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# The Morning Star

VOL. LVII.

DOVER, N. H., WEDNESDAY, JANUARY 25, 1882.

NO. 4.

THE MORNING STAR is a Weekly Religious Newspaper, issued by the Free Will Baptist Printing Establishment, Rev. J. D. STEWART, Publisher, to whom all letters on business, remittances of money, &c., should be addressed, at Dover, N. H. All communications designed for publication should be addressed to Editor THE MORNING STAR.

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The Morning Star.

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## THRENODY.

Oh, sweet are the scents and songs of spring,  
And brave are the summer flowers;  
And chill are the autumn winds that bring  
The winter's lingering hours.  
And the world goes round and round,  
And the sun sinks into the sea;  
And whether I'm on or under the ground,  
The world cares little for me.

The hawk sails over the sunny hill;  
The brook trolls on in the shade;  
But the friends I have lost lie cold and still  
Where their stricken forms were laid.  
And the world goes round and round,  
And the sun glides into the sea;  
And whether I'm on or under the ground,  
The world cares little for me.

O life, by art thou so bright and boon?  
O breath, why art thou so sweet?  
O friends, how can ye forget so soon  
The loved ones who lie at your feet?  
But the world goes round and round,  
And the sun drops into the sea;  
And whether I'm on or under the ground,  
The world cares little for me.

The ways of men are busy and bright;  
The eye of woman is kind;  
It is sweet for the eyes to behold the light,  
But the dying and dead are blind.  
And the world goes round and round,  
And the sun falls into the sea;  
And whether I'm on or under the ground,  
The world cares little for me.

As if life awake, and will never cease  
In the future's distant hours,  
And the rose of love and the lily of peace  
Shall bloom there forevermore,  
Let the world go round and round,  
And the sun sink into the sea;  
For whether I'm on or under the ground,  
Oh, what will it matter to me?

—J. G. Holland in Scribner's.

## Editorial.

The prevailing opinion among the Chicago clergy is that the churches are drifting away from the masses. Chicago is a good place for the Salvation or Christian army to begin work in, in this country.

As we go to press the Giteau trial seems near its end. We are not given to prediction, but shall not be surprised if the jury fail to agree. In any case the assassin is likely to see the first anniversary of his fearful crime. If condemned to be hung, the sentence cannot be executed before the month of July.

We quite agree with the *Christian Register* that when church quarrels or, we add, troubles belonging to a certain section or group of churches, exist, they should be settled by local treatment and not by propagating them through the press, which only makes a bad matter worse.

It was a pleasant thing which the authorities of the city of Portland did in tendering to the poet Longfellow a reception in honor of his seventy-fifth birthday. The native places of distinguished men should give them, before death, some evidence of the honor in which they are to be held after they are gone. That the venerable bard was not in sufficiently good health to accept the proffered honor in no way detracts from the completeness of the action taken.

The introduction of a bill into the New York State Senate to provide that every passenger, mail and express car shall have at each end a fire extinguisher and an ax is certainly a move in the right direction. We would suggest trap-doors in the tops of cars, life-preservers, life-boats, and whatever else may come handy when we are precipitated into rivers. People travel safely enough in Europe, but here, of course, we must rush along at breakneck speed over unsafe bridges and in reckless disregard of time-tables, and enjoy a "horror" often enough to break up the dull monotony of safe traveling. Polygamy, intemperance, and the spoils system are not the only evils that need looking after.

We cannot, never could, and never expect to—yet we hold ourselves open to conviction—see any halting-place between absolute "Landmarkism" and Open Communion. The "Landmark" Baptist, like all other "Regular" Baptists, declines to recognize an Open Communion Baptist as a genuine church-member. Then the "Landmark" consistently says to us, We cannot recognize you ecclesiastically; we cannot commune with you; we cannot exchange pulpits with you; we cannot even engage with you in union religious work, as churchmen. "Landmarkism" is the only consistent position for a Close Communion Baptist. We do not understand how any C. C. B. can be blind to the fact that the trouble his denomination has had, and is having, and is likely to have, with the Open Communion sentiment within it, is due to a glaring inconsistency between doctrine and practice.

## HISTORICAL STATEMENT

OF DENOMINATIONAL EVENTS IN THE YEAR 1881.

The General Conference at its centennial session provided for the appointment of a historical secretary, who should annually report to the Printing Establishment the result of the year's action. The Conference Board appointed the undersigned to that position, and directed him to prepare a statement for the *Morning Star* at his earliest convenience after the close of each year. In conformity with the above-named action, the following statement of denominational events is respectfully submitted.

## STATISTICS.

The first year in the second century of Free Will Baptist life and work is now past. The record of what has been done, attempted and omitted, is an open book for the public to read; but the people of diverse interests, in distant localities and future time, cannot well find the fragmentary items they may desire, and the object of this article is to recall, gather up and place in order such facts as may seem to be of the most importance.

For many years the denomination has been well and permanently organized for Christian work. Of the forty-one Yearly Meetings, and one hundred and seventy Quarterly Meetings, whose sessions have been regularly held, we need not speak in detail, as the great similarity in business and worship would require much repetition. It is enough to say that these seven hundred sessions of representative men and women from all the churches for plans of work and for worship must have resulted in great good.

About nine hundred churches are reported to have pastors, but we should not infer that the remaining five hundred and more are without pastoral labor, for it is safe to assume that one-half of that number have preaching more or less frequently, and, to some extent, pastoral care. We therefore conclude that twelve hundred of our churches have constant or occasional means of grace, leaving two hundred and thirty nominal churches entirely destitute. More than three hundred and twenty churches have reported revival interests, and more than two thousand baptisms were reported for the *Register*. These, with the additions by letter, and the estimated additions to the twenty-one Quarterly Meetings that made no report, will enable us to state the accessions to our membership at about 3,800. And yet so many have died, been dismissed, or otherwise left our churches, that our present number is 78,320, being only 308 more than the number reported last year.

## ORDINATIONS.

The following persons have received ordination during the year:

- G. L. White, Smyrna, N. Y., Jan. 26.
- G. S. McKinney, Delmar, N. Y., Mar. 10.
- W. P. Kinney, Houlton, Me., Mar. 20.
- J. F. Kirk, Cottage Home, Ill., May 8.
- E. M. Shaw, and John H. Jones, Campbell Hill, Ill.
- W. S. Smith, Fairview, Ill., June 5.
- E. E. Whittemore, Unadilla Forks, N. Y., June 12.
- Miss Carrie Bassett, West Falls, N. Y., June 12.
- Harris, East Farnham, P. Q., June 24.
- H. E. Keyes, Martinsburg, W. Va., June 26.
- F. D. George, Laconia, N. H., July 13.
- L. G. Criswell, and S. H. Jones, Birmingham, Ky., July 24.
- James Glover, Oriskany, O., Sept. 16.
- John Q. Adams, So. Parsonsfield, Me., Sept. 21.
- L. F. Sherritt, Wellston, O., Oct. 23.
- Wellington De Puy, Ortonville, Mich., Dec. 10.
- A. W. Adams, Berryville, W. Va., Dec. 11.
- H. Lester Harmon, East Postenkill, N. Y., Dec. 15.

## DEATHS IN THE MINISTRY.

Death has removed the following brethren, and promoted them to a higher service:

- Thomas J. Darling, near Wrights Corner, Ind., Jan. 6, aged 73.
- Jonathan Fletcher, Albany, N. H., Jan. 17, aged 81.
- J. W. Moore, — Me., Feb. 2.
- Enoch Mack, Catskill Station, N. Y., Feb. 20, aged 75.
- D. C. Miller, — Ill., —.
- Z. Longston, Greensburg, Ind., May 3, aged 26.
- S. W. Perkins, Hollis, Me., June 13, aged 70.
- Henry Gifford, near Elkader, Ia., June 26, aged 72.
- B. A. Russell, Oxford, N. Y., June 27, aged 70.
- Mowry Phillips, Providence, R. I., July 4, aged 70.
- Jesse Meader, Dover, N. H., July 11, aged 72.
- T. D. Clements, Lewiston, Me., July 12.
- Ellisbalet Weeks, Chatham, N. H., July 24, aged 81.
- A. S. Whitney, Wilseyville, N. Y., Aug. 8, aged 81.
- J. M. Allen, Otsego, N. Y., Aug. 12, aged 61.
- Alvah Strout, Bradford, Me., Aug. 24, aged 71.
- Moses Folsom, Edinburg, N. H., Sept. 2, aged 81.
- Levi P. Slater, Hancock Co. Ill., aged 48.
- J. P. Piley, Hersey, Mich., Oct. 1, aged 74.
- A. L. Houghton, Weld, Me., Oct. 2, aged 24.
- Oliver Johnson, Harmony, N. Y., Oct. 6, aged 72.
- G. W. Baker, Marion, O., Oct. 11, aged 77.
- David H. Pershing, near Oquawka, Ill., Nov. 16, aged 62.

## CHURCHES ORGANIZED.

Churches have been organized as follows: Gifford, Mich., April 8.- Worcester, Mass., April 7.
- Harrison, Ohio, March 20.
- Salem, Va., March 23.
- Jerome, Michigan, May 2.
- Bethel, Kansas.
- North Chester, May 8.
- Nashville, Tenn., Oct. 1.
- Arlington, R. I., Nov.
- Mount Pleasant, Kans.
- Marathon, Wisconsin.
- Jones, Missouri.

The New Madrid Quarterly Meeting in Missouri was organized July 29, consisting of five churches.

## HOUSES OF WORSHIP DEDICATED.

Houses of worship have been dedicated as follows:

- Ortonville, Michigan, Jan. 27.
- Palsabani, India, March 27.
- Day's Creek, Ind., June 4.
- Canaan, in Barrington, N. H., Aug. 24.
- Kyzer, Ohio, Sept. 4.
- Moral, Ohio, Sept. 11.
- Batavia, Mich., Nov. 14.
- Mazepa, Minn., Nov. 23.
- Tripoli, Iowa, Dec. 2.
- West Reading, Mich., Dec. 18.
- East Haven, Vt., Dec. 27.

## RE-DEDICATIONS.

Houses of worship have been repaired and re-dedicated as follows:

- Goodrich, Mich., July 24.
- Littleton, N. H., Nov. 30.
- Vinalhaven, Me., Dec. 28.

The church edifice at Water Village, N. H., was struck by lightning and considerably damaged. The church in Buffalo, N. Y., could not be accommodated in their old house of worship, and it was sold; but another is in process of erection that will be every way satisfactory.

## DEBTS PAID.

Debts have been paid on houses of worship as follows:

- Phoenix, N. Y., Lake Village, N. H., Bellevue, Pa., Kewanee, Ill., Harrisburg, Pa., Merrimack St., Manchester, N. H., Washington St., Dover, N. H., and Portland, Me.

## PRINTING ESTABLISHMENT.

The vacancy in the Board of Corporators occasioned by the death of Rev. Theodore Stevens was filled at the annual meeting in September, by the election of Cyrus H. Latham, Esq., of Lowell, Mass. The difference of opinion that showed itself on some questions was entirely lost in the harmony of purpose to make our publications in the highest degree efficient and useful.

Mr. George F. Mosher, for six years editor of the *Morning Star*, having received the appointment of Consul at Nice, in France, and from other considerations, tendered his resignation as editor, but it was not accepted, and he was granted leave of absence. His connection with the office closed September 6th, and he sailed on the 10th. Rev. Clarence A. Bickford of Lawrence, Mass., was chosen resident editor, and the paper for the time being was left in charge of Rev. J. M. Bailey. Mr. Bickford assumed the editorial responsibility at the commencement of the present volume, with Cyrus Jordan as assistant.

Mrs. Frances S. Mosher accompanied her husband to Europe, and the *Little Star* and *Myrtle*, having been under her charge for a number of years, were left without an editor after the first of October. Rev. G. C. Waterman had prepared the Sunday-school Lesson Leaves since the first of January, and was editor of the *Star Quarterly*, with G. F. Mosher, Rufus Deering and F. K. Chase as an advisory committee. He was now placed in charge of all the Sunday-school publications, and expected to do such other Sunday-school work as he had opportunity. The *Quarterly* commenced with the year, 9,000 copies were printed, and at the close of the year the number was 11,000.

The *Centennial Record* is a historical book of nearly three hundred pages, and presents the varied phases of our denominational work for the century. The first fifty pages present a glance view of the origin, progress and present attitude of the denomination; then follows an article on the General Conference, the Centennial Hymn and Poem, and the six papers read at the General Conference on Foreign Missions, Home Missions, Education, Sunday Schools, Temperance and Anti-Slavery. Also articles on our Publications, Educational Institutions and Aged Ministers. At the close of the volume are more than twenty tables, carefully prepared and revised, containing all the important denominational statistics. The steel engravings are, perhaps, the most attractive feature. The frontispiece has the name of Benjamin Randall in the center, who left no likeness of himself, and in the four corners around it are fine engravings of John Buzzell, Ephraim Stinchfield, John Colby, and David Marks. In other parts of the book are engravings of Hosea Quinby, Ebenezer Knowlton, William Burr, George T. Day, Elias Hutchins, Martin Cheney and Jeremiah Phillips. All noble men of the past, and now in the better land. A revised edition is now going through the press. The price is one dollar; and ten cents additional when sent by mail.

All the sheet stock of the volume of Sermons has been bound, and over two hundred additional copies are now ready, the former supply being exhausted. Another edition of the Treatise has been published, and the revision and republication of the Minister's Manual commenced.

Slips from the galleys were sent to all the pastors early in October, showing the number and names of persons in each place who take the *Morning Star*, and a printed circular was sent with it, asking the pastor to call attention to the important subject of patronizing our denominational paper. The Executive Committee in November ordered a repetition of this work with this addition, that a blank was

to be enclosed and the pastor requested to give thereon the names and post-office address of such members of the congregation as did not, and probably could, take the *Star*; and an envelope, post-paid and directed, was also included. The assurance was given that a sample copy of the *Star* would be sent to every person whose name was thus received, with a brief circular, stating the advantages of the paper and asking for a subscription. Four thousand copies of the *Star* were thus sent out in December, and some good fruit is already harvested.

## FOREIGN MISSIONS.

The past year has been one of great prosperity in the mission field. When the India report was published the number of churches was 8, missionaries, 16, native preachers, 17, additions by baptism, 48, total number of members 545, and Sunday-school scholars, 1,100. The chapel at Palasabani was dedicated in May, free from debt. More has been done for the education of the poor than in any previous year; and woman's work in zenana teaching, and otherwise, has increased. Seventy-five jungle schools have been taught with 1,000 pupils. Idolatry is gradually yielding to the light and power of Christianity. New doors and inviting fields are opening on every hand.

But there have been sad experiences in India. Dr. Phillips was obliged to leave his post of duty and flee to the mountains for rest, as the only hope of averting a more fearful loss of health, if not of life. He returned after a few months greatly invigorated, as did Mrs. and Miss Bachelier. After a short but severe illness, Mrs. R. M. Lawrence died at Midnapore, Sept. 10, aged 26. How mysterious are the ways of God! Her husband, wearied and broken in health by labor, watching and affliction, was advised to take a sea voyage and return to America. He arrived at New York, Dec. 17.

In the home field the interest has not increased with the encouragement in the foreign field. The contributions have not been sufficient to make prompt and full remittances as the quarterly payments became due. A monument has been erected at the grave of our veteran missionary, Dr. Jeremiah Phillips, in Oak Grove Cemetery, Hillsdale, Mich. Contributions from all parts of the denomination met the expense, and in view of its erection, memorial services were held on the ground June 8. The widow of Dr. Phillips sailed for India Sept. 24, and was accompanied by her daughter, Miss Nellie M. Phillips, a graduate of Hillsdale College and of the Medical Department of Wooster University, Cleveland, Ohio. She is to be supported by the Ohio Association, embracing all the Yearly Meetings in the state.

## HOME MISSIONS.

The different state societies, and some of the Yearly and Quarterly Meetings do a large amount of Home Mission work of which the public gets no adequate idea. The receipts of the parent society, from contributions and other sources, have been greater for the past year than for several years preceding, but they have been far too small. Ten churches and more than twenty other interests have been assisted. The work for the freedmen in the Mississippi valley has been hopeful and progressive. Five churches and one Quarterly Meeting have been organized by our missionary there, Rev. J. S. Manning. In Virginia the progress is both steady and permanent. The school at Harper's Ferry has never enjoyed a year of equal prosperity, as the number of students at the close of the year was about two hundred. Lewis W. Anthony Esq., of Providence, R. I., proposed to give \$5,000, to Storer College, for a central hall, on condition that an equal amount was raised to go with it. The people accepted the proposition, and money has been gradually coming in, but the condition has not been fully met, and so neither party has yet paid the entire amount. But necessity required the new building, and the corner stone was laid May 30, amid the plaudits of a vast course of people. Frederick Douglass delivered an eloquent oration on John Brown, and Anthony Hall was the name of the rising edifice. It was enclosed before Christmas, and its erection has been the great event of the year, in the interest of Storer College. The center building is 48 by 58 feet, and the two wings are each 42 feet in length and width.

## EDUCATION.

The Education Society, having given its funds to Bates and Hillsdale colleges, has done but little service the past year. The denominational institutions are doing a grand work, some of them at great sacrifices on the part of their friends and teachers. New Hampton Institution, Maine Central Institute, Nichols Latin School, Green Mountain Seminary, Pike Seminary, Ridgeville College, Rio Grande College and Storer College, are all efficient in training the young. Other schools of less patronage and influence are more or less successful.

## HILLSDALE COLLEGE.

This institution of learning is our great centripetal force in the West, and the past year has been one of unusual pros-

perity. The faculty consists of nineteen persons, and the number of students was 816, the largest number in the history of the college. Twenty-six was the number of graduates, three in theology, and twenty-three in the college proper. The senior class now numbers 20, the freshmen, 82, the four classes, 176. Of this number about one half are ladies. The number in the Theological department is 31, in the Commercial department, 173, and the balance are in the Preparatory, Music and Art departments.

President Durgin spent his entire vacation in a trip to Europe, attended the General Baptist Association in England, as a delegate from our General Conference, but most of his time was passed in Iceland. Professor Dunn went to California for rest and the improvement of his health, and Professor Copp went to Germany, to perfect his knowledge of the German language. Professor Joseph W. Mauck is again back in the college, now as Waldron professor of Latin, and Francis L. Hayes has been chosen professor of Greek.

After paying all bills and expending \$1,000 in improvements, there was a balance of \$524 of income over expenditures. The increase of the endowment fund has been \$32,752, and of this \$15,000 were given by the heirs of Judge Henry Waldron for the endowment of a professorship. On the very day of the burial services of our martyred President, the Literary Societies and friends of the college united in a memorial service at the college church. After appropriate addresses, it was agreed to raise \$10,000 for a building to be known as the *Garfield Hall*. At the request of the Faculty, the Michigan Yearly Meeting agreed to appoint a committee of two who should annually visit the college and report its condition. Never were the friends of the college more hopeful than now.

## BATES COLLEGE.

Varied have been the experiences of this college the past year. Its able Board of Instruction, its constantly increasing patronage and its strong hold upon public confidence, have given it a desirable position among the collegiate institutions of our country. The officers of instruction and government are twelve in number, all of them learned and efficient men. The number of students in the college is 126, in the Theological school 22; total 148. Of this number 18 are women. Most of the professors have been abroad, at one time or another, but the past year they have all remained at their posts of duty. The graduating classes at last commencement numbered 36 in the college and 6 in theology.

March 2, Hathorn Hall was discovered to be on fire and had a narrow escape from a destructive conflagration. The damages to the building, of \$1,466.80, were covered by insurance, and the loss to the library, apparatus, &c., was \$600. But the saddest experience of the year, and perhaps in the life of the college, is the failure to receive the promised donation of \$100,000 from the late Benjamin E. Bates, with the accrued interest of \$20,000, since the condition of his proposition was met by the raising of an equal amount. There is no doubt of his purpose to redeem his pledge if he lived, or have his estate do it if he died, but the heirs felt differently, and the Commissioners and the Court sustained them in their refusal.

The buildings have received extensive repairs, the grounds have been greatly improved, and the floating debt paid at the sacrifice of a portion of the funds, and the question now is, shall another debt be contracted, or the expenditures be brought within its income. To meet this emergency the Trustees voted to raise \$100,000, and requested Rev. William H. Bowen to enter the field and raise the first \$25,000 of that fund. His resignation as pastor of the Main Street church has been presented and accepted and he is expected to begin his work the first of February. In his annual address the President said, "We now have \$200,000 in grounds, buildings and other property, and a permanent fund of \$151,900. On this foundation let us, under God, build the grand structure."

## SUNDAY-SCHOOLS.

Sunday-school day was June 12. The General Conference recommended that the second Sabbath in June be devoted to Sunday-school work. The Secretary of the S. S. Union called attention to this subject in May, and to some extent it was observed, but more generally it was overlooked. Rev. G. C. Waterman now gives his entire time to Sunday-school work, at a considerable increase of expense to the Printing Establishment, and if those schools that now discard our own publications, would only patronize them, we could not only publish the *Quarterly*, *Lesson Leaves*, *Myrtle* and *Little Star*, without financial loss, but could greatly improve them.

## ANNIVERSARIES.

The Anniversaries of our Benevolent Societies were held at Lawrence, Mass., commencing Oct. 4. The opening sermon was preached by Rev. O. D. Patch of Greenville, R. I., and the Home Mis-

sion, Woman's Mission, Temperance, Education, Foreign Mission and Sunday-school societies held their meetings in the order above named, each one occupying a half day or evening. Reports were presented by the Corresponding Secretaries and Treasurers, and prepared addresses were made by one or more at each meeting.

Rev. Silas Curtis, for several years Treasurer of the Foreign Mission, Home Mission and Education societies, declined a re-election; his faithful and gratuitous services were duly acknowledged, and Dea. Moses B. Smith of Concord, N. H., was chosen in his stead. The death of Rev. A. L. Houghton, in Weld, Me., former pastor of the Lawrence church, was publicly announced, and, at the hour of his funeral, Wednesday at 2 p. m., memorial services were held in the church. A telegram of friendly greeting was received from the Northwestern Association in Minn., and a fraternal answer was returned. The meetings were good and profitable, but not above the average standard in interest.

## LOCAL SOCIETIES.

The Maine State Missionary Society held its annual meeting in Auburn, continued Rev. James Boyd as agent, and arranged for another year's campaign.

The Rhode Island Association was held with the Park Street church, Providence, May 24-26, and was well attended.

The Central Association met at Apalachin, N. Y., Sept. 12, and the cause of Missions, the Marks Professorship and prayer for our lingering President received prominent attention.

The Ohio Free Communion Baptist Association was held at Springfield, Sept. 6-8. Favorable reports were received from the Yearly Meetings, essays were read and discussed, and the consecration of Miss Nellie Phillips, as the Association's missionary to India, was an impressive scene.

[Continued on fourth page.]

## NEW YORK CORRESPONDENCE.

NEW YORK CITY, Jan. 19, 1882.

Several evenings since, Gen. Samuel F. Cary delivered a very able and exhaustive lecture in the Free Baptist church, West 25th St., on the wiles of the Bible. There was a large and intelligent audience which gave to the speaker its undivided attention throughout. The argument of Gen. Cary was unanswerable, and refutes every position of Dr. Howard Crosby and all other schoolmen who attempt to prove that our Lord drank intoxicating wine. Jan. 26, Gen. Cary will give his lecture in reply to Ingersoll's assumed "mistakes of Moses" in the same church in aid of the Ladies' Benevolent Society.

I gave some statistics in my letter from the report of the Commissioners of Emigration. It may interest some to know where the 441,043 persons that landed at Castle Garden last year have gone. This city receives 35 per cent, or 152,421 of these foreigners. New England absorbs 22,146. Massachusetts obtains the largest number of any of the New England States—11,270, and New Hampshire the smallest number, 230. The Southern States have received only 24,461, by which it appears that up to this time, notwithstanding the large area of rich and uncultivated soil in that portion of the country, the current of this immigrant population does not, for some cause, tend towards southern latitudes. By an analysis of this report it is found that 394,436 persons, constituting the bulk of this influx of peoples from the old world, have made their settlements in the states and territories of the West and Northwest. Two thousand three hundred and twenty-three immigrants (all Mormons) have gone to Utah. This is 25 per cent, in excess of former years. It is high time that Congress should bestir itself, and do some effective work towards cleansing that cesspool of moral putrescence which disfigures and disgraces the heart of the continent, is a stench in the nostrils of all honest people, and an insult flung into the very face of Christendom. Mormonism is defiant, active and increasing; its missionaries are everywhere in Europe among the ignorant masses making proselytes, if not two fold more the children of hell than themselves, still a dangerous accession to our population. The government must stamp out, by the law, the polygamous feature of this institution called religion. Whatever else there may be in this system of falsehood, superstition, and fraud, may be left for truth to combat, and overthrow by the faithful methods of gospel preaching. Polygamy is a crime to be suppressed by statute law.

Dr. J. T. Nagle, Registrar of Vital Statistics in this city has recently published some interesting facts in respect to the population of New York. It appears according to the last U. S. census that we have a population of 1,208,298. To-day it will reach nearly 1,500,000. By way of showing how this city is peopled, and where its inhabitants come from, and the nativity of each and all of its citizens Dr. Nagle gives us some facts worthy of note. Thirty-five foreign countries have contributed to this population, in the aggregate, 478,670 persons, who may be put down as the foreign residents of New York. Germany contributes 153,482, making New York the third largest German city on the globe. We have 138,533 people from Ireland, and when we note the preponderating influence which Irishmen exert in the politics and government of this city, through machine politics and ward caucuses, we are compelled to admit their claim that New York is an Irish city. Irishmen, through party politics, rule us. There are 29,767 English people here, and 12,223 Italians. Our largest foreign-born people come from the Green Isle, and the smallest from Greenland, which contributes but 7. The native-born population is 727,629 of whom 708,677 are white and 18,952 colored. The native-born American citizens residing here come from forty-eight states and territories. New York state contributes of course the largest number, 647,299. Massachusetts is next, contributing 10,889 and Arizona, the smallest, contributes three only. There are other points of perhaps more interest in these tables than those alluded to above, but I have not the space to note them in this connection.

A good and noble man died suddenly in this city last Saturday morning of fever and dysentery. He was not widely known perhaps, yet for twenty-five years the active, laborious Assistant Secretary of the Children's Aid Society. He sought out the children of the poorest classes in the city. He started a reformatory for street boys and an industrial school in Cottage Place, and a night reading-room for young men. The mission for destitute young girls in 2nd street was established by him. He received and disbursed more than \$200,000 with never a mistake nor a loss in all these years.

OBSERVER.

## THE CHURCH SPIDER.

Two spiders—so the story goes—  
Upon a living bent,  
Entered a meeting-house one day,  
And hopefully were heard to say,  
"Here we shall have at least fair play,  
With nothing to prevent."  
Each chose his place, and went to work;  
The light webs grew apace:  
One on the sofa spun a thread,  
But shortly came the sexton dread,  
And away him off. And so, half-dead,  
He sought another place.  
"I'll try the pulpit next," said he,  
"There surely is a prize."  
The desk appears so neat and clean,  
I'm sure no spider there has been;  
Besides, how often have I seen  
The pastor brushing flies!  
He tried the pulpit, but, alas!  
His hopes proved visionary.  
With dusting-brush, the sexton came,  
And spoiled his geometric game.  
Not gave him time nor space to claim  
The right of sanctuary.  
At length, half-starved and weak and lean,  
He sought his former neighbor,  
Who now had grown so sleek and round.  
He weighed the fraction of a pound,  
And looked as if the art he'd found,  
Of living without labor.  
"How is it friend?" he said, "that I  
Endure such thumps and knocks,  
While you have grown so very gross?"  
"The plain," he answered, "not a loss  
I've met since first I spun across  
The contribution-box!" —Sel.

## BOSTON, OLD AND NEW.

MR. EDITOR:—In Lincolnshire, England, rises the tower of a very old church—a commanding object for miles around. Though this tower is six or seven stories high, and diminishes story by story, yet the termination is such as to hint that the builders suddenly left their work like the builders of Babel. It does not surprise one that in local speech it is called the "stump."

This is the now far-famed church and tower overlooking the town, once of the same name, of St. Botolph. But who shall explain how Botolphstown was metamorphosed into Boston?

To many of the New World colonists who came with Governor Winthrop, this town and shire were very dear. So, soon after their arrival, Sept. 17, 1630, the court voted to call Trimountaine, their new home, Boston, in remembrance of the old Boston. "Shawmut" was the Indian name of the peninsula, but the white man had called it Trimountaine, from the three hills, Sentry (or Beacon), Fort and Copp's. Now baptized by Puritans into the name of a saint, it soon overtook and far surpasses the old city of the same name. At the time of this change of name, Rev. John Cotton was preaching in St. Botolph, where he preached, in all, a score of years.

The late Thomas Carlyle says: "Rev. John Cotton is a man still held in some remembrance among our New England friends. He had been minister of Boston in Lincolnshire; carried the name across the ocean with him; fixed it upon a new, small home he had found there which has become a large one since—the big, busy capital of Massachusetts—Boston, so called. John Cotton, his mark, very curiously stamped on the face of this planet; likely to continue so for some time." The great author must have forgotten that Cotton did not come to our shores till three years after our city had received the name which he says Cotton carried with him. If so great an author is guilty of a mistake like this, you must not laugh at my young friend, Philo Logos, if, in his zeal for his favorite study, he denies the history altogether.

History, says friend Philo, can be best studied by philology. A word may be a history. Words are the fossil remains of the dead past, and we must treat them as the naturalist treats the fossils, and, from the few bones we find, we must construct the past.

Nay, but we did not go to England, says Philo, for the name of our city. Boston took the lead in things and soon assumed that here was the only fit place to hold the general court. John Wilson, the first preacher here, was a powerful stump speaker, and swayed the multitude in political things as well as in things sacred. The envious neighbors, from him and his like, no doubt, called our fair young place Boss-tongue. This by a little wear became Boss-tong and then Boston. Our people meekly succumbed to the nickname and reluctantly set about the onerous duties the name implies. This theory, he says, is plausible, but for himself he prefers another, viz., Boston instead of Boss-town. This place was then a rural district, well described in the words of an old poet:

"In lisouris and on leys little lammy  
Full fat and trye socht blest to thar  
dammye,  
Tydy ky lowys, velys by thame runny,  
All snug and sleek with thir bestis skynny."

The ky, or herds, of course made winding paths and these, a little widened here and there, became our streets of graceful curves, and, moreover, so related were they to each other that it was impossible to get lost in the city; for, go which way you pleased, and take either direction of each street, still despite the strange labyrinth, you went to every place in the city and invariably returned to the point of departure. Our ancestors, quick to recognize the "inspiration" of these "sleek skinned" cows and capering calves (vellys), at once changed Trimountaine into Bos-town. Here they

history of Bos-poros and Ox-ford add confirmation to this theory.

In vain I told him that the facts of history are against his theory, that hundreds of our own citizens have gazed in pleasing associations upon the many stories of the old "stump"; that scores of American farmers have looked with envy upon the rich fields reclaimed from the sea by the great dykes, and wondered at the ingratitude of the English farmers who murmur against Providence when He gives them but sixty bushels of wheat to the acre; and that in philology and Biblical criticism, the most difficult readings, other things being equal, are most probably the genuine ones.

Giving his nose a celestial slant, he said that my rule amounted simply to the statement that the most improbable things are most probable; and that my facts of history are impertinent, "that is," said he, "philologically they do not pertain to the point." "There was," he continued, "within my own times, Wilson's Lane, which has been absorbed in Devonshire Street. It was undoubtedly the lane through which the good parson's ky went out in the morning to the pastures and meadows, and returned at night to nourish with rich milk the little Wilson lammys, or vellys, as the case might be. A good man, that first pastor in our city certainly must have been! How dear to the ministers of New England has been his memory! How often they went on pilgrimages to Wilson's Lane and, though they went about 'lunch time', doubtless they would have gone all the same had there been no restaurant there."

It would have moved my reader's heart to hear him bewail the iconoclastic spirit of our times blotting out such sacred spots as Wilson's Lane and the graceful curves for broad and ugly streets. It is for money—all for money. "This age of gross materialism."

My learned friend, said I, did not the Wilsons and the Cottons, and the others you so nearly worship, consent to great changes? Did they not help to change the fascinating rural scenes, sung by poets, into this ungainly city? It is not picturesque as was the scene in which poor Lo's wigwag appeared with the ascending, curling smoke. Sad are these changes, this widening of streets, this breaking up of your beautiful curves. Yet, your old English is gone and you would not have us go back to it. Perhaps we had better consent to walk these broad streets with reconciled minds, even at the risk of getting lost now and then. Instead of wasting our time in bewailing these changes, is it not wisdom for you and me to adapt ourselves to our own times and streets? —ASHMEDE R.

P. S. In the spirit of fairness I permitted Philo to look over these hasty paragraphs. He says he was entirely unconscious of giving his nose any slant, and he fears the remark he made about "inspiration" may be taken in a more serious sense than he intended. He only intended to say that these particular ky showed by their skill in surveying that they were further along in "development" towards the genus homo than ordinary cows. "Send it along," said he, "just as it is; so that some people outside the city may know that Bostonians do not belong to mutual admiration societies. It is well you omit your name of four syllables which to the philologist hints your origin in the city of seven hills instead of three." —A. R.

## OUR PUBLICATIONS.

BY REV. D. A. SHEERWOOD.

We are liable—not intentionally—to overlook the value of our own. Familiarity lessens interest; the old tune becomes monotonous, and the most wholesome food grows nauseating to a dyspeptic. Nobody, except an astronomer, thinks of wasting time in looking at the stars, but thousands will stay up late at night to behold a comet. We are passionately fond of variety, especially in youth, as we are of food; but our sentimental passion often hinders mental and moral growth as truly as an endless variety of indigestible food will poison the blood and turn one into indigo. Our fever-heat mode of living has a damaging effect; it produces nervous prostration, instability of thought, and moral weakness. We are greatly affected by sights and sounds—and by the daily newspaper. Religious weeklies have little attraction for the masses, monthlies are stale, and quarterlies are a drug in the reading-room.

But I am to speak of our denominational publications. Sectarianism is unbearable, and to patronize our own by reason of sectarian feeling is equally unbearable. There is little danger, however, that we shall suffer from this cause. Loyalty to a denomination is one thing, sectarianism another; and we are not true to our own, or to ourselves personally, if we patronize other publications to the exclusion of our own. Other things being equal, the benefit of doubt as to merit should be given to our own periodicals. The opposite is frequently done.

"We will be our own judges! No one has a right to dictate to us touching our choice of literature." Exactly so; still you can have no objection to our literature if it is as good as any other and as cheaply obtained? "No." Very well; whoever will look into the matter for himself will be convinced that our publications are as valuable to Free Baptists and as cheaply obtained as any others. What religious journal, made up of original mat-

ter, can be obtained for less money than the *Morning Star*? And what S. S. Quarterly is better adapted to four fifths of the persons in our Sunday-schools than our own? We can be justified only in seeking the highest good of the largest number. Occasionally there is one who might get some additional thought from other quarterlies, perchance some shade of meaning from the original Hebrew or Greek; but this might be difficult to communicate to children, and most of us are children, though some are larger than others. It is gratifying to know, however, that the *Star Quarterly* is increasingly acceptable to Sabbath-schools.

It has not been my intention to overstate the lack of interest on the part of our people in our publications by any contrast. Observation justifies the assertion that there is a too great lack of interest in almost any Christian publication. The secular papers take the lead, even in many of our religious families, and at a much greater cost in some cases. The reasons for this, besides those already given, are lack of personal piety, indifference to the great religious movements of the day, and an idea that our publications may not be so popular as some, and consequently less valuable. One of the very best means of moral elevation is that of unquestionable Christian literature. It is acknowledged by many outside of our denomination, that the *Morning Star* belongs to this class of literature. Lofly in its tone, manly and judicious in its utterances, it has long been a light and help.

## WORK IN CHICAGO.

BY E. D. W.

If you had been walking down Madison Street some time ago you might have seen near Halstead a new sign-board on which are printed in large letters the words, "Ben Hogan's Mission." If you had carefully noticed the surroundings you would have seen a saloon at one side of it, another in front, and a third in its rear. The man who bears the name "Ben Hogan" has a strange history. Briefly it is this. He was born in Switzerland. He came to this country with his parents, then ran away to sea. At this time he took his present name to escape the detection of friends. While in New York at one time he entered a gymnasium. He left the sea, took a course of training there and became professor. Then he became a prize-fighter, a keeper of gambling-hells, theaters and opera houses, making thus large sums of money. He started to the Paris Exposition where he was to open a gambling-house and saloon. He went no further than New York, for he was detained there by old friends. Up to this time he had only been in a church twice and on one of these times he thought he was in a lunatic asylum. He went one evening, with his wife, into a theater. Instead of a play there was a gospel service. It was the beginning of things which led to his conversion. At this time he could neither read nor write. His taste for drink was entirely taken away and he began to work for Christ. He came here last fall and opened the mission which he is now superintending. His work is almost entirely along the impenetrable. His success is almost wonderful, viewed from a human standpoint. If you should enter the room on almost any evening in the week, you would not only find the seats filled, but many standing. The bleary eyes, haggard faces and bodies weakened by sin, tell their own story. At one end of the room, on a platform, is an organ and a few singers. Hogan himself is a medium-sized, thick-set person, whose angular and close-fisted gestures are so strongly suggestive of his former occupation that one is almost instinctively glad to be out of his reach.

Is the work thorough? It seems to be as much so, at least, as the majority of revivals. When one man after another, whose body has been wrecked by his passions, stands up and tells his story, you are profoundly impressed with the fact that he has been saved from something. Most of these are men who entered the mission, days or weeks, perhaps months, before, walking beer kegs, or rum-soaked hulks, that seemed sure of a drunkard's grave and hell.

A large part of them say that God has taken away all desire for liquor. As you look at them you feel that nothing but the power of the Almighty could have saved them. Some of them use language which might bring a smile to your face or shock your sensibilities. Others will surprise you by their eloquence. Here and there you may see such evidence of former greatness as is in painful contrast to the present degradation. You see the capabilities of a nature which has ruined itself by sin. There is at least one among the many converts who was formerly a minister with a fine intellect and education. The rum-devil seized him in his clutches. He came to Chicago, the paradise of drinking men, that here, without the knowledge of his former friends, he might fill a drunkard's grave. But God has saved him. It is a work which few would dare to undertake. It is a work which none but God could carry forward.

The love of God is the love of man expanded and purified. It is a deep truth that we cannot begin with loving God; we must begin with loving man. —F. W. Robertson.

Love, which is the dedication of persons, must become more impersonal every day. Of this at first it gives no hint. —Emerson.

## REV. DAVID H. PERSHING.

David H. Pershing was born in Westmoreland Co., Pa., Jan. 28, 1819, and died at his home near Oquawka, Ill., Nov. 16, 1881. He was united in marriage to Susan Herstine Sept. 23, 1841. In 1855 he moved with his family to Illinois. He was the father of seven children, one of whom preceded him to the better land in 1860. Our beloved brother was ordained deacon in the Methodist Protestant Church Sept. 4, 1848. He was ordained elder the year following. In the years 1859 and 1860 he traveled the La Harpe circuit. He subsequently supplied in Dallas, in Oquawka, in Farmington in 1867, and Wataga in 1868-9. In 1871 he was ordained to the usages of the Baptist church in Oquawka, Ill. The last four years of his life were spent in laboring for the Free Will Baptist churches of Terre Haute, Franklin and Paloma. David Pershing as a preacher was very acceptable to every charge he served. He always made warm friends, being a genial companion and a sweet-spirited Christian. During his last sickness he suffered much, but bore it with Christian patience, and talked frequently of his prospects for the future.

On the day after his death, Nov. 12, he was carried to the Methodist church at Oquawka where a large congregation had assembled to pay him the last tribute of respect. The writer conducted the funeral services in accordance with the request of the deceased. Bro. Pershing leaves a wife and six children to mourn his departure. Although their hearts are sad, and their home desolate, they are comforted with the thought that the departed one is now enjoying that rest for which he so frequently sighed. Many realize that they have lost a true friend and brother, yet remember that their loss is his gain. —J. RUGG.

## NATIONAL COMMISSION OF INQUIRY.

The National Temperance Society has again memorialized Congress, and bills have been introduced, to provide for the appointment of a Commission of Inquiry to investigate and report upon the whole subject of the alcoholic liquor traffic, and the results of the various legislative methods of dealing therewith. There is great need of a more full and well authenticated exhibit of the underlying facts concerning the relations of the liquor-traffic to crime, pauperism, the public health and general welfare, and also as to the practical results of license and prohibitory legislation. The House of Representatives has again authorized the appointment of a "Select Committee on the Alcohol Liquor-Traffic," to which the commission petitions and bill have been referred in that body, and it is probable that the senate will take similar action at an early day. The time is therefore auspicious for renewed and increased effort. The following petition we suggest to our readers to cut out and paste upon blank sheets, have extensively signed, and send at an early day to J. N. Stearns, Corresponding Secretary, No. 58 Reade Street, New York, or direct to senators and representatives, for presentation to Congress:

## PETITION.

"To the United States Senate and House of Representatives:—Your petitioners, citizens of the United States, respectfully ask that you will provide, by appropriate legislation, for the appointment by the President of the United States of a Commission of Inquiry concerning the alcoholic liquor-traffic, its relations to public revenue and taxation, to crime, pauperism, the public health, morals, education, and the general welfare of the people; and also the results of license, restrictive and prohibitory legislation in the several States, and in the District of Columbia and the Territories."

## THOUGHTS THAT BREATHE.

Happiness is never in the possession of what we covet.  
What is actually done exerts a resistless effect upon most minds.—Goethe.

The penalty that you pay for a youth of pleasure is, if you have anything good in you, an old age of weariness and remorseful dissatisfaction.—F. W. Robertson.

It is better that joy should be spread over all the day in the form of strength, than that it should be concentrated into ecstasies, full of danger and followed by reactions.—Emerson.

All pleasure must be bought at the price of pain. For the true, the price is paid before you enjoy it; for the false, after you enjoy it.—John Foster.

The world is a looking-glass, and gives back to every man the reflection of his own face. Frown on it, and it will in turn look sourly upon you; laugh at it, and with it, and it is a jolly kind companion.—Thackeray.

There are words which sever hearts more than sharp swords; there are words, the point of which sting the heart through the course of a whole life.—Miss Bremer.

When death, the great Reconciler, has come, it is never our tenderness that we repent of, but our severity.—George Eliot.

When thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying and lying is the whole way to hell.—William Penn.

To have sat down with sorrow—real sorrow—frequently gives a steadiness and balance to the whole character, and leaves behind a permanent consistent cheerfulness, more touching, and oh! how infinitely more blessed, than the mirth of those who have never known grief. Also, after deep anguish comes a readiness to seize upon, make the best of, and enjoy to the uttermost, every passing pleasure; for the man who has once known famine will never waste even a crumb again.—Mrs. Mulock Craig.

## Missions.

Conducted by Rev. G. C. Waterman.

## THE FAIR THING.

Everybody likes to see the fair thing done everywhere. It ought to be. Nowhere is it more desirable than in the management of the affairs of religious and benevolent organizations. We have lately seen some statements in regard to the unhealthy rivalries between different denominations of Christians for the occupation of new fields in the fast opening and fast filling states and territories of the New West, and if these statements are strictly true, they certainly indicate the presence and power of something quite unlike a pure and holy zeal for the prosperity of the Lord's cause.

Push is a good thing, if rightly applied. Enterprise is commendable. To be zealously affected in a good cause is right. These elements are all in place in religious work. They are necessary to insure progress and prosperity. But they should always be regulated by reason, controlled by piety and Christian principle, tempered by that charity which thinketh no evil, which vaunteth not itself and is kind. Christian courtesy should ever be allowed a seat in the cabinet which decides important questions relating to the development of Christ's kingdom among men. The unseemly scramble in which men and churches sometimes engage to secure what they deem an important point savors strongly of a spirit quite different from that which ought to distinguish the disciples of Christ.

It may be too much to expect that there will ever be an organized commission representing all the denominations, or a majority of them, that are anxious to be represented among the religious forces of this region, to which questions of occupancy may be referred, but it is not too much to ask that in the planting of churches some regard should be had to the real religious needs of the community, and that no more churches should be attempted than the present and near future fairly and justly require.

Fewer churches and stronger ones would, no doubt, often do more honor to the hearts and brains of their founders and better service for the Master. We earnestly hope that our own brethren will adopt and adhere to a consistent Christian policy and seek to practice a wise economy in the expenditure of their force.

## Home Missions and Patriotism.

It cannot be said that the churches of this country are indifferent to the supreme importance of keeping it Christian. Taking the several denominations together they mass their forces on the frontier, and penetrate the out-of-the-way places where the mining-camp is pitched in remote mountain desolations, with commendable activity—often with incommensurable rivalry. They push southward amongst the Freedmen with a zeal which bears out the honesty of the conviction which demanded their freedom. So that, indeed, it may be said, that no six millions of the Lord's poor on the face of the earth is having so much done for it as this. They ought to rise and they are rising. All this is deemed essential to the perpetuity of a nation self-governed. Education and religion, intelligence and virtue, are the bulwarks of the nation's strength—they constitute its security. It follows that we cannot afford that ignorance or barbarism should mass itself anywhere. Where men are, there are voters. Voters need to breathe an atmosphere of intelligence, and to feel the restraints of virtue. So, then, on the side of patriotism, Home Missions finds a strong ally. The men who have these interests committed to them understand this well and are not slow to ply this argument. It tells, too, with men who have no religious convictions and no care for churches as such, but who know well enough that infidelity and irreligion are as rotteness in the pillars of a republic. Caring for their country they are willing to help keep the church and the school-house abreast of the wave of emigration, and without the church the school-house lacks its main-stay. Hence Home Missions in its various forms, is probably the most popular of all the causes which appeal to the Christian public. The great public are interested in this. It comes home to every man's hearth-stone and every man's patrimony. Patriotism may not care much about missions, but about Home Missions it cares a very great deal. That string is a good one to pull to draw money.—*Gospel in All Lands.*

## Home Missions and Life.

After all patriotism is not the highest motive to appeal unto. It is, indeed, one of the noblest sentiments, in closest alliance with the highest, as we see where Paul speaks of our citizenship being in Heaven, and understand when we really give allegiance to the King eternal and begin to know how grand a word is that—the Kingdom of Heaven.

Nevertheless, patriotism is not the sentiment which should be all potent in the Church of Christ. Going as far as any one may rightly go with it and for it, the Church acknowledges a nobler inspiration. For the love of God, for the love of man, for the glory of Christ, let us keep this land Christian. It would be an awful eclipse for our common Christianity as a saying power in the world if England and America could ever become less Christian than now. And a sorry thing would it be for the world and the hope of

its evangelization if the foremost Christian powers could by any possibility become fatally inoculated with infidelity. The Church needs to be kept up to the highest motive, even the motive that brought Christ from heaven to earth. Hence it is a damaging thing to put patriotism before Christ in appeals to the Church. The Lord and Master of us all has taught us better while rendering unto Caesar the things that are Caesar's. Home Missions, like all Christian Missions, has to do with souls and with life in its relations to time and to eternity, especially with souls that find themselves in the exigencies of frontier or mining life, far from the restraints and helps of the older and more settled communities, and unable to command them unaided. Brotherly love makes a claim that the Church cannot refuse without refusing the Master.

Here, as everywhere, Christ must needs be lifted up if we would see the best fruit of Christian philanthropy. Home Missions needs the money of all men who love their country, but it needs more the devotion of the Church to the country for Christ's sake and the truth's sake.

The grand significance of Home Missions is its relation to the far greater and all inclusive idea of the world for Christ. The call of Abram was a good thing for him, but its outlook was upon all nations. "I will bless thee and make thee a blessing" is the Divine order for men and nations called of God. As if he had said, I will bless thee to make thee a blessing. This country for the sake of the world is the true scope of all endeavor to make and keep it Christian. We are very hopeful for our country.—*Ibid.*

## Items.

INDIA.—The impediments in the way of Mission work in India are many and great. Christianity has come to India under circumstances which are in some respects extremely unfavorable to its propagation, though the same circumstances have their advantages in other ways. Christianity has been introduced by a nation which has first taken the country. Hence great suspicions are entertained about the motives of English missionaries, and native converts are accused of having changed their religion for worldly gain. Great faith and patience is thus required in those who undertake to help Mission work in India.—*Missionary Life.*

The *ad-hominem* argument is always pertinent if not convincing. But we hardly imagined that a converted heathen would use the authority of their own sacred oracles to persuade his countrymen of the truth of the doctrines of Christianity. And yet this is what Rev. Christine Mohun Banerjee, a Brahmin of the highest caste in India has recently done. He was a pupil in Dr. Duff's school fifty years ago, and after his conversion aided greatly in procuring the edict of the government abolishing the cruel suttee. He has now delivered and published a lecture appealing to his educated countrymen in favor of Christianity and proving to them that their own ancient books, coeval with some of the Hebrew prophets, give distinct utterance to the fundamental doctrines of Scripture of incarnation and atonement through a Divine Saviour, while they are utterly silent as to those pillars of modern Hindooism, idolatry and caste. He impressively says, "If it were possible for those hoary Rishis (saints) to reappear in the world, they themselves would exhort you, nay, beseech you, implore you, perhaps constrain you, not to neglect so great a salvation." This appeal may have the more force as the Hindoos themselves are questioning the validity of their religion. Three hundred of their most learned pundits recently met in Calcutta to consider whether modern Hindooism is correct or not.—*Sel.*

## Missionary News.

WESTERN ASIA.—*Syria.* In Bethlehem, two English ladies have a girls' school with more than thirty pupils. There are no Jews in Bethlehem nor in Nazareth.—*Persia.* The famine and the war in Persia have brought the native Christians to a deeper trust in God, and made them more zealous in his service. In spite of the poverty and distress, more Christian books have been sold this last year in Persia than ever before.—*Turkey.* For several years locusts have been devastating the country east of the Dardanelles, moving eastward each year. This year they destroyed the growing crops in some districts three times in succession. Great efforts were made to destroy them, but were successful in only one district, Konia, where Syed Pasha, who was educated in England, saved an estimated value of \$6,550,000 by his successful efforts against them. The destruction in other districts has brought great distress upon the people and the missions.

INDIA.—*The Indian Mirror*, a native newspaper, says: "Foreigners can hardly realize the extent to which the English language is spoken and written among the educated classes in India. When educated Hindus meet, they talk English, and when they write to each other, they show a preference for English."—An Educational Commission is to meet at Calcutta next winter to consider, among other things, the question of the education of the masses in India, and the encouragement of higher education by private enterprise.

BURMAH.—The Methodist preachers at Rangoon have applied to the Foochow Conference for a missionary for the five thousand Chinese of their city.—*Baptist Magazine.*

## Sunday School.

Lesson VI.—February 5.

For Questions see Star Quarterly and Lesson Papers.

## CHRIST AND HIS DISCIPLES.

## DAILY READINGS.

- M. Christ and his disciples. Mark 3: 6-19.  
 T. Character of disciples. Luke 11: 25-33.  
 W. Conditions of discipleship. Matt. 20: 17-28.  
 T. Christ teaches humility. Matt. 23: 1-12.  
 F. Christ sends his disciples. Matt. 24: 1-14.  
 S. Christ's prayer for his disciples. John 17: 6-26.  
 S. Christ comforts his disciples. John 14: 1-27.

GOLDEN TEXT.—"Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit."—John 15: 16.

MARK 3: 6-19.  
 (Revised Version.)

- 6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.  
 7 And Jesus with his disciples withdrew to the sea, and a great multitude from Galilee followed; and from Judea, and from Jerusalem, and from Idumea, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him, and he spoke to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him, and that he might send them forth to be healed. And the unclean spirits, whenever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.  
 12 And he charged them much that they should not make him known.  
 13 And he went up into the mountain, and called unto him whom he himself would: and they went unto him. And he appointed twelve that they might be with him, and that he might send them forth to preach, and to have authority to cast out devils: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of Thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Cananæan, and Judas Iscariot, which also betrayed him.

TOPIC.—Hatred of the Pharisees.  
 The knowledge of the demons.  
 Disciples chosen.

## Notes and Hints.

Connecting Link.—The incidents in the last lesson, in which Christ set aside the Jewish traditions about the Sabbath, seem to have taken place in the interior of Galilee, perhaps at Sepphoris, then the chief city and capital of the province. Herod Antipas lived there.

In the first verse of this lesson we are told the result of Christ's disregard of the traditions of the Pharisees. They were more anxious that good should be done to the bodies or souls of men. They knew how his disciples had plucked the corn (probably barley) on the Sabbath, and when he himself healed the withered hand on that day, and in the synagogue, they were very angry. They sought to kill him.

I. Hatred of the Pharisees. The strict Jewish religionists were, from the first, bitterly opposed to Jesus Christ and his teachings. They regarded him as a disturber of the existing order of things, and resisted his innovations. They clung to their old beliefs and practices with great tenacity. Moreover, they were not accustomed to having their sins rebuked by the plainness which he used. They hated him because his teachings tended to break up the old ways of thinking and living, and yet more because he spoke fearlessly against their sins. So they were ready to make friends with any who would share their hatred of and opposition to the new teacher. Among these were the Herodians, a party which had grown up in Galilee, devoted especially to the interests of the Herodian family in the government of that province. That family was of Idumean origin, but had, in one way and another, attained considerable influence in the provincial politics, and considerable power under the Roman government. For political reasons they would look with jealous eye upon any stranger who might seem to be gaining an undue influence over the people, and who might possibly develop into a rival. With this party, or clique, the Pharisees sought an alliance, and joined in concerted opposition to Christ. They aimed at nothing less than his death. They sought, on many occasions and in many ways, to entrap him in some legal snare, so that under the forms of law they might accomplish their purpose without danger to themselves. Jesus quietly withdrew himself from their midst and escaped from the trap set for him. Their hatred and opposition fell powerless to the ground.

II. The knowledge of the demons. We have in this lesson another example of the knowledge of the beings called "unclean spirits," and sometimes "devils," "evil spirits," and "demons." And whatever else may have been true of them, they cannot be accused of untruthfulness in respect to their testimony concerning the Saviour. "Thou art the Son of God," was the direct and unequivocal testimony of those spoken of here. They were beings of intelligence, of spiritual discernment and of great power. They seem to have been able to enter into, or in some way take possession of the bodies of men, and, to some extent, control their actions. They were able to inflict injury upon the persons thus under their control. They recognized in Jesus Christ one mightier than they, and opposed to them by his very character and disposition. They knew that it was a part of his mission on earth to break down their power over men, and to bring their influence to an end. They feared and

trembled whenever they came into the presence of Jesus. He was never willing to receive even their testimony to his character, but rather sought to silence them on every occasion.

III. Disciples chosen. Our Saviour chose and ordained to a special work twelve men in whom he saw some fitness for the service in which they were to engage. This took place before the events already narrated in this chapter. Luke, in chap. 6: 13-16, gives the events in their proper order. These men were to be with Christ, in order that they might be able to testify of what they had seen and heard themselves; they were to be instructed by him in the principles of his gospel, in the truths of Christianity and in the spiritual mysteries of the new dispensation. They were to be apostles, sent forth to make known among men that which they had received from Christ. They were to preach the word, proclaiming or heralding the coming of the Messiah. They were to plant the seeds of divine truth in the hearts of men, and so extend the kingdom of God. They were to have power to heal the sick and to cast out devils in order that they might prove the divine origin of their call and mission. In many respects they could have no successors, and in other respects every gospel minister must be a true successor to these apostles.

## THOUGHTS AND APPLICATIONS.

1. Preachers of the truth must expect opposition.
2. It is often better to withdraw from opposers than to contend with them.
3. Only those whom Jesus has called should be ordained to the ministry.

## TOPICS FOR THOUGHT AND STUDY.

- I. Political parties in Palestine.
- II. Religious excitement.
- III. The testimony of demons.
- IV. What does the ordination of Judas Iscariot by Jesus teach us?

## GLEANINGS.

(From Rev. Dr. R. R. Meredith.)

"Who is sufficient for these things?" None of us certainly, if we enter upon the work in our own strength and wisdom. But when the Father sent the Messiah into the world, he qualified him by putting his spirit upon him. And when Christ called these apostles to co-operate with him he gave them of his Spirit that they might be qualified for the work assigned them. Most of them were simple men, destitute of learning, and belonging to the common people. But Christ drew them into association with himself, molded them by his teaching and example; imparted his Spirit to them, stamped his image upon them, and thus made them the wise, loving, mighty and indomitable men they became. They only reflect his greatness. God's promise to us is, "I will put my spirit upon you." Christ invites us into fellowship with himself. His teaching and example are before us. We may bear his image. And though in ourselves we may break as the bruised reed, we may become mighty for God, and do all things through Christ who strengtheneth us.

(From Rev. George R. Leavitt.)

To these twelve no power was given to be transmitted to others. These were the witnesses of his life; and when their work was over, there were none to take it up. They stood before the Sanhedrim, one and another, and heard the word of their condemnation. They walked with the headsman whose token of office was the gleaming battle-axe. Some of them were nailed to the cross. Only one among them all died a natural death. The Seer of Patmos, last survivor of them all, left the earth alone again: but the life they witnessed lives on; the truths they heard are always new; the words they recorded shall never pass away.

The saints have all been weak; no one but a disciple could betray the Lord. Some of the richest truths were recorded in answer to the disciples' doubts. It is now as then true, that all the church has to fear are the misgivings and denials and betrayals of its own professed adherents.—Monday Club Sermons.

## SUNDAY-SCHOOL NEWS AND NOTES.

There are in the United States about 933,100 teachers and workers in the Sabbath-school. At the low estimate of one dollar a week for the value of the time thus given by each, these voluntary services represent a gift whose money value would be nearly fifty millions of dollars.

The Wesleyan Temperance Society was organized four years ago. It has already nearly 2700 bands of Hope for the young. In Great Britain there are 10,000 temperance organizations, with more than a million members.

It is estimated that there are over 100,000 Canadian French in Massachusetts alone, and a still larger number in the manufacturing districts of other New England States and New York. A beginning has been made in the publication of a gospel literature for French Sunday-school children.

A warm room is one of the requisites for a successful winter Sunday-school. From a Sunday-school which, though small, was never frozen out by cold weather, comes one secret of its continuance: "The people freely offer wood, and young men take turns making fires," another simply says, "Good fires." When the heart fires shall also be made to glow warm and brightly, success and blessings are sure.—Sunday School World.

## Selections.

## WOMAN'S CRUSADE BATTLE HYMN.

The light of truth is breaking;  
 On the mountain-tops it gleams;  
 Let it flash along our valleys;  
 Let it glitter on our streams;  
 Till all our land awakens  
 In its flash of golden beams.

With purpose strong and steady,  
 In the great Jehovah's name,  
 We rise to smite our kindred  
 From the depths of woe and shame,  
 And the jubilee of freedom  
 To the slaves of sin proclaim.

Our strength is in Jehovah,  
 And our cause is in his care;  
 With Almighty arms to help us  
 We have faith to do and dare,  
 While confiding in the promise  
 That the Lord will answer prayer.

—Julia Ward Howe.

## BLOOD MONEY.

There was a time when some good Christian people went so far as to say they would not support the grandest foreign missionary organization in the world because some of its revenue was sent by men and women whose money came from the unpaid toil of the negro. They said, "Rather than do this we will have a new society;" and they created one. There was a time when our national emblem was scoffed at as a flouting lie by some of our most worthy citizens because it floated over 4,000,000 of men women and children who had no rights that white people were bound to respect. There was a time when the United States Marshal, like a foul bird of prey, hovered over the poor, flying fugitive, whose soul was drawn northward by the star of freedom which God had set in the heavens. But the time never was when the United States exacted revenue from every slaveholder, as such; from every slave-driver and slave-dealer and slave-breeder, as such. The American Government never had any such complicity with the system of slavery as it has with the traffic in alcoholic liquors. There is not a dollar collected in this business,—if our Government officials are able to enforce the law, if it is just as dishonest as it is wicked, it strikes at the Government itself with the same reckless abandon with which it assails the life and health and peace and comfort and thrift of the private citizen.—I say there is not a dollar collected in this business but the Government takes its share, clips off one-fifth of it to pay its own legitimate expenses. And our Chief Executive, and our Senators, and our members of Congress, and our judges, all of them, are compelled to receive their proportion of percentage from this source of revenue. If they get \$5,000, \$10,000 of it is derived in this way. The United States Government—and by that I mean the people, for they are the Government—has a direct complicity with the liquor traffic. In the matter of salaries, the complicity of her officials is indirect. In order to get their salaries, they are obliged to take money that is blood-money; that has been coined out of the tears and sorrow and grief of poor humanity.

A distinguished gentleman and a friend of temperance the other day gave the following statistics: For the year ending June, 1881, the total receipts of the United States Treasury from all sources were about \$365,000,000, or one million daily. For the same period the receipts from the sale of spirituous liquors—fermented liquors not being included, I think—were \$67,163,987.88, or more than one-fifth of the total revenue.—From a Sermon by Rev. Dr. Rankin.

## WHERE SHALL IT BEGIN?

Where shall it begin?  
 What?  
 Why, the revival. We all think we want it. We pray for it in our prayer-meetings, and in our closets. We are looking, though not very hopefully, to see whether our prayers are to be answered. Where shall it begin?

Some of us watch our pastor to see if he preaches with more directness and power, if he feels what he says, if his eye moistens or his lip trembles.  
 Some of us watch the Wednesday evening meeting; we count those who are there and our faith rises or falls with the counting. We watch Deacon A. to see how he feels and talks, and wish he were a little more active. And so through the prayer-meeting and church, each is looking at the other, to see if we are to have a revival.  
 We all wish the young people would be interested, and come to meeting and come to Christ. We look for the signs of His coming. Where shall it begin?  
 What if each of our church should say, Lord, I want a revival. Let it begin in me. Give me the earnestness, faith and tenderness that I am looking for in others. Make me such a devoted worker as I think my minister or brother or sister ought to be. Let the revival begin in me and begin now. Lord, what wilt thou have me to do?

We should soon have a revival if each of our hundred church-members would begin thus.—The Congregationalist.

The great vital doctrine of the atonement—the doctrine of a vicarious suffering—of a salvation wrought for the guilty by the voluntarily assumed suffering of an innocent one; so far from being a strange and incredible dictum of the Bible, is the great common law of the progress of the race of man. Even the redemption of man from ignorance and barbarism is wrought by the life-conserving toils of the great scholars and thinkers of the race. Life is the purchase of the deadly anguish, the heart-wearing anxieties, the ceaseless vigils and toils endured by parents for children, by brother for brother, and by friend for friend. Liberty is the purchase of the blood of the noblest martyrs of the race. There is not a great moral good we enjoy, not a step ever made along the upward pathway leading from the depths of ignorance and sin, but costs innocent lives. The atonement an incredible dogma? Calvary a riddle? Why there is no other plan of salvation half so credible, because none so in keeping with the universal law of moral good. The story of Calvary incredible? It is the most credible story the world ever heard.—Dr. J. M. Gregory.

## What Ails You?

Is it a disorder in life giving you a yellow skin or cosive bowels? Is it a distressing disease of the bladder, which you refuse to perform their functions? If so, your system will soon be clogged with poisons. Take a few doses of Kidney-Wort and you will feel like a new man—no more will throw off every impediment and each organ will be ready for duty. Druggists sell both the dry and liquid.—Beausville Transcript.

## THE HIGHEST PRAISE.

A Few Sincere and Earnest Words from Leading Ministers of the Land.

They Have Seen and Know Whereof they Affirm.

The fact that a man occupies the responsible position of a religious teacher entitles him to unquestioned respect, and gives his words and endorsements a special power. The statements which follow, attested by the signatures of men, are voluntary in their nature, and given because the facts they contain are believed to be of great benefit to the human race. All who read these testimonials can not but admit their sincerity or fail to be impressed with the remarkable power of the article of which they speak.

WASHINGTON, D. C., June 21st, 1881.

Messrs. H. H. Warner & Co.:  
 GENTLEMEN: For more than three years I have believed in the efficacy of the remedy known as Warner's Safe Kidney and Liver Cure. I am acquainted with a number of cases of Bright's Disease, and of gravel, which have been cured by its use. From my knowledge, also, it is a remedy which is sometimes recommended by the medical profession. While I believe it to be perfectly safe to use, its effect is to alleviate the great sufferings of the patient.

J. C. Rankin,  
 D. D., and Pastor Congregational Church.

JERSEY CITY, N. J., Sept. 26, 1881.

Messrs. H. H. Warner & Co.:  
 GENTLEMEN: I have been troubled with my serious kidney affection myself, but I recommended your remedy from observation of its effect on others. Several of our acquaintances have been so much benefited by its use that after conversation with them I believe, also, that in cases where a cure is possible it is well to try it. It is recommended to be as anything ever offered to the public.

W. B. Figg,  
 Pastor St. Paul's M. E. Church.

HAMPTON COURT HOUSE, S. C., May 2, 1881.

Messrs. H. H. Warner & Co.:  
 GENTLEMEN: I have been suffering for the past five years from the most acute pains in the region of the kidneys and liver, and during that time I have looked forward to nothing less than Bright's Disease. About March 1, 1881, I read your advertisement, and at once ordered a box of your Safe Kidney and Liver Cure. I believe that it is a safe and reliable remedy, and I am glad to say that it has cured me of all my troubles, and I feel like a young man again.

W. H. Prentiss,  
 SANTA CLARA, CAL., May 3, 1881.

Messrs. H. H. Warner & Co.:  
 GENTLEMEN: I have used your Safe Kidney and Liver Cure, and it has cured me of all my troubles.

Rev. C. L. Fickel,  
 ROCHESTER, N. Y., Jan. 5, 1881.

Messrs. H. H. Warner & Co.:  
 GENTLEMEN: Having received from the use of Warner's Safe Kidney and Liver Cure very marked benefit, I can cordially recommend it to others.

A. C. Kendrick,  
 (D. D., Professor of Greek in the Rochester University and New Testament reviewer.)

CHLERIA, Michigan, June 10, 1881.

Messrs. H. H. Warner & Co.:  
 GENTLEMEN: Two years ago last August my wife was attacked with rheumatism, a wasting away of the muscular substance of the body, enlargement of the joints, loss of appetite, fearful pain loss of motive power, and in a few days she was unable to move. I was very much distressed, and I did not know what to do. I read your advertisement, and I ordered a box of your Safe Kidney and Liver Cure. I believe that it is a safe and reliable remedy, and I am glad to say that it has cured me of all my troubles, and I feel like a young man again.

Rev. E. A. Fay,  
 523 PENNSYLVANIA AVENUE,  
 WASHINGTON, D. C., Jan. 10, 1881.

Messrs. H. H. Warner & Co.:  
 GENTLEMEN: I have been suffering from some cases of Bright's Disease, which seemed to be in the last stages, but I read your advertisement, and I ordered a box of your Safe Kidney and Liver Cure. I believe that it is a safe and reliable remedy, and I am glad to say that it has cured me of all my troubles, and I feel like a young man again.

C. A. Harvey,  
 (D. D. and Financial Secretary Howard University.)

UNIVERSITY OF ROCHESTER,  
 ROCHESTER, N. Y., Jan. 10, 1881.

Mr. H. H. Warner has placed in my possession the formulae of the several medicines manufactured and sold under the name of Warner's Safe Kidney and Liver Cure. I have investigated the processes of manufacture, which are conducted with extreme care, and according to the best methods. I have taken from the laboratory samples of all the articles used in the preparation of the medicines, and I have found them all entirely free from any poisonous or deleterious substance.

S. A. Lattimore,  
 (Ph. D., LL. D. and Analyst State Board of Health.)

MONTGOMERY, ALA., May 23, 1881.

Messrs. H. H. Warner & Co.:  
 GENTLEMEN: I have been greatly troubled with my kidneys and liver for over twenty years, and during that time I was never free from pain. My medical bills were enormous, and I visited both the Hot and White Springs, noted for the curative qualities of their waters, but I did not find any relief. I read your advertisement, and I ordered a box of your Safe Kidney and Liver Cure. I believe that it is a safe and reliable remedy, and I am glad to say that it has cured me of all my troubles, and I feel like a young man again.

Rev. P. S. Hankins,  
 WHIPPANY, MORRIS CO., N. J., July 2, 1880.

Messrs. H. H. Warner & Co.:  
 GENTLEMEN: Until recently my wife has suffered terribly from a severe attack of acute inflammation of the bladder, which occurred October last, a gift of chronic inflammation of the neck of the bladder. The disease was so severe that she was unable to move. I read your advertisement, and I ordered a box of your Safe Kidney and Liver Cure. I believe that it is a safe and reliable remedy, and I am glad to say that it has cured me of all my troubles, and I feel like a young man again.

Dr. M. G. Beedwell,  
 LYANDER, N. Y., Aug. 2, 1881.

Messrs. H. H. Warner & Co.:  
 GENTLEMEN: I have been greatly benefited by the use of your Safe Kidney and Liver Cure. I am acquainted with a number of cases of Bright's Disease, and of gravel, which have been cured by its use. From my knowledge, also, it is a remedy which is sometimes recommended by the medical profession. While I believe it to be perfectly safe to use, its effect is to alleviate the great sufferings of the patient.

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 LYANDER, N. Y., Aug. 2, 1881.

DOWN'S' ELIXIR.  
 N. H. DOWN'S'  
 Vegetable Balsamic  
 ELIXIR

This valuable medicine is purely vegetable; the discovery of which was the result of many years' close study, in order to discover the cause, the symptoms, and the cure of Consumption, Coughs, Colds, Catarrhs, Croup, Asthma, Pleurisy, Hoarseness, Indigestion, Spitting Blood, Bronchitis, and every species of oppression of the Chest and Lungs. In all cases where this Elixir has been duly administered its efficacy has been invariably manifested, convincing the most incredulous that

CONSUMPTION is not incurable, if properly attended to. Consumption, at its commencement, is but a slight irritation of the membrane which covers the Lungs; then an inflammation, when the cough is more observable, but rather dry; then becomes local fever and the pulse more frequent, the cheeks flushed and chilblains common. This Elixir in curing the above complaints, operates so as to remove all morbid irritations and inflammation from the lungs to the surface, and finally expel them from the system. It facilitates expectoration, and relieves the cough and makes the breathing easy. It supports the strength and at the same time reduces the fever. It is free from strong opiate and strychnine articles, which are so drying a nature as to be a great danger of destroying the patient, whereas this medicine never dries or stops the cough, but, by removing the cause, generally destroys the hectic and purifying the blood, are the most congenial purgative yet perfected. Their effects abundantly show how much they excel all other Pills. They are safe and pleasant to take, but powerful to cure. They purge out the four humors of the blood; they stimulate the sluggish or disordered organs into action; and they impart health and vigor to the whole being. They cure not only the every day complaints of everybody, but formidable and dangerous diseases. Most skillful physicians, most eminent clergymen, and our best citizens send certificates of cures performed, and of great benefits derived from these Pills. They are the safest and best physic for children, because mild as well as effectual. Being sugar coated, they are easy to take; and being purely vegetable, they are entirely harmless.

It heals the ulcerated surfaces, and relieves the cough and makes the breathing easy. It supports the strength and at the same time reduces the fever. It is free from strong opiate and strychnine articles, which are so drying a nature as to be a great danger of destroying the patient, whereas this medicine never dries or stops the cough, but, by removing the cause, generally destroys the hectic and purifying the blood, are the most congenial purgative yet perfected. Their effects abundantly show how much they excel all other Pills. They are safe and pleasant to take, but powerful to cure. They purge out the four humors of the blood; they stimulate the sluggish or disordered organs into action; and they impart health and vigor to the whole being. They cure not only the every day complaints of everybody, but formidable and dangerous diseases. Most skillful physicians, most eminent clergymen, and our best citizens send certificates of cures performed, and of great benefits derived from these Pills. They are the safest and best physic for children, because mild as well as effectual. Being sugar coated, they are easy to take; and being purely vegetable, they are entirely harmless.

Price 35 cts, 60 cts, and \$1.00 per bottle. SOLD EVERYWHERE.

DOWN'S' ELIXIR.

AYER'S Cathartic Pills.

For all the Purposes of a Family Physic.

CURING Costiveness, Jaundice, Dyspepsia, Indigestion, Biliousness, Flatulency, Foul Stomach and Breath, Headache, Erysipelas, Piles, Rheumatism, Eruptions, and Skin Diseases, Biliousness, Liver Complaints, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and Purifying the Blood, are the most congenial purgative yet perfected. Their effects abundantly show how much they excel all other Pills. They are safe and pleasant to take, but powerful to cure. They purge out the four humors of the blood; they stimulate the sluggish or disordered organs into action; and they impart health and vigor to the whole being. They cure not only the every day complaints of everybody, but formidable and dangerous diseases. Most skillful physicians, most eminent clergymen, and our best citizens send certificates of cures performed, and of great benefits derived from these Pills. They are the safest and best physic for children, because mild as well as effectual. Being sugar coated, they are easy to take; and being purely vegetable, they are entirely harmless.

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SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

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"The finest in the World."

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SALEM LEAD COMPANY,

CORRODERS AND GRINDERS OF PURE WHITE LEAD,

AND MANUFACTURERS OF LEAD PIPE

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FRANK A. BROWN, Treas. SALEM, MASS.

DR. D. DYER'S

Headache Dyspeptic and Liver Pills.

Headaches of 40 Years' Continuance have been Cured by Them. They are the Great Mandrake Liver Pill.

TESTIMONIALS.

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

Rev. S. P. Fernald, (P. E.) Melvin Village, N. H., writes, "Your pills give the best of satisfaction. Please send me 60 boxes."

PROVIDENCE, Nov. 4, 1881.

DR. D. DYER & SON.—Dear Sirs: I have been subject to chronic headache for several years. At times the pain was so intense that I had thoughts of a resort to suicide to get rid of my sufferings, but about six months ago, I accidentally found a box of your pills and commenced to use them immediately, and found relief at once. Have, up to this time, taken, perhaps, three twenty-five cent boxes, and feel that I am free from my general headache. Have not had one of those raging headaches for several months, and feel that I am entirely cured. I would recommend them to every one.

N. B. The above recommendation is voluntary and of my own free will, without any solicitation or reward from any one, and only with a desire that other sufferers like myself may be benefited in like manner. Any person who may wish to communicate with me can do so. My address is as follows.

DEA. THOMAS G. EARLE,  
 (Park St., F. B. Church), No. 40, Winter St., Providence, R. I.

FROM A DEACON AT MADISON BRIDGE: DR. DYER'S DEAR SIR:—I have used your Golden Ointment for piles and your pills. I was so low when I commenced using your pills, in 1878, that my friends and physicians despaired of my life. I have been cured by your pills, and now enjoy comfortable health. They work like a charm. One peculiarity in them is, a

## The Morning Star.

WEDNESDAY, JANUARY 25, 1882.

C. A. BICKFORD, Resident Editor.

All communications designed for publication should be addressed to the Editor, and all letters on business, remittances of money, &c., should be addressed to the Publisher, DORR, N. H. Contributors will please write only on one side of their paper and not fold it preparatory to mailing. They must send full name and address, not necessarily for publication. We cannot return manuscripts unless stamps are sent for that purpose. Whether stamps will be needed can be determined by reference to the list of accepted articles given at the end of this note each week. We need at least a week in which to decide whether we can use contributions of any length. We have a large corps of paid editorial and special contributors and cannot pay for articles contributed by others unless an understanding is had to that effect before publication. The following will appear: Letters from India; A Noble Life; Hand-picking Culture and the Dead Line; Spirit of Criticism; Pastor and Finance; Cary Sisters; Harley Ford's Mite Society; The Holy Spirit.

Not a single faithful word is ever uttered that does not repeat itself in echoes till it reaches the throne of God. Not a noble deed is ever done, however obscurely, that is not chronicled in heaven.

How often we say, when some good thing has befallen us, "Ah! if I had not done this or that little thing, I should have missed all this pleasure and delight." But there are innumerable blessings, experiences of joy surpassing, perhaps, anything we have yet known, that we actually do miss, through neglect to perform many of our so-regarded minor duties. There are beautiful visions that we never behold, songs of the angels that we never hear, moral triumphs that we never win, eternal possessions of which we utterly fail, simply because we close our lips when God bids, speak I and idly fold our hands when God says, Work!

The word sanctification is often misapplied, and many have indefinite ideas about it. It is made by some to designate an instantaneous change, after which one is not liable to sin. It is made also to mean absolute personal perfection. It comes from two words which signify to make sacred or holy, and is often applied to anything set apart to sacred purposes. God sanctified the Sabbath, the tabernacle, the temple, the altar, and the sacrifices, that is, he set them apart or devoted them to sacred purposes. Webster, in defining the word, says, "Sanctification is the act of making holy. Who can say that this work of becoming holy may not extend through life? Man has a perfect standard given him; a perfect God could give him no other. He should consecrate himself to the life-work of attaining it. "Be ye perfect as your Father, which is in heaven is perfect." Or, as the New Revision has it, "Ye shall be perfect (in the future) as your heavenly Father is perfect." This agrees with Paul who says, "Till we all come \* \* \* unto a perfect man, unto the measure of the stature of the fullness of Christ," as though all true, faithful Christians would eventually come to this manhood.

Among the earlier reports relating to the terrible railroad accident, which occurred at Spuyten Duyvil, on the Hudson, the 13th inst., was the statement: "A Brahman from the forward train was sent back to signal the one approaching in the rear to stop, but for some reason, he did not signal properly." To this failure of a subordinate of employe the road the catastrophe was attributed, and he was subsequently arrested.

This incident is abundantly suggestive to all gospel ministers and Christian workers. It is given to us to care not for the bodies of men, but pre-eminently for their souls. The position accepted is one of great, even alarming responsibility. With what promptness and efficiency should the work belonging to it be done!

The kind of signaling of which we now speak is performed in part by the truth which is taught, and how important it is that the truth, as it is in Jesus, be correctly learned, and diligently, earnestly and fearlessly proclaimed. Very likely all truth will not be welcomed; but nevertheless, it is the duty of the watchman to give warning of the approaching sword. While the prophesying of smooth things may be easier and more pleasant, is it the safer and the better way? This signaling is also performed in part by means of the life lived. Good men are as bright lights stationed all along the pathway of life. The dim and uncertain light of the wicked most eventuate in catastrophe. It is a matter of the highest moment that we should be sure that the light which we impart by word or deed shall be true and certain, and thus effective for good. "If therefore the light that is in thee be darkness, how great is that darkness!"

## OUR RECORD FOR 1881.

We mean our denominational record. It certainly was a happy thought of the Centennial Conference to appoint an historical secretary to prepare at the beginning of each year for publication in the *Star* a statement of the events of the preceding year. Such a statement cannot fail to be useful in various ways throughout the whole field of our denominational operations. We feel sure that every one who is interested in our work will peruse, as soon as he has opportunity, the first of these annual statements, relating to the year recently ended, which appears on the first page of this issue of the *Star*.

The facts presented so clearly are fraught with food for reflection. How much longer will the denomination permit the Home Mission Board to allow those two hundred and thirty churches mentioned in the first section to go without preaching? A little more liberality in furnishing means would enable the Board to stir into life, and unto renewed

good works, those dry, unfruitful, perishing branches of our Zion. This done, together with other things that would take place at the same time, we should have the satisfaction of knowing that the removals from our membership by death, dismission, and otherwise, would not so nearly equal all accessions as to leave us at a stand-still, in view of the increasing population of our country—even falling behind, while other Christian bodies, generously giving and largely receiving, are moving on with increasing ranks to greater usefulness.

This compilation shows but twenty ordinations against the promotion by death of twenty-two of our ministers. While it is true that some years the veterans may pass from us in greater numbers than usual, it seems to us that no year should witness more removals than accessions by desirable ordinations. There are some dozens of young men in our schools preparing for the ministry, but where are the scores that should be there? Are our pastors all doing their duty? To be sure, it is the Holy Spirit that calls young men to the work; but the interpretation of the voice of the Spirit fully as often as not must come through the kindly counsels of an observant and faithful pastor. We doubt if many of our ministers entered their high work uninfluenced thereto by some judicious pastor who recognized their fitness for the work and saw convincing evidence that the Divine hand was already laid upon them.

We pause here for the present, having mentioned these things simply to start the reader of the Historical Statement in the line of reflection and questioning which he should certainly and seriously pursue as he reads it.

## SALVATION ARMIES.

The Christian is spoken of in the Scriptures under the similitude of a soldier, and the church is therefore considered as an army arrayed for conflict with the mighty forces of sin. The figure is a striking one, pleasing the imagination and inspiring heroic purpose.

It is not a very strange thing, then, that, in these times when such a wide-spread demand seems to exist for the presentation of thoughts and duties in some objective, concrete, pictorial, dramatic form, such an organization should come into existence as the Salvation Army of England. However true it may be that such an organization may fail of adaptation to all classes of society, and may easily run into excesses and absurdities that will vitiate and destroy its influence for good, it is not, we say, surprising that such an organization has been conceived and wrought out into actual life.

In 1877, the Salvation Army, working chiefly in the "East End" of London, had 29 different corps or stations, 31 officers wholly employed, and 625 volunteer speakers. Now, the commander-in-chief, "General" Booth, reports 251 corps, 533 wholly employed officers, over 13,000 speakers, and over 300 buildings in constant use. Two papers are published, *The War Cry* and *The Little Soldier*, having an aggregate circulation of 253,000 copies. Daily services are held at all of the stations. Training Homes are established for the preparation of accepted candidates for appointment as officers. The Army is made up from the poorer classes, and its work, until recently, was carried on wholly among those classes. Of late, however, it has carried the war into the "West End" of London, and attracted the attention and the attendance upon its meetings of many of the aristocracy and nobility. It has extended its operations throughout the United Kingdom, and even to Paris and some other places on the Continent. Many of its street parades and meetings are attended by great excitement and, in some places, by rather serious disturbances, for which, however, the Salvationists do not seem to be responsible, except so far as they furnish the occasion for them. It is claimed by many excellent judges of high character that the Army is doing a much needed work, which the churches seem powerless to accomplish, in reaching and reclaiming the ignorant and debased masses.

Another "army" of this nature is organizing in this country. Its headquarters are in Chicago, and its General is Bishop Fallows of the Reformed Episcopal church. It has a full corps of other officers, bearing military titles. Uniforms are worn, and certain decorative symbols. Street processions, to march to the music of life and drum, are arranging, and all the accompanying features in detail are approaching completion. It is, of course, expected that the work will not be confined to Chicago, but that ere long stations will be established in many of the larger cities and towns, east as well as west, and meetings held at which the multitudes, especially of the churchless classes, will be called to "enlist" for the Christian warfare.

We cannot wonder that many good Christians look askance upon these warlike and sounding preparations. Not that they fail to recognize the desirability of the end aimed at—the reaching and saving of thousands whom the ordinary agencies do not influence, nor that they are disposed to withhold their hands from "good works," but they have conscientious misgivings as to the employment of such sensational expedients. They are no more to be blamed for their misgivings, and their choice of different methods of work, than are the Salvationists for their convictions and novel methods.

Let some things be noted. In the first

place, as the *Advance* remarks, nobody doubts that there is tremendous need of something being done. Men, by reason of nature and circumstances, greatly differ, and must be approached, impressed, influenced and held, by correspondingly different means and methods. The church reaches its tens of thousands, but there are other thousands that it does not reach. Mission Stations, Young Men's Associations, and even Salvation Armies, may do a most important work, supplementary to that of the church, which, were it not for them, would not be accomplished. This, however, is not greatly to the discredit of the church. It does a work for the world that no other organization could possibly do; it does a work toward which that of all others must tend, and with which that of all others must finally blend, or come to naught. All other Christian organizations should be regarded as auxiliary to the church, as, for instance, is the Sabbath-school. Moreover, it does not follow that because we need various organizations to supplement the work of the church, Christians either can or should regard in the same light, and stand related in the same way to, all these various organizations. Men differ after conversion as well as before. The apostles themselves differed. If it would be in any sense unbecoming for a man who works to the best advantage in the line of regular church work to berate the Salvation soldier for his method of work, it would be equally unbecoming for the soldier to berate the first for not seeing and working precisely as he does. We suppose that no great movement like the one we are considering can be without its merits on the one hand, and its defects on the other. It is to no one's particular discredit that he cannot feel to approve and actively engage in such a mode of work as that of the Salvation Army, even though as a matter of fact the army may be doing a great good. It is the habit, we may even say the duty, of the church to be somewhat cautious, conservative, and slow; and yet she should not be quick to condemn and in any way to oppose the progress of such a movement as this new and peculiar one. Perchance it may prove the incoming tide of new life and strength for the church herself. Excellent judges say that the Army in England is doing a genuine work. It seems a little noteworthy that the movement on this side of the ocean starts under the auspices of the Episcopal church, though by no means a denominational affair.

Many may not feel inclined to speak a hasty approval of this movement, and have an undoubted right to adhere, without being censured, to their usual lines of religious work; but surely they should yield to its leaders the same liberty that they ask for themselves, and, in sympathy with them so far at least as aims go, they should pray for them and wait; perchance they will be brought to see that the hand of the Lord is in this work. If it is so, the church is sure to reap full advantage in the end.

QUESTIONS.—A correspondent wishes an answer in our columns to the following question: Was the baptism of John the Baptist Christian baptism or not? We answer that it was not; Christian baptism in the name of the Father, Son, and Holy Spirit, has no existence, we understand, previous to the day of Pentecost.

Again he asks: What is the difference between a man of God and a Christian? In the light of the teachings of the New Testament we recognize no difference. Every true spiritual Christian is a man of God; conversely, the man of God is necessarily a Christian. "No man cometh unto the Father but by me," said Christ. We may add that in the Scriptures, particularly in the Old Testament, the expression "man of God" is frequently used to designate an especial servant of God, as in Deut. 33: 1—"Moses the man of God," and 1 Tim. 6: 11—"But thou, O man of God, etc."

Another inquirer propounds the following: If a regularly ordained Freewill Baptist minister back-slides and goes into sin, and gives up his credentials, then afterwards seeks re-admission into the Freewill Baptist ministry, by what way shall he come in? If it is judged proper to re-admit him, his re-admission should occur by action of some Quarterly Meeting. Usually, we should say, it would be best if the action could be taken by the Q. M. to which the person belonged when he fell.

## NOTES.

—We return thanks for the kindly recognition and expressed good wishes of a some of our exchanges.

—Will our unknown friend whose envelope is postmarked "Willimantic, Conn., Jan. 20," favor us again in the same way? We welcome anything that may help.

—To-morrow, the 26th, many prayers will go up to God in behalf of the colleges of the land. Would that, above all other desirable things, above increase of endowment funds, of facilities, or of students, a renewed interest in religion might show itself in our institutions of learning, and students be seen thronging the prayer room to sit at the feet of the greatest of Teachers, speaking "as never man spoke."

—The many friends of the late Rev. A. L. Houghton will be glad to know that a memorial volume is in preparation which will contain a sketch of his life, and extracts from his sermons.

—A friend has sent us a copy of a thrilling pamphlet called "A Brother's Inquest over a Brother's Grave," written by Rev. T. A. Goodwin, and originally published by the Woman's Christian Temperance Union, of Indianapolis, for gratuitous distribution within their local jurisdiction. Its merits and effectiveness as a temperance campaign document, are such that it has been widely circulated, not only through-

out the United States and Canada, but also in other lands. Encouraged by the good it has done, the Union has put it into a new and convenient form for continued circulation. It will be furnished by mail at the rate of 10 cents per single copy, twenty copies for \$1.00. For Sunday-schools and temperance organizations it will be furnished in large quantities at greatly reduced rates. Address Rev. T. A. Goodwin, Indianapolis, Indiana.

—A writer in the *New York Observer* makes some pertinent observations on loyalty to one's church. He well says of some who are so "broad in their Christian fellowship, and so very diffusive in their love, that they cannot be satisfied in any denomination," that "for the most part it would take a chemical analysis to discover any considerable influence of power exerted upon the world by such 'wandering disciples.'" Our individual welfare and usefulness require that we be united with some definite and aggressive denominational organization. This does not mean that we are to be sectarian and narrow. "It is quite possible to be entirely free from a narrow, sectarian bigotry, and at the same time be perfectly loyal to the church of one's own choice and zealous in promoting its welfare."

—The Rev. F. E. Davison has prepared and had printed for use in his work, as pastor of the Biddeford, Me., church, a little tract called "A Guide for Bible Readers." It is designed especially for distribution among those, recent converts, &c., who are unacquainted with the sacred volumes and therefore need some direction by which they may turn at once to those parts of the Scriptures which are easiest of comprehension and most suited to their needs. The plan of the leaflet seems to us a very happy one. We cordially recommend it to others, and believe that all pastors could use it to good advantage. Bro. Davison writes that he can furnish copies for any who may wish them at the rate of one dollar per hundred, post-paid.

—We wondered recently if the statistics of Congregational churches in New York and Philadelphia would yield any larger showing as to the practice of infant baptism than do those of the Presbyterian churches in which the practice seems to have fallen into general disuse. The last number of the *Congregationalist* states that among the Congregational churches the average for 1880 will scarcely rise above two infants to each minister engaged in pastoral work. "The simple fact," continues our long-named contemporary, "appears to be that the doctrine of the Evangelical churches as to Infant Baptism \* \* \* has at present a materially loosened hold upon the popular conviction." So indeed it appears. We hope the time will come when Congregationalists will adhere solely to the Scriptural practice of believer's baptism.

—No congregation of religious worshippers, occupying free seats in a church, can long be trusted to put into the contribution box money enough to pay the current expenses of the church. This is a rule to which there may be exceptions, but we have not known of any. The failure of the free-seat system in Talmage's Tabernacle is significant enough. The renting of pews on purely business principles is the only system of raising the major part of the money needed by any religious society to defray expenses that is likely to prove permanently successful. An absolutely free church is one of the ideals of the millennium.

—We call the special attention of our readers to the communication on our last page under "Educational" relating to the proposed Gardner Hall for Hillsdale College. We hope that a call so well put and for such a desirable object will meet with a general and generous response. It was our intention to speak at some length concerning this and the other efforts about to be made in behalf of some of our leading educational institutions, but the pressure upon our columns and ourselves, compels a little delay.

—In direct ratio to the engagement of the South in manufacturing industries, and its increasing prosperity, will be the growth of the national over all sectional feeling, and the gradual consolidation of national interests and aims. It is to be hoped that church and religious organizations will be foremost in the manifestation of a growing spirit of fraternal union.

—We suggest that it would be the right thing for our ministers who are frequently called to perform the happy service of officially uniting destined to send for publication in the *Star* only such marriage notices as for particular reasons should appear in our paper. We can not afford much space for such notices. A pastor writes: "I presume by the liberal space in this week's *Star* given to the marriages that it is desirable to have each minister send in full returns in such cases." Oh, dear, no. He goes on to assure us that he has, during the past year, united in wedlock twenty-two joyous couples, and considers himself good for twice as many the year to come. A few such cases, bent on advertising every marriage in the *Star*, would inundate us entirely. Such notices as ought to go in, please send. Let no one hesitate on account of what is here said. But let them come immediately after the ceremony. We ought not to be asked to print notices after the parties have been married a month.

## Denominational.

(Continued from first page.)

The Association of Free Baptists of the Northwest was held at Wykoff, Minn., Oct. 4-6. A constitution was adopted and a permanent organization effected. Essays were read and discussions followed. The proposed establishment of another denominational newspaper at Minneapolis was approved, and a committee appointed to execute the purpose. A resolution to establish a literary and theological institution in the Northwest was adopted, and other interests of less magnitude were considered.

The National Free Baptist Association for extending missionary and educational work among the colored people of the South, had been organized July 9, 1880, and held its first annual meeting at Winchester, Va., Sept. 7, 1881. Sermons, essays, plans of action and interchange of views enlisted great interest and free discussion. If these brethren had means equal to their generous hearts and laborious hands, their race would be greatly blessed by their sacrificing efforts.

The Kansas Freewill Baptist Convention met at Canton, July 22, and organized a State Association.

## OCEAN PARK.

At the centennial Conference at Weirs, a few persons interested themselves and

others in the question of a denominational summer resort—a place by the sea or in the country, where friends could spend their vacations together, in the enjoyment of rest, social and religious privileges. A committee was chosen to examine places and report at the anniversaries in October. Rev. E. W. Porter of Lowell, Prof. B. F. Hayes of Lewiston and Rufus Deering, Esq., of Portland did this work faithfully and extensively, and the entire committee agreed to recommend a location at Old Orchard in Maine. The Anniversary Convention approved the selection and advised the purchase of land and the completion of the contemplated arrangements.

One hundred and twenty persons each agreed to take \$100 worth of land, and thus money enough was secured to purchase the Guilford property between the Boston & Maine railroad and the beach, and to commence operations. A meeting of the corporate members and others was held in the Directors' rooms of the Maine Central railroad in Portland, Feb. 2; the charter was adopted and officers elected as follows: O. B. Cheney, President, L. W. Stone, Secretary, B. F. Haley, Treasurer, and O. B. Cheney, L. W. Stone, B. F. Haley, E. W. Porter, H. F. Wood, Rufus Deering, H. K. Clark, Charles Bridge, L. M. Webb, L. D. Stewart and Geo. E. Smith, Directors. Obadiah Durgin was chosen Superintendent, fifty-five acres of land were purchased and paid for, and committees chosen to survey the grounds, lay out the lots, open and grade the streets, secure and locate depots, erect necessary buildings, etc.

The first meeting for the sale of lots was held May 10, and the sale was preceded by brief religious services. The President read selections of Scripture, prayer was offered by Rev. Silas Curtis, an address was made by Rev. E. W. Porter. Seventy-two lots were then sold, and others within a week, the receipts of which amounted to \$10,000. Arrangements were made for a meeting of ten days, which commenced Aug. 2. The Temple stands in the grove, is an octagon in form, eighty feet in diameter, with a conical roof and a vestry in the rear. Its dedication constituted the morning service. The attendance at the meeting was all that could be expected, many of the different phases of Christian work were considered, and the New England Convention occupied the last two days. These meetings are fully reported in the *Star* of Aug. 10th and 17th. The enterprise is a success, financial, social and religious.

## CONCLUSION.

In addition to the items above named, a great number of local facts and incidents might be stated but we can only say, the destructive forest fires in September that swept over the northern and eastern counties of Michigan, consuming thousands of dwellings and causing the death of about two hundred persons, actually terminated the existence of some of our churches in that locality, and greatly crippled the resources of one or two Quarterly Meetings. The assassination of our beloved President, those eighty days of suffering and his death at last, awakened the deepest sympathy of our people, and all the more because it was under the influence of one of our ministers, and at one of our schools that he decided to educate himself for usefulness. The year has been an eventful one to the nation, and of many changes to us as a people. May we profit by the varied experiences, and render to the Master more efficient service for the year to come.

I. D. STEWART.

## That Judicious Will.

It is not often that the disposition of property at death presents at once more pleasant aspects than that of the late Dudley Barker of Alton, reported in the *Star* of last week.

1. That he should have remembered benevolent objects at all. So many men of means, professed Christians even, die without any provision for such objects, that cases of this kind make a very grateful record, and challenge a respectful memory even from strangers.

2. The judiciousness of his bequests to his own church. The gift of a parsonage is worth more to a church than a much larger amount as a fund in support of preaching, or for current expenses. Churches and pastors often suffer great inconvenience for the want of a tenement, conveniently located and suitably constructed for the use of a minister and his family.

3. The breadth of view taken of the wants of the cause of Christ. He seemed to have had an intelligent apprehension of the relation of the benevolent enterprises of the denomination, and desired to leave a worthy testimony to the importance and value of them all.

4. Better perhaps than all, there is to be no contesting of the will by dissatisfied heirs. Of course, there are cases of hardship growing out of improper bequests either on account of "incompetency" or "undue influence." But it isn't sufficient evidence that a man is beside himself, because he wishes to help worthy objects, and honor God with his substance after death. It seems that his widow and children have in a most pleasing way sanctioned this disposition of his property by suitably supplying the parsonage with furniture out of their own means. All this furnishes an example of Christian character and spirit worthy of a large imitation.—J. F.

## Central Association Notes.

The house of worship at Bliss Station, N. Y., was dedicated Jan. 17. Rev. G. H. Ball, D. D., of Buffalo, preached the opening sermon. Bliss is on the Rochester & Pittsburg R. R. It is a village of about 200 inhabitants and is growing rapidly. This is the only church in the village. A church of about twenty-five members can probably be gathered. The house will seat about two hundred. It is a neat and convenient wooden structure and is dedicated entirely free from debt. The friends at Bliss have done nobly. The pastor of the Pike church will supply at Bliss for the present. Of course this can only be a temporary arrangement, as the places are too far apart to admit of one man supplying both fields. The church at Bliss would be able to support a young man who could live, for the present, on a small salary, and be content with the growth of the place.

From letters received, it seems evident that

there are to be a number of pastoral changes in the Asso. this spring. Several important fields will be vacant. Some good, strong, energetic men will be needed to occupy these fields. The Asso. is constantly needing men. We have now before us a letter from the clerk of one of our Q. M.'s, asking for men to supply their destitute churches. The letter closes by saying, "We need men of deep-seated piety and common sense." Surely, such qualifications ought to be found in our ministry.

The receipts for our missionary work are coming in very slowly at present; all too slowly to meet our obligations. January's receipts are meager indeed. The churches ought to know this, and so we write it plainly. We shall not be able to make anything near our full remittance to India next quarter unless the receipts are more than quadrupled during February.

If all our churches would be as prompt as the Tuscarora church and Q. M., there would be an overflowing treasury. Bro. A. V. Wells, of the Tuscarora church, sends liberally each month for our Mission work. Will not all our churches do something—all they can to help the "mighty gospel fly abroad."

J. H. DURKEE, Cor. Sec.

Pike, N. Y., Jan., 1882.

## Ministers and Churches.

[We invite the sending from all our churches of items for this department of news. These items must be accompanied by the addresses of the writers, not necessarily for publication, and should reach this office before Saturday night in order to get into the next issue of the *Star*. We, of course, reserve the right to condense, and to reject, when for any reason it shall seem well to do so, matter thus furnished.]

**Maine.**  
The Saco church has reason to thank God and take courage. During the year just closed they have in addition to their regular church work secured a church building lot at a cost of \$2,500. This is the first step towards a new house of worship. This church adopts as its motto, "Pay as you go," and thus is never burdened with debt. They purpose to put on foot a plan by which to create a building fund by a system of weekly offerings. An evening preaching service is meeting with success.

Rev. F. H. Peckham of Houlton tendered his resignation Jan. 15. This was accepted at the annual meeting, Jan. 16. He closes his labors May 1, at the end of five years with this people. In this time some 50 have been received by baptism and 25 by letter, mostly in the Houlton and Littleton churches. Several hundred dollars have been expended on the church, and Sister P., by her earnest efforts, has raised nearly \$50 a year for missions. Bro. and Sister P. have a united people and many warm friends both in and outside of the society. This church will need an earnest man to fill his place; and, as Bro. P. is not engaged, any church in want of a pastor will find in Bro. P. an earnest worker. —Rev. Wm. P. Kenney is laboring with the church at Dyer Brook and Littleton with good success. Our churches in Hodgdon and Linnetts are well united in their pastor, Rev. F. H. Baber, and are enjoying fair prosperity. —At Vassboro, a village of 70 or 80 families, there is a painful destitution of all the means of grace. Mrs. A. W. Goodwin, an old Maine State student holds fast to the *Morning Star* and has with some others long hoped, prayed and labored for a more hopeful state of things. Her husband has a good lot for a church, and as a present to us if we can go there. The families of the place are all ready to take hold if some one will come to lead them. The State Com. will be requested to advise in the matter before any movement is made looking toward an interest there by our people. —Rev. J. Boyd is spending a little time with the church at Presque Isle.

The F. B. Society of Springvale has invited Rev. B. G. Blaisdell to remain another year, the fifth. He is undecided whether to accept or not.

## New Hampshire.

The 2d Stratford church and society have their pastor, Rev. Ezra Tuttle, a donation visit, Jan. 3. About \$20 were given, and an agreeable time was had. Bro. Tuttle has tendered his resignation to take effect the last day of April, at which time he will have completed a pastorate of four years. Any church desiring his services, can address him at Stratford Corner, N. H.

Rev. B. P. Parker has resigned the pastorate of the Contooscook church to take effect the middle of March.

The *Star* of Jan. 4 gave Rev. A. E. Boynton's people of the Nottingham and Canaan churches the credit of two donations. It should have been "pound parties." The donations are not yet. The house of the pastor of the F. B. church at East Rochester was filled with happy hearts and smiling faces Jan. 11: each one gave the pastor, Rev. Geo. W. Pierce, a good "pounding" and encouraged him in his work.

The New Durham church and society made their annual donation visit on the evening of Jan. 3 at the parsonage, leaving their pastor and wife gifts amounting together with previous ones to \$75. The evening was pleasantly spent, and the hearts of pastor and companion were made more happy and joyous as were also the donors. Long live the New Durham church.

## Rhode Island.

Rev. and Mrs. W. A. Neely of Adamsville, R. I., express their gratitude for a visit from their friends Sat. evening, Dec. 24. They were made the recipients of valuable Christmas presents, among which were a nice easy chair, a student's lamp and a silver casket.

Rev. A. R. Bradbury had the pleasure of attending a three days' meeting on Block Island. He writes: "Rev. Geo. Wheeler is on his seventh year with that people. About the time of his going there their meeting-house was burned without insurance. They soon erected another. This, while being boarded, a severe gale blew down. They then built smaller, but in a year or two had to enlarge. Now, it is sometimes crowded. As soon as they can take down the weak belfry, and put on a strong one, they can have a good bell. They have funds collected to buy a parsonage of 18 or 20 acres of land with suitable buildings. The church has had a revival of religion six years out of the seven. It is about three times as large as it was when Bro. W. began his labors there. He has every year observed the week of prayer. A few Sabbaths previous to the week he preaches on subjects to prepare them for the great work of a glorious reformation. He makes Christmas tend to open their hearts. They loaded the tree with useful things for the Sabbath-school, and then hung on a large, beautiful easy chair for their pastor, and a silver pitcher for sister W. Since Bro. Wheeler commenced his labors on the island, each of the school districts have erected a beautiful house. Some wealthy friends of education have built a fine building for a high school. Since the government has aided in building a break water and wharf, a few elegant mansions as summer residences have been built as well as several large hotels for



## Family Circle.

Home is the resort of love, of joy, of peace and plenty, where, supporting and supported, polished friends and dear relations mingle into bliss.—*Thomson.*

## THE MORNING PSALM.

"Read us a psalm, my little one."  
An untired day had just begun,  
And ere the city's rush and roar  
Came passing through the closed home door,  
The family was hushed to hear  
The youngest child, in accents clear,  
Read from the Book. A moment's space  
The morning look died from each face,—  
The sharp, keen look, that goes to meet  
Opposing force, nor brooks defeat.

"I will lift up mine eyes," she read,  
"Unto the hills." Who was afraid?  
What had that psalm of pilgrim life  
To do with all our modern strife?  
"Be still," he said, that doth Israel keep  
Shall neither slumber, nor shall sleep.  
The Lord thy keeper is, and He  
Thy shade on thy right hand shall be;  
The sun by day shall not thee smite,  
The moon shall hurt thee not by night."

And the child finished the old psalm;  
And those who heard grew strong and calm;  
The music of the Hebrew words  
Thrilled them like sweet remembered chords  
And brought the heights of yesterday  
Down to the lowlands of to-day,  
And seemed to lend to common things  
A mystery as of light and wings;  
And each one felt in glad mood,  
And life was beautiful and good.

Then forth, where duty's clarion call  
Was heard, the household hastened all.  
In crowded haunts of busy men  
To toil with look, or speech, or pen,  
To meet the day's demand with skill,  
And bear and do and dare and will,  
As they must who are in the strife  
And strain and stress of modern life,  
And would succeed, but who yet hold  
Honor of higher worth than gold.

These are the days of peace we say,  
Yet fiercest fights are fought to-day;  
And those who formed that household band  
Had need of strength that they might stand  
In firmness and unflinching calm;  
But sweetly did their morning psalm  
Like echo of a once-loved song,  
Rise in their hearts and make them strong.

At close of day they met again  
And each had known some touch of pain,  
Some disappointment, loss or care,  
Some place of stumbling, or some snare.  
"And yet the psalm is true," said they,  
"The Lord preserveth us alway."  
His own were safe in days of yore,  
And from this time, and evermore,  
If skies be bright or skies be dim,  
He keepeth all who trust in him."

—*Marianne Farnham, in London Chr. World.*

## LITTLE FOES OF LITTLE BOYS.

"By-and-by" is a very bad boy;  
Shun him at once and forever;  
For they who travel with "By-and-by"  
Soon come to the house of "Never."

"I can't" is a mean little coward;  
A boy that is half of a man;  
Set on him a plucky yet terror  
That the world knows and honors—"I can."

"No Use in Trying"—nonsense, I say;  
Keep trying until you succeed;  
But if you should meet "I Forgo" by the way,  
He's a cheat, and you'd better take heed.

"Don't Care" and "No Matter," boys, they're  
A pair,  
And whenever you see the poor dolts,  
Say, "Yes, we do care," and would be  
"Great matter"

If our lives should be spoiled by small faults,  
—*Harper's Young People.*

## A TEST QUESTION.

BY E. C. C. S.

There was no doubt of it, Miss Stella Constantine was a most lovely young lady—a superior scholar, interesting in conversation, and lovely in manners. It is not strange that accomplished gentlemen sought her acquaintance. A large number of college students from an adjoining town gained an introduction to her, but only a very few were fortunate enough to extend the acquaintance. Harold Somers was one of the smaller number. He was a very scholarly man, beautiful in person, and of accomplished manners. Miss Stella was evidently pleased with his acquaintance, and, had no watchful fatherly eyes been around, very likely young Somers had not found it so difficult a matter to offer her attention. As it was, he rarely found an opportunity to indicate in any way his preference; for Mr. Constantine, pleasant and affable, always seemed to come between them, just in time to prevent any special request. And there was plainly so much affection between father and daughter; the latter regarded her parent with such glances of tenderness and trust, that the young man wisely decided that to get into favor with the daughter, he must first win the father's esteem. This he sought to do, by many little skillful arrangements, but with no success. He was cordially enjoyed as a common acquaintance, but beyond that, he could not in the least advance. He was getting desperate; Stella was his heart's chosen, and he desired above all things to know his fate. For months he had frequently met her, and that was all. The father's presence somehow forbade any intimacy. In his desperation, Somers confided the state of affairs to one of his college friends—Brinkly, a warm-hearted, generous man, who immediately volunteered to find an opportunity to assure Mr. Constantine of his friend Somers' inestimable worth. Being on social terms with the family, he soon had an interview, and, very naturally mentioned the name of his friend.

"He is in every respect a gentleman!" said Brinkly with enthusiasm.  
"So he appears," Mr. Constantine pleasantly assented.

"The finest scholar in his class! a ready thinker, deep reasoner, and grapples with a subject with the mental strength of a giant."

"Should think so," calmly responded Mr. Constantine. Mr. Brinkly went on with considerable warmth.

"He is a beautiful speaker, logical and eloquent. I am sure that in a few years he will command the highest place as a public speaker!"

Mr. Constantine was keenly discerning, and he readily perceived the drift of the young man's eulogizing. He noticed also that Stella's eyes were dancing with delight. But he was silent, drawing his left hand slowly and thoughtfully over his long chin whiskers. Suddenly he raised his eyes and asked with intense emphasis.

"What is he at home?" Mr. Brinkly's enthusiasm quickly dropped, and he too fell to stroking his whiskers, as Mr. Constantine continued, while Stella with soulful eyes looked for an answer to the emphatic question. "Yes, Brinkly, tell me if you can, what is your gifted friend at home. It is all very fine to appear well in public; to be polite, agreeable, eloquent, talented, and all that; but to me it is far more important that a man is patient, genial, helpful, pleasant, kindly, appreciative and sympathetic at home. Come, get my good opinion of this brilliant man, by assuring me that he is all that is desirable at home."

Stella almost held her breath in expectancy, but Mr. Brinkly stroked his whiskers in silence, while he mentally reviewed his vacation visits at Somers's home. He had thought at the time that his friend was selfish, impatient and overbearing; but now as he looked at the fact, in the clear light of Mr. Constantine's inquiry, he felt that to his dearest friends, Somers had been unpleasant and exacting, that his presence at home was endured, rather than enjoyed, that parents, sisters and little brother were not happier, or more comfortable, for his coming; but that they continually exerted themselves for his pleasure and comfort without even satisfying him. But he could not speak of all this, and was dumb.

Mr. Constantine did not press the question, but said with much feeling, "My child has no mother to guard her affections, but her father will do all he can to prevent her falling into the hands of an ambitious, unreasonable, tyrannical husband. Mark me, Brinkly, a man or woman may be admired by the public, but if the home life is not sweet and lovely, he or she is not desirable as a companion."

Harold Somers is very brilliant, very much admired by the public, but he remains unloved.

## AN APT INCIDENT.

An ingenious and ready speaker will sometimes multiply the force of his words, or make a telling "point," by taking advantage of some striking circumstance or accidental situation.

A good illustration of this is found in a story of Whitefield, which is authentic and has but recently been made public. It is told by Mrs. Sarah E. F. Briggs, of Rochester, N. Y., who says that her father, Rev. Charles E. Furman, told the story as he lay on his death-bed, and asked her to write it down.

In his youth, very early in the present century, he had known an aged merchant, a Mr. Lamberson, who had lived from his boyhood in Jamaica, L. I., and who often repeated the following passage of his experience.

When Whitefield was last in America he visited Jamaica. As the crowds who came to hear him could not be accommodated in the old octagonal church of the village, the service was held in an adjacent orchard.

Thousands of people assembled, standing in close masses, or perched on wagons and on the fences. Lamberson, then a young man, climbed an apple-tree in order to hear and get a good view of Mr. Whitefield.

The great preacher took his text, "This day is salvation come." With earnestness and eloquence he urged his hearers to receive it, entertain it, and enjoy the endless blessing it brought. With it came a heavenly guest, who brought healing for many a sorrow and deliverance from many a fear; a friend who is no other than the Son of God and Saviour of men.

Picturing the circumstances of his text, and speaking with great earnestness of Zaccheus the publican, to whom Christ addressed the words—the man who climbed the sycamore tree to see the Lord—Mr. Whitefield turned suddenly to Lamberson sitting among the branches intently listening:

"I think I see Zaccheus now!" he said. "I think I hear the voice of the Lord speaking now—to you; Zaccheus, make haste and come down, for to-day I must abide at thy house."

"Oh, why not," he asked, in a tone of melting persuasion, "why not obey Him, and make haste to receive the salvation He brings?"

The effect of this upon the congregation was electrical, but to the young man it seemed to come like a command from the skies. He soon disappeared from the crowd and went home with a new purpose in his soul and impressions that lasted through his life.

Lamberson soon after openly accepted Christ as his Master, and continued faithful in his allegiance till his death at a ripe old age. He loved to talk of Whitefield, and always declared that the day

when he first was led to seriously consider his relations to God and eternity, was the day he climbed the apple-tree in the old Jamaica orchard, and received so unexpectedly the whole force of the great preacher's appeal.—*Youth's Companion.*

## GOUGH AND THE STUDENTS.

An amusing story is told of John B. Gough when he went to address the students on temperance. A few evenings before, an eminent man was to have delivered a lecture at Oxford, (England) on the "Evils of Tobacco." The boys got into the hall an hour beforehand, each with what Dr. Carroll drolly emphasized as a "college pipe" in his mouth. The time for the lecture arrived, but if the lecturer did, it never was discovered—he was not visible through the fog. The students sent word to Mr. Gough, when he came, that they wouldn't have any temperance, and advised him not to persist in lecturing. But he went to the hall. For twenty minutes he spoke in pantomime amid the deafening cat-calls of the boys.

Finally he stepped forward, demanded British fair play, and offered to whip every one of the five hundred singly. This offer was loudly cheered and promptly accepted, and a big six-foot athlete was sent upon the stage. Gough, who is a little man, backed off as the big fellow approached him, and explained: "My friends, you evidently misunderstand me. This is to be an intellectual contest, not a prize fight." The students cheered again at this evidence of the American's shrewdness and ordered the debate to proceed. The college lad was, therefore, obliged to tackle the temperance champion. He was at a disadvantage, but he quoted Scripture, and reminded the plucky lecturer that it was one of the Apostles that wrote to Timothy—a young man too, like themselves—to take a little wine for the stomach's sake, and for his other infirmities. The lad shouted vociferously at this, and wanted to know how Gough could get around it.

Gough slowly examined the six-footer from top to toe, and then said: "My friends, look at this athlete, this fellow with muscles like steel, who can bend the club of Hercules, who can bend an English yeoman's bow, who could knock down an ox with the blow of a hammer. He is the personification of health and strength, but he thinks he needs a little wine for his stomach's sake!"

Gough's inimitable manner of saying this had a tremendous effect. The students cheered with delight, and their defeated champion retreated. Another was sent up. He was the intellectual giant of his class, in contradistinction to the six-footer. He, with much self-confidence, made a finished argument for liquor drinking, based on Christ's changing the water into wine at the wedding feast. His comrades cheered him to the echo, and thought his argument unanswerable, and Gough was chafed for his defeat. "Young men," said he solemnly, "I admit that your champion has forestalled me. He has said for me just what I came here to charge you to do. Drink all the wine you can find that is made entirely out of water!"

This was enough.

## A THOROUGH JOB.

Judge M—, a well-known jurist living near Cincinnati, was fond of relating this anecdote. He once had occasion to send to the village for a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make it a neat job. I will pay you only a dollar and a half."

The Judge went to dinner, and coming out, found the man carefully planing each board. Supposing that he was trying to make a costly job out of it, he ordered him to nail them on at once just as they were, and continued his walk. When he returned the boards were planed and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said angrily. "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was finished, there was no part of the fence so thorough in finish.

"How much do you charge?" asked the Judge.  
"A dollar and a half," said the man, shouldering his tools.  
The Judge stared. "Why did you spend all that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only the dollar and a half." And he took it and went away.

Ten years afterward, the Judge had the contract to give for the building of certain magnificent public buildings. There were many applicants among master-builders, but the face of one caught his eye.

"It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys were not taught in their earliest years that the highest success belongs only to the man, be he a carpenter, farmer, author, or artist, whose work is most sincerely and thoroughly done.—*Golden Censer.*

Out of self; into Christ.

## POLITENESS OF FRENCH CHILDREN.

Nasby, in a foreign letter, writes: Politeness with the French is a matter of education as well as nature. The French child is taught that lesson from the beginning of its existence, and it is made a part of its life. It is the one thing that is never forgotten and lack of it is never forgiven. French children do not go about clamoring for the best places, and sulking if they do not get them, and talking in a rude, boisterous way. They do not take favors and attentions as a matter of course and unacknowledged. The slightest attention shown them is acknowledged by the sweetest kind of a bow—not the dancing master's bow, but a genuine one—and the invariable "Merci, monsieur!" or madame, or mademoiselle, as the case may be.

I was in a compartment with a little French boy of 12, the precise age at which American children, as a rule, deserve killing for their rudeness and general disagreeableness. He was dressed faultlessly, but his clothes were not the chief charm. I sat between him and the open window, and he was eating pears. Now, an American boy of that age would either have dropped the cores upon the floor or tossed them out of the window without regard to anybody. But this small gentleman every time, with a "Permit me, monsieur," said in the most pleasant way, rose and came to the window and dropped them out, and then "Merci, monsieur," as he quietly took his seat. It was a delight. I am sorry to say that such small boys do not travel on American railroads to any alarming extent. Would they were more frequent.

And when in his seat, if an elderly person or any one else came in, he was the very first to rise and offer his place if it were in the slightest degree more comfortable than the one vacant, and the good nature with which he insisted upon the new comer taking it was something "altogether too sweet for anything," as the fero bankers would say.

And this boy was no exception. He was not a show-boy out posing before the great American Republic, or such of it as happened to be in France at the time; he was a sample, a type of regulation French child. I have just seen as much politeness in the ragged waifs in the Faubourg St. Antoine, where the child never saw the blue sky more than the little patches that could be seen over the tops of seven-storyed houses, as I ever did in the Champs Elysee. One Sunday, at St. Cloud, where the ragged children of poverty are taken by their mothers for air and light, it was a delight to fill the pockets with sweets to give them. They had no money to buy, and the little human rats looked longingly at the riches of the candy stands, and a sou's worth made the difference between perfect happiness and half pleasure. You gave them the sou's worth, and what a glad smile came to the lips, and accompanied with it a delicious half-bow and half-courtesy and invariable "Merci, monsieur." One little tot, who could not speak, filled her tiny mouth with the unheard-of delicacies she had received, and too young to say "merci," put up her lips to be kissed.—*Exponent.*

## TIME IS MONEY.

One fine morning, when Franklin was busy preparing his newspaper for the press, a lounge stepped into the store and spent an hour or more looking over the books, etc., and finally, taking one in his hand, asked the shop-boy for the price.

"One dollar," was the answer. "One dollar!" said the lounge; "can you not take less than that?" "No, indeed; one dollar is the price." Another hour had nearly passed, when the lounge said, "Is Mr. Franklin at home?" "Yes, he is in the printing-office." "I want to see him," said the lounge. The shop-boy immediately informed Mr. Franklin that a gentleman was in the store waiting to see him. Franklin was soon behind the counter, when the lounge addressed him thus: "Mr. Franklin, what is the lowest you can take for that book?" "One dollar and a quarter," was the ready answer. "One dollar and a quarter!" Why, your young man asked me only a dollar." "True," said Franklin, "and I could better have afforded to have taken a dollar than to have been taken out of the office." The lounge seemed surprised, and wishing to end the parley of his own making, said, "Come, Mr. Franklin, tell me what is the lowest you can take for it?" "A dollar and a half," was the reply. "A dollar and a half! Why, you offered it yourself for a dollar and a quarter." "Yes," said Franklin, "and I had better have taken that price than a dollar and a half now."—*Selected.*

I have heard of a monk who in his cell had a glorious vision of Jesus revealed to him. Just then a bell rang, which called him away to distribute loaves of bread among the poor beggars at the gate. He was sorely tried as to whether he should lose a scene so inspiring. He went to his act of mercy; and when he came back the vision remained more glorious than ever. Brethren, the bell that calls us to duty and to the loving service of our Lord is the bell that calls us to the most joyful views of his countenance. When we draw nigh to him in humble obedience, he draws nigh to us in the full-orbed brightness of his favor.—*Cuyler.*

Keep a good conscience, let it cost you what it may.

## Book Table.

Books, we know,  
Are a substantial world, both pure and good:  
Round these, with tendril strong as flesh and blood;  
Our pastime and our happiness will grow.  
—*Wordsworth.*

AN ILLUSTRATED COMMENTARY on the Gospels according to Mark and Luke. For family use and reference, and for the great body of Christian workers of all denominations. By Rev. Lyman Abbott. A. S. Barnes & Co. New York. Price 2.00.

The work of Dr. Abbott in this department of Christian literature is now so well known that special commendation is unnecessary. This volume is not a stranger to Bible students, many of whom became familiar with it through the study of the S. S. Lessons from Luke last year. As the entire Gospel by Mark will be studied during the present year, the volume will have an increased value. Our chief object in noticing it is to speak a word that may be helpful to any of our readers who may not know which among the many similar works will best suit them. Its comments are terse, fresh, scholarly and spiritual; the results rather than the processes of scholarship are given; it is more suggestive than exhaustive, and is always loyal to truth and candor in its expositions.

The volume is well brought-out. It contains several maps, and many helpful illustrations. It is one of the very best of its class and for its price. We cannot help wishing that the publishers had given us the Gospel of Mark in a single volume, so bound as to be sold for half the price of this.

THE WAY OF LIFE. By George S. Merriam. Boston: George H. Ellis, 141 Franklin St. 1882. pp. 266. Price \$1.00.

This work contains, following the introduction, first, a chapter on the character of Jesus as it appears to the writer, and secondly, a series of letters designed to express the method of thought and life that grows out of and accords with the views expressed in the chapter on Christ.

The work is of little importance save to Mr. Merriam himself and those "advanced" thinkers who imagine they can find, or have found, something better for the world than New Testament Christianity. The book is well printed and bound. The publisher deserves credit. The literary quality of the work is praiseworthy. Its author writes in a clear and beautiful style. The spirit of the work, also, is wholly commendable. The author himself is far more acceptable and commendable than his creed. The creed may be acceptable to such thinkers as Theodore Parker and O. B. Frothingham (doubted); but a creed that denies the Christian doctrines of the incarnation, miracles, and the resurrection, is quite too far "advanced" for the Christian world, and is likely to be so for some time yet. Mr. Frothingham's recent confession of the progress of evangelical Christianity should be instructive to younger men who are tempted to spend the best years of their lives in vain incredulity or halting doubt. Mr. Merriam says he expects "frank dissent from the theology of the book." He has good reason to expect it.

## MAGAZINE NOTICES.

The *Christian World* is a monthly magazine that should have a wide circulation among Protestant Christians. It is devoted to religious intelligence collected from all parts of the world, and is sure to be considered indispensable by one who has once become acquainted with it and desires to keep himself informed concerning the status and prospects of Protestant Christianity, especially as regarded in its opposition to Roman Catholicism. We know of no publication that can take its place for us. It is ably conducted, neatly printed, and costs but a dollar (\$1.10 post paid) per year. Contents for January: Editorial Notes; Appeal for the French Waldenses; The Asylums of La Force; McAll Work in Roubaix; Bohemian Reformed Church; Massacre of St. Bartholomew; The Free Churches of France; Missionary Intelligence, etc. Published by the American and Foreign Christian Union, 45 Bible House, New York.

We know of no brighter and, all things considered, no more significant, expression of the growing popular interest in Fine Art than is afforded in the successful publication of the *Magazine of Art*. It was first issued a little more than four years ago, as an attempt to provide for lovers of art who could not afford to subscribe for the costly publications of the kind, a magazine that should combine first-class merit with a price within the means of all. The experiment has proved successful. The magazine has been once enlarged in form, with a proportional increase of beauty and value, but the price, we believe, has remained the same. At all events, it is sold for the low price of 35 cents per number. The yearly subscription is \$3.50. A desirable feature has recently been added in the opening of the Monthly Record of American Art. The January number is before us and is surpassed by none of its predecessors in the quality, brilliancy, and absorbing interest of its contents. The reproduction of some notable pictures brings to the eye representations of winter scenes in a style scarcely to be excelled by the engraver's art. Cassell, Petter, Galpin, & Co., New York.

The *North American Review* for February, impatiently awaited yet promptly appearing, comes to our table with the promised article by Prof. Geo. P. Fisher, on the Christian Religion. We can tolerate and even welcome a candid and unprejudiced discussion of the claims of our religion, but Col. Ingersoll is not the proper man to be allowed to speak against the Christian faith through the pages of such a publication as the *North American Review*. It is in no spirit of bigotry that the Christian public declines to listen more than once to the eighteenth century deliverances of such a man on the subject of religion. The paper by Prof. Fisher is able, as is everything that comes from the pen of this distinguished Christian scholar. Many will derive from it a broader, deeper, and juster conception of Christianity than they had before reading it. The other articles in this number are a discussion of the Spoils System, by Pres. A. D. White; a paper by Isaac L. Rice entitled "A Remedy for Railway Abuses"; another by Senator J. W. Johnston on "Reputation in Virginia"; and an unsparing attack by Henry Bergh upon "that hideous monstrosity, vaccination."

The number of *The Living Age* for the week ending January 14th, contains the following notable articles: Carlyle's Ethics, *Cornhill Magazine*; Two Studies in Dante, *Contemporary Review*; English Satire in the Nineteenth Century, *Fraser's Magazine*; Kioto, *Fortnightly Review*; together with the conclusion of *Mademoiselle Angèle*, and the usual amount of choice poetry. This is the

second number of the new volume. New subscribers can begin with the volume. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10, 60 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both post-paid. Little & Co., Boston, are the publishers.

The February *Atlantic* opens with a poem by Mr. Whittier, entitled "The Bay of Seven Islands." It contains two additional chapters of Mr. Lathrop's "An Echo of Passion," and the opening chapters of "The House of a Merchant Prince," a serial story by W. H. Bishop, the author of "Detmold." The second series of "Studies in the South" cannot fail to be read with interest. Miss Sarah Orne Jewett contributes another of her delightful New England stories, entitled "Tom's Husband." Apropos of the centennial of Daniel Webster's birthday, Henry Cabot Lodge writes a very just and excellent paper on his career and character. E. P. Whipple contributes an essay on Richard Grant White's works. Edith M. Thomas, one of our promising younger writers, has a paper entitled "Ember Days." Herbert Tuttle describes "Some Traits of Bismarck." Other articles in the number are Mr. Dugdale's concluding paper on "The Origin of Crime in Society"; a strong article on "The Refunding Bill of 1881"; by J. Laurence Laughlin; poems by George Parsons Lathrop, Owen Wister, and K. G.; reviews of several important recent books, and the Contributors' Club. This number well sustains the excellent reputation of the *Atlantic*. Houghton, Mifflin & Co., Boston.

The *Granite Monthly* for January makes its usual neat appearance and contains, together with other matter of interest, a biographical sketch of Gen. S. G. Griffin, an attractive paper on the "First Settlement in New Hampshire," and the story of "The Old Red Mill" of Concord, by Ex-Gov. Walter Harriman. Every State in the Union should have a well-sustained magazine after the pattern of the *Granite Monthly*. We are glad to hear that it has an increasing circulation beyond the limits of New Hampshire. Conducted by J. N. McClintock, Concord.

*Harpers' Magazine* for February is strong both in the literary and the artistic sense. Beginning with a striking portrait of Victor Hugo, it gives us next an exceedingly interesting description of Philadelphia, by George P. Lathrop, beautifully illustrated. Another paper of unusual merit is Mr. W. H. Bishop's "Commercial, Social, and Political Mexico," also illustrated. Mrs. Anna Bowman Blake's personal sketches of "French Political Leaders" are enriched by Mr. Reinhardt's characteristic drawings. Mr. Joseph Hatton contributes a paper entitled "Henry Irving at Home," and Mrs. Martha J. Lamb, in "The American Life-Saving Service" (illustrated), besides giving a clear description of the methods of life-saving, has illustrated the peculiar perils of the service with thrilling stories of the most remarkable shipwrecks of recent years. Miss F. E. Fryatt contributes an illustrated account of the work accomplished by the "Wilson Industrial School and Mission." Prof. John Fiske contributes a paper entitled "The Romance of Spanish and French Explorers." W. L. Alden, a clever satire on juvenile sensational literature; and John H. L. Latrobe, "Personal Recollections of Daniel Webster." A novel and most striking feature of the number is the first installment of Mr. John Little's serial tale, "Prudence: a Story of Aesthetic London," which promises to be very strong and interesting exposition of a peculiar phase of English life. Poems are contributed by Mrs. T. W. Dewing, J. W. De Forest and T. W. Robertson. Two stories are contributed by Harriet Prescott Spofford and Lizzie W. Champney. A noticeable feature of the Editor's Drawer is the introduction of contributions from eminent American humorists.

The *Musical Herald* for January contains a biographical sketch, with portrait, of the Hon. H. K. Oliver. The pieces of music in this issue are three in number: "Let Not Your Heart be Troubled," also solo and quartette, by C. H. Whittier; Organ Voluntary, from Handel; and Hunting Song, from A. Schütz. We hope that this excellent periodical starts out on its third volume with the support and the prospects that it seems to merit. Musical Herald Co., Music Hall, Boston. Single numbers, 15 cents.

The first number of *The Oriental Casket*, a new monthly magazine, is received from the publisher, L. E. Smith, 912 Arch St., Philadelphia. It is devoted to poetry, tales, sketches, essays, and makes a handsome appearance.

We announce that No. 4 of the series of "Readings and Recitations," edited by Miss L. Penny, has been recently published by the National Temperance Society. It contains 120 pages 12mo., giving twenty-four pages more than Nos. 1, 2, and 3, and is the cheapest and best book of the kind issued. Its articles in prose and verse are first class, giving readings, recitations, declamations, etc., suitable for use in Sunday-schools, day-schools, all temperance organizations, and is also adapted for general parlor reading. Many of the articles were written especially for this work, while the others are extracts from the speeches and writings of our best temperance speakers and writers. Price only 25 cents, paper covers; 60 cents in cloth. J. N. Stearns, Publishing Agent, 88 Reade St., New York.

## LITERARY JOTTINGS.

Harper & Brothers issue "Paul the Missionary," by Rev. Wm. Taylor, D. D., a collection of twenty-nine sermons.—Moses King, Cambridge, contemplates issuing a cloth, edged edition of "The Poets' Tributes to Garfield."—Matthew Arnold is about publishing a poem on the late Dean Stanley.—Farr Brothers, Newspaper Publishers, Marlborough, Mass., offer \$25.00 in prizes for short, original stories to be sent them by Feb. 15. Send them postal for particulars.—S. A. L. E. M. F. Mrs. John C. Wyman of Fall River, Cathedral, ex-President of Spain, is only fifty years of age. He wrote two novels before he was eighteen, which induced his relatives to club together and give him an education.—Messrs. G. P. Putnam's Sons will soon publish a new and revised edition of "Hayden's Dictionary of Dates." It will embrace the leading events of 1881 up to date of printing.—A Philistine says of Mr. Oscar Wilde in the *Pall Mall Gazette* that "he is not much of a prophet in his own country, Ireland, and not much of a poet in this."—Another Shakespearean problem has been solved. According to the *London Antiquarian Magazine*, Queen Mab was the wife of the host of the Tabard. John Mabb and Isabel Mabb were owners of the famous hostelry in 1580, and Shakespeare wanted to know them. So when Shakespeare wanted a queen, the fairest midwife, he put his hostess in his play.



