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The Morning Star

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The Morning Star.

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SONGS OF THE SEASONS.

BY V. G. RAMSEY.

We heard a song in Springtime;
It came from drowsy flowers,
From fields of vernal beauty,
And soft distilling showers;
It came from gushing streamlets
That burst their icy chains,
From happy birds a building
That sang their amorous strains;
With promises of blessing
It filled the earth and sky,
And told the wondrous wisdom
Of Him who reigns on high.

We heard a song in Summer
From fields of growing corn,
From golden clouds at sunset,
And rosy hues of morn,
From meads of balmy blossoms
With tropic heat aglow,
From fragrant blushing roses,
And lilies white as snow;
The song of languid Summer,
The gentle, soothing song,
Was like the far-off echoes
That angel notes prolong.

We heard a song in Autumn
From fields of yellow grain,
From trees, with fruit overladen,
For which the earth was fain,
From streams, like molten silver,
That glistened to the sun,
From southward flight of swallows,
And droning of the bee,
From forests, gold and crimson,
That flamed upon the hills,—
To God, a glad thanksgiving,
Who all our hopes fulfill.

And Winter stern, relentless,
If we but list to hear—
From clouds and darkness speaketh
With voice of hope and cheer.
The buds on frozen branches,
The roots beneath the mold,
The silent, frozen rivers,
The life of faith unfold.
While stormy winds are chanting
The Winter's solemn psalm,
With undertone of gladness
They tell of joy and calm.

STOCKS AND MONEY.

BY THE REV. O. E. BAKER.

Never, unless in the palmiest days of the Jews, or in apostolic times, has there been such liberality in the gift of money to useful benevolent ends as now. Almost every paper reports thousands, scores of thousands, hundreds of thousands of money bequeathed, or given at once, to Southern education, to charitable corporations, to missions, to college building and endowment, &c., &c. Men not of the churches but having intelligence and moral convictions are among the most liberal donors. It is coming to be understood that, as the moral element is the most prominent in the human composition, so means addressed to the moral nature are the most direct and efficient in the elevation of society, in promoting its interests, material, social, intellectual as well as moral. These are hopeful omens. What but the ships of Tarshish, seen by Isaiah, bearing the sons, and the silver and the gold, unto the Lord God?

Very naturally the bulk of such gifts from congregations of the larger denominations. The smaller bodies, however, are not without liberal men and liberal gifts. Free Will Baptists are stimulating their free will in a healthy way. But are there not wealthy men among us who could do more, much more, and gladden the hearts of our overworked and half-paid college men and laborers in other departments of our denominational work? Our denomination has a doctrine and polity and history, which ought to make it a mighty power for good. But it can not prosper and accomplish its mission, without an efficient ministry, and ample in numbers. This we can not have without efficient college and theological schools. These we can not have without

efficient and sufficient teachers, and these we can not have without money and large amounts of it. There are day laborers, and trinket peddlers who make more money than a considerable proportion of our college professors, compelled to teach and preach, teach and lecture, teach and do almost anything, to meet the demands of themselves and families. They bear it bravely, but how long they will remain to be seen.

Besides, nothing is more immediately and imperatively called for than help for our young men in college and theological schools, or who would be there, preparing for the ministry. Young men who can resist the many temptations to lives of business which would give them wealth with all the accompanying advantages, and take to the ministry, which, as a rule, promises little more than food and clothing for a lifetime, deserve to be remembered by our wealthy men and women who have enough and to spare. There are men in our denomination who could give a round hundred thousand dollars to the colleges or theological schools and have a competency left for themselves and their heirs. A hundred thousand dollar gift to our theological school would thrill the denomination, energize the whole body, would double and treble the number of candidates for our ministry, supply our depleted list of preachers and missionaries, add immensely to our membership and save, how many souls alive, in heaven!

Is the end worthy the gift? If any denomination in the world has a class of doubtful students looking to the ministry indolent, and wickedly ambitious, whom it is unsafe to help with money, I am sure the Free Will Baptists have not. We have other brakes upon our young men against excess of speed, without resorting to pinching poverty. Personal donations to our theological students, we are ready to vouch, would not deprave them. What if, from all through the denomination, presents of \$10.00 per donor be sent to these students, to be distributed by the faculty? Let not these smaller sums divert from thought of these larger sums so much needed for endowment of our institutions.

Right here a question or two. Would Christ be the dear Christ he is to his people, had he, once only, in his whole life on earth, preferred personal pleasure to the public good?—had he used money, time, energies, in any direction, with the knowledge, at the time, that used in some other way they would accomplish a larger good? Could Paul have done so? Can any Christian do so and be consistent? What is meant by "doing all to the glory of God?"

EXTRA EFFORT.

BY THE REV. SMITH BAKER.

Not on the part of the church, however appropriate and useful such may be, but special personal efforts.

How few of Christ's disciples know what such efforts are. We fall into spiritual ruts and jog along in the slow, even sameness of our religious exercises,—reading about the same number of verses in the Bible, praying just about so often and much, and using about the same words, going to the same meetings, sitting in the same seat, speaking to the same particular people, and doing the same work week after week and year after year, until our religious life stirs us and others about as much as a stone post which gathers to itself moss year after year. Thus our Christian living becomes an unconscious repetition, tame to ourselves and to others. If we keep on in this sameness and do not fall back into complete darkness, we think we are pretty good Christians, especially if, once in a while, we make a confession of what poor sinners we are and ask the brethren to pray for us.

The gain, the progression in all things, comes from the extra efforts. The excellent student is the one who puts in the extra half-hours—a little more time than his fellow-students or than is absolutely required. In mechanical labor it is the extra pains and extra time that make the master workmen. The men who wake up to special efforts are the ones who win life's battles. The extra blows conquer the rocks. The preachers who have excelled have not always been men of superior gifts or best advantages, nor those who promised best in youth, but the men who have put in the extra work.

Looking back over your life in any of its departments you will notice that it has been the special work which has lifted and moved you on. Thus, in our spiritual lives, it is the extra efforts which bring the blessings to our souls. The common, ordinary duties of every day life are not to be neglected; they are the warp; but the woof which gives character and individuality—is the extra efforts. The special prayers, the extra time spent upon our knees, must lift our souls Christward. The extra reading of God's Word, requiring special effort, has brought most light to your mind. The special effort to be at the prayer-meeting, when you were weary or the weather was bad and you must rouse yourself in

order to go, has brought most blessing to your soul. The attempt to testify for Christ, which was the greatest cross and required the greatest effort, has done you most good. The contribution which has cost you an extra sacrifice has brought the sweetest memories to your heart. The work for the poor which most discommoded you did you more good than it did the man you sought to bless. It is extra efforts which wake up the singing birds in the soul and fill life full of music. The thing we rouse ourselves to do, the Spirit delights in. It is the "extra effort" Christians who do most good, grow in grace and enjoy religion.

Are you cold in your heart, hugging a dim hope to your soul and discouraged at the low state of Zion? Remember, it is extra efforts which save freezing men. So, wake up, and begin to do something for God, more than you have done. Say an extra word to your pastor, take an extra responsibility in the prayer-meeting; give a little more to spread the gospel; make an effort to do some hard things,—and you will find the old love, fire and joy bursting out in your soul.

Ab, brethren in the ministry, it is the extra efforts on our part that the people enjoy. I do not mean great efforts, but extra communings with God, extra drawing things new and old from his Word, extra earnestness, tenderness and fire in the pulpit, extra faithfulness as pastors and extra flashing out of the Spirit's presence in our hearts to stir men's souls.

Such laymen, such preachers, keep the gospel fresh, and their lives like the sunshine are constantly new. They grow, for one extra effort prepares the way for another, and that for another, and so on. Upon extra efforts, they lay, as the Spirit leads, up and on in truth and love and power.

Brethren, put in the extra efforts. Put them in now.

LETTER FROM ORISSA.

CUTTACK, NOV. 28, 1883.

I hope the readers of the *Morning Star* are warmly interested in Orissa. You have faithful men and holy women worthy of your confidence and affection laboring in this important field; and while they are "jeoparding their lives into death in the high places of the field" you are all, I trust, anxious in every possible way to strengthen their hands and encourage their hearts. You remember them at "the blood-stained mercy seat," where the spirits of those who are widely separated as to the body are one in Christ. I am glad to learn from the *Star* of the 17th of October, received two days ago, that Mr. and Mrs. Griffin are soon to be sharers with them in their blessed toil. May it please God to preserve their health and life, and render them eminently useful. But my present object is to tell your readers a little about our

MISSIONARY CONFERENCE

held at Cuttack the early part of this month: The public services were very refreshing and quickening; the missionary meeting was exceedingly well attended and was a time of special interest; the temperance meeting, too, was well adapted to further the interests of the cause; nor can the hallowed emotions which the memorial of our Lord's death enkindled be forgotten. At our meetings for business, many serious and weighty matters were anxiously and prayerfully considered. We commended to the loving and faithful care of the Chief Shepherd our esteemed brother, the Rev. J. G. Pike (grandson of the venerable author of "Persuasive to Early Piety"), who after ten years of earnest labor is leaving for a well deserved furlough. We hope that his visit to the fatherland will be useful in stirring up the zeal and devotedness of the friends of the Mission, and that in due season he and his wife will return to Orissa for many more years of holy and successful labor. Mr. Pike left us on the 18th with Mrs. P. and family; and they have since embarked on the S. S. *Dacca* for England. It is sweet at parting with friends to realize that we are one in Christ, and that united to him

"Mountains rise and oceans roll
To sever us in vain."

The brethren passed a kind resolution about Mrs. Buckley and myself, recommending us at the close of the cold weather to "rest awhile" and have a complete change. It is much more necessary on her account than on mine. At the right time, I trust, the path of duty will be made plain.

"I do not ask to see
The distant scene: one step enough for me;"
and when that step has been taken the next will be plain; and so on, and so on to the end. "He will be our guide even unto death." We have had forty years' experience of this blessed work, and have often been weary in it, but never of it.

The question of the native pastorate was pretty fully discussed with the native preachers, and the general feeling was that, for the present at least, it would be best for our principal stations for approved native brethren to be associated with the missionaries as co-pastors. The churches would, of course, have to support the men whom they choose. In connection with this it was mentioned that a plurality of elders or bishops obtained in the primitive churches; and it seems to some wise and thoughtful observers that the time has not yet come to dispense with missionary

knowledge and experience in the management of native churches. "The eye can not say to the hand, I have no need of thee; nor again the hand to the eye, I have no need of you." The object to be secured is that all the members should "stand fast in one spirit, with one mind, striving together for the faith of the gospel," and that is the best plan which is most effectual in securing this object.

We discussed the proposal of the British and Foreign Bible Society to allow in relation to the word "baptize" a marginal note—"some translate the word immerse;" but while fully recognizing the great and important work which the Society is doing throughout the world, and cordially reciprocating the friendly feeling in which the proposal originated, it was felt by all that it could not be accepted as a satisfactory settlement of the question. The word used in Orissa for baptism has from the time of Dr. Carey's translation been *dobhana* (i. e., immerse), and the general feeling is, that it would not be wise now to alter, as all the missionaries in the Province are Baptists, and as we believe that it is a faithful translation of the original word.

Our educational work came under review; and the examination of the students (six) in the Mission College was, as usual, attended to in the Conference week. The result was, I am glad to say, satisfactory, and two of the students who had completed their college course were accepted on probation as native preachers. But one of our preachers, George Das, has died during the year; the summons, however, found him doing the Master's work; and "blessed is that servant whom his Lord when he cometh shall find so doing." I am sorry to say that another native preacher, Narain Oaristan, having fallen through intemperance was removed from the list of the Society's agents. Such cases are very painful, but in joy or sorrow we must go forward. We have had, I am thankful to say, from the beginning men of no mean ability engaged in the native ministry, and we have such still. Such men are invaluable. The Lord of the harvest greatly multiply them both in your and our part of the field. Our hope for Orissa rests, under God, on an able and faithful native ministry.

Our Bible and tract work usefully occupied a considerable portion of our time. An edition of the New Testament in Oriya—3,000 copies—is now passing through the press. We are doing more in this way to spread abroad the heavenly light than in former years, and are much helped by the Bible Translation Society; but in view of the spiritual necessities of the millions in Orissa how little it appears! Our tract work is as important as ever, and we hope as vigorously prosecuted. The amount obtained from sales is increasing. Among the tracts ordered to be printed was one translated by Miss Phillips from the Bengalee entitled, "Elementary Catechism." It was very favorably spoken of and 2,000 copies are to be printed. The press has done much in Orissa, as in other lands, to spread abroad the light of truth.

We sorely need, as do your own missionaries, more help from home, but let none suppose that any one is fit to be a missionary. Far from it. We want men whose hearts the Lord has touched, whom he has called and anointed to the holy work, who are "moved with compassion" like their Lord at the sight of spiritual destitution—a destitution, I may add, in Orissa far greater than that which so deeply moved him in Judea and Galilee—and who will labor in season and out of season to further his holy Kingdom, till the summons is given, "Come up higher." We want, too, more—much more—zeal and liberality among the home churches in supporting the missionary cause.

Among our helpers at Cuttack we have in Dr. Stewart a warm-hearted and liberal friend who is setting a noble example to wealthy Christians. A little more than a year ago he encouraged us to build school rooms, and he gave himself two thirds of the money required, that is, more than four thousand dollars, or over ten thousand rupees. When this good work was accomplished, he did not feel that "he must rest and be thankful." He heard the Master's voice saying, "Go forward, and he is now building at his own expense an Orphan Home for European and Eurasian children, the cost of which apparently will be from forty to fifty thousand rupees, or from twelve to fifteen thousand dollars. I know there are many of us to whom the Lord has not given much silver and gold, and however much we may admire such liberality we can only imitate it at a very humble distance, but there are a few to whom so bright an example should say, "Go thou, and do likewise." The Lord give us all "largeness of heart" in his blessed service.

JOHN BUCKLEY.

THE BACKBITER AND SLANDERER.

Oh, how unlike the spirit of Christ is the spirit of the backbiter and slanderer! How unlike the followers of the meek and lowly Jesus is the person who, in the absence of another, employs a "worldly member"—the tongue—in slandering, insinuating and reproaching some neighbor to the gratification of self-esteem or retaliation and revenge. What a pest to society! What a curse to a neighborhood! Is he or she, instead of doing to others as they would wish to be done by, sneak, listen and strain to catch at every sole word, or what they

may term an improper action, to stigmatize and blast the reputation of some one who don't belong to their society, or whom they wish to degrade below themselves. How much better it would be for such people and the world if they would but look into their own hearts before they gave vent to their passions that set the fires of hell to blazing, producing a smoke that will only be blown into their own eyes.

If the most trivial report, unfavorable to a person's reputation, be raised, it is to the slanderer and backbiter a feast of fat things. They seize upon it as a hungry eagle upon his prey, bearing it about, and, as a whirlwind, it draws into its vortex a variety of improbable circumstances which increase its force. One person relates it to another, with a little addition, the second to the third with something more, and thus the devil is exalted and the innocent degraded.

A certain writer on slander says: "Hell can not boast so foul a fiend, nor man deplete so foul a foe. It is the poisonous arrow whose wound is incurable; it is the heart-searching dagger of the dark assassin; it is the mortal sting of the deadly adder. Murder is its employment, innocence its prey and ruin its spoil." Slander is a dangerous poison, for who is secure, whose reputation is secure when such foes lurk about in darkness, seeking whom they may devour? A person's reputation is as dear to him as his heart's blood; for "a good name," says Solomon, "is rather to be chosen than great riches;" and says that illustrious Shakespeare:

"Who steals my purse steals trash; 'tis something, 'tis mine, 'tis his, and has been slave to thousands."
"But he that filches from me my good name,
Robs me of that which cannot enrich him,
And makes me poor indeed."

Yes, however wealthy a person may be, if his reputation is frustrated he may be said to be "poor indeed;" for wealth without a favorable reputation is but an empty sound. It is much the best if people can not in conscience speak well of their neighbors to say nothing about them. If they can not find any good to communicate in their daily visits, concerning their fellow beings, whether high or low, rich or poor, professor or non-professor of religion, let that charity that "covers a multitude of sins" be thrown over their supposed failing; and if any have just occasion to speak or think evil of their fellow-creatures, let them go and see them face to face, and thereby settle all difficulties, for where there is no "talebearer the strife ceases."

Then, O slanderer, whoever thou art, remember that thou art accountable for thy words, and that God "will by no means clear the guilty; but will bring every work into judgment with every secret thing whether it be good or whether it be evil."

—WORDS OF FAITH.

CURRENT OPINIONS.

The *Christian at Work* has the following: "A professional gentleman, one of the most distinguished and eminent in the legal profession in this city was heard to say, 'I go to Rev. Mr. —'s church, and not Rev. Dr. —'s, because I do not go to church to beset to thinking,—I have enough of that six days in the week—but to have the simple truth of Christ applied to my heart and life, and make me a better man.' Here is an illustration of a feeling which is held by many church-goers, and which, if entertained more generally by the pulpits and pews—and we believe it to exist far more widely than is supposed—would materially improve the preaching of the one, and the hearing of the other."

From the *Standard*: "There is a sort of science that assumes to ignore the spiritual. But, really, does not science, by such disowning, stab itself? There is much in the natural world that can not be seen, heard or felt, but it includes in itself that which is the most real and most powerful. And all this is scientifically discerned. Prof. Bixby, in the January *Bibliotheca Sacra*, dwells upon the relations of 'Immortality and Science,' and affirms that the true philosophy of the physical universe to account for all its wonderful phenomena must postulate an all-embracing, invisible world. Truly, 'her line is gone out through all the earth.' The spiritual reveals itself in the natural."

The *Baptist Weekly* has this paragraph: "The Rev. Dr. Chamberlain of the Claason Avenue Presbyterian church, Brooklyn, has evoked some bad feeling in the Grand Army of the Republic, by refusing to have a funeral in his church last Sunday, which would have interrupted the exercises of the Sunday-school. The death occurred early in the week, and, as is very common, the funeral was appointed for Sunday to insure a large parade. This, however, the inclement weather put a veto on. Dr. Chamberlain will have the thanks of many Christians for opposing these demonstrations on the Lord's day."

Says the *Tribune*: "The difficulty of regulating immigration in any fair way is well illustrated by the criticism which a bill just introduced in Congress has called forth. The measure allows steamboats plying between Canada and the United States to land immigrants at our ports without paying the head tax. Of course, European lines to Canadian cities will profit greatly by this. But railroads from the Dominion pay no head tax on immigrants entering our boundaries over their lines, and it is hard to see why discrimination should be made against steamboats. Perhaps the statesman who finds out how to keep the Chinese from coming in by way of the British possessions will be able to suggest how this kindred problem can be solved."

In a letter to the *London Christian*, the Rev. Newman Hall says: "It is said with sad truth that Protestants have persecuted Papists, and that even Puritans have not been free from this crime. But Protestants and Puritans repudiate, abhor, denounce those atrocities. Let the Church of Rome do the same! She can not, for this would be to deny her infallibility. Till she does disavow these crimes it is not unjust to hold her responsible, and to believe that under similar circumstances she would still, if she could, do the like again."

"Plymouth Rock," in the *Christian at Work*, pays the following compliment to Mr. Cook: "Rev. Joseph Cook is shooting his columbia which he means to fire

into the progressive orthodox battalion, and, just as like as not, somebody is going to get hurt. Do you say the hurt will come by the kick? Bless you, columbia-birds do not kick! It is small arms that do that!"

Says the *N. H. Journal*: "We believe that the mutual stimulus, and the development of Christian fellowship which comes from the mingling of Christians of all denominations, is just what is needed in many cases to quicken Christian life, and to lend heartiness both to Christian petition and Christian effort."

RELIGIOUS INTELLIGENCE.

The Rev. Dr. E. Q. Huntley, of the Metropolitan M. E. church, Washington, has been elected chaplain of the United States Senate.

The Baptists have 37,156 churches in the United States, 26,545 ministers, and 3,336,553 communicants.

The Congregationalists have now in the United States 3,936 churches, with a membership of 887,610.

The total receipts from the annual rental of pews at the Central Congregational church, Brooklyn, of which Rev. Dr. Behrens is pastor, amounted to \$21,680.

Monsieur Savarese, who was recently received into the Protestant community by the Rev. Dr. Nevin at Paul's (American) Church in Paris, belongs to the same class of Roman prelates as Monsignor Capel, and in influence and general esteem at the Vatican stood almost at the head of the list. He was one of the doctors commissioned by Pío Nono to prepare his famous Syllabus.

Jan. 1 was the four hundredth anniversary of the birth of Ulrich Zwingli, the great leader of the Reformation in Switzerland. Celebrations of it have occurred at several places.

Religious questions in France are daily becoming more important and critical.

Among the 20,039 Baptists of Maine there are 155 ministers—the smallest number for fifty years.

Since 1810, the Baptists in the United States have doubled their number seven times. They now number two millions three hundred thousand. This is certainly a numerical record to be proud of.

A letter was read in the Old South Church Sunday last from the Rev. George A. Gordon of Greenwich, Conn., accepting a pastoral call to the Old South.

Rev. Dr. John Hall recently stated in a lecture, on the authority of a prominent book publisher in N. Y. city, that the largest part of the sale of scientific books by speculative writers is to clergymen who purchase them so as to see and be able to meet their objections to the Bible.

The movement in Germany for the better observance of Sunday is assuming very considerable proportions. Since the last part of the year nearly two hundred centers of population have declared in favor of the closing of shops and the cessation of all work on Sunday.

Rev. E. DePresensere, D. D., who has just been elected life Senator of France, is a Protestant clergyman of the Free or Voluntary school, popular as a preacher and the author of many able works, religious and semi-religious. His book on the "Life of Christ" is one of the ablest replies yet published to the work of Renan.

The English and American Baptists in Italy have formed a Baptist Union for combining their forces in works of evangelization, while guarding the perfect independence of each church. This will make them one of the largest denominations in the world. They are in that country, and it is hoped that they will soon have a journal of their own. Is this after the pattern of the British Baptist Union, in which strict and loose communion churches co-operate?—Ez.

The population of Russia amounts to over a hundred millions, for which there are eighty-five bishops; over a hundred thousand other clergymen, and twenty-seven thousand monks and nuns. Of churches there are 41,058. Of six hundred Russian periodicals only forty are dedicated to the cause of religion. Of this number twenty-six are merely official diocesan gazettes, published in as many dioceses.

The Roman Catholic Church never expels a man for immorality. If he is baptized, he remains a member though his life is steeped in sin. Some day he may approach the Confessional, and the priest will be ready to wipe out, for a consideration, all his guilt. It is not strange, as they never expel a member, that their numbers should be large. The Protestant Church numbers only its communicants who are in good standing. We find in these facts the explanation of the wide difference in the moral status of Catholicism and Protestantism.—Texas Ado.

It is intended by the friends of disestablishment in England and Scotland to make vigorous efforts during the present winter to push their principles, both in and out of Parliament. In Wales were to be introduced during the coming session of Parliament.—Ez.

Protestant evangelization contends against great difficulties in Spain, but real gains are being made. The Rev. Newman Hall writes from Madrid to the *London Christian* respecting this work. He says that though the people at large are not devout Catholics, they are bigoted anti-Protestants. Romish priests have much social influence which is exerted with great effect. It is decidedly *unfashionable* to attend Protestant preaching, and traders and mechanics are deterred from listening to it through fear of ridicule or pecuniary loss. He deplores the existence of sectarian missions. I could not but regret that there should be these separate missions, involving needless cost of all kinds, and giving an appearance of diversity. How desirable it seems that in France, Italy, Spain, there should be but one united mission; not to teach Methodism, Presbyterianism, or Baptistism, or Episcopalianism, but to teach Christianity, the Bible and the English Ritual, but Bible Christianity. Hopes are entertained that the new Spanish government will establish measures that will greatly facilitate the giving of the gospel to Spain.

A split is threatened among the Campbellites or Disciples of Christ—between the numbers over half a million communicants. The harmonious union of the progressive and the conservative spirits has been one of the boasts of American Christianity, but the union at present seems somewhat "strained." The liberal and progressive Disciples are represented by the *Christian Standard*, of Cincinnati; the organ of the conservatives is the *American Christian Review*, also of Cincinnati. The conservatives are protesting against the "innovations" of the liberals, and propose to "protest to the end." The following are among the "unscriptural innovations," "human institutions" to which the conservatives object: The organization known as the General Christian Missionary Convention; general, state, and district evangelists; "pastors" in the stead of overseers; the use of Lesson Leavers; the use of the organ in churches; church festivals; the participation of women in ordination exercises. "Pastors and evangelists have authority to preach the Word and organize new congregations, but their interference with the elders is a sign of apostasy." In an editorial which appeared some time since, the *Christian Standard* warned its readers to guard against every attempt to create division by the introduction of "false tests of fellowship."

WHEREFORE?

BY H. W. M.

From out my doubting, grieved and burdened heart
In union with none on earth alone, I prayed;
The gloom, such as foretells a dreaded storm
Above, below, my spirit sorely weighed.

"Wherefore, O tender Guide, art Thou so far?
I can not see Thee through the mist that falls,
Thy gentlest footsteps, leading me before,
Now silent are within the 'inner walls'!"

"Lead me," I said, "away; I can not bear
These ills and wrongs, repeated o'er and o'er."
Beneath the Cyprus shade all day I sighed,
And prayed that peace would open her closed door.

would escape the stormy wind and cold,
Through deserts dark would bear my flickering light
To some dear haven of refreshing rest,
Where peace unfolds her banner—snowy white.

Lo! I have found it 'neath the Saviour's cross—
Through life's alembic is the heart distilled—
Refined, made patient, stronger to endure,
Until God's holy presence it hath filled!

From 'neath the subtle power of wrongs endured,
Resigned I stand, and drink the willing cup.
The Master hath the sacrifice ordained,
And I have learned to take the burden up.

Wherefore? no longer now I ask in vain.
'Tis mine to yield, not to point out the way
Whence souls are gathered up to heights sublime
Through tria dark—to an eternal day.

TO THE OLD YEAR.

BY OLIVE O. STOCKBRIDGE.

Good bye, Old Year, good bye, Old Year.
When first I hailed thy advent here,
My hopes were high, my heart was light.
Good bye, Old Year, I'm sad tonight.

Good bye, Old Year, good bye, Old Year.
With hopes and memories, all too dear,
Thy fleeting moments pass away.
Good bye, Old Year, may'st not stay.

Good bye, Old Year, thy race is run,
For thee, no more beneath the sun,
A place is found. Let not sad tear
Be shed for thee; good bye, Old Year.

A faithful record thou hast kept,
Thy pen of steel has never slept,
Thy winged moments will appear,
The ivory tablets of the year.

O solemn hour, when called to meet
The record thou hast made complete!
Before thee, how shall I appear,
Accounting Judge, thou stern Old Year?

For misspent time, for good not done—
The feet that swift to mischief run,
The nimble tongue, the greedy ear,
Enough, enough; farewell, Old Year!
Franklin, Mass.

NO ROOM FOR JESUS.

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

The spectacle in Bethlehem is this world in miniature. Men filled the hotel and Jesus was born in the manger! There was no room in the inn because money held mastery. The best rooms were given to the largest payers, and the mother of Jesus was poor. That was business on business principles; self first and benevolence last! Greed supreme and mercy when convenient. Jesus became a victim of selfishness that he might save the selfish. The disabilities of his birth forecast what he would suffer and the fate of his gospel. The offense of Christ is that he demands the first place in our hearts.

Few object to adding religion at the end of sordid gain. They willingly allow Jesus a manger-life, but repel him from the first place in hearts, homes and business ways. If they could invent a plan affording all the blessings of salvation without accepting and using the Christly life they would be exactly suited. Many fancy they have done it and like the old Samaritans, "worship the Lord and serve their own gods." They have a Christianity with Christ left out; religion without righteousness. This is done for gain, but but results in infinite loss.

To fail of the Christ-life is the saddest loss imaginable. This life is an "unspeakable gift" which Jesus assures to every soul who accepts him fully. He enters the receptive heart and imparts the excellences of his own royal nature. These are manly, generous, heroic, tender, strong and free. "Whom the Son makes free are free indeed." All these faculties act in harmony with the highest reason; they are not hindered from executing their purest and noblest purposes; they are no longer slaves to passions they themselves condemn; no longer "do what they would not;" are in fellowship with the heart of God; are no longer servants to God even but children and heirs, because the spirit of the Son is in them, and their inmost life is Christly. To fail of this gift is to lose all. "What shall a man give for his life? What shall it profit a man to gain the whole world and lose his life?" This life is the possible Christ-life; lose this and all is lost. "He that hath the Son hath life." Crowd the soul with worldliness and send Jesus to the manger and life is gone forever. Millions are doing this very thing.

"The joys of salvation" are also lost. Joys unspeakable and full of glory are as legitimate to a Christly life, as relief for food is to a healthy youth. Jesus became "a man of sorrow" that he might give joy, and he does it to all who receive him. It is shocking to think of the anguish, worry, and fret that prey upon humanity. All of this is changed to comfort, peace and hope where Christ abides. Look at Paul in the dungeon at Rome, expecting torture and death, writing such an epistle as he did to the Philippians, so full of sunshine, "his cup running over," his powers of speech taxed to the utmost to disclose his great joy in Christ! That is just what the Christly life always yields. It is bliss in itself. But all who cast Jesus out, or send him to a manger, fail to have this joy. They are doomed to fret and strive and be worried to the end and suffer a still bitter experience in eternity.

And the spirit of helpfulness which Christ imparts is also lost. So far as his life is possessed men become enthusiastic helpers of their fellows. In thousands of ways, directly or indirectly, they help. The whole force of their being becomes beneficent. Their motive to bless, develops skill to understand man's nature, relations, capabilities and wants; it also sharpens discernment of nature's resources, and methods of utilizing them. The higher up men rise the greater is their eagerness and ability to serve their race. If the Christ life was all controlling, the resources of science, trade, society, literature, government and religion would be immensely magnified and employed with tremendous force to elevate men to the utmost. What a world this would be under such a ministry! The only reason this is not now in force is lack of an indwelling Christ. Men seek life and lose it; selfishness and loss go hand in hand. While Christ finds so little room in men, the world will remain poor and miserable.

The Christ life within sweeps aside all doubts as to eternal life. It is eternal life itself; its intuitions have the force of axioms; the certainty of consciousness. "Can any good thing come out of Nazareth? Come and see." There can be no assurance equal to experience and when one experiences this life he knows for the first time the absolute certainty of eternal life. The import of a Christly life is disclosed to him; he feels it, knows it and can no longer doubt. Were it possible to reason with a dead man, how much could logic do towards convincing him of the reality of life? Who would trifle with reasoning if he could bring the dead man to life? Argument would be set aside and experience evoked at once. Finding Christ we all find assurance of hope. The cure of doubt is absolute when Jesus dwells within. Millions have proved it. Skepticism can never enter the church while room is awarded to Christ. It troubles us only when we send him to the manger.

The people at Bethlehem ignorantly excluded the Son of God; we can not do that. He is manifested now; his works do testify of him; his power to give life is proved by centuries of trial, and those who now deny him "room" incur tremendous guilt, as well as infinite loss. How dare we do it? Yet many are deliberately sending him to the "manger." They desire to have him near to quiet fears, but refuse the first place in their hearts, deceiving their own souls. Would to God their eyes might be opened, their hearts renewed, and their lives sweetened and enabled by the indwelling Christ.

THE REV. JACOB SHONKWILER.

Rev. Jacob Shonkwiler died at his residence, Pike Co., Ohio, Dec. 19. His age at death was 78 years, 7 months and 19 days. In early life he was converted under the labors of Bro. Branch, and has been a member of the church about 50 years. Forty years of that time he has been an active minister of the gospel. A good man has fallen, a kind husband and father who has always sought the comfort and happiness of his family who now mourn their loss. Funeral services will be attended on the 3rd Sabbath in Feb. by the writer and the Rev. I. Fullerton.

A. CRABTREE.

THE REV. SELAH HIBBARD BARRETT.

The Rev. Selah Barrett died at his residence in Rutland, Meigs County, Ohio, Sept. 1, 1883, aged 61 years, 6 mo., 7 days. He was born in Rutland in the Co. of Meigs, State of Ohio, Feb. 24, 1822. Selah Barrett, father of deceased, was born in Conn., 1790, was married in Strafford, Vermont, to Sylvia Beman, May 22, 1817, by the Rev. Aaron Buzzell, and in the ensuing autumn he moved to Ohio and located in Rutland (where he afterwards was ordained a minister), the birthplace of our departed brother. His early education in the day school was comparatively a failure, the conclusion by the teacher and his parents was that the boy, 9 years old, had no talent for scholarship, but as he advanced in years his mind awoke from its slumber and he saw and felt the necessity of mental discipline and sought for knowledge. The height of his ambition was to obtain a collegiate education, but how to obtain it was a problem not easily solved. His parents were in indigent circumstances and he at once saw that for want of pecuniary means he was debarred from the halls of science, for without funds, without friends and without health, what could a young boy reared in obscurity do? Finding all his plans inefficient in obtaining an education at college, he resolved to prosecute under his own guidance a regular course of study without the aid of oral instruction. There was no other alternative; he must be his own instructor or never be instructed at all, hence he applied himself with intense earnestness, resolving if possible to acquire a reputation as a scholar.

At the age of 18 he had acquired an education equivalent to four years' study in college; he experienced a forgiveness of sins the 13th of Aug., 1838, and was baptized Oct. 14, 1838, at Rutland, by the Rev. Cyrus Sillson of the state of Maine, being in the 17th year of his age. He joined the F. Baptist church at Rutland, and went at once to work for the Lord. He commenced writing for the *Morning Star* and all the readers of the *Star* for 40 years remember the numerous com-

munications signed by Selah Hibbard Barrett.

March 8, 1845, the church at Rutland gave him license to preach and under that license he traveled and preached for years, writing for the *Star* and other papers, pursuing his studies and teaching school. He applied himself to the study of Natural, Intellectual and Moral science and Mathematics, also the ancient languages especially Latin, Greek and Hebrew, and in like manner he acquired the rudiments of modern languages, French, German, Spanish and Italian. He also wrote several small books and pamphlets, sketches of F. B. ministers, etc. At the age of 16 years he commenced keeping a journal of his life, and from this he published an autobiography of nearly four hundred pages. All this has been accomplished by his own energy and the help of the Lord. He was ordained at the Meigs Quarterly Meeting, held at the Salisbury church, Sept., 1856. He traveled quite extensively through a number of the states, and in 1859 was through all the Eastern States, and attended the New Hampshire Yearly Meeting held at Great Falls. That year he also visited the Printing Establishment, then under the superintendence of Wm. Burr. In 1860, Sept. 1, he was married in the village of Rutland to Miss Rebecca Ann Simms. He now settled down on the old homestead, his labors being mostly confined to the Meigs Quarterly Meeting. For the last few years his broken-down constitution has prevented his taking any active part in public preaching, but he still remained pastor of the 1st Rutland church. March 8, 1882, his wife after long and severe illness departed this life at the age of 55 years, leaving him with two children, a son and daughter. For some months before his death he was quite feeble in mind, but the last few days he was perfectly rational, spoke of dying, of the love of Jesus and a home in heaven. Thus ends the life of one that has been in the service of God 45 years, and 38 years as a licensed and ordained minister of the gospel.

H. J. CARR.

IF YOU WOULD.

If you your lips
Would keep from slips,
Five things observe with care:
Of whom you speak,
To whom you speak,
And how, and when, and where.
If you your ears
Would save from jeers,
These things keep meekly hid:
Myself and I,
And mine and my,
And how I do or did.

—Selected.

EXTEMPORANEOUS PREACHING.

From a review in the *Golden Rule* of the lectures on extemporaneous preaching recently delivered at Andover by the Rev. Dr. Buckley, of the *Christian Advocate*, we gather the following:

In touching upon the preparation necessary for extemporaneous address, Dr. Buckley speaks with rare good sense and judgment. Any one who has felt that extemporaneous preaching is an easy method must have risen from these lectures with a totally different conception. His definition of extempore speaking strikes a blow at once at the old idea of special inspiration for the service. Extemporaneous speaking is not the speaking of extemporaneous thoughts. It is the uttering of thought previously conceived, adapted and prepared with more or less fullness, the language to be such as the occasion suggests.

Much attention must be given to what may be called the general preparation for extempore preaching. The extempore preacher must be eminently, in Bacon's phrase, a "full man." His culture must be the broadest. His work is constantly to accumulate. He must accumulate facts; facts of Scriptural history; facts of natural science; not to preach about, but to illustrate truth; facts of church history and biography; facts concerning social science, as temperance and divorce and the labor question; facts of human nature, besides stores of anecdotes, similes and illustrations. Not only facts, but ideas must be laid in store. Ideas which he approves are not the only ones that the extempore preacher must have ready in his quiver. Ideas that he agrees with, ideas that he does not agree with, and ideas that he is doubtful about, must alike be ready at hand. His knowledge of systematic theology, at least, must be full. The doctrines and the history of the doctrines must be so clearly understood that at any time he may bring them home with force.

But with facts and ideas in store, the speaker needs a full command of language, to express in the best possible way the thought in his mind. Not only must he know and be convinced; he must have ready at hand words that will convince others. The extempore speaker must be complete master of a full vocabulary, every word of which he knows in its exact meaning. Anglo-Saxon words should have the preference, although in the beginning of a sermon Greek and Latin derivatives are useful as a background for the terse and intense expressions in which the heart of the discourse is clothed. This mastery of words can only be gained by study. The King James version of the Bible and Shakespeare are the two most valuable repositories of words. The sermons of South are also models of the exact use of a full vocabulary. No new word should pass until it is made the preacher's own. He should cultivate conversational powers. Talking well in private will make talking well in public easy. In many other ways a command of words may be gained, and gained it must be before a man can hope to have great power in extempore preaching. He must read much. He must practice extemporizing. He must paraphrase. While danger exists that extempore preaching may be nothing but words, it can be nothing without words.

With this full supply of intellectual weapons in his armory, the outfit of the extemporaneous preacher is not complete. He must have a sound body as well as a full and disciplined mind. Especially

does Dr. Buckley urge the need of a perfect body. The drafts on the nervous energy of an extempore speaker are enormous. The reactions are severe. Every precaution must be taken to keep the body in the best working order.

Such is the usual preparation that Dr. Buckley lays down as essential to success in extemporaneous speaking. Each sermon also must have its special preparation. This preparation does not differ materially from the preparation of the written discourse. The text and topic must be clearly comprehended. All abstract thought upon the subject must be translated into concrete terms. The points to be brought out must be so thoroughly mastered and incorporated into the speaker's mind that no possibility of forgetting them can exist. Perspiration must be warm. Meditate upon the topic until feeling is thoroughly aroused. Unless the speaker feel it is vain to expect to arouse others to feel.

Writing should never be abandoned by the speaker. In his own experience Dr. Buckley has found the best method to be to write his sermon, and to go through it page by page before going into the pulpit, translating it into entirely new language, and then to speak without thought of the words he has left on his table. Every month he writes a sermon on some doctrine, commits to memory the definitions, proof-texts and order; and then preaches the sermon extempore.

That special dangers lie in the path of the extemporaneous preacher Dr. Buckley confesses, but believes they are such as may be avoided by the average faithful man. Poverty of thought and poverty of language, that fearful blankness which sometimes so appals a man when on his feet, may be avoided by exhaustive thought and study in preparation. Repetition of thought and phraseology may be guarded against by a record kept of lines of thought which have been treated. Forgetfulness must be overcome by trying. If a hotel waiter can remember and correctly fill fifty orders from six persons, surely a minister ought not to despair of remembering his train of thought. Embarrassment also will pass away with a strong exercise of will power. One must be sure he has something to say, and then go ahead. Finally, the lecturer cautioned the students against anything forced in rate, in style or emotion. Feeling must be genuine, not feigned.

THE DARK SIDE.

We are not among those very good but somber-hearted individuals who believe that society in general is fast going to the "bowwows," and yet it is sometimes profitable to listen to what can be said in support of that rather discouraging view of affairs. From an article on "The Decline of New England," in a recent number of the *Christian at Work*, we take the following:

There were gross sins recorded against the early colonists. Nevertheless they were high-minded patriots. They were reverent lovers of the laws of God. They were men and women who meant in every case to consult the will of God. Their errors were not of the heart, but of the head. They were often on their knees. They feared God as a living personality. Despite the fact of their bad education under a corrupt government at home, they studiously endeavored to establish equitable laws as the basis of their colonial life. The Bible was their Magna Charta. And if they used it sometimes to defend what they ought not, it was due to ignorance and not to cherished depravity that they did it. With them marriage was sacred, the right of private judgment precious, the word of an oath sacred, and a word of agreement as good as a bond.

But after these two centuries and a half what have we? The strength of their seed appears to fail. She is more and more becoming a great manufacturing section, filled with a foreign population. Illiteracy is increasing. Divorces are multiplying at a rate which ought to appal any thoughtful patriot. Roman Catholicism has reached such a height and hold of power, that in the city of Boston no textbook can be introduced into the public schools until it has passed the inspection and approval of the papacy. Everything in the form of history which criticizes or exposes the evil deeds of the Church of Rome is rejected from the public schools. Abundant use is made of the sins and shortcomings of the Puritan fathers to prejudice the children of the present against the orthodox piety of their ancestors. Stale lies are retold as if they had not been a hundred times refuted, concerning the treatment of the Quakers and Baptists, but not a syllable can the school children learn of the martyr ages in Italy and Germany and France.

Meanwhile that gigantic ally of all unrighteousness, the traffic in intoxicating liquors, is multiplying its victories every year. The No-License Union of Boston openly proclaims that such is the condition of things in the courts of justice, that penalty scarcely ever falls on offenders against the liquor laws, because the saloon men see to it that one or more of their number shall sit on every jury that is to try liquor cases, and either secure acquittal or hang the jury. At the same time there is no cordiality of feeling nor co-operation between advocates of temperance. In the last state election Mr. Almy, the candidate of the third party, the Prohibitionists, received only a thousand votes in all the commonwealth. This represents in part the fact that many persons who practice and preach total abstinence do not confide in the men who lead this third party. It is too easy for some men to train with any party which will promise them the rewards of office. It also represents the fact that as yet there has been no bond of union found to unite people of temperance principles in a common practice, to the end of cutting down this Upas tree, which is extending death through all the land. And it furthermore represents the fact, that in all these old state societies is poisoned with vices which, if they are allowed to work on for two centuries more, as they are now, the decay and corruption of the population will be, must be, complete.

To call this a pessimistic view of things may be an easy way to dismiss the disagreeable facts. But all the same these facts remain, not only in their ugly aspects in these old states, but suggestive of what may be in store for the whole country. Let bribery at the polls make headway for a hundred years at the rate it has been going on in New Hampshire and Massachusetts during the last ten years, and such a thing as an election representing the will of the people will be but a mocking memory. Should these political and social vices prosper apace in

the old state, they must inevitably in the new. And when one anticipates the possible state of things at the close of the second century of our national independence, it ought to arouse the fear of every friend of humanity. Not simply to awaken a dread, and an inward satisfaction, that long before that time all who are present actors shall be sleeping in the grave, but to the end of making every man feel the need of a renewed consecration to do in his place and way all he may to condemn wrong and aid the right! If the country is to live and prosper, it will not be by what railroads and public improvements in highways can do. And when it is remembered that in not a few German cities, in that land of all under the sun where popular education is most general, the social condition is such that half the births are illegitimate, we cannot depend on public schools nor university education to save society. The laws which rule in matter came from the same source as those which rule in spiritual and social relations. And the latter are just as unalterable as the former. Whatever made good men once, will again. Whatever polluted society in any past, whatever purified it in any past, will again. No new nostrums for antidoting depravity will suffice to stay the diseases of appetite and passions which prey upon the body politic. Looked at in whatever optimistic light, the country, with all its colors of promise, has on it the shadows of death. And if it recover and continue two hundred and sixty-two years more free and prosperous, it will be because of a great revival of that spirit of religion and patriotism which came out of

THE MAYFLOWER.

REVIVAL REMINISCENCES.

Among the remarkable revivals of religion in this country, that of 1857 and 1858 is certainly conspicuous. In those memorable years there were wonderful displays of Divine grace throughout this land, and to some extent in other lands. The number of conversions and additions to the churches was very great. Evidently the work was of God, and not of man. To an unusual degree its first appearances were outside of extraordinary church efforts. Unconverted men thronged, spontaneously, to places for prayer, and in some cases requested additional and special services, which were commenced at their suggestion; and slumbering churches were startled to exclaim, "Who are these that fly as a cloud, and as doves to their windows?" Religious interest among those out of the churches seemed to be considerably in advance of that in many of the churches.

Business men's daily prayer-meetings were very prominent among the means of promoting this revival. Hundreds of them were established in the cities and larger towns. Never before had such crowds assembled in the day-time for prayer. All classes of people filled the places for such gatherings to overflowing. The high and low in society thus assembled daily in thousands. Extensively, the secular press was engaged in reporting the incidents of these meetings. It was common to find in the leading city papers five and six columns of these reports. Almost everywhere, in city and country, and in all religious denominations, the interest was absorbing in its character, and comparatively few were wholly unaffected. Confessedly, it was not mere excitement. Artificial expedients for promoting revivals were never less in demand. Calmness and freedom from unregulated agitation of feeling was noticeable in all directions. Most obviously, it was the work of the Holy Spirit. Comparatively little preaching, but much praying, entered into the account. Conversions were numerous. As many as fifty thousand were reported in a single week in February, 1858.

An eye-witness, at the time, said, "The most efficient agencies in the present work of grace have been the prayer-meeting, and personal conversation with the impenitent, by private Christians. No grand machinery of effort at revival has been set in motion; no professed revivalists have been employed; no combinations for union have been formed; but Christians have come together with one heart for prayer and praise; and those who have heretofore labored for Christ only by proxy have begun personal effort for the salvation of souls."—*Watchman*.

LITTLE THINGS.

A man's real character may frequently be better guessed at from his way of doing little things than from his way of doing things of greater importance. Chamfort has said, cynically, that "in great matters men show themselves as it is expedient for them to appear to be; but in little things they show themselves as they are." There is a certain justice in the Frenchman's sneer, for even the best of men act more spontaneously, and therefore reveal themselves more freely, in matters which they esteem of little account than in other things in which careful planning and nice discretion are necessary. It is in view of this tendency of human nature to reveal itself in little things, that our Lord has said: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much." If men were fully to realize that the world around them never lacks self-constituted judges and juries to weigh the meaning of every trivial word and act, they would be likely to devote more attention than they do to the little things which now they count of no importance at all; these evil-minded would be cautious, in order that they might seem to be what they are not; the good, in order that they might come to be what they would wish to appear to be.—*S. S. Times*.

"IT IS TOO LATE NOW, PA."

During a series of religious meetings held in a schoolhouse of a small village, a very little girl became much interested for the salvation of her soul. Her father, a hater of holiness, who lived next door to the place of meeting, and who had at one time solicited the prayers of Christians for himself, strictly forbade her again entering the house of prayer.

The poor little girl was much distressed, and knew not what to do, but obeyed her father until the next meeting was nearly through; then slipping out without his knowledge, and getting through a hole in the back-yard fence, she hastily ran to the meeting. It was sometime before her father missed her, but when he found her gone, he went

immediately to the meeting, where she was on her knees with others for whom the people of God were praying. So enraged was he, that he went directly forward, and took her in his arms to carry her from the place. As he raised her from her knees she looked up with a heavenly smile, and said:

"It is too late now, pa; I have given my heart to the Saviour."

This was too much for the hardened sinner. He, too, sank down on his knees, while God's children united in prayer; and very soon he found that Saviour whom he had in vain tried to shut out of his own and his daughter's heart.—*Sci.*

SELECT HINTS AND ANECDOTES.

Old Alice had become deaf and nearly blind, and this is the beautiful thing that she says to Mary Barton whose pity she seems to feel—"You're mourning for me, my dear, and there's no need; I am as happy as a child. I sometimes think I am a child, whom the Lord is hushabying to my long sleep. For when I was a nurse girl my misuses always telled me to speak very soft and low, to darken the room, that her little one might go to sleep; and now all noises are hushed and still to me, and the bonny earth seems dim and dark, and I know it's my Father juggling me away to my long sleep. I'm very well content, and you mustn't fret for me."—*Mrs. Gaskell*.

Rev. F. A. West records an incident in his ministry that is worthy of being printed in silver on pages of gold. After an appeal in behalf of missions, a servant girl asked of him a minute's private conference. At this interview, with moistened eyes, she said, "For years I have been saving my wages to give the gospel to the heathen. Here is the result." She handed him two hundred and fifty dollars. He pleaded with her to retain for her own support the larger part. She answered: "I have prayed much over this matter. My duty is clear to me. I beg you not to tempt me to take the money I have consecrated to Christ." And she hurried from his presence.

The Church of the future in this country will be the Church which now rescues from ungodliness and transgression the thousands who are profane, vicious, Sabbath-breakers, prone to evil and without regard for the life to come, and wins them to Christ. Such persons have been won in all periods of the history of the Church. When won they become vigorous, enthusiastic, energetic, zealous, warm-hearted, bold and untiring advocates of the truth. Put on the right path they rise to distinction in the avocations of life, become leaders of men, and carry off life's prizes. In the past the Church has recruited many of its most courageous and victorious soldiers from just this class of men.—*Christian Intelligencer*.

If a man commits an offense against us, misrepresents us, injures us in any way, what are we to do? Brood over it? That is what some Christian people nearly always do. It is wonderful what care they take to get all the pain and suffering out of an offense they can. They might have brushed it away at once and have done with it; but no, the hasty, blither word, the self-act, they lay upon their memory, and they will not forget it whatever else they forget. If a man injures you do not brood over it. Nor must you talk about it to everybody you meet. What is your motive of speaking about the injury? Do you want to get your friends to take sides with you against the offender? You ought to want to make the offender himself takes sides with you against the offense. The more people know of the wrong, and the stronger the feeling you create against the wrong-doer, the harder you make it for him to acknowledge his fault.—*R. W. Dale*.

A few years ago a man, whose looks were white with age, sat in our presence and wept bitterly as he told of the recent death of a grown son. "Ah," said he, "it is not simply the parting that gives pain. The thought that my son was not a Christian, and that I have no hope of his salvation is almost unbearable. And O, the agony of my soul when I recall the fact that I did not try to guide him in the ways of the Lord. He never heard my voice in family prayer, nor did I ever strive to lead him to Christ—this it is that almost kills me."

And the old man sat and talked while the tears literally rained down his cheeks and rolled off his white beard. He was a preacher too—had striven to bring others to Christ, yet had permitted his own son to be a castaway. The broken-hearted father did not long survive the shock. He went in sorrow to the grave, not so much on account of the waywardness of his son, as because of parental neglect which was in one sense the cause of that fatal waywardness.

Christian parent, have you a family altar in your home? Are you trying faithfully, in the fear of God, to surround your children with Christian influences? Beware lest your present neglect make bitter the days that are yet to come.—*Central Baptist*.

The most helpful and sacred work which can at present be done for humanity is to teach people (chiefly by example, as all best teaching must be done) not how "to better themselves," but how "to satisfy themselves." It is the curse of every evil nature and creature to eat and not be satisfied. The words of blessing are, that they shall eat and be satisfied; and as there is only one kind of water which quenches all thirst, so there is only one kind of bread which satisfies all hunger—the bread of justice or righteousness, which, hungering after, men shall always be filled, that being the bread of heaven; but hungering after the bread of wages of unrighteousness, shall not be filled, that being the bread of Sod om. And in order to teach men how to be satisfied, it is necessary fully to understand the art of joy and humble life—this, at present, of all arts or sciences, being the one most needing study. Humble life, that is to say, proposing to itself no future exaltation, but only a sweet continuance; not excluding the idea of foresight, wholly of foresorrow, and taking no troublous thought for coming days; so also not excluding the idea of providence or provision, but wholly of accumulation; the life of domestic affection and domestic peace, full of sensitiveness to all elements of costless and kind pleasure; therefore chiefly to the loveliness of the natural world.—*Ruskin*.

Sunday School.

Lesson IV.—January 27.

For Questions see Star Quarterly and Lesson Papers.

LIVING AS IN GOD'S SIGHT.

DAILY READINGS.

M. Living as in God's sight. Jas. 4:7-17.
 T. Walking with God. Gen. 5: 22-24; Heb. 11: 6, 11.
 W. God ever present. Ps. 138: 1-12.
 T. Thirsting for God. Ps. 42: 1-11.
 F. Drawing nigh to God. 2 Chron. 15: 1-15.
 S. Living to the Lord. Rom. 14: 7-13.
 S. Practical piety. Col. 3: 1-17.

GOLDEN TEXT.—Humble yourselves in the sight of the Lord, and he shall lift you up.—Jan. 4: 10.

Topics—Practical duties.
 Evil speaking.
 The future uncertain.

TIME, between 45 and 62 A. D.

Notes and Hints.

Introductory Note.—The apostle continues to give wholesome advice as to a right life, and shows that it is sustained by faith in God and communion with him in prayer.

I. Practical duties. James is the apostle of common, every day religion. He gives counsel of permanent value, directions that may be used continually. He advises submission to God. We should acquiesce in his will and the arrangements of his providence; yield a cheerful obedience to his laws and put ourselves into harmonious relations with all the requirements of his government. He who becomes a citizen of our government, complies with all its requirements for citizenship, and obeys its laws, enjoys, then and therefore, the protection of the government. If need be, the whole power of the nation is brought to his service to secure and defend his rights. So he who submits to God enjoys ever the divine protection. There is a spiritual being leading on the hosts of evil. We call him the devil. He incites men to wickedness and seeks to entice the unwary into paths of sin. He often makes a great bluster, as if he would sweep away all opposition, but a resolute and persistent resistance will repel him and put him to flight, for he is essentially a coward. God is not very far from any one of us. We do not always realize his presence. We do not hold communion with him, as with a chosen friend. We may so open our hearts to him and enter into intercourse with him that it will seem as if we had unexpectedly met a long absent friend. He will draw nigh to us and fill our hearts with peace and gladness by the very sunlight of his presence. In order to have this delightful and satisfactory experience, we must seek to purify our hearts by casting out unholy thoughts, desires and purposes, and by inviting and cherishing the gracious influences of the Holy Spirit; we must cleanse our hands from all sinful practices, and seek to live as God's law directs. We have reason to mourn on account of our sins and disposition to sin, and to humble ourselves before God in view of our many failures to do as well as we have meant to, and to obey his will as it has been made known to us. If we are truly humble in heart, he will, in due time, come unto us and lift us up and cause us to rejoice in the light of his countenance.

II. Evil speaking. One of the most common and most mischievous vices of society, in all ages of the world, has been and is that which James here condemns. We are to be ready to listen to evil reports about other people, and too ready, by far, to take them up and carry them to another, and so help to keep them alive and circulating in the community. He that is able to bridle his tongue, to refrain from speaking unadvisedly with his lips, may indeed, be counted as a perfect man, and as having acquired a complete self-control. Every one has enough to do to guard his own life and regulate his own conduct, and it is in bad taste and very wicked to lend one's self to the work of injuring others, to undermining the foundations of their fair reputations. It is not for us to judge our neighbors; and we do well to attend strictly and carefully to our own conduct and character, and leave the work of judgment with Him who can see to the bottom of human hearts and gives always a righteous and merciful judgment.

III. The future uncertain. We are very much in the habit of making plans for the future as if we were the masters of our own lives and independent of control. We say we will go here, or there, do this or do that, as if nothing could or would prevent us from carrying out all our plans. In truth nothing is more uncertain than human life. Any one of a hundred possible accidents may suddenly bring it to an end. Unforeseen events and combinations of circumstances never before thought of, may, in a very short time, change its whole current, and it may forever after be an entirely different thing from that which we had anticipated and for which we had laid our plans. We must not cease to make plans for the future; on the contrary we must look carefully about us, and study well the circumstances, and forecast the probable course of events as accurately as possible, and make the best plans we may be able to, always saying, however, "If the Lord will, we shall live and do this or that." We do unwisely to boast of what we will do, for many such boastings come to nothing.

If we know what is right we ought not to fail to do it, for failure to do that is sin.

THOUGHTS AND APPLICATIONS.

- I. Our first duty is to submit to God's will.
- II. Humility is the first step towards true exaltation.
- III. No man should ever judge another's motives.
- IV. We commit a great sin if we refuse to do what we know to be right.

TOPICS FOR FURTHER STUDY.

- I. The method of communion with God.
- II. Our relation to the law of God.
- III. God's will and human plans.

SPEAK A WORD.

As a grown person you have peculiar influence over children. They look up to you. They have a measure of respect for you. Your years give you authority. Your size impresses them. You may, if you will, have great power over them. In view of this possibility, make it a point to speak often to children. Salute them. Advise them. Help them.

But be careful what you speak. Children detect all attempts to "patronize" them, and they resent it. Children don't like to be made butts of ridicule. They see through and detect all flippancy. They know when you "fool with" them, as they call it. Good cheer, hearty fun, a reasonable amount of raillery, they appreciate. But remember that serious words are not unacceptable to the liveliest children. They heed and treasure up for years plain, kind, earnest counsels and appeals. Your word wisely spoken may tend to correct bad habits in a child; to determine his educational aim; to secure from him thoughtfulness toward his parents, and, better than all, may lead him to seek and serve the Lord all his days.

Speak to the children.—J. H. Vincent.

FIRST SUNDAY-SCHOOL IN THE UNITED STATES.

In 1780, Robert Raikes established the first Sunday-school in England, but the first in America was formed by the Quakers in Philadelphia, in 1791. Its constitution required that instruction should be "confined to reading and writing from the Bible, and such other moral and religious books," as the society directed. The New York Sunday-school Union was organized in 1816, and the American Sunday-school Union in 1824. In the early years of the school the time was occupied in hearing the children recite Scripture, but afterward question books were used, and now the "International Course of Bible Lessons," arranged by a committee, is very largely adopted. The Sunday-school Library arose from an early custom of giving reward tickets, which, after a certain number had been acquired, were to be exchanged for books. In 1880, the number of Sunday-schools in the United States was more than 80,000, with nearly 900,000 teachers, and over six million scholars.—Sci.

The Sunday-school Times fitly says: A good scholar is one of the best of teachers in a Sunday-school class. A scholar who is studious and attentive, and manifestly of a loving spirit, is a living illustration of his teacher's teachings, and thus is an instructive example before the other scholars in the class. Not all teachers are prompt enough to realize this truth, nor ready enough to recognize the help which comes in this way. Many a good scholar is entitled to his teacher's hearty thanks for well-doing, and for the service thereby rendered to those whom the teacher desires to benefit. And when a scholar is entitled to such thanks, the teacher fails in duty if he withholds them.

Let each superintendent resolve that, during the year 1884, his school shall be more efficient than ever in the past. To this end let him register a vow of fuller consecration to his work.

Let every teacher begin the labors of the New Year with a firm resolution to be more pious, more studious, more devoted and more earnest for the conversion of souls and the upbuilding of the Redeemer's cause and kingdom in the world.

Let every member of the church resolve to take some part in the Sunday-school work during the incoming year. Teach if needed and qualified; join a class; become a recruiting officer to enlist new pupils and workers; or if shut out from all these avenues of usefulness, pray earnestly and faithfully for the success of the work.—Christian Teacher.

A man who depends on the riches and honors of this world, forgetting God and the welfare of his soul, is like a "little child that holds a fair apple in the hand, of fair exterior, promising goodness, but within 'tis rotten and full of worms."

Make thy recreation servant to thy business, lest thou become a slave to thy recreation. When thou goest up into the mountain, leave this servant in the valley; when thou goest to the city, leave him in the suburbs; and remember, the servant must not be greater than the master.

The Dorcas are beloved in life, and lamented in death. Is there a better way to make ourselves valued, and to insure kindly and grateful remembrance, than by a life of loving sacrifice for others?—Sci.

Missions.

A REMARKABLE INVALID WORKER.

BY MRS. M. M. H. HILLS.

Among the many departments of work connected with the Woman's Christian Temperance Union is the Flower Mission. Its superintendent, Miss Jennie Cassaday, of Knoxville, Ky., is an invalid. Her report to the late National Convention of the Christian Temperance Union at Detroit was written from her sick bed—where, says the *Union Signal*, for fifteen years she has exemplified the sweetest Christian faith and patience, and her sick room has been a sort of head-center of Christian and philanthropic work. She has succeeded in establishing the temperance flower mission in many cities and states, and aims to introduce temperance literature and pledges in connection with it. The Convention sent her a telegram of greeting assuring her that her report came to the convention like the fragrance of the lilies. The municipal authorities, in token of their appreciation of her stay-at-home humanitarian labors, had placed at her bedside a telephone communicating with several of the churches, the Opera house, and various public and private institutions. In this way Miss Cassaday has the benefit of sermons, lectures, and finest entertainments, for all of which, it is said, she gives more than she receives.

We copy the following sentences from a private letter of Rev. R. G. Wilder, editor of the *Missionary Review*—himself a missionary for many years—to Mrs. Hills: It makes me sad to think dear Mrs. Dr. Phillips has to leave the Mission. The Lord keep her noble husband with firm health and stout heart for his many and important duties. I admire the spirit which leads them to this separation, but it will be a severe trial. Yes, surely. Let us help them with our prayers. Your whole church has special reason to thank God for such workers as Dr. and Mrs. Phillips.

That was a somewhat novel missionary meeting which was recently held at Kwe-ki Lamai Mission, Natal, South Africa, where native Christians and native heathen met amicably in the one meeting, both agreeing that the work of the foreign missionaries was necessary and good. One of the heathen said: "Although we are not Christians ourselves, we are glad of what is done for us by the missionary. We know that when we or our children are sick and our doctor can not cure us, he is always ready to help us with his medicines." At the close of the meeting the Kaffirs made a spontaneous free-will offering, consisting of twenty-five (English) shillings in money, twenty-nine fowls, two and a half sacks of Indian corn, three sheep, and one goat.

When Martin Luther lived he never dreamed of the existence of those little islands in the Pacific that in our time have filled so interesting a chapter of missionary work. At Honolulu, in the Hawaiian Islands, the four hundredth birthday of Luther was celebrated, as it was in all the lands where civilization and Christianity is known. The gospel which he rescued from neglect and republished in fresh, glowing words, reached these Isles of the Sea and the name of Luther is to this generation of the dwellers therein a name of renown.

One of the most hopeful facts in connection with the mission cause in Turkey is that the New Testament is being bought by the Turks in larger numbers every year. This proves that they really want it. The Americans have a fine Bible House in Stamboul, under the roof of which the British and Foreign Bible Society has offices. During the twenty-five years that the two societies have engaged in brotherly rivalry, no year has passed in which the sale has not been larger than the year before.

The Central Mexican Mission of the Southern Methodist Church has begun the issue of a monthly paper in English called "The Mexican Messenger," which is intended to give the churches and societies and Sunday-schools in the United States information fresh from the field.

The Roman Catholic Church of the United States contributed about \$42,000 for foreign missions last year. Contrasted with the work of Protestants in the same field, it is evident that the Roman Catholic is not a missionary church. And religion loses nothing by the fact.

SOUTH AMERICA.—The presence of English missionaries in Terra del Fuego has wrought a great change in the morals and habits of the people about them: from ignorant, superstitious savages, they have become virtuous and industrious Christians, and are adopting the customs of civilization.

The Rev. James Sadler gives a sickening account of how the Chinese of Amoy destroy their infant daughters. It is not regarded as a crime except among the native Christians, who labor to put their heathen neighbors in possession of a conscience on this subject. The Amoy Congregational Union has decided to raise money to receive and support infants abandoned to die or given over to destruction, and many have already been saved and baptized.—London Missionary Journal.

Low Foo, a Chinaman, when converted at Canton, sold himself as a slave in order that he might go to Demerara and preach the Gospel to his fellow-countrymen there. This he has done so successfully that there is now a church of 200 Chinamen there who are supporting missionaries among their own people.

The General Council of the Choctaw Nation, recently closed, appropriated \$100,000 for the erection of a new council house, the old one to be used as a manual-labor school for the education and training in industrial pursuits of fifty orphan boys.

The National Indian Association, an organization composed exclusively of ladies, has for its object to obtain for the Indians the rights of citizens, and to induce the Government to allow them to own farms.

General Boecorens has reversed his opinion regarding the Fitz-John Porter case, and will make a speech in favor of the bill now before Congress for his relief.

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The Morning Star.

WEDNESDAY, JANUARY 16, 1884.

All communications designed for publication should be directed, Editor THE MORNING STAR, DORCHESTER, N. H. Contributors please write on one side only of their paper and never fold it preparatory to mailing. Full name and address must be given, not necessarily for publication. Manuscripts can not be returned unless stamps are enclosed. Articles are not paid for unless an understanding to that effect is had beforehand.

The failure in health of Mrs. Dr. Phillips in India strikes sorrow to all our hearts. She has labored as but few could, and we know that only necessity could force her to-day her work down. We hope for her safe and speedy return home with her family. Dr. Phillips himself expects to remain in the field. We regret that this must be so. We remember with painful fears the result of a similar arrangement by the elder Phillips. "We can not fail to notice the complete devotion to the work which this plan shows; but we seriously question whether we should too easily accept such sacrifice. Are we not responsible for the situation which makes it impossible for Dr. Phillips, worn as he is, to attend his drooping family, to a place of hope? Is it impossible for us to do something even at this late hour? Perhaps nothing can now be done to send immediately re-enforcement to the field. Even if sent, it could do but little work for some time. But one thing it does seem to us might be now accomplished. Every lover of the cause may double his diligence, and this new year may see a firmly growing interest in foreign missionary work. Pastors can take this interest more fully into their hearts, and not only give and get others to give, but search out workers for the field who shall put themselves in training. Then some one whom God is calling to this work might indicate his readiness to enter it. Those whom God has blessed with the ability could indicate to our faithfully toiling brother in India their readiness to provide a good building for the Bible School, and, as already suggested, interested friends may provide ample means for a speedy return of the falling ones to this country. All this might do much to help our over-worked missionaries and indeed all who are in the field, and perhaps we as a people should immediately move toward either a thorough enlargement of our force or a careful limitation of our work, so that our missionaries may not be crushed in the very prime of life."

The London General Magazine for December contains the "Farewell Words" of the Rev. Dr. Clifford, who retires from the editorial chair after a noble service therein of fourteen years duration. His retirement is voluntary and, as he puts it, in order to make room for some younger man. The place will not be easily filled.

The Missionary Helper for January has reached us. It is a special number and will have a wide circulation. We do not see how it can fail to make friends among those who have heretofore been strangers to it.

Several communications received for publication are unavoidably held over till next week.

Our Rochester friends will dedicate their new house of worship the 23d inst. at 2 o'clock P. M.

We learn of the death, Jan. 1, in Poland, Me., of the Rev. William Gowell, in his seventy-sixth year.

We have received a copy of the "Minutes of the Eighteenth Annual Conference of the Free Baptists of Nova Scotia." Both the appearance and the contents of this well edited pamphlet do credit to the Conference. We note with appreciation the following bit of recorded action: "We commend to our people the Morning Star as a valiant journal."

Will our correspondents be so kind as to put on separate sheets matter intended for publication and matter relating simply to business? Send in the same envelope, however, if you prefer to do so.

Read the suggestive communication of Rev. D. Powell, in another column, on covenant meetings. We certainly agree with him touching the desirability of the publication and circulation of tracts as a part of the work of our Printing Establishment.

"Lift your gaze
Above the world's uncertain haze
And look with calm unwavering eye
On the bright fields beyond the sky.
Ye who your Lord's commission bear,
His way of mercy to prepare:
Angels he calls ye: be your life
To lead on earth an angel's life.
Think not of rest; though dreams be sweet,
Start up and ply your heavenly feet.
Is not God's oath upon your head,
Never to sink back in slothful bed,
Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call?"

Do you ask what the future hath in store for you? Consult your past course and your present determinations.

To the devout heart there is sweet suggestiveness in the welcome lengthening days of the new year.

Some persons will plume themselves amazingly on their "opinions," when it is perfectly evident to everybody but themselves that what they call "opinions" are in reality stark prejudices. The same thing would be evident also even to them, if they would but ask themselves whether their "opinions" were not formed in advance of, or regardless of, adequate knowledge of pertinent and ascertainable facts. The *S. S. Times* has some excellent remarks in pursuance of this subject. "You may shake an opinion or even a conviction by the force of evidence or of reason; but when you attempt to drive out a prejudice from the mind, something more than reason is needed. A conviction or an opinion is generally a mere matter of the intellect; but a prejudice has its root deep down in the very depths of personality, and it requires an effort of the will, as well as a process of the brain, to root it out. If, therefore, you are called upon to examine whether you are justified in holding a prejudice which you do hold, it is not enough to look at the evidence in the dry light of the intellect; you must stir the will to action, that it may be ready to do its part steadily and strongly; for heart, as well as brain, is needed, to drive out a prejudice which has possessed both heart and brain. An examination, which is not supported by the willingness to do justice when injustice has been done, would be worse than mockery."

ROMANISM IN GERMANY.

The prospects of the Roman church in Germany afford an interesting study to the student of ecclesiastical and political affairs. Before the death of Luther (1546) Germany had become thoroughly Protestant. During the early part of the Thirty Years War (1618-1648) the Catholics made great gains, and though they subsequently suffered even greater reverses, the terms of the treaty of Westphalia secured to them good opportunities throughout Germany, which they subsequently improved. In 1806, when the old German Empire was shattered by the might of Bonaparte, Romanism had advanced so far that its emperor and the major part of the population belonged to the Catholic communion.

The rise of Prussia, through the statesmanship of Bismarck, is one of the remarkable events of this century. Her defeat of Austria, in the struggle of 1866, was a Protestant triumph. So, also, emphatically, was her defeat of France in 1870. The Franco-Prussian war hastened the very event which it was designed (by France and the Vatican—Napoleon III. and Pius IX.) to prevent; and in January, 1871 the present German Empire was formed by the consolidation of the North German confederation and the South German states, to which, by the treaty of Frankfurt-on-the-Main, were added Alsace and German Lorraine.

Since this event the course of Germany respecting Romanism has been, until recently, one of hostility and repression—in strict accordance with the opinion expressed by the Emperor William to Lord John Russell in 1874, in a letter in which he spoke of the papacy as "a power, the domination of which has in no country in the world been found compatible with the freedom and welfare of nations—a power which, if victorious in our days, would imperil, not in Germany alone, the blessings of the Reformation, liberty of conscience, and the authority of law."

When Leo XIII. succeeded Pius IX., in 1878, one of his first attempts was to restore "a good understanding" between Germany and the Vatican. The assurance that Leo did not altogether approve the policy of Pius drew from Bismarck the courteous response that "the imperial government had no quarrel with the Vatican, and would be glad to be on good terms with the head of a church having so many adherents within its jurisdiction." In reply to a letter from Leo proposing that Germany repeal certain obnoxious anti-Catholic laws, Bismarck wrote as follows:

The desire expressed in your letter of the 17th of April, that the constitution and laws of Prussia should be amended according to the dictates of the Roman Catholic Church, can not be granted by any Prussian King, because the independence of the monarchy over whose welfare I have to watch as an heir of my ancestors, and in compliance with my duty towards my country, would be impaired if the free movement of her legislation were subject to a foreign power. If, therefore, it is not in my power, and perhaps not in that of your Holiness, to bring to an end a great struggle of principles, which has been felt in Germany more than in any other country during the last thousand years, I am, nevertheless, willing to treat the difficulties arising to both parties from this conflict in a pacific and conciliatory spirit in harmony with my Christian conviction.

Let us attempt a brief summary of German legislation respecting Romanism since the establishment (January, 1871) of the United Empire. Germany endows a Catholic as well as a Protestant church. The public schools had gradually come to be controlled by the Catholic clergy. In July, 1871, the clerical department in the Ministry of Public Worship was abolished. The ensuing year, the Jesuits were finally expelled from the Empire. In the spring of 1872, Dr. Falk was made minister of Public Worship and secured in May the adoption of the famous Falk (or May) laws, by which all Catholic bishops, priests, schools and properties were brought almost completely under the control of a Protestant ministry. The Pope declared these laws void, and excommunicated all clergymen who assented to them. In 1874, these laws were amended so as to bind Catholics still more closely.

In January, 1875, another blow was struck at ecclesiastical domination by the declaration that marriage is a civil contract and that the ceremonies of the church respecting it have no legal significance. By a law enacted this same year, the numerous religious establishments of the Franciscans, Dominicans, Capuchins, &c., were abolished, and the fundamental law of Germany respecting permitted religious societies became this: Each society manages its own affairs, but remains subject to the general laws of the State. Protestant forces took the lead, pressed on the one hand by Ultramontanism, and on the other by Rationalism.

The three great parties of Germany, represented in the Reichstag (the representative assembly of the whole German Empire) and the Landtag (the special parliament of Prussia), are (1) the Conservative, or Evangelical, (2) the Center, or Catholic, and (3) the Liberal, which embraces rationalists and socialists. Dr. Falk, the author of the famous May laws, was a Liberal. With this party, until 1879, the government, controlled by Bismarck, was especially allied.

In 1879, Von Puttkammer, a Conservative, became minister of Public Worship. He enforced the May laws less vigorously than did Falk. The Liberals having declined to follow Bismarck in certain measures for strengthening the throne at the expense of the parliament, he at once cut loose from them. The Conservatives not being strong enough to give him an assured majority, he turned promptly to the Center with proposals to modify the May laws provided he could have the Catholic

support in certain pet schemes of the government. During the fall, steps were taken to open negotiations with the Vatican. Since then, little by little, in church matters Bismarck has been yielding ground to the Catholics for political ends that seem of more importance to him than the suppression of Romanism in Germany. In 1880, the government obtained from the Reichstag discretionary powers for two years in the enforcement of the Falk laws, which "powers" meant that though the May laws remain, the government may suspend their operation whenever it sees fit. Last year the government sought and obtained for two years more a renewal of these "powers." In many ways they have been so exercised as to work the conciliation of the Catholic party. The Liberals have opposed all this to the extent of their power, but in the conflict with the prince chancellor, backed by the Conservatives and largely by the Center, they are now well-nigh crushed. Bismarck's support from the Center has been somewhat shifting and uncertain, however, owing to the demands of the Catholic leaders that much greater concessions be granted than the government has been willing to make. They temporize with the Chancellor, never voting directly against him, but secretly intriguing behind his back, aiming at the ultimate entire repeal of all the May laws. The great advantage to themselves of the position which they have now occupied for several years is fully evident. They have not hesitated to make the most of it in the interests of the Church of Rome. Last summer a bill was introduced into the Landtag by Bismarck which yielded to the Catholics every point in the May laws with the sole exception of reserving to the state the veto power over clerical appointments intended to be permanent. The bill was expected to win the Catholics entirely to the support of the government, but after its passage the Ultramontane leaders pronounced it unsatisfactory, and declared that nothing would ensure the support of their party short of the entire repeal of the May laws. There the matter rested.

Recently negotiations have been reopened with the Vatican, and it appears that Bismarck has made up his mind to yield entirely to the Ultramontane demands. It has been well said that modern history contains no record of a more abject surrender. But the end is not yet. It is by no means likely that the Catholics desire all differences between them and the government removed. They have far more to gain, in many ways, by antagonizing the government than by appearing to be obedient to the dictates of Bismarck.

Previous to the exclusion of Austria from Germany, in 1866, the Catholic population of Germany exceeded the Protestant. To-day the Protestants are more numerous in Northern Germany and the Catholics in the South. Of the whole empire, in 1875, the Protestant population was reported at 26,800,000, and the Catholics at 15,400,000. Prussia alone contains about 18,000,000 Protestants and 9,000,000 Catholics. Mr. Froude has said: "Northern Germany, spiritually, socially, and politically, is the measure of the power of consistent Protestantism." In 1874, an Italian Ultramontane journal said: "The contest [between Germany and the Vatican] will continue as long as Prussia exists, for its cause lies in the very nature of that state. Prussia must always be the chief and deadly enemy of Rome; it is the wall and fortress of Protestant Germany. With Prussia stands or falls the war with the church in Europe." What member of any Protestant (so-called) communion can consider, unmoved, the course of events in "the cradle of the Reformation"?

NOTES.

The "progressive theologians" of the Congregational church capture Andover hill and strongly trench themselves there. A new monthly publication, *The Andover Review*, is born to be their mouth-piece. The first proclamation is made through it, and the notes thereof resound through the land. At the same time, the booming organ tones of the *Bibliotheca Sacra* reach our ears from its retreat amid the conservative (such changes do time bring) associations of Oberlin. But let no one infer from this representation that a conflict descends in spirit and purpose in any sense discredit to Christian scholars or in reality menaces the welfare of the Church. The managers of these two dignified and able theological magazines are Christians and brethren, and though they differ in opinion to some extent, there is nothing, so far as we can see, acrimonious or unkind in their speech and conduct. Both schools of thought are devoted to truth-seeking and ascertaining the wisest methods of extending the kingdom of our Lord and the edification of souls. We think that both are needed and each, in its own way, will accomplish much good for the church. From our point of view, touching the differences between them, we can and do most heartily pray for the prosperity of each.

The first number of the *Review* is extremely attractive, in both its appearance and contents. Prof. E. C. Smyth states the "Theological Purpose of the Review," which is to teach men to "think according to Christianity," to advocate "a development of Christian theology and ethics rigorously determined by the genius of the Christian religion," to "promote large-minded, large-hearted discussions of Christian truth," to "confirm the faith of believers in the essential truths of the gospel." "There is need of a more distinct theological recognition of the providential and spiritual leadership of the world by its Redeemer and Lord; of a theology which discerns his greatness, and which sets over against the terrible magnitudes of human misery and sin and guilt the magnitudes of his person, his cross, his lordship, his final coming as the judge of mankind." The *Review* aims to be "helpful to the growth and diffusion of such beliefs." Dr. Gladden has a capital article

for the times on "Christianity and Aesthetics." Prof. Harris reviews Dr. Geo. T. Ladd's "Doctrine of Sacred Scripture." The Rev. Dr. A. F. Beard's paper on the "Religious Condition of France" is particularly welcome. Among the other contributors are Dr. C. H. Parkhurst and G. B. Jewett. The editorial and other departments are marked by virtue strength, stimulating freshness, and excellent taste. The whole spirit of the *Review* does credit to its conductors. It will not, however, take the place of the *Bibliotheca Sacra* for the great majority of the old readers of the latter. The January number of the latter contains articles on "Pentateuch Criticism," by Prof. Curtiss, of Chicago, on "Essential Christianity," "Immortality and Science," "Proposed Reconstruction of the Pentateuch," "Church History as a Science, a Theological Discipline, and a Mode of the Gospel," the "Origin and Growth of Religion," and "Luther and His Work." The *Andover Review* is published monthly at \$3.00 a year, by Houghton, Mifflin & Co., of Boston. The *Bibliotheca Sacra* is published quarterly by E. J. Goodrich, Oberlin, Ohio. Price \$3.00.

It was a significant question which Secretary Evans proposed at Foresters' dinner in New York. If the English government was able to break up the horrible practice of "suttee," which had woven itself into the very warp and woof of the religious life of the vast populations of India, has not the United States the power to break up polygamy practiced by a few thousands in Utah? No plea made by Brahmins, or anybody else, that "suttee" was an integral and vital part of their religion, prevented the English government from denouncing and putting an effectual stop to the dreadful practice of the burning of widows. And we cannot feel feeling an equally effectual stop will be put to the heathenish polygamy of our land. There may be honest differences of opinion as to the best way of doing this. On the one side we have the advocates of severe legislation, enforced by heavy penalties, and the invoking the full force of governmental authority, to execute the laws. On the other side we have those who plead for the more quiet influence of religious and educational training. But this is not the way England went to work to deal with "suttee." Her treatment of the diabolical practice was more "heroic" than this.

A contributor to the *Christian at Work* calls the Catholics, who are opposed to our free schools, and the Mormons, who menace our law of marriage, "secessionists in embryo." Are they not just that? "There is scarcely a city or town in the country that affords them the least hope of success in which the priesthood are not operating against our free schools, either secretly or openly." "If tolerating a city or town in Virginia at an early period of the seventeenth century ended in the nineteenth century in the greatest civil war in the world, what may not this Utah insurrection bring to pass if Congress fails of finding means to crush it in the bud?"

The English Cabinet proposes to hold on to Egypt and to leave the Sudan to its fate. The second cataract of the Nile, which is half-way between Assuan and Dongola, is the point where it proposes to make the stand against El Mahdi and his followers. This will involve the abandonment of Khartoum and Berber. England has, no doubt, taken the easy way to hold on to Egypt and the Suez Canal; but we fear for the inhabitants of Sudan. It seems like a victory for Mohammedan slave traders, and must delay, for a time at least, the civilization and enlightenment of this region.

Mr. Pendleton's failure of a re-election to the U. S. Senate by the democratic legislature of Ohio is a clear set-back to the party. He was the democratic champion of the cause of civil service reform in the last Congress, and, as such, is to be displaced by Mr. Payne who said last Friday "that the democratic party in Ohio is almost unanimously opposed to the civil service law." Unless we mistake the tendency of the times and the temper of the people the reform of the civil service has come to stay, and the party which opposes it must pay the price of its opposition in its ultimate defeat.

Keshub Chunder Sen is dead—the well known leader of the Brahmo Somaj in India. "The spirit of Christianity," is one of his declarations, "has pervaded the whole of Indian society, and we breathe, think, feel, and move in a Christian atmosphere." So far as he has been instrumental in bringing this great change about, for his life we thank Him who gives to the world good and great men to hasten its redemption through Christ.

Mrs. Capel says that the private character of a pope has nothing to do with his infallibility. Similarly, one might say that the private character of Luther has nothing to do with the grandeur of the work which he accomplished. A Protestant can not be content with either of these statements; but the Catholic who assents to the first should find no fault with the second. So let us have an end of calumnies against the man Luther.

It is reported that the government of Madagascar is ready to treat for peace with France and to cede to her the north part of the island—anything to get rid of the French. A more shameful piece of robbery we have not heard of in these late years. And this is the Republic! Napoleon himself never did worse.

"He is willing to be convinced, but he would like to see the man that can convince him." How well this expresses the degree of candor which some men possess.

"Burma" henceforth, instead of "Burmah," according to the Missionary Magazine of the American Baptist Missionary Union.

Our Question Box.

Questions sent to us will be answered either in this column or (if it shall seem best) by a private letter, provided a stamp is sent. We desire no inquiries that will tend to idle controversy. We welcome such as call for really valuable information and help to Bible study and practical Christian life. Questions must be brief.

What is the position of the F. Baptist churches in New England as to dancing, white-parties, beer-drinking, &c.? Are these practices tolerated as being compatible with Christian character and church membership, or are they, when indulged in by a church member, considered a sufficient ground for discipline?

The form of "church covenant" recommended by the Twenty-second General Conference of F. Baptists, held at Providence, R. I., in 1874, binds church members to "refuse, all sanction to the sale and use of intoxicating liquors as a beverage, and to those worldly indulgences and amusements which tend to lessen true piety in ourselves or weaken Christian

influence over others." We suppose this covenant to be in general use throughout our churches. To what extent a proper discipline is enforced, we do not profess to be able to say. There is probably too much laxity in many quarters.

Do you think it to be right to use fermented wine for sacramental purposes?

No. Why should it be used? We know several good reasons why it should not be used.

Is one and only one concentric ring formed in a growing tree each year?

It has been supposed that each year's growth is formed so distinctly into wood that it can be counted, but thorough experiments made by D. A. L. Child, of Nebraska, and others, disprove the supposition. On a red maple, planted by Dr. C. 11 years and 2 months before, he counted on one side of the heart forty rings. On the other side the rings were not so distinct, but in no part were there fewer than twenty-five. Sometimes sub-rings can be counted between the rings. It is thought that whatever retards the growth for the time causes a concentric ring. Decisive tests plainly indicate that the rings are no sure index of the age of the tree.

Is it proper for a person who has been excluded from a church, to be admitted to the Communion without any attempt at reconciliation?

According to our view, we have no right to exclude any well behaved person from the Lord's Table. As we understand it, open communion churches logically neither "admit" nor "exclude." The table is spread, the proper invitation is given as a mere matter of form, and the ceremony proceeds. Upon the partaker alone rests the responsibility of his act. The supper is not an ordinance of the church in a sense which implies that exclusion from the latter necessarily debars from the former. We should hardly think, however, that any person excluded from a church, for sufficient cause, would obtrude an unwelcome presence at the Communion Table.

Correspondence.

In addition to the usual denominational press, this department is open to brief and otherwise unobjectionable communications from all parts of our field.

A Better Plan: Honor to Whom Honor.

President Brackett well says that "it is a hopeful indication that our methods of raising money for mission and educational work are again under discussion." What are our papers for, let me ask, but to discuss questions that pertain to Christian work? I wish the *Morning Star*, the *Free Baptist*, the *Church Advocate*, the *Religious Intelligencer*, the *Baptist Review*, and the *Freewill Baptist* would enter with new zeal upon the discussion of such subjects.

The Foreign Mission Society, the old mother of all our benevolent organizations, welcomes all truthful criticism upon her doings. As one of her officers, I challenge a comparison of her record with that of any benevolent society either in our own or in any other denomination. She will have a great load to carry for the year to come in raising means for her remittances to India to pay the salaries of our missionaries and to keep open the doors for our children's schools there, in raising means for the return of Mrs. Phillips, in raising means to send another man to the field next fall and in raising means for the erection of a building for our theological school at Midnapore. But I am confident that the letters which our faithful and hard-working Treasurer, Rev. E. N. Fernald, will receive during the year from noble men as well as noble women not a few, will relieve our minds from all anxiety on these matters.

But I took up my pencil especially for another purpose. President Brackett asks "Where is the man to give us a plan for the next decade?" As an answer to this question, I will say that the President of Storor College himself may be that man. He is too modest to say that "the half-formed plan"—a union of the Foreign and Home Mission Societies—was really a well-formed plan from his own brain. I voted for that plan in Conference and regretted very much at the time that it was not adopted.

The present plan as the next best thing grew out of the famous Lewiston Convention; and whether it lives or dies, it should in justice be said of it, that it has saved us thousands of dollars in carrying on our benevolent work. All honor to the much-fared Convention!

If the question of "One Society" should come up again, it must be considered under circumstances different from those that existed at the General Conference at Hillsdale in 1871, and such are these circumstances that some may consider President Brackett's plan as now impracticable. We now have a Woman's Society existing as a regular corporation, and the Foreign Mission Society is organized to take in all Liberal Baptists.

The question raised now would be on this wise: can the Foreign Mission Society, the Home Society, and the Woman's Society be consolidated under the name of The Free Baptist Mission Society? Will the women agree to this? Will all liberal Baptists go thus far? Certainly, it can do no harm to discuss this question. Of course if such a union should be thought advisable by all parties interested, the rights of all parties could be protected in a charter and constitution. In the mean time let the discussion of a plan for doing mission work at home and abroad be continued. But let every loyal man and woman work upon the present plan until the next General Conference.

It is a good sign that our young men are seriously considering what new plans may be needed to keep our denomination up with these best of times in which men have lived, and to make it do something for Christ worthy of the men who laid its foundations.

HONOR TO WHOM HONOR.

Many thanks to one of my best friends for writing me so frankly as follows: "I have never heard the present Board censured for incurring the debt to the Permanent Fund, but I have heard them censured for not prosecuting measures for cancel-

ing it." This language certainly implies that my friend has heard those members of the Foreign Mission Board censured, who did vote to incur the debt to the Permanent Fund.

But are they deserving of censure is the question I raise. I am the Recording Secretary of the Foreign Mission Society, and I write with the records of the Society lying upon my table. The living men who voted to borrow money for the use of the Society are able to take care of themselves; but the dead must have somebody to speak for them, and for them I speak. To the record, then, let us go. On the subject under consideration it is as follows:

Lowell, Mass., Oct. 12, 1869.
The Ex. Com. of F. Baptist E. M. Society met, &c.—Members present, Knowlton, Libby, Lovejoy, Lothrop, Durgin.

Our treasury is low, very low. We must have funds immediately to meet dues in the Mission. How these are to be raised is more than I can tell, unless you can induce the friends present at the anniversary to contribute very largely and to the amount of sixteen or seventeen hundred dollars. With you, members of the Board, lies the duty of devising means by which we may save the mission and pay off the debt of \$1,700 now upon the Society; or else the responsibility of recalling two or more of our missionaries now in the field and commencing the work of evacuating and preparing to retire from the field. (Extract from Cor. Sec. and Treas. report as agent.)

Voted that the Treasurer be authorized to hire any money that may be needed for the use of the Society for the coming year.

Augusta, Me., Oct. 12, 1870.
The Ex. Board met, &c.—Members present, Knowlton, Libby, Graham, Stevens, Lovejoy, Rand, Bean, Durgin. Voted that the Treasurer have the same authority for hiring money as he had last year.

Haverhill, Mass., Oct. 15, 1872.
The Executive Board met, &c.—Members present, Libby, Stevens, Knowlton, Lovejoy, Graham, Rand, Durgin. Voted that the Treasurer be authorized to hire money to meet the expenses of the Mission when necessary.

Mission Rooms, Dover, N. H., April 30, 1873.

The Ex. Board met, &c.—Members present, Libby, Knowlton, Brooks, Lovejoy, Bean, Rand, Stevens, Burlington, Durgin. Adjourned to May 1st. Same members present as yesterday. Resolved, That the President and Recording Secretary countersign the note or notes given by the Treasurer to himself for money furnished by him for the use of the Society. Also that the Treasurer be authorized to use the R. R. Bonds of the Society as collateral security.

Freeman Place Chapel, Boston, Nov. 3, 1874.
The Ex. Board met, &c.—Present, Libby, Rand, Bean, Burlington, Brooks, Perkins, Lovejoy, Perkins. Voted that the Treasurer be authorized to use the name of the Free Will Baptist Foreign Mission Society in hiring money when needed.

Rev. Ebenezer Knowlton was President of the Society from 1868 to 1874. Rev. James Rand was President from 1874 to 1883. Rev. C. O. Libby was Corresponding Secretary from 1862 to 1876. Rev. C. O. Libby was Treasurer from 1867 to 1876. Rev. D. W. C. Durgin was Recording Secretary from 1864 to 1874.

Now, this action of the Board speaks for itself. It was just such action as all corporations take in an emergency. The circumstances under which the Board acted are indicated in the extract from the Report of the Cor. Sec. and Treasurer as agent, made at a meeting of the Board at Lowell in Oct., 1869, and are fully explained by the present Treasurer in a recent article in the *Star*.

In a word, the Board felt that the life of the mission was at stake, and that the only thing in their power to do to save it was to borrow money.

Were they justified in the action they took? I think they were; and I have no doubt that if I had been a member of the Board at the time, I should have voted as they voted. So I am free to say that in my opinion instead of censure, they are deserving of great praise.

I hope that the circumstances under which they acted will not occur again, as I hope that the credit of my country will never receive another shock by civil war. I have no idea that like circumstances will ever occur. For I believe that the good men and women who are the friends of the Parent Society will help it honor its obligations.

But if while I am a member of the Board circumstances similar to those under which the Board acted years ago shall occur—if it shall seem to me that the life of our mission in India is trembling in the balance—a mission established by such men as Sutton, Buzzell and Quinby—a mission watched-over by such men as Hutchins, Ramsey, Knowlton, Stevens, Libby, and Brooks—a mission honored by the lives of such missionaries as Noyes, Phillips, Smith, and Lovina Crawford—a mission that challenges the respect of the world thus giving us a respectable standing among denominations—if it shall seem to me in the exercise of my best judgment that the life of this mission is in danger, and that it can be put out of danger only by a loan of a few thousand dollars, then, I desire it to be distinctly understood that I shall vote to use the credit of the society to the last dollar. I shall so vote believing that a constituency of eighty thousand good men and women—to say nothing of help expected from other Free Communion Baptists—will stand behind me to approve my vote, and to honor with their money the obligations I may place them under as their representative.

As one of the managers of Bates College, the Maine Central Institute, and Lyndon Institute, I have virtually done what was done by the men of the old Foreign Mission Board. And I may say here that if the action taken for these institutions had not been taken they would not have an existence to-day.

It is an easy thing to complain of those who have responsibilities put upon them. It is not so easy to share these responsibilities.

The old Board, then, not deserving censure for incurring the debt, are the present Board, deserving censure "for not prosecuting measures for cancelling it?" I

say frankly, I think we are. But little has been done while I have been a member of the Board by way of cancelling this debt. To tell the truth, I never fully understood the matter until now. I do now understand it as I have spent a day in examining the records of the society, and I say to all friends of the mission that my vote shall be given for active measures to be taken to wipe out this debt. The debt is \$5,680. But there are securities belonging to the Society that can be used to bring it down to \$4,000; and I think the Board at their next meeting will pay the remainder of the debt. I will be one of forty to give one hundred dollars for this purpose. Let brethren and sisters who desire to unite in this work send their names to our Treasurer, Rev. E. N. Fernald, Lewiston, Maine. A good interest bearing note will answer every purpose, as the subscription is for the Permanent Fund.

Years ago when for the lack of funds a dark cloud hung over Bates College, and I did not know which way to turn for help, I visited Phillips, Maine, and laid the wants of the college before the late William Toothaker, Esq., an old friend, a Christian brother. He heard my story in the evening; and the next morning he placed in my hands five thousand dollars in this form: "I give you," he said, "for the college \$5,000 for three reasons: 1. It will please the Lord. 2. It will please the brethren. 3. It will please you."

So comparing small things with great, I will place one hundred dollars in the hands of our F. M. Treasurer for the Permanent Fund of the F. M. Society for three reasons: 1. It will please the Lord. 2. It will please the brethren. 3. I desire in some substantial way to show my appreciation of the action of the men, the living as well as the dead, who had the courage to stand by the old Parent Society in the day of its great peril. HONOR TO WHOM HONOR.

The Mission Cards Free To All.

It seems necessary to correct a misapprehension that has arisen in a very few instances touching the furnishing of the mission cards.

From the first they have been supplied free to all who would use them; and many thousands have been sent which, it is to be feared, have never been presented to the churches. But I have not felt at liberty to pass by any pastor in this distribution. Besides pastors, they have been furnished in large numbers to the officers of the Woman's Missionary Societies in different parts of the denomination, and to any and all organizations engaged in Mission work, Home or Foreign, and in all and every case they have been furnished free. If any church has been omitted in the distribution made last month for the year to come a supply will be sent at once upon application for them, and no money need be sent—not even for postage. If any church that is without a pastor will use the cards, they will be gladly sent by return mail when asked for. Missionary agents, Home missionaries, clerks of Quarterly Meetings, officers of the Woman's Societies, Children's Bands, anybody and everybody in the denomination who will make use of them or introduce them where they are not used for the furtherance of our denominational Missionary work can have them for the asking.

It ought not to be necessary to repeat here that in adopting these cards for use in our churches it was the general understanding that the Societies they represent—the old Parent Foreign Mission, Home Mission and Education Societies should have the first claim upon the members of our churches and congregations to the amount of at least one dollar per member for the three causes, and that then, and not till then, the field was clear for all other good causes, even though the extra donations should exceed the regular contributions.

Speaking from an experience of nine years in raising funds among our churches, I do not hesitate to say, that in my judgment, we shall raise more money for our different Mission causes by adhering closely to this plan than in any other way.

On account of the arrangement made for co-operation between the Parent Home Mission Society and the several State Home Mission Societies it would help rather than hinder their work, and there would be no danger from it of reducing the receipts of the Woman's Society below the demands of their particular work.

My faith in our people, and in their interest in missions is such that I have no doubt at all that a faithful presentation of the whole plan, including the cards, to all our churches by the pastors would secure the full \$50,000 asked for for the three causes, and leave room for generous responses to appeals from State Societies for extra local work, and liberal things for the causes so faithfully represented by the Woman's Board.

A most cheering letter came to me this week from the earnest and efficient pastor of one of our churches in Vermont that the Home Mission Society assisted for years, reluctantly, through fear that it was past resurrection, saying that he presented the cards to his people the first Sunday in January, as suggested in the article in the *Star*, the principal business man in the place joining his pastor cheerfully in the good work, and taking pencil and cards and going from pew to pew with other solicitors, after putting his own name on a card. The result on the spot was that pledges were made for over

\$40, for the year! That pastor knows not only how to begin a good job, but how to complete it, and so, after Sunday's work is done, he sends me for 1,000 collection envelopes, and appoints canvassers to go out and visit every family not reached in the church on Sunday. In this way he expects to increase the amount subscribed on the cards, and have that old church that was accounted as good as dead setting an example of good works. Try the same thing, in the same way, brethren in the ministry, if you have not already done it, and you and your people will be surprised and gladdened by the results, while the cause goes on its way rejoicing.

E. N. FERNALD.

January 11.

The \$800 Fund.

It is not too much to hope that this special fund for the return of Mrs. Dr. Phillips and children will soon be made up. Thus far the responses are encouraging. The following from Rev. Eugene R. Smith of Baltimore, editors of the *Gospel in all Lands*, will not only stir the grateful feelings of the friend of our afflicted mission, but will, we trust, quicken their zeal and hasten their thank offerings. He wrote, Jan. 5, 1884:

"I see in the *Morning Star* this week, the sad announcement that the health of Mrs. J. L. Phillips and children require their removal from India to America. As a slight token of the high appreciation I have of the work which Dr. Phillips and his wife have been doing in India, I enclose five dollars toward the fund for raising to pay the expense of the return of Mrs. Phillips and children."

Mrs. Susan E. Creighton, of New Market, has forwarded ten dollars. M. L. Sargent, of Haverhill, one dollar. The Assistant Editor of the *Star* gives five dollars. Mrs. V. G. Ransay, five dollars, another sister five dollars, all of which are in my hands. Mrs. Carrie Swan of Boston, daughter of President Cheney, says she must do something for the fund. Many others, we doubt not, are thinking the same. Let all such, if they can not just now forward the money, send pledges. It is understood that this fund is to be made up from the regular contributions to our foreign mission.

Meanwhile, let us bear, in our daily prayers, the case of this dear sister, that she may have grace to sustain her in the bitter trial of separation from her husband and children, and to be borne safely to her native land to find in recuperation and vigor for many more years of toil in India. Nor shall we forget the husband, toiling on for the Master, in his loneliness, uncheered, unless by the companionship of his dear family. God be gracious to him and to our mission, and spare both his precious life and health.

O. B. C.

Covenant Meetings, and what they should be.

It has been the custom and usage of our churches to hold regular monthly meetings, in which the brethren and sisters are expected to speak and tell their religious experiences, desires, hopes, &c. It does really appear to me that something better could be adopted.

1. Let there be issued by our Printing Establishment a variety of small tracts, adapted to all classes, and published in such abundance that they can be furnished to all our churches at very low rates. (If we had a F. B. Tract Society contributing for such purpose it would be well.)

2. Let these be furnished the churches, and let the pastors or some other person or persons, as it may be deemed best, distribute them among the members, and require each to make monthly visitations and distribute tracts among such as may be deemed needing such means of grace.

3. Then, in the regular Covenant or Monthly meeting, let each give an account of the work done, and not merely tell his feelings. If a brother tells what he has truly done, you can know his feelings. What the cause of Christ demands is work done, and not a mere rehearsal of what men and women feel. We want active work for God and souls. Who of our brethren will give us a good tract—on each of the following topics?—1. An Appeal to the Unconverted; 2. Address to the Anxious; 3. Guidance to the Quirers; 4. Help to Converts; 5. Words to Backsliders; 6. An Address to the Young; 7. Repentance and Faith explained and their relation to Salvation; 8. Regeneration; 9. Sanctification; 10. Duty of reading the Bible; 11. Our social duties as Christians; 12. The Bible true; 13. Infidelity no gain to man; 14. Home life and religion; 15. Religion and life away from home; 16. What is Baptism? 17. Duty of Baptism; 18. Subject of Baptism; 19. Mode of Baptism; 20. Evils of Infant Baptism; 21. The Lord's Supper, Design of; 22. Scriptural duties on partaking of the Lord's Supper; 23. Whose duty it is to partake of the Lord's Supper? 24. Helps on Bible subjects. In addition to these may be given personal narratives and sketches which might illustrate and enforce truth.

For a long time I have felt the need of such work and such helps to work. I hope these suggestions will not fail to awaken an interest in the subject or subjects of this letter.

D. POWELL.

Flemington, W. Va.

Church Strengthening.

We have reason for encouragement in our Christian and denominational work in every department of thorough effort. There is, however, now one great need, the relative importance of which we must not overlook, and yet the danger of overlooking it is very great.

I refer to the need of well equipped and well sustained evangelists to give their time and strength to revival work. And in this we are not to overlook the instruction of our Lord who sent them out by twos to their labor. We need in the preacher and the singer. In a modern plan we are reviving and copying an apostolic one that had been in a large measure lost sight of, rather than creating a new one. Paul was the preacher; Silas probably the singer. The apostle was a man of a full soul and gospel truth in song, and neither can be dispensed with in order to the greatest efficiency. Who dare judge which does the most to promote the work of revival?

What a wonderful work God is accomplishing by that able and liberal brother, C. M. Bailey, in the state of Maine! Do we act wisely to give but \$1 to \$2 to sustain a revival effort, where we have given from \$100 to \$500 to build a place of worship? Not that we should give less for church building, but more to fill it with devout worshippers. Brethren, what is your response? Now after many years of watching and anxiety I know where to look both for the preacher and the singer to engage in this most needed work. There are struggling churches here and there stretching out their hands for just the kind of work to be done in their midst. How many of us say in the spirit of the Maine brother, Go, and we will sustain you? Brethren, the call is for both, not simply for one. The enemy is strong and Zion must put on her strength.

Port Allegany, Pa.

O. C. HILLS.

The West Virginia Mission.

I have just received and forwarded from Rev. N. W. Bixby, of Iowa, \$2 for the West Virginia Mission, where Bro. Cox is. I know that if our brethren realized the needs and promise of that mission, the needed \$500 would be forthcoming immediately, in small sums of from one to five dollars, without burdening the Home Mission treasury. That mission, as I know from personal knowledge, having once lived at Charleston, is both one of the most needy and one of the most promising of all our mission fields of labor.

Bro. J. N. Estep is possessed of rare magnetism and power over an audience, and one of the most thorough, pious, and devoted men that I ever met. He has led many to Christ, and there is nothing so dear to his heart as to win souls for the Master. His whole being is absorbed in it. Amid the deepest poverty, laboring under the severest privations—such as would drive more than nine tenths of us from the field—on foot, wading rivers, threading bridge-roads in the mud, and shivering in the cold, he has not hesitated to exert the full force of his family in his work for Christ, and very few of us can show so many souls for our hire. He will preach—he will win souls—he will organize churches—to the utmost of his ability, whether aided or not. But God's stewards ought not to allow him and his family to suffer such privations, when so little on our part will relieve them. More than that, as he has needs, suitable clothing, and some provision for his family, would enable him to accomplish much more for the cause. The other Esteps I am not so well acquainted with. But I am well enough acquainted with them and their work, and know that they are near enough like him, to know that they ought to be assisted in the good work they are engaged in.

I am aware that some brethren will suspect me of coloring the picture too highly. But I have not. I have only written what I know—what I have seen and heard. I have hesitated to write it before, because I know the Esteps will shrink from this public record. But it seems necessary, to induce our brethren to appreciate the situation there, and to respond as they so easily can and so surely ought to do.

As the season for the most effective work in West Virginia is rapidly passing, I suggest that aid for this field, the \$5 and the \$2 and the \$1—be sent direct to Rev. John E. Cox, Hampton, West Virginia, who, I guarantee, will see that it reaches its destination, and is wisely used, and in due time will report in full in the *Star*.

For the cause,

A. D. WILLIAMS.

Minutes of the Central Association Again.

They have been sent to all of the churches included in the above organization except the following: Adams, in Adams, Pa.; Big Flats, Bloomfield, and Cameron, Corning, Deerfield, Dunning's Creek, Flat Creek, Gains, Pa., Jenner, Linchman, Little Valley, Middlebury, New Grove, Pitsburg, Rome, Pa., South Pitsburg, Sugar Run, Sullivan, Tuscarora, Pa., Washington Mills, West Richmond, and Wirt and Bolivar. I wish to send to those churches also, and will promptly do so, if I can get the names of the churches who will attend the convention. In every case, so far as I have been able to ascertain, the Minutes have been sent to pastors. But where churches are without pastors, I have sent to laymen whose names have been furnished me.

Will those receiving packages please attend to distribution without delay, and forward whatever is received to the Treasurer? We have retained a few to supply those who may not receive as many as they want, and will gladly send upon request for more.

C. E. BROCKWAY, Rec. Sec.

Ministers and Churches.

We invite the sending from all our churches of items for this department of our paper. These items must be accompanied by the name of the writer, and, if necessary 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, or to reject, when for any reason it shall seem well to do so, matter thus furnished.

Maine.

Rev. A. F. Hutchinson and wife were kindly remembered by their friends of the West Cape Elizabeth church and Sunday-school in the gift from the Christmas tree of twenty-two dollars each. The donors have their names on the list.

The F. B. Society of Camden has recently repaired and painted the outside of its meeting-house and built an excellent line of sheds for the safety and comfort of their horses. On Jan. 6, two united with the church by letter, and on the following Thursday evening all were made to rejoice, when two young ladies acknowledged their conviction for sin and knelt with God's people to seek pardon through Christ.

Rev. W. B. Churchill writes from Richmond: "Since writing before we have twice gone down to the river-side with happy converts. Since the first of September 40 have been added to the Free Baptist church, most of them converts from the three other churches. We have added in all. We are holding union services during this week of prayer and God is with us."

Rev. E. Blake has resigned the pastorate of the Free Baptist church, of which he has been pastor since 1871. His resignation is dated in March; during this time the blessing of God has been continually with pastor and people, and during the past year 89 have been added to the church membership. A good interest in the church has been maintained, and correspond in regard to settling with some other church.

We learn that Rev. E. G. Eastman has tendered his resignation as pastor of the F. B. church in Rockland. The resignation is to take effect in the first Sabbath in February. Bro. Eastman's decision to leave is much regretted by both church and society. His pastorate has continued five years. The church has unanimously asked him to continue his services, and is strongly drawing him into another field. He has accepted a unanimous call from the Warwick Central church of R. I., and will begin the second Sabbath in February.

New Hampshire.

Rev. L. E. Hall and wife express their heartfelt thanks to their friends in Lower Gilmanton for Christmas gifts, consisting of a fine sewing machine, also of a purse of \$10.

Vermont.

The Lyndon Center church has just introduced the Spiritual Songs as the Sunday hymn book, and has by this means secured a new departure of thorough effort. There is, however, now one great need, the relative importance of which we must not overlook, and yet the danger of overlooking it is very great. I refer to the need of well equipped and well sustained evangelists to give their time and strength to revival work. And in this we are not to overlook the instruction of our Lord who sent them out by twos to their labor. We need in the preacher and the singer. In a modern plan we are reviving and copying an apostolic one that had been in a large measure lost sight of, rather than creating a new one. Paul was the preacher; Silas probably the singer. The apostle was a man of a full soul and gospel truth in song, and neither can be dispensed with in order to the greatest efficiency. Who dare judge which does the most to promote the work of revival?

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Rev. W. & Mrs. J. E. Brown render thanks to the W. O. church for a donation, Dec. 12, of \$70.76, which has since been increased to \$100.

Rev. H. Whittecher, of Brookport, N. Y., is now at liberty to assist pastors in revival meetings, one week or more, wherever he may be needed. His Virginia connection is necessarily deferred till next week.

Rev. E. Pimlott became pastor of the E. Kendall F. B. church May 1, 1883, and the interests have been moving steadily forward. The congregations are good, and better attendance is being secured. He has accepted a debt of \$225, and are now talking of a new church. Bro. and Mrs. M. E. Pimlott render thanks for a donation, Dec. 13, of \$160; also Mrs. E. expressed gratitude for a silk dress given by the society.

Rev. W. Brown writes: "The Sunday-school of West Ontario F. B. church has been very interesting during the year under the superintendence of G. Smith. Christmas was celebrated by the school, with very interesting exercises by the school, conducted by D. F. Arnold, the teacher of our village school, also the teacher of the young men's Bible class and chorists of S. S. The attendance was large, the presents numerous. Every one felt happy and glad that every one else felt happy."

Rev. G. J. Sobey writes from West Stephentown: "On Sunday evening, Jan. 6, we closed an interesting and profitable series of revival meetings, after continuing four weeks. The results, so far as we can trace them now, are—37 made a start in the Christian life, the church enlarged and some beautiful souls reclaimed. We bless God for this visitation, and still look for results. . . . The church of Stephentown Center, under Rev. A. J. Cooley, has a series of meetings in contemplation and reports much interest and spirit of inquiry. The Lord can work and none can hinder."

The ministers of the Otsego Q. M. were invited to a Christmas visit to the F. B. parsonage of West Ontario, Dec. 24, by Rev. W. Brown and wife. All responded to the call. The party consisted of Rev. E. C. Hodge, F. Scramlin and wife, D. Boyd, C. A. Omsom and three children, and F. H. Butler, wife and youngest child. The afternoon was spent very pleasantly. Rev. F. Scramlin said grace at the table, and then the party went to the river, where Rev. E. C. Hodge led in prayer. The host presented each brother minister with a copy of Central Record, or Memorial of the F. B. Communion Baptists Rev. D. Boyd presented the host with a Bible for common reading. This first social meeting of the ministers of the Otsego Q. M. proved a success.

Rev. W. Hammond, M. D., writes: "The F. B. church of So. Putney will soon be without a pastor. Dr. Hammond, who has served them for many years, has been called to leave him, he being used to city life. The South Putney church is all alive. There are about 50 resident members, and the congregations are good. The church has just been remodelled and is a fine place of worship. The parsonage adjoins the church, with a large cistern under the kitchen and a well of good water. Also a large barn and stable and five acres of land with a good young orchard on it. To the right can be seen a fine view of the addition about \$400. Then there is the Urbana church—formerly the old South Putney. It has awakened out of slumber, and with brother William Hodge at the head of it, the church is now a fine place of worship. The pastor, Mr. Hodge, has raised about \$500 and expended it on their church building. They desire to unite with the South Putney church and have the same preacher, the churches being only five miles apart. The churches are all alive. It is in the hands of the church for a donation of over \$60 in cash, a buffalo robe which cost \$12, a scarf at \$6, and a handsome silk handkerchief. Had not the church been so exceedingly poor, the robe would have been given. The amount would have been doubled. Rev. F. O. Dickey assisted Dr. H. for about ten days in extra meetings, and the church gave him a surprise of \$25 besides numerous presents. The church is now a fine place of worship. The parsonage adjoins the church, with a large cistern under the kitchen and a well of good water. Also a large barn and stable and five acres of land with a good young orchard on it. To the right can be seen a fine view of the addition about \$400. Then there is the Urbana church—formerly the old South Putney. 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The Home Circle.

BY A WOOD-FIRE.

BY C. M. W.

Twilight, with its dreamy stillness,
Crept o'er mountain, plain and vale;
Moonlight, with its peaceful shadows,
Came the New Year's eve to hail.

By the wood-fire, sparkling brightly,
While I heard the night wind's call,
Sat I watching uncouth figures,
Weird and strange upon the wall.

As I idly sat and watched them,
O'er me grew a magic spell,—
And in fancy, tinkled softly
In my ears a silvery bell.

Then a voice of gentle sweetness
Broke the silence, and I turned
To the fire, where all brightly
Still the Yule-log, crackling, burned.

On the wood a tiny princess
Stood, and blew a trumpet small;
Quickly to her flock she subjects,
Answering to her magic call.

In a circle stood they round her,
As she quickly asked each one
Of the duties she had given them:—
What fulfilled, and what undone.

As each subject told his story,
And received the meed, "Well done,"
With another task he started
His new journey 'round the sun.

All but one unhappy fairy
Drew bright pictures of success;
But he, frowning, stood in silence
As if crushed with deep distress.

So the queen, with face of pity,
On his bowed head placed her hand,
"Did your missions all prove fruitless
Whilst away from Fairy-land?"

Sadly sighing, then he told how
For a year at one lone hearth
He had knocked, beseeching entrance,
Though oft bidden to depart.

But he, eager for admittance,
Carried over near at hand,
Till the Old Year's dying echoes
Called him back to Fairy-land.

Yet he left that heart in sadness,
Living to itself alone;
Void of human love or friendship,
It was growing hard as stone.

Then the queen smiled down upon him,
And, in sweetest tones, said she,
"Try again your gentle mission,
Your reward success shall be."

As she spoke the log fell lower,
Queen and subject now were gone;
At my heart I felt a knocking,
And the clock was striking one.

On that New Year's eve flew open
Wide the windows of my heart;
No more would I shut the world out,
No more from it dwell apart.

Washington, D. C.

ODD TWINS.

BY F. B. STANFORD.

II.

Bret's father was to ill to trouble himself about his absence. He grew worse during the night, and the next day he was carried home in the van. In the course of a week he died. The boys were left without a home and wholly dependent on themselves. It was a very sad time for both of them and they looked around surprised and confused, wondering what they could do. After a few days one of their father's old friends, who kept a drug store, offered Harold a chance in his store and a home with him; but he could not afford to take Bret also, he said,—somebody else must look out for him. Nobody offered to do it, however; and Bret soon found that he was not much of a favorite in the village. He passed two or three days seeking a place to live without finding any one willing to take him in.

At last Bret gave up discouraged. It was coming on night and he did not know where to go. He sat down on the doorstep of his old home and wished he was anywhere else in the world instead of in the village where everybody knew him. Shortly he thought of a cave in the woods a mile away where Harold and he frequently went. Out there he would be out of sight of every one; and that was the sort of a place he wanted to find.

When he reached the cave it had become so dark that he was almost afraid to stay there alone. He crawled into the entrance and lay down on a pile of dry leaves which he and other boys had gathered there. Before long, however, the moon came up and then Bret ventured out among the shadows. Near at hand was a brook in which he had frequently fished. Some of the lines and hooks had been left in the cave and he now sat down in the moonlight with one of them to angle for his supper. Any one observing him there in the shadow of a tree, quiet and solitary, might have fancied, perhaps, that he was a boy hermit or some other strange creature. And after he had caught the fish and kindled the fire to cook them he and the surroundings became still more weird. Harold, coming in search of him, stood several moments watching him.

"Why, Bret, what are you doing out here in the woods?" he asked at last, approaching and startling him. "I've been hunting all over the village for you."

"I haven't got anywhere else to go, I guess," Bret answered, his voice trembling in spite of his effort to control it.

"Yes, you have, too. You can come and stay with me until you get a place. You know you can."

"I can't get a place, and they don't want me where you are."

Harold sat down on a fallen tree and watched Bret silently while he ate the fish. He knew the reason his brother could not get a place and he was sorry for him. He tried to think of some way to help him.

They passed the evening tending the fire and making plans that amounted to nothing. Harold refused to leave Bret alone; and when the fire had fallen apart and the coals to ashes they both went to

bed on the leaves in the cave. In the morning, which proved to be bright and pleasant, they awoke in a more cheerful mood. Bret caught more fish, from which they had their breakfast, and then parted from Harold with the determination to try again.

"So you'd like to come and live with me?" asked the first man he applied to, looking at him over the rims of a pair of spectacles.

"Yes, sir," Bret answered soberly. "Well, let me see now," said the old gentleman, reflectively. "Which of the Carson twins are you, Harold or Bret?"

"I'm Bret."

The old gentleman took off his spectacles and while wiping them with a large bandana handkerchief seemed to be pondering. "No,—no, I don't think we can make room for you here," he said at length.

Bret looked no farther; his courage deserted him again.

Late in the afternoon he met Professor Norris walking for exercise near the woods, and he ventured to tell him his troubles.

"Perhaps I can help you," said the Professor kindly. "Come home with me and we will talk it over."

After supper the Professor took Bret into his pleasant study and they sat there together all the evening. The former, when he had considered some time what he could do, said that he had a sister who might perhaps give Bret a home.

"She lives in Riverdale," he said. "Her name is Mrs. Goodwin."

"I should like to live in Riverdale," Bret answered; and then he told the Professor of his recent visit there.

The Professor wrote a letter that evening to his sister as soon as Bret had gone to bed. That evening, in fact, was the beginning of a change for Bret.

Three days later he was jolting along the road in the great, yellow stage-coach on his way to Riverdale and Mrs. Goodwin's. He had taken leave of Harold and the Professor; and with his possessions snug in a box strapped on the back of the stage he was setting out to work for himself. The other passengers in the coach were two ladies and a large man with bushy gray whiskers and bright eyes whom Bret believed he had seen somewhere before.

"Are you going far, little boy?" one of the old ladies asked, after they had been on the journey some time.

Bret did not like to be called a little boy very well, but he replied good-naturedly that he was going to Riverdale and he noticed at the same time that the man he could not recollect eyed him closely.

"Ever been there before?" the man asked.

"Yes, sir," Bret was beginning to remember where he had seen him, and he felt uneasy.

"Folks live there?" the man continued after a pause.

"No, sir. My folks are dead," said Bret in a husky voice.

"You're an orphan, then?" the old lady who had spoken to him first said kindly.

"I'm sorry for you."

"Seems to me as though I'd seen you before, boy," the man broke out suddenly.

Bret was startled. The man was Mr. Moulton, the man whose nets he had tried to rob that Sunday with Jerry Hyde and Ike Roberts. He wished he could jump out of the stage and escape.

For an hour or more they jolted on and Bret pretended to fall asleep and tried to conceal his face. His only hope was that Mr. Moulton would not recall him. He felt too ashamed and mean to look him in the face again. The stage-driver would stop at noon to water and feed his horses; then he meant to run away and walk the rest of the distance.

And that was what he did, though it may seem rather foolish to have done such a thing. But he preferred to be alone, out of the range of Mr. Moulton's bright eyes. When the stage stopped he walked on ahead, concealed himself in a clump of bushes, and waited until it passed. He felt rather frightened after he realized what he had done, for he did not know how far he was from Riverdale, nor the roads that led there. He followed on, however, in the direction the stage had taken as fast as he could walk, wishing he had never had anything to do with Jerry Hyde or Ike Roberts. As he expressed it to himself, he had "got into a nice kettle of fish" all on account of that affair. At sunset he found that one of his feet was blistered; he had walked a good many miles and he was thoroughly tired out; yet the guide-boards gave the distance to the village seven miles farther. While he sat at the side of the road, cooling his foot and resting, a farmer came along with a hay-rack and took him in. By this good fortune he was helped along till he saw the village lights, and he at last limped the final mile and reached the Riverdale post-office an hour or two after dark.

The Professor had told him to go to the post-office to find out where Mrs. Goodwin lived. The office was in a grocery store; and when Bret came to it he found two men standing in the door, one of whom he saw at once was Mr. Moulton. A kerosene lamp suspended in the window lit up the faces of both men so that he could see them plainly from where he stood, a few yards away in the shadow of a shed. In a moment or two the stage-driver came out also.

"I don't see what became of that young shaver," Bret heard the driver say in a loud voice. "I never missed him until

we'd got most here. I don't know how he got left."

"I guess you'll find he's right side up," said Mr. Moulton gruffly. "Like's not he knew me and cleared out. Mebbe he had something to do with killing your dog, Brown; for he's just the kind of a boy to be up to such a trick, I reckon. He was along with the Hyde and Roberts boys breaking into my nets three or four weeks ago."

"Well, I'd have the young scamp arrested if I found out he was up to that business," said the third man.

Bret did not wait to hear any more, but limped away in the darkness as fast as he could go. What did they mean by suspecting that he had killed somebody's dog? He had not done any such thing; and besides he did not want people to think that he was "just the kind of a boy to be up to such a trick." Nobody would ever have accused Harold of it, he thought as he hurried along. But where was he to go? he asked himself, suddenly stopping short and looking around at the lights in the houses scattered here and there. The stage-driver knew that he was going to Mrs. Goodwin's; very likely he would tell Mr. Moulton and the other man; and they would go there perhaps in search of him. So he did not dare to go there, even if he found out where she lived. This reflection was too much for him; and he felt that if he were only a girl, he would sit down and have a cry. As it was, it must be confessed the water—either because he was tired, or footsore, or vexed—got into his eyes a moment or two.

He wandered around some time without knowing what to do. Then he thought of the woman who had taken him in the light he met with the mishap in the boat, and he walked down the road to her house. Opening the gate cautiously, he stole across the front yard and looked in under the curtain of one of the sitting-room windows. There she sat knitting near the light on a center table; and in one corner of the room was the lounge where he had lain in the blankets. If she would take him in again and keep him all night, he promised himself he would never forget her.

Going stealthily up to the door, Bret hesitated and then knocked. When he heard her coming, however, he became surried; could not think of what he should do; and he darted back into the darkness. As he did so two men came through the gate and he held his breath while he paused. Almost at the same moment also the door was opened and the woman's kindly face appeared under the glimmer of the light.

"Why, here's the boy himself as sure's I'm alive!" exclaimed the stage-driver.

"I thought we'd find him here," said Mr. Moulton.

"Who is it?" the woman asked, approaching with the lamp. "Why, you are the Carson boy I've been waiting for, are you not?" "Yes, he's the boy; and he's given me a peck of trouble, Mrs. Goodwin," said the stage-driver in his loud voice.

"He knew me, I reckon," Mr. Moulton growled.

Bret stood before them all in the glare of the light bewildered. He heard the driver call her Mrs. Goodwin; he saw that Mr. Moulton meant to tell her what sort of a boy he was; that the one contemptible act he had done that Sunday night now upset all his prospects. It all flashed through his mind in an instant.

"Don't tell her, don't tell her!" he cried in a fit of passionate weeping, dropping down on the grass and shielding his face with his arm. "I've no other place to go!"

She put her arm about his neck, just as she had done once before.

The driver and Mr. Moulton saw her lead him into the house weeping and then shut the door.

That day and that night!—will Bret ever forget them? He had learned his mistake in "not caring a snap," as he expressed it, what people thought of him.

THE BELLS OF SANTA MARIA MAGGIORE.

Any one who has been in Rome and lived on the Esquiline hill must have been struck by the beautifully toned bells of Santa Maria Maggiore, the largest and finest church of the district. According to the legend, it was built in the year 354, on the spot where a miraculous shower of snow fell during the month of August—a most unlikely time for snow to fall anywhere, and most of all in Rome; where the heat is generally unbearable at that time. There is no end to the freaks of the legend, or the simplicity of credulous people who take legend for history. This legendary fall of snow is actually commemorated in the church at the present day by a service in the course of which white rose leaves are showered down from the roof of a side chapel to imitate snow.

To return to the bells. The stranger dwelling on the Esquiline must not only have been struck by their beauty when they rung at the usual hours during the day, but he must have been also surprised by hearing a sonorous peal ringing out on the clear winter air two hours after dark. This is a most unusual time for church bells to ring, as in the large churches of Rome there is, generally speaking, no evening service. Two hours after sunset in winter is a very convenient time for putting little children to bed; so the Roman mothers inhabiting the Esquiline are accustomed to tell their little ones

that it is the Madonna who is ringing the bells and calling out in bell language, "Bambina, a letto!" or "Babies to bed!" Then the little dark-eyed, curly-haired Roman cherubs, however much inclined to be refractory otherwise, are contented to let their mothers address them. Then they say their little prayers, and go quietly to bed. If you ask seriously about the cause of the bells ringing at that unusual hour the following pretty story about the campanile, or bell-tower, which is older date than the church itself, will be told you.

One dark winter night a wealthy Roman was out late and lost his way in the Campagna, or waste land outside the city. The Campagna is rather a dangerous place to get lost in, as it is wild and uncultivated, full of ruins and deep pits. It was infested at that time, besides, by robbers and lawless people of every kind. He wandered about for some time in darkness so thick that he could not see his finger before him. Sometimes he thought that he had discovered some well-known land-mark, and fancied that now he would soon find the right path, but after groping about for awhile in the black darkness he would suddenly discover that he had been moving about in a circle, and was no nearer the goal than before. Weary, exhausted, and utterly discouraged, dreading, besides, with every step he took, to fall into some pit and break his neck, he almost resolved in despair to give up the effort to reach home that night. It was a starless, inclement night, and bitterly cold. He was just about to sink upon the wet ground, and yield to sleep brought on by cold and exhaustion, from which he would probably never have awakened more; already his eyes were closing. Suddenly he thought he heard the tinkle of a well-known bell. He listened intently, and recognized the bells of the new bell tower of Santa Maria Maggiore, which were being rung that evening for some unknown cause. This sound revived his drooping courage. He knew now where he was. After some more groping, guided still by the sound of the bells, he succeeded in finding the highway, and reached his home at last in safety. In grateful remembrance of his escape, being a wealthy man, he bequeathed a large sum of money forever to the church of Santa Maria Maggiore. It was to be employed to pay the ringers to ring a peal every evening, two hours after dark, during six months of the year. This has been done faithfully during many centuries. So should any poor wayfarer lose his way in the wild Campagna on a gloomy winter night, he may have a chance of finding it again in safety. They are very beautiful bells, and when they ring out full and clear about half-past seven on a winter evening, the Roman mothers, as I mentioned above, say to their little children: "Hark to the bells, which say, 'Babies to bed!' Pray for all poor wanderers this night."—*Harper's Young People.*

A BABY'S ADVENTURE.

Not long ago an English lady took passage on a vessel bound from Kingston, Jamaica, to London. A large, strong and active monkey on board the vessel took a fancy to the lady's child—a babe about two months old. The monkey would follow the lady from place to place, watching her as she rocked and fondled her little one. It so happened on a beautiful afternoon during the voyage that a distant sail attracted the attention of the passengers. The polite captain offered his glass to the lady. She placed her child on the sofa, and had just raised the glass to her eyes when a cry was heard. Turning quickly, she beheld a sailor in pursuit of the monkey, which had grasped the infant firmly with one arm, and was nimbly climbing the shrouds. The mother faintly as the animal reached the top of the mainmast. The captain was at his wits' end. He feared if he should send a sailor in pursuit the monkey would drop the babe and escape by leaping from mast to mast. Meanwhile the monkey was seen to be soothing and fondling the child. After trying in many ways to lure the animal down, the captain ordered the men below and concealed himself on deck. In a moment, to his great joy, he saw the monkey carefully descending. Reaching the deck, it looked cautiously around, advanced to the sofa, and placed the child upon it. The captain restored the child to its mother, who was soon satisfied that her darling had escaped without injury.—*Selected.*

A FAITHFUL LOVER.

Miss Elizabeth Drinkhouse, who died recently in Philadelphia, at the age of ninety-six, was a daughter of Jacob Drinkhouse, of Revolutionary war fame. He died twenty-two years ago, at the age of ninety-nine years. When Miss Drinkhouse was young and the belle of Pottstown she became engaged to be married to Joseph Mintzer, one of the most promising young men of the place, but before the wedding-day her lover died. The surviving lover declared that she would never marry, and remained true to the memory of her betrothed for three-quarters of a century. When she was dying she requested that the gold engagement ring which young Mintzer had placed on her finger in the happy days of her girlhood might be placed on her hand and be buried with her. She had cherished this love-token throughout her long life.—*N. Y. Observer.*

ENIGMATIC GEMS.

(Everything relating to this department of the Star should be marked "For Enigmata Gems," and addressed to W. H. Eastman, East Summer, N.Y.)

No. 20.

DECAPITATION.

In the beginning I think you will find I was named first of all living kind. In the depths of old ocean I dwell. Behold me, I'm hearty and well. Beholded again you will confess A drink remains that's used to excess.

M. L. S.

No. 21.

ENIGMA.

I am composed of 19 letters. My 12, 1, 16 is a fowl. My 2, 14, 4, 10 is mean. My 4, 5, 5, 19 are parts of the face. My 7, 9, 8, 17 is a trick. My 18, 6, 15, 11, 13 are small persons. My whole is a quotation from Proverbs.

ALICE MAY FROBERT.

No. 22.

CROSS-WORD ENIGMA.

My first is in jump, but not in skip; My second is in brad, but not in whip; My third is in rain, also in hail; My fourth is in iron, but not in rail; My fifth is in slumber, also in number. My whole is a state noted for its lumber.

No. 23.

REVERSIBLE DOUBLE ACROSTIC.

A city of Turkey we'll call number first. It reads just the same with its letters reversed; A Chinese is the second we claim. Backwards and forwards it still reads the same.

A very small fish the third is indeed. But backwards and forwards the same will it read. In Biblical times this man did live. Backwards and forwards the same will give; Scandinavian legends the first will tell. Backwards and forwards alike will spell. The initials or initials when joined will make plain.

The name of a robber by Hercules slain. The fellow, it seems, had a very queer name. Backwards and forwards spelling the same.

P. T.

(Answers in two weeks.)

ANSWERS.

16. Moses.
17. Dover.
18. The apparel oft proclaims the man.
19.

H A L

H E L A S

P A L A V E R

L A V E R

S E R

R

JANUARY PRIZE.

For the best original puzzle that reaches us during January from any reader of the Star, we offer "Dolly's Kettle Drum," a volume in the Peace Island Series.

Our Children.

Children are travelers newly arrived in a strange country; we should therefore make conscience not to mislead them.—*Locke.*

LITTLE FINGERS.

Busy little fingers,
Everywhere they go,
Rosy little fingers,
The sweetest that I know!

Now into my work-box,
All the buttons finding,
Tangling up the knitting,
Every spool unwinding!

Now into the basket
Where the keys are hidden;
So mischievous-looking,
Knowing it forbidden.

Then into mother's tresses,
Now her neck enfolding;
With such sweet caresses
Keeping off a scolding.

Darling little fingers,
Never, never still,
Make them, heavenly Father,
One day to do thy will.

—*Child's Own Magazine.*

LOVING ONE ANOTHER.

BY MRS. L. R. THORPE.

Two little twin boys—looking as nearly alike as two peas—so nearly that their grandmother living at a little distance can not tell them apart are always kind to each other. One can not enjoy any good thing unless the other shares it. They were in the grocery store the other day and the merchant just to test them—there were several looking on—gave one of them a stick of candy. He waited a moment thinking the man would give him one for Gordie. He didn't do it, so he turned away to his brother, looked at the candy, broke it as nearly in the middle as he could, but found one piece a little larger. This he gave to Gordie. Gordie took it, looked at the other piece and said, "That isn't right. You bite off a piece."

Here is a beautiful lesson for all brothers and sisters, as well as grown up children.

A LITTLE SERMON.

"Owe no man anything." That is the text, boys and girls. Do you know where I found it? "In the Bible!" Right, my dears. And do you know what it means? Well, Johnnie, speak up. "Don't get in debt!" That's it, my little man. It is a very bad plan to get in the habit of borrowing. It sometimes leads us into a great deal of trouble. If you borrow a top-string or a marble from Willie, be careful to pay him back promptly. If Mary lends you a book, be careful to return it as soon as you have finished it, and in good order. These are little debts, children, but your honor is just as much at stake as if they were greater. So remember to "owe no man anything."—*Selected.*

The Hon. Neal Dow has reviewed a speech of Mr. John Bright and certainly shows that the great British orator makes a sorry figure, when he discusses the liquor question. Mr. Dow's review was published in England in the *Times*, and is reprinted in tract form. Mr. Bright's peremptory idea is, that the liquor traffic, being legal, is not to be assailed with violent denunciation, but is entitled to protection. To which Mr. Dow replies that all reforms are directed against legalized wrongs, and that intelligence and reason lead to the overthrow of great evils long sanctioned by the law of the land. —*Observer.*

Temperance.

"ALCOHOL IN POLITICS."

With the above caption, the Hon. Henry W. Blair has a vigorous article in the January number of the *North American Review*. He shows conclusively that the great question now looming up in the political sky is this of the sale of intoxicating drinks. And he warns all parties to get out of the way of it, or turn in and help on the resistless movement. Whatever may be the final issue of the struggle, he believes that the immediate future will surely witness the hottest political battle that has ever been fought. He thinks there is not a single state of the American Union to-day in which the people do not as a whole believe the liquor question to be the most important one which politically concerns the public weal. He says:

It is very evident that a vast mass of the voters of the country are prepared to break from old party affiliations unless they find within the organizations to which they now belong an honest purpose to prohibit the traffic in alcohol by both state and national law, or at least to take the sense of the people on that subject. The nominees of no party will receive their support in the next Presidential campaign which does not explicitly pledge itself to submit by Congressional action such a prohibitory amendment to the people in the ordinary method of amending the Constitution.

TEMPERANCE IN THE WASHINGTON SCHOOLS.

A recent Washington daily mentions, in connection with the proceedings of the school board of that city, that "a letter from Mr. A. Kalstrom, G. W. C. T. of the Independent Order of Good Templars, was read at the meeting of the trustees of public schools last Tuesday, requesting leave to distribute temperance pledge-cards in the schools of the District. The request was granted."

This action gives great offense to the Washington *Sentinel*, beer organ, which says: "Now, we think it a great wrong to our public schools to allow any set of notoriety-seeking fools or hypocrites to interfere with the course of proper instruction by bringing their humbug pledge-cards into those schools and asking little children to pledge themselves not to do something of which they have, perhaps, no knowledge as yet." If the children are taught to abstain from the use of intoxicating beverages, of course, the beer business must ultimately suffer therefrom. Of course the beer organ naturally enough calls upon the school board to rescind their order "forthwith." —*Nat. Temp. Advocate.*

Mr. D. R. Locke, better known as Petroleum V. Nasby, recently made a trip through Maine, for his paper, the *Toledo (Ohio) Blade*, for the purpose of informing himself whether prohibition does prohibit, or not. The last issue of the *Blade* gives the result of Mr. Locke's investigations. Mr. Locke comes to the conclusion, which impresses itself upon every unprejudiced observer, that prohibition has done wonders for Maine—that, whereas, forty years ago, with a smaller population than now, Maine consumed \$13,000,000 annually in liquor and almost every country store was an open rum-shop, now very little liquor is sold in the rural districts and with one or two exceptions, there are no open bars in the cities. Mr. Locke especially notes the improved condition of Maine farmers as a result of total abstinence. What one law has done so much for the morals of the state as the prohibitory law has accomplished? —*Leviathan Journal.*

The Washington *Sentinel*, the organ of the National Liquor Dealers' Association, thanks Speaker Carlisle for appointing on the Alcoholic Liquor Traffic committee, contrary to parliamentary practice, a large majority who voted against having such a committee, and who are utterly opposed to any legislation unfriendly to the dram shops. The *Sentinel* says that the National House made a mistake in allowing such a committee but that Speaker Carlisle has corrected the mistake and satisfied the liquor interest that the democratic party is its friend. Considering that the object in continuing the committee was simply to obtain a commission to inquire into the liquor traffic and the workings of license and prohibition, the action of the liquor dealers and Speaker Carlisle indicates that there is nothing the liquor interest so much fears as light. They persist in declaring that prohibition is a failure, and yet will not allow an inquiry by an intelligent commission composed of men of diverse views on the subject, for the purpose of obtaining the facts. —*Selected.*

The Hon. Neal Dow has reviewed a speech of Mr. John Bright and certainly shows that the great British orator makes a sorry figure, when he discusses the liquor question. Mr. Dow's review was published in England in the *Times*, and is reprinted in tract form. Mr. Bright's peremptory idea is, that the liquor traffic, being legal, is not to be assailed with violent denunciation, but is entitled to protection. To which Mr. Dow replies that all reforms are directed against legalized wrongs, and that intelligence and reason lead to the overthrow of great evils long sanctioned by the law of the land. —*Observer.*

Miss Frances Willard is planning a prohibition petition, with a million signatures, to the coming Presidential conventions.

Our Book Table.

NEW PUBLICATIONS RECEIVED.

[All books sent us by publishers will be promptly acknowledged under this head, and will also, at our earliest convenience, receive such further notice or review as their merits and the good of our readers may seem to require.]

BOOKS.

THE LIFE OF PAUL. By D. H. Taylor. Boston: D. Lothrop and Company, 1884. pp. 433. \$1.50.

KABER-BARNA: Its importance and probable side, with the story of a hunt for it; including studies of the Route of the Exodus and the Southern Boundary of the Holy Land. By H. Clay Trumbull, D. D., editor of the *Sunday-School Times*, pp. 478. New York: Charles Scribner's Sons. \$3.00. For sale by Chas. Whitney, Boston.

A MEMORIAL, WITH REMINISCENCES, HISTORICAL, PERSONAL AND CHARACTHERISTIC, OF JOHN FARMER, A. M., Co. Secy of the New Hampshire Historical Society, etc. By John Le Bosquet. pp. 138. Boston: Copley, Upham, & Co. \$1.00.

AN EXAMINATION OF THE PHILOSOPHY OF THE UNKNOWN. BY EXPOSITION BY HENRI SPENCER. By William M. Lacy. Philadelphia: Benjamin F. Lacy, 121 S. Seventh St. 1883. Cloth. 8vo. pp. 255. Price, \$1.00.

SCIENTIFIC AND DIVINE REVELATION. By John Ellis, M. D., Author of "Avoidable Causes of Disease," &c. New York: Published by the Author. Paper, pp. 20.

PAMPHLETS.

THE AMERICAN CHURCH BUILDING FUND. PP. 7. SIXTY-FIFTH AND SIXTY-SIXTH, ANNUAL REPORT OF THE BOSTON FATHERLESS AND WIDOWS' SOCIETY. PP. 42.

THE CITY'S DISEASE AND REMEDY. A sermon, preached at the Fourth Avenue Presbyterian Church, New York, on Thanksgiving Day, Nov. 29, 1883, by Howard Crosby, pastor. New York: Alton D. F. Randolph & Co., 900 Broadway. pp. 15.

THE GREAT ROCK ISLAND COOK BOOK. Chicago: General Ticket and Passenger Department. pp. 118. 10 cents.

SOCIETIES FOR THE SUPPRESSION OF VICE. PP. 32.

AN ARTIST IN PAPER. PP. 4. ALPHABETIC DOCTORS. PP. 3. ANTI-COMPULSORY VACCINATION. PP. 3. THIRTY-FIRST ANNUAL REPORT OF THE CHILDREN'S AID SOCIETY. 1883. New York: 19 East Fourth Street. pp. 105.

PLAIN FACTS ABOUT ARKANSAS AND TEXAS. H. T. Townsend, General Passenger Agent, St. Louis, Mo.

Among the many choice books issued by the publishing house of Lee & Shepard are three beautiful little volumes of a devotional character, entitled *GOLDEN TRUTHS*, *WORDS OF HOPE*, and *LIVING THOUGHTS*. They are made up of selections from the most spiritual writers, both in poetry and prose, and are edited by Mrs. C. A. Means. The first named contains "words of hope," and is sent out with the prayer that they may strengthen Christian hearts, lift the thoughts above the trials by the way and help in guiding to the haven of perfect rest. The second is devoted especially to those who have been recently called to stand by the graves of their beloved, though adapted to all Christians; for who, among us has not loved ones on the other shore? The third volume is filled with such sincere utterances by devout minds as will not fail to uplift and refresh the soul, and lead to closer union with Him who is "the Way, the Truth and the Life." Altogether they are a storehouse of treasure to all who are striving to lead holy lives, will quicken pure impulses, comfort hearts bowed down with grief, and strengthen the purpose to do more and better work for the Master. Price \$1.25 each.

Identical in style and size with the two volumes above mentioned is *THE MODEL PRAYER*, a course of eleven lectures delivered by the Rev. George C. Baldwin before the young people's covenant bands of the first Baptist church of Troy, N. Y. There is, doubtless, a danger that, to those upon whose ears the words of Holy Writ and especially this prayer given us by our Lord have fallen from childhood, they may come to be so familiar as to be words only and repeated with little thought of their real significance. Surely every Christian who reads these lectures will be filled with reverent awe as well as holy joy as here is unfolded to his mind something of the depth of meaning, the inexhaustible variety, the universal adaptability of this "Christ-model of acceptable prayer." Same publishers: \$1.25.

In Mr. F. Marion Crawford's *TO LEWREAD* we have another of those very numerous questionable novels which are devoted to the delineation of relationships which defy the sacred restrictions of marriage. The scenes are laid in and about Rome and the leading characters are a frivolous woman, her husband—an Italian nobleman and a very good sort of a man, his sister—a fine woman of the statueque order, and an unprincipled, though brilliant and successful novelist. The latter falls in love with the nobleman's "ruddy," haired and romantic wife, and finally induces her to run away with him to a quiet retreat in the Maritime Alps, whither the half-insane husband finally comes and shoots the guilty pair, killing the woman and nearly killing her seducer. The tragic aspects of the tale are sad and sickening. One turns from a recital of such things with the feeling that both the time spent in writing it and the time spent in reading it might have been much better employed. Mr. Crawford possesses undeniable talent as a writer of fiction. We do not know that he writes simply to make money and win a transient reputation, but those are usually the sole rewards of such stories as the one before us. It takes a vast deal of moralizing and something more than the description of retortive consequences to offset the subtly pernicious influence of such absorbing narratives of unlicensed love. Boston: Houghton, Mifflin & Co. \$1.25.

JESUS, THE WORLD'S SAVIOUR, is published at Chicago by S. C. Griggs & Co. This volume of sermons, by the popular and eloquent Baptist preacher of Chicago, Dr. Geo. C. Lorimer, will instruct the unbeliever, cheer the believer and repay the careful student who pursues it. The sermons show what is preached, and how the truth is handled by a minister who has an audience. Homiletically considered they have all the qualities of a good outline together with a broad and striking development of ideas within it. The subject of the volume is one which groups about it all the subjects of the different discourses. The sermons are written with the joyousness of a disciple, with the ardor of a believer, with the fervor of a preacher and the grasp of a scholar. While they may not equal those of Phillips Brooks in picturesque realism and freshness, nor of Bushnell in brilliancy and depth, they are not lacking in vividness nor in wealth. The style is clear, the illustrations choice, the view of the subject many-sided without loss of directness or of aim. These sermons are a positive contribution to our homiletical literature.

THE GATES WIDE OPEN; OR, SCENES IN ANOTHER WORLD is a work of the imagination by George Wood, author of "Peter Schlemihl in America," "Modern Pilgrims," etc., and is the first of its kind, as far as we know, to portray the possible scenes of a future life. An edition of this work was first published in 1858, and the second edition with the present title was published in 1860. It is a work which has insight into spiritual intuitions

than Miss Phelps's "Beyond the Gates." It is fortified by more learning, especially in finding countenance for the author's imaginings in passages from Dante, Milton, and more ancient writings. Mrs. Jay, a gifted New York lady, meets Peter Schlemihl, a friend, in a world of beauty where the redeemed study art and enjoy many earthly delights in purer forms. It is full of dialogue between Perpetua and other saints and martyrs of early times, Mrs. Jay and Peter, Deacon and Mrs. Colgate. They return to New York and listen to comments upon themselves. Parts of the dialogue are deeply interesting, and if at times the conversation is just a little prolix, we must remember that those who have just entered the world of the redeemed do not undergo sudden changes, and that mental growth and soul culture are gradual, though more rapid than here. This book does not add much to our ideas of heavenly felicity, but is not without interest to those of a speculative and imaginative turn of mind. The publishers, Lee & Shepard, Boston, make an attractive appearing book of 354 pages. \$1.50.

ONE HUNDRED CHOICE SELECTIONS FOR READINGS AND RECITATIONS is the twenty-second in the popular series published by P. Garrett & Co., 708 Chestnut Street, Philadelphia. Even a glance at the table of contents shows that the twenty-one preceding numbers have far from exhausted the excellent selections suited for readings and recitations. Price (paper), 30 cents.

We have received a neat little book, entitled *ONE THOUSAND AND ONE RIDDLES*, which contains the material for much fun and home amusement in the way of riddles, conundrums, enigmas, and hints for acting charades. If parents desire to have their children amused, and also amuse themselves, they can not do better than to send for this book. It contains 128 pages, with enameled paper cover, and will be sent by mail, post-paid, to any address, upon receipt of 15 cents, by J. S. Ogilvie & Co., 81 Rose Street, New York.

W. C. Gannett has prepared a little book of 46 pages called *STUDIES IN LONGFELLOW: OUTLINES FOR SCHOOLS; CONVERSATION CLASSES, AND HOME STUDY*. These "Outlines" are admirably fitted to help those who plan to study together this charming author. The work is very suggestive, and, as far as we see, carefully done. Houghton, Mifflin & Company, 4 Park Street, Boston, are the publishers. In paper cover, 15 cents.

MAGAZINES.

Dio Lewis's Monthly (Frank Seaman, 68-71 Bible House, New York) for January begins its second volume, and in interest and value is equal to any previous number. The leading article, "Prohibitory Liquor Laws," by the editor, needs to be carefully considered. Dr. Lewis makes a distinction between crimes and vices. A vice is a harm that one does to himself, and a crime is a harm one does to another. Dr. Lewis thinks a law may prohibit crimes, but vices must be cured. The sale of alcoholic liquors to a child, or to a sot, or to a person who is dangerous when under the influence of drink, or to a man who is insane, or non compos mentis, is a crime. "An adulteration is a fraud, and a fraud is always a crime. If prohibition should be restricted to these crimes, to which there would be no opposition, the claim is that the law could easily do its work and more could be accomplished. While this view will not be generally adopted by temperance workers, it is well to give due consideration to it; for if there is any better way to remove the giant evil of intemperance, it ought to be known and carried out. The articles on "Instinct" and "The Lessons of Instinct" are good, and the sanitary features are as valuable as ever. Twenty-five cents, or \$2.50 a year.

.....The *Sideral Messenger* for January, conducted by Wm. V. Payne, director of Carleton College Observatory, Northfield, Minn., is one of the best of this excellent magazine. The editor discusses "The Red Sunsets," giving one theory and reserving the other theories for later consideration. The other articles are of especial interest, and the editorial notes are timely and well prepared. \$2 per year.

.....The *Granite Monthly* has a portrait of Hon. Leonard Richardson Cutler, and a sketch of his life. The other articles are of usual interest. It is conducted by J. N. McClintock, Concord, N. H. \$1.50 per annum.

NOTES.

—Mr. J. T. Trowbridge has written for the *March Harper* a sketch of Will Carleton, author of "Farm Ballads." A portrait will accompany the sketch.

—Of Matthew Arnold Dr. Leonard W. Bacon says: "Mr. Arnold is one of a little group of literary bulwarks, of whom Mr. Ruskin is the ring-leader, who hold literary England in terror by their superstitious dogmatism."

—Some hitherto unpublished drawings by Thackeray will shortly appear in *The Century*, in an article entitled "Thackeray as a Caricaturist."

—The *Story of Chinese Gordon*, a book which promises to be one of exciting interest, is to be republished in this country by R. Worthington.

—Lamartine's old home in Paris and the chalet presented to him by the city in 1848 are for sale.

—Professor Seeley's "Expansion of England" had a great sale in Great Britain. Three thousand copies were sold in two months, and the work is still selling at the rate of thirty copies a day.

—Margaret Sidney's writings are meeting with phenomenal success. "Five Little Peppers, and How They Grew" has come out in its tenth edition.

—Mrs. J. T. Fields will contribute to the forthcoming *Harper* an attractive paper full of personal anecdotes of Mr. Emerson. Mrs. Fields is quoted as saying of Emerson that he could not easily forgive any one who made him laugh immoderately.

—Mr. David Douglas, the Edinburgh publisher, is bringing out a reprint of Mr. George William Curtis's works, and has proved himself a wise and honest man by sending to Mr. Curtis, *Harper's Weekly* declares, a pecuniary acknowledgment of his privilege.

—A History of the American People, by Arthur Gilman, M. A., published by D. Lothrop & Co., Boston, is a concise, scholarly, authentic work, said to be, by some critics, the best one volume history of the United States yet published.

—N. Tibbals & Sons, 124 Nassau Street, New York, have issued the first number of "The Illustrator of the International Sunday-school Lessons for 1884," which will help for teachers and scholars to study the lesson. The price is 60 cents per year.

Miscellany.

THINGS WORTH KNOWING.

(From the new "Calendar of American History," just published for 1884 by G. P. Putnam's Sons, of N. Y.)

JAN. 1. PROCLAMATION OF EMANCIPATION, 1863.—Twenty-one years ago to-day, slavery was abolished in the Seceded States by President Lincoln's Proclamation of Emancipation. This ultimate freedom of nearly four million slaves and, in the United States, the reign of slavery, which had existed since the first cargo of Africans arrived in Virginia in 1620, which had been for fifty years the chief subject of political agitation, and which, in its final struggle for existence, cost nearly four billion dollars, and the lives of three quarters of a million men. This proclamation has been ranked with the Magna Charta and the Declaration of Independence, as marking a great epoch in the progress of English civilization.

JAN. 4. CIVIL SERVICE REFORM.—The Bill which Congress passed a year ago to-day was the first effective attempt by legislation to introduce a reform into the civil service of the United States. Ever since President Jackson, in 1829, removed seven hundred officeholders, the rule was established that "to the victors belong the spoils," and every presidential election was followed by the removal of hundreds of officeholders for political reasons only. Various unsuccessful attempts were made to check this corrupt practice which Garfield described as "invading the independence of the Executive, impairing the efficiency of the legislature, degrading the civil service, and debauching the public mind by holding up public offices as the reward of mere party zeal." The first great step was taken by the passage of the "Pendleton Bill," in 1883, which aimed to confer offices not as reward for partisan services, but on strict competitive examination as to character, capacity, and education. It is hoped that in this way capable and deserving civil officers may be retained through successive administrations.

JAN. 10. FIRST RAILROAD IN THE UNITED STATES, 1826.—The first railroad in this country was built in 1826, from the granite quarries of Quincy, Mass., to the Neponset River. It was two miles in length, and run by horse-power. The first locomotive used in the United States was one brought from England in 1828, and the first of American make was the "Tom Thumb," constructed by Peter Cooper two years later, and placed on the Baltimore and Ohio road—the first passenger line. The first engine averaged about fourteen miles an hour, and "many people predicted in America, as they had in England, that it would never be able to move its own weight, but that the wheels would spin round and round upon the rail. Others thought it would destroy the value of farming lands by frightening all the animals, and would stop the raising of sheep, because their wool would be blackened by the smoke." In 1830 there were twenty-three miles of railway in the United States, and in 1883, 147,717 miles.

JAN. 14. NATIONAL ACADEMY OF DESIGN, 1826. The 14th of Jan., 1826, was "a memorable day in the history of the fine arts" in the United States, as on the evening of that day the National Academy of Design was organized by a company of artists who were discontented with the management of the American Academy of Fine Arts, which had been established in 1802. Among the thirty original members of the National Academy were Prof. Morse, Inman, Durand, Cummings, and Ingham. The new institution was an object of great jealousy to the old Academy of Fine Arts, which, by 1841, means had become a mere "club," and finally came to an end, its effects being bought by the National Academy for \$400. The Academy occupied various buildings in New York till the present edifice on Twenty-third Street was completed in 1865, at a cost of \$23,700. The Academy consists of Academicians (professional members) and Fellows (all lovers of art who pay a subscription fee of \$100).

STUDY OF HISTORY.

In our time, when the study of history threatens to become almost an impossibility—such is the mass of details which historians collect in archives and pour out in monographs—it seems to me more than ever the duty of the true historian to find out the real proportion of things, to arrange his materials according to the strictest rules of artistic perspective, and to keep completely out of sight all that may be rightly ignored by us in our passage across the historical stage of the world. It is this power of discovering what is really important that distinguishes the true historian from the mere chronicler, in whose eyes everything is important, particularly if he has discovered it himself. I think it was Frederick the Great who, when signing for a true historian of his reign, complained bitterly that those who wrote the history of Prussia never forgot to describe the buttons on his uniform. And it is probably of such historical works that Carlyle was thinking when he said that he had "waded through them all, but that nothing should ever induce him to hand even their names and titles down to posterity. And yet how much there is even in Carlyle's histories that might safely be consigned to oblivion."—*Max Muller*, from "India: What Can't Teach Us?"

It is said that the sweet-spirited but timid Melancthon shrank for years from preaching in the presence of Luther, so profound was his reverence for the great Reformer. One Sunday morning, however, after he had announced his text, "I am the good Shepherd," the chapel door swung open and Luther's ponderous form stalked up the aisle. Melancthon became so greatly embarrassed that he forgot his sermon, and seemed unable to utter anything but his text, which he repeated aimlessly. Luther arose and said, in bluff, hearty tones, "Come, Philip, step out of that pulpit and let me in. You may be good enough as a sheep, but you are certainly not a good shepherd."

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Term begins March 4, 1884. For particulars address the Principal, Miss Lizzie Colby.

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Educational.

Hillsdale College.

Last week we had space only for a paragraph on the biological laboratory in the upper story of East Hall. The first room, entering from the new chapel corridor, is a handsome, well-lighted room, containing eleven tables, for six students each. The walls are largely covered with lithographs of different anatomical structures. Sixty-five students work in this room for two hours each day, and recite one hour in the afternoon. The work-room opens into the microscopical laboratory. Here are fourteen individual tables, each having a fine new compound microscope. A toilet and wash-room opens from both of the laboratories, where there is both hot and cold water, etc. The cold room for the preservation of specimens is in another place. Prof. Fisk has prepared a syllabus, or outline, of the required work to be done each day. This is supplemented by many costly books of reference, which lie on the reference tables in the larger laboratory. Prof. Fisk ought to be congratulated for this advance. The biological laboratory is complete for the best work. Richard M. Lawrence, of Grand Rapids, Mich., has been elected treasurer of Hillsdale College, to fill the vacancy caused by the resignation of Rev. C. B. Mills. The retiring treasurer carries the respect and confidence of all, and it is hoped he will consent to act as financial agent of the college. Mr. Lawrence is our returned missionary, a thorough scholar, a prudent and able financier, and, for love of the good work, he is willing to make sacrifices, as we hope, the college needs to be congratulated on its good fortune.

The winter term of the Maine Central Institute, Pittsfield, Me., closed Jan. 11. The spring term will begin Monday, Jan. 28. The past term has been larger than the corresponding term for two years. The teachers of this institution do thorough and conscientious work. Students find there those who have their interest at heart, whose work is inspired both by love and duty.

The examinations of the N.H. State Normal School, at Plymouth, occurred Monday and Tuesday, Jan. 14 and 15. Dr. C. C. Rounds, late principal of the State Normal School, Farmington, Me., is winning success, as was to be expected, at Plymouth.

Ex-President Cattell, of Lafayette College, is resting and slowly but surely gaining his health in Switzerland. His wife is with him.

A Japanese student at Leipzig has taken the highest prize for a zoological thesis.

The National Educational Association will hold its annual meeting this year at Madison, Wis., July 15.

There are more than five hundred pupils in architectural and mechanical designing attending the evening sessions of the art school attached to the Maryland Institute.

Women are thoroughly successful as students at Michigan University. President Angell says in his latest report: "As we have now for thirteen years without the least embarrassment admitted women to all the privileges of instruction in the university, we can not but observe with gratification how rapidly public opinion, both in Europe and America, is coming to approve the granting of substantially the same opportunities for education to women as to men. It may be questioned whether this change in public sentiment is not the most important event in the educational history of the last fifteen years. We shall risk little in predicting that the institutions in this country which are furnishing separate instruction of a high grade to each of the sexes will at no distant day find, like ourselves, that there is no adequate reason why they should not save labor and expense by educating the male and the female students for the most part in the same class-rooms."

The real purpose of public education, the moving spring, is this: That the people educate their sons and their daughters in order that the nation itself may be benefited; that it strives by education to make its children honest and true and virtuous; that the nation itself may be such; that it aims to give culture to them, so that the nation itself may be cultured; that it desires to give all wisdom and intelligence and mental power possible, so that the nation itself may be wise and powerful and intelligent; that it trains to the intelligent exercise of all the duties of citizenship, so that the nation of citizens may know itself and live! Our duty, therefore, in the premises is clear and plain—to educate for the nation first and all ways; to uphold a public-school system in its purity, and free from all admixtures or contamination with extraneous subjects; to oppose strongly any attempt to weaken it by specious devices or plausible speculations.—Teacher.

Art Notes.

Health and Education are to be the engrossing subjects of illustration at the international exhibition, to be held next year in England, at South Kensington.

A genuine Rembrandt has, it is said, arrived in Paris, and is pronounced by competent judges to be superior to the one in the Louvre, which is valued at \$100,000.

Rosa Bonheur, the celebrated painter, who has been ill for a long time, has recovered her health.

It is stated that Millais, the painter, is to be made a baronet. He has sufficient property qualifications, being worth \$1,000,000, and is earning a large yearly income. He will be the first painter baronet, as Tennyson has been the first poet peer. Mr. Millais's only sister is the wife of Lester Wallack. There have been various painter knights, like Reynolds, Lawrence and Sir F. Leighton.

Speaking in Worcester, Mass., the other evening on "Modern English Artists," Mr. Henry Blackburn, of London, said that Mr. Ruskin was a hard master to the half dozen or more "re-Raphaelites" who put themselves under his guidance. He sent Holman Hunt to the Dead Sea, to paint a chestnut tree branch and kept him at it the whole of one autumn; and the training made him. Of American artists Mr. Blackburn said: "They seem to me to study their own country too little. They are too Frenchified."

News Summary.

AT HOME.

TUESDAY, JAN. 8.—The Chesapeake is like a polar sea, and the oyster fisheries are checked. — Proctor & Gamble's extensive soap and candle works in Cincinnati were destroyed by fire yesterday, the property loss aggregating between \$200,000 and \$250,000. — Fire in Meadville, Penn., destroys property valued at \$200,000. — Henry B. Payne is nominated for Senator by the Ohio Democrats.

WEDNESDAY, JAN. 9.—A severe gale accompanied by heavy rain prevailed along the New York and New Jersey coasts on Tuesday night, destroying a vast amount of property. Several piers were badly damaged, and a number of houses demolished. The aggregate loss is estimated at from \$500,000 to \$1,000,000. Through the Connecticut valley and beyond some damage is reported. Railroad trains are delayed many hours. — The loss by the fire at the State Penitentiary in Stillwater, Minn., on Tuesday night, will aggregate \$190,000.

THURSDAY, JAN. 10.—Buckley & Co., of Utica, with liabilities of \$250,000, make an assignment. — The beach at Long Branch is covered with debris from wrecked buildings. — Sen. Chandler gives a dinner in honor of the President.

FRIDAY, JAN. 11.—Senator Anthony will decline the pro tempore Presidency of the Senate on account of the present delicate state of his health. — The congressional committee on post-offices and post-roads has decided to report a bill making all public roads and highways post-roads. — The Louisiana sugar-planters protest against the free importation of sugar into this country under the proposed Mexican reciprocity treaty.

SATURDAY, JAN. 12.—The Secretary of the Treasury issues a call for the redemption of \$10,000,000 3 per cent. bonds of the loan of 1882. — Heavy snow-storms prevail in N. C. — The Willowdale blanket mill at Hamilton, Mass., is burned, the property loss reaching \$50,000.

MONDAY, JAN. 14.—The joint military and naval board has unanimously agreed to recommend that the plan of rescuing the Greely Arctic explorers be placed entirely in charge of the Navy department, and that a ship be properly fitted out under the direction of Secretary Chandler. — Senator Edmunds has concluded not to resign the presidency of the United States Senate.

ABROAD.

TUESDAY, JAN. 8.—The Khedive has accepted the resignation of the entire Egyptian ministry. Nubar Pacha forms a new ministry. — Keshub Chunder Sen is dead. — The Pope has conferred the secret archives a detailed account of his interview with the Crown Prince. — Two thousand steel-workers in London are on a strike.

WEDNESDAY, JAN. 9.—The United States government has informed Turkey that the commercial treaty existing between the two countries must remain in force for the present. — Sontag, Tonghin, is held by 1,000 French troops, under General Becot. The city of Hung Hoa, above Sontag, has been abandoned by the Black Flags.

THURSDAY, JAN. 10.—Bismarck wishes to provision ships in Prussian ports with American pork. — But one town is now held by the rebels in Hayti. — The Chinese in Hainan solicit imperial protection against the French.

FRIDAY, JAN. 11.—The Egyptian minister of war has made a statement showing why it is necessary to evacuate the Sudan. The civil population of Khartoum have been ordered to quit the town immediately, and the European inhabitants of Berber evacuated that place on the 8th instant. — The sailors' strike at Marseilles, France, continues, 56 steamers having been abandoned by their crews.

SATURDAY, JAN. 12.—Seven men are killed and twelve injured by an explosion of dynamite in France. — The Celtic has been spoken by three more steamers. — The upper house of the Hungarian Diet has rejected, by a vote of 200 to 191, the bill legalizing marriages between Jews and Christians.

MONDAY, JAN. 14.—The Egyptian government has given orders to evacuate Khartoum. Massowah and Suakin, however, will be vigorously defended. — Abd-el-Kader will superintend the withdrawal from Khartoum. — Turkey has definitely decided not to interfere in the Sudan. — The Emperor William having refused to allow a divorce between Prince Frederick Charles and his wife, a separation has been mutually agreed upon.

Miscellaneous.

Serious damage has been done by frosts to young orange groves and pine-plantations along the Florida coast as far south as Manatee.

M. Waterman & Co., San Francisco grain dealers, have failed, with liabilities of \$1,000,000.

The British barkentine Elmira has been wrecked near Beach Haven, N. J.; all on board lost and the vessel broken up.

The remains of Commodore De Long and his comrades have been escorted through Omak.

The striking weavers in north and northeast Lancashire, Eng., have increased in numbers to 18,000.

It is reported that an agreement exists between three large Continental powers to support the monarchy in Spain.

Advices from Tamatave, dated Dec. 23, stated that the negotiations between the French and the Hovas have failed, the Hovas refusing to accept a French protectorate.

The Vatican again insists upon the abolition of the ecclesiastical court, and the Prussian government refuses to accede thereto.

The Chinese authorities have blockaded the Canton river between the city of Canton and the Bogue forts. "Chinese" Gordon has resigned his commission in the British army in order to fulfill an engagement with the King of the Belgians for suppressing the slave trade in Congo.

The German statesman, Herr Lasker, who died suddenly in New York, was the leader of the Liberal party in Germany, and will be sadly missed at the coming session of the Reichstag.

A great syndicate has been formed to mine iron ore in Minnesota.

Congress has been mainly engaged in receiving bills. A joint resolution for the immediate appropriation of \$4,000,000 for improvements in the Mississippi river has been introduced, the President by a message having recommended an appropriation. The House has passed resolutions of respect for H. H. Lasker. The Senate has been occupied in adopting its new rules under the able management of Senator Frye of Maine. The Senate has passed a bill appropriating \$100,000 to continue the improvements already begun by the Mississippi river commission.

If you feel dull, drowsy, debilitated, have frequent headache, mouth tastes bad, poor appetite, tongue coated, you are suffering from torpid liver, or "biliousness." Nothing will cure you so speedily and permanently as Dr. Pierce's "Golden Medical Discovery." By all druggists.

Farm and Home.

A NEW REQUIREMENT IN MODERN FARMING.

A good farmer always needed skill, but in the changed conditions of modern farming a different kind of skill is needed from that required by our fathers and grandfathers. That is more largely the case West than East, but true in both. Formerly it was mostly manual skill in the use of simple implements, such as the sickle, the scythe and the common walking plow. Now the farmer needs to know how to adjust, run and care for machinery. Machines properly handled call for little manual expertness to run them. But to manage the present implements requires a degree of mechanical skill that a large proportion of our farmers do not possess. To comprehend the full extent of this change, compare the fall and winter work of the modern farmer with the old-fashioned fall, or the self-binding harrow with the old sickle, or his successor the grain cradle. Every careful observer must recognize the fact that the skill in using and caring for his machinery is one of the most potent sources of loss to the farmer.

We have known one man to use a mower for ten years, without expending over thirty dollars for repairs, and another who, while his neighbor, in cutting a smaller quantity of grass used up three equally good machines in the same time. Compare the expenses of this one item: First, farmer expended one hundred dollars (the second machine, for six years), forty-two dollars; and on another one hundred dollars (the third machine, for three years), twenty-one dollars, and you have a grand total of four hundred and sixty-three dollars for forty-six dollars and thirty cents per annum—an annual expense of more than twice as much as the other. The same calculations concerning the harrow, the sickle, the plow, the hay rack and the fan, and the man who is unskillful in using and caring for them. An important inquiry is, how the present difficulty can be remedied.—American Agriculturist for January.

WHAT DRAINAGE DOES.—The late John H. Appleton condenses the advantages of the drainage under the following twelve heads:

1. The drainage removes stagnant waters from the surface.
2. It removes surplus water under the surface.
3. It lengthens the seasons.
4. It deepens the soil.
5. It equalizes the temperature of the soil during the season of growth.
6. It carries down soluble substances to the roots of plants.
7. It prevents "heaving out" or "freezing out."
8. It prevents injury from drought.
9. It improves the quality and quantity of the crop.
10. It increases the effects of manures.
11. It prevents rust in wheat and rot in potatoes.

An experienced farmer says he no longer plants one or two rows of potatoes around his cornfield next to the fence, as he formerly did. The potato crop rarely amounts to much on these outside rows, while he has noticed great results from the rows in cultivation. The yield of corn on the outside rows is rather better than anywhere in the center of the field. This goes to show that corn is quite commonly planted too closely.—Mirror and Farmer.

Sheep husbandry will never thrive in New England until the reign of worthless curs is ended. In Indiana, when a man has a sheep killed by dogs he must report the loss to the township trustees within ten days, and any person making a false statement of the amount of damage done may be fined \$100 and imprisoned in the county jail thirty days. An assessor who fails to list any dog is liable to a fine of \$5 for each case, and any one making a false statement of the number of dogs he keeps may be fined \$100. A dog caught killing sheep may be killed without ceremony.—Sci.

THIS AND THAT.

The Hon. David Sankey, who died recently at Newcast, Penn., aged seventy-five years, was the father of Ira D. Sankey, the evangelist.

Who has not seen the fair, fresh young girl transformed in a few months into the pale, gaunt, dispirited woman? The sparkling eyes are dimmed, and the ringing laugh heard no more. Too often the causes are disorders of the system which, if not promptly remedied, will result in a short time. Remember that the "Pain-Expeller" will unfailingly cure all "female weaknesses," and restore health and beauty to the afflicted. Send three stamps for Dr. Pierce's treatise on Diseases of Women (66 pages). Address World's Medical Association, Buffalo, N. Y.

James Gordon Bennett has caused it to be denied that he is connected with the Paris News.

Breakfast Cocoa, as a beverage, is universally conceded superior to all other drinks for the weary man of business or the robust laborer. The preparations of Walter Baker & Co. have long been the standard of merit in this line, and our readers who purchase "Baker's Breakfast Cocoa" find it a most healthful, delicious and invigorating beverage.

HORSFORD'S ACID PHOSPHATE Regulated.

Dr. R. M. Alexander, Fayetteville, Pa., says: "I think Horsford's Acid Phosphate is not equalled in any other preparation of phosphorus."

Land speculators in New Guinea profess to have purchased 15,000 acres of land for sugar plantations. They paid a penny an acre for it.

The Diamond Dyes for family use have no equals. All popular colors easily dyed, fast and beautiful. It costs a penny a package for any color.

The Hon. Leopold Morse attributes his successful financial career to the fact that he has never invested a dollar in speculative stocks.

Neuralgia and nervous headache removed by Dr. Benson's Celery and Chamomile Pills, 60c. Druggists.

An enormous bed of the finest white clay has lately been found in France not far from Limoges, to whose famous porcelain manufactures the discovery is one of great importance.

The comfort afforded is worth many times the cost of a pair of Wilson's Magnetic Insoles. Cold Feet are impossible while wearing them, and they ward off Coughs, Sore Throat and Diphtheria. Sold by druggists and shoe dealers. Price 50 cents.

The house in Orleans, France, in which John Calvin lived when he was a law student, and in which he received the visits of Theodore de Beza and the library of Lezaire, has been pulled down.

"My pimples broke out regularly, till I used Dr. Benson's Skin Cure." S. T. Harrison, Rochester, N. Y.

The surprising success of November, which reached around the world, created superstitious fear in India, and numbers of holy men went about preaching impending disasters.

FLIES AND BUGS. Flies, roaches, ants, bed-bugs, rats, mice, gophers, munks, cleared out by "Rough on Rats." 10c.

Wood dealers in New York say that they are unable to meet the demand for baggins, so rapidly has grown the craze for open wood fires.

WELLS' "ROUGH ON CORNS." Ask for Wells' "Rough on Corns," 15c. Quick, complete, permanent cure. Corns, warts, bunions.

A BEAUTIFUL GIFT. The Great Book Island Route has issued a new and most comprehensive Cook Book of 128 pages filled with new and reliable recipes from the best caterers of this and other countries. No housewife can afford to be without it; and though worth one dollar, it will be sent to any address, postpaid, upon receipt of ten cents in stamps. Ask for it like hot cakes send one to E. B. John, G. T. & P. A., Chicago, Ill., no 10.

There are but two or three editors in Congress. This is accounted for from the fact that, as a rule, when editors quit editing they desire promotion.

DECLINE OF MAN.

Nervous Weakness, Dyspepsia, Impotence, Sexual Debility, cured by "Wells' Health Renewer." \$1.

The Florida sponge crop now amounts to about \$100,000 a year.

CONSUMPTION CURED.

An old physician, retired from practice, having succeeded in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful cure for years, and in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail on receipt of name and address, enclosing paper: W. A. NOYES, 149 Powers' Block, Rochester, N. Y. 1900w34

Baron Tennyson's wealth in property is said to be between \$1,000,000 and \$1,500,000.

PERSONS AFFLICTED WITH indigestion or dyspepsia, who will take my Perfectio Pills, and carefully attend to diet and exercise, as set forth on my Treatise giving causes, symptoms and cure for indigestion and dyspepsia, may rely on a speedy and effectual cure. Pills and treatise by mail, 25 cents. John H. McAlvin, Lowell, Mass., a sufferer for ten years, while city treasurer and tax collector. 1938

Dr. CLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 851 Arch St., Phila., Pa. 1921

QUERREY'S OOD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most pure, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. B. TRUAX, 238 Pearl St., New York. 1910

I had Catarrh in its worst form. One bottle of Ely's Cream Balm stopped droppings into my throat, pain and soreness in my head, and deafness.—Mrs. J. D. Hagadorn, Union, N. Y.

The Markets.

Boston Produce Report.

Reported by HILTON BROS & CO., Commission Merchants and dealers in butter, cheese and eggs, beans, dried apples, &c. Store 39 & 40 South Market Street, and No. 14 Chatham Street, formerly occupied by A. T. English & Co., Boston, Saturday Morning Jan. 12, 1884.

FLOUR.		SPRING WHEATS.
Western superfine.....	3.00	3.25
Common extra.....	2.75	3.00
Minnesota, bakers.....	4.50	5.75
Minnesota and Wisconsin, patents.....	5.00	7.00
WHEAT.		WINTER.
Patents, choice.....	6.25	6.75
Patents, common to good.....	6.00	6.25
Roller Flour.....	5.75	6.25
St. Louis and Illinois.....	5.75	6.25
Ohio and Indiana.....	5.35	6.00
N. Y. and Mich.....	5.35	6.00
Michigan and Ohio.....	5.25	5.75
Ohio & Indiana straight.....	5.25	5.75
Illinois and St. Louis straight.....	5.25	5.75
Winter wheats.....	3.75	4.25

RYE FLOUR, MEAL, &c. Rye Flour, 4 bbl. 3.75 4.25
Corn Meal, 5 bbl. 2.85 3.00
Oat Meal, com. to good West. 4.75 5.00
Oat Meal, fancy brands..... 5.75 6.00

BUTTER. Northern Creamery..... 33 35
Fine Fair, 1/2 lb. 33 35
Choice fresh..... 28 30
Summer creamery..... 28 30
Western Creamery..... 35 36
Fine fresh..... 35 36
Choice..... 35 36
Summer creamery..... 28 30

Northern Dairy..... 28 30
Fine Franklin Co., N. Y. 28 30
St. Louis & Ely, N. Y. 28 30
Fair to good do. 27 29
Common to poor do. 27 29
Summer dairy, choice..... 20 21
Western dairy, choice..... 20 21
Do common to good..... 10 12

CHEESE. Northern choice, 1/2 lb. 12 14
Do, fair to good..... 12 13
Fair to good..... 10 12
Eggs, Eastern, 1/2 doz. fresh 31 34; N. Y. and Vermont, 31 32; Northern 31 32; Western 28 31; Nova Scotia 28 31; New Brunswick, 28 31; P. E. Island 28 31; Old Stock 28 31; Limited 28 31

BRANS. Pea, choice small, 1/2 lb. 25 27; 25 27; 25 27; Pea, choice large H. P., 3/4 lb. 27 29; common to good 25 27; 25 27; Medium choice screened 24 26; 24 26; Medium, common to good 23 25; Yellow Eyes, improved 31 33; Yellow Eyes, choice, 31 33; 31 33; Yellow Eyes, common, 24 26; 24 26; Red Kidneys, 40 45 50.

POULTRY AND GAME. Turkey extra, young, 1/2 lb. 12 14
Fair to choice..... 12 14
Common..... 12 13
Chicken, choice..... 16 17
Common to good..... 13 15
Fowl, choice..... 13 15
Common to good..... 12 13

Western..... 17 19
Turkey, choice..... 17 19
Common to good..... 14 15
Chicken and Fowl..... 14 16
Geese..... 10 14
Ducks..... 12 16
Partridges, 1/2 pair..... 50 60
Quail, choice..... 50 60
Grouse, 1/2 pair..... 80 90
Venison, saddles, 1/2 lb. 13 15

POTATOES. Houlton Rose, 1/2 bu. 20 25
Aroostook Rose, 1/2 bu. 20 25
Eastern Rose, 1/2 bu. 20 25
Northern Rose, 1/2 bu. 20 25
Eastern Potatoes, 1/2 bu. 20 25
Burbank Seedlings..... 45 50
Sweet Potatoes..... 4.00 4.25

HAY AND STRAW. Northern and Eastern—Choice \$18; 1/2 \$18; Fine \$18; 1/2 \$18; Poor \$10; 1/2 \$10; Swale Hay \$8; Rye Straw choice \$15; 1/2 \$15; Rye Straw common to good \$13; 1/2 \$13; Western Timothy new \$10.

THE BEST THING KNOWN FOR WASHING AND BLEACHING. In Hard or Soft Hot or Cold Water. SAVING LABOR, TIME, AND 50 PER CENT. OF THE COST OF DYEING, and gives universal satisfaction. No family rich or poor, should be without it. Sold by Grocers everywhere, but beware of imitations. We designed to make a cheap article, which is the only safe labor-saving compound, and always bears the above symbol, and name of SOLEBOW JAMES FYLE, New York.

NO CURE! NO PAY! DR. LAWRENCE'S COUGH BALM. Is warranted to cure COUGHS, COLDS, HOARSENESS, SORE THROAT, and all diseases of the Throat and Lungs.

We do not claim to cure consumption when thoroughly seated, but we do claim that thousands of lives might be saved every year by the timely use of Dr. Lawrence's Cough Balm. Many people imagine they have consumption when in reality they only have a bad cold, which can easily be cured by proper care and the right kind of medicine. We could all columns with testimonials, but we do not believe in that way of advertising, our idea is to let everybody that is afflicted with a cough try for themselves, and if not perfectly satisfied, return the empty bottle to the dealer of whom it was bought and receive their money back.

Price for Trial Size, 25 Cts., Family Size, \$1.00 per Bottle. Remember, No Cure, No Pay!

ROYAL BAKING POWDER CO., 106 Wall St., New York

AGENTS wanted for The History of Christianity, by Abbot. A grand chance. A \$4 book at the popular price of \$1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents. Terms free. STINSON & CO., Publishers, Portland, Maine. 1938

THE MIDWINTER (FEBRUARY)

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