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The Morning Star.

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THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER.

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The Morning Star.

WEDNESDAY, DECEMBER 28, 1881.

THE BATTLE OF LIFE.

Go forth to the battle of life, my boy—
Go while it is called to-day;
For the years go out and the years come in,
Regardless of those who may lose or win,
Of those who may work or play.

And the troops march steadily on, my boy,
To the army gone before;
You may hear the sound of their falling feet
Going down to the river where two worlds
meet;
They go to return no more.

There's a place for you in the ranks, my boy,
And duty, too, assigned;
Step into the front with a cheerful face;
Be quick or another may take your place,
And you may be left behind.

There's a work to be done by the way, my boy,
That you never can tread again;
Work for the loftiest, lowliest men;
Work for the plow, plane, spindle, and pen;
Work for the hands and the brain.

Temptations will wait by the way, my boy,
Temptations without and within;
And spirits of evil, with robes as fair
As those which the angels in heaven might
wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet and breastplate and shield,
And the sword that the feeblest arm may wield
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the gospel shod;
And before high heaven do the best you can
For the reward and the good of man,
For the kingdom and crown of God.

—Bradford Republic.

THANKSGIVING ABROAD.

BY F. S. M.

It is a common opinion that when Americans leave America they also leave behind them their religion and social habits, and adopt the customs of Europe. It may be a fault of our people, both at home and abroad, that we are too ready to imitate the manners and ways of European nations, but that is a fault of a young country and may easily be pardoned as a sin of over-veneration for the decrees of long established courts and tribunals.

To show that the home institutions are by no means forgotten we will briefly describe Thanksgiving day at Nice, where probably more American travelers are stopping at this season of the year than in any other place in Europe.

The weather was beautiful. We could hardly associate Thanksgiving day with such hot sunshine, balmy air and profusion of flowers. We walked to church on the shady side of the street, finding summer overcoats and dolmans a burden.

The American church at Nice is of the Episcopalian order. It was organized in 1873 and is dependent upon the voluntary contributions of its well wishers in the city. The seats are free and all are invited to make it their home, whatever be their religious belief. There are services twice upon Sunday and also upon days of festivals as appointed by the Episcopal church. An interesting Sunday-school gives a welcome to the children who may be tarrying for awhile in a strange land. The pastor is Rev. John Cornell, formerly of New York city. He is faithful and pleasing in his pastoral duties, inspiring and instructive in his sermons, and though young in years, yet his evident interest in the perplexities of travelers, and his practical efforts of assistance, make him a veritable shepherd of the American colony.

The room occupied by the church is situated in one of the best locations of the city and it is a little singular that one of the streets upon whose corner the building stands should be named for that great French skeptic, Voltaire. The room is the lower floor of a large mansion. The ceiling is frescoed and a carpet keeps away the chill so uncomfortable from European stone floors. The altar is arranged with taste. An adjoining room serves as vestry and for the library and primary department of the Sunday-school.

On this Thanksgiving day the church was beautifully decorated, as it could be only in a country of tropical fruits and flowers. Behind the altar were displays of foliage, plants and wreaths of tea roses, double violets and orange blossoms. Before the altar was a large cross of grain, oranges, apples and pendants of white and purple grapes.

After the customary opening exercises of the church the pastor read the President's Proclamation, which was attentively received by the one hundred and fifty

Americans present, many of whom had not heard it before. The sermon followed, from the text, "Who giveth songs in the night," Job 34: 11.

An American Thanksgiving sermon in France may be interesting to home friends, and we have been kindly allowed to make extracts. After an introduction pleasantly speaking of the lights and shadows of life, the preacher continued:

"Our annual Thanksgiving day finds us under the shadow of a great national, nay world-wide affliction. This sorrow is still fresh in the hearts and memories of us all, yet songs of thanksgiving are still our own for the countless benefits which have been showered upon us during the past twelve months, and among these may we not count the results which have followed the sad and tragic ending of our late President? . . . Deep mourning may have covered the land, but the rays of blessings soon began to flash, and the hand of Him who wounds but to heal like wise manifested itself. May we not without irreverence apply to our fallen and lamented ruler the words that were spoken of Christ; 'It is expedient for us that one man should die for the people'? See how the whole nation has thus been gathered in one. Nothing ever has and nothing ever could so unite our people as this common calamity and national bereavement. Different sections of the country, diverse interests, opposing political parties, various religious creeds, have been brought together and united in the noblest of brotherhoods, the brotherhood of prayer and humiliation before God in a common affliction. Not our nation only but every civilized country has joined in sympathy over the calamity and admiration of the character of our lamented chief. Could anything have been more touching and comforting than these unparalleled demonstrations which shall live in memory long as the republic shall endure? King and Emperor, premier and prince, and chiefly England's motherly, loving, Christian Queen, unite in their ready tribute of sympathy. Were not all their faith and prayer and unity at home, and sympathy from the civilized world, like songs of comfort to us in the night of our affliction, and cause for unfeigned thanksgiving?"

The speaker proceeded to say that we had cause for thankfulness in the fact of the President's good example and political purity. "A lesson to those who consider good conscience a barrier to their political preferment or commercial success." His temperate life and domestic virtues were alluded to as causes of thanksgiving because of the influence they would exert upon the youth of our land.

We were asked to remember "that we are much blessed in our present chief ruler, the newly inaugurated President; for untoward events and unlooked for circumstances have brought to the head of the nation a man who seems to be impressed with the responsibility of the office, and resolved conscientiously to discharge it. May our prayers for his direction and assistance be frequent and fervent."

After alluding to causes for personal thanksgiving, the speaker closed. "Let not to-day's rejoicings degenerate into a mere feast of the body without its spiritual food for the soul, such as caused the complaint of the prophet in his day, when he said, 'the harp and the viol, the tabret and the pipe, and the wine are in their feasts, but they regard not the work of the Lord neither consider the operations of his hands.' Nor again let the lamentation of the prophet be fulfilled in our day, nor in our colony here, 'None saith where is God my maker, who giveth us songs in the night.'"

The remaining time-honored observances of Thanksgiving were no more omitted on this side the Atlantic, we believe, than on the other. For several days leading hotels had been advertising Thanksgiving dinners, and boarding-house and private families have been endeavoring to produce the traditional dishes as far as French markets and French cooks were able, and though perhaps the Indian pudding has been wanting and the pumpkin pie could hardly be recognized across the water, yet the luscious fruits of this country and the delicacies whose making is a secret with the French, amply make amends for any of our own home dishes which were wanting.

In the afternoon the pastor's wife held a reception which, like all her receptions, was homelike and pleasant. Friends called upon each other, or walked along the shore or through the shady Boulevards, talking of home and native land. We assure you it is in a foreign country that one hears the most enthusiastic remarks about the grandest land upon which the sun ever shone—our America.

Some one refers to a neighboring church as having been "thoroughly repaired, spiritually." Is it not this kind of "repairing" which many of our churches especially need? A dilapidated building is a sorry sight; but how much more discouraging and melancholy the knowledge that the spiritual house is falling into ruins.

STUDIES IN REVELATION.

BY REV. G. H. HALL, D. D.

V.

With the key to this book in hand, we easily unlock its mysteries. Holding firmly to the central truth we cannot go astray. From the fifth chapter onward, the vision deals in illustration-details. Efforts to discover the exact application of each detail ought not to divert us from the one truth the whole vision discloses. To err respecting the significance of certain symbols is trivial compared with a mistake as to the central burden of the revelation, which is that Jesus Christ "is in the midst of the golden candlesticks," "coming in his kingdom."

In sublime imagery, now come seven scenes each containing seven parts. The scenes and their parts are necessarily presented in succession, but they do not necessarily represent historic succession of events. To understand the pictures we should eliminate, so far as possible, the idea of time from our thoughts, and allow the scenes to interlock, overlap and become largely contemporary. They relate to phases of experience far more than to historic order or succession. The foundation of the whole is laid in chap. IV.

Chapters V, VI, VII, enlarge upon the theme. A book is in the right hand of God the Father, sealed with seven seals. A book is the usual type of divine plans and purposes. Those now involved have a new and all-controlling factor, and hence cannot be opened save by the Lion of the tribe of Judah, the Lamb slain. Redemption leads law, justice and power; so the Redeemer presides. "So he cometh." "All power hath been given unto me in heaven and on earth." Therefore the four cherubim (living creatures), the four and twenty elders, the prayers of martyred saints, the angels, a host of "ten thousand times ten thousand, and thousands of thousands," offer service to the Lamb. He is the central figure, the leader, the captain of the host, in the midst of them, directing and giving force and success to their ministries. All laws of nature, all tendencies of history, all moral forces, all spiritual influences, are at the disposal of the "Lamb slain."

The seven seals cover the spiritual history of the kingdom of God, and of each citizen in that kingdom. The general current of events first brings tribulation and after that victory. This is the order of the seven parts, of the vision of seals and also of the subsequent visions. Through great toil and tribulation, the world will be saved. The first four seals relate to work and suffering; the other three to victory. The prayer of the four cherubim to the Lord Jesus, "Come," is the pivotal point. The forces disclosed under the seven seals operate together, and the several prayers, "Come," are really one continuous prayer in response to the announcement, "So he cometh." The old version makes the cherubim say, "Come and see." But this is known to be wrong. The new revision has it right. It is a prayer to Christ beseeching him to come. And he does come quickly.

The first four seals reveal four horses, the customary symbols of action. The color of the horses probably suggest the quality of service rendered, but not with special certainty. On the white horse sat one with a bow; and a crown was given to him; and he went forth conquering, and to conquer. We are not left in doubt as to the personality of the rider; he is the Lord. The 46th psalm describes him and his work. "Gird thy sword upon thy thigh, O most Mighty, . . . in thy majesty ride prosperously because of truth and meekness, and righteousness. . . . Thine arrows shall be sharp in the heart of the King's enemies. . . . Thy throne, O God, is forever and ever." This psalm is frequently referred to in the New Testament as Messianic. Zechariah tells us that the four horses represent the four spirits of God (Zech. 6: 5), hence the Redeemer is properly represented as "coming in his kingdom by the symbol of a rider on horses. The white horse fittingly represents the gospel; the red horse the sufferings of those who preach the gospel, and the turmoil of opposition. The Saviour said he did not come to send peace on the earth but a sword. Blood flowed on account of the gospel, the fault of the wicked and the misfortune of the saints.

The third seal reveals a black horse and the fourth a pale one, and in their train follow dearth, poverty, misery, the usual results of rejecting Christ, and also death and perdition. Jerusalem in ruins illustrated the terrible significance of these symbols. In one form or another, and to a greater or less degree, these experiences are repeated in every century, and on every people who resist the gospel of Christ. The saints also are involved in the miseries of sinners, being slain through their malignity.

This is one side of the picture, and a fearful dark one. Is there another and a brighter? The fifth seal discloses martyred saints still living and joining in the prayer of the cherubim, "Come." "How long, O Lord," will the wicked

seem to prevail against thee? They are not forgotten. "God is not slack concerning his promises as some men count slackness, but long suffering." Mercy and not weakness is the reason the cruel are not quickly destroyed. The vision of martyred saints in white robes, in tangible form and happy, was a sweet relief to the troubled churches.

The sixth seal suggests great revivals, powerful displays of grace by which society is agitated like earthquakes; organized sin is alarmed as if the sun was black and the moon blood; leaders of unbelief are converted and it seems to their followers that the stars have fallen and the mountains had been shaken. Kings, rich men, political leaders, devotees of fashion, as well as the low and vulgar, who resist the truth and will not repent, quail before the tide of life, are deeply impressed with the presence and power of the Son of God, and pray for mountains and rocks to "hide them from the face of the Lamb." Often in the centuries have such scenes been witnessed. Christ Jesus, riding the white horse among his hosts, moving on, "conquering and to conquer," on such occasions, is no mere fancy, but a glorious and potent fact. Then every eye doth see him; all classes of men confess his presence, the wicked "wail because of him."

Impending wrath is delayed, and the sealing angel fixes the sign of heirship in the foreheads of the converted. Of these there are "an hundred and forty and four thousand," a symbolic throng. Still more "a great multitude, which no man can number of all nations, kindred and people, and tongues" are saved, and stand up in the first resurrection "before the throne and before the Lamb clothed with white robes and palms in their hands." These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb" (Rev. 7: 9, 14-17). "They hunger no more, neither thirst any more, for the Lamb who is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes." What sweet comfort was this to the aged, discouraged prisoner on Patmos! What an inspiring outcome of the persecutions and toils of saints! Surely their "labors are not in vain in the Lord;" "the gates of hell cannot prevail against the church."

After this bright picture of the harvest of souls, the quiet of the seventh seal is in order. "And when he had opened the seventh seal there was silence in heaven about the space of half an hour." That was enough to reveal the sweetness of eternal rest. Then the canvas turns, and another aspect of the kingdom is set forth in picture, covering the same period already presented. As it is not my purpose to multiply these articles, I simply suggest that every successive vision presents some special view of Christ coming in his kingdom, the sufferings of saints, the cruelty of sinners and the glorious triumphs of the gospel in like order with the one already discussed. The next and last article will relate to the final vision of the whole panorama.

LETTER FROM WASHINGTON.

The doings in Washington are nearly always of a character to interest the people of all parts of the country. The Guiteau trial is of course telegraphed far and wide but it is hereafter all, I am sorry to say, that the interests centers.

Many ladies whom I know have been daily visiting at the court house. The question is up in Washington circles, whether it is a proper place for women. That depends I suppose upon personal idiosyncrasies. I for one would walk ten miles to avoid either a sight of Guiteau or the court house. I notice that women in this case give nearly the same verdict; "The prisoner looks like a villain by nature."

One gentleman said to me the other day, "I saw Guiteau quite close—near enough to touch him." "What do you think of him?" I asked.

"Well, I thought him rather a wild looking sinner; his eyes were cast upon the ground. Now I've seen a good many insane men in my day, but none of them could look at you with a steady eye. Something in the eye would betray them. There's no insanity about him, but I tell you the man is punished every moment. When he alighted from the van, he seemed to draw himself together, and if ever mortal terror was stamped on a man's face and manner, it was on his. I wouldn't want any worse punishment."

The Capital is very gay just now. Never was Pennsylvania Avenue more crowded, never was there such abundance of color. Senators, Representatives, clerks, bellies, and men and women of color, jostle each other as they pass and repass.

Women and children are vying with each other to see which shall wear the biggest hats, and the most stunning bows, and it certainly is curious to watch a baby of three toddling beside its mother like a mouse with a cabbage on its head. Boredom was never more active, and the shop

windows are quite wonderful in their way. Every year Christmas is an improvement upon the last in the way of toys and mechanical inventions. Men are truly but children of a larger growth and stand gazing at these wonderful fancies with as much interest any four year old.

Last Sunday I went to St. John, and because the President goes there. I did not see him. I, with many others, was kept waiting outside until the lessons of the day were read. It is positively an injury to a church when the doors are blocked by a curious crowd whose interest is mainly to obtain a sight of the man who is for the time being, chief Executive. President Arthur is very unassuming and I dare say he would prefer not to be stared at.

I read a notice of "Like a Gentleman," published by Lee and Shepard, in your paper. I understand it is a strong temperance story and by no means a juvenile book. The *Sunday Herald* of Boston says that nothing like it has appeared for twenty years, since the powerful stories of Sargent were published, which is great praise. The cause of temperance certainly needs all the outside aid it can get, and I hope the book will be an added help.

GARRY MOSS.

NEW REVISION.

There is evidently some feeling on the question of the popular adoption of the New Revision. But it is noticeable that less feeling is displayed by members of the Revision Committee and their immediate friends, than by those who have less reason for interest in the Revision, and who are less competent judges of its real value. Those who protest against its adoption most vigorously, on the ground of its inaccuracies and infidelities, are commonly those who would hardly be called on to improve the renderings, if the world were searched for new helpers. And those who insist that the Revision shall be at once accepted are generally those whose opinion is soonest made and soonest changed on any important matter. Those who would give the question due consideration, are giving it that consideration; and they are in no worry because not everybody else has formed and expressed, and is ready to fight for, an opinion as to the wisdom of receiving this Revision as final, instead of taking it as the basis of another and completer Revision. Meantime the help of its improved renderings will be gladly accepted by all who are wise.—*Sunday School Times*.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

PHILADELPHIA, PA.

We hope that none of our readers overlooked, or neglected to read, the article under "Denominational," from the *Cor. Sec'y* of the H. M. Soc., concerning our church in Philadelphia, and the interests clustering around it. The case has recently been before the sub-committee of the Board, and it is evident to all who have the facts before them, that now is the time to put in money for that enterprise. The brethren and sisters there belong with us. We are their spiritual kinsfolk. We are debtors to them to the extent of our ability to help them. If we can do for them now what they need, which is not a great sum, we believe that they will do for themselves generously and vigorously. They have shown already that they are willing and disposed to make sacrifices. We have no reason to doubt that they will continue to do so until success crowns their efforts. But they must have a little help just now. We commend the cause to the sympathies and purses of our brethren, and hope to hear soon that the hard working pastor has received such encouragement as will insure a vigorous pushing of the work there until it shall be beyond the risk of failure under the present auspices.

R. M. LAWRENCE, ESQ.

Our friends will be glad to know that Bro. Lawrence arrived in New York on Saturday, the 17th inst. His health is much better than when he left Midnapore. He went on Monday, the 19th, to Hillsdale, Mich., where he will remain for the present.

Ink Blots.

How badly they did look in our chapel last Sunday morning! There they were in God's house—great blurs and many of them; some as large as your hand, on the mats and on the platform. "How did they happen to come into the house of worship, that most inappropriate place for stains," do you ask?

It came to pass that the inspectors of the government schools sent in a request for our chapel, that in it the teachers of our Hindoo schools might assemble their best pupils from the neighboring villages for examination. This, they said, was a central place and very convenient, and the boys should be very careful not to mar or injure anything. We consented to let them occupy the sacred premises for eight days. Only two-thirds of the time had gone, and behold the lasting marks of the boys' carelessness. "Ah! they shall not come here another year," thought I. How badly those black stains looked by the side

of the white clothes of the native Christians! At 1 p. m., our Sabbath-school for the little children was called. Some of those Hindoo boys who made the blots, and one of their teachers came to see and hear. They paid the best attention and heard some precious truths which were entirely new to them. They begged for Christian books and they promised to read them to their friends in their own villages. At 3 p. m. other Sabbath-school came, and behold the Hindoos came also. All wanted Christian books, and were supplied. After school, others kept coming until night. A blessed time we had telling them about Jesus, their Saviour if they would but believe in him. Monday and Tuesday, when leisure allowed, those heathen teachers and pupils kept calling. All wanted books, and all heard some good words of advice. Tuesday, p. m., their work was finished, and at sunset when they left, we thought we were done with them for this year. But no, Wednesday forenoon one of the inspecting Baboos brought a teacher and said, "This man has had no talk with you, and has received no book. Do give him a book that tells about Christ, for he lives in a dark place." He gladly received a copy of the gospel by Luke, and several tracts.

Reader, what will you do to make the light shine into all the dark places? Oh, for Christian workers to go into all the villages "to seek and save the lost." The schools may come into our chapel for examination next year and make all the ink blots they please. "If they can only get some rays of light here to carry to their heathen homes, we can afford to scour the ink spots." So say my Christian girls. Just now I am asking, "Are there not many stains darker than those of ink in many beautiful and expensive houses of worship?" Could we but see into hearts as the Creator can, should we not behold blood guiltiness? The guilt of letting our fellow beings go down to eternal death, when they might have been brought to eternal life? I am ashamed of myself, ashamed of our native preachers and of almost all Christendom, when I learn that there are villages within twenty miles of this place where the gospel has never been preached. Ye who are faithful, pray daily for those who have taken Christian books to their dark villages. Our native preachers are many of them suffering with fever, or they would, now the rains are over, be going about preaching. My heart is very sad for the want of more workers.

L. CRAWFORD.

Nov. 4, 1881.

To the Women of the Maine Western Yearly Meeting.

DEAR SISTERS:—The wish has often been expressed for some specific work in this District on which we would unite and feel that it was our own. After consulting with those interested, as far as practicable, it has been decided that we will assume the support of Miss Mary Escheler, which is \$300, and try to raise, also, at least \$100 for her work—that is for the support of native teachers that labor under her directions. We greatly need and greatly desire unanimity and enthusiasm in this undertaking. Last year we raised in this Yearly Meeting about \$300, but not one-fourth of the churches, and probably not one in ten of the women in the Yearly Meeting, did anything. We desire that every woman should have a part in this work. If every one will pay the very small sum of twenty cents a year this sum will be raised, but you who read this must not suppose that all you have to do is to pay this trifle. Remember how many there are who do not read, and that to raise even this small average will require earnest effort on the part of a few; and that you are one of those who are called on to see that this is accomplished, not only by giving yourself according to your ability, but by using your influence to bring others into the work. There is now a Q. M. Society organized in each Quarterly Meeting in this District. Let there be an earnest effort to secure the organization of an auxiliary in every church. I beseech you who read this to take this work into your own hands. If you can not secure an organization in the church to which you belong, try at least to raise an average of twenty cents to each woman, and forward it to the Treasurer of the Woman's Mission Society, for the support of Miss Escheler and her work. Let us all remember her in our prayers as one who is doing an arduous and perilous work in our behalf. The obligations to this work are no greater on her part than on ours, and while she goes down into the pit let us be careful to hold the rope. Let us work as we would demand others to work for us if we were in the darkness and miseries of heathenism. Let us work for the sake of our perishing sisters, who turn their imploring eyes to us for aid. Let us work for the sake of Him who gave his life for us, and who demands this proof of our love to Him, that, as we have freely received, we freely give.

V. G. RAMSEY, Dis. Sec.

THE CHINESE have some admirable qualities, and they need nothing but true religion to make them a noble race. Let the love and fear of God take possession of their souls, bless them with a Christian conscience, awaken within their souls longings after the spiritual, the heavenly, and the divine,—let this be done, and their progress in the path of true greatness will be rapid and signal.—*Rev. Griffith John, in the Methodist Manual*.

S. S. Department.

Sunday-School Lesson.—Jan. 8.

(For Questions see Star Quarterly and Lesson Papers.)

JESUS IN GALILEE.

DAILY READINGS.

- M. Jesus in Galilee. Mark 1:14-28.
 T. First miracle in Galilee. John 2:1-11.
 W. Jesus calls his disciples. Matt. 4:18-22.
 Th. He teaches with authority. Matt. 7:21-29.
 F. He casts out a devil. Luke 4:33-37.
 S. He casts out another devil. Matt. 17:14-21.
 S. Devils know the Son of God. Acts 19:13-20.

GOLDEN TEXT:—"The people that walked in darkness have seen a great light."—Is. 9:2.

Mark 1:14-28.
 (Revised Version.)

- 14 Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel."
 15 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.
 16 And Jesus said unto them, "Come ye after me, and I will make you to become fishers of men." And straightway they left the nets, and followed him.
 17 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets.
 18 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.
 19 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.
 20 And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying, "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." And Jesus rebuked him, saying, "Hold thy peace, and come out of him." And the unclean spirit, tearing him and crying with a loud voice, came out of him.
 21 And they were all amazed, insomuch that they questioned among themselves, saying, "What is this? a new teaching: with authority he commands: and even the unclean spirits, and they obey him." And the report of him went out straightway everywhere into all the region of Galilee round about.

TOPICS.—Preaching of Jesus.
 Disciples called.
 Devils cast out.
 People amazed.

Notes and Hints.

There was an interval of several months between the baptism of Jesus and the imprisonment of John. That time our Saviour spent in Judea. The events of this lesson took place about a year after his baptism.

I. The preaching of Jesus. The first public and official act of our Saviour was preaching the gospel. He always gave honor to this method of promoting piety and true religion. When he sent forth his disciples, it was to do this work. "As ye go, preach," was his command to them. He preached "the gospel of the kingdom of God," and this is the substance of every true preacher's message. The time for this preaching had fully come. John had done the preliminary work and now Jesus came to carry forward the same mission of mercy to the world. His first exhortation to men was to "repent and believe," and these acts must ever be the beginning of a Christian life. There is to-day the same necessity for repenting and believing that there was then, and the gospel preacher must not fail to continue the call first issued by Jesus Christ himself.

II. Disciples called. The time had come for organizing the forces by which the kingdom of God was to be established and extended, and our Saviour now calls to his assistance men in whom he saw qualities of mind and character which would enable them to become successful "fishers of men." These fellow helpers were chosen, not from the religious teachers of the times, men whose minds were filled with wrong conceptions of the mission of the Messiah and the kingdom of God, and who were fully committed to and interested in maintaining, the existing order of things, but, rather, from a class of humble and comparatively uneducated laborers, fishermen upon the Sea of Galilee, and others of like character. They were men of sound common sense and some ability to grasp spiritual truths after their minds were divested of the prejudices established by their early education and had been enlightened by the power of the Holy Spirit. They proved themselves, after some training by their divine Master, to be able to state clearly, and defend ably, the principles underlying the kingdom of God, and to speak rousing and persuasively in their behalf. Jesus knew his men when he called them. He knows them to-day.

III. Devils cast out. Very soon after calling the first four of his disciples, Jesus gave proof of his power over the great enemy of righteousness in the world. He met in the synagogue at Capernaum a man in whom one of Satan's evil and unclean spirits had taken up his abode. He at once recognized Jesus as the Son of God and, perhaps, felt that his time had come, and that he must yield to the greater power in whose presence he was. He cried out in alarm and anger. With a word Jesus cast him out and delivered

the unfortunate and perhaps wicked man from his power. It was a signal and important victory for the truth.

IV. People amazed. The people were utterly astonished; and well they might be. Nothing like it had ever been seen before. Whatever this calamity was, or was like, it was a fearful one. It had baffled the skill of such medical science as the world then possessed, and had resisted all means and appliances by which its cure had been attempted. Here was one, apparently a man like themselves, one whose supposed origin and history they knew, or might have known, at whose simple word the evil spirit was quelled, and who was at once recognized by the spirit as superior to himself; whose authority that spirit did not question, but whom, on the contrary, he loudly proclaimed to be the Holy One of God. It is not strange that the fame of the new and Great Physician spread abroad throughout all the region round about Galilee.

THOUGHTS AND APPLICATIONS.

- I. The preaching of repentance is always in order.
- II. They who would follow Christ must be willing to leave their worldly business at his call.
- III. We should obey Christ "straightway."
- IV. No amount of knowledge will save the soul; we must "believe the gospel," and "repent."

TOPICS FOR THOUGHT AND STUDY.

- I. The fulfillment of prophecy.
- II. Entire consecration to Christ.
- III. The unclean spirits.

GLEANINGS.

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

Various are the methods by which, and the circumstances under which, God calls men. We know how he called Abraham out of the depths of idolatry, and Samuel in his early boyhood, and Saul of Tarsus while he was on his way to Damascus, breathing out slaughter against the church.

Sometimes, the Lord uses for the purpose a sermon or a song, sometimes a book or a friend, sometimes a death-bed or some other great affliction. There can be no more interesting and profitable exercise, than for the teacher and the Christian scholars in a class to tell how the Lord called them, and brought them into his kingdom.

Then, being in his kingdom, he calls each one, even as he did Simon and Andrew, James and John, to a special work. "He called some apostles, and some prophets, etc.," but he called nobody just to come in and do nothing; "to every man his work." Our work may not be what is called "official," but it may, though in an obscure sphere, be immensely important for all that; and nobody can do it but ourselves; and we neglect it at our peril. It was for the doing of just that, God called us into his kingdom; and to it he has assuredly called us as any man was ever called into the ministry. Let us seek to "apprehend (lay hold of) that for the sake of" which we are apprehended of God in Christ Jesus.—Baptist Teacher.

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

The way to spread the gospel is to tell what Jesus does. The most convincing argument for Christianity is its results. Let all, therefore, who can do so, tell of the pardon, peace and power they have received through Christ. His enemies have nothing to refute the arguments drawn from the experience of those whom Jesus saves.—Monday Club Sermons.

JOHN MARK.

BY JOHN BROWN SMITH.

The Latin name of the author of the second Gospel was Marcus. His Jewish name was John, contracted from Johanan, meaning "the grace of God." He is spoken of as "John, whose surname is Mark;" then as "John" and, at last, simply as "Mark." His mother was a woman of some position in the Christian society at Jerusalem. Her name was Mary. It was to her house that Peter went after his miraculous release from prison and found his friends holding a prayer-meeting. He accompanied Paul and Barnabas on their return from Jerusalem to Antioch, A. D. 45. He also went with them on their first missionary journey, A. D. 48, and three years later, A. D. 51, he went, with Barnabas, on a second journey.

He was with Paul in his first imprisonment at Rome, A. D. 61 to 63, and is spoken of by him with great affection. Later in life he visited Babylon, from which place Paul desired Timothy to bring him, because he was "profitable unto him for the ministry." There is a tradition that he visited Egypt and founded the church at Alexandria, at which place he suffered martyrdom, but the latter item lacks confirmation.

SUNDAY-SCHOOL NEWS AND NOTES.

The largest attendance at Sabbath-school by a single family, of which we have ever heard, is at North Truro, Mass., where a woman and her ten children, five boys and five girls, are members of the school.

One way to secure study of the lessons at home is to furnish each pupil with slips of paper containing questions, to which answers are to be written in a blank space left for the purpose. These can be kept by the teacher until the end of the quarter, and then some brief mention be made of the per cent. of correct answers.—Congregationalist.

Communications.

BABYLON.

BY JULIA.

III.

The destruction of this wonderful city was caused by her intolerable pride, her oppression of the Jews, and the sacrilegious impiety of Belshazzar, her last king. The overthrow of this strongly fortified city seemed impossible to its inhabitants, but God, by his prophet said, "Babylon, the glory of kingdoms, the beauty of the Chaldees, shall never be inhabited, etc. Soon after the Assyrians had subdued the Medes, a small and barbarous people, but made a powerful and warlike nation by Dejoices, their first king, chosen thirty years after, Isaiah prophesied, in the 13th and 14th chapters, that "It shall be as a chased roe," etc., "Every man shall turn to his own people," also that the king should not be buried. "Neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures," etc. In 25 years (Isa. 21) he again prophesied of the great dismay of the king; which prophecy was fulfilled nearly 175 years after, when Nitocris advised her son, Belshazzar, to send for Daniel, to interpret the writing (Dan. 5). Of no city were more fearful predictions ever made by the prophets, and why were they made? Was it not because she, in her arrogance, defied God? saying in her heart, "I will ascend above the heights of the clouds; I will be like the Most High." Travelers assert that their Arab companions could not be induced to remain there towards night, from fear of evil spirits; that the entrances to many of the ruins, where once royalty dwelt, are strewn with bones of sheep and goats, while all the ruins abound with lions and other wild beasts. Rawlins says that "in the 16th century not a house was to be seen and its ruins are the only indication that it ever existed." "Bel boweth down, Nebo stoopeth, their idols were upon the beast, and upon the cattle;" "they could not deliver the burden, but themselves are gone into captivity" (Isa. 46). Bel and Nebo were the most noted Babylonish idols, Nebo being a deified prophet, as the name signifies. Bel was probably Belus or Nimrod, whom his son Ninus taught the Assyrians to worship as God after his death. It was the custom of conquerors to destroy the gods of the places conquered (Isa. 37:19); so when Cyrus besieged Babylon, about 170 years after this prophecy (Isa. 46), they took the idols with the rest of the spoil, considering them lumber instead of treasures; so they were a "heavy load" for the weary beast. "And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up," etc. (Jer. 51:44). Long after this prophecy, Xerxes, returning from his noted Grecian campaign, destroyed its temple taking with him its vast riches. The Babylonians ascribed the honor of their success to their idols, and after every great victory placed the best of their spoils in this temple. The temple at last became the natural den of lions. "The wall shall fall." "The broad walls of Babylon shall be utterly broken," etc. (Jer. 51:38). So strongly fortified was this impregnable wall that the people from the top of it derided Cyrus for attempting to subdue them, for they had sufficient provisions of all kinds for twenty years. Some of the wall was destroyed by Cyrus, also by Darius Hystaspis, but when uninhabited it was repaired by later Persian monarchs for a hunting park. When Alexander lost his most intimate friend or "second self," Hephestion, he caused three-quarters of a mile of the wall to be thrown down, upon which he erected a monument about 200 ft. high, 1-8 mile square, while the magnificence of its decorations excelled the most wonderful productions of art. The expense of this, with that of the funeral, amounted to \$18,000,000, but Alexander, not content with this, ordered sacrifices made to Hephestion as a demi-god.

"The mighty men of Babylon have forborne to fight, they have remained in their holds." "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped, and the men of war are afflicted" (Jer. 51). When Cyrus had spent two years before Babylon, he had not succeeded in drawing them out to battle; for after a loss of one or two previous battles they lost courage and retired within their walls, fully assured that they could never be taken. But, on the night of Belshazzar's feast, its drunken inhabitants having left the gates open, and Cyrus, having at last succeeded in draining the river, divided his army into two parts, and marched them by the river-bed, from north and south, meeting at the royal palace. They destroyed the guards; and those within the palace, opening the doors to know the cause of the tumult, the soldiers rushed in, taking possession, killing the king as well as all those who attended him. When the Persians appeared at one end of the city, messengers were sent to notify the king, not knowing the other end was taken also; so the king receiving no word, "Babylon is fallen." Then was fulfilled many of the fearful predictions of the prophets, Isaiah, Jeremiah, Ezekiel, Daniel, etc. Is it not wonderful that Cyrus, almost

without any act of hostility, and with no resistance should become peaceably possessed of the greatest place in the world?

And now Babylon, which had, for long ages, gloried in robbing other nations, became despoiled of more than £120,000,000 sterling.

Babylon was by no means a submissive vassal, but many times revolted, once under Darius Hystaspis, or Ahasuerus of Scripture, 517 B. C.; which Darius unsuccessfully besieged two years, when she was taken by the noted strategy of his general Zopyrus.

Babylon had been under Persian government 21 years, when, taking advantage of the Persian revolution on the death of Cambyses, and the massacre of the Magicians, she revolted in the fifth year of Darius. She had secretly made preparations for four successive years, storing the city with provisions for many years, which compelled Darius to attack the city with all his forces. That their provisions might last longer, and to render themselves more vigorous, they barbarously destroyed all who were unserviceable. They collected all their wives and children and strangled them, allowing every man to keep only his best-beloved wife and one maid-servant. Then, considering themselves free from danger by their strong fortifications, they began to insult the besiegers, from the top of their walls, as they did Cyrus's troops long before. The Persians used all possible force and stratagem without avail, until Zopyrus, one of the chief noblemen of the court, in his zeal for the king's service, cut off his own nose and ears, and wounded his whole body in a fearful manner. In this sad condition, he went to the city walls, telling them who he was, when he was immediately admitted and taken to the governor, to whom he bitterly complained of his cruel treatment from Darius. He was well known at Babylon, so they gladly received his offered service since he was well acquainted with the designs of the Persians, and gave him as many troops as he wished. In his first sally he destroyed a thousand Persians, and two thousand a few days after, and four thousand the third time, in accordance with a previous arrangement with Darius. By this he became very popular and was declared generalissimo of the army, having the care also of guarding the city wall; then he opened the gates for Darius who was approaching with his army, making him master of the city which he could conquer neither by force nor famine. Darius gave Zopyrus the entire revenue of this opulent city, also conferred upon him every possible honor that a king could. He immediately ordered the hundred gates pulled down, and the walls destroyed, that she might not again rebel against him; he also had three thousand of the principal revolvers executed, pardoning all the rest, and had fifty thousand women brought from different parts of his empire to fill the places of these so cruelly murdered at the beginning of the siege. "It shall never be inhabited." This was verified by those who should have been its protectors, but instead became the means of reducing her to solitude by residing in Shusan, Ecbatana and other places, rather than preferring Babylon as the royal city. The new Persian kings injured it by building Ctesiphon and taking many of its inhabitants, while Seleucia was built in its neighborhood purposely to cause its desertion. In Strabo's time "the greater part of Babylon become a desert," and in the time of Jerome, A. D. 340, the Parthian kings had made it into a park for hunting recreation. Much light has been thrown upon the confused early history of Babylon by the brick tablets with cuneiform characters dug from the ruins of great cities on the banks of the Tigris and Euphrates.

If nations anciently, becoming wicked and idolatrous, were so severely punished, is it not natural to suppose that modern nations, possessing the light and gospel of which they knew nothing, should receive greater condemnation?

CHILD PIETY.

BY REV. T. H. DRAKE.

God is very near to the hearts of our children, far closer than is often supposed. In the beautiful simplicity of their minds, it is not difficult for them to find Jesus, "For of such is the kingdom of heaven." We will notice one out of the many instances, to illustrate our thought.

Our own precious child, Lizzie, who died of diphtheria after an illness of only three days, in Harrisburg, Pa., October 15, 1881, aged six years and ten months, gave good evidence of piety. Jesus and heaven were sweet realities to her. Prayer was to her little heart a pleasure. Often would she go away alone and pray to the Lord. At family worship she was wont to offer up her own little petitions in her own words, as well as to unite in the Lord's Prayer. She had great love for the Sabbath-school and church and the children's meetings. Her disposition was to be thoughtful of others and to yield her pleasure to theirs beyond most children of her years. She loved to read and commit to memory portions of the Scriptures, and to sing the gospel songs. She was a very conscientious child in all things, and was obedient to her parents as a habit. Only three months before her last sickness, when her youngest sister died, she very frequently would say to the sad hearts of her parents, of her own accord, "The Lord knew best!" and would repeat that expression until she got from them a favorable response to this declaration. The

very night she died she said, when her breathing was difficult, and she could scarcely speak above a whisper:—"Jesus loves Lizzie! and Lizzie loves Jesus!" And in a few hours thereafter, this pure spirit rose to dwell forever with the Saviour. Not one word of complaint escaped her lips. As she saw our faces gathering the look of anxiety, which we vainly tried to conceal from her, she would quickly seek to dispel the look of sadness by some playful word or act; and then a sweet smile of satisfaction would play over her pale face, whereon were already settling the shadows of the valley of death. She said she saw her dear baby sister, and other sweet faces of angels in the room; and often tried to make us see them too. Now that she has gone home to God, the hearts which ache this side of the mystic river, look upon the brief life she lived as the life of one who was no stranger to grace. She bore "the fruits of the Spirit." God ever seemed consciously near to her. Though so young, she had a Christian experience that was none the less real for being that of a mere child. Her life was an impressive sermon. She did not live in vain.

Constantly do we hear that sweet voice whispering in our ears, for the comfort of bereaved hearts, the words she so often repeated before she left us, "The Lord knew best!" "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven!"

IS IT A FRAUD?

Several years ago a band of colored singers went out from Harper's Ferry to sing, in our churches and elsewhere, for the benefit of our school at that place. It was led by Bro. H. E. Keyes and had the endorsement of Bro. Brackett. In the course of time quite a portion of these singers had, as the band had changed, never seen Harper's Ferry. Later still Bro. K. retired from its leadership. And now like the knife which had exchanged blade and handle several times, but was the same knife still, the old name, "Harper's Ferry Singers" is retained, and they publish on their bills the certificates of the Star, Bros. Brackett, Morrell and others. Will Bro. Brackett please tell us if any of the earnings of these singers still go for the benefit of the school?

CAN ONE DO AN HONEST BUSINESS?

BY WILLIAM C. CONANT.

This old question has been earnestly debated of late in a religious club in New York, and thence in the press. It has often been asserted, and also disputed, and both on good authority, that business cannot be conducted successfully in New York on Christian principles. I have been inclined to think that both sides are right. The old style of business men firmly believe that the best merchant is the best man; and this accords with their own experience in fresher times than these, and in the conservative sphere they contribute still to maintain. On the other hand, the new generation now struggling in this desperate *melée* of all races, finds every inch of ground disputed with an unscrupulous energy that must be matched in kind, unless overmatched by abilities of few possessors.

There is room for a comparative few to live by the trade of a minority who recognize and like to pay the honest price of honest goods. The rest must give place to underbidding competition, or meet it on its own basis, by adulteration, short weight, or other forms of robbery such as insolvent recklessness in trade, which amounts to obtaining goods for ten to fifty cents on the dollar. The honest man who will do none of these things, must find it impossible to compete in markets controlled by the general prevalence of ingenious and indirect fraud.

It may be said, that there are many lines of business in which fraud is not so dominant. But, outside of the mechanic trades, there are few in which oppression, at least, does not squeeze the standard of cost to its minimum, and compel every competitor to join, directly or indirectly, the universal grind. The immortalized horrors of wholesale shirt-making are matched, and always will be, in every line of business where the unscrupulous can take advantage of the necessities, to secure the prize of traffic that goes to the lowest bidder. And, on the whole, these men fix the standard cost and the market price, wherever they form an active element in a line of business. The goods not procured by their methods cannot be sold above cost.

One of the signs of the times is the concentration of business in monster establishments, and another is the astonishing severity of such establishments with employees, contractors, &c. As a rule, the more enormous concern you select for investigation, the scantier the wages are found, the harder the terms, and the more oppressive the dealings with all who supply anything, from the great contractor; who must grind his work people to despair or be underbitten and supplanted by some one who will, down to the poor girl who has no choice but to starve outright, or do an almost impossible day's task for a starvation pittance. One sign to think how often hardheartedness comes of riches, but the truth in the case is that riches come of hardheartedness. The rites that Mammon requires are as cruel as those of Moloch, and these high priests of his dictate prices; wages, and conditions of business, to all below them.

It is true that able bodied or skilled man-

ual labor is the oppressor instead of the oppressed, in this country; and that, no less in unorganized domestic service, dressmaking, &c., than in the armed solidarity of the mechanical trades. The cruelty of the times, comes upon the classes that are weak and unskilled, like the majority of women, or that are too numerous for their demand, like clerks, book-keepers, &c. I could name two gentlemen down town, of capacity and long experience in business, of absolute integrity and self-sacrificing industry, in positions of respectability, handling large sums and accounts daily, and directing the labor of many subordinates; but who are compelled to support large families, on less than the wages of a mechanic without a faculty beyond doing what he is told to do with his trowel, and less than half what these same men would have received of course, in like positions twenty years ago.

Their employees know their merits full well, know that they could rarely replace them at any price. But their system does not call for such men, necessarily. It is essentially military, handling men and women by organization, as machines, at the lowest cost per hundred or thousand. For anything more than the average servile capacity to which their machinery is adjusted, it is no use to pay; honesty itself is almost superfluous; and whether their employees love or curse them is as indifferent as the sentiment of the brute that pulls in their harness.

Consequently they are quite sincere in assuring the man of noblest qualities and powers who asks something above the price of animal muscle, that if he does not like it, he is perfectly welcome to leave it. Granting even the full value of his business and moral excellence, they can better afford to lose him than to break in upon their system for him. And the better places, of which it is true there are still many in ordinary establishments are all full, and kept full like a reservoir under pressure. He looks about him, only to face absolute starvation outside the coffee he is in, remembers his babes, and stays.

Now this transformation of human and moral relations into soulless mechanism, is a gigantic sin, that cannot be put off on the machine; for who made the machine?—nor palliated by the utmost results that may be claimed for it, when God, indignant, exclaims, "What mean ye, that ye beat my people to pieces, and grind the faces of the poor?" Yet the employers I have referred to are "all honorable men," some of them pillars of philanthropy in the church. Their consciences are clear and complacent. They are sure they pay every one all that it is necessary to pay him, for his labor or his goods, and they cannot imagine a fairer thing. Their employees are equally sure of the fact; and curse in their hearts the banded rapacity that makes the fact.

I have sold valuable books, and felt the cold steel of the second hand dealer as he put the price at which he would not have sold me an old spelling book, on the best of them. But lately I acquired a sudden respect and cordiality for my old-fashioned second hand dealer, on witnessing a transaction in a very successful modern establishment of the kind. A student had sent to it his box of text books, neatly packed, well kept and some of them, at least, evidently valuable. My Christian friend, the bookseller, turned them over, and coolly told the poor fellow, that he could not pay for the lot more than fifty cents! That would make good the expressage, leaving the books a present—or what do they call it above?—to the prosperous merchant. Better, perhaps, than paying another half dollar to get them back home, or even losing that already paid for delivering the "gift" free. At all events, he finally dropped the melancholy little coin into his pocket, and silently went his way. There was some discussion afterwards; settled by the merchant with the decisive remark, "nobody is obliged to sell me anything if he don't like the price," and this, to him, was the law and the prophets.

I cannot say that the profits of the successful Christian merchant are wholly or mainly made from others' necessity and loss. But it is certain that his success depends absolutely on a business habit as relentless as a quartz-crusher. A little less of this throughout, the least flow of sympathy or scruple in the case-hardened jaws of the machine, would disable it utterly for the work to be done. He himself had proved this in earlier struggles and some of his competitors have proved it since. The Golden Rule is no policy in the world below or its suburbs. Satan makes the rules there—such rules when it suits his purpose to be plausible, as my three merchants follow—you are free to take it or leave it.

Nevertheless, the Golden Rule is not dead. It is *the* Rule! If it conflicts with business, so much the worse for business; and so much the worse for those who are in business, unless they make good their escape. It is forever certain, in all places and in the long run it will always be found out, that true commerce and just gain arise only in the free exchange of equivalents. The forced exchange of non-equivalents, no matter how subtle the force, and no matter how or by whom applied, carries with all advantage voluntarily taken of it, the curse of fraud.

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

Selections.

INFLUENCE OF EXAMPLE.

Words and examples always come back to the young, and influence them for good as well as for evil. For nothing—not even a word or example—is ever forgotten or lost. We cannot commit a wrong without a punishment following closely at its heels. When we break a law of eternal justice, it echoes throughout the world. Words and deeds may be considered slight things; yet they are not temporary, they are eternal. An idle or a bad word never dies. It may come up against us in the future—twenty years, a hundred years hence—long after we are dead. "Every idle word," says St. Matthew, "that men shall speak, shall give an account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Evil deeds and evil examples have the same resurrection. They never die, but influence all time. They descend like an inheritance. The memory of a life done in the past, and never to be repeated, is not perished with the life itself. What is done remains, and can never be undone. Thomas of Malmesbury said, "There is no action of man in this life which is not the beginning of so long a chain of consequences as that no human providence is high enough to give us a prospect to the end." "Every atom," says Babbage, "impressed with good or ill, retains at once the motions which philosophers and sages have imparted to it, mixed and combined in ten thousand ways with all that is worthless and base. The air itself is one vast library, on whose pages are written forever all that man has ever said, or whispered, or done."

Thus every word, thought, and deed has its influence upon the destiny of man. Every life, well spent or ill spent, bears with it a long train of consequences, extending through generations yet unborn. All this is calculated to impress man with a deep sense of the responsibility involved in his every thought, word, and deed.—Smiles.

TO CONVICT OF SIN.

"When He is come, He will prove the world of sin, and of righteousness, and of judgment: of sin—not because men lie, swear, steal, get drunk, and blaspheme—"of sin, because they believe not on Me." That is the sin of sins; the mother of all sins. You would not have had a murderer, drunkard, or a harlot, walking in the streets of London, if it were not for this unbelief. Some people only think that it is a misfortune not to believe. It is an awful sin. And if I may be allowed the strong expression, it is the damning sin at the present day. There is no sin which has brought so much misery into the world. It is the tree which has brought forth all the evil fruit. There is no reason why we should not believe God. The world is full of unbelief, because they are not willing to investigate or take God's testimony. God does not ask men to believe without giving them something to believe. You may as well ask a man to see without eyes, and hear without ears, and talk without a tongue, as to believe without something to believe. But God has given us his Son to believe; and if we cannot believe and trust in his Son, whom can we believe? I would a thousand times rather trust Him than myself, for I know more about God's heart than my own.

But, again, let me call your attention to the fact that the work of the Spirit is to convict men of sin. If I had to convict of sin by preaching, I would almost rather do anything than preach.

I believe if the angel Gabriel came down here with every hair of his head lighted up with the glory of the Holy world, and preached with all the glory of heaven, not a soul would be convicted of sin! He has not the power. I have heard persons say that sometimes, when Mr. Spurgeon has been preaching, it seemed as if every soul ought to have been convicted; and a soul should have been unsaved. And they wondered how it was that there were so few converted. The fact is, that Mr. Spurgeon cannot convict of sin—nor all the preachers in the world. It is the work of the Holy Spirit. "When He is come He will convince the world of sin," says the Holy Spirit come to believers, and all! There must be secret sins clustering round the hearts of many professing Christians, and let us pray that the Spirit may show us our true condition and make us more holy.—Moody.

YOU CAN KEEP IT.

We mean the Sabbath. There has been debate of late as to whether the Sabbath, as we have known it, is going or has gone from among us. We do not share the views of those who think the Sabbath has disappeared. We know there is much Sabbath desecration. We mourn over it; but it would not be true to put us down as a Sabbath-breaking nation. There is yet a difference, and a wide one, between our Sundays and the other days of the week. But all this apart, the point we wish to press here is that it lies in every individual's power to keep the Sabbath holy. The Sunday newspaper is published, but you do not need to read it. The Sunday excursion is advertised, but you are not compelled to go upon it. Your neighbor may employ the day in looking over business accounts, but that does not affect the question of your duty. He may spend it in idleness at home, or in the entertainment of friends, but that does not close the church-doors for you. Indeed, if these things are as they are, it is so much more the reason why you, who believe in the sacredness of the Sabbath, should be more than ever scrupulous to keep it holy. We are in hearty sympathy with every effort that is made to secure man's legal right to his rest-day. We would see every available mode to spread sound views as to the sacredness of the Sabbath, and the resulting blessing if it is properly observed. And then—and this is our point here—we would urge upon the individual his own duty and privilege. Whatever may be the present demoralization, you need not allow yourself in its current. You have the church; you have the Bible; you can have your hour of retirement with God. In the public services of religion, and in the privacy of your own home, you can pass the day—resting according to the commandment. It is just here that much may be done to establish and perpetuate sound principles. Every Sabbath-keeping individual is a strong argument in favor of the proper observance of the day of rest; and so, if possible, with increased

intensity, in every Sabbath-keeping family. You can help to multiply such arguments. The command is, "Remember the Sabbath day to keep it holy." You can obey the command.—Illustrated Christian Weekly.

RAILWAY BRANCH OF THE Y. M. C. ASSOCIATIONS.

Cleveland is the center from which the work has sprung, although tentative efforts had been made in St. Albans, Vermont, as early as 1854, and in Canada in 1855; its success dates from 1872. Mr. Lang Sheaff became conspicuous in it at Cleveland; in 1877 Mr. E. D. Ingersoll was appointed secretary of the Railway Branch of the Young Men's Christian Associations. So rapidly has this Christian enterprise grown, that in 1879 a convention of the Railway-Young Men's Christian Associations was held at Altoona, Pennsylvania. There are now reading-rooms for railroad men at thirty-three railroad centers, of each of which a secretary has charge. An aggregate of \$30,000 is annually appropriated by the companies for this truly Christian labor. "Mr. Ingersoll," says a leading railway manager, "is indeed a busy man. Night and day he travels. To-day a railroad president wants him here; to-morrow a manager summons him there. He is going like a shuttle back and forth through the country, weaving the web of the Railway Associations."

In Indianapolis twelve railroad companies aid in the support of this work of benevolence. "In Chicago the president of one of the leading roads, the general manager of another, the general superintendent of another, and other officials, have served and are serving actively on the Railway Committee of the Young Men's Christian Association." The staff these men are made of may be seen from some of their reports to the Altoona Convention. One spoke thus: "About twelve years ago we organized in Stoughton, Connecticut, a midnight prayer-meeting of railroad men. It was the hour before the starting of the steamboat night train. The first night one man was soundly converted, and continues to-day a living witness to the truth. After a while the meetings were suspended, and I heard nothing more about railroad meetings until Mr. Ingersoll, the railroad secretary of the International Committee, came down that way. I run a midnight train from Providence, and speak almost every Sunday, and many of our railroad men attend. I am forty-six years of age, and have been twenty-seven years on the road, and four years at sea. My engineer is a Christian man; I feel safe behind him." Are the passengers of the midnight train the worse off because the engineer and conductor are such men as these? A railroad secretary who represented Indianapolis said, "A member of our Association was killed last week, and I was called on to bury him. It was a very sad duty. He was a Christian boy, and there are men here who have heard him pray. Going home from the funeral one of the boys, not a Christian, said, 'The Railroad Christian Association is doing more for our railroad men than anything else in the world.'"

G. R. Crooks, in Harper's Magazine for January.

RELIGIOUS INTELLIGENCE.

The whole Bible has been translated into eight African tongues and portions of it into twenty-four others, making thirty-two in all.

The fifty millions of population of the United States have a Protestant minister for every 728 persons, and a Sabbath-school teacher for every 56.

There is published in Kyoto, Japan, a magazine with the title, "The Two-Religion Magazine," which is laboring to unite Buddhism and Shintoism against Christianity.

A remarkable thanksgiving service was held at Lodi, Ill., in which Congregationalists, Methodists, Baptists and Roman Catholics, participated. Two addresses were delivered, one by the Catholic priest and the other by the Congregational pastor, and all hands seem to have had a very cordial and enjoyable time.

The Catholic Review says: The Archbishop of San Francisco has already taken steps to establish a Chinese Mission. He is about to establish an ecclesiastical seminary, which will be placed under the charge of a missionary, and whose special local work will be to evangelize the Chinese. Two or three young priests are to be sent to China for special training.

DISESTABLISHMENT. Mr. Peddie, M. P., will next session submit a motion in favor of the disestablishment of the Scotch Church, which will be sustained by outdoor action, both in Scotland and England. Events in the English Church are, it is alleged, rapidly preparing the way for its disestablishment also, and these, with proposals for organic change, afford opportunities for educating the public mind which will be diligently used. The extinction of the remaining State grants for ecclesiastical purposes in the colonies will be sought. The Government is to be urged to prepare a measure for bringing the Burial Acts into harmony with the Act of the last session, and thereby "finally to close a controversy which no one can wish to prolong." The principle of religious equality may, it is stated, need to be asserted in connection with the new statutes for the colleges of Oxford and Cambridge, and with new educational legislation for Wales; and it is intended to co-operate with those who are seeking for the abolition of ecclesiastical tests in denominational colleges which are mainly supported by public funds. Some special questions in the metropolis relating to charities, churches and ecclesiastical exactions are to be dealt with.—Ez.

QUOTATIONS.

The smallest children are nearest to God, as the smallest planets are nearest the sun.—Richter.

The worst prison is not of stone. It is of a throbbing heart, outraged by an infamous life.—Becher.

Resolving to forsake all things, includes among the all things—themselves.—Bernard.

Man never deceives himself so much as when he attempts to deceive God.—Carlyle.

Those passionate persons who carry their hearts in their mouths are rather to be pitied than feared; their threatenings serving no other purpose than to forearm him that is threatened.—T. Fuller.

As the pearl ripens in the obscurity of its shell, so ripens in the tomb all the fame that is truly precious.—Lander.

"The Morning Star" for 1882.

The editorial management of this paper will pass into new hands with the beginning of the new volume. We wish, in the form of a brief prospectus, to indicate, in general terms, the basis upon which we ask the continued favor of old subscribers and invite the subscription of new friends and readers.

We announce as editorial contributors for 1882 the following names: Rev. John Fullerton, D. D., Rev. J. J. Butler, D. D., Rev. G. H. Ball, D. D., Rev. J. M. Brewster, Rev. W. H. Bowen, D. D., Rev. Ransom Dunn, D. D., and Rev. J. A. Howe, D. D.

We also announce that Mr. Geo. F. Mosher, for six years editor of the Star, and now U. S. Consul at Nice, will, during the year, act as special foreign correspondent and write frequently for our columns. Moreover, letters may be expected as usual from Dr. James L. Phillips, missionary in India, and also from other able correspondents abroad and in our own land. Our Sabbath School and Mission departments will continue under the efficient charge of Rev. G. C. Waterman, who will hereafter be able to devote himself more fully than ever to making them satisfactory and helpful to all.

We contemplate introducing some changes and features which it is believed will be appreciated, but as to which we make no specifications at this time, preferring to have it appear at the end of the coming year that we have done more, rather than less, than was promised at the beginning.

A full list of special correspondents and contributors is preparing, which includes the names of well-known favorites of the readers of the Star. New names are to be added which cannot fail to give increased variety and strength to the list. We do not hesitate to assure our readers that they shall get from the best hearts and heads whose services we can secure articles and communications that shall be timely, forcible, interesting, instructive, and helpful.

We feel justified in claiming that the Star has been wont to stand in the front rank of religious weeklies in this country. It means to sustain itself, to hold all that it has achieved or gained, to be found at all times in the very forefront of the battle for the Truth, and to move with the progress of the providences of God. It will aim to give the news on all topics belonging to the sphere of its proper work, and point out and discuss, as the hour may seem to require and the subject to merit, the tendency and influence of every notable event. It will be found sympathizing and co-operating with the great reform movements of the age, speaking boldly but judiciously, without undue heat and yet with firmness, the message which from the beginning of its existence it has been set to declare.

Its management will constantly remember that first of all the Star is a religious publication on the broad basis of the entire Gospel, declaring its great truths for the melioration of human society and the salvation of imperiled souls. On this ground we do not hesitate to ask entrance wherever there is a home to admit us. We shall also loyally remember that while the Star knows nothing of sectarian bigotry it is the organ of a denomination whose body in particular, whose standards and institutions and varied Christian work, both at home and abroad, it is to represent, defend, cherish and commend. On this ground we ask and expect for the Star, as we have a right to, entrance into all Free Baptist homes wherever found. We shall strive to make it sound in doctrine, fresh and forcible in its utterances, able in all its departments, above reproach as to the quality of its advertisements, devout and charitable in its spirit; and will not you, brethren and friends, whoever and wherever you are, help to make it increasingly strong in its subscription list and wide in its circulation?

We call especial attention to the very liberal terms on which the agent is now offering the paper to subscribers, and urge once more that both ministry and laity, men and women and even the children, interest themselves in extending the light of our Star until it shall shine, as most surely it should right speedily, in twice or thrice ten thousand homes.

A Sure Cure for Piles.

Do you know what it is to suffer with Piles? If you do you know what is one of the worst torments of the human frame. The most perfect cure ever known is Kidney-Wort. It cures constipation, and then its tonic action restores health to the diseased bowels and prevents recurrence of disease. Try it without delay. The dry and the liquid are both sold by druggists.—Globe.

BIBLE Pictures. Lord's Prayer: 10

Combined. Beautifully illustrated in colors, with 100 illustrations. Price, 25 cents. For the non-stirring work. Sample 25 cents (sent for 50 cents) two for 40 cents and terms. Agents: Geo. F. Pratt, New York, N. Y. and Geo. F. Pratt, New York, N. Y.

BUCKEY BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANQUZEN & TIFT, Cincinnati, O.

BLYMYER MFG CO. BELLS.

Church, School, Fire Alarm, Fine-toned, low-priced, warranted. Catalogue with 100 illustrations, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

Church and School Bells.

SIZES AND PRICES.

Diam. of Wt. with Cost of Bell, yoke & Bell & Frame Hang's

No. 6, 25 in. 200 lbs. \$25.00

No. 7, 30 in. 340 lbs. 35.00

No. 8, 34 in. 490 lbs. 50.00

No. 9, 38 in. 730 lbs. 75.00

No. 10, 42 in. 925 lbs. 100.00

Bumey & Co., Seneca Falls, N. Y., U.S.A. 1880

D. CLARK JOHNSON'S INDIAN BLOOD SYRUP.

CURES ALL DISEASES OF THE STOMACH, KIDNEYS, SKIN, AND BLOOD. CURES DYSPEPSIA, LIVER COMPLAINTS, AND HEART DISEASE. (TRADE MARK.)

CURES Dyspepsia, Liver Disease, Fever & Ague, Rheumatism, Dropsy, Heart Disease, Biliousness, Nervous debility, etc. The Best REMEDY KNOWN to Man! 11,000,000 Bottles SOLD SINCE 1870.

This Syrup possesses Varied Properties. It Stimulates the Pyloric in the Saliva, which converts the Starch and Sugar of the food into glucose. A deficiency in Pyloric causes Wind and Souring of the food in the stomach. If the medicine is taken immediately after eating the fermentations of food is prevented. It acts upon the Liver. It acts upon the Kidneys. It Regulates the Bowels. It Purifies the Blood. It Cures the Nervous System. It Promotes Digestion. It Nourishes, Strengthens and Invigorates. It Neutralizes the hereditary taint or poison in the blood, which generates Scrofula, Erysipelas, and all manner of skin diseases and internal humors. There are no spirits employed in its manufacture, and it can be taken by the most delicate babe, or by the aged and feeble, carelessly being required to attend to directions. DRUGGISTS SELL IT.

Laboratory, 77 West 3d St., NEW YORK CITY.

Rockingham Co., Portsmouth, N. H. In 1877 I had an abscess on my Breast, and being 70 years old, I was entirely prostrated, with no hope. I concluded to try Dr. Clark Johnson's Indian Blood Syrup, although I had little faith in it; but, to my surprise, it soon made a great change in my appetite and strength, and I have had no sickness since. I cheerfully recommend the medicine to old and young, for purifying the Blood.

EPHRAIM P. PICKERING.

Fisherville, Merrimack Co., N. H. I have used Dr. Clark Johnson's Indian Blood Syrup for Rheumatism, Neuralgia and Liver Complaints, and have been greatly benefited since. I never knew a well day before I took your medicine.

Mrs. H. KNOWLTON.

Rockingham Co., Portsmouth, N. H. I had a very weak stomach and was unable to attend to my work, as I could not eat to keep up my strength. I purchased some of Dr. Clark Johnson's Indian Blood Syrup, and was greatly benefited by its use. I recommend it to be a reliable remedy.

JOSEPH WAINE.

Manchester, N. H. This is to certify that I have used Dr. Clark Johnson's Indian Blood Syrup in my family for the past two years, and consider it the best family medicine known. When the children get a slight cold, and are threatened with fever, a few doses will set them right. In my own case I use it, and think it the best medicine I ever took for bronchial difficulty and constipation, which has become chronic and stubborn; but I think the Syrup will finally cure me.

WILLIAM MCPHERSON.

Agents wanted for the sale of the Indian Blood Syrup in every town or village where I have no agent. Particulars given on application.

S. M. PETTINGILL & CO., 37 Park Row, New York, are Agents, and are authorized to contract for advertising at our lowest rates.

There is nothing more painful than these diseases, but the pain can be removed and the disease cured by the use of PERRY DAVIS' PAIN KILLER.

This remedy is not a cheap Benzine or Petroleum product that must be kept away from fire or heat to avoid danger of explosion, nor is it an untried experiment that may do more harm than good.

PAIN KILLER has been in constant use for forty years, and the universal testimony from all parts of the world is IT NEVER FAILS. It not only effects a permanent cure but it relieves pain almost instantaneously. Being a purely vegetable remedy, it is safe in the hands of the most inexperienced.

The record of cures by the use of PAIN KILLER would fill volumes. The following extracts from letters received show what those who have used it think of it.

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The Morning Star.

WEDNESDAY, DECEMBER 28, 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.

CHEERFULNESS.—A heart boiling over with geniality, vivacity and good will, it is difficult to overestimate. It renders the burdens of life endurable, its labor delightful and its pleasures a thousand fold more enjoyable. It sends its sunshine everywhere around. Its flowers blossom in every niche on every side; while a disponding heart sows thorns and thistles, obscures the brightest skies and oppresses the soul with sadness like a pall of death worse than Egyptian darkness.

A WORD.—How much is contained in a word! How much of joy or of sorrow according to the character of its utterance,—a power to soothe and comfort or to irritate and distress! Behind the word there is a life, and the weight of the life is measured by the weight of the word—by the character of the mind that produced it. "A word fitly spoken is like apples of gold in pictures of silver." How precious—how beautiful are choice words that come forth from the lips of a devoted life—from a warm, pure heart! But a word prompted by a bitter and impure spirit, is acrimonious and polluting wherever it goes—a nuisance not to be tolerated.

FAREWELL.—As we stand on the brink of the old year about to say farewell, it is a good time for review. What have we done? However insignificant it may appear, it is well to look at the facts. What have we neglected to do? We may look back with vain regrets—with bitter remorse, but we cannot go back to correct our mistakes, to undo our evil deeds. The best thing we can do on the threshold of a New Year is to repent of our wrong doings and resolve that the year to come shall be a new edition of the old, thoroughly revised and amended with no "typos" to occasion tears when the volume is completed and bound. Shall we make this resolution and keep it?

PERSONALITY OF DUTY.—Every one must do his own duty for himself. He cannot do it by proxy. His dearest friend who is willing to sacrifice anything, even life itself for him, cannot possibly act as a substitute for him here. What he is under obligation to do he must do himself or it will be left undone. He is a moral and accountable being and his obligation, first, grows out of his relation to God his moral governor, and second, out of his relation to his fellow men and other created existences. What God requires towards himself, as repentance, faith, obedience, he should do cheerfully, faithfully, earnestly, and with all his heart; and when he requires him to love his neighbor as himself, and with this spirit to treat him as he would be treated, he should be equally faithful, manly, whole-souled and conscientious in the discharge of his duty.

GUITEAU.—There has been a great deal of general criticism on the trial of this dastard criminal. Wholesale condemnation of the course taken without pointing out a better is, to say the least, not very wise. If the judge cannot do any better why be so unrelenting in our censure? We are bound to accept the present course or to suggest a better. The fact is there is no other feasible course for the judge to take without virtually prejudging the case in the minds of the jury. In the first place the prisoner is a lawyer and claims to manage his own case, which as a sane man he has a right to do. Now to take him from the room and go on with the trial, or to gag him in presence of the jury and exclude or repress not only the prisoner but also his chief advocate himself, would be to adjudge the prisoner uncontrollably insane and thus forestall at once the decision of the jury. Now if he is playing the role of insanity, being left free to speak and act his part through all these days and weeks and months, he must be keener than his reputation warrants, or the true state of the case will be clearly seen by every juror and the just sentence of condemnation will be pronounced against him. We may rest assured that the judge is not alone, and that he does not act unadvisedly in this matter.

THE HOLIDAYS.—Christmas has come and gone and New Year is just upon us when we can make up in giving what has been heretofore omitted. Many a present has made not only the heart of the receiver happy but also of the giver. Here is where the great benefit of presents lies. The benefactor is the most benefited; it broadens his views, reacts upon his heart, filling it with pleasurable emotions, enlarges his benevolence and increases his interest in the happiness of others. Hence it is said, "It is more blessed to give than to receive."

We have an incident which will illustrate the point. A gentleman of wealth become weary with the care of his large estate, and in his dissatisfied and depressed condition of mind he decided that he would go to the place of suicides on London bridge and terminate his unhappy existence. As he went he met a poor man whom poverty had driven to despair. He could not bear to hear his starving children cry for bread and have nothing to supply them, so he concluded to drown

himself. "Oh," said the rich man, "I can remedy that." And he took from his pocket a handful of gold, thinking that he had no use for it as he was about to drown himself. It made the poor man so happy to think that he could relieve the wants of his suffering family that he could not be too profuse in expressing his thanks to the donor, who in turn became so happy that he gave up the idea of suicide and resolved that he would return home and use his property in doing good. Here is the secret of human happiness.

How many rich men know not the luxury of giving! It is a safe investment. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." God has set us an example by giving himself to us in the person of his Son who gave his life for us that we might give ourselves to him and to each other.

"Hush, hush, loud-beating heart!
Peace, peace, expectant breast!
Discordant mirth take wings,
Flee hence all worldly things,
That with bowed head, bent knee,
I may survey heaven's strange, sweet mystery—
A vacant, 'sapphire throne,'
A dazzling crown laid down,
The 'Word' and 'Flesh' made 'One,'
This for a world undone!"

EXPOSITION.

Ex. 9: 12. And the Lord hardened the heart of Pharaoh.

Paul's allusion to this passage and its general application may be found in Rom. 9: 18, "Whom he will he hardeneth."

The language is clear and explicit. There is no circumlocution, no evasion or equivocation. It is plainly and directly stated that the LORD HARDENED THE HEART OF PHARAOH, so that the fact must be admitted.

It is also said in regard to the same fact repeatedly that the "heart of Pharaoh was hardened"—"he hardened his heart." All these forms of expression seem to have reference to the same thing, viz., the hardening of Pharaoh's heart. It was doubtless the divine will or law that, under the circumstances, Pharaoh should become hard, i. e., God placed Pharaoh under law the violation of which reacted upon his heart and hardened it. God was the author of the law, but Pharaoh was responsible for the violation of that law just as we are responsible for the violation of law and its consequences. God, as the author of the law and its penalty, may, on that account, be said to harden the heart. Pharaoh as the violator of the law may be said to harden his own heart; for it is the legitimate consequence of his own act; and the statement of the fact would be that his heart was hardened. We have to do with the first at the present time; and the question naturally presents itself, How does God harden men?—How did he harden Pharaoh? If we can answer this last question we have a clew to the answer of the preceding; for we presume God always hardens men on the same principle or in a similar manner.

First, let us inquire: How does God have mercy upon men? He does not do it arbitrarily, absolutely, or unconditionally. He uses means—the same means, strange to say, that he does to harden. The law of mercy accomplishes either, in accordance with the law of action or of reaction—of obedience or of disobedience. The law of mercy acts upon us; we obey it, and it subdues and saves us; we disobey it, and it reacts upon us, hardens and destroys us. The same truth is the "savor of life unto life or of death unto death." The means and conditions of both are plainly set before us in the gospel. The atonement of Christ, the plan of redemption, the overtures of mercy, and the influences of the Spirit are plainly revealed to us on the simple condition of acceptance—of faith, of choice, of supplication, of non-resistance. God gave his Son "That whosoever believeth in him should not perish, but have everlasting life." "Whosoever will, let him take the water of life freely." "Quench not the Spirit."

Let us return to the question,—How did God harden Pharaoh's heart? It appears that he performed miracles by the hand of Moses which had a tendency at the time to soften the heart, but when judgment was removed, selfishness prevailed and his heart became harder than before. Just so it is now, when God strives with the sinner it makes his heart tender, but if he does not obey him he inevitably becomes worse. Either God hardens his heart or he hardens his own heart, or both. This was doubtless the case with Pharaoh. As far as the hardening was the legitimate result of the miracles performed, God did it. As far as it was the result of the perversion of those miracles, Pharaoh did it.

Now, are we not prepared to answer the question, How God did it? We do not suppose that he had any secret way of doing it which is not open to inspection. We have no idea that he exerted a direct secret influence on Pharaoh's mind in order to secure the result. This would have destroyed his responsibility. Evidently God's dealings with him made him hard; and what were these but the manifestation of his power, the withdrawal of his judgment and the exhibition of his mercy? It was then as it is now and always has been, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Who sets the heart? God mercifully delays the punishment; but he is therefore responsible for the condition which follows the abuse of the mercy? By no means; God does not in

any sense relieve the transgressor from his responsibility.

God preserved Pharaoh's life else he would not have been so bad as he was. If he had died in childhood or youth he would have been comparatively innocent. Restoring temporal blessings which had been for a time removed seemed to be followed again and again by greater obduracy. Just so it is now.

The same may be said in regard to withholding punishment which is due. As we have already seen delay leads to forgetfulness and insensibility. If a man is not arrested immediately for a crime of which he is guilty, he has hopes, and if at long time intervenes he is confident of escape. Thus he becomes hard in sin—callous to all tender appeals.

So it is with respect to the offer of salvation, and the continuance of that offer, rejected. It is strange that it should be so; but there is a natural aversion to the religion of Christ, and a disposition to procrastinate the free offer of eternal life, under the impression that there is time enough yet. Men know their danger but they become inured to it so that it no longer disturbs them; and they thus become hard. Like those exposed to a volcanic eruption or an earthquake, they become indifferent. Some of our soldiers in the late war were exposed to the fire of the enemy for months without hardly thinking of it. We have seen an account of a village along the Alps so situated that an avalanche of rock from above was imminent. The inhabitants knew their danger and that their only safety was in flight, and yet they remained. They measured the fissure, made it the subject of conversation, became familiar with its progress of separation, and speculated on the time it would probably take to detach itself entirely, and fall upon them. Under these circumstances they became indifferent to the danger and grew harder and harder. So man becomes indifferent to his salvation; he becomes "gospel-hardened." Now the gospel hardens just as God does by the perversion and neglect of the free moral agent,—a punitive and inevitable result.

So it is with the Holy Spirit. It comes to soften our hearts, to help our infirmities and to lead us to Christ; but if he is resisted—if means are taken to extinguish his influences, they harden the heart just as really as cold water hardens the heated steel. No greater blessing is conferred on man than the gift of the Spirit; and if he rightly avails himself of the assistance, it proves of incalculable benefit; but if he despises and rejects it, the greater the blessing the greater the injury.

These are some of the ways God hardens men without in any sense relieving the incorrigible sinner of his guilt. It is his own fault, and public sentiment sustains the charge. It declares that the hardened criminal is deserving of a severe punishment, implying that he is responsible for his condition. If God hardened him in an unconditional or absolute sense his gross depravity would be the occasion for pity instead of censure. If it were a mere inadvertence or accident as in the case of a broken bone or a mangled limb the man would be deserving of commiseration and sympathy. Now the harder he is the more guilty he is in public estimation. His condition is by no means generally regarded as an unavoidable and blameless misfortune.

NOTED AND QUOTED.

EMERSON'S PORTRAIT.—We thankfully acknowledge the receipt of a life-size portrait of Ralph Waldo Emerson, uniform with the "Atlantic" portraits of Longfellow, Bryant, Whitier, Lowell and Holmes. It represents Mr. Emerson in the full vigor of manhood, so that those who used to hear him lecture some twenty or twenty-five years since will recognize his personal appearance. The portrait was prepared for the subscribers to the *Atlantic Monthly*, who can have it, for one dollar, of the publishers, Houghton, Mifflin & Co., Boston.

THE LITERARY REVOLUTION.—This company still moves on, but under the name of "The Useful Knowledge Publishing Co." John B. Alden, Manager, 26 Beekman St. New York. The new company adopts the one price to all whether poor farmers' boys or rich book-sellers. Specimen pages of the "World's Dictionary of Language and Knowledge," now in preparation, double the size of Webster's Unabridged, at a fraction of its cost, will be ready in a few days.

The great "Library of Universal Knowledge," one of the largest encyclopedias ever published in this country, "is ready for immediate delivery on receipt of cash—15 volumes octavo, large type, extra cloth binding, price \$12; in half Russia, price \$15."

In regard to the destitution of true beneficent labor for the welfare of others, the *Golden Rule* puts it in this comprehensive piquant style as follows:

Some are without arms; they have never helped any one over the rugged places in life. Some are without feet; they have never gone an inch out of their own way to serve others. Some are voiceless; they have never, even by word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feelings are. What an appearance a procession of such characters would make if they could be seen as they are, on the street!

The New York *Witness* is somewhat facetious and severe in its censure of the facility of granting divorces in that city,—

a censure which is appropriate all over the country. It is stated thus:

Judge Donohue of this city is, we see by almost every day's paper, doing a big business in granting absolute divorces. This divorce business is unsettling the foundation institution of society and of the State, namely, marriage and the family. People so disposed now can take each other on trial, knowing that, whenever they choose, they can get a divorce on some real or collusive accusation of infidelity or cruelty.

WEEK OF PRAYER. For the convenience of our readers we give the programme suggested by the Evangelical Alliance:

January 1, SUNDAY—Subject for Discourse: Renewed Consecration.

January 2, MONDAY—Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.—Ps. 108: 1-3; 39: 7-10.

January 3, TUESDAY—Humiliation and confession on account of individual, social and national sins.—Ps. 51: 1-3; Joel 2: 12-18.

January 4, WEDNESDAY—Prayer for the blessing of God on his Church and his Word.—Eph. 1: 15-23; 2 Thes. 3: 1-5.

January 5, THURSDAY—Prayer for the young and all agencies for Christian training.—Acts 2: 16-18; Is. 54: 13; Mat. 9: 35-38.

January 6, FRIDAY—Prayer for the universal prevalence of peace and righteousness.—Micah 4: 1-7.

January 7, SATURDAY—Prayer for Christian Missions, the outpouring of the Holy Spirit, and the conversion of the world.—Dan. 7: 13, 14, 15; Acts 1: 4-8; Jer. 31: 33, 34.

STAR SUBSCRIBERS.

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

1. The *Morning Star* will be sent to every new subscriber from the date of the subscription to the first of January, 1883, for \$2.00 in advance.

2. The *Star* will be sent as above offered to the new subscriber, and to every subscriber who will send us \$2.00 and such a name (his own paper being paid for) we will send a copy of "Close or Open Communion," post-paid, a well-bound volume of 175 pages.

3. Or send us \$2.25 with the name, and we will send a copy of the *Memoirs of Dr. Day*,—a volume of 431 pages.

4. Or send us \$2.50 with the name, and we will send a copy of the *Centennial Record*, a volume of 266 pages, with eleven steel engravings of deceased ministers.

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

These offers will hold good till the first of next January.

I. D. STEWART, PUBLISHER.

Denominational.

Think Twice.

Before dropping the *Star*, for "cheaper" papers think. Here and there are F. Baptists who do not take the *Star* because it costs \$2.00. Other reasons are sometimes assigned, for example, "so many advertisements." But we should bear in mind that many readers want the advertisements. Besides, the *Star* is not alone in this; other denominational papers are doing the same thing.

As to the dollar papers, some of them have less reading, and much of what they have is borrowed. They claim to be "un denominational," and no distinctive doctrines are advocated; but have we come to an age when distinctive doctrines are not called for? Other denominations do not think so, and F. Baptists have doctrines and practices which it is their duty to advocate. Cheap un denominational reading, to the exclusion of the *Star* and other denominational literature, cannot but weaken the denominational preferences in the family, and, as a result, in the church. To our certain knowledge, some of the cheap papers are conducted by persons unworthy of patronage. Consider also that while the money paid for individual enterprises goes into individual pockets, that paid for the *Star* goes into the departments of denominational work. The profits are used for Education and Missions, and so return again to the service of the people. Had F. Baptists been as zealous as some others in the patronage of their own paper, the price possibly might have been reduced to \$1.00 long before this time. Liberal patronage cheapens literature. Let F. Baptists be loyal to themselves.

Home Missions.

In my recent article on "Smaller Churches," whilst noting the various expedients resorted to by way of helping them, I purpose omitting the general Home Mission work. This was done because that work is being constantly kept before the mind of the reader. And still, possibly it ought to have been, at least, recognized.

If there is any thing that appeals to the Christian heart, and is calculated to awaken the spirit of benevolence and stir the hand to needed help, it is the condition and wants of some of these little Christian communities. There are among them, as has already been said, as intelligent and devoted brethren as can be found anywhere. They so love the denomination of their fathers, as well as of their own choice, that individuals of them, at least, contribute regularly to its missionary and educational work, without receiving in return any particular benefit from their connection with it.

They once enjoyed regular meetings, and when they got together, even now, they talk over the times when they "went to the house of God together," when such and such an elder preached, and the Spirit came down, and their children and their neighbors' children were converted and saved. But now, thinned by deaths and removals, weakened, it may be, by inefficient pastors, possibly—shall I say it?—by bad pastors, they are really unable to support adequate preaching. Give them one hundred and fifty dollars annually, perhaps but a hundred, of help, and they might light up the public altars again, and once more "take sweet counsel together," and then "God, even our God, would come and bless them," and "cause his face to shine." Blessed thought! O my heart, feel and know it by increased active work on this behalf!

In my former article, please read in the closing paragraph, "portions of our Zion," instead of "pastors," etc. A few other slight errors the reader himself can easily correct.

Sunday School Institute.

An Institute composed of delegates from most of the Sunday-schools connected with the Mass. Q. M., was held in the Paige St. church, Lowell, Nov. 30, and Dec. 1. Rev. G. C. Waterman was present by invitation, adding much to the interest and profit of the meetings by giving several "Chautauqua Lessons," and two addresses on the subjects: "What is the Sunday-school?" and "The Superintendent, his character and duties."

Papers and addresses were also given as follows: "Signs of progress in Sunday-school work," Rev. C. S. Perkins; "The work of the Teacher outside of the Class and in it," Rev. J. Malvern; "How shall we best foster and sustain a deep spiritual life in the Sunday-school?" Rev. O. T. Moulton; "The Duty of Parents and the Sunday-school to bring the Children to the Public Service," Rev. J. Mariner.

Each speaker was followed by a discussion of the subject presented. Action was taken towards effecting a permanent organization of the Institute, and the following officers were chosen: President, Rev. J. Malvern; Vice Pres., Prof. W. E. C. Rich; Secretary and Treasurer, Rev. A. J. Eastman; Com. of Arrangements, Rev. O. T. Moulton, A. L. Russell, A. S. Durgin, D. Lothrop, W. B. Smith.

It is proposed to hold similar conventions at stated times in the year for discussing topics of interest pertaining to the Sunday-school, and for becoming more thoroughly acquainted with the best methods of work in this direction.

A. J. EASTMAN.

Minnesota Notes.

The Hennepin Q. M. closed its Dec. session on Sunday evening the 11th. It was held with the Crystal Lake church. This church is without a pastor since Bro. Mitchell left them last spring. In many respects it is a good field, and should have a minister. If a man could take charge of this church, in connection with some mission work in Minneapolis, it would be a good arrangement.

Bro. Tarbox of Elk River, is still in the East. The new chapel at Mazeppa was dedicated on Thanksgiving evening. In connection with the services, the last one hundred and fifty dollars of the cost of building was provided for, and all felt thankful. Bro. Haskell has done here a good work, and the friends east as well as those nearer, who have assisted in the work, will be glad to hear that the church is free of debt.

Some mission work is being done in the St. Croix Q. M., also in the Winona and Houston Q. M., but the demand is for far more. The great drawback in our mission work is lack of funds. The H. M. Society felt called upon to make the appropriation to this field only one-half of that promised the past year, and this will prevent our going into new fields now open. It is not a little discouraging, but the H. M. Board has no power of coining money, and if the churches and older Y. M.'s do not furnish aid, then the frontier openings, so full of promise, will soon pass beyond our reach.

It is getting wearisome to some, who have seen these fields for years calling out before them, with open doors, calling for help. These opportunities are such as do not often come, or long remain, to any church. The time will soon come when as a people we can only regretfully say, as we think of these fields now open to us, "It might have been."

A. A. S.

Central Association Notes.

A line from the Rec. Sec. informs us that the *Minutes* are in the hands of the printer. They will doubtless be mailed to the churches in a few days. We bespeak for them a careful and candid perusal that they may awaken a hearty interest and a cordial co-operation in our mission. Mrs. Libbie Griffin of Gilbert's Mills, N. Y., is now prepared to supply churches and Mission Societies with collection cards and envelopes free of cost. The collections since the annual meeting at Apalachin have been fairly good. The pledge of \$300 to the Phoenix church has been paid. Some other appropriations ought to be paid at once. Churches and societies having funds on hand will do well to forward without delay, that some of the most pressing obligations may be discharged. In the matter of Foreign Missions it will be necessary to wake up all along the line, or we shall be compelled to recall those who represent us in the foreign field. We were compelled to delay the last remittance as long as possible and even then it was scarcely full. It is evident that while we are doing fairly well, in some localities nobly, as an Association we are not doing all we can.

Last evening the mail brought us \$25.00 from the Union Q. M. and members of the Putney church. According to the *Register* the Putney is a small church, but according to its liberality it is a host. Spiritually the Assoc. is prospering, as we have reason to believe from letters from personal friends and from notes appended to business letters.

We have not yet learned of any special revival but there seems to be in many of our churches a deepening interest. We shall be sadly disappointed if the winter closes without scores of conversions in our churches. Bro. G. W. Knap's friends will be glad to learn that he is constantly improving in health and is able now to minister regularly to a church.

There are just now two strong churches in need of pastors. Neither of these churches can pay a large salary, but either of them is able to support the right man. These churches need young men, men of talent, education and consecration, who will be content to serve from five to eight hundred dollars per year for the present. Two men of the right stamp can find immediate employment. This of course does not comprise all our ministerial need. A score of men could find employment in our scattered and destitute fields.

J. H. DURKEE.

Ministers and Churches.

Maine.

The illustrated series of Sabbath evening lectures on the Pilgrim's Progress, by the pastor of the (Augusta) F. B. church, Rev. Mr. Penney, closed last Sabbath evening. They have attracted from the first congregations that have taxed the capacity of the church. Many last Sabbath evening, were unable to find standing room. A good degree of religious interest has been awakened, and several during the past three months have professed conversion. The church has a large number of earnest Christian workers, who co-operate with their pastor in the good work of helping and saving men.—*Kennebec Journal*.

Rev. J. M. Kemick has conducted a series of evening meetings, in his church in Sabattus. The results are, the church has been quickened and quite a number have been hopefully converted.... Rev. G. Plummer is supplying the North Freeport church with good results.... Rev. Sidney Wakeley is preaching with the W. Bowdoin church with good acceptance.

Rev. N. W. Plummer is no longer a member of the Oldfield Q. M. nor of the F. Baptist denomination, having gone out from us by mutual consent. So writes A. P. Whitney, Q. M. clerk.

New Hampshire.

Rev. J. A. Lowell of Danville writes: "The recent hopeful conversion of a few souls gladdens and encourages the praying company. Near the first of February next seven days will probably be occupied, afternoons and evenings, with 'Gospel Meetings,' at the appointment of the Ex. Com. of the N. H. Y. M. C. Assn. Mr. Allen Folger, the efficient leader of the company of workers, and Mr. Jackson, the sweet singer—sweet both in voice and spirit—are well known in D. and, with such helpers as may accompany them, will be cordially welcomed. The continued manifestation of the converting power of the Holy Spirit is hoped for."

Vermont.

After a pastorate of four years with the F. B. church at North Tunbridge, Rev. A. M. Freeman has tendered his resignation, to take effect the last Sunday in March. Any church anticipating a change at that time, or in want of a pastor, can correspond with him.

Massachusetts.

Rev. T. H. Stacy of Fairport, N. Y., has received a call to the Lawrence church.

New York.

Rev. John Willis of the Putnam church is meeting with prosperity. The week of prayer is to be observed.

Bro. R. M. Lawrence arrived safely in New York, Saturday, Dec. 17. He spent the Sabbath with Bro. Page and left for Michigan Monday morning. We are glad to announce that his health is much improved.

Pennsylvania.

At the last session of the Troy Q. M., the East Troy church requested the ordination of their pastor, Bro. Hiram Payne. After a satisfactory examination, the conference voted unanimously to ordain him. The following is the order of services: Reading of the Scripture by Rev. G. W. Knap; prayer by Rev. J. H. Ward; sermon by Rev. I. Day; ordaining prayer, by Rev. G. W. Knap; charge by Rev. H. Ward, hand of fellowship by Rev. I. Day; benediction by the candidate.

Michigan.

Rev. Amos Stevens writes that "great praise is due Bro. Parmelee who has labored with so untiring zeal and with so encouraging results" in the erection of a house of worship at West Reading. Prof. Dunn of Hillsdale college preached the dedicatory sermon. The remainder of the indebtedness, \$200, was raised and they "left the church with hearts full of gratitude to God that prayer had been answered."

Wisconsin.

Rev. and Mrs. E. N. Wright, of Burnett, express hearty thanks for their third annual donation which amounted to \$105.

In appreciation of his labors, the church and friends of Rev. E. H. Webster met Dec. 1, at the house of Ira Smith in Boltonville and made Bro. W. a donation of \$80.

The interest was such at the close of the late Waupun Q. M. at Marcellon that the pastor, Rev. J. J. Hull, assisted by Rev. D. B. Coffeen, continued the meetings three weeks. The results are most glorious. Over sixty have made a public confession of Christ. Dec. 14, twenty were baptized. Dec. 26, the pastor expected to baptize from ten to twenty more. A church of 18 members has been organized, and one of the strongest churches in the Q. M. is expected to be the result of this work.... Rev. A. Phillips is to supply the Hortonville church with preaching once in two weeks.... The long and vexatious series of lawsuits over the ownership of the church property at Grand Prairie have at last ended in favor of the church.

Kansas.

Rev. Joseph Bates of Blue Rapids writes of the failure of a business session of Blue Valley Q. M. on account of stormy weather and misunderstanding. He speaks of the discouragement of the Hope church. Two of its members have gone to Oregon, and two expect to leave soon for Mich.

Ordination.

The ordination of Bro. H. Lester Horton of Hillsdale, Mich., took place in connection with the Rensselaer Q. M., Sunday P. M., Dec. 11. The candidate passed a very satisfactory examination. The services of the ordination were, as follows:—Invocation by Rev. W. Fuller; Reading records and select Scripture by Rev. L. B. Coleman; Prayer by Rev. F. H. Butler; Sermon by Rev. I. J. Hoag; Consecrating prayer by Rev. L. B. Coleman; Charge by Rev. I. J. Hoag; Hand of fellowship by Rev. W. Fuller. Prayer and benediction by candidate. Bro. Horton is prosecuting a thorough collegiate and theological course at Hillsdale, and has nearly completed a course of seven years study, working his way through, teaching and preaching as opportunity offered. He has for the last year or two been supplying a church six miles away to good acceptance. Bro. Horton is a young man of ability, a close student, giving promise of usefulness as a minister of the gospel. Our prayers shall follow him back to his studies and pastoral work.

I. B. COLEMAN, Clerk.

Quarterly Meetings.

CASS CO. (Neb.) Q. M.—Held its last session with the Centerville church Dec. 3-4. Churches were all represented and reports encouraging. Centerville churches reported accessions. Rev. L. Stone preached an excellent opening discourse from 1 Tim. 2: 1-2. Very little business was brought before the conference, the time being given to worship. On Sabbath morning Rev. L. Stone preached an impressive sermon from Heb. 3: 7, after which the Lord's Supper was administered. Sabbath evening a stirring sermon by Rev. E. Root. The prayer and conference meetings that followed the sermons were lively and refreshing.

Next session with the Belmont church March 4. Opening sermon by Rev. E. Root.

B. F. ALLEN, Clerk.

WALNUT CREEK (Ill.) Q. M.—Held its Dec. session with the Mineral church. All the churches reported by letter and delegation. Rev. Geo. Bullock from Iowa was with us and contributed to the interest of the meeting. The Woman's Mission Society, which was organized during the last term of the Q. M. occupied the time on Saturday evening. It was decided to revive the Walnut Creek Q. M. Ministers' and laymen's Institute, and the following programme was arranged for the next session in connection with the March term of the Quarterly Meeting: (1) Opening sermon, Thursday evening, March 9, by Bro. H. M. Henry; (2) Essay—The Pyramid of Cheops, in its relation to Bible Chronology and Prophecy, by Rev. H. S. Ball; (3) Essay—Reason in Religion, Rev. Geo. Bullock; (4) Lesson in Theology, subject—The Personality of the Devil, Rev. H. S. Ball, Teacher; (5) Music as an element in Worship—an essay—by Bro. E. H. Conibear; (6) Sketch of a sermon by Rev. G. A. Hogeboom; (7) Essay or address—Keeping fire in Christian life, by Bro. E. H. Conibear; (8) Essay or address—Sunday-schools, Bro. M. Tompkins; (9) Essay—Mutual relation of Pulpit and Pew, by B. A. Gurney. All other members are expected to come prepared with some exercise of their own selection.

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Poetry.

WHILE THE YEAR DIETH.

BY F. N. W.

God's temples lift their spires into the night;
The world sleeps 'neath a coverlet of snow;
The full moon, calm and bright,
Throws silvery beams below
Down which dream angels glide,
And earth is glorified.
Far, faint, I hear the old church bell
Ring out its tidings on the air;
The watchman cries, "All's well! all's well!"
The night grows more divinely fair.
Love, full, complete! O Great, O Wise,
Who wipes away from saddened eyes
The blinding tear.

What have we, thoughtless, done to show
Our thanks to thee for loving so
Through all the year?
Not much, not much. Deeds incomplete
Make up the record of each day;
But Love is great, Love is complete;
And so we lift our hearts and pray,
Thou wilt enfold us in thy Love,
Until our souls in ecstasy
Attain, through that, the bliss above.

Now far away tolls solemnly
The death knell of the dying year,
Another dawn is almost here;
Sad, low and long the night-winds sigh,
The river answers sobbingly—
Old Year, good-bye, good-bye!

MEMORY.

'Tis beautiful night; the stars look brightly
Down
Upon the earth decked in her robe of snow,
No light gleams at the window save my own,
Which gives its cheer to midnight and to me.
And now, with noiseless step, sweet memory
Comes
And leads me gently through her twilight
Reams.

What poet's tuneful lyre has ever sung,
Or delicate pencil e'er portrayed,
The enchanted, shadowy land where memory
Dwells?

It has its valleys, cheerless, lone and drear,
Dark shaded by the mournful cypress tree,
And yet its sunlit mountain-tops are bathed
In heaven's own blue. Upon its craggy cliffs,
Robed in the dreamy light of distant years,
Are clustering joys serene of other days;
Upon its gentle, sloping hill-sides bend
The weeping willows o'er the sacred dust
Of dear departed ones; and yet in that land
Where'er our footsteps fall, upon the shore
They that were sleeping rise from out the dust
Of death's long silent years and round us
Stand.

As erst they did before the prison tomb
Received their clay within its voiceless halls.
The heavens that bend above that land are
Hung
With clouds of various hues; some dark and
chill,
Surcharged with sorrow, cast their somber
shade
Upon the sunny, joyous land below;
Others are floating through the dreamy air,
White as the falling snow, their margins
tinged
With gold and crimson hues; their shadows
fall
Upon the flowery meads and sunny slopes,
Soft as the shadow of an angel's wing.
When the rough battle of the day is done,
And evening's peace falls gently on the heart,
I bound away across the noisy years
Unto the utmost verge of memory's land,
Where earth and sky in dreamy distance meet,
And Memory, dim with dark oblivion, joins;
Where woke the first remembered sounds that
fell
Upon the ear in childhood's early morn;
And wandering thence along the rolling years
I see the shadow of my former self
Gliding from childhood up to man's estate.
The path of youth winds down through many
a vale
And on the brink of many a dread abyss,
From out whose darkness comes no ray of
light
Save that a phantom dances o'er the gulf
And beckons toward the verge. Again the
path
Leads o'er a summit where the sunbeams fall;
And thus in light and shade, sunshine and
gloom,
Sorrow and joy, this life-path leads along.
1880. James A. Garfield.

Family Circle.

THE OLD YEAR.

BY PILGRIM.

An old, old man with hair of silvery
whiteness sat cowering over the embers
of a dying fire. His thin hands were clasped,
and the dim eyes and bowed form
spoke loudly of weakness and decay.

"My race is nearly run," he murmured;
"a few hours and the Old Year with his
joys and sorrows, will have passed away.
It seems but as yesterday since,
young and hopeful, I was welcomed with
joy and gladness; bright eyes smiled up-
on me, while glad, young voices rung
out their shouts of greeting. Now, who
cares that the Old Year is so near his
end? Who will weep when he is gone?
And yet I have done my best to add to
the happiness of earth's children. Surely
those upon whom so many blessings
have been lavished will not be ungrate-
ful; a few more hours still remain ere
the midnight chimes will welcome my
successor. These last hours I will de-
vote to farewell calls; perchance a few
will be glad of one more glimpse of the
Old Year ere he takes his final depart-
ure; and, taking his staff, the old man
feebly tottered forth. Entering a com-
fortable dwelling, he was greeted with
loud complaints.

"How dare you come here," said the
husband and father, "when you have
treated me so shabbily? I have been
looking over my accounts and find I have
just made a living; yet I never worked
more constantly; these miserably hard
times have defeated all my plans."

The Old Year glanced around; the fire
burned brightly on the hearth; the room
was furnished with everything necessary
for comfort; flowers blossomed in the
windows, books and papers filled the
tables, pictures graced the walls; while the
group of healthy, happy children around

the fireside, might have lifted the cloud
from the brow of even a complaining
parent. "Surely," said he, "you have
much for which to be thankful. Your
family are all spared; and though you
have met with losses, you have not suf-
fered for any of the comforts of life."

"Suffered, of course not," was the re-
ply, "I am complaining that I have got
nothing ahead this year." The old man
shook his head. "Take care," said he,
"that you do not lose the blessings you now
possess. If you think your lot hard, what
of those who have had scarcely a roof to
shelter them?" and, taking his staff, he
left the house soliloquizing, "If that man
complains so bitterly, what shall I find
among those who have experienced sor-
row and affliction as well as temporal
losses? Here is a house I almost fear to
enter." Softly he opened the door. The
room he entered, was small but comfort-
able. Around the table were seated the
family group—the father, the mother, the
children.

"Welcome, my friend," said the form-
er, grasping the old man by the hand.
"We were just speaking of you; you
have come to receive our thanks for all
the mercies of the year."

"But I almost feared to intrude," said
the Old Year, "for well I know bitter
sorrow has come to your household the
past year." "Yes," was the answer,
"our family is smaller than it was one
year since; you see that vacant chair.
One of our number will welcome 1882,
in a fairer home than this, and though
we sadly miss him, yet we know it is all
right. God knew what was for his best
good, and ours also; we will trust him
still, and be thankful for the blessings yet
remaining." With a lightened heart, the
Old Year pursued his way through the
dim streets till he came to a miserable
shanty, scarcely fit for a shelter for hu-
man beings. Sorrowfully he entered,
and a scene of abject misery was before
him. The room was bitterly cold.
Crouched before the dying fire were two
little half-clad girls, while at a table
where a dim light burned,

"With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread."

As her guest entered, she raised her
sad, heavy eyes and murmured, "Ah,
the Old Year! what brings you here?
a terrible, terrible year you have been to
us. Formerly we were happy. My hus-
band is a good workman, and supported
us comfortably; but his wages were re-
duced so much that he became discour-
aged and joined in a strike for higher
pay. Then being thrown entirely out of
work, he drowned his sorrow in the cup
of intoxication; and you see to what
straits we are reduced. For months all
the support we have had has come from
my needle."

"Work, work, work,
And my labor never flags,
And what are its wages! A bed of straw,
A crust of bread and rags."

The pittance I receive is scarcely suf-
ficient for the food of one person, to say
nothing of rent, fuel and clothing. My
little girls are starving before my eyes.
This bitter cold is chilling my very
bones. God have mercy upon us!"

The hopeless misery of the tones, went
to the old man's heart. He softly with-
drew, but on his ears lingered the sad
refrain,—

"Stitch, stitch, stitch,
In poverty, hunger and dirt."

"I can not bear many more scenes
like this," he groaned. "Surely, here I
shall meet a different reception," and
entering a noble mansion, he pursued his
way through the lighted halls till he
reached an elegant room, teeming with
everything that could delight the eye or
please the taste. The soft carpets into
which his feet pressed, the rich furniture,
the luxurious nicknacks, each of which
would have supported comfortably a
poor family for weeks, were such a con-
trast to the scene of misery he had just
left, that he could scarcely realize that
this scene was not a vision of the imagi-
nation. It seemed almost impossible that
people were dying of want but a few
streets from such a region of luxury.

A lady, richly dressed, rose to meet
him; but as she recognized her guest she
withdrew her extended hand, while a
dark frown contracted her brow.

"Away, away!" she exclaimed, "What
do you here, you cruel Old Year? You
took from me my babe, my beautiful
babe, whom I idolized as mother never
idolized before. Oh, the year 1881 is a
black year to me! It has robbed me of
my chief treasure. I have nothing to live
for now."

"But, madam," remonstrated the old
man, "remember the blessings still re-
maining,—your husband, your other chil-
dren, and your beautiful home."

"Yes, but God may take them also;
and what do I care for the luxuries of my
home now?"

"Go with me," answered the Year,
"to a house but a short distance from
here, and you will learn how to appre-
ciate your comforts. A mother and her
two children are starving. Your darling
is safe; would you not rather it would be
in heaven than suffering as are these poor
woman's children?"

"My babe would not suffer; don't talk
to me about the poor; the city should
care for them. There is no sorrow like
my sorrow, for my beautiful babe is
gone."

The old man hastened from the inhos-
pitable dwelling and the repining mother,
as fast as his increasing feebleness
would permit. "Alas," said he, "how

do many at the first stroke of trouble,
forget all the blessings of their past
lives!" A feeble light, burning in a small
dwelling he was passing, attracted his at-
tention. Guided by this light he found
himself in a humble room where, reclin-
ing on a couch, was a woman pale and
thin almost to emaciation. Deep lines of
suffering were on her face, yet a look of
peace rested there, that contrasted
strangely with the poverty of her sur-
roundings and the too evident marks of
pain that her features expressed. She
welcomed her visitor with a bright smile.
"I am glad to see you once more," she
said.

"You seem to have very little reason
for gladness," was the reply, as the old
man gazed pityingly on her. "1881 has
brought so much suffering to you that
you will rejoice at his departure."

"Oh, no; you mistake; the year has
been a good one to me. He who has per-
mitted the suffering, has given strength
to endure it. Then how many blessings
have been mine,—a kind husband, lov-
ing children, and many friends!"

"But the times have been so hard,
madam, you must have often wanted the
comforts of life."

"Yes; the times are hard; work is
scarce; and often at night we have not
known where the means for the next day's
support was to come from. But God has
cared for us; and we know all these
trials will work for our best good. Oh, no
we have no reason to complain; God is
good; we can trust him fully." The
war features, lighted up with a beauty
not of earth, and the humble room seem-
ed irradiated with beams of heavenly
light.

"Truly," murmured the Year as he
withdrew, "the angels of peace and love
have taken up their abode in that dwell-
ing."

The old man continued his wanderings;
but we may not follow him farther. Many
a shadowed home, many a broken house-
hold, appealed to his sympathies and
caused his heart to ache.

Complaints met him at almost every
step; the cry of hard times was dinning into
his ears till he became weary of the sound;
and often this cry came from those whose
folly and extravagance had been the
cause of all their troubles.

But not complaints alone did he meet.
Many hearts he found grateful for the
blessings of the year. Peace and joy
dwelt in many a home whose inmates felt
that they had been dwelling under the
very shadow of the Almighty. The voices
of joyous childhood, happy youth, and
peaceful manhood were as balm to the
old man's spirit.

He saw that the months of his reign
had been fruitful of worthy, loving deeds.
The beneficent spirit of the Master had
been abroad, repressing evil, encouraging
good.

So was his heart lightened. The re-
frain of the swelling anthem, "Peace on
earth, good will to men," seemed still to
echo through the courts of the silent
night.

As the first stroke of the midnight chime
fell on his ear he waved his wand over
the sleeping earth, and counted each
stroke as it fell; then, as twelve rung out
sharply on the frosty air, the year 1881
was gone, gone forever.

ECONOMY IN DRESS.

A dress that is so peculiar as to be
striking, either from its brilliancy of color
or any other cause, should be adopted
only by a woman who has many changes
of raiment, and so may wear it only oc-
casionally, or the sight of it becomes a
bore, even if at first it is interesting from
its novelty. The woman who has many
dresses can afford also to give it away, or
convert it to some other use, before it is
worn, while the unobtrusive dress easily
lends itself to some different adjustment,
which gives it an entirely new aspect.

A woman who has but one best gown
can "wear it with a difference," like the
rule Ophelia offers to her brother, so as to
make it suitable to many occasions, es-
pecially if she have two waists, or
"bodies," as the English call them. One
skirt will easily outlast two waists, and
therefore this is a real saving. But sup-
pose that there be but one waist, or the
dress be made all in one piece (than
which there is no prettier fashion), and it
should be worn one day high in the neck,
with collar and cuffs, on another day
with the neck turned in, and a lace or
muslin fichu gracefully adjusted with
bows or flowers, and a bit of lace at the
wrists, a pair of long gloves, and a more
elaborate dressing of the hair, it will be
scarcely recognizable. But the dress
must be of a very general character, like
black silk, or some dark color, or the
pleasure of the new impression is lost.

The wise person with a small capital
never buys any but a good and lasting
thing. Each year she adds one or two
really solid possessions to her wardrobe,
which, treated with care, lasts her many
years. Thus on a really small sum she
may dress very beautifully. Without a
capital one is often obliged to buy what
can last but a few months; but there is
choice even here.

There is certainly a great economy in a
woman's adopting for occasions of cere-
mony one dress from which she never
diverges. It becomes her characteristic,
and there is even a kind of style and
beauty in the idea. The changing fash-
ions in color and material pass without
affecting her. She is never induced to
buy anything because it is new. She is
always the same. The dress in this case
must have a certain simplicity. It costs

her little thought and little time, and
when the old edition, becoming worn,
gives way to the new, the change is not
perceived, nor is it noticed when the new
in its turn becomes old.

Such dress as this must of course lie
within certain limits. Suppose it to be a
black velvet: it would last, with care, at
least five or six years. Suppose it to be
white cashmere—a dress of small cost:
it could, with care, last two seasons; and
then, cleaned, last another season or two;
and then, dyed, be turned into a walk-
ing dress to last two seasons more.

If a dress is put on with grace, its
owner alone is aware of its defects, and it
is a kindness to the spectator if she will
keep her own secret.

In France, and I believe also in Italy,
they have a poetic fashion of dedicating
for a certain number of years (five, ten, or
twenty years, according to the parents'
fancy) young girls to the Virgin. I do not
know in what way they demonstrate this
dedication except in the color of their
dress, which is always, for all occasions,
summer or winter, blue or white, or white
and blue mixed. This affords more va-
riety than at first thought it would seem
to be capable of, for any shade of blue
may be used.

There is a great economy in deciding
on a few becoming colors in their several
shades, and confining one's dress to these.
Choosing colors that harmonize with each
other, like gray, black, purple, blue,
yellow, white, and never buying any
other colors, one may, in making over
garments, use one with another so that
nothing is wasted.

It is also important to know what point
of dress to emphasize. For instance, one
may expend a large sum on a gown, if
the shoes are shabby or ill made, the
gloves worn, and the bonnet lacks style.
The gown is entirely thrown away. But
the gown may be no longer new; it must
now be carefully brushed and well put
on, the collar and cuffs, or other neck
and wrist trimmings, must be in perfect
order, the boots well made and well
blackened, even if not new, the gloves
faultless, and the bonnet neat and stylish.
The effect is of a well-dressed woman;
no man, and very few women, perceive
that the dress is not a new one.—Mrs. T.
W. DEWING, in *Harper's Magazine*.

DON'T, GIRLS.

Don't think it absolutely necessary to
your happiness that every afternoon be
spent in making calls, or on the street
shopping. Home is not a mere hotel,
wherein to eat and sleep—too dreary to
be endured without company from abroad;
home-work is not mere drudgery, but
useful ministrations to those you love.
Don't mistake giggling for cheerfulness,
slang phrases for wit, boisterous rudeness
for frank gaiety, impertinent speeches for
bright repartees. On the other hand,
don't be prim, formal, stiff, nor assume a
"company face," eloquent of "prunes,
potatoes, prisms," nor sit bolt upright in
a corner, hands, feet, eyes and lips care-
fully posed for effect. An effect will be
produced, but not the one wished. Nor yet
sit scornfully reserved, criticising mental-
ly the dress, manners, looks, etc., of those
around you. Make up your mind that
your companions are, on the whole, a
pretty nice set of people (if they are not,
you have no business to come among
them); that there is something to respect
and like in each of them, something to
learn of all of them. Determine to have
a nice time anyhow; then do your part to
make it so. Be genial, cordial, frank. If
you can play and sing ordinarily well, do
not refuse to take your share in entertain-
ing your companions in that way. You
are not to be a Nilsson or a Kellogg. If
you cannot play or sing, say so frankly,
and do not feel humiliated. You prob-
ably excel in some other accomplishment.
Even if you do not you can possess that
one grand accomplishment to which
all others are but accessories, that of
being "a lady"—a true woman,
gentle and gracious, modest and lovable.
Dear young girls, your lives are full of
noble possibilities. There is but one thing
earthly so truly admirable as a Christian
lady, and that is, a Christian "gentle-
man." If an "honest man be the
noblest work of God," surely an "honest,"
true woman is his loveliest. Therefore,
young maidens of America, give your-
selves to Christ; let him so mold you
that you may be kings' daughters indeed,
all glorious within, all fair without.—
Arthur's Magazine.

A little colored boy wrote the following
excuse to his teacher: "I am sorry I
couldn't come to school on Friday, but I
couldn't cause it rain. That the way it
go in the world. If the Lord shut the
door, no man can open the door; and if
the Lord open the door, no man can shut
the door; and if the Lord say it rain, no
man can stop it rain; but the Lord do all
things well, and you oughtn't to growl."

—June Miller.

Down in Salem, the other day, a bright
little girl was sent to get some eggs, and
on her way back stumbled and fell, mak-
ing sad havoc with the contents of the
basket. "Won't you catch it when you
get home, though!" exclaimed her com-
panion. "No, indeed, I won't," she an-
swered; "I've got a grandmother."

Once a poor heathen convert came to
the missionary to procure a Bible. "I
have not a new one that I can give you,"
said the missionary. "I have a second-
hand one; but it is old." "Oh! that is
nothing. If the book is old, the word is
new."

Literature.

SPARKS FROM A GEOLOGIST'S HAMMER. By
Alexander Winchell, LL. D. Author of
"Preordained," etc. Professor of Geology
and Paleontology in the University of
Michigan. Chicago: S. C. Griggs & Co. 1881.
Price \$2.00.

This is a volume of four hundred pages on a
subject of great weight to the scientist and
also to the theologian. It is intended to be
"sited to occupy the attention of a geologist
who tries to contemplate his vocation in the
whole breadth of its relations." It is not so
scientific, or literary, or philosophical, or tech-
nical, as to be above the comprehension of the
common reader. It is of general interest, pos-
sessing a wider range of topics than belong to
the limited field of the scientist's study. They
extend to the subjects which interest other
men,—such as have a tendency to broaden
their views of the world.

"It is especially desirable that persons of
the requisite aptitudes should seek to possess
themselves of a wide range of scientific knowl-
edge." In this way they will be able to dis-
cover the relations and harmony of the
sciences. The "Sparks" are classified under
five distinct heads; viz., "Aesthetic,"
"Chronological," "Climatic," "Historical,"
and "Philosophical."

This comes from an able author and is a
production worthy of careful study; indeed its
true merit cannot be appreciated without.
Many of its sketches are thoroughly filled with
compact scientific instruction in a style that
will attract the common reader and at the
same time deeply interest the student. Mr.
Winchell's "hammer" makes the "sparks"
fly well, and kindles up the tinder of dormant,
inquisitive spirits. There is hope for you, my
sleepy friend, if you have any tinder to catch
the sparks as they fly.

PRESIDENT GARFIELD AND EDUCATION.
Hiram College Memorial, by R. M. Hinsdale.
A. M., President of Hiram College. Boston:
James H. Osgood & Co. 1881.

This memorial comes from the President of
the college over which Garfield once presided
and where was his home for twenty-six years.
One-half of this time he probably spent else-
where—in college, in the army and in Congress.
To many, however, his four years' residence at
Mentor is fraught with more significance than
his twenty-six at Hiram on the account of his
fame being associated with that place. The
compiler of this volume attempts to make Gar-
field's author as much as possible. It has the
cordial approbation of Mrs. Garfield and is
emphatically an authorized volume.

President Hinsdale first treats of Garfield's
relations to the Hiram school as student and
President, and of his later Hiram life; to which
are added, in part I., his College Memorial Ad-
dresses. Part II. consists of Garfield's Addresses
on Education and Educators. The treatment
of these themes will bear critical examination
and they obviously bring out the literary
acquisitions of their author on subjects in
which he was greatly interested.

COMMON SENSE ABOUT WOMEN. By Thomas
Wentworth Higginson. Boston: Lee &
Shepard. New York: C. T. Dillingham.

This is a very pretty volume in chocolate,
black and gold. The author discusses his sub-
ject under the following general divisions:
Physiology, Temperament, The Home, Society,
Education, Employment, Principles of Govern-
ment, Suffrage and Objections to Suffrage.
Mr. Higginson is an author of no mean ac-
complishments and we do not see but that he
writes as well on this subject as upon others of
which he is master. His first motto under
Physiology is as follows:

"But, before and after being a mother, one
is a human being; and neither the motherly
nor the wifely destination can overbalance or
replace the human, but must become its means,
not its end." Under Temperament, he says,
"Virtue in man and woman is the same;" the
Home,— "The progress of civilization has
changed the family from a barony to a republic;
but the law has not kept pace with the advance
of ideas, manners and customs;" Employment,
—"Women have now marvelous ways of win-
ning their way in the world; and mind without
muscle has far greater force than muscle with-
out mind;" and under the objections to suf-
frage, Clara Barton says, "When you were
weak and I was strong, I toiled for you. Now
you are strong and I am weak. Because of my
work for you I ask your aid. I ask the ballot
for myself and my sex. As I stood by you I
pray you stand by me and mine." When in-
valued by long service in the hospitals and in
the field during the late war, she thus appeals to
the returned soldiers of the United States. The
high commendation of woman in her various
spheres of action meets with our warmest
approbation as well as the common sense
here exhibited.

THE UNSEEN HAND, OF James Renfrew and
his Boy Helpers. By Elijah Kellogg, Author of
"Good Times," etc. Illustrated. By the
same publishers as the last. Price \$1.25.
Also, by the same house,
THE FORTUNATE ISLAND, and Other Stories.
By Max Adeler, Author of "Out of the
Hurly Burly," etc. Price \$1.00.
Kellogg's book belongs to the "Good Old
Times Series."

"There's a divinity that shapes our ends,
Rough-hew them how we will."

The unseen hand is developed in the case of
an orphan found in a workshop, thrown out
into the world "like a dry leaf on the crest of
a breaker," with a very little education that
constituted in the simple idea of God and a
knowledge of the decalogue which restrained
him from the evil influences around him, and
made him an object of abuse among his vile
companions. He remembered the dying kiss
of his mother, and inherited her Bible—nothing
else.

His future prospects were truly deplorable.
To make a good, useful man out of such un-
couth and forbidding material seemed to re-
quire an unseen hand; and yet timely sym-
pathy, encouragement and instruction were
the instrumentalities which the unseen hand
used to bring about the happy result.

"The Fortunate Island" is a story of strange
enchanting interest and we have no doubt that
the other stories in this volume are worthy of
being the production of their accomplished
author.

SEVEN VOICES OF SYMPATHY, from the
writings of Henry Wadsworth Longfellow.
Edited by Charlotte Fiske Bates. Boston:
Houghton, Mifflin & Co. New York: 11 East
Seventeenth St. The Riverside Press, Cam-
bridge. 1881. Price \$1.25.

This collection of Mr. Longfellow's Poems
for the consolation of the bereaved was made
in accordance with the suggestion of James T.
Fields who has since passed beyond the neces-
sity of any such helps which he desired for
others. This is, however, a selection not only
from the poetry of Longfellow but also from
his prose; and it is confined not merely to those

cases suggested by death, but to the depressed,
neglected, tolling, erring, struggling and aged
sufferers, that it may supply a want felt in
society at large, so that the proposed title,
"Poems of Consolation" was changed to
"Seven Voices of Sympathy." These selections
of course contain the most pathetic productions
of this able author and need no commendation
from us.

A HAPPY BOY. By Björnsterne Björnson.
Translated from the Norse by Rasmus B.
Anderson, Author of "Norse Mythology,"
etc. &c. Author's Edition. Boston: Same
House as the last. Price \$1.00.

This edition is published by a special ar-
rangement with the author, who co-operates
with Prof. Anderson, revising each work
personally before it is translated.

It is a happy subject, happily treated by this
happy author, and it will be read by many a
happy boy and happy girl, too.

WHAT ABOUT FRED? By Parthenia B. Cham-
berlain, Author of "Isa Graeme's World,"
etc. New York: Thomas Y. Crowell & Co.
No. 18 Astor Place. \$1.25.

This is a volume of two hundred and fifty-
four pages got up in green, black and gold, in
good type, pleasing to the eye and easy to
be read; and one will very naturally become
enamored with the story which gathers interest
on every page as he proceeds; and which closes
in a felicitous manner.

LYRICS OF HOME-LAND. By Eugene J. Hall.
Chicago: S. C. Griggs & Co. 1881.

This is a gift-book with artistic covers in
red, black and gold, and gilt edges, fully
illustrated. The author is a New England boy
who has made his mark elsewhere and he at-
tempts in these lyrics to give the "yankee
dialect," and "picture with fidelity the better
side of American life, manners and scenery." This
he does under the divisions of Rustic
Rhymes, Home Memories, Bacic Ballads,
Songs of Nature and Society Sketches. These
are told in that quaint old style that will bring
back to the mind the days of yore—"Auld
Lang Syne."

We have received DRINKS FROM DRUGS or
the Magic Box, a startling exposure of the
tricks of the Liquor Traffic. By Eli Johnson.
Published by the Revolution Temperance Pub-
lishing House, David Cook, Manager, 148
Madison St. Chicago. Mr. Johnson has a wide-
spread reputation as a temperance lecturer; and
from reliable sources to which he has had
access he is enabled to bring out the facts re-
vealed in the above work in an exhaustive
manner, exposing and denouncing the iniqui-
tous, fraudulent practices of liquor dealers. One
of the most conclusive evidences in favor of
this book is found in the fact that the writer
was offered \$10,000 by a leading brewer if he
would not expose them. This system of base,
poisonous adulterations ought to be understood
by all who use the vile stuff. This book con-
tains a fund of information.

The Atlantic Monthly for January com-
mences the new year with a good table of
contents ably treated. It seems to realize its
original design—the wish of Mr. Phillips, its
first publisher, in 1857, "that the magazine
should represent what is best in American
thought and letters." It does not seek to obtain
popularity by sensational articles but by pre-
sents such topics in the department of litera-
ture as will command the attention and perusal
of intelligent American citizens. It is devoted
to literature, science, art and politics.

This number is laden with its usual quota
of substantial papers. It commences with
"Police Report," succeeded by "An Echo of
passion," "The Gerdon," "A Sunday at
Paris," "And Joe," "Three Worlds," by J.
T. Trowbridge, "John Baptist at the Jordan,"
by E. E. Hale, "Hindu Humor," "Studies in
the South," and other articles of equal value
and significance. Among them are "Some
Memoirs of the Second Empire" and "Remi-
niscences of James T. Fields," &c. It is pub-
lished by Houghton, Mifflin & Co., Boston.
Subscription price \$4.00.

The Magazine of Art for January is the
second number of Vol. V. of this valuable
magazine. The frontispiece is "Leaving
Home" from a painting by Frank Holl, A. R.
A. The first article "Rosa Bonheur," with
portrait and five engravings, gives an account
of this distinguished artist. This is followed by
"The Venice of Titian" with five engravings;
"How to Hang Pictures," "Decorative
Iron-work" with five engravings; "Noting-
ham Castle Museum," "The Prodigal Son,
Statue," "Instantaneous Photography,"
with five engravings, "Round about the
Farm," with five engravings, "Pictures from
the Hill Collection," with five engravings.
"Five" here seems to be a favorite number;
nevertheless this sample is interesting and
well illustrated.

Harper's Magazine for January is fully up
to its standard of excellence. It is beautifully
illustrated, having a large number of portraits
from life, some twenty London journalists,
and twelve officers and members of the New
York Young Men's Christian Association. The
first illustrated paper describes the transpor-
tation of coal from Pittsburgh down the Ohio and
Mississippi

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