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# The Morning Star.

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## The Morning Star.

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## THE LEGEND OF THE CHRISTMAS ROSE.

BY V. G. RAMSEY.

The plant known as the Christmas Rose is said to bloom at Christmas time as far as sixty degrees north.

There was joy in the royal palace,  
For back with his shattered hand,  
Came the brave young prince, Rudolphus,  
From the wars in the Holy Land.

The hills were alight with bonfires,  
The frozen floods were aglow,  
And the North-light's crimson lance  
Had tinged the untrodden snow.

When, with royal banners streaming,  
And flash of the laboring hand,  
In the welcoming harbor of Stockholm,  
His good ships came to the shore.

There was joy for the prince returning,  
As the news spread far and wide;  
And joy for a Saviour given,  
For this was the Christmas tide.

The king had summoned his vassals,  
And gladly they came at his call  
To offer the prince their homage,  
And to feast in the palace hall.

Ab, that was a royal banquet!  
And the king, as he poured the wine,  
Cried, "Tell me, O prince, Rudolphus,  
Of the far-off Palestine."

"How speedeth the holy conflict  
Where the Cross and the Crescent meet?  
And what is the sin of Christ's people  
That the conquest is not complete?"

Then the prince, all scarred from the battles  
And wearing the Red Cross sign,  
Recounted the terrible warfare  
That raged round the Holy Shrine.

But the face of the hero was clouded,  
And his brave eyes were dimmed with the pain,  
As he cried, "I am heart-sick and weary  
For the blood that is offered in vain."

"For every rearing our banners,  
Ambition, and hatred and pride  
Are leading our host to their ruin,  
And shaming the Crucified."

"We have fought in the Holy City,  
And its stones with our blood are red;  
And over the mountains and deserts,  
The bones of our comrades are spread."

"But our prayers and our labors avail not—  
The gain of the past is our loss—  
The Lord's will is our law,  
And the Crescent supplanted the Cross."

"At midnight I knelt in the garden  
Where the pining Jesus had prayed—  
Dismayed and overwhelmed by my losses—  
I wept that His cause was betrayed."

"Then one, like a prophet, beside me  
Said, 'The Christ is risen indeed,  
And ne'er of this empty chamber  
Will thy glorious Lord have need.'

"Then weep not, but know that His kingdom  
Comes not by the power of the sword,  
He shall conquer and rule over the nations  
By the might of His wonderful Word."

"Then stooping he picked up and gave me  
This plant which had grown by my side,  
And he said, 'To thy home thou shalt bear it,  
And there, at the Christmas tide,'

"It shall bloom in its snow-white beauty,  
At the hour of the dear Lord's birth,  
A sign that His love shall conquer,  
And His peace shall reign in the earth."

"Behold, over the seas I have borne it,  
And here it will bud and bloom—  
This plant of the Southern summers—  
In our winter's frost and gloom."

Next morn, in the palace window,  
Bloomed the beautiful Christmas Rose,  
As pure as the water lily,  
As white as the mountain snows!

Said the mother of Prince Rudolphus,  
The good and beautiful queen,  
"Praise Christ for the love and mercy  
In the miracle we have seen."

"Henceforth in our stormy North-land—  
Till fighting and war shall cease—  
At the Christmas time shall blossom  
This beautiful sign of peace."

## "IS ALCOHOL A POISON?"

BY CHARLES R. CRANFIELD, M. D.,  
Portland, Maine.

The above question can not be considered as either new or original. The chemist, physiologist and moralist have discussed it, *pro* and *con*, until but little remains to be said upon any point. Nevertheless, the subject is one which, like education, liberty and religion, ever merits profound consideration, for it involves health, happiness, moral and social welfare. More or less investigation and reading upon the subject will convince almost any one that alcohol meets all the requirements of a narcotic poison, and, therefore, can only be considered as such.

But, before noting any of the proofs in answer to the above question, it will be of service to have definite ideas in regard to what action and what effects are considered necessary to render a substance poisonous to animal life.

"A poison," says Webster, "is any substance which, when introduced into the animal organism, is capable of producing a morbid, noxious or deadly effect upon it." And Thomas in his Medical Dictionary defines it to be "an animal, vegetable or mineral substance which, when applied externally, or taken into the stomach, or circulatory system, operates such a change in the animal economy as to produce disease or death."

1. In order to decide whether alcohol meets all the requirements of such clear-cut definitions, let us first consider the teachings of Chemistry. Unanimously, at the present time, every chemist declares it to be a composition which entitles it to a first position under the general list of narcotic poisons. They assure us that in its pure state it is a chemical compound capable of acting in a deleterious manner upon all forms of vegetable and animal structure. They assure us, also, that its action in the human organism, when taken in sufficient amount, is that of an antagonizing agent, effecting a destructive change in the nerves, the fibrous structures and in the blood. More mournful still, they go so far as to warn us that the evil propensities of man have led to the adulteration of the original article until it is rendered even more poisonous in its destructive effects. To such an extent is the system of adulteration practiced that it has become next to an impossibility to obtain pure spirituous liquors. The most of them now sold are a combination of alcohol and water with some such vile drugs as fusel oil, juniper oil, prussic acid, nitric acid, sulphuric acid, caustic acid and arsenic. Hence, to alcoholic drinks are added other active poisons which increase the disastrous effects in a manifold degree. They render them more pronounced in their activity and power upon the nervous system and the organs of digestion. Regarding alcohol to which absinthum has been added, Richardson says: "The essence of absinthum in doses of from thirty to fifty grains produces upon dogs and rabbits signs of extreme terror and trembling, followed by stupor and insensibility. In larger doses it causes epileptiform convulsions, foaming at the mouth, and stertor of breathing. Its effects, as they occur from the taking of it in man, have been most ably described to me by one who has taken it until it induced in him the peculiar epileptiform seizure."

In confirmation of the statement that eminent authorities are unanimous in their estimate of the poisonous effects of alcohol, the following quotations will prove of weight. "Professor Christison, late of the University of Edinburgh, than whom there is no higher authority, said: 'The sedative action of alcohol on the brain constitutes it a powerful narcotic poison. For its effects as such, if rapidly brought on by a large dose, there is no antidote known.' In perfect harmony with such view Professor Youmans adds: 'Alcohol is universally ranked among poisons by physiologists, chemists and physicians, and all who have experimented, studied and written on the subject, and, who, therefore, best understand it.'

2. The facts thus concisely stated lead us on to a more particular consideration of the "noxious or deadly effect" of alcohol upon animal life. In so doing we shall become convinced that this morbid agent, when used in sufficient quantity, strikes with a deadly hand every form of animal organism from the lowest reptile up to the most exalted man. If, for instance, a leech be cast into alcohol it perishes from the effect of poison in from two to three minutes. Served in the same manner, snakes and frogs wriggle and twist for a short time, become shrunken and withered, and soon die. Dr. Percy, when carrying out his "experimental inquiries" regarding the action of alcohol upon dogs, found that they soon perished from the effects of large doses. "He introduced doses of alcohol of from two to six ounces into the stomachs of five several dogs, by means of a tube, with varied but very marked results, in some cases causing almost instantaneous death, and attended with such rapid absorption that alcohol was found in the brain a few minutes after death, in quantities sufficient to dissolve camphor and to burn a blue flame."

As regards its effects upon man, it is in keeping with truth to say that its action should be considered upon the basis of condition and quantity. In small doses, for a short time during certain diseases, its action is not harmful but medicinal and salutary. There are diseased conditions in which there is a place and a time for its use, but under such circumstances the reputable physician, and not the patient, should be the judge. There is a timely moderation, lying between extremes, which should govern the mind of the conservative and well-balanced physi-

cian regarding its use in such diseases as diphtheria, typhoid fever, shock, hemorrhage, and a few other emergencies. The poisonous effects of the agent are not likely to prove detrimental when it is thus carefully used by a wise physician, but the danger comes rather from abuse, continuous use and excesses. Taken in excess, as a beverage, its noxious effects are soon manifested in the excited brain, the rapid and wandering speech, and in the unsteady gait. In greater quantities its action becomes more pronounced, and the victim becomes overwhelmed from its effects, as if he was rendered stupid and unconscious from any other poison, like morphine, aconite or chloral. In such a condition the blood is loaded with carbonic acid. The muscles are relaxed, and the nervous system is more or less paralyzed. Truly has it been said: "It is to the apparatus of sense and thought, and reason, and responsibility, the nervous system and especially its great center, the brain, that alcohol is first attracted after it has entered the circulatory system; and this mechanism, the soul's consecrated instrument, affords the chief theater of its ravages." In still larger quantities its poisonous action is of the most rapid and deadly character. It is quickly absorbed and seizes almost at once upon the great nerve centers of the spinal cord and brain, overpowering the victim in a short time. "Orfila mentions an instance in which a man died immediately from the effects of a large dose of brandy. Dr. Roscoe relates three cases in which adults died from the immediate effects of excessive drinking in a few hours. Dr. Taylor states that a man died in half an hour after swallowing a bottle of gin for a wager. Dr. Seaverns relates the case of a child two years of age who died inside of twenty-four hours from drinking less than an ounce of New England rum." Many more instances could be narrated if necessary to illustrate the poisonous effects of this powerful agent, but space must be taken to bring out the fact that the action of alcohol corresponds with that of other well-known narcotic poisons.

3. Hence, let it be said as a last consideration that alcohol corresponds with the other deadly poisons in the fact that its action is progressive. It is a peculiarity of nearly all narcotic poisons, to which people become addicted, that, if their use be persisted in, a desire or demand is created for frequent and larger quantities. The drinker of absinthum after a time finds himself utterly unable to leave off his drug, although he knows of its wretched action upon his mind and its equally degenerative effect upon his body. Once under its domination, he craves for more and more, until at last he becomes an absolute wreck. The user of opium also notes the progressive tendency of his poison, and feels the need of more and more to gratify his craving, even though he pays the penalty in ruined health, moral degradation, mental misery, and organic disease. The progressive effect of his poison steadily inthralls him, until he admits his slavery and confesses his utter inability to resist the morbid craving of his depraved appetites. Likewise, the narcotic action of alcohol makes an imprint upon the system that is almost resistless. The appetite for it progresses until temporary exhilaration or stimulation induces a desire for a permanent effect, and the victim of the vice sinks into debauchery, intoxication and the lowest stages of mental and physical disease. Therefore, in these facts we find additional proof that alcohol is a poison, and that its action corresponds with that of those other narcotics which are the most noxious, the most enslaving, and the most destructive to mental and physical health.

To summarize, it seems rational to admit that alcohol, according to its chemical composition, its action upon animal life, and its similarity to most of the other formidable poisons, is itself a poison. It is conclusive beyond question that there are no requirements in the definition of the term poison which are not fully met by this liquid substance. Admitting accordingly that it is a subtle poison, there can be but one opinion regarding its action upon the human system, which is—that it is progressively destructive. He who takes it in excess at intervals becomes a victim to acute narcotic poisoning, whilst he who takes it moderately and continuously is setting up that slow transforming process which results in chronic organic disease. It is a now well established fact in medical practice that the moderate drinker has an especial liability towards indigestion and vomiting, congested and enlarged liver, fatty and enlarged heart, irritated and diseased kidneys, congestion of the spinal cord and brain, paralysis and delirium tremens, and a generally diseased state of his entire system. Indeed, how could anything else be expected when every portion of the entire system is poisoned and irritated by the presence of such an active agent in the blood which reaches every part?

## CHRISTMAS SONG.

BY ADELAIDE C. WALDRON.

Listen to the merry bells  
As from the tower they peal and ring!  
Many a tale their music tells,  
And many a glad thought they bring.

Hark! now the chorus  
Joyous we hear:  
Peace reigns o'er us,  
Christmas is near!  
Angels voices,  
Carolling clear,  
Sing "Heaven rejoice,  
Christmas is here!"

And the church-tower bells again  
Ring out with sweet and mellow chime,  
Peace on earth, good will to men,  
All in this joyous Christmas time.

## RELIEF FOR THE WEST: CONCENTRATION.

BY THE REV. R. DUNN, D. D.

1. In membership. Our churches suffer more from weakness than from wickedness. Pastors, houses of worship, prayer-meetings, singing, Sabbath-schools, and energy in Christian enterprises, are necessary to church life and success. For these different departments of church work God has given "diversities of gifts," and although the complete complement is not often found in one church, yet a church can not prosper with financial talent only, nor with singing exclusively, nor wholly by exhortation, nor even prayer alone. Variety of gifts in the church is just as necessary as variety of machinery in a cotton mill, or officers in a military company. All kinds of fruit are not found on one tree nor all church gifts in one member—not often in a very few members. A ship without variety and numbers for the different kinds of work is sure to be wrecked: and so is a church. For what are men converted and left here upon earth but to follow Christ in his work? and how can this be done alone or without churches? Let churches be sought by every mover and emigrant. Why will not our brethren locate where they can enjoy and use church privileges? Christians can well afford to sell or exchange their property for the sake of usefulness. And they had better go fifty miles for church membership where their hearts, names and money will encourage the support of truth as they believed it than to live out of church relations, or to unite with a church in name while their views of truth and practice are violated.

The same general principle applies to Quarterly and Yearly Meetings, which should be large enough to secure men for work and also courage and influence for aggressive effort if they embrace whole States. "Union is strength."

2. As implied by the Star and Free Baptist, concentration in reference to periodicals would probably give some strength and thus relief. Since the MORNING STAR was made the property of the General Conference, we have had at least sixteen periodicals of all kinds, besides Sabbath-school papers, Society Reports, and an unknown number in the Southern States. In these enterprises at least fifty thousand dollars have been lost, beside a great deal of time and labor, and some good feeling. If the good accomplished has equaled the expenditure, we ought to be thankful; if not, we ought to be careful. Concentration in these matters seems practicable with our railroads, telegraphs and telephones, which render a thousand miles now of less account than fifty a few years ago. "Union is strength," and strong papers are demanded in these times.

3. But the real, great, and only relief for the West is in mind and its qualities: Large mission funds and wealth are unattainable, and if attainable could not save souls. The Western people and churches must relieve themselves. They can and must do this with educated, consecrated mind—devoted, intelligent men. Christian schools are the natural and divinely appointed means for securing such men. Without the schools we can not have the men. Without the men we can not do the work, nor even live, in the true Gospel sense. Not simply secular schools, but Christian schools, where God as well as science, morals as well as knowledge, benevolence as well as ambition, are revered.

This conviction built Geauga Seminary in Ohio where the West used to be, and then Hillsdale College. There was not a F. Baptist college in America when, in 1853, the General Conference resolved to concentrate the whole denomination for the building and support of that college, supposing that real college work required that extensive, united patronage. Since that time, nearly twenty school enterprises, including five with college names and professions, have been adopted west of the Hudson river? As in the vegetable and animal kingdoms so in civil and church enterprises, the young must grow or die. Our whole denomination, and especially in the West, is too young to live if stationary. Our college has not half the funds of many others which consider themselves but half endowed. Another hundred thousand dollars must be had. Concentrated effort in a strong,

broad pull for this end is necessary. We must grow or go down. Praying and paying are just as necessary for educational work as for missions. And as it is "more blessed to give than to receive," the churches and ministers will find more relief in working than waiting, and more happiness and success in concentration than "scatteredness." Let us work together with God. If one can chase a thousand, two can put ten thousand to flight.

## ELEVEN KINDS OF YOUNG MEN.

BY THE REV. SMITH BAKER.

### THE DISGUSTING YOUNG MAN.

God has given to us the sense of hearing by which harmony is pleasant to us and discord is disagreeable. Also the sense of sight by which the beautiful is pleasing and the opposite is repulsive. God has given the moral sense by which the true, the pure and the good are attractive, and the impure and sinful are repulsive. The most wicked man admires the sweet, glad beauty upon an aged saint's countenance, while he is saddened by the marks of sorrow upon the face of the aged criminal. But, avoiding these extremes, there is the pleasing and disgusting in common life. There are disgusting young men.

I. The profane young man. Profanity is foolish, useless, irreverent and wicked. The hardest, hottest, most defiant words injure no one but the person who uses them, and they destroy his reverence and blunt his moral perception. It is without excuse. For stealing there may sometimes seem to be some reason—in case of suffering, poverty and the like. For lying also there may sometimes be a form of defense. Even for the taking of life, there is at times an excuse. But profanity has no motive save the giving vent to a bad temper. It is a revelation of one's moral weakness and impurity. No true gentleman swears. Even the profane man feels how disgusting it is when he enters a lady's parlor. It always lowers your respect for one who uses it.

II. The young man of impure conversation is disgusting. Purity is not only a grace of religion; it is an instinct of nature. Impurity is the most demoralizing of all vices. It most blunts the moral sense and soonest kills the spiritual emotions and destroys the whole higher life. Upon no other sin does God visit such awful retributions to the body, mind, and heart. It is the loathsome sin. The young man of impure conversation injures his own finer feelings and higher thoughts until his respectability is gone. Woman, unless she is lost to shame, does not respect such a one, and no man, be he young or old, has any moral power who uses it. It is the filth of social life. It is one of the perils of our age and land. Impure conversation keeps more young men from Christ than the intoxicating cup, and keeps more young men who are professing Christians from being active in the church than other one thing. And the impure conversation of young men before and with small boys is one of the most fearful as well as revolting habits of modern life. But let any young man know that however much he may call it nonsense or wit, it saps his character and his standing with all good people.

III. The intemperate young man is disgusting. There is no nobler sight than a healthy, pure-eyed, clear-headed, self-possessed young man; and there is no sadder sight than a thick-tongued, dim-eyed, staggering man. It is time our words of apology and pity and sympathy for young men who become drunkards were changed to ridicule and contempt and denunciation; for with all the light of this age and all the examples of shame and woe which intemperance brings upon men, the young man who forms the habit with his eyes open loses all claim to the respect of humanity. A man who will not respect himself can not expect others to respect him. He deserves to be laughed at. Instead of saying, "Poor, weak, unfortunate fellows," we should call them disgraceful, disgusting reproaches upon society, and hold them up as disgraces to themselves, their homes, their land and their God.

IV. Another disgusting young man is the one who can not control his temper. One is not to blame for having an unfortunate disposition. He may come honestly by it from his parents. It may have been born in him. But self-control is the very essence of manhood. The giving way to a quick temper is the manifestation of a weak will. And also of cowardice—for men who lose their temper generally say hard things to some one beneath them, to some one younger or weaker, or to a woman—a mother who will put up with it, or a wife who can not help it, or a sister who will endure it. This is cowardly. Every man controls his temper in the presence of his superiors, or of one he respects; and if he can in one place he can in another. An uncontrollable temper is the revelation of nothing but the lowest part of a man's nature and causes him to lose his own self-respect and the respect of others.

V. The next disgusting young man is the conceited one. This disease of egotism, generally begins about the age of sixteen and lasts till thirty. Sometimes it breaks out as early as twelve and becomes chronic. It shows itself in mental, social and sometimes physical swelling, and is most disgusting at about twenty. Then a young man knows more than ever he will again.

His wings are just commencing to rise, the feathers are putting on shape. He can tell "the boss" of the shop more than the good man ever thought of. He has looked into all subjects, and does not know enough to know he does not know anything. He has opinions and they are positive. He cultivates a wise, knowing look. He walks with a self-satisfied dignity. In the lecture room or the church, he looks around to see if he is seen. He is sure he must be; he has the grace of self-consciousness. In social life, he takes it for granted that all the young ladies are at his disposal and does not realize when the modest, sensible girls are making fun of him. He is so disgusting that old and wise people let him talk and go on with his conceit for their own amusement. He is an unconscious clown.

VI. Another disgusting young man is the irreverent one. He does not respect the aged, or the weak, or woman, or religion, or God. He makes fun of religion. Having read a few criticisms upon the Gospels, he talks about the unreasonableness of Christianity. He will not respect that which is sacred in and to others. Nothing sooner shows the gentleman than the reverence he pays to humanity because it is humanity, and the reverence he pays to religion because it is religion, or the reverence he pays to God because he is God.

My young brethren, let your speech be pure, your habits correct, your deportment modest, your self-control complete, your faith in God strong, and then you will respect yourself, and humanity and God will respect you. No man can afford to be disgusting.

## BOSTON LETTER.

The Young Men's Christian Association has opened a down-town branch near Scollay Square, where daily noon prayer-meetings are held under the lead of the city pastors. This is a movement in the right direction, and is another evidence of the increased vigor and usefulness of the Association.

The late Rev. Henry Morgan, still showing himself to belong to the class of "peculiar people," willed his chapel, known as the Morgan Chapel, to the Benevolent Fraternity of Churches, Unitarian, on condition that a Methodist preacher should be supported in the pulpit. The Unitarians agreed to the trust. The Chapel, having been somewhat repaired, was reopened Sunday evening, Dec. 14. The opening exercises were conducted by Unitarian and Methodist ministers. A student from the Boston University Theological School has been engaged as preacher for the coming year.

At a recent anniversary of the Ruggles St. Baptist Church, the Rev. R. G. Seymour, D.D., pastor, a church membership of 770 was reported, with 1,900 in the Sunday-school. The progress of this comparatively young church, and its extensive service in the cause of Christ, show the power of consecrated wealth. Two or three men give their thousands yearly for the support of this church.

Dr. Dudley A. Sargent, Professor of Athletics in Harvard College, delivered a lecture in Union Hall, last week, on "The Evils of the Professional Tendency of Modern Athletics." The Doctor thinks that college sports are generating into professionalism, and that intercollegiate games are coming to be, in many cases, mere brutal exhibitions for money, accompanied by gambling and the other evils connected with professional sports. He says that a considerable number of Harvard graduates are earning their living as professional baseball players. He thinks that the system of college athletics needs a thorough reconstruction. The Faculty of Harvard College have already initiated the reform by prohibiting the game of football, as now played, and by forbidding training by "professionals" for the other games.

A course of "emergency lectures" is to be delivered in January under the auspices of The Society of the Red Cross. It is the design of these lectures to give instruction as to what to do in cases of accident or sudden illness. Wil- Carleton delivered a very interesting poem lecture before the Christian Association last week, on The Science of Home.—The Rev. Michael Burnham has resigned the pastorate of the Moreland St. Congregational Church, and will go to Springfield.—The Rev. Francis Bellamy of Little Falls, N. Y., has been called to the Dearborn St. Baptist church of this city.—Prof. Edmund W. Gosse of Cambridge University, England, is delivering a course of lectures on English Literature before the Lowell Institute.

## THE WEEK OF PRAYER.

The following is the programme for the Week of Prayer, Jan. 5-10:

Monday, Jan. 5. The long-suffering love and faithfulness of God; the general preservation of peace; for the opening of all countries to the gospel.—Ps. lxxxix: 1-20; Ps. cxvii.

Tuesday, Jan. 6. National sins and the increase of lawlessness; the non-recognition of God's judgments in public calamities; personal transgressions; the growth of infidelity and superstition; desecration of the Lord's Day.—Dan. ix: 2-19; Isa. lvi; Hos. xiv; Ps. li; Luke xiii: 1-9.

Wednesday, Jan. 7. The unity of the Church and brotherly love; evangelistic work among the masses; that all pastors, evangelists, teachers, and workers may become fervent in spirit, diligent in their ministry, and faithful in preaching Jesus Christ and him crucified; for Sunday-schools.—Eph. iii: 13-21; John xiv: 15-27; 1 Thess. v: 1 Cor. iv: 9-31; 1 Tim. ii: 1-8; Eccl. viii; Ps. cxvii; Prov. xxiv: 15-25; Isa. xxxii.

Thursday, Jan. 8. That Christian parents may more fully recognize the obligation to train up their children in the fear of God; that young people may be saved from intemperance, immorality, and other sins; for universities, schools, professors, teachers, and students for the ministry.—Matt. v: 1-16; Micah vi: 1-8; Mal. iii.

Friday, Jan. 9. For rulers and governments and all in authority; for the prevention of war; for soldiers and sailors; for the removal of the opium traffic, intemperance, and the social evil; and for the suppression of all that is impure in art or literature.—Isa. xl: 9-31; 1 Tim. ii: 1-8; Eccl. viii; Ps. cxvii; Prov. xxiv: 15-25; Isa. xxxii.

Saturday, Jan. 10. For the outpouring of the Holy Spirit and the spread of the gospel in all lands; with power from on high; for native Christians; for all missionaries; for God's ancient people Israel; for increased blessing to attend the circulation of the Scriptures.—Rom. xi: 13-36; Acts x: 34-48; xl: 16-18; Isa. lv; Matt. ix: 35-38; 1 Thess. ii.



## Sermon.

## THE DISCIPLE'S LOVE.

[A sermon preached by the Rev. O. E. Baker at Ocean Park, before the Convention of Christian Workers, and published by arrangement of the Convention Committee.]

"Lovest thou me?" John 21: 17.

Our Lord had lived, died, risen, met the disciples from time to time during forty days, and was now soon to go back to the Father. But the work he had begun must be continued, the Gospel be preached "to all nations" to the "end of the world." This work he would commit to the disciples about him and to their successors.

Among these, Peter was to be prominent. His fidelity must be tested, secured, demonstrated, and in a manner to impress him and all the disciples. Peter had once wavered, but must now be firm. Great responsibility was to be laid upon him, that of caring for the Lord's "sheep" and "lambs." It is worthy of note that the word "feed" in our Authorized Version is in verses 15 and 17 from a word (*boske*) meaning to feed, proper, but in the 16th verse, it is from another word (*poimaine*) meaning, as rendered in the Revised Version, to tend—to care for, watch over, defend. Why may there not be significance also in the fact that in the original two different words are used for the objects of the apostle's care, meaning, respectively, as translated, the one "sheep" and the other "lambs,"—the younger and the weaker with the stronger? In all these is expressed the variety and importance of the work assigned this distinguished apostle. Moreover, Peter was to meet, in the distance, the very ordeal, the prospect of which had led him only recently to deny his Lord. "Another shall gird thee and carry thee whither thou wilt not \* \* \* signifying by what death he should glorify God. If Peter was to be prepared for all these responsibilities and tests he must love his Master certainly and strongly, and hence the interrogation, enforced by repetition to the third time, "Lovest thou me?"

But Peter was one of twelve apostles called to the same work, and one of ministers and disciples of Christ in general and for all time. Besides, love, in the very nature of things, is essential to all and to each as to Peter, and so let us consider this important interrogation in relation to ourselves.

What is love, genuine love, such as our Lord inquired after in Peter? Is it any act or state of the intellect only or chiefly,—admiration for example? But we may admire what we don't love in the best sense of the term. One may possibly admire God as he admires any other object that is sublime, grand,—a mountain, the sea, the heavens. A merely intellectual process. Skeptics even declare to having admiration for Christ, for the noble traits in his character. They have vied with Christians in writing and publishing the life of Christ. It is much to be feared that not a little of the religion professed is simply intellectual veneration, from the influence of a favorable organism, or a favorable education and good surroundings, falling very far short of the vital principle in genuine religion. Besides, acts or states of the intellect merely are not voluntary but dependent, and so, considered apart from the moral power having control of the intellect, do not effect to render the character of the subject either the better or the worse.

Is love a phenomenon of the sensibility—any kind or degree of feeling, merely or chiefly? But feeling also is dependent, not voluntary, and considered by itself alone, is void of moral character. Love, so called, of this sort, is a deceitful and dangerous element, unworthy of rational beings, a mere emotion or passion, which may exist with the vilest of purpose upon the object, and with the most annoying disquietude, what the poet, moralist, painter renders "a soft torment, a bitter sweet, a pleasant pain, an agreeable distress," all this and more and worse.

Love proper, in essence, in the last analysis, may be defined to be good will, unselfish good will, assigning to its object all his rights, for the reason or reasons on account of which such rights exist and ought to be willed—a phenomenon of the will, the independent, responsible, self-determining, character-forming power of the mind. All moral virtue, all praise or blame-worthiness, are, by universal consent, by intuitive verdict, referable to this power. Love is the great essential, moral virtue, and comes, hence, of this free and responsible power.

But there is unity in the composition of rational mind, and when once the will acts supremely upon an object, the other departments of mind fall into harmony with it. Love, therefore, comprehensively expressed, consists of three elements, furnished from the three general departments of mind: (1) of knowledge concerning the object loved, its lovable qualities; (2) good will—willing to the object all the rights of which such lovable qualities render such object worthy; together with, (3) corresponding feeling or affection. Loving another—husband, wife, parent, child, friend—for reasons relating to self only, the love hence a selfish impulse, passion, is, at best, a negative virtue only, a good thing only as one type of selfishness may be better than another. It is the province of regeneration to replace such narrow, selfish, irresponsible love, by one of principle, equitable and abiding. The two are wholly opposite and irreconcilable. Here some attributes of this genuine love are suggested:

1. It is a unit, a one thing toward all objects whatsoever. Can one love God and hate his brother? Can one love God and his neighbors, and hate the dumb brute? Can one love all these and at the same time knowingly trample upon the rights of the least sentient creature in the scale of being? One answer serves all these several interrogations.

"I would not enter on my list of friends, though graced with polished manners, of fine sense. Yet wanting sensibility, the man Who needless steps foot upon a worm."—Cooper.

It is significant and very natural that the same Gospel which prompts men to fear God and love one another has prompted also to the organization and successful prosecution of a society reaching over the whole country, for "the prevention of cruelty to animals," so manifestly just toward creatures which can not speak for themselves as to have awakened for it a favor and a support which have made it one of the few of kindred societies which are self-supporting.

2. A unit, it is also a universal principle applying to all beings in the universe, from the least significant creature to the adorable Creator. The angel, the man of such principle, permitted to go on a mission from world to world through all space, would never get beyond his own brotherhood and country.

3. But, love, in a sense thus indiscriminate, is in a sense also severely discriminate. It wills good to every worthy being, but only on condition and in the measure of his worthiness. The ultimate end and will is the highest good of being, and each individual is exactly weighed and estimated by how much he contributes to this final end. The creature of lower grade is loved less than the man above it, and as much less as it is of less importance in relation to the whole. The man is loved less than the God infinitely above him—God supreme is loved supremely. Any antagonism to the good of any being in the universe is promptly condemned by this intrinsically righteous principle. Wishing the highest good, it wills also whatever means are requisite to the end. No severity of exertion, no kind nor degree of self-denial requisite to this end, is or can be excused. What will not love do for the object on which it rests? What would it withhold? What if love even were demanded? The Son of God loved, and so died, blessed be his name! Is the disciple above his Lord? This principle must characterize them as him. This much must be said, whatever havoc it may make with the character and hopes of multitudes of those who profess to be the disciples of Christ.

Another question arises out of our Lord's words to Peter: "Lovest thou me more than these?" More than these other disciples, of whom thou saidst, "Though all should be offended because of thee yet will I never?" May one disciple love more than another? May the same disciple love more at one time than at another, love increasing degrees, more and still more? May we arrive at "perfect love"? This is no merely speculative question, but one of vital importance, involving the distinguishing possibilities of love and grace in God's people. Peter, I conclude, might have loved his Lord more than the other disciples, provided he had, by superior ability or by superior acquaintance with his Lord, a larger conception of his loveliness of character. He doubtless did love his Lord more now than when he knew him less. Yes, love may grow into larger and still larger proportions, and this fact should both rebuke our feeble, wavering affections, and inspire the hope and the purpose to love the Lord to the utmost. Love for him may be strengthened and enlarged by the same laws as those which control the measure of our love for fellow-beings.

1. We must increase our knowledge of his illustrious life on the earth. Hence the duty to "Search the Scriptures," since, as he says, "they are they which testify of me."

2. Love may be enlarged by growing acquaintance with the workings of his Gospel and his church down through the ages, in the execution of his plans; and hence the duty of a ripe Christian scholarship.

3. We must cherish experimental acquaintance with him in our hearts, through faith and the Spirit's influence; and hence the duty to cultivate a most devotional frame of mind, by prayer, and a conscientious, faithful observance of the ordinances and duties he has enjoined.

It is not enough to know merely, to be able to call to mind the facts and truths of the Saviour's life and character; but these must be kept much before the mind's eye, by habits of reflection. The psalmist said, "I will meditate in thy precepts," and the apostle enjoined upon his brethren to "meditate upon these things." To know without considering is much the same as not to know at all. Want of reflection, no less than ignorance, weakens faith and love. Dwelling upon another's lovable qualities gives vigor to the affections. It is no marvel that many do not love Christ, they know or consider too little of him to love him. They would love no one, with as little thought of or acquaintance with him. The illustrious Christian teachers and exemplars of all time have been distinguished for habits of meditation, prayer, heart-searching in solitude and communion with God.

The Scriptures abound in terms emphasizing the possible attainments in this cardinal virtue. "Love unfeigned," "multiplied," "made perfect," "with all thy heart, soul, mind and strength." Beautiful and inspiring examples of great love toward God and his son Jesus are given—"Enoch walked with God," Job, at the loss of all things but his life, and that made a burden, said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." So David, Isaiah, and many others of the ancient worthies.

In New Testament times the love of John for Christ, expressed in the reciprocal love of the Master for this apostle, was proverbial. Our Lord gave emphasis to the ardent love of the disciple who washed his feet with his tears and wiped them with the hairs of his head. "Whosoever shall be faithful to the gospel shall be preached in the whole

world, shall also this that this woman hath done, be told for a memorial of her, \* \* \* for she loved much." The example of Peter in the text is illustrious. In both what he said and did not say he displayed his great love for his Master.

1. When the Lord reminded him of his former boast and of his fall, by asking, "Lovest thou me more than these?" he meekly, lovingly accepted the painful reminder without a word of response to it.

2. In the first and second instances our Lord used for "lovest" a word (*agapas*) meaning love in common. Peter in his answer was not content that his love should be counted as anything common, and he responded in the use of a word (*philo*) expressive of intensity, dearly loving: "Thou knowest I dearly love thee." He persisted in the use of the same word in every response.

3. At length his Lord adopted Peter's choice word, asking, "Dost thou indeed dearly love me?" The loving apostle was grieved. "Does my Lord doubt the sincerity of my love, that he asks the third time?" He responded quickly, "Thou knowest all things, and thou knowest I love thee," affirming to the Master's divinity, and appealing to that divinity for the sincerity and intensity of his love. The apostle's after life, and his dying for the Master, were proof of all he claimed.

Who has ever fathomed a mother's love? Who ever estimated the strength of the golden cord which binds together welded hearts and lives? Love is unbounded by distances, and unabated by lapse of years, abiding through life and also when the object of its devotion has passed forever into the invisible. So God may be loved, loved with perfect love, though unseen and unapproachable by physical sense. "Whom, having not seen, ye love; in whom, though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." It was said of Moses, "He endured as seeing him who is invisible."

What is Christian perfection but love made perfect? Is sanctification a something from without, sent down from heaven, the subject a passive recipient, or is it not rather a something wrought within, an attitude and character of mind effected by the Spirit of God, its subject active, but through grace, willing, but God "working in him both to will and to do of his good pleasure"? How does sanctification differ from holiness? And what is holiness but a state of voluntary acquiescence in the will of God? Archbishop Usher has defined sanctification thus, "Nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ." Looking to the source, the power, by which this blessed state is effected, the apostle says, "And the very God of peace sanctify you." Looking to the human element in sanctification, the voluntary concurrence in the will of God, he says, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." So also, "Let us go on to perfection." And our Lord has said, "Be ye holy. Perfect love is the very essence of holiness, and is hence 'the fulfilling of the law.'"

Many who profess sanctification give proof enough of having little to boast of. Many have sought, become discouraged, and fallen into doubt. Is it not very possible that these have emphasized the passive thought to the neglect of the voluntariness and personal responsibility in the case, looking for God to do for them what he will rather do within them, effecting in them perfect love, trust, and peace?

The fact is impressed by common observation and experience that the possible attainments of grace and love are not generally apprehended or considered. A sinless life is a possibility and more is demanded.

Sanctification entire, of soul, body, spirit, in this life therefore, is a Scripture doctrine. It is, let me say, one of the tenets of Free Baptist faith, which we, as a denomination, may not have sufficiently emphasized. Do we concede a monopoly of sanctification to Methodists? We are disgusted with extravagances now and then witnessed, but shall we allow these to intimidate our utterances of the duty of "holiness to the Lord"? Our early fathers taught and exemplified this doctrine, and no denomination has furnished more illustrious examples. Randall believed in holiness and was given to seasons of protracted communion with God, from which he came forth, it is said, with a radiance of face like that of Moses fresh from the Mount of God. Colby's presence, without the utterance of a sentence, it is said, convicted the impenitent, and wrought all but miraculous results upon the sick. Marks wrestled with God, as Jacob of old, winning victories over apparently insurmountable obstructions to his work. Add to these our beloved Phillips, so self-sacrificing for Christ's sake through life, and bespeaking "India for Christ," with his latest breath; and Lovina Crawford, the mission heroine; and how many more, the power of whose faith and love is yet felt in all the churches.

If love constitutes Bible religion, what objection can objectors lay against it? They have regarded religion as made up of unnatural gravity, painful self-denial, burdensome rites. Instead, it is love in the heart, natural love effecting the happiest relations among men and toward God, and prompting to practical, willing obedience, as fitting modes of its expression.

They have objected to it as a something profound, obscure, mysterious or mythical. Instead, it is the simplest things of human thought and experience. The philosopher may speak of it in the language of his profession, for religion is profound and philosophical. But the rudest may say as much in the one word, of all words best known, and infant lips express it all in their simplest responses to the caressing of parental affection. From the youngest re-

sponsible child to the "God of all love," love is religion, and all genuine religion is love.

Love is the great vital element of heaven. Heaven is heaven because each redeemed and holy one loves, and is loved by every other, all loving God supremely. The lost are lost, because they neither love nor are loved. All the intellectual and social sunshine of earth comes of love. This wanting, night follows and "darkness which may be felt."

The time is at hand when life or death eternal will fall to each of us, according to how we shall be able to answer to this crucial question, "LOVEST THOU ME."

## THE CHRISTIAN MEASURE OF CONSECRATION.

[Abstract of an address before the Inter-Seminary Alliance, by Prof. Wm. J. Tucker, D. D., of Andover, Mass. Reported by the delegate from Bates.]

There is no broader, freer word than "consecration," when taken from the Christian vocabulary. It has always been serious, from its original meaning of devoted, doomed; but there is nothing more neglected than the Christian idea of it. Saint Paul's thought of consecration may be learned from Rom. 1: 14-16. It is expressive of an intense personality. Notice the I's. "I am debtor," "I am ready," "I am not ashamed."

(1) Consecration involves personal acceptance of the principles on which Christianity rests; "I am debtor." This is a distinction between natural and revealed truth: there is no absolute, imperative obligation to divulge natural truth, but the Christian must make known what has been revealed to him. So Paul declares. Suppose now God should reveal something special to some one on condition of his keeping it a secret. Imagine that man carrying it through this life—what a burden!—and into the next—it would be unendurable! No more ought a man to keep the secret of Christ's salvation. That many do is because of short vision. Consecration increases spiritual vision so that one sees even the unexpressed need of certain souls. "When he saw the multitudes he had compassion on them." "Do you see the Germans?" said Dr. Sevier in my pulpit. Do you see the heathen? Akin to idealizing men is seeing them as God sees them. It gives us a sense of equality, that we are debtors "both to the Greeks, and to the Barbarians: both to the wise, and to the unwise."

(2) Enthusiasm of personal commitment: "I am ready." Christian truths are largely inefficient because made so little personal. Read the eleventh chapter of Hebrews. It covers so many diversities; yet every one had courage, and beheld the consequences of his faith. Consecration pushes one to the consequences,—from which, too often it is natural to shrink. It requires of most young men a greater degree of consecration to be a missionary than a minister. A minister serves; a missionary is sent, and then must serve. It is easier to serve alone, than to obey orders and not pick one's place. But St. Paul was "ready." The original language implies panting, as if held back and eager to be let loose. So many a man and many an age has been held back from great achievements, ready, panting. Let readiness, how great soever the task, go on before and let it draw after the whole measure of one's ability: "as much as in one lies." His willingness will increase ability. A great purpose makes a great man.

(3) A personal sense of power: "I am not ashamed, for it is the power of God, to every one that believeth." Missionaries have contributed an immense power to theology and to the idea of God. It has all come from this spirit of consecration, consciously, or, sometimes, unconsciously possessed. Missions emphasize Christianity. All other religions point to man seeking God; Christianity points to God seeking man: "the power of God unto salvation." And missions are beginning to bring in the idea of God's certainty of power,—the certain success of his Kingdom. Not only is his heart in the cause, but his own right hand is here. Against all heathenism, within and without, believe in God as powerful.

This is the formula of consecration: obligation, willingness, power.

All may not enter the foreign work. As in the dark days of the war all did not go to the front who heard the call and were willing, because they must remain at home to plan and labor over a suppressed patriotism, so now many of us are called, many may go, but others of us must remain to do work over a suppressed consecration, yet if the obligation of debt to all men which the Lord layeth upon us be felt, if from the heart we cry "as much as in me is, I am ready," the power of Him who hath promised shall not be lacking, and in His hand our consecrated efforts shall be blessed.

## HINTS FOR REVIVAL SERVICES.

These hints are for those only who need them. They are intended to apply to the conduct of protracted meetings. Their success or failure, in part or in whole, often depends on what some regard as mere trifles. The largest measure of success, other things being equal, comes to those who most fully meet all the conditions, small and great. Whatever hinders should be avoided; whatever helps should be used. Nothing is too small to be regarded if it affects for weal or woe the supremely important work of soul-saving.

Dear fellow worker in the kingdom of God, be sure that you are in loving fellowship with Jesus Christ for whom you labor. Without this you labor at a fatal dis-

advantage. Christ says, "Without me ye can do nothing," and it would be mockery to attempt to save souls apart from him who is their Saviour. This right relation of the worker to the great Helper comes first. Everything else is subordinate. Be sure that you abide in Christ. Then you stand on the high vantage ground of power. Then you can prevail with God and with men.

Being thus in Christ you have liberty of action. You ought then to assert that liberty. Do not suffer yourself to be bound by forms that hinder effective action. Be free to do whatever is best to secure the great end of your ministry and your work. Get out of old ruts. Give yourself up to the Spirit of God and to the holy impulses of love. Let the passion for souls drive you, even if it be across old tracks. Run as hard on wheels. Get out of them and drive straight for the mark. Let God use you with all your individuality. Let him make the most of you, and do not hinder him by trying to imitate somebody else. He knows you best. Obey him.

Be wide awake. Get everybody else waked up. Dullness and monotony are intolerable in such grand work as God has given you to do. They are like choke-damp in which religious interest can not live. Preach as if you had just come from God with your message and your commission. Preach Law and Gospel. Exalt Christ. He will draw all men unto himself. Preach out of burning conviction what you know. Dullness and stupidity, or cold professionalism in the pulpit are unpardonable. Use the Bible. Exalt God in his Word. Stick to the Book in which is your commission and your message. Let all the people have Bibles.

Sing new songs, or make old songs new with holy fire and enthusiasm. Don't let precious hymns be murdered by lazy drawing or cruel dragging. Sing hymns that have sense as well as sound, else how can you sing "with the spirit and the understanding"? Fit the singing to the occasion. Let the song spring like an inspiration from it. Have your heart in tune, so that you can make melody unto the Lord.

Suffer not yourself to be bound in prayer. Let the ancient form go. Drop the introduction and the conclusion. Lay aside formalities and pet phraseology. Tell God what you have to say, and ask for what you want. Let irrelevant matters go. Dispend with the filling and padding of a set prayer-oration, and pray! Get your heart so hot that the fire will burn out all the useless verbiage of your prayers.

Let there be hearty union of mind, heart, prayer, song and effort. Move in the right direction and move together. It is the united host that conquers. Though one may chase a thousand, two united shall put ten times one thousand to flight. Let all differences be consumed in the flame of fervent desire for the salvation of souls. Join one another in the heart of Christ. Then shall your union be perfect and the powers of hell shall not prevail against you.

Use the means best adapted to accomplish the great end of your work, no matter whether new or old, in order, or out of order. If you can not "catch men" with a regulation rod and line, cut a long, rough pole and try it. By all means catch men. Means are nothing except as they secure valuable ends. Learn of Christ the great Teacher. Learn of Paul, who became all things to all men that he might save some, and who sought them in season and out of season. Use all your resources of wisdom and power, and draw upon the exhaustless fullness of Christ.

Let all the people work. Let the pastor lead. Let him echo Paul's cry, "Let us go on," and then go before and with the people.—*Evangelical Messenger.*

## OVER A COFFIN LID.

"She—was—a—good—wife—to—me. A good wife, God bless her!"

The words were spoken in trembling accents over a coffin lid. The woman asleep there had borne the heat and burden of life's long day, and no one had ever heard her murmur; her hand was quick to reach out in a helping grasp to those who fell by the wayside, and her feet were swift on errands of mercy; the heart of her husband had trusted in her; he had left her to long hours of solitude, while he amused himself in scenes in which she had no part. When born companions deserted him, when fickle affection selfishly departed, when pleasure palled, he went home and found her waiting for him.

"Come from your long, long roving, On life's sea so bleak and rough, Come to me tender and loving, And I shall be blessed enough."

That had been her love song—always on her lips or in her heart. Children had been born to them. She had reared them almost alone—they were gone! Her hand had led them to the uttermost edge of the morning that has no noon. Then she had comforted him, and sent him out strong and whole-hearted while she stayed at home and cried. What can a woman do but cry—and trust? Well, she is at rest now. But she could not die until he had promised to "bear up" not to fret, but to remember how happy they had been. They? Yes, it is even so. For she was blest in giving, and he in receiving. It was an equal partnership after all!

"She—was—a—good—wife—to—me." O man! man!—Why not have told her so, when her ears were not dulled by death? Why wait to say these words over a coffin wherein lies a wasted, weary, gray-haired woman, whose eyes have so long held that pathetic story of loss and suffering and patient yearning which so many women's eyes reveal—to those who read. Why not have made the wilderness in her heart blossom like the rose with the prodigality of your love? Now you would give worlds—were they yours to give—to see the tears of joy your words would have once caused, bedew the closed windows of her soul. It is too late.

We have careful thoughts for the stranger, And smiles for the sometime guest, But not for our own The bitter tone.

Though we love our own the best.

—*Detroit Free Press.*

## THE PRAYER OF KEPLER.

Both Kepler and Newton were profoundly devout. Kepler has left us a touching testimony of his sentiments in a prayer placed by him at the end of one of his works. Here is a translation of that prayer:

"Before quitting this table, upon which I have made all my researches, it only remains for me to raise my eyes and

my hands towards heaven, and address with devotion my humble prayer to the Author of all illumination. 'O Thou who, by the glorious light which Thou hast shed over all nature, raisest our desires up to the sacred light of Thy grace, in order that we may be one day transported into the eternal light of Thy glory, I give Thee thanks, my Lord and my Creator, for all the joys that I have experienced in the ecstasies into which I have been thrown by the contemplation of the work of Thy hands! Now I have completed this book, which contains the fruit of my labors, and I have used in composing it the whole of the intelligence that Thou hast given me. I have set forth before men the grandeur of Thy works. I have explained these mysteries as well as my finite mind has permitted me to embrace the infinite extent of them. I have made all efforts to arrive at truth by the ways of philosophy; and if it has occurred to me, a despicable worm, conceived and brought up in sin, to say anything unworthy of Thee, make me know it, in order that I may remove it. I have allowed myself to cherish any self-complacent presumption in the presence of the admirable beauties of Thy works? Have I proposed to myself my own renown among men by raising this monument, which ought to have been consecrated entirely to Thy Glory? Oh! if it has been so, receive me in Thy clemency and mercy, and grant me this favor: that the work I have just finished may ever be powerless to do evil, and that it may contribute to Thy glory and to the good of souls.'"

## HINTS AND ANECDOTES.

[Selected.]

Mr Gladstone's marvelously preserved powers of body and mind may be accounted for by his habit, long since formed, of husbanding his strength. He repairs all exhaustion. When he is obliged to be up late he rises proportionately late on the next morning. As he informed a reporter, he never "does and never has done a stroke of work on Sunday."

A brother was praying with much noise for faith, soul-saving faith, sin-killing faith, devil-driving faith. There was a quiet friend near to him to whom the noisy brother owed a large bill. "Amen," said the quiet friend. "Amen!" and gave us debt-paying faith too. "My friends, we need that faith nowadays. People don't believe in religion that doesn't do that. And they might well not believe in it, for he that doesn't do his duty to his brother whom he has seen, how will he do his duty to his God, whom he has not seen."

A professional diver said that he had in his house what would probably strike a visitor as a very strange chimney ornament, the shell of an oyster holding fast a piece of printed paper. The possessor of this ornament was sitting on the coast, when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth, which he detached and commenced to read, through the goggles of his headress. It was a gospel tract, and, coming to him thus strangely and unexpectedly, so impressed his unconverted heart that he said, "I can hold out against God's mercy no longer, since it pursues me thus." He became, while in the ocean's depth, a repentant, converted, and (as he believed) sin forgiven man—saved at the bottom of the sea.

There is a great difference between living to work and working to live. We all live, and most of us work; but there the general resemblance ends. Some work only that they may live, and stop work just as soon as necessity permits them to do so. This is the principle on which the professional tramp goes; and on which a good many people go who are not professional tramps. But they who do the best work in the world do not work to live, but live to work; they fully indorse the maxim of Goethe, that "a useless life is premature death," and they value their lives only as an opportunity for doing service in some righteous or beneficial cause. Would you like to know to which of the two classes you belong? Think whether your joy in each new acquirement in your life is joy over a new opportunity for self-ease, or gladness for a new capability of doing further and more effective service.—*S. S. Times.*

One of my first lessons," said Mr. Sur-gis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said; 'Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep.'"

"What does grandfather mean by that?" I said to myself. "I don't expect to have a sheep." I could not exactly make out in my mind what it was; but I had great confidence in him for he was a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson, 'Thou hast been faithful over a few things. I will make thee ruler over many things.' I began to see through it: 'Never your mind who neglects his duty; be you faithful, and you will have your reward.'"

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio, who knew me, came to buy goods, and said: 'Make yourself so useful that they can not do without you.' I took his meaning quicker than I did that of my grandfather."

"Well, I worked upon those two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geary, the old tea-merchant, called in to congratulate me, and he said: 'You are all right now. I have only one word of advice to give you: Be careful whom you walk the streets with.' That was lesson number three."

And what valuable lessons they are: Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation-stones of character and honorable success.



## Sunday School.

Lesson I.—January 4, 1885.

For Questions see Star Quaterlies and Lesson Papers.

PAUL AT TROAS.

SCRIPTURE LESSON.—Acts 20: 2-16.

DAILY READINGS.

M. Paul at Troas. Acts 20: 2-16.  
T. The uproar. Acts 19: 23-41.  
W. Confirming the church. Acts 15: 36-41.  
F. Avoiding persecution. Matt. 10: 16-24.  
S. Raising the dead. 2 Kings 4: 32-37.  
S. Christ raising the dead. Matt. 9: 18-25.  
S. Christ revealing himself. Luke 24: 25-35.

**GOLDEN TEXT.**—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—Acts 20: 7.

**TOPICS.**—From Macedonia to Miletus. The Sabbath at Troas.

TIME, A. D. 53.

## Topical Treatment.

**Connecting Link.**—Six months ago we left the Apostle Paul at Ephesus, where a great disturbance had been created by Demetrius and others, on account of the falling off in the sale of silver shrines and images of the goddess Diana, caused by the powerful preaching of Paul. Immediately after that he visited Macedonia and then went to Greece, where we find him at the opening of this lesson. He is still on his third missionary journey.

I. From Macedonia to Miletus. Paul probably spent nine or ten months, after leaving Ephesus, in visiting the churches and doing missionary work in Macedonia, after which "he came into Greece." He remained in that country three months intending to sail, probably from Cenchrea, the eastern port of Corinth, to some port in Syria in order to go up to Jerusalem to attend the Feast of Pentecost, in the spring of the year 53 of the Christian era. Learning that the ever hostile Jews had again formed a plot to waylay and probably murder him, he changed his plan and went by land through Macedonia around the head of the Egean Sea, into the province then called Asia, and now known as Asia Minor. During this trip he gathered a party of seven brethren to go with him to the Feast at Jerusalem. Three of them were from Macedonia and four from Asia. They were to assemble at Troas and go on together from that place. Just at this point in the narrative Luke, the writer, drops the use of the pronouns "they" and "them," and again begins to say "we" and "us," from which it is inferred that he had been for some time at Philippi (see chap. 16: 11-17), and now rejoined Paul and proceeded on the journey with him and other disciples. Paul remained quietly with Luke, at Philippi during the Feast of the Passover, after which they sailed away to meet the other brethren at Troas. From that city to Assos, across the "neck" of the cape was twenty miles, and it was twice that distance around the point. Paul, for some reason, chose to go afire across the neck, while the other brethren went around with the vessel. Perhaps it allowed him to stay longer at Troas, or to visit some friend on the way, or to have a good quiet time by himself on the walk. The site of Assos is now occupied by a village named Beiram, and the extensive ruins in the vicinity show that it was once a place of considerable size. They next stopped, perhaps for a night, at Mitylene, the chief city on the island of Lesbos. It was then a free city, famous for the beauty of its buildings and its excellent harbor. It was the birth-place of Sappho and other persons noted in the literature of that age. The city has continued to exist and enjoy a fair degree of prosperity until the present time. On the next day they passed, but seem not to have touched at, the island of Chios, now called Scio. They perhaps spent a night off its lee shore. On the following day they ran down around the island of Samos and put in to Trogyllum, a town on the main land, at the point of the promontory of Mycale. Near this place a famous battle was fought between the Greeks and Persians in the year 479 B. C., and another between the modern Greeks and Turks, in 1824. There is a place, a little to the east of this, still known as St. Paul's Port. As the navigation is somewhat difficult, they probably spent a night at this place. On the next day they came to Miletus, where they must have stayed several days. It was once one of the most prosperous cities in that country. At that time it was on, or near the sea, but is now ten miles inland by reason of the changes in the coast, produced by deposits from the river Meander. At this point we leave the apostle and his party for the present.

II. The Sabbath at Troas. The only really noteworthy event in the journey of Paul and his friends to Jerusalem occurred at Troas, where they spent a week, and to that point we now return. As the day of their departure was the first day of the week, often called "the Lord's day" after the resurrection of Jesus, and always observed by his disciples as a day of religious worship, Paul preached at the evening service, if not earlier in the day. They were assembled "to break bread," or as we should say, to partake of the "Lord's Supper," which seems to have been usually done on the evening, by the early disciples, and, perhaps, on every first day of the week. They were assembled in an upper room, in the third story. It was a warm even-

ing, and there were many lights burning, so that, very likely, the heat was somewhat oppressive. Paul did not then expect to see these disciples again, and, as was natural, preached a long time. A young lad named Eutychus, sitting in the window, got asleep and fell out of the window down to the ground below, and was killed. Paul went down to him and stretched himself out upon his body and embraced him, and, no doubt, prayed to God that the lad's life might be given back to him, for he immediately arose and said, "Trouble not yourselves, for his life is in him." He then resumed his discourse with the brethren as if nothing unusual had happened. The brethren were greatly comforted by the miracle wrought by Paul, not only because it gave back a dear boy to his friends but also because it proved that Paul was indeed a true servant of the one living God, who holds all power in his hands, and is able to give life as well as to take it.

## THOUGHTS AND APPLICATIONS.

- I. Opposition to the truth often rallies new recruits to its standard.
- II. Extraordinary circumstances justify unusual religious services.
- III. While one may sleep many may be edified.

## TOPICS FOR FURTHER STUDY.

- I. The changes at Troas since Paul's previous visit.
- II. Modes of travel in Paul's time.
- III. The apostolic miracles.

## THE PILGRIM TEACHER.

This is the name of a new monthly magazine for Sunday-school teachers and others, to be published by the Congregational Sunday-School and Publishing Society, Boston, Mass.

It will be edited by Rev. A. E. Dunning and Mr. M. C. Hazard, both of whom are well known to Sunday-school workers in all parts of our country, the former by his acceptable work during the last five years in Conventions, Institutes and Assemblies, and the latter by his long continued and valuable editorial services in connection with the *National Teacher* and the *Sunday-School Times*. The *Pilgrim Teacher* will contain valuable articles on Biblical and Sunday-school topics from eminent writers in these departments; a full and careful treatment of each lesson for the month; items of Sunday-school news and discriminating notices of new books for the Sunday-school library and for the use of teachers, superintendents and Bible students. The January number is excellent, and the promises for the future are good, but not more than the managers can fully redeem. We commend it as likely to be one of the very best of teachers' magazines. Its price is 65 cents per annum; 6 copies or more to one address, 55 cents. Sample copy free.

## SABBATH REST.

A great deal of nonsense has been uttered concerning the rights of the working-man on the Sabbath; that church people were seeking to deprive him of enjoyment by their efforts to keep the day sacred; and that, for his sake, all distinctions as to the day ought to be done away. The *Current*, of Chicago, one of the best and liveliest papers in the country, puts one view of the case in a way that ought to command attention: "If the working-men of America permit the abolition of the 'Paritan Sabbath,' they will prove themselves a nation of dunces. The millionaire claims that he can not spare the time between Saturday and Monday. But that same millionaire goes from Florida to the Yellowstone Park, from Bar Harbor and Moosehead Lake to Santa Barbara, and is often resting two months at a time. The working-man must get his Santa Barbara and San Augustine in weekly installments, and if he do not stand by the church in protecting Sunday, the millionaire and the corporations will soon have it all their own way. Never-ending labor fosters discouragement and suicide. It burdens a succeeding generation with an inherent sadness, which the fields and the sky may scarcely drive out, and which the Alpine day, begrudged to toilers among ten-story buildings in smoky cities, can only deepen and make gloomier. The working-man is entitled to sun and air. Let him have a grass-plot and a day of rest." Sunday-school workers are doing more good for the working-man and his family than he will ever get from those who seek to put down the "Paritan Sabbath." Superintendents should make the most of the fact.—*Baptist Superintendent*.

Let the Bible be to you the word of God, the unerring guide, the treasury of precious promise, and whatever your theory with regard to its inspiration may be, it will be a priceless treasure. Study it, not to strengthen pre-conceived notions, but to get its true meaning. Receive its truth as coming from God and sent for your comfort, your strengthening and your salvation. Adopt it as your unerring chart, whose faithful following not only will never lead astray, but will conduct eventually to green pastures and still waters. The Bible if properly received as God's book is beyond price. Take it, appropriate it and thank God for it.—*Christian Teacher*.

We need not to teach so much as to teach well, and never to mistake cramming for teaching. Clear and pure as the river of the water of life let all our teaching of the Bible be.

## Missions.

## THE RELIGIOUS WORLD.

[From "Across the World Tour of Christian Missions," by William F. Balbridge.]

	In Europe.	In Asia.	In Africa.	In America North and South.	In Australia and Polynesia.	Total.
Jews.....	5,437,000	1,005,000	838,000	137,000	10,000	7,537,000
Mahometans.....	5,974,000	112,730,000	50,416,000	10,000	109,129,000	187,673,000
Hindus, including aboriginal races.....	176,312,000	275,000	88,000	176,673,000	502,547,000	502,547,000
Buddhists, Taoists, Confucianists, Shintoists and Jainas.....	502,363,000	2,000	192,000	30,000	502,547,000	502,547,000
Religions not specified, and miscellaneous sects.....	211,000	8,304,000	165,000	295,000	18,673,000	18,673,000
Pagans.....	258,000	12,029,000	144,729,000	9,244,000	2,393,000	168,383,000
Total (non-Christian).....	11,880,000	812,752,000	196,360,000	9,785,000	2,728,000	1,035,505,000
Roman Catholics.....	150,323,000	1,429,000	803,000	37,540,000	154,000	190,315,000
Protestants.....	480,000	740,000	37,280,000	1,544,000	115,318,000	115,318,000
Greek Church.....	71,885,000	6,370,000	1,650,000	1,544,000	1,544,000	77,959,000
Armenians, Copts, Abyssinians, etc.....	355,000	2,684,000	501,000	815,000	22,600	4,589,000
Other Christians not specified.....	110,000	1,013,000	501,000	815,000	22,600	2,461,600
Total of Christians.....	297,300,000	11,928,000	3,560,000	75,735,000	2,020,000	390,541,600
Grand Total.....	309,180,000	824,678,000	199,920,000	85,520,000	4,748,000	1,424,046,000

Of this field of the world I will give here what appears one of the most reliable of many estimates of the distribution of population. The term "Pagans" is used as distinct from Hindus, Buddhists, etc., and including only those who have no religious books, as principally the African fetish worshippers.

It will be seen from these calculations that sixty per cent. of the population of our world are heathen, twelve per cent. Mahometan, twenty-seven and a half per cent. Christian; that only two-sevenths of the Christians are Protestants, or only one-twelfth of the human race.

In this great world field, God has so blessed the labors of Protestant missionaries during the present century, that the number of communicants or full church members has increased from 12,000 to 472,121, and the number of heathen converts or adherents brought under the care of our missionaries multiplied from 50,000 to about 2,000,000. Of these latter Professor Christlieb reckons: 310,000 are in the West Indies; 400,000 to 500,000 in India and Further India; 40,000 to 50,000 in West Africa; 180,000 in South Africa; over 240,000 in Madagascar; 90,000 in the Indian Archipelago; 45,000 to 50,000 in China; over 300,000 in the South Sea Islands. Meanwhile Protestant mission schools have increased from 70 in number to over 12,000 with 393,180 scholars. Within the same time Bible work has advanced from 50 translations and a circulation of 5,000,000 to 308 translations in whole or in part and a circulation of 148,000,000 of copies.

At the request of several prominent clergymen and laymen of San Francisco and Oakland, the Board has decided to

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begin mission work among the Japanese of California. There are between 250 and 300 in and around San Francisco. Large numbers have arrived recently on account of the Japanese conscription laws. There is a Japanese Gospel Society of sixty members. Ten of these are Christians, and one is an elder of a church in Japan. A missionary will be appointed to labor wholly among these men.—*The Foreign Missionary*.

There is a remarkable work of grace in progress in the Girls' Orphanage at Bareilly, and in the Boys' Orphanage at Shahjahanpur, India. Thirty girls were converted who had never made a profession of religion, and seventeen boys; and the work, at last accounts, was still progressing.

William H. Weinland and the Rev. John H. Millbank, graduates of the Moravian Theological Seminary, have accepted calls to the Moravian mission among the Esquimaux in Alaska. The Rev. Mr. Millbank is a Delaware Indian, and during the Rev. A. Hartman's absence in Alaska had charge of the Moravian Indian mission in Canada.

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## PATENTS.



## The Morning Star.

WEDNESDAY, DECEMBER 24, 1884.

C. A. BICKFORD, Editor.

CYRUS JORDAN, Assistant Editors.

SARAH A. PERKINS, Assistant Editors.

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

All communications designed for publication should be directed to THE MORNING STAR, 207 N. H. Street. 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.

## NOTES.

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men!"

The calls last week for an observance of "Education Day" are succeeded this week by Sec. Given's communication. Do not fail to read it. The misunderstanding as to dates which appeared last week is of little consequence. Pastors and churches who did not observe the 21st can observe the 24th—next Sabbath—just as well. Brethren, we must pray more and give more (the two things which the resolution of the Education Society calls for) for the replenishing of the ministry. God will "call" men to preach, but they will refuse to respond to their own peril and the loss of many souls—unless the Church visibly and adequately supplement the invisible work of the Spirit. We sometimes wonder because more strong young men are not offering themselves for the ministry; and doubtless many of them are making a fatal mistake; but let us first wonder at and turn away from our own practical indifference to the work of securing a strong and faithful ministry. God will do his part. Let the Church do hers. Then assuredly strong young men will heed the call and give themselves to preparation to preach the Good News over which devout hearts rejoice anew in this Christmas season.

We commend to the careful perusal of all our readers the able article of Dr. Crandall on our first page. Dr. C. is a young, very talented and rising physician, and is specially interested in the theme presented and qualified to speak thereon. The *Portland Press* and eminent gentlemen like Hon. Neal Dow and Hon. Benj. Kingsbury, of Portland, speak in high terms of his lectures in that city on the physiological effects of alcohol. We congratulate Portland on possessing the services of Dr. Crandall and our readers on the engagement which we have secured with him to furnish us occasional articles on the same important theme which he presents this week. To two points—the nature and effects of alcohol, and the work of advancing prohibitory legislation—we expect to give more space in the STAR during 1885 than heretofore.

The following is adapted from an exchange: "He sat in his easy chair before the blazing hearth and thus he communed with himself: 'Times are awful hard. I must reduce expenses somehow. What shall I give up? Tobacco? Coffee? Let me see. Oh, no. I must have all of these. Sugar? Oh, no. I can't do without it. Tea? Oh, no. I can't do without it. I'll give up \$2. And I won't pay but half my quarterly rent, that'll save me \$10. And I won't give anything to the collections this year, that'll save me \$5. So I can save fifteen or twenty dollars any way, bless the Lord. Wife, come in, and let's have prayers.' Comment is not necessary."

Pastors, send us material for a "broadsheet" on Methods of Pastoral Work. Read in connection with this call "Our Plan of Pastoral Work" on page 2 of last week's STAR. That will give you an idea of what we mean. We want our readers to know what your experience has determined to be helpful in pastoral work. Please respond as soon as convenient. Pack your thoughts into small compass. Let no reply exceed 300 words in length, or you will compel us to put your article into our condenser! But what can one say in 300 words? Much if he will. See how much you can get by way of clearly expressed hints into the space defined.

No "Chips" this week for want of space. We have a good number of excellent ones a-drying! Send more. Let them be your best. We have received through our correspondence warm words in appreciation of the valuable services of Dr. Durgin as President of Hillsdale College. His work in this relation ends with this month and, as we announced last week, Prof. Ransom Dunn is to act as President pro tem. for the rest of the college year. This arrangement seems to us a peculiarly happy one. The *Hillsdale Standard* observes: "Prof. Dunn as president of the college will give general satisfaction. His record with the college and as a citizen will add popularity to the institution at home and abroad." The characteristic energy of Dr. Dunn appears in his call this week for \$100,000 for the college. Let all friends of the cause read carefully and ponder what he says. We are disposed to believe with him that the thing is possible. No man whom we have can do more in the West to convince all of its possibility, and to make the effort a success, than Dr. Dunn himself. May God give him strength for his new work—and abundant success in it.

The cover design of our new *Junior Star Quarterly* can not fail to take captive the eye of every beholder. It does credit to its designers. The *Arlington Advertiser* in the title of a comedy sketch published by the Arlington (Vermont, N. H.) church, of which the lamented Dudley E. Clark was recently pastor. It contains an appreciative obituary article. We are pleased to notice a paragraph urging subscription to the STAR.

We are satisfied that Dr. Williams means no disloyalty to the STAR in the publication of the *Nebraska Free Baptist*. We suspect nobody of any designs against the STAR. We count 89,913 members of F. B. churches and every member a friend! We have just received a copy of the "Minutes of the 19th Annual Conference of the Free Baptists of Nova Scotia," held at Argyle, last September. The "Dedication Memorial" pamphlet, published by our friends in Pawtucket, R. I., is a model of neatness and, in its way, of utility. The funeral services over the remains of the late Dr. Blagden, in the Old South Church, of Boston, last Saturday were strikingly simple and appropriate. Only Scripture readings, prayer and singing. It was his wish. Moreover, it was enough. Funeral services usually are overdone.

We wish all our readers "a merry Christmas," even though the word may not reach some of them till the joyful day has passed. The "joyful" day we say; and despite the wants of the poor, the distresses of the sorrowful, and the benighted condition of the unenlightened, can that be aught but a joyful day which marks the anniversary of God's incomprehensible gift to men: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Wrapped in his swaddling bands, And in his manger laid, The Hope and Glory of all lands Is come to the world's aid."

To happy hearts no more need be said—save to remind them that the joy which is theirs it is their Christlike privilege to diffuse all about them and by so doing, instead of impoverishing, enrich themselves the more. To hearts that turn from the sunlight, that are lonely and sad, that ache, that hunger and thirst, that dwell in dungeons, we would repeat what He read from the prophet Isaiah in the synagogue at Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

"Think on th' eternal home, The Saviour left for you; Think on the Lord most holy, come To dwell with hearts untrue: So shall ye tread untill'd His pastoral ways, And in the darkness sing your carol of high praise."

## REPENTANCE.

"Except ye repent, ye shall all likewise perish." Christ recalled to the memory of his Jewish hearers the fate of certain ones, and then uttered the above sentence. And thus he speaks to sinners to-day. For his great love compels him to cry out in sharpest warning. He sees the peril of men more clearly than they can. He warns; we should heed. "There is a world of misery," said John Angell James, "in that word *perish*; it is deep as hell, broad as infinity, and long as eternity. This misery will be yours unless you repent."

What is repentance? What does it include? (1) *Conviction of sin*—John 16: 8; (2) *Self-condemnation*—"I have sinned"—"O wretched man that I am!"—(3) *Sorrow for sin*—reading the 51st Psalm; (4) *Hatred and forsaking of sin*—Prov. 8: 13, Ezek. 33: 11; and that, above all, because it is a violation of God's law, Ps. 51: 4; (5) *Dread of falling into sin*; see how repentance worked in the minds of the Corinthian Christians, 2 Cor. 7: 11; (6) *Hearty engagement in the works of righteousness*; not only abhorrence of that which is evil, but cleaving to that which is good, Rom. 12: 9.

To guard against some perplexities with which many are very apt to be troubled we append the following from "The Anxious Inquirer, after Salvation":

You are not to suppose that you do not repent because you have never been the subject of overwhelming terror and excessive grief. Persons in the first stages of religious impressions are very apt to be cast down and discouraged because they do not feel those agonizing and terrifying convictions that some of whom they have heard or read have experienced. Others, again, are greatly troubled because they do not and can not shed tears and utter groans under a sense of sin, as some do. If they could either be wrought up to terror or melted into weeping, they would then take some comfort and have some hope that their convictions were genuine. Now it is very probable that you, reader, have these fears, and are laboring under some mistakes as the ground of them.

It may be that this longing after greater terror or deeper grief may spring from a wrong motive. If you possessed these feelings, you would be comforted and have hope, you think; yes, and thus, by looking to your own feelings, for comfort, make a Saviour of your experience instead of Christ, as I fear many do. "Oh," say some, or, if they do not say it, they feel it, "now I have had such deep convictions, and such meltings of heart, I think I may hope!" But is not this putting their feelings in the place of the work of Christ? If you could endure for a while the torments of hell in your conscience, and shed all the tears of all the penitents in the world, these would not save you; and to take comfort and hope from these things would be resting on a sandy foundation. But perhaps you think this deep experience would be a stronger ground of confidence to go to Christ? Is not his own word, then, a sufficient warrant? Do you want any other? Are not his invitation and promise enough? What can your feelings add to this? In some cases there is pride at the bottom of this longing after terror and distress: the person who covets it wishes to be distinguished among Christians for his deep experience and great attainments, or he may wish to have something of his own to dwell upon with pleasure, a something that shall embolden him in his approach to God; it is in fact a subtle species of self-righteousness, a looking to inward feelings, if not to good works, as something to depend upon and to glory in before God.

This anxiety may arise also from a partial and incorrect view of the nature of real religion. True religion is not a matter of mere feeling and strong emotion, but a matter of judgment and conscience and practical principle. You must recollect that the minds of men are variously constituted as regards susceptibility of emotion. Some persons are possessed of far livelier feelings than others, and are far more easily moved; we see this in the common subjects of life, as well as in religion. One man feels as truly the affection of love for his wife and children as another whose love is more vehement, though he may not fondle, caress, and talk of them so much; he may not even suffer those paroxysms of alarm when anything ails them, nor of frantic

grief when they are taken from him; but he loves them so as to prefer them to all others, to labor for them, to make sacrifices for their comfort, and really to grieve when they are removed. His love and grief are as sincere and practical though they are not boisterous, passionate, and noisy; his principle of attachment is as strong, if his passion be not so ardent. Passion depends on constitutional temperament, but principle does not. Mere emotion, therefore, whether in religion or other matters, is not a test of the genuineness of affection. Do not then, my reader, be troubled on this matter; your religion is not to be tried by the number of tears you shed, or the degree of terror you feel, or the measure of excitement to which you are wrought up; there may be much of all this where there is not true repentance, and there may be little of it where there is. Are you clearly instructed in the knowledge of God's holy nature and perfect law, so as distinctly to perceive and really to feel and frankly to confess your numberless sins of conduct and deep depravity of heart? Do you truly admit your just desert of that curse which your sins have brought upon you? Do you cast away all excuses, and take the whole blame of your sins upon yourself? Do you really mourn for your sins, although you may shed few tears or utter few broken groans? Do you confess your sins to God without reserve, as well as without excuse? Do you truly hate sin, and abhor yourself on account of sin? Do you feel a repugnance to sin, a watchfulness against it, a dread of it in the least offenses? Have you a new and growing tenderness of conscience with respect to sin? Then you are a partaker of true repentance, although you may not be the subject of those violent emotions either of terror or grief, which some have experienced.

I do not for a moment mean to throw suspicion over the experience of those who have been called to pass through a state of conviction which, on account of its terrific alarms and unutterable anguish, may be called the valley of shadow of death. By no means. God has led some of his people not only hard by the clouds and blackness and thunders and earthquakes and trumpet and awful words of Sinai, but as it were by the very brink of the burning pit, within sight of its flames, and within sound of its wallings; but let no man covet such a road to glory, let no man conclude that he has mistaken all these because he has not witnessed all these dreadful scenes in his way. All must pass by Mount Sinai and Calvary in their way to heaven, but the view of either of them is neither so clear nor so impressive to some as to others.

The extraordinary growth of Methodism during the century has been a marvel even to the most sanguine religionist. \* \* \* Methodism in all its branches in the United States numbers 2,000,000 members, 34,000 local preachers, 3,375,000 regular members, and 189,000 probationers. The foreign missions number 547 ministers, 553 local preachers, and 62,000 communicants. In British America there are 1,682 preachers, 1,990 local preachers, and 180,000 communicants. In the West Indies and the Bahamas there are 51,000 communicants. Full returns could not be collected from France, Switzerland, and many other distant countries, and hence their representation can not be stated. From present advices Methodism the world over is represented by 5,319,000 communicants. Could the full reports be obtained, the number would be swelled to 5,500,000. A glance at the history of Methodism will show that it has kept pace with the march of population in the United States. From 1850 to 1880 Methodism has far outstripped population in the rate of increase. While the latter show a net average gain as a whole, still the rate of increase per number of the population has not kept pace with former years. This is a point that should be carefully investigated. As compared with other denominations, Methodism makes a splendid showing. At present the four leading denominations stand as follows: Methodists, 5,098,000; Baptists, 3,000,000; Presbyterians, 2,250,000; Congregationalists, 900,000. The following figures will show the excess of Methodist population over the Roman Catholic population at different periods in the United States: In 1800 it was 127,000; in 1850, 3,250,000; in 1870, 4,800,000; in 1880, 7,000,000; in 1884 it is 7,500,000.

## A "REGULAR" BAPTIST CUSTOM.

The only reply given by Zion's Advocate to our request for information a fortnight ago is contained in the following citations from the last issue of that paper.

"The *Morning Star* is still very anxious that some Baptist associational gathering shall pass judgment on the propriety or impropriety of recognizing Arminian preachers in Baptist pulpits. It seems to think that we deem it improper that any such action should be taken."

Compare this with the following statement: The Advocate having given us to understand that although councils might install Arminians in Calvinistic Baptist pulpits yet no Baptist association would ever recognize the propriety of so doing, we manifested some anxiety to know why not.

"It [the *Star*] asks: 'Suppose a council or two should install over prominent Baptist churches avowedly open communion preachers. Does any one doubt that soon they would be expressing their disapproval of such proceedings?' Yes, we doubt it. If a council should do such a thing as the *Morning Star* suggests the matter would probably end there, unless the church should become an open communion church. In that case the association with which it is connected would investigate the matter and in all probability drop the church from its membership. Such cases have occurred, and will occur in the future if occasion requires."

So then, no matter how many Arminian and open communion preachers are installed over Calvinistic and close communion churches, so long as the churches do not profess Arminianism and open communionism. No matter what inconsistencies in this respect are practised so long as the churches profess to retain Calvinism and close communionism! Baptist associations will wink at any practical departures from restrictive Calvinism and communionism; but the moment any church makes an honest profession consistently with such tolerated departures, no time will be lost in excluding it from the Association! Baptists can do thus if they please, but—and! And what can be thought of an open communion preacher, with Arminian sentiments, who will seek installation over one of their churches? The whole matter needs explanation.

"Now so far as the differences between Baptists and Free-will Baptists are concerned, we have found in our own experience that it is not so much the matter of the freedom of the will that divides the two denominations as the communion question; and so we said recently that when a Free-will Baptist has renounced his open communion views he has taken a long step toward the larger Baptist body. As to going back to the old controversy between Calvinists and Arminians we see no necessity for it, and must decline now even to review it."

But the freedom of the will is not the only point on which Calvinists and Arminians differ, as the Advocate well knows. The Advocate wisely decides not to attempt to specify in what particulars it supposes Free Baptists have changed, respecting theological views, since the days of the fathers. The Advocate will not attempt to explain the inexplicable; consequently we do not expect it will explain why it is that Baptist churches may install Arminians and open communionists but must not profess to do such things!

## BRIEFS.

The *Best Method*.—In the following extract from a writer to the *Boston Advertiser* in regard to the alleged suppression of the colored vote in the South, we find food for thought as well as encouragement for those who are working for national aid education in the South. Let the colored man, by

and all means, develop a true manhood and his vote will take care of itself.

If we can only educate the negro into a true manhood, he will in some way secure his political rights. We have begun a good work in this direction. We of the North have sent him of higher education in the South, nearly half of them chartered institutions, the rest normal and high schools. In these, already thousands of teachers and preachers have been trained, and are doing good work in educating their fellows. Can we not, by pushing this work more earnestly, do much for the elevation of the freedmen which will in time secure his political status? An element grows in intelligence, in power, capacity and in wealth is not to be forever kept out of its rights. It can not be. There is danger of discouragement as to the prosecution of this work, because of the change of administration, which increases the power of those who are robbing the freedmen of their franchise. But there is only the greater need, and our faith in the potency of moral forces should forbid any slackening of zeal or effort. Besides, we should remember that our own encouragement what the Southern States, under the control in every instance of the party that now comes into power in the nation, are doing for this same work shows nearly as many blacks as whites at school, and all sharing equally in the funds raised. Nor are they neglecting the higher education in the training of teachers. Mississippi has a normal school for negro teachers, and has devoted \$100,000 to the buildings for an institution of higher education of the blacks, all the teachers and officers of which are blacks. This is the first instance in which such an institution has been placed in their sole charge. Many of the States make appropriations to help their colored people. The Southern people see the logical result of all this education, and are opposing it most bitterly, but not so the leaders. Now, with this encouragement, we, surely, who sent millions into the South before these works with redoubled zeal.

The Methodist Church.—Our Methodist exchanges are giving glowing and excellent reports of the great Centennial Conference of their denomination in Baltimore. The opening sermon by Bishop Foster, preached on the 10th inst., is spoken of by *Zion's Herald* as one of the hearing of which "will be accounted an era in the experiences of all those who were present." The Methodist denomination is the most magnificent product of the evangelical movement of the last century, and we trust its second hundred years of existence will greatly exceed in usefulness its first. From the report in the *Western Christian Advocate* of the paper presented by Dr. Daniel Rochester, we take the following:

The extraordinary growth of Methodism during the century has been a marvel even to the most sanguine religionist. \* \* \* Methodism in all its branches in the United States numbers 2,000,000 members, 34,000 local preachers, 3,375,000 regular members, and 189,000 probationers. The foreign missions number 547 ministers, 553 local preachers, and 62,000 communicants. In British America there are 1,682 preachers, 1,990 local preachers, and 180,000 communicants. In the West Indies and the Bahamas there are 51,000 communicants. Full returns could not be collected from France, Switzerland, and many other distant countries, and hence their representation can not be stated. From present advices Methodism the world over is represented by 5,319,000 communicants. Could the full reports be obtained, the number would be swelled to 5,500,000. A glance at the history of Methodism will show that it has kept pace with the march of population in the United States. From 1850 to 1880 Methodism has far outstripped population in the rate of increase. While the latter show a net average gain as a whole, still the rate of increase per number of the population has not kept pace with former years. This is a point that should be carefully investigated. As compared with other denominations, Methodism makes a splendid showing. At present the four leading denominations stand as follows: Methodists, 5,098,000; Baptists, 3,000,000; Presbyterians, 2,250,000; Congregationalists, 900,000. The following figures will show the excess of Methodist population over the Roman Catholic population at different periods in the United States: In 1800 it was 127,000; in 1850, 3,250,000; in 1870, 4,800,000; in 1880, 7,000,000; in 1884 it is 7,500,000.

Novels.—"What may I read?" Well, what should you eat? Whatever gratifies the taste? Hardly. Poisons are sometimes sweet. Eat whatever promotes health and efficiency. Are there no exceptions to this rule? None. "Is not variety of food desirable?" Certainly, to any degree harmonizing with the above rule. "But did not the Creator design that pleasure, as well as profit, in eating should be provided for?" Yes, pleasure of any kind and degree not inconsistent with this inflexible rule. The most of such physical pleasure, on the whole, comes of the best health and largest efficiency. The most, on the whole, we say. An ounce of pleasure, to be followed by a pound of pain, would be bad economy. So mind, character, usefulness in society, and happiness are greatly determined by what the mind feeds upon. Would it pay to feed the mind on wind? Would you give one "a stone?" Life is too precious to be wasted upon useless literature, and mental development too needful to be retarded and dwarfed by unwholesome literature.

Aim at fullgrown manhood or womanhood in body, mind and morals; and carefully select the mental food with a view to this end. Test severely every article of such diet, and be true to right convictions, as opposed to adverse influence, prejudice and passion; and sometime, at once, you will have occasion to be proud of yourself. What a humiliating specimen of human kind is the person who is versed in profane novels and kindred literature, familiar with numberless authors, titles and tales, but without substantial education, unacquainted with the valuable literature and news of the times, wholly unable to entertain or enjoy the better classes of society, and void of any sense of obligation or ambition to serve any of the many interests of fellow-beings! Who will have occasion to mourn his exit? Who will write his epitaph? And what shall he write?

Our Treaties.—The closing year of President Arthur's administration seems noted for the making of treaties. There are seven before the country, not including the Mexican reciprocity treaty, already ratified by the Senate. The Spanish and Nicaraguan treaties are before the Senate; those with Hawaii and St. Domingo are signed; the terms of the treaties with Guatemala and San Salvador are substantially agreed upon; and progress is making on the treaty of the United States of Colombia. According to the Spanish treaty, sugar is admitted into the United States from Cuba and Porto Rico free of duty. But the Nicaraguan treaty is more far-reaching in its consequences than any of the others. It includes a right of way on the part of Nicaragua and the building of a canal by the United States. The canal is to include Lake Nicaragua and 60 miles of the San Juan River. On the Pacific side, 37 miles would have to be built, on the Atlantic side 38. This route for the Atlantic and Gulf States to the Pacific States is shorter by 1,000 miles than by the Isthmian route. Whether as a commercial scheme this canal is advisable, now that the Panama canal has progressed so far, and whether it is a violation of the Clayton-Bulwer treaty are the questions to be considered.

Chinese Sunday-School Union.—Allusion has been made in the STAR to the formation of the Union which is designed to reach and spiritually benefit the 4,000 Chinese of the cities of New York and Brooklyn. A few evenings since, a new hall was opened in the former city, on Second Avenue and Seventh Street, for the work of the Union. The President of the Union, Mr. J. H. Cheever, a prominent member of the Calvary Baptist church, stated in his opening address that 800 Chinese had been gathered in Sunday schools in the two cities. The new hall will be used for preaching services. Facilities will be furnished for classes in music, reading, penmanship, etc. There will be also a Bureau of Employment, which will render very essential aid to Chinese desiring employment. The Chinese minister at Washington has contributed \$100 and the consul in New York \$40 to the object. The hope is expressed that the Union may be able to perfect "a system of correspondence with Christian lawyers in all cities of the Union to whom may be entrusted the legal protection of Chinese in all their rights."

President Arthur's Endorsement of Civil Service Reform.—This is of the most decided character. He says: "The law has had the unqualified support of the President, and of the heads of the several departments; and the members of the Commission have performed their duty with zeal and fidelity." Commenting on this statement of the President, *The Christian at Work* says: "This is a triumph for the Civil Service Reformers, and a great triumph. For fifteen years reform was fought for and contested at every inch. Now less than one short year has been sufficient to justify the measure to its friends, and all to the confusion of its opponents." It is added very pertinently: "It is now safe to say that the success of the new President's administration will depend very largely upon those who are determined to carry out the system so happily inaugurated."

The Outcome of the War with China.—The venerable Dr. Dean, of the Baptist missionary Union, whose long residence among the Chinese renders him an authority on matters connected with the war now in progress between China and France, expresses the opinion that the French will eventually come out from the conflict victorious. It is the judgment of those who claim to know, that neither of the belligerent parties has any sincere desire for a peaceful settlement. One writer declares that "the most notable feature of the Franco-Chinese imbroglio thus far has been the utter lack of honor in the proceedings on both sides. It is a fight of treachery with treachery, France taking the aggressive part."

Diaz and Mexico.—Porfirio Diaz, who a second time has become president of Mexico, holds more firmly the confidence of the people than his predecessor, Gonzales. Between the two, however, a strong friendship exists. When Diaz's first presidency expired by limitation, by his influence Gonzales was elevated to the presidency. The latter has shown less ability as president than as general, and the people welcome again Diaz, who understands the needs of his country both at home and abroad. His desire to nationalize the Mexican people. Connected with that country in commercial relations by our reciprocity treaty, we welcome a progressive president. He favors the railroads and the commercial intercourse of Gonzales, and says that he shall aim to extend and cement to the utmost of his power the friendly relations between the two countries.

Dance!—Why, yes!—both old and young—provided (1) their act be a natural movement expressing joy instead of artificial, expressing—what? or (2) they need exercise and have no more useful method to themselves and others, (3) they do not dance too much, (4) the sexes dance separately, and (5) the performance be consistent with social purity, sound moral sentiments, and true refinement. Verily, let us dance after this fashion—but none other!

The Congo Conference.—The Conference of the nations at Berlin is making good progress with the Congo problem. There is much more of a seeking for what is best than is usually manifest in such bodies. It now seems probable that measures will be adopted which will prevent strife and give scope for the working, in the Congo valley, of the better elements of our civilization.

## Correspondence.

In addition to the usual denominational contributions, this department is open to unobjectionable communications from all parts of our field. The editors disclaim responsibility for the sentiments of correspondents.

## \$100,000 for Hillsdale College.

WHY?

1. The endowment of the Marks professorship. For the honor of the dead and the living, for the glory of God and the Gospel, this work ought to be finished.

2. The Alumni professorship is not yet endowed. Neither the college nor the alumni can afford to delay this matter any longer.

3. The professors feel sore about half the salary paid for like service elsewhere. No lawyer, doctor, teacher, mechanic or farmer who sells the avails of his labor at the best practicable price can ask these men to work for one half the wages paid by other colleges and universities.

4. More teachers are imperatively demanded. But there is no support for them.

5. Candidates for the ministry are generally poor, as in Paul's time, and must receive aid or spend much time for self-support which ought to be given to the Gospel work. The churches can not allow these men to be kept from the "fields already white" by poverty, debts or manual labor.

6. With increasing demands for numbers and variety of books, the library must be enlarged.

7. Apparatus for illustrating the different branches of science must be better supplied.

8. A hundred thousand dollars is necessary for the honor of the college, and to make it an honor to its friends and the church in the accomplishment of its great object, the glory of God and the welfare of men.

9. This is necessary for the good of contributors themselves. "In doing this is great reward." "It is more blessed to give than to receive." Christian education is indispensably necessary to the suc-

cess of truth and Christian civilization and no man can enjoy these blessings, personal happiness and hope, nor "growth in grace and knowledge" without expenditure. A hundred thousand dollars will no more than furnish a suitable occasion for the friends of Jesus to offer "fruit that may abound to their account." All that is asked will pay the payer with interest and an increased claim upon the future. We fear this is not large enough for all to "feel" and without feeling it they will lose the profit.

How?

1. There are one thousand good church members who are poor, and one thousand members of Sabbath schools who will pay sums equal to two cents a week for five years. There is not a F. Baptist west of N. E. who could not give the value of a letter stamp or of one cup of tea once a week, and, if unable to do more, enjoy the blessing of God for giving "two mites."

2. There must certainly be another thousand persons who will be glad to pay a sum equal to ten cents a week for five years. The value of one cigar or of a dime novel so freely expended by the world can surely be afforded with pleasure for the grandest work in the universe—the growth of mind and morals.

3. Another one thousand of the lovers of God and truth will pay sums equal to twenty cents a week for five years. Smokers and drinkers expend more than this daily for the gratification of appetite, and will not the lovers of God and humanity, of goodness and happiness, do as much for the gratification of God and conscience.

4. Most of our former and present students will gladly pay from \$5.00 to \$10.000 for such a work as now proposed. We have reason to expect a general and generous response from those who have never ceased to feel a deep interest in the institution.

5. Others will undoubtedly pay one hundred dollars and upward, and some a thousand dollars, and some will endow a professorship and let their names preach benevolence to "the ages to come."

This is the work demanded now, the work proposed, and it will be done! The sooner the better for all concerned. There is only one condition necessary. The ability is ample and the disposition will not be wanting if those really interested and responsible could remember their personal relations and obligations. Cease to say "they," "theirs," "them," and say "I," "my," "mine." There is not an honest F. Baptist upon earth whose happiness would not be increased by the prosperity of this college and diminished by its misfortune. It is then of real value to every member. How much? As a means of good to the church and the world it is of greater worth to all the members of our churches. The General Conference for the whole denomination assumed and pledged its support. Not an objection has ever been heard to this action in behalf of all the members; and not only by regard for personal happiness and Christian benevolence, but by the laws of copartnership and mutual obligations of church membership, is every individual member a proprietor of Hillsdale College and responsible for its support and success. A privilege and duty of highest import.

These things are said with faith and feeling—in love and hope. May the Lord bless, and the people respond.

## A Good Sabbath.

It was last Sabbath. I had been detained from church for several weeks by illness. It was a felt deprivation. It always is, having been a regular church attendant for considerably more than sixty years, happily trained to it from early childhood. On this account in the meantime, I appreciated more sensibly the remark of one of the members of our congregation. He said he had been sick for several weeks. Upon my remarking that I had seen him pass on his way to church as usual, he replied: "Sick or well I don't want to lose one of our pastor's sermons." Quite probably the pastor don't want to lose his presence at church. Possibly he didn't think of that. We are apt to mistake in supposing our pastor don't notice either our presence or absence. He notices both, and feels them too.

I once attended on one of the late Secretary Libby's missionary addresses. The house was nearly filled when I entered, especially the front part where I usually sat. So I took the first vacant seat that offered itself in the rear of the house, without supposing I had been particularly noticed by any one. After the service Bro. L. pressed his way down the aisle and, taking me cordially by the hand, said: "You helped me very much in my discourse to-day." Expressing surprise at what he could possibly mean, as I had done nothing, he explained: "It was your strict attention to my speech that did it." It is an easy and cheap way on our part of doing good, but it is one of the ways.

But I was speaking of the good Sabbath. The weather was pleasant, the congregation was large, the singing seemed unusually inspiring, and the text was excellent: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." As the preacher showed by various and choice forms of speech, how that Christ's joy arising from a healthy spirit as well as body, from being good, from engaging in a large and beneficent enterprise, etc., might be ours in its fullness, the mere pleasures of the world sank into meanness and contempt. At the pauses in the discourse, the house seemed painfully still, and all eyes were riveted, as thought came upon thought in quick and rich profusion.

I noticed particularly the strict attention paid by two or three rows of youth, several of them mere children, new-comers, who sat next to my right. It is quite observable that our new pastor, for he is such, is drawing not only men and women of intelligence and thought, but the more young portion of community. This seems the more strange because we are not getting the more sermons by any manner of means. A surface sermon by any manner of man is a great danger, and has written some herself, who is an admirer of our pastor's preaching, and gets refreshment and profit from his sermons every Sabbath, said but recently: "They are sometimes too deep and sometimes too high for me, but I enjoy them all the same." Exactly, that's the case with these children,







## The Home Circle.

Soon or late all our dwellings come the specters of the mind,  
Doubts and fears and dread forebodings, in the darkness undefined;  
Round us through the grim projections of the heart and of the brain,  
And our pride of strength is weakness, and the cunning hand is vain.  
In the dark we cry like children; and no answer from on high  
Breaks the crystal spheres of silence, and no white wings downward fly;  
But the heavenly help we pray for comes to faith and not to sight,  
And our prayers themselves drive backward all the spirits of the night.

—John G. Whittier.

## TAKE COURAGE.

Be brave, O heart, and fear not earthly shame,  
Cringe not to men, but make thyself a name.  
Fight up thy cross, and walk erect through life,  
Take for the truth, however fierce the strife.  
Tied to no folly, crush thy tempting sin,  
And heed no murmur of complaint within.  
Bend meekly down to sorrow's chastening rod  
And chafe not at the wise decrees of God.  
Slay thy most selfish and presumptuous will;  
Whate'er thy burden bear it, and be still.  
Lift thy sad, doubting eyes to God above,  
Know that his name and nature both are love.  
Love is the guardian of the gate of heaven,  
Through love alone thy name shall be forgiven.  
But if thou hatest, even in a thought,  
Apparent virtues will avail thee naught.  
Love God, thy Maker; love thy fellow-men;  
Love without stint; thou shalt not love in vain.  
Rouse thee, O heart! and do thy work in faith;  
Love is the conqueror over sin and death.  
And when thou art free to seek the native skies  
Thou shalt find love the light of paradise.

—Countess Corvelli.

## SHUT IN.

"And the Lord shut him in." (Gen. 7: 16.)  
Was it the Lord who shut me in  
Between these walls of pain?  
Who drew between me and the sun  
The darkening curtains, one by one,  
Cold storm and bitter rain,  
Hiding all happy things and fair,  
The flying birds, the blowing air,  
And bidding me to lie.  
All sick of heart, and faint and blind,  
Waiting his will to loose or bind,  
To give or to deny?

Was it the Lord who shut me in  
Within this place of doubt?  
Chose not doubt, my doubt chose me,  
Not unpermitted, Lord, of thee—  
It had not dared without:  
What doubt shall venture to appear  
And whisper in a human ear,  
If thou, Lord, dost forbid?  
Yet is it of thy blessed will  
That I sit questioning, grieving, chill,  
Nor joy as once I did?  
Is it the Lord that shuts me in?  
Then I can bark to wait!  
No place so dark, no place so poor,  
Se strong and fast, no prisoning door,  
Though walled by grievous fate,  
But out of it goes fair and broad.  
An unseen pathway, straight to God,  
By which I mount to thee.  
When the same Love that shut the door  
Shall lift the heavy bar once more,  
And set the prisoner free.

—Susan Coolidge.

## AUNTIE'S CHRISTMAS.

BY C. H.

It was still dark. There was not even a glimmer of light to tell of the approaching dawn, but the little Walters, in whose heads wonderful visions of Santa Claus had been passing all night, awoke with restless desire to know what he had left them while they were sleeping. So the owners of four little pairs of feet stole from their warm rooms, down the long dark hall in mysterious silence to the sitting-room, where a bewildering sight met their eyes.

Besides the well-filled, queer-shaped stockings hanging in a row by the mantel, there was a beautiful Christmas tree, its branches bent with the weight of goodies.

Four little night-gowned figures stood awe-struck; eight pairs of eyes stared in amazement; till suddenly Ernest's voice called out,

"Hello, there's my velocipede!"

Then the others rushed to their own respective corners and a perfect bedlam of happy voices began, when—

"Chris'mas gif! Chris'mas gif!" came from the doorway and each child made a dive for Auntie, while Ernest answered,

"Christmas gift yourself."

The children dragged their old nurse by her skirts into their midst. She bent down to admire their toys with her shiny eyes opened wide.

"Wal, I declar', Mabel, dat doll is jes' nice."

"For de land sake! Ernest Walters, did you git dat 'ar big thing?"

"M'm! ain't dem dishes fine? I'll be bound, Et, you'll go an' break 'em de fast thing."

"But whar's my chile? Come hys, honey, an' show yer ole Nan what Kriss Kringle done brung yer. Bress my soul, de chile's bar'footed!"

"Mabel, run dis minute an' fetch de chile's shoes 'fo' he ketch his death."

She took little Arthur, "her chile," in her lap. Putting his white arms around her neck, he kissed her wrinkled cheek, and with his pale face against her dusky one, his tangle of golden curls covering his head like a halo, forgot all his toys in the bliss of having "Nannie" with him.

It was a beautiful picture: the pure, loving child, the faithful, devoted nurse.

But Nannie must know what "Ole Kriss" had brought her baby; so with her deft fingers she soon had him warm-

ly clad; although in her haste she skipped all the buttons on his shoes save the top one, and put his dress on hind part before.

He took her hand in his, leading her to where his tiny blue stocking hung. There was not room in it for the many gifts that generous Kriss had left him, so they were piled up around it in an orderly array, which had not been disturbed because he wanted Nannie to see them just as Kriss Kringle had left them.

"M'm! m'm!" was Auntie's expression of delight.

"Why hi, a hobby horse! Now yer kin go ter market ter buy a fat pig, can't yer honey?"

"Ole Kriss is one good man, sartin sho'. Hi! dar's Dolly Fine's things. (Dolly Fine was Auntie's pet name for baby Ellie.) Lemme go now, honey, ter git de baby an' kotch ole Marse an' Missus Chris'mas gif."

"No, no, Nannie," said Arthur, holding her tight with his arms around her neck, "Ellie is asleep and you must look at your own presents."

"Mine! La, chilluns," as each child held her fast, beseeching her to stay, "Kriss Kringle don't waste his presen's on ole 'omans like me. He don't wisit po' folks."

"Why," said Etie, "don't he come to your house? Don't Rudolph and Louis and Carrie have presents?"

"No indeed, much as he kin do ter give 'em a Chris'mas dinner, take keer toys and fob de rols."

Arthur stole up a little nearer with a thoughtful look on his delicate face. Mabel and Etie were silent. Ernest said,

"Maybe there's something in your stocking for thein, Auntie. Let's see?"

The children gathered round with expectant looks on their faces as Auntie unfasted a large bundle and displayed a new dress. Another significant bundle contained a pair of stout winter shoes to keep out the cold and wet; for in spite of the many years that Auntie had served the Walters, her devotion to the family of her adopted daughter made it seem necessary to her to go back and forth from one house to the other, in all kinds of weather.

There was a nice apron for her, too, and a small package contained some pieces of silver money, while candy and nuts and fruit occupied a large space.

Auntie took a corner of her apron to wipe the tears from her eyes, murmuring something that the children did not quite understand, about the goodness of the Lord. Then rising hastily she said,

"Wal, I declar', it's gittin' late. Ther goes young Missus ter de six o'clock meetin'; an' Dolly must be a botherin' of yer ma."

"Chris'mas gif, Miss Fannie," with a low curtsy to the grown-up daughter, whom she passed on the stairs.

"All right, Auntie, you shall have it when I come back." And with a smile at the old woman's obsequious bow and a hearty shake of the proffered hand, she went out in the early morning on her way to the Christmas service, while Auntie passed noiselessly up the hall, softly opened the door of the chamber starting Mr. and Mrs. Walters with,

"Chris'mas gif, Ole Marse! Chris'mas gif, Missus! Chris'mas gif, Dolly Fine!"

And before Mr. and Mrs. Walters were sufficiently aroused to answer the salutation, Auntie had the bouncing Ellie in her arms and was off to the sitting-room.

Breakfast was early that morning. It was the custom of the house to have the morning meal by gas-light on Christmas; so when Fannie came in from meeting she found the whole family, ma, papa and the eight children, around the breakfast table, with eager faces discussing some plan that seemed to be on foot.

The older boys, Will, George and Charlie, were comparatively silent, though giving an attentive ear, as were also ma and papa.

Eliza, in her interest, forgot to attend to baby Ellie, who, regardless of all about her, helped herself with her dimpled fingers to hominy and gravy.

Fannie as she came in, asked,

"What is going on?" adding that she had seen Auntie's turbaned head dart several times out of the window of the room where she was supposed to be airing beds, crying, "Chris'mas gif" to the passers-by.

They all laughed at this little prank of Auntie's; then ma told her that they were planning to give her grandchildren a Christmas surprise. Auntie had said that they had hung their stockings but found nothing in them, as Kriss Kringle thought they needed a good dinner more than anything else.

"What do the children mean to do?" asked sister Fannie.

"They want to have Rudolph and his brother and sister come here and share their Christmas, and perhaps they may find that they can spare them something to take away with them."

"I like that," responded Fannie. Dr. Norris told a sad story this morning of a family who were utterly destitute, and showed that it was our duty to give to those who had nothing; that the best gift we could receive would be the blessing we would get from giving to others, especially to those in need."

"Well," said papa, "Ernest may go for the children after breakfast."

But when Ernest started for them he found, in passing through the kitchen, Rudolph standing by the table, drinking

a cup of coffee that Eliza had placed before him.

"Heigho, Rudolph!" cried Ernest. "Want to see my velocipede? Regular beauty! Going to try it pretty soon. Want to see the Christmas tree? All right. Hurry up your coffee, run get Louis and Carrie, and I'll show them to you."

Rudolph's little black face and blacker eyes fairly shone. He put his cup down hastily; drew his jacket sleeve (an old one of Ernest's) across his lips, tied his stringy scarf around his neck, and was off.

In a little while he was back with his brother and sister. Ernest met them, hurried them up the stairs, threw the door open wide, crying with a voice of boyish triumph,

"Here they are! I've got them!"

It is needless to tell of Auntie's grateful surprise, of the three grandchildren's delights, of the feast of goodies while there, and their full pockets when they left; how Mrs. Walters found some clothes of her own little ones that would just fit their Christmas visitors; that Arthur brought his orange to Auntie saying,

"Here, Nannie, give this to Louis," and little Ellie following the example of her playmate brought a large cream-nut after vainly trying her tiny teeth in its hard shell, saying,

"Ere, Nannie, g'ive it to Louie."

I could not tell of Auntie's gratitude; that she was seen many times during the day to wipe away the tears, with the new Christmas handkerchief from "young missus," and that at evening she gave her own earnings to pay the house rent of one poorer than herself.

It was a happy day for all the Walters family. It was a happy day for those whom they had helped make so; and when the tired heads were laid on the pillow, as Auntie sat by the bedside, her own head nodding over Arthur's golden one asleep on her shoulder, Mrs. Walters in passing thought to say a final good-night, thought of Christ's words,

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

## AN AUTUMN HYMN.

Only a little brown bird alone  
Deep in the heart of a shivering tree;  
Wings of Summer have southward flown,  
Flowers are dying on hill and lea.

Light and beauty and warmth bereft,  
The gray days waning to short and dim,  
What have the plitless north winds left  
That thou, O sparrow, hast found a hymn?

Canst thou sing of hope through these hopeless hours?

'Neath skies so dark canst thou chant of faith?  
And o'er the grave of the faded flowers  
Hast thou found an anthem that conquers death?

Sing on, sing on, thou sparrow alone,  
On the branch that hath lost the leaf and rose;  
Thy psalm of Autumn shall be my own—  
"Enough, enough that the Father knows."

Unforgotten in God's dear sight,  
The brave bird sings on the yellow spray;  
Unforgotten in dark is light  
Are the patient hearts that wait and pray.

—M. S. N.

## IN A MYSTERIOUS WAY.

"No," said the lawyer, "I sha'n't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls 'home'; but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be left off?"

"Well—yes, he did."

"And you caved, likely?"

"No, I did not speak a word to him."

"Oh, he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so: he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah! he took to praying, did he?"

"Not for my benefit, in the least."

You see—the lawyer crossed his right foot over his left knee, and began stroking his lower leg up and down, as if to half state his case concisely—"you see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me, so I stepped into the little hall, and saw through the crack of another door just as cozy a sitting-room as there ever was."

"There, on a bed, with her silver head way up high on the pillows, was an old lady who looked for all the world just as my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said, as clearly as could be, 'Come, father, now begin; I'm all ready'—and down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began; first he reminded God they were still his submissive children, and saw fit to bring upon them, they shouldn't rebel at his will; of course 'twas going to be terrible hard for them to go out homeless in

their old age, specially with poor mother so sick and helpless, but still they'd seen sadder things than ever that would be. He reminded God in the next place how different it all might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse, a place they prayed to be delivered from entering, if it could be consistent with God's will; and then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact, it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice—the lawyer stroked his lower limb in silence for a moment or two, then continued, more slowly than ever.

"And—I believe—I'd rather go to the poorhouse myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?" queried the client.

"Bless your soul, man, you should not defeat it!" roared the lawyer. "It doesn't admit of defeat! I tell you he left it all subject to the will of God: but he left no doubt as to his wishes in the matter, claimed that we were told to make known our desires unto God; but of all the pleading I ever heard, that beat all. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I'm sure I don't know; but I had the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, because; I want the money confoundedly the place would bring, but I was taught the Bible all straight enough, when I was a youngster, and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again: it was intended for my ears, and yours too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in the morning—if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer.—Mrs. Harriet A. Cheever, in Christian Union.

## WHAT IS THE USE?

An English missionary, in an address at his old school, said he used to wonder what the use of cramming one's head with Latin and French, and he was told that it had a fine effect upon the intellect.

When he got out to the Congo he was placed in a position which was altogether unforeseen when he was at school, and had to acquire Portuguese, which was the only means of communication, and he found it very easy to do so after the grounding in Latin he had received there.

He had learned French there also, and when he got out to the Congo he found how very useful it was to know something of French. He learned to swim, and that also had been useful to him. He noticed in the school some geological and natural history specimens. On the banks of the Congo he had noticed some fossils, and he said to one gentleman, "I suppose you burn this stone up for lime." "No," he said, "that is not limestone." He asked one of the Roman Catholic missionaries, and tried to ascertain if he knew anything about limestone, but he appeared to be quite ignorant of it. But he tested a piece of it, and he found that it was limestone. It was a very valuable thing for boys to get a practical knowledge of things about them, and pay some attention to the geology of the country around them. No one knew the calls that might be made upon them in after life.

You never know, boys, when any knowledge you may possess will come into use.—Illustrated Christian Weekly.

## FINISH WHAT YOU BEGIN.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing they must complete it. If they undertook to build a cob-house, they must not leave it until it was done, and nothing of work or play to which they set their hands would she allow them to abandon incomplete.

I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things and go back and finish four. Put patient, persistent toil into the matter, and, be assured, one completed undertaking will yield yourself more pleasure, and

the world more profit, than a dozen fair plans of which people say, "This man began to build, and was not able to finish."

"Whatsoever thy hand findeth to do, do it with thy might."—Anon.

## CHRISTMAS FOR THE AGED.

Make the Christmas a glad time for the aged. Let each child, even the baby, have its little tribute to bring. Let the dear old heart know that its own gift, however simple, is prized and expected by every one of the household band.

Help the trembling hands that may have grown slow to fashion the dainty miracles of needlework. Keep all the secrets of what she is going to give to this, that, or the other friend. Go patiently on the shopping jaunts, even if the feet are slow, and the eyes take a great deal of time in searching for "just the right thing."

Alas for the day when grandmother is no longer here to "do" for us or to be "done" for! Let us remember how surely that day is coming nearer; and that, to make her thoroughly happy and conscious of how dear and necessary she is, is our only way of beguiling the angel to linger in the home. As the truest joy comes always from the consciousness of power to bless, so the more fully we can convince the aged of the blessing they are to us, through their experience and their presence, and through their angelhood, that has so often been born in their sorrows, the more we shall really minister to them. They are often afraid of becoming useless, conscious of failing powers, fearful of being in the way, or casting a shadow on the household mirth. See to it, dear young friends, that on this of all days of the year they be made to know how much we love and need the light of the faded faces, and assure them by every gentle attention that Christmas would not be Christmas without the "angel in the house."—Mary Louise Dickinson.

The everlasting hills will crumble to dust, but the influence of a good man will never die. The earth will grow old and perish, but virtue in the heart will be ever green and flourish throughout eternity. The moon and the stars will grow dim, and the sun roll from the heavens, the true religion and undefiled will grow brighter and brighter, and not cease to exist while God himself shall live.—Anon.

## Our Children.

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

## A NURSERY LESSON.

Say, little child, who gives to thee Thy life and limbs so light and free? Thy moving eyes to look around, Thy ears to catch the softest sound? Thy food and clothing, friends and home? 'Tis God from whom those blessings come;

And what shouldst thou do? canst thou guess?

To prove to Him thy thankfulness For life and friends, for clothes and food?—"Be good."

And tell me, little one, I pray, Who gives thee pleasure in thy play? Who makes the happy girl and boy To run, and leap, and shout for joy?

When looking on the clear blue sky, The clouds that float; the birds that fly; Trees, flowers and every pretty thing? 'Tis God from whom these blessings spring:

And in return what shouldst thou do?—"Be good, and love Him, too."

—By Joanna Baillie.

## HOW OLD MUST I BE.

"Mother," a little child once said, "Mother, how old must I be before I can be a Christian?"

And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother;

"but you have not told me yet how old I shall have to be?"

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the one who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be his.—Selected.

## Temperance.

## ALCOHOL AS MEDICINE.

The London Temperance Hospital is not the only institution in the English capital where disease is treated without alcohol. Dr. J. J. Ridge communicates to the press the very valuable results of his experience, extending over nine years, in the Enfield Cottage Hospital. He had 224 patients under his care, including some extremely serious surgical cases, and the avoidance of alcohol was attended with the best results. Among the medical cases were 18 of typhoid fever, and two deaths resulted; one of the two was dying when admitted,—but even taking the death-rate as 1 in 9 (instead of 1 in 18), that is eleven per cent. under the average. Dr. Ridge says: "Typhoid fever is frequently asserted to be the complaint in the treatment of which alcohol is most beneficial if not essential. My experience of the treatment, both with and without alcohol, has convinced me that alcohol increases the danger instead of diminishing it; and it takes away some chances of recovery, and should I have the disease, I should resolutely refuse it. It would be tedious to enumerate all the diseases which have been successfully treated in this little hospital, embracing, as they do, all the chief complaints to which flesh is heir. Both in acute and chronic diseases, in every state and during convalescence, I have narrowly watched for any indication of damage from absence of alcohol, but in vain. I am thoroughly convinced that the idea of its necessity is one of the greatest delusions which have afflicted mankind, and a delusion which has been the source of incalculable mischief."—War Notes.

## EFFECT ON DIGESTION.

I had learned purely by experimental observation that, in its action on the living body, this body, this chemical substance, alcohol, deranges the constitution of the blood; unduly excites the heart and respiration; paralyzes the minute blood-vessels; increases and decreases, according to the degree of its application, the function of the digestive organs, of the liver, and of the kidneys; disturbs the regularity of nervous action; lowers the animal temperature, and lessens the muscular power. It will be asked, "Was there no evidence of any useful service rendered by the agent in the midst of so much obvious evidence of bad service?" I answer to that question that there was no such evidence whatever, and there is none. It has been urged, as a last kind of resource and excuse, that alcohol aids digestion, and so far is useful. I support, in reply, the statement of the late Dr. Cheyne, that nothing more effectively hinders digestion than alcohol. That "many hours, and even a whole night, after a debauch in wine, it is common enough to reject a part or the whole of a dinner undigested." I hold that those who abstain from alcohol have the best digestion; and that more instances of indigestion, of flatulency, of acidity, and of depression of mind and body are produced by alcohol than by any other single cause.—Dr. B. W. Richardson.

## A DISGUSTED SMOKER.

A well-known revenue agent, now connected with the department in this city, but late of Chicago, where millions of cigarettes are manufactured, was spoken to on the subject of cigarettes.

"I used to be a confirmed cigarette smoker, but now you could not induce me to touch one of them," he said.

"Why, how's that?"

"Well, it is because I went into a large manufacturing establishment in Chicago one day, and what I saw there sickened me of the imitation smokers. How are they made and of what? Of all that is vile and injurious and mean. Cigar butts, picked up from the streets, barks of certain kinds, tobacco stems and refuse, are heaped together in one filthy pile and then saturated with opium, which gives the cigarette that soothing effect desirable to all smokers. I tell you sir, if all cigarette smokers could see as I have seen, how one of the greatest firms in Chicago manufacture cigarettes, the trade in the same would soon fall off or cease entirely."—Exchange.

The ministers of the German Methodist Church, in session at Ackley, Iowa, have passed resolutions declaring that they rejoice in the reality of the prohibitory law; "that this law has







## Educational.

## Green Mountain Seminary.

The winter term of the Green Mountain Seminary opened with about the usual number of students, who have entered heartily upon their studies. The various departments are doing excellent work. The English branches receive the attention which their importance demands. The instruction is thorough and practical. There are large classes in Grammar, Rhetoric and English Literature. Good work is also doing in Mathematics and Philosophy. The classics receive due attention and are thoroughly taught according to the best method. The Commercial School is deservedly popular, with a constantly increasing patronage. The departments of Art, Music and Elocution are taught by specialists, and are highly appreciated by the students. Boarding facilities are excellent and at low rates. It is the aim of the managers to keep the expenses of the school low, so that students of moderate means may avail themselves of its privileges.

The annual catalogue of the Green Mountain Seminary and Minard Commercial School in Waterbury Center, Vermont, for 1884-5 is before us. It is a neat pamphlet with the exception of a too free use of italics. We congratulate Miss Colley and her co-workers for the good work they are doing, and for the success they are meeting. In the Literary Department there are 157; in the Commercial School, 59; in the Musical Department, 33; in the Department of Elocution, 23. The total aggregate by terms is 343.

The catalogue of the officers and students of Oberlin College for the college year, 1884-5, is a well-printed pamphlet of eighty pages. By omitting the boarding places, giving the residences only with the names, the page is not crowded and the typography is much improved thereby. Oberlin is half a university, having a Department of Theology, Department of Philosophy and the Arts, Department in Preparatory Instruction, and a Conservatory of Music. Such a growth in a half a century is wonderful—from a forest to a beautiful village with a university. Surely the desert is blossoming as the rose. In Theology there are 36; in Philosophy and the Arts (in classical course, 206; in literary course, ladies, 166; in select studies, 56), 428; in Preparatory Instruction (classical school, 270; English school, 258), 528; in the Conservatory of Music, 473. The corrected (not counting any but once) total is 1314. Of these, Ohio furnishes 719; forty-seven other States, Territory, and foreign countries furnish the other 595.

Ground was broken on Dec. 9 for a new building for Lassell Seminary. It is to be mainly for a gymnasium.

Miss Mary G. Caldwell of New York City has given \$300,000 to aid in establishing a university for the higher education of the Catholic ministry.

Princeton College has just received a gift of \$60,000 to endow a chair in the art department.

The report of Dr. Curry, the general agent of the Peabody Educational Fund, shows that the income of the fund had been distributed as follows: Alabama, \$5,000; Arkansas, \$2,900; Florida, \$2,100; Georgia, \$4,900; Louisiana, \$2,645; Mississippi, \$3,650; North Carolina, \$6,075; South Carolina, \$4,400; Tennessee, \$13,475; Texas, \$5,750; Virginia, \$6,200; West Virginia, \$2,550. Total \$59,995.

Mississippi has 444,141 school children, for whom but 67 cents a head is annually appropriated.

The endowments of Girard, Columbia, and Harvard Colleges are, respectively, \$10,138,000, \$6,250,000, and \$4,500,000.

The free text-book experiment in Massachusetts is said to be a success. It has resulted in a larger attendance in the schools, and it is more economical than the old system.

## Scientific.

Dr. George Schweinfurth has made an interesting discovery of plants in the coffin of an Egyptian princess who died about 1,100 years before the Christian era. The find comprises numerous wreaths, in which are leaves of the willow, leaves of the date-palm, corn-poppies flowers, and corn flowers. The inner parts of the poppies are so wonderfully preserved that Dr. Schweinfurth declares that botanists rarely succeeded in getting so perfect specimens of those fragile flowers for their herbaria, while the color—a dark brown—remains maintained in as high degree as in the dried specimens of the present day. Pine cones which must have been employed as funeral offerings at Thebes 1,100 or 1,200 years earlier, are now to be seen in a museum at Cairo, together with a variety of seeds, grains, tubers, and fruits which were found in the same tomb.

The Governor of the island of Samos has just discovered an ancient tunnel, about 5,000 feet long, and constructed at least nine centuries before the Christian era. The old sepulchre received its drinking water through this tunnel, which was mentioned by Herodotus. It is well preserved, with water tables about ten inches in diameter. The precision of the work of the ancient engineers was hardly equal to that of the present day, the tunnel being bent in the middle.

Near Bona, the Jebel Naiba, an isolated mountain about 2,500 feet high, is evidently sinking, and as it sinks a considerable cavity is being formed round its base. Other land in the vicinity has undergone a considerable change in height within a few centuries. In Lake Pezara, which now covers about 30,000 acres, the remains of a Roman town have been found, showing that the lake did not exist at the time of the Roman occupation, and that the town has probably sunk in the same manner as the mountain is now sinking.

## IMPORTANT.

When you visit or leave New York City via Grand Central Express, take the Express and 45th Street, and stop at the Grand Union Hotel, opposite said Depot.

Six hundred elegant rooms, fitted up at a cost of one million dollars, \$1 and upwards per day. European Plan. Elevators, Restaurant supplied with the best. Horse cars, stages and elevated railroad to all depots. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

## News Summary.

## AT HOME.

TUESDAY, DEC. 16.—The storm on Lake Erie was of unusual severity. The Edgar Thompson Steel Works were closed at Braddock, Pa., yesterday. The New Orleans Exposition is formally opened. Speeches are made by the officers of the affair, and an address of congratulation is received by telegram from President Arthur at Washington, who sets the machinery in motion by touching an electric key in the White House. Robert C. Winthrop is seriously ill.

WEDNESDAY, DEC. 17.—The Methodist Centenary in Baltimore ends with a love feast. A severe storm in the Northwest. Trains are delayed by snow. The Rev. Geo. W. Blagden, D. D., formerly pastor of the Old South Church, Boston, dies in New York.

THURSDAY, DEC. 18.—Progress is made in placing the exhibits in the World's Fair at New Orleans. Governor Hoody refuses to send troops to Hooking Valley. The Catholic Male Orphan Asylum, in Brooklyn, is destroyed by fire, and nearly 800 children barely escape with their lives. Several railroad accidents. The cold wave has come.

FRIDAY, DEC. 19.—The remains of 9 or 10 persons are found in the ruins of the Asylum at Brooklyn, many children are yet unaccounted for. The steamboat Fred A. Banks, making excursions to the New Orleans exposition, is run into by the British steamer Victoria and sunk. No lives are lost.

SATURDAY, DEC. 20.—The Forefathers' Day is celebrated in Boston. The Dupont statue at Washington is unveiled. The remains of twenty-four bodies have already been found from the Brooklyn fire.

MONDAY, DEC. 22.—Snow yesterday, turning into rain. The steamer Bristol put into New London last evening, having collided with a schooner. The steamer sustained considerable damage to her bows and upper works, and the schooner was abandoned in nearly a sinking condition. She has since been towed into port. Several fires on Sat. and yesterday. Pratt's Astral Oil Works at Williamsburg, L. I., are destroyed, involving a loss of between \$250,000 and \$300,000, with no insurance. Last night Mr. Winthrop was reported a little better and more comfortable.

## ABROAD.

TUESDAY, DEC. 16.—It is reported that General Gordon has defeated the rebels near Khartoum. It is reported that the Chinese have rebelled, and that the king has abdicated. Two hundred Chinese killed and wounded in an engagement with the French.

WEDNESDAY, DEC. 17.—Opposition of the English press to the Nicaraguan treaty. The French claim to have repulsed the Chinese in a recent encounter at a small village near Chu, which the latter were attempting to capture.

THURSDAY, DEC. 18.—A diver who has investigated the damage to London Bridge by the recent explosion, reports finding fissures in the pier extending six feet into the bed of the river. A reward of £5,000 is offered for the perpetrators. The French operations in Formosa are entirely at a standstill.

FRIDAY, DEC. 19.—An Anglo-Dutch company has signed a contract for cutting 15,000 metres of the Panama Canal. It is intimated that Prince Bismarck has decided to take a rest from his public duties.

SATURDAY, DEC. 20.—The Princess of Wales has just celebrated her fortieth birthday.

MONDAY, DEC. 22.—London was startled yesterday by official reports from Winsor of a dynamite attempt upon the life of the Queen. The scoundrels are supposed to belong to a body of anarchists.

## Miscellaneous.

The congressional committee to arrange for the dedication of the Washington Monument has issued an invitation to all civil, military and naval organizations to be present.

A vein of fine anthracite coal has been discovered in western Manitoba.

At the meeting of the Sugar Growers' Association at St. Louis Dec. 18, Professor Wiley, chief chemist of the agricultural department, severely condemned the policy of the United States regarding the sugar trade.

During the past year 16 fishing vessels belonging in Gloucester have been lost. The fatalities number 131. This has exceeded in only three years out of the last 10.

The temperature on Mount Washington on the morning of Dec. 19 was 42 degrees below zero.

Maine people put \$938,575.32 into the savings banks of that State during the first part of the year ending November 1, and \$638,090.67 in the latter six months. The total deposits on the first of November amounted to \$32,913,835.16, or a sum about equal to \$50 for every man, woman and child in the State. Yet Maine is called a poor State. It is plain that granite and ice are but a portion of the products.

Two Maine schooners which left Portland within half an hour of each other were both wrecked on Saturday off Provincetown. All hands were saved.

The population of the United States is now reckoned at 57,700,000, and as the average increase is 1 per cent, exclusive of immigration, in a couple of years or so more we can boast of sixty millions.

Three hundred feet of the iron frame work of a large hotel in process of erection at New Orleans fell on Sunday while fifty men were at work on it, killing one man and injuring others.

Chief-Justice Waite has been seriously ill for a week, but the alarming symptoms have disappeared.

A heavy earthquake shock occurred at Center Harbor, N. H., and near there on the morning of Dec. 17. It lasted one half minute. Doors and dishes were shaken.

Ten thousand dollars' worth of valuable dry goods has been seized in Chicago from a French woman, who is suspected of smuggling.

Scarcely anything has been done by Congress, but a recess of fifteen days is to be taken, and it is understood that the second session will be as inactive as the first in passing really needed measures. The Senate has been considering the Spanish treaty and has passed a bill to admit Southern Dakota as a State, but it is feared the measure will be defeated in the House on party grounds. The color question on the railroads has been the theme of much discussion in the House in connection with a bill for regulating inter-State commerce. Friday the House held an evening session, at which eighteen pension bills were passed.

Horsford's Acid Phosphate. Tonic for Overworked Men. Dr. J. C. WILSON, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

## Sanitary.

## IMPORTANCE OF SUNLIGHT FOR HEALTH.

BY H. RETNOLDS, M. D.

Many persons, who seem desirous to exclude as much of the sunlight as possible from their dwellings, evidently are not aware that sunlight is indispensable to the highest condition of health. For young growing children an abundance of sunlight is essential to their health and complete development. They who think more of preserving their carpets and upholstered furniture from fading than they do of the health and growth of their children of course will exclude the sunlight from their rooms. In regard to the value of sunlight to children Dr. Forbes Winslow says: "It is systematically ignored at the period of life when it is of the highest importance it should be brought to bear upon the purification of the blood, and consequent healthy development of organic structures. Children, even at an early age, should not be excluded, particularly during the warm periods of the year, from the genial and charming influences of the sun."

The ill effects of deprivation of sunlight are best seen in cases where persons live or labor in places shut out from the light. The health is almost certain to be more or less impaired.

"It may be enunciated as an indisputable fact," says Dr. Winslow, "that all who live and pursue their calling in situations where the minimum of light is permitted to penetrate, suffer seriously in bodily and mental health. These pathological phenomena are principally observed among those confined in dark mines and cellars, of holes of ships, factories, prisons, narrow streets, garrets, and cellars. The total exclusion of the sun's beams induces an impoverished state of the blood, muscular debility, nervous effusions, softening of the brain, nervous excitability, irritability of the heart, loss of appetite, consumption, physical deformity, stunted growth, mental impairment, premature old age. The offspring of those so unhappily trained are often deformed, weak and puny, and are disposed to scrofulous affections." Living in darkened dwellings from which the sunlight is excluded would have no effect like that described proportionate to the degree of the exclusion of the light. Even working in a room, so situated that the sun's rays do not enter it, is not conducive to health. Many have thus been made sick or indisposed while, after a change to a room where the sun shone in part of the day, they speedily recovered their usual health.

Sunlight is very beneficial to the sick. Sick persons should always be placed in rooms where an abundance of sunlight can be admitted. Oftentimes the presence of sunlight will turn the scale in favor of recovery while its absence would turn it the other way. A lady in Paris, who had been treated by many physicians and various drugs, finally applied to Baron Dupuytren, the celebrated physician. Being unable to suggest any drug treatment which she had not already tried in vain, he contented himself with directing that she be removed from the dark street and dismal rooms in which she had been living to a brighter part of the city and exposed as much as possible to sunlight. The result was that she rapidly improved and ultimately completely recovered. In epidemics it is found that more cases of the disease and mortal cases occur on the north or shady side of the street than in houses located on the sunny side of the street. Sunlight is essential to health and should have the freest and most abundant entrance into our homes.

Never "feed a cold," nor eat unduly when there is any form or symptom of disease, as the powers have sufficient labor in the effort to counteract disease, without attending to the digestion of food, particularly when the appetite is wisely diminished, in most such cases the digestive powers are depressed, so much so that food can not become fully digested, of course not nourishing the body. Open the closed pores—another name for a cold—and secure all possible rest.—Dr. J. H. Hanford.

Never take stimulants such as strong tea, coffee, beer, and stronger drinks, as these means of doing more work, for none of these contains anything to add to the strength, but all waste strength just to the extent that they add the power to do more than the usual labor. Nothing can be gained in this way, while much is necessarily lost, in the time required in which to recruit, in consequence of sickness, and in the waste of vital energy, while doing more work than can fairly be done.—Golden Rule.

A very simple and effective cure for cinders in the eye is within the reach of every one, and would prevent much suffering and expense were it generally known. It is simply one or two grains of flaxseed. These may be placed in the eye without injury or pain to that delicate organ, and shortly they begin to swell and dissolve a glutinous substance that covers the ball of the eye, enveloping any foreign substance that may be in it. The irritation of cutting the membrane is thus prevented, and the annoyance may soon be washed out. A dozen of these stowed away in the vest-pocket may prove in an emergency worth their number in gold.—Good Cheer.

NO person can afford to buy a poor, adulterated, light-weight soap. Buy Beach's Washing Soap, and get more soap for your money than any other in the market.

Judge Jerry Black's widow, who has not entered the White House since Buchanan went out of it, will revisit it after March 4, next.

"It Will Cure Asthma." "I had suffered with asthma for over forty years, and had a terrible attack in December of January, 1882. One day I took four doses of Parker's Tonic, and the effect astonished me. I slept perfectly that night, and am now wholly well. Parker's Tonic will cure chronic asthma." E. C. Williams, Chapman, Pa.

## 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, Monday Morning, Dec. 22, 1884.

WHEAT. There was a more hopeful feeling in the flour market today, with an improved inquiry reported. We quote:

SPRING WHEATS.	
Western superfine.....	\$2.50 @ 2.75
Common extras.....	2.75 @ 3.25
Spring Wheat, bakers.....	3.50 @ 4.00
Spring Wheat, Patents.....	4.00 @ 4.50
Medium and good.....	4.75 @ 5.00
Good and choice.....	5.00 @ 5.50
Fancy Minnesota.....	5.00 @ 5.25
WINTER WHEATS.	
Patents, choice, Western.....	\$4.75 @ 5.00
Patents, common to good.....	4.50 @ 4.75
Patents, Western.....	4.50 @ 4.75
Roller flour.....	4.25 @ 4.50
St. Louis and Indiana.....	4.25 @ 4.50
Ohio and Indiana.....	4.25 @ 4.50
New York.....	4.25 @ 4.50
Michigan.....	4.15 @ 4.25
Winter wheat, common.....	3.90 @ 4.00
Winter wheat, second.....	3.75 @ 3.90
RYE FLOUR, MEAL, &c.	
Out Meal, Western fine.....	\$4.25 @ 4.50
Out Meal, Western.....	4.25 @ 4.50
Rye Flour, &c.....	4.75 @ 5.00
Out Meal, fresh ground and kiln dried.....	3.40 @ 3.60
Out Meal, fresh ground.....	3.20 @ 3.40
OATS, Western.....	39 @ 39
No 1 White.....	38 @ 39

No 2 White.....	36 1/2 @ 37 1/2
No 3 White.....	35 @ 36
CORN.	
Yellow and extra do.....	58 @ 59
High Mixed.....	57 @ 58
Steamer yellow.....	51 @ 52
Steamer mixed.....	49 @ 50
No grade.....	47 @ 49

NUTS.	
Northern Creamery.....	
Extra full, &c.....	27 @ 28
Good to choice summer.....	20 @ 21
Western Creamery.....	
Choice fresh.....	29 @ 30
Good to choice summer.....	20 @ 21

Northern Dairy.....	
Franklin County, Vt., extra full &c.....	25 @ 26
N. Y. & Vt. choice fall.....	24 @ 25
Straight dairies, choice.....	18 @ 20
do, fair to good.....	15 @ 17
do, common.....	10 @ 14

Western.....	
Dairy, choice.....	17 @ 18
do, fair to good.....	15 @ 16
Imitation creamery, choice.....	18 @ 20
do, fair to good.....	15 @ 17
do, common.....	10 @ 14

CHEESE.	
N. Y. extra September.....	12 1/2 @ 12 3/4
Vermont, extra September.....	12 1/2 @ 12 3/4
N. Y. & N. York, good to choice.....	11 @ 12
Western, choice.....	11 1/2 @ 11 3/4
Common skims.....	11 @ 12
Worcester County, full cream.....	12 1/2 @ 13
do, common and skims.....	8 @ 10
Sage, choice.....	12 @ 13
do, fair to good.....	10 @ 12

EGGS.	
Eastern, fresh & doz.....	28 @ 29
Co. 27 & 28; Eastern, held stock 20 & 21; New York and Vermont 27 & 28; Western, fresh 24 & 25; Canadian 26 & 27; New Brunswick 26 & 27; Nova Scotia and P. E. Island 29 & 27; Western, lined 19 @ 20; Eastern do 20 @ 21	

PEAS.	
Choice Northern H. P., &c.....	1.75 @ 1.80
Pea, choice N. Y. H. P. 1.05 @ 1.10; do, large, H. P. 1.55 @ 1.60; Medium, choice hand picked 1.50 @ 1.55; Medium, choice screened, 1.35 @ 1.40; Foreign Pea, &c.....	
Yellow Eyes, improved 2.00 @ 2.10; Yellow Eyes, choice Red, 1.90 @ 2.00; Red Kidney 2.00 @ 2.10; Canada, common, 80 @ 90; Green Peas, Northern 1.00 @ 1.05; Western, 1.30 @ 1.40.	

POTATOES.	
Rose & Co.....	
Aroostook Co., Maine.....	55 @ 55
Other Eastern.....	53 @ 55
Northern.....	50 @ 51
New York.....	50 @ 53
Burbank Seedling.....	45 @ 48
Peerless.....	45 @ 48
Beauty of Hebron.....	50 @ 52
Sweet Potatoes.....	45 @ 50

Norfolk, & bul.....	3.50 @ 3.60
Jersey.....	3.00 @ 3.50

HAY AND STRAW.	
Extra, & on.....	18.50 @ 19.00
Good to choice.....	16.00 @ 18.00
Common to fair.....	12.00 @ 15.00
Fine.....	12.00 @ 15.00
Damaged.....	6.00 @ 10.00
Straw, & on.....	8.00 @ 9.00
Rye Straw, choice.....	19.00 @ 20.00
do, common to good.....	16.00 @ 18.00
Out straw.....	9.00 @ 10.00

FOUR AND GAME.	
Northern.....	
Turkeys extra young &c.....	17 @ 18
do, good to choice.....	13 @ 15
Chickens, choice.....	12 @ 13
Chickens, fair to good.....	10 @ 12
Fowls, choice.....	13 @ 14
Fowls, common to good.....	10 @ 12

Western.....	
Turkeys, choice.....	14 @ 15
Turkeys, common to good.....	10 @ 12
Chickens, choice.....	12 @ 13
Chickens, common to good.....	8 @ 10
Fowls and Chickens.....	8 @ 11
Kentucky Turkeys, choice.....	8 @ 11
Kentucky Turkeys, common to good.....	8 @ 11
Geese, good to choice.....	12 @ 13
Ducks, &c.....	12 @ 14

GAME.	
Partridges &c.....	50 @ 60
Quail, &c.....	50 @ 60
Quail & do.....	1.00 @ 1.50
Venison, Saddle, &c.....	12 @ 15
Wild ducks, &c.....	2.00 @ 2.50

Canvases.....	75 @ 80
Read head.....	40 @ 50
Mallards.....	40 @ 50
Rabbits &c.....	30 @ 35

PRODUCE.	
The cold spell has toned up poultry, are strong for all good stock, although the demand to day was not brisk, which is usual upon Saturdays.	

FRESH MEAT.	
Beef, hind quarters, choice, &c.....	10 @ 12
do, fore quarters, choice.....	8 @ 10
do, common to good.....	5 @ 6
Mutton, extra.....	5 @ 6
do, common to good.....	3 @ 4
Spring Lamb, choice.....	6 @ 8
do, common to good.....	3 @ 4
Veal, choice.....	7 @ 8
do, fair to good.....	7 @ 8
do, common.....	4 @ 5
do, Worcester County, choice.....	3 @ 4
do, do, common.....	2 @ 3

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