and is very generally Unitarian in theology. This body originated at the beginning of the present century, under the lead of Elias Smith, formerly a Baptist. The "Disciples," with whom Mr. Garfield was identified, originated some years later under the leadership of Alexander Campbell. They in like manner repudiate creeds, but Campbell was a Trinitarian, and in most points of doctrine a pronounced evangelist. It is not a "small" body, the membership being estimated at half a million. They attach little, we think too little, importance to doctrinal beliefs, but while setting up no dogmatic tests, they are earnest students of the Scriptures, and their faith in revelation makes them conservative of revealed truth. They have never been supposed to sympathize with Unitarianism. And Dr. Collier's reason for attributing such sympathy to Mr. Garfield seems to be founded mainly on the fact that he had him sometimes as a hearer in Washington.—*Watchman*.

A SPENT FORCE.

One of the speakers at the late Unitarian Ministers' Institute was Dr. Felix Adler, the New York agnostic. He cited several witnesses who told him that religion in Boston is "a spent force." On this remarkable statement the *Christian Leader* made a fit and forcible comment:

He does not profess to know anything about it himself, but he puts a childlike confidence in the testimony of those who know, if possible, less. Men who do not enter a church from men

end to year's end; men who read no religious papers, periodicals, or books; men who are more ignorant than a Bashkir of what is doing in the religious world; such men inform the gulleible "Professor of Ethical Culture" that religion in Boston, and for that matter, pretty much everywhere else, is a spent force, and he proclaims it from the housetop of an Institute of Unitarian Ministers. Comical gentlemen are these irreligiousists. It is but a few weeks since Robert Ingersoll wept on the bosom of an interviewer as he pointed out how the Revised Version would destroy the popular reverence for the Bible.

TRUE MEASURE OF CHARACTER.

Not what we actually do, but what we would do if we had the opportunity, is the true measure of character, after all. Promises and performance are well only as they are the evidence and spontaneous outgrowth of the real life within. He who is a sincere friend will want to do for us, and will be ready to do; but it may be that circumstances do not call for his service, or that they shut him out from his doing. Unless he would do if he could, he is not a real friend. It may be, however, that in his helpless inaction he is a hundred times the friend in contrast with one who is able to make more of a show of service, and makes it through interested motives. If the test were to come, the depth and sincerity of the inactive one's friendship would be put beyond a question. It is in love toward God, as in love for our fellows—not what we are enabled to do, but what we would do, is the measure of our devotedness. "Some people imagine," says the godly McChesney, "that they are not serving God unless they are visiting the sick or engaged in some outward service; whereas the highest of all service is adoration in the soul. Perhaps God gets more glory by a single adoring look of some poor believer on a sick-bed, than from the outward labors of a whole day." God can judge fairly the devotedness of those who love him. We often misjudge our friends, because we measure them by what they are able to do for us, rather than by what they would do for us—to an extent which sometimes we little suspect.—*Selected*.

OUR COUNTRY'S NEED.

No advanced thought, no mystical philosophy, no glittering abstractions, no swelling phrases about freedom—not even science, with all its marvelous inventions and discoveries—can help us much in sustaining this Republic. Still less can any Godless theories of creation, or any infidel attempts to rule out the Redeemer from his rightful supremacy in our hearts, afford us any hope of security. That way lies despair. Commonplace truths, old familiar teachings, the Ten Commandments, the Sermon on the Mount, the Farewell Address of Washington, honesty, virtue, patriotism, universal education, are what the world most needs in these days, and our own part of the world as much as any other part. Without these we are lost. With these, and with the blessing of God, which is sure to follow them, a second century of our Republic may be confidently looked forward to; and those who shall gather on this field, a hundred years hence, shall then exult, as we are now exulting, in the continued enjoyment of the free institutions bequeathed to us by our fathers, and in honoring the memories of those who have sustained them!—*Winthrop at Yorktown*.

MINISTERS AND TEMPERANCE.

Dr. A. J. Gordon, in an address before the Boston Conference, emphasizes the necessity of ministers taking an active share in temperance work, because they are ministers. No one thing puts in peril more souls than the rum-traffic. Directly or indirectly, it pulls more out of the church, when they have once been brought in; and it keeps more away even from attendance upon church-services, than any other one thing. It drags men down into death from the pew and from the pulpit. It hinders missionary work of every kind, and in every quarter of the earth. While we are trying to save one man, long addicted to his cups, many young men are swept into the current of death. Because we are Christ's, we should be clean, and pure from the smell of scorching by this fire; and being his, we should not permit any people under any other name to do more for righteousness and temperance than we do.

The writer is impelled to pray and toil and hope in this work, not because of the suffering which flows from the cup, not because of the necessity for work which observation reveals, but the necessity of fidelity to God, the need of giving the truth to men as he gives it to us. Oh, that all the Lord's ministers could see eye to eye with Dr. Gordon! Oh, that all would search the Scriptures on this question, and then say, with Micah, "As the Lord liveth, what the Lord saith unto me, that will I speak."

THE "SUNBEAM" IN A STORM.

It was a terribly grand sight, standing in a somewhat sheltered spot, a little forward of the deck-house, and holding on "by your eyelids" to look along the deck, especially when we mounted the crest of one of these high seas. It was really like looking down a steep precipice to watch the helmsman at the other end of the ship, so perpendicularly did the bows rise. The crest of the next wave behind seemed to be higher than the mainmast, and appeared as if it must engulf and overwhelm us completely; but, as a rule, it only raged by us, flinging some of its spray contemptuously on our deck. The tops of several, however, came over the port quarter, when the helmsman would be completely lost to sight for a few moments. The waves were black as ink and oh, so ugly and fierce-looking as they rushed past, turning and twisting the yacht about, and making her tremble and shiver from stem to stern. It is at such a moment as this that one loves the sunbeam more than ever. She is so like a thing endowed with life and instinct, as she seems to shake herself free from the greedy clutches of the powerful monsters of waves, compared with which she looks so small and helpless. When you think, too, that she contains much, if not all, of what is nearest and dearest to you, and that she is doing her best to make a gallant fight of it and to carry you through safely, it is impossible not to feel that the dear little craft well merits the mixed mood of gratitude and admiration that she has won from all on board of her. It was all terribly and fearfully exciting; for, if any thing had given away, all

would have been over with us in a few moments.

No boat could have lived in such a sea, nor would there have been time to launch one. Every thing had now been well battered down, so that below we were free from the intrusion of more water, though it was pitch dark, very airless, and everything was so wet that it was almost impossible to find a dry corner to sit down in. Not a complaint was heard from any one, though all were undoubtedly very uncomfortable. Baby was the only cheery one of the party, being perfectly well, and not having the least idea of danger. In fact, she was rather amused by the novelty of the scene and the various difficulties and contrivances for overcoming them. Sunday was much finer, and all hands were, perforce, hard at work temporarily repairing damages, shaking out reefs, and generally setting things straight; though, even when all that was possible had been accomplished, the vessel presented but a disheveled appearance, very different from her usual smart dandy trim. In the afternoon we were able to have service; and scarcely ever could the hymn for those at sea, "Eternal Father, strong to save," have been sung under more appropriate circumstances. I saw many of the old hands with tears in their eyes, no doubt meditating over the dangers and merciful escapes of the past two days. We have indeed much, very much, to be thankful for in having weathered the terrible storm so safely.—*Mrs. Brassy, in Fraser's Magazine*.

PEARLS.

GOOD ADVICE.—Subscribe for the *Morning Star*.

GOOD RULES for Speakers and Preachers.—Begin low, proceed slow, rise higher, take fire, wax warm, sit down in a storm.

OUTLINE OF A SERMON on Sodom, by Dr. Parker.—"1. God holds inquest upon the moral condition of cities.

"2. God is accessible to human earnest appeal.

"3. Few can save the many.

"4. Human prayers fall below Divine resources."—*On Genesis*, p. 143.

There is no condition of life so bad but it has its good side. Every situation has its point of view; we should place it in that favorable light.

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.

The brightness of the Gospel is but a figure in comparison with that brightness which is to come.

We can do more good by being good, than in any other way.—*Rowland Hill*.

Fine feelings are of most avail as a motive power of fine deeds.

"ACCEPT OUR GRATITUDE." Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—Your "Golden Medical Discovery" has cured my boy of a fever some of two years' standing. Please accept our gratitude.

Yours truly,

HENRY WHITING, Boston, Mass.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—*Matthew Henry*.

A solemn murmur in the soul Tells of a time to be; As travelers hear the billows roll Before they reach the sea.

Educated Women.

Refined and educated women will sometimes suffer in silence for years from kidney diseases, or constipation and piles, which could be easily cured by a package of Kidney-Wort. There is hardly a woman to be found that does not at some time suffer from some of the diseases for which this great remedy is a specific. It is put up in liquid and dry forms, equally efficient.—*Springfield Union*.

SCROFULA.

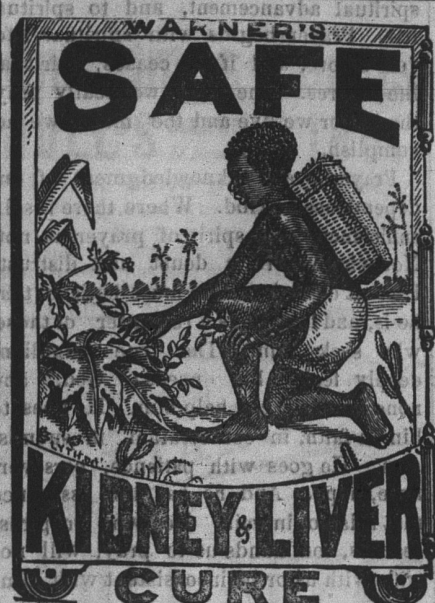
A remedy that can destroy the germs of scrofula, and when once settled has the power to root it out, must be appreciated by those afflicted. The remarkable cures of young children and the more wonderful cures of those of middle age and late in life, as illustrated by our printed testimonials, prove Hood's Sarsaparilla to be a reliable remedy, containing remedial agents which do positively cure scrofula and eradicate it from the blood.

WARREN, N. H., Jan. 27, 1879. GENTLEMEN:—For ten years previous to the early part of 1871 I had been a constant sufferer from scrofulous ulcers or sores, which had finally reduced me to a helpless condition, as described in my letter to you in September of that year. The continued excellent health which enables me to keep house for my aged father and to enjoy life, keeps alive my intense personal interest in Hood's Sarsaparilla, and I cannot refrain from expressing my gratitude for the permanent cure this wonderful medicine effected in my case nearly two years ago, while living in Lowell, when all my physicians gave me up as being in an incurable condition. One thing before I close: I have recommended your Sarsaparilla to hundreds, and I think more than a thousand cases, and my faith in its invincibility in curing scrofula has become absolute by the wonderful cures it has effected aside from my own. I trust you will not be slow in making the merits of Hood's Sarsaparilla known everywhere, for it is a duty you owe to mankind. With best wishes I remain very truly yours, SARAH C. WHITTIER.

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The Morning Star.

WEDNESDAY, NOVEMBER 23, 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.

CONVERSION OF SOULS. Have you, reader, any thing to do in this matter?—any duty to your own soul or to the souls of your fellows? It is every one's privilege to be a Christian, and he has something to do to become so. Farther, if he is a Christian, as religion is self-propagating, he should labor to be instrumental in the salvation of others, and never be satisfied without seeing the results of his efforts.

THANKSGIVING is here. As we look upon the past year with various emotions of wonder and gratitude, and individually enquire, "What shall I render unto the Lord for all his benefits?" can we not find some way to alleviate the wants of others and make them thankful and happy, and have the reflex influence on our own hearts to augment our happiness? Try it, brother, try it. There is no knowing what a little present will do until you try it.

PRAYER-MEETING. Do you attend it, brother? If you do not you are not only meeting with a great loss to yourself, but you are losing an opportunity for doing good to your fellow-men. It is the common altar where the sacred fire of love should be kept constantly burning. It is a mutual affair; all are on equal terms, and each one may carry away a little fire to keep good or increase the fire upon his own domestic altar. Prayer is the life of the Christian, the secret of church power and growth. Forego it, and you paralyze and destroy her influence. Then let every church member avail himself of its high privilege, and prosperity will be sure to follow.

FAITHFULNESS. This life is made up to a great extent of little things which demand our special attention. Franklin said, "Take care of the cents and the dollars will take care of themselves." If we take care of the minutes the hours and days will take care of themselves. So if we faithfully attend to the little things that make the warp and woof of life we form habits which will not fail us in the more important and responsible duties devolving upon us. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Then no duty however insignificant it may appear to us is beneath our careful consideration.

MORMONISM. It is said that four hundred Mormon converts are on their way to this country by the steamer "Wisconsin." This is only one ship among the many which are bringing over, to settle Utah and the adjoining territories, these misguided fanatical people. They are said to be peasants from the low countries, ignorant of the ways of the world and easily led into false notions of religion by the Mormon apostles, and persuaded by the extravagant views of Utah prosperity. They set out for the "Et Dorado" of their fondest hopes to discover the position when it is too late to extricate themselves. This delusion should be checked, controlled and overthrown.

The United States has a work here to do sooner or later, and the sooner it is attended to the better. If it is long deferred this foul system will become so fortified in the fastnesses of the nation, that it will end only with an explosion which will shake the country from center to circumference like the overthrow of slavery. If the government would consider the agents who bring over the accessions as "false procurers," and treat them as such, it would be a step towards checking the immigration. Something must be done, and that soon, or imminent danger awaits us.

RADICALISM. Rev. O. B. Frothingham who has been one of the most radical of the free thinkers gives his reason for leaving the pulpit as a modification of his views on revealed religion. He did not like his company; they were generally materialists. He found himself surrounded by radicals of characteristics harassing and unpleasant. The general character of those who attended his church was not satisfactory to himself; and he was expected to give countenance to their extraordinary notions.

He found two years ago when he went to Europe that evangelical churches were better attended, stronger and more spiritual, than they were when he entered the ministry twenty years before. He then thought that on his return from Europe he might resume work as a pastor of an independent church. But his views have so changed that he cannot do it. He is unsettled in matters about which he had no doubt ten years ago. In looking back the last quarter of a century he is convinced that no head-way has been made against revealed religion, and that "unbridled free thought" leads to materialism. His growing conviction is that there is something behind the former on which it rests. The question has often come to him what this something can be that brings "dignity and comfort" to ignorant men. He does not wish to deny this

force, though its admission may grieve his friends. He seems to be in Doubting Castle simply stopping denial and waiting for light.

Such a concession from such a man seems to be a great step to take and we trust that it will be followed by greater light and more positive asseverations. Truth will triumph sooner or later; and when one takes such a noble, manly course in accordance with conscientious convictions we can but expect that he will eventually come out into the broad light of "the sun of righteousness with healing in his wings."

The above position he has since attempted slightly to modify but he has made no material change.

A GENTLEMAN.

What is a real, true gentleman? There are various ideas in the world of what qualities of mind and habits of body combined constitute this character. It is sometimes thought that he is simply a creature of accident a sort of prodigy of birth, of wealth, or of learning. He belongs to the "cloth," can live without work, or he claims to be one of the "literate." Perhaps he claims neither, but is only a man of easy, graceful carriage, obtained by intercourse with fashionable society; or his fashionable exterior—the cut of his coat, his dicky, his hair and general make-up, is all that can lay claim to the name. In common parlance soft, gentle, refined manners as well as courteous conduct are considered essential to a perfect gentleman, and they are, but they should not be put on as we put on our garments for the occasion, but they should be the outgrowth of principle, of goodwill, of love. The outward act should be based on sentiments of the heart, and be as spontaneous as any other act. Indeed no act is worth much that does not come from right motives and feelings; and no man is worthy of the appellation of a gentleman who puts on the semblance of the strictest propriety and courteousness as a mere sham. An inferior external ease and decorum prompted by a kind, loving heart render a man far more deserving of the name.

Some one has defined a gentleman to be, "primarily and chiefly one who is influenced by the broadest charity—the charity of which St. Paul writes to the Corinthians. He is modest, calm, courteous, slow to become offended, and never giving cause for offense; ready at all times to make his own desires and interests subservient to the welfare of others; in brief, he is a Christian." If Christian is a synonym of a perfect gentleman it is obvious what the tendency of Christianity is. Its spirit in the heart is love, kindness, etc. Paul tells us what the fruits of the spirit are; "Love, joy, peace, long-suffering, gentleness, goodness, faith." These are the elements of a Christian gentleman in heart, exhibiting themselves in the treatment of others, and in all his intercourse with his fellow-men. Christ though not reared and associated with the *élite* of society, was a perfect gentleman, and his principles taught and exemplified will mold every man into the same image. His rule is simple. Love others as you love yourself; treat them as you would be treated. No man can carry out this rule and not be a gentleman. Every Christian is bound to do this; hence every man is bound to deserve the appellation, and every Christian is to show himself worthy of it.

Every attribute of mind and principle of action indispensable to the character of a "gentleman" are equally essential to that of a "lady," and she can not be a Christian with all the radical, benign, softening, molding influences of Christianity and not be worthy of the title. "The term symbolizes all that is good, pure, Christian-like; all that renders a person worthy the respect, honor, love of mankind. Hence, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think of these things;" and not only think of them, but carefully exemplify them in your own experience and practice.

THE SPIRIT OF PRAYER.

Much that has the form is not prayer. Though thoughts and words may be essential to prayer, they do not constitute it. Where the heart is not found, the service of the lips is vain. There must also be purity of motive. "Ye ask and receive not, because ye ask amiss." Every phase of selfishness is rejected.

But without any of these drawbacks there may yet be disappointment. Perhaps there was never an instance of more extensive, united, sincere and earnest supplication, than that in behalf of our late president; yet the assassin's foul act prevailed, and the precious life was sacrificed. Though so eminent it is but one of unnumbered cases ever occurring. How often in the anguish of our hearts we plead for the loved ones, but without avail. So Job almost sunk in despondency, Jacob felt that all those things were against him, and Jonah wished even to die. The world is full of mysteries, clouds and darkness are around us, and our way seems hedged up.

All this should beget no distrust of prayer. It is as common and natural as the breath of life. All men everywhere pray, and they are encouraged to do so. Answers to prayer are shown throughout the scriptures and in all Christian experience. Prayer is essential to

spiritual advancement, and to spiritual life. Prayer begins with spiritual life; ye before, and if it ceases, spiritual life expires. The more we really pray, the better we live and the more we accomplish.

Prayer is an acknowledgment of our dependence on God. Where there is self-sufficiency, the spirit of prayer is not. Nor where there is doubt and distrust. He that cometh to God must believe that he is, and that he is a rewarder of those who seek him. The true suppliant deeply feels his needs; God, and none but God, can help him. He goes to him in faith, in consecration, in submission. He goes with patience, perseverance, hope. And he has the assurance that it is not in vain. He who inspires, teaches, commands us to pray, will not trifle with us or be inconsistent with himself.

While prayer recognizes God and his attributes, it also acknowledges our ignorance, weakness and ill-desert. No arrogance or dictation can accord with the spirit of prayer. God is holy, wise, and good. He governs the universe, and ever doeth right. We are sinful, limited in all our faculties, ever liable to err. It is our duty and privilege to pray, as a means of grace, committing all to the divine disposal. Never presume to know more or to be better than God. It would be the height of presumption to suppose that all our requests would be granted. His infinite nature must overrule many of them, as it did with the apostles, and with the Saviour himself.

There is plenty of the form of prayer, but a lack of its spirit. It is because of this lack that there is so little strength in the church, and so little progress in the conversion of the world. The spirit of prayer, inspired by the Holy Spirit, increasing and abounding, is our great need to-day.

NOTED AND QUOTED.

LOVE FOR THE CHURCH is supposed to exist inherent in every Christian heart. He loves God and how can he but love his brethren also? Now if he loves the church will he not, as a matter of course, love all that pertains to the welfare of the church—her public and social worship and the various means which are used for the salvation of souls? If this is so he will always be ready to co-operate with the church in every "good word and work." You will not see him standing aloof, finding fault with his brethren in regard to every measure introduced, but he will act with them and help make the measures the best possible and then do all he can to secure a success.

The following is taken from a sermon in the *National Baptist* which gives some practical effects of this love for the church upon divine service:

Don't you know that love for the church will take the form of prompt attendance upon the Divine service? I knew a young lady once who made it a rule to be always the first one at a party and the last one to go away. She did not want to lose any of the pleasure. And if you truly love the church, you will want to get the organ voluntary and the invocation, and then the benediction at the other end. You will want to take it all in. You will arrange so as to be there at the exact time the service begins.

Love for the church will lead the worshiper to enter heartily into every part of the service. He will not say, "By and by the sermon comes, then I shall be interested." He will listen intently to the Scripture reading, and he will join heartily in the prayer. Then, too, he can help the service of the church by joining in the singing. We can join our voices together in praise, and the song shall go out into the world, and, perhaps cheer some poor desponding heart.

Love for the church will not be dependent on the minister. It should not make any difference what kind of a minister there is. With many persons, love for the church is merely love for the minister. Whenever he is gone, there is a falling off in interest. The whole fabric ecclesiastical crumbles to pieces. Kingley rightly deprecates those who fall in love "with the preacher instead of his sermon, and with his person instead of the Bible."

Love for the church will not be dependent upon the weather. A true lover will not get up and look out the first thing to see what kind of a day it is going to be, but the habit of church-going will be so formed that he will not have to decide the question anew every Sunday morning. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."

Love for the church will not be dependent on the strength of the church but will hold to the church whether it is weak or strong. Sometimes it may be that the church will be capturing the battlements of Jesus; sometimes sitting among the smoldering ash-heaps, or with sword in one hand and with trowel in the other, building up the ruins; but, whatever may be the condition of the church, love will make us faithful and made us cling close to its service.

Again, the second form which love for the church will take, is prayer in behalf of the church. Do not say to yourself, "I am not expected to pray for those that are leaders in God's armies." Let your pastor be grieved about your prayers, and so your deacons, and so your Sunday-school superintendent. And let us not only pray for them, but let us pray for those that have wandered away.

CIRCULATION OF THE STAR. We hope that our pastors will give special attention to the circulation of the *Star*. It will be an advantage to them in various ways to increase the list of subscribers in their parishes. You increase their interest in the denomination, in yourselves and in the churches to which they belong. The better posted they are in the general affairs of our churches the more they will be inspired to do at home and abroad. It is a favorable time now to begin.

REGISTERS for 1882 ready. Send Orders. Will return money for such as may be ordered, and are left unsold. \$1.18 per doz, postage paid.

"THE STAR" QUARTERLY.

The success of the first volume of the Quarterly has been very gratifying. Its circulation has been much greater than was anticipated, and it has met the wants of our Sunday-school workers more fully than was expected. The work for next year will be more carefully and thoroughly done than heretofore, and it is believed that it will be better adapted to the wants of our schools than any similar publication before the public. The price has been reduced to fifteen cents per year, or four cents for single copies, which, considering the excellence of the paper and typography, is very cheap indeed. The first number for the new year will be ready for delivery early in December, and we shall look to our friends for a generous patronage, confidently hoping that its circulation will be at least double that of last year.

Denominational.

The National Free Baptist Association.

THE OUTLOOK OF VIRGINIA.

There seems to be a steady growth on the part of the churches in this State. The interest has been lost in no place where an organization has been effected except at Richmond and West Point, which churches would have been in a prosperous condition to-day, had we pursued the proper course. Agents and Missionaries seldom spend their time to better advantage, than did the first sent to Shenandoah Valley, by our Home Mission Board, and yet, a mistake was made in not extending the work farther at that time. A very small per cent. of the time and money spent then, would have given us prosperous churches at New Market, Harrisonburg, Staunton, Lexington, Lynchburg, Danville and at other points in the state. Thus the general interest, in the Valley, would have been doubled to-day.

But there is no time to spend in thinking and talking of what might have been done. The thing to be considered is, how to do that which remains to be done. Other denominations have organized and built up churches, leaving no opening for us, in most of the towns referred to above, but there are other fields, equally good, into which we are invited. Shall we enter them and plant our standard, or shall we do as we have too often done, leave the invitations to be accepted by others?

There is a good opening for us at Danville. Rev. M. J. Bailey, of Halifax Co., has spent considerable time, working up the matter there. He writes as follows concerning the interest:

"I visited Danville May 10, and spent a number of days, representing the Free Baptist cause. Gave two lectures, preached three sermons and found 7 persons who wish to be organized into a F. B. church. I visited them three times during the summer, and again Oct. 1, when I rented a hall, at \$8.00 per month, and held a protracted meeting, which resulted in the conversion of 12 persons, 7 of whom I baptized. There are some 13,000 inhabitants in this city, about 5,000 of whom are colored. This is a good opening for us, as Free Baptists. Could we be aided a little at this time, a strong church could easily be planted. I hope the brethren in West Virginia will assist us down here, in Old Virginia."

Bro. Bailey also speaks of a protracted effort, which ended in one of the churches in Halifax Co., Sept. 15. There were 14 converted, 8 of whom he baptized and received into the church.

About 50 persons, holding Free Baptist sentiments, are waiting to be organized into a church, at Lynchburg.

It was with a view of extending our work, by answering such calls, that the National Association was organized. The society, being in its infancy, is not able to do very much, as yet. It has the will and is working for the ability.

B. F. Fox, Cor. Sec. and Treasurer.

Home Mission Work.

One hundred and twenty churches without pastors or preachers in New England alone! Such was the declaration of J. F. in the *Star* of November 9. We don't doubt the assertion, though it seems incredible that so many churches of Christ, in our denomination, in limited New England, should present to the Christian world such a state of painful destitution. For this lamentable want of clerical labor, there are obvious causes, both humiliating and blame-worthy, that should be thoroughly considered, and promptly corrected, if possible. It may be, however, that some of these so called churches should never have had an existence. There was really no demand for their birth, and has never been any for their continuance. They were planted for selfish ends, and have proved an intrusion rather than a blessing—the sooner they cease existence as churches, and become identified with others, the better.

That a large number out of the one hundred and twenty should exist and prosper there can be no reasonable doubt. They would long ago have attained growth and Christian power, and have had to-day good pastors or preachers, but for a few things. 1. "Unity of the Spirit in the bonds of peace." "Divided we fall." On the minister divided, on means or measure, religious opinions, technicalities, non-essentials, forms and ceremonies! Inharmonious, without agreement or spirit of concession, dogmatic and self-willed, they have no pastors, neither can

they have till their nature is changed, and come to realize Christ's prayer, "One fold and one Shepherd." 2. Some of these churches are either unable or unwilling or both, to sustain a minister, even upon a very slender and economical basis—hence preachers of very fair talent and education, and of a self-sacrificing spirit even, have been compelled to engage in other occupations for a competence—a "bare living" of a most narrow and abstemious nature. Such a state of want on the part of the pastor, through the withholding of the church, has resulted in unpleasant, not to say sinful, relations between the two, with an outcome of distrust, dislike, dissolution and death, the minister without a pastorate or field of labor, the church pastorless, penurious, condemned and dying! 3. The ministers once serving the churches now destitute, in many instances at least, have either gone home to be "forever with the Lord," or gone into retirement leaving the work to more youthful and cultured hands or heads.

The young preachers for some cause have been unwilling, except in a few cases, to occupy these fields. It may be their education has been at fault, even in the college and theological seminary. It may be that these well educated, gifted and promising young men, aspire to larger, more popular and lucrative fields of labor, than these humble way-side churches are able to offer. It is possible that an "ambition," not altogether sanctified, may have entered the heart and influenced the decision in answering the "call" from one of these small, poor country churches!

The example given by J. F. of the Greene F. B. church, in its resurrection to life, enterprise and evident progress, and of the student who ministered to it, is certainly worthy of commendation, as well as imitation by other students in the Seminary; and we are all glad to have the professor take up the important subject, and call attention to the sinful "destitution" of so many churches, especially in Maine, some of which are at the very doors of the Lewiston churches and college! The Maine Home Mission Society has a very responsible work on its hands, in this direction. Larger funds, more work and self-sacrifice are imperatively needed "all along the line," if these interests once precious to the cause of Christ, are to be rescued from shameful defeat, and made alive to God and his kingdom. J. S. BURGESS.

Missions.

What Christian reads and reflects upon the condition of the nation—crushed beneath the burden of heathenism and does not himself feel burdened, in view of human sinfulness and woe, both present and prospective?

What Christian, especially in America, reads the history of missions, and is not painfully and profoundly impressed with the contrast between the quiet, unpersecuted, and comparatively inactive life of the masses of the Christian church at home and the earnest heroic, self-sacrificing labors of the pioneering missionaries of the cross to the nations and people far away?

The man of noble, patriotic purpose, willing to dare and to do for his country, is counted worthy of distinguished honors. Of still nobler purpose and more to be honored is he, who is willing to consecrate all his talents and endure all possible toil and self-denial for the moral and religious elevation of humanity.

Oh, for the spirit of missions, both Home and Foreign, to rest upon the people of God more and more abundantly in all this highly favored land of ours. Among the periodicals, well adapted to our people, on Missions, attention may be called to the *Missionary Helper* edited by Mrs. J. M. Brewster, 91 Smith St., Providence, R. I., price thirty-five cents per year; and the *Gospel in all Lands*, published by Eugene R. Smith, Bible House, N. Y.

The women of the Free Baptist churches of this country, ought to take, at least 1,000 copies of the *Missionary Helper*, so well designed to interest and stimulate the Christian heart of woman, in the great work of redeeming her heathen sisters from the terrible degradation and untold miseries of their condition.

The *Gospel in all Lands* is a comprehensive and soul-stirring magazine, and ought to be in every minister's study and in thousands of families where it is not. A. H. MORRELL.

Ministers and Churches.

Maine.

At the late session of the Maine State Home Mission Society, it was decided to continue Rev. James Boyd as state missionary for the ensuing year. A committee consisting of Revs. J. J. Hall, J. M. Lowden, and J. W. Parsons, were appointed to devise some means by which weaker country churches could be brought into closer relationship with the city churches, and if possible, receive at times the aid of the presence and labors of the city pastors.

In the Main St. church, Lewiston, Dr. Bowen is delivering, Sunday evenings, a course of lectures to young women, which is said to be attracting much attention.

New Hampshire.

Rev. C. W. Nelson will labor in revival meetings, with any church desiring his help, the coming winter. P. O. address, Plymouth, N. H., Box 73.

Last Sabbath was a good day to the church at Ellsworth. As a part of the result of a protracted meeting held there a few weeks ago, Rev. C. W. Nelson baptized four persons who united with the church which is greatly encouraged.

Revival meetings are being held at Dorchester conducted by Revs. J. D. Cross and C. W. Nelson. There is a good interest and several have started on the way to heaven.

Massachusetts.

Bro. Lorenzo G. Howe, for over thirty years a deacon of the Paige St. church, Lowell, died suddenly in Lowell, Saturday morning, Nov. 12. He was the father of Prof. J. A. Howe, of Bates college, and Rev. G. W. Howe, now principal of the Colburn school in Lowell.

New York.

One brother was baptized and united with the Sherman church, the last Sunday in Oct. Rev. H. Whitaker has recently organized a

Woman's Mission Society in the Byron church, and another in the Indian Falls church. In both a good beginning has been made in collecting funds. At the coming session of the Q. M. in Byron, Dec. 3, 4, Saturday evening will be devoted to Woman's Missions, and to organizing a Q. M. Woman's Mission Society. Such an organization should exist in every Quarterly Meeting.

Ontario.

Rev. Geo. E. Moore, pastor of the Bloomsburg church, writes: "In the charge committed to my care there is a continual growth of interest as well as a steady gathering in. It was my privilege, Sunday, Oct. 30, to baptize two happy converts, to whom as well as to two others, who had been baptized some weeks previous, was extended the hand of fellowship, and of welcome to the membership of the Bloomsburg church. At our last Q. M., the session being held with London church which was organized when the country was comparatively new by David Marks. Nearly all the churches were represented, either by delegation or by letter, and with few exceptions they gave favorable reports. There is a great demand for an extension of our work. Requests are coming in from various points, asking for organizations and help; but as all our ministers who are willing to take regular work are at present employed, these requests, in some cases very urgent, have to be neglected. I am satisfied that if a good active man would enter the field, as did our fathers, Marks, Straight, and others, in a short time a number of self-sustaining churches could be instituted. The sentiments of our denomination are fast growing in favor among the people of this country. I hope that at our next Q. M. which will convene with the Bloomsburg church, Friday, Dec. 8, some steps will be taken to secure an evangelist to labor among us."

Michigan.

Rev. I. P. Bates writes: "When Rev. W. F. Straight moved to Canada five years ago, the Delta church was left without a pastor, and so remained till Rev. A. E. Wilson came to Lansing last spring. Since that time he has been preaching to the church there one-half of the time, in the afternoon, and for the last six weeks, has been holding extra meetings, as health and strength would permit. The result has been the conversion of eight or ten sinners and a general quickening among Christians." Rev. J. P. Filley died at his home in Hersey about Oct. 1. Though living in the northern part of the State, he had always kept his standing with the Woodland church as there was no organization near him. As he did not begin the work of the ministry till quite late in life, and as his education was somewhat limited, he was never ordained, but he was a good exhorter and did what he could for the cause he loved. No particulars of his death have been received, but he had reached the full allotted age of man. Perhaps the extreme heat of this season overcame him."

We have the following from Rev. G. B. Cutler: "The Sanilac Quarterly Meeting, expresses heartfelt thanks to the Genesee Quarterly Meeting for the gift of \$26.11, which sum goes to help our brethren who lost their property by the late forest fires. Brethren and sisters of the Genesee Q. M. 'God bless you,' is the prayer of those whom your timely aid has reached and encouraged."

Illinois.

The revival at the Pipe Stone church continues. Thirteen have been received to membership and more are coming. This church was organized by H. S. Gordon one year ago last June, with 18 members; it now numbers 43.

Iowa.

The Free Baptist church being built at Tripoli, R. Norton pastor, will be dedicated the first Sabbath in December in connection with the next session of the Cedar Valley Q. M.

Rev. H. J. Brown has accepted the pastorate of the Hillsboro' and Utica churches.

Wisconsin.

Rev. D. B. Coffeen, of Winneconne is very sick so as to be obliged to cease all his labor for several weeks. Rev. E. M. Wright is also suffering from ill health. Bro. Dennis, a licentiate in charge of the Winnebago church, reports the prospects encouraging in his field. Sister John Tippler, well-known in this Q. M. for her Christian zeal and faith, is dangerously ill.

A correspondent writes: "Saturday Nov. 12, was the twentieth anniversary of the wedding of Bro. P. P. Tucker, clerk of the Fairwater church. During the afternoon he and his estimable wife were much surprised as their friends and neighbors came flocking in, bringing baskets of good things. They were more surprised when they were presented with a beautiful set of china dishes. May the union that has been so pleasant to both, be long unbroken."

Quarterly Meetings.

BRIDGAP Q. M.—Held its Nov. session at Loudon, Rev. A. D. Smith moderator. Owing to the rain-storm which prevailed during the first two days, the attendance of ministers and others was unusually small, yet the meetings were well sustained and some of them were seasons of real profit and spiritual quickening. The revival committee appointed at the previous session earnestly recommended that each church hold a protracted meeting this winter, calling to its aid the ministers appointed, or evangelists of its own selection. Let every church heed this suggestion and commence the work of preparing the way of the Lord at once. Sermons were preached by A. D. Smith, C. M. Emery, F. D. George and A. Deering. The appointment of some one to preach the opening sermon at the next meeting in Canterbury is submitted to the Lord. C. M. EMERY, Clerk.

TIODIA CO. Q. M.—Held its last session with the Chatham Valley church. It was one of considerable interest. The pastor, Rev. A. G. Downey, was chosen moderator. Preaching by Revs. H. Hillis, Downey, Campbell, Warren and McKinney. The covenant meeting Saturday P. M. was a reviving time. The Woman's Missionary meeting Saturday evening was a success. At the close of the Sunday morning meeting Rev. S. Butler baptized one young man and gave him the hand of fellowship to the Chatham church. But a tender sorrow seemed to pervade every heart through the entire session. On Friday, Oct. 23, our excellent brother Robert Saxbury received a severe injury by which he died on the Monday morning following. At the close of the Sunday morning sermon the membership and congregation passed resolutions expressive of their appreciation of his character and moral worth, also of sympathy with his family and friends.

Next session with the Gaines church, Feb. 3-5. O. C. HILLS, Clerk.

HUNTINGTON Q. M.—Held its last session with the Middlesex church. The attendance was not large, the weather and traveling being somewhat unfavorable, but the interest was good. The church in Middlesex for the year past has been blessed with revival interest and is still prospering under the pastoral care and labors of Rev. H. F. Dickey. A goodly number have been added to the church since the Q. M. Next session with the Starksboro' church, Dec. 9-11. E. B. FULLER, Clerk.

Poetry.

MOTHER'S BOYS.

Yes, I know there are stains on my carpet,
The traces of small, muddy boots;
And I see your fair tapestry glowing,
All spotless with blossoms and fruits.

And I know that my walls are disfigured
With prints of small fingers and hands;
And that your own household most truly
In immaculate purity stands.

And I know that my parlor is littered
With many old treasures and toys;
While your own is in daintiest order,
Unharmful by the presence of boys!

And I know that my room is invaded
Quite boldly all hours of the day;
While you sit in yours unmolested
And dream the soft quiet away!

Yes, I know there are four little bedsides
Where I must stand watchful each night;
While you go out in your carriage,
And flash in your dresses so bright.

Now, I think I'm a neat little woman;
I like my house orderly, too;
And I'm fond of all dainty belongings;
Yet would not change places with you.

No! keep your fair home with its order,
Its freedom from bother and noise,
And keep your own fanciful leisure,
But give me my four splendid boys!

—Selected.

DAISIES.

She was a little Irish maid

With light brown hair and eyes of gray,
And she had left her native shore,
And journeyed miles and miles away
Across the ocean, to the land
Where waves the banner of the free,
And on her face a shadow lay,
For sick at heart for home was she.

When from the city's dust and heat
And ceaseless noise, they took her where
The birds were singing in the trees,
And dower fragrance filled the air,
And where their leaf-crowned heads upraised
To greet the pretty gray-eyed lass,
A million blossoms starred the road,
And grew among the waving grass,—

"Why, here are daisies!" glad she cried,
And with hands clasped sank on her knees.
"Now God be praised, who east and west
Scatters such lovely things as these!
Around my mother's cabin door
In dear, old Ireland they grow,
With hearts of gold, and slender leaves
As white as newly fallen snow."

Then up she sprang with smiling lips,
Though on her cheek there lay a tear.
"This land's not half so strange," she said,
"Since I have found the daisies here."

—Margaret Eyttinge.

Family Circle.

THE CHILDREN'S MISSION WORK.

BY MARY E. RAMFORD.

"There! it's all done," said Bertie Russell, as he surveyed the neat pile of wood that he had just finished splitting. "Now, this evening, father will give me twenty-five cents."

"Bertie, Bertie, where are you?" called Aunt Kate from the kitchen window. "Here," answered Bertie from the wood-shed. "Come out and see my wood-pile, won't you, auntie?"

Aunt Kate came to the back door and down the steps into the yard, still beating her eggs.

"Look there," said Bertie, pointing with pride to his work. "Haven't I been smart, auntie? I split and piled all that after school this week."

"That is a good deal of work for a ten-year old," said Aunt Kate, looking at the pile.

"Father hired me," explained Bertie as he followed his aunt back to the kitchen. "You see, I wanted to earn some money awful bad, and I just tried every way I could think of to earn some, and father said if I would split and pile the wood he would pay me just the same as he would a hired man."

"But what did you want your money so much for?" asked his aunt.

"Why," said Bertie, "our class have a missionary meeting Thursday afternoon, and teacher always wants us to bring some money to give to missions."

"If you had asked me, I would have given you some money," said his aunt.

"No," said Bertie, "that wouldn't have done at all. Teacher says that we ought to earn the money our own selves, so as to have it our own contributions. O auntie, won't you go with me to-morrow? The two little Chinese girls that we've been helping send to school, are coming over from San Francisco, and they are going to recite and sing. Won't you go?"

"Maybe I can," said Aunt Kate. "Is that what becomes of this mission money?"

"Yes," said Bertie. "It costs forty dollars to send a Chinese boy or girl to school at the Home for a year, and all the money that we scholars give goes toward that."

"Well, I'll go if I can," said Aunt Kate. Accordingly next day, Thursday, about three o'clock, Bertie showed his aunt the way to the church, and when they arrived there they both went into the large primary classroom. It was almost full of children who had just come from the day-schools. Aunt Kate and Bertie sat down on a bench near the wall and waited for a little while until the primary class teacher came.

"Pretty soon a Chinese girl, about ten years old, appeared at the door. 'That's one of the scholars,' whispered Bertie. 'She stays at the Chinese Home, but she hasn't been there very

long and can't talk English as well as Chin Pav."

"Who is Chin Pav?" asked Aunt Kate. "She is the youngest scholar in the Home," explained Bertie. "She is eight years old and she can talk English 'most as well as I can."

In a few minutes little Chin Pav came hurrying in with the other Chinese girl. Chin Pav had a bright, pleasant face, and she was dressed very finely. She wore a blouse of pink silk, trimmed around her neck and sleeves with blue. This blouse came down to her knees. Then she had on the large, loose trousers that Chinese women wear. They were made of bright green silk, trimmed with blue like the blouse. Her funny shoes had thick white soles and the tops were blue and pink. So, altogether, "Chin Pav looked very queer and gay, like one of the Chinese pictures."

Her companion was not dressed so finely. She wore a green blouse and a skirt of dark cambric with American shoes. The two little girls stood on the platform before all the children.

"Now," said the teacher, "these two little girls will sing for us." And so Chin and her friend sang,

"Jesus loves me, this I know,
For the Bible tells me so."

They had very sweet voices and spoke the words distinctly, but they did not sing very loudly for they felt rather afraid of so many white children. Next they sang one verse of

"I am so glad that our Father in Heaven
Tells of his love in the Book he has given."

After that, Chin Pav recited the parable of the prodigal son, word for word, very readily. Then she said the 23d Psalm and told what the Bible says about the idols that the Chinese worship.

"Their idols are silver and gold,
The work of men's hands. They have mouths,
but they speak not; eyes have they,
but they see not. They have ears, but they hear not; noses have they, but they smell not. They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat."

Afterwards, while the children were marching around the room, laying their money on the table, Aunt Kate went to the little girls and tried to talk with them. Their teacher was there with them and she answered almost all of the questions because the little girls were afraid to talk.

The teacher said that Mr. Hunter had found little Chin Pav wandering around with a woman who was unkind to her, and before Mr. Hunter brought the little girl to the Chinese Home, she had been whipped so hard by this woman that her face and shoulders were all covered with blood. But now she had lived at the Home two or three years, and was very happy, and, best of all, little Chin Pav thought she had become a Christian. She had not joined the church yet but she expected to very soon. There were four or five Chinese girls at the Home, the teacher said, who belonged to the Mission church, and three afterwards, in each week, these Chinese girls held a prayer-meeting in their teacher's room, where they studied the Bible and prayed that the Chinese who now worship idols might soon learn to know of the only true God.

"Wasn't the meeting nice, auntie?" asked Bertie, as they were walking home.

"Very nice, indeed," said his aunt.

"Don't you think," said Bertie, "teacher says that there is a little Chinese boy that has just come to the Home, and maybe his mother will let him come over next missionary meeting. We are going to give some money for him next time."

"Do all the scholars earn the money that they give?" asked auntie. "I saw quite a little pile of five and ten-cent pieces on the table."

"I don't know whether all do or not," said Bertie, "but Arthur Hall earns his money by selling eggs. He has seven hens. Then Mabel Brown hemmed a table-cloth for her mother, and she got ten cents that way. I'm real glad that they are getting so many scholars at the Home, and I'm going to try and earn some more money for next missionary meeting, so that more Chinese girls and boys can learn to read the Bible and stop praying to idols."

HUNTING FOR EDEN.

A gentleman from the East called on me to-day. He had heard and read a good deal about California, and thought he would like to live here. He had been all over the coast, looking at places that travelers and real estate agents write about. But none of them suited him; where the climate was good, the land was poor, and where there was good land and good society, the prices were too high. He said to me, "Mr. Rusticus, can you tell me where I can find such a home as I want? Now this of yours would just suit me, but I suppose that you would not sell it at any reasonable price?"

"No, I don't want to sell," I replied, "but if you are willing to do as I did, you can have a home like mine. I bought this ranch ten years ago when it was only a cattle ranch. I fenced it, I cultivated it, I built this house and barn, I planted these trees and vines, I sunk these wells and put up these windmills. My example was followed by others; so I soon had good neighbors, and now we have a pleasant and prosperous community as you will often see."

"But I don't want to work and wait ten years for a home. I want one that is all complete and perfect now so that I can begin to enjoy it."

A WORD TO THE GIRLS.

Come here, sis, and sit beside me and let me give you a little talking to. I wish to speak to you of your mother. It may be you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I don't mean for you to run at it and shake your skirts and tell it to "shoo" as you would a hen, nor do I expect you to get on the other side of the fence and throw old oyster-cans and pieces of barrel-staves at it. But I want you to get breakfast, and when your mother comes down and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten up her dear old face. Her face has more wrinkles than yours, far more, and yet if you were sick that face would appear to be more beautiful to you than an angel's as it hovered over you, watching every opportunity to minister to your comfort, every one of those wrinkles of sunshine chasing each other over the dear old face. She will leave you one of these days. These burdens, it not lifted from her shoulders, will break her down. There, there, don't cry, she has not left yet. She is down in the kitchen stringing beans for dinner, and if you feel so badly you might go down and finish them, and let her change her dress and rest an hour before dinner; and after dinner take down her hair and do it up for her. You need not wind it over your finger and fuss to make spit-curls as she used to with yours, but give it a good brushing and wind it up, gently and tenderly, as though you enjoyed doing it for her.—*Milwaukee Sun.*

HELPERS.

"Poor old fellow! he can hardly get along; let's lend him a hand."

And so they did. And the old man, with the help of the two lads, soon got his truck to the top of the hill, and then it was easy work after that.

Are you a helper? Are there any who are the better for you? Are there any whose load you lighten, and to whom you are a comfort? Are you trying to lead any to God?

Or, are you hindering? Does your course of life give pain to any heart? Does your example lead any into sin? Do those who are laboring for Christ find you a hindrance?

Learn from these lads. Help, and do not hinder. Help the poor, the old, the ignorant, the ungodly; help all you can. Do not spend time and strength in sin, or folly, or selfishness. Try to do good, for Christ's sake.

Yes, for Christ's sake. That is the true motive. They who feel what Jesus has done for them, are the best helpers. He went about doing good. He died to save sinners. May you be led by the Spirit to be a helper for his sake!

TOMMY'S CLUB.

"Tommy, my son, what are you going to do with that club?"

"Send it to the editor, of course."

"But what are you going to send it the editor for?"

"Cause he says if anybody will send him a club he will send them a copy of his paper."

"But, Tommy, dear, what do you suppose he wants with a club?"

"Well, I don't know unless it is to knock down subscribers that don't pay for their paper. I suppose there are plenty of such mean people."

That boy stands a chance for the Presidency if he lives.—*Young Folks' Rural.*

A LITTLE THING, WELL DONE.

One raw, windy day this spring, I sat down for a few minutes' rest by a window looking out on the street. My head was tired as well as my feet, and the hoped-for repose was sadly disturbed by the swinging and snapping of a gate, on the opposite side of the street. Several persons passed along without noticing it, and then came two boys, about ten or twelve years of age. They were walking briskly and talking to match, but as they came up to the gate, the one nearest to it lifted his hand and with one firm quiet motion put the latch into its place, and the thing was done, just as well done, as if he had stopped and looked at it, and taken a full minute for the operation.

In the few quiet moments which followed, I thanked my unknown friend for his unconscious attention to my want, and somehow the act, simple as it was, followed me all day with its lessons and impressions. The lesson that a little thing well done is better than a large thing attempted and left unfinished. The impression that the boy who did that little deed, so well and almost unconsciously, must in all probability be a good boy.

Now if it had been the minister, or the deacon, or some staid old lady passing by, it would not have been surprising, of course; but a boy! Why did he not give it a kick which would have caused it to rebound with the bang so dear to the boyish heart? No, my boy was evidently well brought up; one used to doing things about the house to help his mother, a boy who loves order, and does his work in the right time and place.

What a treasure is such a boy or girl in the home! The thousand little acts of personal love and kindness and self-sacrifice, which a child has the opportunity to render its parents—the steps saved the tired mother, the story told to divert the fretful little ones, above all a certain nameless grace without which the kindest deeds lose their value, and with which the simplest word or act may have power to soothe the overtaxed nerves, and restore the cheerful tone to the wearied heart—all these are to be classed with the "cup of cold water," and for them there shall be a reward.—*A. H. B.*

A clergyman of Illinois, writing to *The Independent*, pays a high tribute to the character and influence of modern Sunday-school teaching by his testimony that the children generally who have been under it "lose all confidence in the piety of a man, unselfish, benevolent, and devout though he be, if in the quiet and privacy of his own house he resists himself with the aid of a cigar." A minister must be pretty tough who would hold on to the use of tobacco when its indulgence clearly destroyed all confidence in his piety among the children of his pastoral charge!

"You never saw my hands as dirty as that," said a petulant mother to her little girl. "No, but your ma did," was the reply.

Literature.

THE COLUMBIAN, OXFORD DOUBLE TESTAMENT. N. Tibbals & Sons, 37 Park Row, New York.

This is one of the most convenient and complete editions yet published. It will save to the student time enough to pay for it. It contains the Old and New Versions in parallel columns; the marginal readings of the old version and the notes of the new version; the Notes of the American Committee; the Chronology of the New Testament which has been universally adopted by Biblical scholars; full index to subjects of every chapter. This matter is all on the page with the two Testaments, which makes it more convenient to examine than any other edition. The history of the Revision and the principles and rules by which the committee were governed in their work are here clearly delineated. By Daniel Curry, D. D. L. L. D.; Black Yellum Cloth, extra, \$1.50; Red Edges, \$1.75; Fine Morocco, Flexible Gilt Edges, \$3.00. Very special terms till Jan. 1, 1882, as follows: Sample copy, either style postpaid, at 40 per cent. discount. 10 copies or over by express, 50 per cent.

REX RINGGOLD'S SCHOOL, or The Imperial Club. By Pliny Steele Boyd, Author of "Up and Down the Merrimac." Price \$1.25. New York: National Temperance Society and Publication House, No. 58 Reade St. 1881.

This is a Temperance story designed for the young, and suitable to be placed in a Sunday-school library where a class of books, equally interesting with others, having a decided temperance influence, and other things being equal, are to be preferred and adopted. We hope that our churches in making up their libraries, or adding to them, will see that temperance literature has a large place therein. "An ounce of preventive is better than a pound of cure." Especially is this the case in the matter of intemperance. Every thing possible should be done to prevent the young from falling into it. The above House we think may be trusted with entire safety.

SCRIBNER'S MONTHLY. An Illustrated Magazine for the People. Conducted by J. G. Holland. New York: The Century Co. 1881. Two large bound volumes.

These bound volumes of *Scribner's* for the past year present a neat and attractive appearance and enclose matter of great value for preservation. The editor's work here ends by his sudden death, unless we may say that *The Century* is a child of his begetting of posthumous existence.

These volumes are the last of *Scribner's*; and the public will miss the able and genial thoughts of its distinguished editor. We can but say that his death is a great loss to the literary world; yet we often think of what the first Napoleon used to say; viz., "No man is a necessity." At any rate the world will get along without the best of men in some way at their demise. They are getting along without Garfield and Holland, nay, it is possible, yes, probable that they are accomplishing more now than ever,—more than they would have done living.

FRENCH EXILES OF LOUISIANA. By J. T. Lindsey, Author of "Log Cabin Days of Illinois," etc. New York: W. B. Smith & Co., Bond St.

This is an exciting story which brings out much of interest about the condition of things in France and Italy, in the career of Napoleon I. It acquaints the reader with scenes and facts of interest during that period. The trials and escapes and ultimate refuge and security in Louisiana is graphically set before us by the author. The thread of the story is ingeniously spun and the plot skillfully interwoven.

The illustrations are not designed for mere ornament but they bring to view the picturesque scenery involved in the historical facts brought to view. "Leaving Home" among the Alps and "The Execution" near Leghorn are among the number.

LITTLE FOLKS' EVERY DAY BOOK. Rhymes and Illustrations for Every Day. Edited by Amanda B. Harris. Twelve Colored Design Emblems of the months. Boston: D. Lothrop & Co. Franklin St. Price \$1.00.

Besides the above there are three cuts on every page with three verses, and opposite a blank leaf, so arranged as to contain a picture, a verse and a blank for each day in the year. It is a pleasure not only to the children but to "children of a larger growth" who may turn its leaves.

THE AMERICAN NEWSPAPER. An Essay read before the Social Science Association, at Saratoga Springs, Sept. 6. By Charles Dudley Warner. Boston: Jas. R. Osgood & Co. 1881.

This little hand-book discusses the rights of subscribers, advertisers, correspondents and editors with remarkable clearness, and they are so much in accordance with our own convictions that we will make some quotations. "The notion that the subscriber has a right to interfere in the conduct of the paper, or the reader to direct its opinions, is based on a misconception of what the newspaper is."

In speaking of communications the author says, "Whether they shall be printed or not rests in the discretion of the editor. . . . nor is he bound to give any reason for its refusal. It is purely in his discretion whether he will admit a reply to anything that has appeared in his columns. No one has a right to demand it. Courtesy and policy may grant it, but the right to it does not exist."

"The advertiser acquires no more rights in the newspaper than the subscriber. He is entitled to use the space for which he pays by the insertion of such material as is approved by the editor."

"Most newspapers cost more than they sell for; they could not live by subscriptions; for any profits they certainly depend upon advertisements." He says again: "Our newspapers are overwhelmed with material that is of no importance." What is the remedy? "More careful direction in the collection and more careful editing and supervision. . . . It becomes every day more apparent to every manager that such discrimination is more necessary."

AMERICAN NEWSPAPER MANUAL, by N. W. Ayer & Son, Philadelphia.

This is a substantial, well bound volume of 736 pages. Contains a carefully prepared list of all newspapers and periodicals in the United States and Canada, arranged by States in alphabetical order. Also, the population of each place, and the county in which it is situated, from the census of 1880, special lists of religious, agricultural, and many class publications.

A tabulated statement of newspapers is given, but one of the most important features of this edition is the carefully prepared description of every county in the United States, as well as of each State and Territory as a whole, and of each of the

Canadian Provinces, giving valuable information concerning their mineral deposits, chief agricultural products, principal manufactures, nature of the surface and soil, area, location, etc.

It contains a varied amount of information, useful, especially, for advertisers, and shows the enterprise of the publishing house with which we have done business for years.

New Temperance Tales. Tife and Drum series in pamphlet form, Nos. 1 and 2. 12mo. 75 and 100 pages. By Mary Dwinell Obell. Only ten cents each. The first is a "new and thrilling story, with an excellent spirit and moral instruction." The 2nd number is equally "thrilling" and pertains to a class of society that urgently demands temperance work. Almost every part they enter they will find allurements to ruin on every hand, decoys, rum-holes and other dens ready to work their ruin. Temperance men should be alert in counteracting these influences.

Frank Leslie's Sunday Magazine, Vol. X. July to December. This number comes under the editorial management of Dr. Talmage, New York. In his introductory remarks he says, "We promise nothing except to trust in God and do our level best. Our religion is sunshine, and the difference between earth and heaven is that the sunshine of earth sometimes gets beloued, but heaven is everlasting sunshine. We mean to cultivate the largest catholicity." "We in our magazine intend to make Sunday the brightest and most entertaining and the happiest day of the week."

The leading article from the editor is the "Christian Statesman, James A. Garfield." He also has a sermon on the prodigal's elder brother, "The Pouting Brother." It has a great variety of interesting reading matter and is richly illustrated.

The *Wide Awake* for November is before us and it presents a lively, wide-awake appearance well calculated to wake up every boy or girl that has the great privilege of reading it. The illustrations are good and the stories are better and the added C. Y. F. R. U. Supplement matter is excellent for the purpose for which it was designed. If parents wish to find something that will afford amusement, pleasure, instruction and profit for their children let them take the *Wide Awake*.

The *Journal of the American Agricultural Association*, July and October, Nos. 3 and 4, is a volume of 262 pages filled with matter of great value to the farmer. It will hereafter be published quarterly. It is the design to discuss all agricultural questions, new discoveries and improvements in the science, implements and machinery pertaining to agricultural affairs. It is a valuable work for the progressive farmer to have. Terms \$2.00 per year.

The numbers of the *Living Age* for Oct. 29 and Nov. 5 contain "Worry," *Nineteenth Century*; "Future of Islam," *Fortnightly*; "The Letters of Goethe's Mother," *Fraser*; "Inaugural Address by Sir John Lubbock," *Nature*, and other equally interesting matter. This standard publication of Little & Co., No. 17 Bromfield St., Boston, has been so long established that it is now pretty well understood as of sound literary merit. It holds its own well.

We have received a *Lecture* by Charles Earl Preston on "Paganism not abolished in the Roman Empire or the Christian World." Also a series of letters on "Romanism" by Dr. Witherspoon, pastor of Tab St. Presbyterian church, Petersburg, Va. Price 15 cents each. The first is published by W. Kellaway, 194 Washington St., Boston, and the latter by the Presbyterian Committee, Richmond, Va. The are both expositions worthy of the serious thought of serious men everywhere.

LITERARY NOTES.

The Life of the late President Garfield, "From Log Cabin to White House," by W. M. Thayer, author of "The Pioneer Boy," (The Life of Lincoln, which sold so largely,) is having an immense sale. The publisher, James H. Earle, Boston, is rapidly issuing great editions, two editions at a time, printing from duplicate sets of plates, and keeping many presses running, in order to meet the demand.

It is the standard life of Garfield published after his election—prepared not for the campaign, but for the family, for the oldest and the youngest, and is especially adapted to youth and young men. It is brought down to his death and funeral; contains his boyhood, youth, manhood, public career, assassination, sickness and imposing obsequies. The material was furnished by General Garfield and several of his early associates, pupils, teachers, etc. Many incidents of his early life are found in no book but this. Of all the lives of Garfield, this is the only one republished in England, and already three editions have been sold there. A publishing house in Amsterdam, Holland, is preparing an edition in German. It has been introduced into public schools as a reading book. It is the largest book for the price for sale; over 480 pages; has splendid steel portraits of President Garfield and Mrs. Garfield; pictorial illustration of his life from the Log Cabin to the White House, and views of his Mentor and Hiram Homes, scenes and incidents; elegantly bound, price only \$1.50.

D. Lothrop & Co. will publish in November "Around the World Tour of Christian Missions," by W. H. Baldwin. This comprehensive work will contain over 600 pages, and be illustrated with maps upon which the part of the world occupied by the missionaries of different denominations will be clearly indicated. They will issue at the same time "Round the World Letters," by Lucy Seaman Baldwin, the well-known correspondent of the *Providence Journal*.

The Holiday *Wide Awake* will be the January number this year, as usual. It will be very beautiful.

We have had "Ecco Homo" and "Ecco Deus," and now "Ecco Spiritus" is coming to complete the triad. Surmises as to its authorship will soon be in order.

"The Duties of Women," by Frances Power Cobbe, just passing into its second English edition, has already, since last spring, passed through three American editions; and the new cheap edition in paper binding, at twenty-five cents, just issued by the publisher, George H. Ellis, seems likely to give the work an almost universal reading among thoughtful American women.

The theological debate between Col. Ingersoll and Judge Black, that was begun in the August number of the *North American Review*, is to be continued in that periodical.

Dr. Robert Young, the author of the great Analytical Concordance to the Bible, states that his physicians have ordered him to abstain from all literary labor for one year.

BOSTON MEMORIES.

Dorothy Hancock, leaning from her bowery garden, down the green slopes of the Common, saw the gallant, Ezeroy drilling troops which she afterward marshaled in fierce battle-array at Lexington.—It was from the Common that the troops embarked, in silence, for Lexington, the night before the 19th of April. The forces that marched for Bunker Hill were camped upon the Common. Shirley and Pepperell brought their soldiers here in 1745 and in 1758. General Amherst, with his army of nearly five thousand men, was camped on the Quaker sand men who were digging Quaker musters on these grassy slopes. General Wolfe, with fire-lock and bayonet marched up and down the then scanty Mall. After the horrors of war and of Quaker executions came the golden-tongued Whitefield, preaching to the people under the "cathedral trees."

PERSONAL ITEMS.

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Obituaries.

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A detailed map of the Wisconsin Central Railroad system. The map shows the state of Wisconsin with major cities and towns labeled. The railroad lines are depicted as a network of black lines. The main trunk line runs from Milwaukee in the northwest to Madison in the south. Branch lines extend from this trunk line to various other cities, including Janesville, Oshkosh, and Appleton. The map also shows the railroad's connection to the Great Lakes and the Mississippi River. The title "WISCONSIN CENTRAL RAILWAY" is prominently displayed at the top.

A detailed map of the Chicago & North Western Railway system. The map shows a network of lines connecting major cities. Chicago is at the bottom right, with lines radiating westward. Key cities shown include Lincoln, Omaha, St. Paul, Minneapolis, St. Louis, St. Joseph, Kansas City, and Denver. The map also shows connections to the Great Lakes region, including Milwaukee, Madison, and Chicago. The text 'CHICAGO & NORTH WESTERN RAILWAY' is printed across the bottom of the map.

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

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News Summary.

AT HOME.

TUESDAY, NOV. 15.—Rev. O. B. Frothingham, so long the well-known free-thinker and radical lecturer, has confessed to a modification of his views, in favor of revealed religion. The national tariff convention begins its sessions in Chicago. Hon. E. B. Smith, ex-assistant Attorney-General of New York, has been appointed assistant counsel for the government in the Guitau case. The second lecture in the course on pulpit eloquence, by Rev. Paxton Hood, was given in the Meisneron yesterday. The President has accepted Mr. Mac Vay's resignation, and the latter has formally retired from office. A severe earthquake shock is experienced at San Jose, California. The American Bible Society, through its board of managers, has received the charges of mismanagement preferred against it by the Connecticut Bible Society. The New York fund for the relief of the Michigan sufferers amounts to \$131,021. Four more jurors, making nine thus far, are obtained in the Guitau trial. The Massachusetts Legislature refuses to change the chapter of insurance laws or to repeal the old fugitive slave law. The military commission to investigate the charges against the ninth Mass. regiment reports. Those offenders must be brought up within thirty days, or the entire regiment will be held responsible for the shameful conduct at Richmond. A meeting of the executive committee of the contemplated world's fair is held in Boston.

WEDNESDAY, NOV. 16.—The jury in the Guitau case is completed, and the examination of witnesses begins. The national tariff convention at Chicago adjourns sine die after having adopted a platform favoring protection, and urging Congress to encourage American shipping by the abolition of local taxation and other means, and to gradually reduce the internal revenue taxes with a view to their final abolition.

THURSDAY, NOV. 17.—District-Attorney Corbitt makes the opening argument for the government in the Guitau trial, and the testimony of Secretary Blaine and others are taken. The large woolen mill of Horace A. Kimball in Pascoag, R. I., has been entirely destroyed by fire.

FRIDAY, NOV. 18.—The costly and imposing edifice which Oakes A., Oliver and Frank M. Ames, the three sons of Oakes Ames, have built in memory of their father, was dedicated yesterday and presented to the appointed trustees for the town of North Easton, Mass. Eloquent addresses were made by Gov. Long, President Bishop, Speaker Noyes, Hon. Geo. S. Boutwell, Rev. E. E. Hale, and others. Letters were also read from prominent men. Several witnesses are examined at the Guitau trial touching the shooting of Mr. Garfield and the scenes immediately following. Guitau's counsel announces that their line of defense will be insanity. Thermometer in some parts of Minnesota eight degrees below zero. New York relief fund for Michigan sufferers amounts to \$138,052. The Massachusetts Legislature rejects the fugitive slave law from the statute-book. The Pacific National Bank of Boston suspends payment, with liabilities amounting to nearly a million dollars. It will resume business if it can raise a million and a quarter.

SATURDAY, NOV. 19.—Dr. Bliss, the chief witness in the Guitau trial to-day, narrates the leading events of the case from the time he was summoned to Garfield's side until his death. Returning from court to jail, Guitau is fired upon by a horseman and slightly wounded. He is arrested, and is found to be one William Jones, an eccentric character.

MONDAY, NOV. 21.—Rev. Dr. Storrs, of Brooklyn, N. Y., pastor of the Church of the Epiphany, was last night presented by members of his congregation and other friends with a certified check for \$35,000, in honor of the thirty-fifth anniversary of his pastorate. The Mississippi river at St. Louis has risen thirty inches in the past twenty-four hours, and a portion of the low lands on the northern river front of the city are two feet under water. At last accounts, however, the flood was subsiding. Trains on all roads south, east and southwest of Chicago are delayed or abandoned. The low lands in Indiana and Illinois are generally submerged. The affairs of the Pacific Bank are being turned over to Bank Examiner Needham, and he, in connection with a committee of the Directors, is now engaged in an investigation which will probably not be concluded before the end of the week.

ABROAD.

TUESDAY, NOV. 15.—A new French ministry has been formed with M. Gambetta as president of the council and minister of foreign affairs. A new Portuguese ministry has also been formed, Senor de Mello being president of the council, minister of finance and ad interim minister of war. Prince Bismarck, at the earnest desire of Emperor William, has consented to remain in office. Senor Castelar in Spanish chamber of deputies yesterday made a violent attack on the ultramontane members for defending the temporal power of the Pope and reiterated in emphatic language his well-known devotion to the principles of Republicanism. Paris journals express their sympathy with reserve and apparent mistrust regarding the new French ministry. The ministry is anti-conservative and radical. The French ambassadors to Germany and Russia have resigned.

WEDNESDAY, NOV. 16.—John Bright completes his seventeenth day to-day. The Turkish government will permit the Jews to establish themselves in separate communities in all parts of that empire, except Palestine, subject to Turkish laws. The Pope will not pronounce an allocution at the next consistory, which is to be held on the 18th instant. The Spanish chamber of deputies, after an exciting debate, adopted the answer in reply to the royal speech by a vote of 279 to 33. There is a deficit in the Russian budget of 50,000,000 roubles. The extraordinary military expenses, chiefly by extraordinary military expenses, caused the death of William E. Greg, the well-known political writer, author of "Cred of Christendom" and other works. Five hundred persons are dying daily from cholera at Mecca. Gambetta says that the foreign policy of his Cabinet will be pacific.

THURSDAY, NOV. 17.—The Sultan of Turkey is believed to be siding the Arab movement in North Africa.

FRIDAY, NOV. 18.—The St. John river at Fredericton, N. B., was filled with sheet ice yesterday morning, and steamers were unable to proceed. France and England have declared their readiness to join in fitting out an international Arctic expedition. The session of the new German Reichstag was opened yesterday. Prince Bismarck reading the Emperor's speech, which was a decided statement. Spain's attitude in relation to the Panama canal scheme will be controlled by the action of the other powers interested.

SATURDAY, NOV. 19.—A conservative has been elected President of the new German Reichstag. The army of Ali Bey has been ordered to return to Tunis for disarmament, and it has been decided that an army corps of 20,000 men shall continue to occupy the chief points of the regency until next January.

MONDAY, NOV. 21.—The custom-house at Valparaiso, Chile, has been destroyed by fire, involving a property loss of \$1,000,000. A large meeting of magistrates, land-owners, tenants and farmers, held at Rome, Ireland, Saturday, passed resolutions supporting the government policy in suppressing the Land League. Mr. Parnell's latest letter, of which a part was suppressed, has been widely circulated. An address accompanying it says: "Adhere firmly to the line laid down for you. The result will be not merely for you, but an independent and prosperous Irish nation."

The Week of Prayer.

The following are the topics for the approaching Week of Prayer, as recommended by the Evangelical Alliance:

SUNDAY, JAN. 1. Subject for discourse: "God on Consecration."

MONDAY, JAN. 2. Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.

TUESDAY, JAN. 3. Humiliation and confession on account of individual, social and national sins.

WEDNESDAY, JAN. 4. Prayer for the blessing of God on his Church and his Word.

THURSDAY, JAN. 5. Prayer for the young and all agencies for Christian training.

FRIDAY, JAN. 6. Prayer for the universal prevalence of peace and righteousness.

SATURDAY, JAN. 7. Prayer for Christian Missions, the outpouring of the Holy Spirit, and the conversion of the world.

A Proposed Testimonial.

At the meeting of ladies called by Miss Frances E. Willard, of Chicago, held in the parlors of "Our Home on the Hillside," Danville, N. Y., last August, and representing ten Southern and eight Northern States, the following resolutions were unanimously adopted:

Resolved, That we heartily concur in Miss Willard's proposition to honor Mrs. President James K. Polk, of Tennessee, whose noble character is a heritage of which the womanhood of the nation is justly proud, by placing her portrait beside that of her husband at the White House.

Resolved, That by our influence and personal efforts we will endeavor to secure the necessary funds to carry forward this enterprise, not only as a token of personal esteem for Mrs. Polk, but as an offering in which the women of the North and South alike join to express appreciation of a representative Southern lady.

Resolved, That we earnestly invite the cooperation of all who desire to give, by this national souvenir, a new expression to the kind and fraternal feelings cherished in so many hearts both North and South.

Subscriptions to this fund are to be sent at once, by postal order or registered letter, to the Treasurer, Miss Mary Maxwell, care of J. M. Dickinson, Maxwell House, Nashville, Tenn.

Miscellaneous.

It is reported that the Marquis of Lorne will resign the governor-generalship of Canada early in 1882.

There arrived during the month of October 67,929 immigrants at the ten principal ports of this country.

Mr. Kimball's debt-raising exploits now foot up 160 churches and \$11,000,000.

Nearly 3,000,000 acres of land in Ireland consist of bogs.

A. F. Gilbert, of Lewiston, carries off the Freshman declamation prize of Bates College, this year.

The Bates College Faculty have appointed the following editors of the *Bates Student* for the coming year: C. E. Sargent, Editor-in-Chief; O. L. Gile, Personal and Correspondence; C. J. Atwater, Literary; E. Remick and J. L. Reade, Local.

John Walter, editor of the *London Times*, predicts that before the close of the next century the United States will have a population of 200,000,000.

It is expected that the subject of tariff revision will occupy a considerable portion of the time and attention of Congressmen during the approaching session.

Bishop Simpson, in an address before a Methodist meeting in Philadelphia on Monday, said that abroad he had not found a single Protestant on the side of the Land Leaguers.

The *Advocate* contradicts the fallacy that the Indians are dying out, and says, "We believe there is not a tribe—unless of the wildest nomads—that is not, at least, slowly increasing."

Protestant preaching is permitted in over 30,000 townships in France.

London will before long lose two of its prominent and historical landmarks, Newgate, which for over two hundred years has been the scene of the execution of criminals, and the old St. Paul's Cathedral, which is to be removed.

Secretary Blaine has resigned his chairmanship of the State Republican Committee of Maine. He has held the place over twenty years. Senator Frye was elected in his place.

Rev. Dr. DeForest, missionary of the American Board at Osaka, Japan, in speaking of the religious awakening in that country, says, "No other topic now draws the multitudes together in Japan like discussions on Christianity."

Dr. Bradley, the new Dean of Westminster, in his inaugural sermon in the Abbey recently, referred with emphasis to the "common inheritance" in that venerable building which the citizens of the great republic across the seas might claim in it.

We have but just got through the census of 1880 when Gen. Walker, its Superintendent, predicts that the census of 1890 will give us a population of 64,467,000. Keep the figures in your pocket-book to see how good a prophet he is.

The young Czar of Russia proposes that the people shall share some of the grandeur hitherto monopolized by the royal family. He has his own palaces and castles into educational institutions for the benefit of the poor.

The fact that the feeling in favor of annexation to the United States is rapidly increasing in Canada, excites much concern over the water. It is only a question of time.

Dakota is rapidly becoming one of the great sources of wheat supply in the world, and the valley of the Red River is now sending immense quantities of the cereal into the market.

The lower house of the Washington territory Legislature has passed a bill giving the right of suffrage to woman by a vote of 19 to 11, and it is thought that the Senate will follow suit.

The famous forest of cedars of Lebanon has been so reduced by the vandalism of travelers, that there are now only 400 trees left. The Governor-general has issued an order forbidding tents or places of shelter to be erected within the district, also prohibiting the lighting of fires or the breaking of twigs from the trees.

A mask was fortunately taken from Abraham Lincoln's living face is known to but a small part of the public. An engraving from this mask will be published for the first time in the *Century Magazine* for December. This engraving has been pronounced one of the best likenesses of Lincoln extant.

If you can't "Bear" a cough, "Bull" it with Dr. Bull's Cough Syrup.

There has been a remarkable growth of Y. M. C. Associations the past few years, and there are now no less than 210 young men employed at general secretaries, in various countries, giving their whole time in Association work.

The Appetites, who have published the *North American Review*, decline to do any longer, because the editor persists in publishing blasphemous articles from the pen of Colonel Ingalls. They are willing to allow discussions upon religious topics, but refuse to use their press to disseminate infidel arguments, in which refusal the public will sustain them.

Dr. Pierce's "Pellito"—little liver pills (sugar-coated)—purify the blood, speedily correct all disorders of the liver, stomach and bowels. By druggists.

The six healthiest cities in the United States are said to be, in the order following, Utica, Dayton, New Haven, Portland, San Francisco and Lawrence. The unhealthiest are Charleston, Memphis, Cleveland, Chicago and Lynn. St. Petersburg is the unhealthiest city in the world, and is followed by Charleston, Malaga, Alexandria, Warsaw and Bucharest.

Sidney Dillon, one of Jay Gould's partners, is about to build the costliest and most ornate private residence on this continent. It is to be erected at the corner of Fifth Avenue and Seventy-fifth street, New York city, and the house, with the grounds surrounding it, will cover thirteen city lots, four of which will be on Fifth Avenue.

"How a Life was Saved."

Those suffering from kidney disease or other affections of urinary organs, should seek one post-operative remedy for a little book, with above title, giving a history of many wonderful cures of kidney and bladder affections. Address DAY KIDNEY PAD CO., Buffalo, N. Y.

Rural and Domestic.

SOUTHERN AGRICULTURE.

The present economic condition of the Southern States is calculated to awaken the profoundest interest, not only among the whole American people, but generally throughout the civilized world. It might reasonably have been anticipated that a generation at least would be required to calm the passions engendered by the war, assuage the sense of its cruelties, to erect a new State upon the old one which it had demolished. But two-thirds of a generation have passed, and we find the South recovering itself with a renewed vitality. It is a short history of miracles. City after city—New Orleans, Charleston, New Orleans and Atlanta—has revived, and the hum of business activity resounds through the streets and along the wharves and levees. Forests are being cut down, and lumber sent northward; new mines are being opened and worked, and their stocks furnish material for the exchanges of New York, Boston and Philadelphia; immigration is not only being cordially invited, but is accepting the invitation—as witness the remarkable Rugby Colony in Tennessee, and agriculture, beginning to enormously increased cotton yield, is being conducted in all its departments on a scale never before attempted in the South. Not only is all this the case, but manufacturing industries are springing up all over the Southern country, and we have the seeming anomaly of the cotton-mill establishing itself almost side by side with the cotton-field, let us hope with the cordial recognition and acceptance of Lowell, Lawrence and Fall River. A significant fact in this connection is the grand impulse that has been given to railroad enterprise in the South. The consolidation of minor roads into great trunk lines, opening up new through routes to the Atlantic and the Gulf, displays better than any other sign the solid foundation on which the new Southern prosperity rests, as upon a rock. Railroads—which are the pioneers of civilization, and the forerunners of production in their westward growth and as they appear in sparsely-settled countries—are longitudinally and among large populations, more conservative and less venturesome. Here they mark the awakening of a pride which renders them necessary. We can therefore, construe the marvelous vigor of railroad enterprise in the South as one of the chief signs of a renewed prosperity and manifest activity in production and in trade. The South is essentially an agricultural country. Despite the difference in methods, the lack of capital since the war, the impossibility of its employing new inventions and discoveries to advantage, the South has well held its own against the North and West in the value of its agricultural products. In 1878 the average cash value per acre of crops in fifteen States in the South was \$13.73; that of fifteen States in the North and West was \$16.00. In 1879 the same average in the South was \$15.55 and in the North and West \$20.37. This shows that while the panic of 1873 and other disturbing occurrences had caused the average crop values per acre in the North and West to fall forty-five per cent. in the nine years, in the South these have fallen only 14% per cent. Or, to place it more clearly, the average value fell in the North and West in 1878 to \$12.35 per acre, and in the South in the same year to \$10.99. So that the North and West which had lost 55 per cent. in 1873, had regained but 10 per cent. in 1879, or a little less than one-fifth of their loss; while the South, which had lost 30 per cent. in 1873, had regained 16 per cent. in 1879, or more than half the loss. These figures certainly give a peculiar interest to the continuing prosperity of the South in the direction of agriculture. In the hands of their State and local Agricultural Associations and State Commissioners of Agriculture, and aided by their Agricultural Colleges and periodicals, there need be no fear for the future of the farmers of the South. It is gratifying for us to be able to state that the advent of the American Agricultural Association has been warmly welcomed by the intelligent Southern farmers.—*The Journal of the American Agricultural Association* for October.

FLOWERS IN WINTER.

Winter-blooming plants now want attention. Stellas, eupatoriums, brodiaeas, bouvardias, solanums, and such others as have been planted out should be lifted with as good roots as possible, and potted into as small pots as we can conveniently get them into without breaking their roots. Then set them on benches or cool sheds (to keep out worms), in some warm sheltered, and slightly shaded place, but not under drip. Cold frames are good places. Sprinkle them overhead with water two or three times a day for a week or two, to keep them from wilting; never let them get dry at the root, and when they begin to root freely let them report them or feed them well with manure-water. If you do not have them housed before cold weather is likely to come, have them so arranged together that they may be readily and conveniently protected from frost with mats, shutters, sashes, or other available material. Fetch callus from their hiding-places (in pots laid on their sides under trees or planted out) and get them potted, using fresh, rich, fibrous compost, through which water will pass as through a sieve. Pot firmly and have all the big plants in pots by themselves and the smaller ones in pots by themselves. Some summer their cyclamens in bottom layers on their sides under the greenhouse shades in the shed or cellar, and others again plant them out in frames or the open ground; but no matter where, it is time now they were up and potted. Drain your pots well, use rich, open soil, and be very particular that there are no worms in it.

Chinese primroses will now be growing finely. Shift them into larger pots, as they require it, keep them cool and well ventilated, and give them all the light you can, only shade a little from hot sunshine. A cold-frame is about the best place for them. Shift cyclamens into larger pots as their growth demands it. Give them water, keep them cool and well ventilated, and if green flies are troublesome, fumigate with tobacco-smoke or dip the plants (but not the pot and roots) in tobacco-water, about the color of beer, or in clean water, at about 125 degrees or a few degrees more or less, according to the age and toughness of the leaves.—*Cultivator*.

THE CARE OF YOUNG COLTS.

It is very essential to always maintain a very keen and nice appetite in the young animal (and always, too, thereafter), and this can only be done by strictly guarding against over-feeding grain; for a five months' old colt, of about medium size, if the weather be moderate, about one and a half pints of oats at a meal will be enough; later and weather cold, one quart at each meal may be well, and at night and morning too, if really cold, we like to add one ear of corn, which will keep him warm, and be chafed, the little one learns to do it itself. Have warm water, kept scrupulously clean and well ventilated white

the colt is turned out during the fine part of the day. Provide dry and generous bedding. You will allow no manure to remain a day in the place, and to be sure to keep the floor always very clean and dry and free from ice and dust; have quarters well-lighted, and have a window shedding light rearward and toward the south, toward which point the horse should be open; it makes the greatest difference in all weather warm or cold, to have the door opening toward the southward. Accustom the young things to be fearless and have full confidence in you and your actions.—*Boston Transcript*.

Hood's Sarsaparilla.

Is designed to meet the wants of those who need a medicine to build them up, give them an appetite, purify their blood, and oil up the machinery of their bodies. No other article takes hold of the system and hits exactly the spot like Hood's Sarsaparilla. It cures like magic, reaching every part of the human body, through the blood, giving to all renewed life and energy. \$1 a bottle; six for \$5.

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

Ayer's Pills promote digestion, improve the appetite, restore healthy action and regulate the secretory functions of the body, thus producing a condition of perfect health.

Cepheline relieves at once Hysteria, Nervous Spasms and St. Vitus' Dance.

If the mother is feeble it is impossible that her children should be strong. Lydia E. Pinkham's Vegetable Compound is a perfect specific in all chronic diseases of the sexual system of women. Send to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for Pamphlets.

Col. John C. Whitner,

of Atlanta, Ga., says he owes his life to Warner's Safe Kidney and Liver Cure.

New Linings can not be made by medicines, or the skill of physicians, but the old ones can be strengthened and preserved by the use of *Adams's Botanic Balsam*, a sure cure for Coughs, Colds, Asthma, and all diseases of the Lungs. Price, 35 and 75 cts.

A Rare Opportunity.

The most advantageous offer yet made will be found in Hon. Daniel F. Beatty's *Plans and Organ* advertisement in this issue. Get in four orders for Christmas and New Year's presents without delay. Read the advertisement. Send to Washington, New Jersey, for his latest illustrated Catalogue.

Wilbur's Compound of Pure Cod-Liver Oil and Lime. The advantage of this compound over the plain Oil is, that the nauseating taste of the Oil is entirely removed, and the whole rendered palatable. The offensive taste of the Oil has long acted as a great objection to its use; but in this form the trouble is obviated. A host of certificates might be given here to testify to the excellence and success of Wilbur's Cod Liver Oil and Lime; but the fact that it is prescribed by the medical faculty is sufficient. For sale by A. B. Wilbur, Chemist, Boston, and by all druggists.

SUICIDE AND DYSPESIA.

A most remarkable cure for dyspepsia, "Wells' Health Renewer." The greatest tonic, best bilious and liver remedy known. \$1. Druggists. Depot: Lothrop & Pinkham, Dover, N. H.

DECLINE OF MAN.

Impotence of mind, limb, or vital function, nervous weakness, sexual debility, etc., cured by Wells' Health Renewer. \$1. At druggists. Depot: Lothrop & Pinkham, Dover, N. H.

DON'T DIE IN THE HOUSE.

Ask druggists for "Rough on Rats." It clears out rats, mice, bed bugs, roaches, vermin, flies, ants, insects. 15c. per box.

Pearl's White Glycerine penetrates the skin, and removes all faults of the complexion. Try Pearl's White Glycerine Soap.

The Manufacture of Parlor Organs. The combination of manufacturing facilities under the management of the Famous Organ House of Marchal & Smith is of colossal proportions. Again and again have they doubled their capacities, still the demand outran in rapid increase their most fertile energies in manufacturing.

One Thousand Dollars.

arranged by the publishers of the *Youth's Companion* for the two best short stories for young people. The *Companion* gives more than two hundred stories, yearly, by the most noted authors, besides one thousand articles on topics of interest, anecdotes, sketches of travel, poems, puzzles, incidents, humorous and pathetic. It comes every week, is handsomely illustrated, and is emphatically a paper for the family.

AMPUTATION OF THE LEG.

The Old Family Physician at Fault—Dr. David Kennedy the Successful Surgeon.

Money is the universal necessity, and none but a cynic or a fool will affect to despise it. Mr. Abraham Ellsworth, of Port Ewen, Ulster county, N. Y., has realized this truth. His disease involved the whole of the thigh-bone, and the suffering man looked forward, not without apparent reason, to death as his only deliverer. His family physician refused to amputate the limb, asserting that the operation would kill the patient on the spot. Dr. David Kennedy of Roundout, N. Y., who was consulted, held a different opinion, and amputated the limb. The Doctor then administered his great BLOOD-SPECIFIC FAVORITE REMEDY to afford tone and strength to the system, prevent the return of the disease, and Mr. Ellsworth remains to this day in the bloom of health. This gentleman's disease was the offspring of foul blood, and Kennedy's FAVORITE REMEDY purified the blood and restored to him the power once more to enjoy his life. Are you suffering from any disease traceable to the same cause? Try Favorite Remedy. Your druggist has it. ONE DOLLAR A BOTTLE. Bear in mind the proprietor's name and address: Dr. David KENNEDY, Roundout, New York.

THE MARKET.

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

BOSTON, Saturday Morning, Nov. 19, 1881.

CORN MEAL. There has been a fair demand for Corn Meal, with sales at \$3.25 to \$3.50 per bbl. for fresh-ground and kiln-dried.

RYE FLOUR. The sales of Rye Flour have been confined to small lots at \$6 to \$6.50 per bbl.

FLOUR. SPRING WHEAT.

Western superfine.....4.75 to 5.25
Common extras.....4.75 to 5.00
Michigan.....4.75 to 5.00
Wisconsin.....4.75 to 5.00
Minnesota, bakers.....6.00 to 7.75
Minnesota and Wisconsin, patents.....8.00 to 9.00

WINTER WHEATS.

Patents, choice.....8.00 to 8.50
Patents, common to good.....7.50 to 7.75
Ohio.....7.50 to 7.75
Michigan.....7.50 to 7.75
Indiana.....7.50 to 7.75
Illinois.....7.50 to 7.75
St. Louis.....7.50 to 7.75
Corn Meal & bbl.....4.25 to 4.50
Rye Flour.....4.50 to 4.75
Oat Meal, common to good Western.....4.75 to 7.00
Oat Meal, fancy brands.....4.50 to 4.75

BUTTER. NORTHERN.

Cream very fresh made.....35 to 38
Do summer made.....25 to 28
Do fair to good.....18 to 20

Dairy Franklin City, Va., fresh.....30 to 33
Do Vermont, lots, fresh.....25 to 28
Do New York, lots, fresh.....25 to 28
Do N. Y., & Vt., long dairies.....23 to 24
Do fair to good.....16 to 20

WESTERN.

Creamery choice, fresh made.....31 to 33
Do fair to good.....25 to 28
Dairy packed, choice.....28 to 30
Do fair to good.....18 to 23
Ladle packed, choice.....19 to 20
Do fair to good.....17 to 18
Do common.....16 to 17

CHEESE. Northern factory choice, #12 1/2 to 13; South factory, #12 1/2 to 13; good, #11 1/2 to 12; Northern hall skin, #8 to 9; No. 10, #7 to 8; Western factory choice, #12 1/2 to 13; Western factory fair to good, #11 1/2 to 12; Western common, #8 to 9; Worcester Co., choice, #12 1/2 to 13; Worcester Co., good, #9 to 11; Worcester Co., common, #5 to 8.

EGGS. Eastern, #1 dozen 28 to 30; New York and Vermont, #2; Canada, #2 to 2 1/2; Western, #1 a 30; P. E. Island, #2 to 2 1/2; Limerick, #1 to 2 1/2. Held stock 25 to 26.

BEANS. Pea, Northern, H. P., #1 bu., \$3.30 to 3.50; P. E. N. Y., H. P., #1 bu., \$3.30 to 3.50; Pea, common to good, \$2.50 to 3.00; Medium, choice selected, \$3.10 to 3.30; Medium, common to good, \$2.50 to 3.00; Yellow eyes, improved, \$2.50 to 3.00; Yellow eyes, choice, \$3.10 to 3.30; Yellow eyes, common, \$2.50 to 3.00; Red Kidneys, \$2.75 to 3.00.

PEAS. Canada, choice, #1 bu. \$1.00 to 1.10; Canada, common, #2 to 2 1/2; Green Peas, common, #1 to 1 1/2; Green Peas, Western, #1 to 1 1/2.

POTATOES. Aroostook, #1 bu., \$1.00 to 1.10; Maine, #1 bu., \$1.00 to 1.10; Maine, #2 bu., \$1.00 to 1.10; Maine, #3 bu., \$1.00 to 1.10; Maine, #4 bu., \$1.00 to 1.10; Maine, #5 bu., \$1.00 to 1.10; Maine, #6 bu., \$1.00 to 1.10; Maine, #7 bu., \$1.00 to 1.10; Maine, #8 bu., \$1.00 to 1.10; Maine, #9 bu., \$1.00 to 1.10; Maine, #10 bu., \$1.00 to 1.10; Maine, #11 bu., \$1.00 to 1.10; Maine, #12 bu., \$1.00 to 1.10; Maine, #13 bu., \$1.00 to 1.10; Maine, #14 bu., \$1.00 to 1.10; Maine, #15 bu., \$1.00 to 1.10; Maine, #16 bu., \$1.00 to 1.10; Maine, #17 bu., \$1.00 to 1.10; Maine, #18 bu., \$1.00 to 1.10; Maine, #19 bu., \$1.00 to 1.10; Maine, #20 bu., \$1.00 to 1.10; Maine, #21 bu., \$1.00 to 1.10; Maine, #22 bu., \$1.00 to 1.10; Maine, #23 bu., \$1.00 to 1.10; Maine, #24 bu., \$1.00 to 1.10; Maine, #25 bu., \$1.00 to 1.10; Maine, #26 bu., \$1.00 to 1.10; Maine, #27 bu., \$1.00 to 1.10; Maine, #28 bu., \$1.00 to 1.10; Maine, #29 bu., \$1.00 to 1.10; Maine, #30 bu., \$1.00 to 1.10; Maine, #31 bu., \$1.00 to 1.10; Maine, #32 bu., \$1.00 to 1.10; Maine, #33 bu., \$1.00 to 1.10; Maine, #34 bu., \$1.00 to 1.10; Maine, #35 bu., \$1.00 to 1.10; Maine, #36 bu., \$1.00 to 1.10; Maine, #37 bu., \$1.00 to 1.10; Maine, #38 bu., \$1.00 to 1.10; Maine, #39 bu., \$1.00 to 1.10; Maine, #40 bu., \$1.00 to 1.10; Maine, #41 bu., \$1.00 to 1.10; Maine, #42 bu., \$1.00 to 1.10; Maine, #43 bu., \$1.00 to 1.10; Maine, #44 bu., \$1.00 to 1.10; Maine, #45 bu., \$1.00 to 1.10; Maine, #46 bu., \$1.00 to 1.10; Maine, #47 bu., \$1.00 to 1.10; Maine, #48 bu., \$