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THE MORNING STAR is a Weekly Religious Newspaper, issued by the Free-Will Baptist Printing Establishment, Rev. E. N. FERNALD, Publisher, to whom all letters on business, remittances of money, &c., should be addressed, at 457 Shawmut Ave., Boston, Mass. All communications designed for publication should be addressed, Editor, THE MORNING STAR.

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Change of Advertising Rates.

On and after January 1, 1886, the advertising rates of the MORNING STAR will be for each insertion

10 cents per line for ordinary ads.

12 1-2 cents per line for business notices.

15 cents per line for reading notices.

Advertisements set in large type, fourteen lines to the inch. The usual commission to agents will be allowed, and large advertisements will be inserted on special terms.

The Morning Star.

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SPLINTERS.

The Voice gently touches Dr. Howard Crosby as follows: "Dr. Howard Crosby recently said that he had been fighting the liquor evil in New York for many years, but had failed. At another time the learned Doctor defined a crank as follows: A crank is a man who has a good idea, but has not sense enough to carry it out. Well, Doctor, logic is logic; nor is it a respecter of persons."

The Watchman does not like the designation "Calebite Baptists." "This phrase," it says, "has come into use on the part of Free-Will Baptists especially." It is somewhat noticeable, however, that while the designation Free Baptists, applied to our own denomination, is as proper as Free-Will Baptists, the Watchman seems not to be aware of it. Having protested against being called by the name of Calvin, our able exchange proceeds to glorify Calvin and his doctrines in unmistakable terms. It seems to imply that not to be a Calvinist is in the end to be a Unitarian. Fudge!

One of the most hollow sounds—the very ghost of a sound—we have heard lately is that made by two or three Baptist newspapers, among them The Examiner and Zion's Advocate, advising Free Baptists to unite with the Congregationalists. If the advice has any sincerity in it, it must be due to the fact that certain Baptists would feel more comfortable if such a creature as an open communion Baptist had no existence. We are told that, as one writer has expressed it, Free Baptists, as "a standing protest against Baptist exclusiveness," are "quite uncomfortable denominational companions." We would do much to oblige our Baptist brethren; but they need to understand that the only basis on which Free Baptists could unite with the Congregationalists is one that might on the whole be equally well adapted for a union of Calvinists. We beg pardon of The Watchman!—of "Regular" Baptists and Congregationalists.

The Zion's Advocate makes a few remarks about our denominational name, respecting which, as respecting also communion practices, our contemporary is partly right and partly wrong. It is correct in supposing that "Free-Will" is not yet obsolete even among those who are known by the name, but it is in error in supposing that our General Conference has ever "repudiated" the designation Free Baptist. Ever since the editor of the Advocate was considerably younger than he is now, our General Conference and our common usage have recognized the two terms as designating the same people. Has the editor of the Advocate never heard of the Free Baptist Foreign Mission Society, the Free Baptist Education Society, the Free Baptist Woman's Missionary Society, &c.? But if the Advocate prefers to call us Free-Will Baptists, we will "no insist." We will answer promptly to that, whether our grandchildren hereafter do or not. Only don't write us "Free-Will," with two words, wide spacing, and immense W. Spare us that painful fortissimo stress on the "will"—unless, indeed, it is still the duty of Calvinistic theologians to stigmatize Arminians. That being the case, never a newly promoted army officer put on his epaulettes with the alacrity with which we will respond to the old designation, "Free-Willers!"

"Open communion" Baptists stand apart, not simply from their brethren of the same name, but also from their brethren of all names. They are alone amongst the denominations in denying approved baptism as a prerequisite to participation in the Lord's Supper. All other fellowships of Christians insist upon accredited church-membership before the ad-

ministration of the ordinance of the bread and wine. Our Free-Will Baptist friends, by their teachings and practice in this respect, cast the gauntlet in the face not of one, but of all the prominent Christian sects.—The Standard.

Yes, and this devotion to one generally unrecognized truth is a part of the obligation laid upon us by the great Head of the Church. That which men have called, in some ages, the shame of certain bodies, has, in the "amplifier and divider" of later times, been seen to be their peculiar glory. Meth soon learn in this world that majorities are not always right.—But just notice what The Standard calls us: "Free-Will Baptists"! Put the "will" in tremendous capitals next time, Brother Standard, since you incline that way.—By the way, The Standard says above that "all other fellowships of Christians insist upon accredited church-membership before" the communion. This, of course, includes Congregationalists. What have The Independent, The Christian Mirror, The Congregationalist (especially), and other like papers to say to this? Are Congregational churches "close" communionists, or "open" communionists, or something between the two? Will one of these papers tell us? We wait.—listening.

The Christian Mirror asks us whether we mean by union what it means? The question assumes that we have been considering a plan of union. This we have not been doing, beyond indicating in one or two respects what Free Baptists would certainly not accede to. We are not prepared to say what plan of union (if any) they would adopt. Certainly none is likely to be much considered that does not come directly from Congregational churches. The Mirror says that it does not ask us to indicate any details, but only to say yes or no to the details which it proposes. But this seems like asking us to indicate details, nevertheless! The Mirror finally seems willing to excuse us from assuming to commit Free Baptists in general, if we will only give our private opinion of its plan of union. Well, it certainly is a much better plan than that suggested by The Congregationalist. At first, we thought that personally we had no objection to it but further reflection on certain points makes us doubtful. When (if ever) it comes authoritatively before Free Baptists for consideration, these columns will doubtless contain a careful analysis and examination of it. Our brother of the Mirror does not sufficiently consider that the relations existing between this paper, its constituency, and its editors, are not similar to those existing between the Mirror, its constituency, and its editor. If the Mirror is inclined to complain that we say no more, there are those who wonder that we have said so much. We have no personal convictions, we desire to say, that require us to go a bit faster or one step farther in a matter like this, than Free Baptists as a body are prepared to go with us. We are loyal to our principles and to our associations.

A WINTER PICTURE.

BY HOPESILL FARNHAM.

The land, though pale and quiet,
No summer splendor misses;
Toward dim horizon stretching,
Broad frozen fields lie fair.
The sky bends softly over,
Leaving rare blue interstices
For a fuller sense of freedom
And a breath of heavenly air.

There are countless, countless raindrops—
On the branches, twigs and rushes—
Which might flung down, in passing,
And morning would be found.
As sunlight grows and brightens,
The dreamy, white world flushes,
And lo! the hedges glitter
With jewels, rainbow-lined.
Before, the woods were cheerless,
Gray and gaunt they held the uplands,
Now the host in armor shineth—
Lance and spear flash back the sun;
While the river, hushed and shrouded,
Lies whitely in the lowlands,
Crystals deck its margin fringes,
And its rough reeds, serene and dun.

Right royally the fir kings
Hold up their royal ensigns,
While slender maple branches
Against the distance lean.
The far hills crumple outward,
Till eyes can not determine
If high and snowy summits,
Or low white clouds, are seen.
Not in broad and distant reaches,
Finest moods have found expression,
Lace and gem and brodered fancies,
At our feet, does Nature show.
Here, a wind-swept fern has fallen,
Lightly left a rare impression,
Fond and vain so finely penciled,
Life a fossil in the snow.
Ribbon-like, adown the valley,
Winds the road as winds the river,
(Mong its seed-strewn furrows flutter
Little brown birds with their mates)
Till 'tis lost in dim perspective,
Just a gleam, a glance, a quiver—
So day drifts out to darkness:
Another glory waits.

SECTS AND SALVATION.

BY PRESIDENT R. DUNN, D. D.

Since Cain and Abel offered different offerings there has been no such numbers and varieties of religious sects as within the last century. There have probably been more sects and denominations instituted in the Christian Church within a hundred years than during any thousand years before; and yet, strange as it may seem, in spite of all this separation and division, the Christian religion and Christian civilization have extended over wider fields and larger numbers than during any period of five hundred years before. A hundred years ago Christian nations numbered about two hundred and fifty millions, now over four hundred and fifty millions. Then half the world was closed against Christian churches and Christian worship, now the world with scarcely an exception is open to the Gospel. And what seems more remarkable still, these divisions and subdivisions have

been most numerous in the most successful denominations. The Baptists, Presbyterians and Methodists have been the most successful, and probably they have furnished within a hundred years at least a score of denominations each.

Another strange feature in this interesting period of history is the fact that during this period of marvelous denominational births, there has been a constant wall over sectarianism and continuous struggles for union. Especially for fifty years the Congregationalists and Disciples have been laboring for denominational unity upon the ground of simplicity of doctrine and conditions of Christian character—the one in faith, the other in baptism. Episcopalians have demanded the oneness of the Church by apostolic ecclesiastical "authority and succession," while the Baptists and Methodists have urged union with themselves, and the Free Baptists with everybody but themselves. And so in some form church unity has been constantly advocated and "sectarianism" looked upon with holy horror. And yet the number of sects have been doubling again and again, and the number of members in about the same proportion.

There is another strange and interesting fact in this connection. Real Christian union—unity in spirit, love, work and worship—has increased quite as rapidly as sects have multiplied. Everybody knows that religious bigotry and controversy, sectarian strife and bitterness, have diminished more than one half, while the sects have been doubling.

But the fact that while economy has been constantly urged against the terrible loss of funds in supporting small churches and different organizations the contributions to Christian and benevolent enterprises have increased a hundred per cent. is perhaps the strongest feature of this whole subject. The liberality of the present age is marvelous; and especially as it is not forced by fear of priest or purgatory, nor generally stimulated by political ambition nor fanatical excitement. While many have been so terribly exercised over the waste and loss by divided church organizations, the funds for almost every benevolent enterprise are increasing beyond all precedent; leading some to inquire whether funds for Christian work depend upon ability or disposition and whether the practice and habit of supporting dependent churches increases or diminishes the disposition to give.

ELEVEN TALKS TO YOUNG WOMEN.

BY THE REV. SMITH BAKER.

XI.

THE PERFECTED YOUNG WOMAN.

God's idea of each human soul is perfection. Into that condition all God's children will be brought at last. Such is to be our aim in this life, and though we may not realize the ideal here, we shall rise above all that it is possible for us without the ideal. God sees a saint in every human life, as the great artist sees the figure of an angel in a block of marble. Perfection of character is developed not as the potter molds a vase out of the clay, or as the sculptor cuts a statue out of the marble; but by the free choice of the soul submitting to the work of the Spirit upon the heart. The glory of humanity is its freedom, and its beauty is the molding power of God's Spirit. The question of being perfected is, How can we help the Spirit in his plan and work upon the character?

1. Do not think you are perfect or good enough. Egotism is the most disagreeable of all imperfections. It is repulsive in scholarship, in art, in work, in social life, in religion, and most of all in womanhood. Conceit is the deadliest of all foes to that humility of heart which is the particular charm of woman. Though your outward life may be faultless and your disposition amiable, self-conceit separates the soul from God more than vice. Self-righteousness is the one thing our Saviour scorned the most. It destroys beauty and usefulness. Excellency is always humble. Those saintly, holy men and women who live near to God, and whose goodness rebukes us, are such as say the least about their perfection, and are most conscious of their imperfection. The nearer perfect one is, the more she will see what true perfection means, and realize how far she is from attaining it. The consciousness of sin is the first step toward holiness.

2. Do not think you can perfect yourself. Here is a most fatal mistake, that self-culture is Christian development. You may cultivate your knowledge and your manners, but you can not cultivate your character. After all your education, refinement and morality, your heart remains selfish and proud as ever. You may enrich the soil of a tree and prune and trim its branches into

most-beautiful forms, but it is the same in nature, until a new graft is inserted. To leave off sin is not the same as to love God. To be amiable is not the same as holiness. Reputation is not the same as character. One half of what leads you to be so perfect in deportment is pride of heart. Ye must be born from above before the culture to perfect perfection can commence. We do not know what God's special idea of perfection for us is, hence when we seek to culture ourselves we go off into some one-sided development. One half of the ways young women take for culture injures them. Think of the many customs they are urged to practice in order to perfect themselves. Are they made any more intelligent or unselfish or spiritual or noble in womanhood by these customs?

3. Be willing to be perfected. Let God have his own way with you. He sees in each of you the possibility of a living angel, and he will bring out that possibility, if you will but let him. Surrender to God's Spirit, and do as perfectly as possible all you are required to do. Do the best you can in all the little things of common life. Do them so they will not have to be done over again. An overseer said that he was sure a certain girl was converted because he did not have to watch her work as he used to. A woman said she knew her hired girl had experienced religion for she now "swept under the stove." A husband said he thought his wife was becoming sanctified, for she darned his "stockings better than she used to." Conquer each common duty and that half conquers the next. One perfect lesson is one half of the next lesson. Live one day the best you can, and you have conquered two thirds of the next day. Imitate Christ once and you have shown what is possible in your life.

4. Think much of the greatness of existence, of what a soul may become, of the eternities in which you are to live. How much greater the poorest girl is than the stars themselves! Let the thought of an endless life be in your soul, lifting it above low dreams into the sunshine of God. It is great ideas which the Spirit uses in developing character, and the greatest of all ideas is to be a "child of God," with an eternal mansion. Remember that though it may not be possible for you to be as highly educated or as wealthy as some others, you can be as good as any one. Believe you are the child of a King and live for the kingdom.

5. By faith, lay hold of perfectness now, for she who has given herself to Christ has the promise of perfection. He is her spotless robe and she can rejoice in the completeness to come. Think of a block of marble in Angelo's shop, rough and ill-shaped as he commences to cut into it, and the cheap images of wood might say, "Ah, he is spoiling you!" but the marble could laughingly answer, "He's my master; he sees an angel in me, and he's promised to bring it out; he may cut me all he pleases." Or an acorn lies upon the ground with bits of colored glass and smooth pebbles, and they say, "We are handsomer than you; we sparkle and shine!" but the rough little acorn could smilingly say, "Laugh at me if you please, but there's an oak in me—a broad-branched, storm-defying oak which the sunshine and rain are to bring out into greatness and beauty. I'm an oak, you are only pebbles." Thus the poorest, most ignorant, quick-tempered girl may say, "I know it all, that I am a poor sinner, but Christ has chosen me and I have chosen him, and now there's a saint in me which he has promised to bring out, and by and by I shall stand perfected among the angels." There can be no higher thought. Such an one can say, "Stand back, temptation, stand back, selfishness, stand back, unbelief, my Master is making a saint of me." Thus by faith she rejoices in the perfection to come; yea, in perfectness now, for Christ sees his own image in her. See that block of marble as it stands soiled in the great artist's studio, and some rough man comes in and says, "That's not fit for this place; there's no beauty in it, why not cast it out?" But Angelo speaks up, "Let that marble alone, I bought it, paid for it, it's mine; there's an angel in it which I am to bring out." Thus with every honest Christian girl. Satan says, "You are ignorant, poor, sinful, not fit to be one of God's children"; but Christ says, "You let that girl alone; she is mine; I bought her with my own blood; I see a saint in her; let her alone." There is where the Christian girl stands—by faith a perfected saint, and life becomes strong, beautiful, forever growing into his image, and as the bloomed, fragrant flower is more beautiful than the little dark seed—as the bright winged butterfly sailing in the sunbeams is more beautiful than the crawling caterpillar; so will the most

imperfect but honest Christian girl outshine in heaven the most cultured scorners on earth.

"From glory unto glory of loveliness and light,
Of music and of rapture—of power and of sight,
From glory unto glory of knowledge and of love,
Shall be the joy of progress awaiting us above."

GATHERED FRAGMENTS.

BY THE REV. G. C. WATERMAN.

A most excellent Sunday-school Convention was held not long since in one of the prominent churches of Boston, at which a great deal of sound, practical instruction was given on several important subjects; some points made in the papers read and the addresses given seem worthy of repetition, for the profit of other workers.

In respect to practical temperance work among the children, for which there is a continuing necessity, and the importance of which is often underestimated, it must be remembered that the Bible is the text-book on this subject. Much help may be gained from illustrated children's papers, like the Temperance Banner, from the beautiful cards and tracts of the National Temperance Society, but the Bible is the cornerstone on which all instruction ought to rest. Temperance songs should be freely used and taught to the children at an early age. Care should be exercised in allowing children to take the pledge. It should not be done until they are old enough to know its meaning and the sacred nature of the obligation it imposes. The giving of the pledge should be accompanied with and followed by frequent counsel and fervent prayer, and these may often be best given and used in private rather than in a public meeting. Great importance should be attached to personal influence in this work.

It has been well said that "the best tract is a tract in boots," one that goes from house to house, from child to child, and carries with it the power of a living soul, and makes itself felt as a personal force with a human heart in it. In the large villages and cities, where attractive influences abound, too much pains can not be taken in looking after absentees from the Sunday-school. It involves work, but work must be done if we would save the boys and growing young men. Postal cards are cheap and must be sent after the absent ones; often it will be better, for various reasons, if possible, to send a classmate to make personal inquiry for the absentee. Much advantage may be found in holding the sessions of a class of young men in a separate room, where it is possible, and in taking up the lessons in a way especially calculated to interest them. The former can not always be done, and the latter involves work, but it may be that the souls of the young men are at stake, and no pains ought to be spared to hold them within the range of helpful Christian influences.

It is of the utmost importance to hold the young men in the school, or Bible class, for with many of them it is the last chance they are likely to have to receive the truth, or the last chance the truth will have to save them. If they slip away from this opportunity, they are almost sure to drift off beyond the reach of the Gospel, and the chances of their salvation are greatly lessened in number.

It has sometimes been found that strong young men do not make strong Christians when converted; do not become as helpful in church work as was expected. This is usually for the want of proper exercise and judicious training. Hence it is wise to have them organized for Christian labor as soon as may be, and to have some definite duty assigned to them. This may be found in a mission school, in neighborhood meetings, in the regular church prayer-meeting, in general, or special, visitation, or in some form of active service that will call into exercise and train to usefulness whatever talent or power the person may have. Young men so trained are generally sure to grow up to be pillars in the church.

WASHINGTON NOTES.

WASHINGTON, D. C., Feb. 20, 1886.

Sunshine at last, and the streets thronged with people intent on making the most of these golden hours of brightness, invalids who have sighed for the sunshine, children who have pined for a romp or a ride in the parks—these, and pleasure-seekers, have had a holiday all the bright beautiful week.

Fortunately, the grand old Potomac carried its burden of ice with such slow, easy dignity towards the sea that the flood passed by, while our sister cities were afloat. The merchants on Pennsylvania Avenue who have been living in dread for weeks and were to great expense in clearing their basements of merchandise, feel an immense relief now the danger is over.

Socially the week has been a brilliant ovation to official leaders. On Tuesday evening, Mr. and Mrs. Spafford, of the Riggs House gave a reception in honor of Mrs. Elizabeth Cady Stanton, Susan B. Anthony and delegates to the National Suffrage Convention. Between four and five hundred guests were present, among them many Senators, Members, Judges, and the District Commissioners. I have never seen a grander line of grand, good women together than on this evening. Mrs. Spafford, who is the treasurer of the association, looked queenly with her crown of

silver hair. An elegant supper was spread for the hundreds who called.

While in the supper room I heard Representative Kelley relate an incident. Said he, "I didn't know I was such an old pioneer in this suffrage movement until I recently found among my papers a speech I made July 4, 1841, in Independence Square, Philadelphia, when I demanded the right of suffrage for woman as just and equal, and I haven't changed my mind since." Representative O'Neill, who was standing near, added, "That's good, Judge, and they ought to have it."

The Convention, now in session, is attracting large audiences, and the speeches have been excellent. Miss Ricker of Boston, whose family has been connected with the Free Baptist church since its cornerstone was laid, is an active member of the convention. She has done an immense amount of work in this city for the reformation of criminals.

On Wednesday Mrs. Speaker Carlisle's reception at the Riggs House was the largest of the season. The residence of Secretary Whitney, owned and formerly occupied by the late Secretary of State, has been entirely remodelled and is now one of the handsomest residences for entertaining in Washington.

On Wednesday, Mrs. Whitney was assisted by her guest, Mrs. James Brown Potter of New York, whose sweet, classical face was a charming study. On Friday evening this spacious residence was transformed into a conservatory of music to aid the training-school for servants. Nearly three hundred guests enjoyed a rare programme, paying \$3 per ticket. Mrs. Potter of New York recited a poem during the evening with dramatic expression. Miss Cleveland's "at home" on Monday, Tuesday, and Wednesday from three to four o'clock to visitors by card, have been thronged with distinguished callers.

Gradually the deluge of ice is coming in. Senator Fair is on his way to Washington, and will, I presume, pay his respects to the Senate occasionally during the cool weather. Senator Jones of Nevada has just settled down in his long vacant seat, his hair almost white, silver; and Senator Jones of Florida is expected here in time to draw his salary before the close of the session.

In the Senate, the Blair educational bill has been liberally discussed. On Thursday Senator Ingalls made a speech in opposition to the bill, which he denounced as a larceny on the Treasury when \$77,000,000 was demanded, a large proportion of which would go to States, where, before the war, men and women were prohibited from learning to read. He said Kansas did not want, neither would she take, one cent of the people's money for school purposes. He has a clear, ringing voice, fine delivery, and decided enunciation. Messrs. Plumb and Teller opposed the bill and Mr. Blair was a good deal irritated. Mr. Riddleberger of Virginia said he was not ashamed to say that the State of Virginia did need the money. In the House the Porter bill dragged along with tiresome routine until Thursday, when excitement, confusion, and harangue prevailed before the final vote on the bill. When will the Fritz-John Porter bill be gotten rid of? Hon. Allen G. Thurman visited the Senate Chamber Wednesday, and enjoyed a real ovation. How noble and grand the old veteran looked! His integrity, unvarying dignity, and justice to those who differed with him politically will keep his memory green forever in the Senate and the country. B. B. L.

TEMPERANCE NOTES.

The Mississippi Legislature is considering a general local option bill. The temperance movement in that State is very strong.

Should Dakota be admitted, she would be the first State received with prohibition as a part of her constitution. Hence the hostility of brewers and saloonists.

The Bundesrath voted Feb. 18 unanimously in favor of Prince Bismarck's spirit monopoly bill, i. e., that the government buy all the alcoholic spirits and sell them to retail dealers.

In New York recently a sad-faced woman had a warrant issued, as a last resort, in the hope of checking her son's dissipation. She was on her way home, accompanied by an officer, when she suddenly paused, moaned, "Oh God, my heart is breaking!" sunk to the sidewalk, and was soon dead.

Mrs. J. Ellen Foster says that the Temperance Education bill has been passed by the Iowa Legislature by a non-partisan vote, Democrats and Republicans voting for it. It is said to be an illustration of the wisdom of the women who stand committed to no political party, and, therefore, enabled to use their friends in all parties.

Our disgrace and misfortune in America is the number of Irish saloon keepers; I blush for the old race whenever I walk along the streets of our cities and read over doorways Irish names prefacing so seldom the words "Bank," "Commission House," "Dry Goods Store," so often the words "Saloon," "Wines and Liquors." To what base uses noble names have come!—Bishop Ireland.

The Rev. R. R. Meredith, the well-known Boston preacher, thoroughly enjoys a good cigar, and does not care who knows it. But there is, he says, "a great difference between the use of vile, drugged cigarettes by growing boys and the indulgence of a cigar by a full-grown man." And yet, are not the boys in Mr. Meredith's congregation apt to use cigarettes and point to his example in justification? It is human nature for them to do so.—N. Y. Tribune.

RELIGIOUS INTELLIGENCE.

About two hundred persons, often including whole families, have expressed a hope as converts in the remarkable union services at Peacham, Vt., under the labors of Mr. E. A. Whittier.

Rev. Smith Baker of Lowell reached his fiftieth birthday on Thursday, Feb. 18. He was presented with fifty gold pieces—of which five of his life—also three \$20 gold pieces, and three \$5 gold pieces, making in all \$200.

We cheerfully make place for the following on Song Service work among the masses:

Song services having answered the oft repeated question: "How to reach the masses with the Gospel?" plans are being matured in the city of New York looking to the formation of a National Song Service Committee, composed of members of the various denominations and from different sections charged with the duty of setting in motion influences for the more general diffusion of Song Service work in all parts of the country, in halls, theaters, parks and other places where the masses will be likely to assemble, as well as in all departments of church and mission work.

Its duty also will be to give such information in respect to the forming and conducting of such services as those engaged in them may desire; to publish and circulate a tract and pamphlet form, such as Song Service Hymns, with and without music, as are best adapted to the end in view, as well as to labor in every possible way for the spiritual elevation of the masses through the agency of sacred song.

The preliminary committee will be thankful for facts and suggestions from persons interested in this work; so that the plans formed may be such as to start the masses all over the country singing the praises of God.

Mrs. ELIZABETH THOMPSON.

Address: Rev. C. G. Goss, 97 Varick Street, New York.

The Baptist Hand-book for 1886 gives statistics for England and Wales as follows: Number of churches, 2,588; chapels, 3,498; things in chapels, 1,141,588; members, 303,139; Sunday-school teachers, 48,112; Sunday-school scholars, 461,556; local preachers, 3,285; pastors, 1,789. The Hand-book contains memoirs of thirty-nine ministers and missionaries of the same body who have died in the year.

CAN'T BE YOUNG AGAIN.

BY THE REV. A. H. MORRELL.

To weariness coupled with pain
This body seems strangely inclined;
I think, Will the strength come again
Once abounding in muscle and mind?

In days of the years that are past,
Both labor and rest were so sweet,
I scarcely a lot would have cast
For choice of the one I should greet.

But now with a will I must meet
The daily encumbering care—
Command the half-faltering feet,
The sandals of faithfulness wear.

I can not be young if I would;
Life's work I must soon lay aside;
But which I would choose if I could
Not easily can I decide.

Harper's Ferry, April 17, 1878.

THE BUILDFAST PAPERS.

BY PROFESSOR C. D. DUDLEY.

DEACON BUILDFAST'S SUNDAY-SCHOOL.

Soon after the new church was finished they elected the Deacon superintendent of the Sunday-school. While on a business trip he visited a great Sunday-school convention and was much "taken" with the enterprise there manifested. "This meeting has opened my eyes," said he to a friend, "and we will have different work at home before long."

There were exhibits of a great many Sunday-school publications and appliances, and Dea. Buildfast took samples of them all. He did not wait, but secured a blackboard of the most elaborate pattern, maps, charts, &c., &c. With them he made his next appearance before his school with a ringing speech on the convention and the improved method. He proposed to reorganize the school and to divide it into five sections, which should meet in one body only on special occasions. He told them that he wanted any person who disapproved of these plans to "speak up" immediately, so there would be no future misunderstanding. As no one spoke in the half minute which he waited, they proceeded immediately to the reorganization. The adult class went up into the corner of the audience room. The young people took the parlors. The primary class was assigned to the small vestry, and two dozen infants were turned into the pastor's room. This left the intermediate section in the main vestry with plenty of room. There had been much discussion in the convention as to whether the whole school should meet together every Sunday or not. Although the overwhelming opinion was in the affirmative, it was claimed by the few aggressive workers, who urged the opposite side, that it was nothing but conservatism, and Deacon Buildfast felt much so.

After a few Sundays the result seemed quite unfavorable. The older people in the habit of coming down into the vestry and enjoying the singing and opening exercises now generally got as far as the vestry door and then went home. Of course, a few faithful ones stayed up stairs or returned if they chanced to get down. The young folks had a grand time in the parlors, but it was understood they did very little with the lesson, as they had no efficient teacher. The very small ones had no teacher either. Before this they had been with those a little older, and enjoyed the singing and stories very much. Now that they were alone, they could do so little themselves that nobody knew what to do with them, and so they got a different one each Sunday to go in and keep them as quiet as possible. Even in the main body of the school there seemed a lack of interest, for they were scattered in the large vestry and could not sing or read with interest. As to the maps, charts and blackboard, it was hard to find any one to conduct exercises with them.

The Deacon chafed and scolded, and blamed the people for a lack of interest. But he would not be beaten. He would not change back to the old plan of all meeting together at the opening of school, and he would not have the interest grow less on his hands. They should yet acknowledge his administration a success. To the scholar who would get the most verses, he offered a prize of ten dollars in money, and a very rich motto of silk and gold, costing fifty dollars, was to be presented to the class that secured the largest number of new members. The young people's department was induced to organize a social, and all who attended were counted members of the school.

At the close of the year, they had a festival and concert exceeding anything ever before undertaken. At this the prizes were given and a report was made showing the wonderful progress of the school. At its close, the people said, "What a success Dea. Buildfast has made of our school! He must be induced to continue superintendent." But he persisted in declaring it impossible from lack of time. He told friends afterward that the expense was another burden, as he spent more than one hundred dollars the year he was in.

It was an extremely hard place for any other man to fill after the Deacon left it. But after a while an intelligent, faithful brother took it and did the best he could. They soon dropped back into the old custom of all meeting together at the opening. The new superintendent determined that the young people and the little ones should have good and

regular teachers if they were to be found in the town, and they were found. The old people's class is full again. The report does not show nearly so many scholars or verses as last year, but the average attendance is but little less and the verses are learned by a greater number. Some think the school is now doing better than last year, but the many think that last year, especially the latter part of it, was far ahead of anything else of the kind they ever saw.

MUSICAL NOTES.

BY ADELAIDE C. WALDRON.

III.

TIME AND ACCENT.

Reading, with no attention given to punctuation-marks, and to that accentuation of syllables which we are accustomed to hear, would seem to us a most unintelligible affair. Melodies and harmonies, never so beautiful, would fail to attract us were time and accent left out of the question, since a human ear, as a rule, craves rhythm in all sound. And, too, the eye would soon rebel, if forced to follow undivided lines of closely written or printed notes during many minutes.

Music, being audible expression of thought, must be applicable to words, in some fashion; to be so implies a certain rhythmic arrangement of the characters representing sounds. We use for the unit, in a valuation of notes, a round open note, with no stem, like a shaded O. It is able to fill a "measure" of common marching time. I should have said, before mentioning what may fill a measure, that a score, that is, the notes which are to be read, is divided into equal lengths by perpendicular lines called bars; the spaces thus formed are named measures. If we wish to use two sounds of shorter duration than that given to the "whole" note, or round open one, and yet filling the measure, as does that one, we make a similar character, adding to it a perpendicular line called a stem; such ones are named half notes. If, however, we wish to use four sounds (of equal length), which shall fill our measure, we make filled, or black, spots, instead of the open notes, the stems being applied to all notes except whole ones; the four characters, being equal in value to the whole note, are called quarters. Now, should we desire to place two still shorter sounds instead of each of the four quarters, there would obviously be eight notes filling the measure, and they are named eighths. They are exactly like quarters in appearance, except that they have a little tail attached to the stem, when written singly; they may be written in clusters of two, three, or four, and joined by a straight bar lying along the ends of the stems. If we divide the eighth in two equal component parts, such parts will be known as sixteenths, and a second tail or bar is added to the one of the eighth note. In this manner any note may be represented as to its length by cutting it in halves, so to speak, each one so treated giving to its components an additional tail, from the eighths to as short notes as the writer may use.

It may be that we would like a sound to continue for a longer time than that allowed to it, and still for not so long a time as that given to two of its kind. For instance, if we have a measure of marching time, we may wish a half note to sound half as much longer as its own value. To bring this about, we place a dot after the half note and understand by its presence there that, while the note alone was worth two quarters, with its dot it may be valued at three quarters, the remaining space of the measure being worth one. Perhaps the subdivisions of the dollar may serve as an illustration: two fifty-cent pieces equal the dollar's value, as the half notes equal that of the whole note; four twenty-five cent pieces are equally valuable, as four quarter notes equal the whole note; three silver quarters are worth a half-dollar piece and a twenty-five cent piece, as a half-note and its dot are equal to three quarter notes. This principle, that a note and its dot equal the value of the note and half as much more, applies to every size of note in use. The dotted quarter is worth three eighths, two eighths making the quarter, and another eighth representing the dot; the dotted eighth in turn equaling three sixteenths. We also, to bring about a lengthening of sound, use the tie, which is a short curve over, for example, a half note and a quarter, both notes being on one line or one space of the staff, as two C's; only one note would be sounded, but it would have the length of both. The whole matter of time is a matter of simple fractions and serves as a lesson in practical application of arithmetic to objects. I regret to say that I have found very few people under twenty who had discovered the connection for themselves. Perhaps it ought not to be expected.

I have been minute in explaining the valuation of notes because it is thought that this, when well understood, makes the arrangement of the different sorts of time a comparatively easy thing. A few words about another character are necessary. It often happens that silence is wanted instead of sound during some part of a measure, and even for more time than that, and still measures must invariably be filled by something, that being an inflexible rule of musical composition. To indicate the silences we

use characters called rests, and they should be observed with as much care as is given to notes. There are whole rests, half rests, quarter rests, and so on, through the list of names of notes, a whole rest meaning "be silent" for as long a time as a whole note would be sounded if one were in that place, and all the rests meaning the same thing corresponding to their names.

I have spoken so far of only marching time. This is usually regarded as being music so written that the value of four quarter notes shall fill the measure, being counted like this, 1, 2, 3, 4, about as a clock ticks, as a general rule, and surely with the clock's regularity. Because the worth of four quarters fills the measure, the fraction 4-4 is placed at the beginning of the score, the upper figure, or numerator, meaning that four counts are all belonging to each measure, while the lower figure, or denominator, tells us what kind of note makes the value of one of the counts. A whole note, then, played by the left hand, would be kept throughout the measure, while the other hand would play sixteen notes of the sixteenth kind (if they were written) in the same length of time, each count using four of the sixteenths; another measure might give the right hand's part a dotted half note and a quarter rest, while the left hand would, have to play, for instance, one eighth note, then keep silent for the time of the last half of the first count, indicated by an eighth rest, and for the whole of the second count, indicated by a quarter rest; then, playing again, sounding three successive sixteenth notes, again silent for a sixteenth rest which, with the preceding three sixteenth notes, would fill the third count; and the fourth count might be a dotted eighth and a sixteenth. Of course these are only examples of an almost infinite variety possible.

In this kind of time, which is often called common, stress should be laid on the first and third counts, unless otherwise indicated. That is natural accent, emphasizing the first of each two counts, and in this connection it may be said that there are really but two kinds of time in music; double and triple, any other being an outcome of one of these. All double time is accented by twos; all triple by threes. Measures already described have then been double; but, if we wish to write anything with a waltz step instead of a marching step, we must divide our measures in three counts, each count being of such value as we choose. (In speaking of waltz step and marching step I use the terms as representative.) We may write the governing fraction at the beginning, 3-4 or 3-8, for example; the first would mean that the value of three quarter notes must fill the measure, the second meaning that the value of three eighths must do so, and in all cases where three is the numerator the first count has the accent laid upon it, the second and third being called unaccented, although, when two or more notes constitute a count, the first one of the number may be slightly accented even if the count be not the first of the measure. Such accents are called secondary in general, although one can be more exact in naming those following the true secondary.

A strongly spoken accent, in counting aloud, will make playing of much more decisive and intelligible character, even with wind instruments, than is possible without it, and is of great aid in keeping "good time." With careful accentuation one can hardly fall into a habit of irregular counting, which is ruinous to the proper interpretation of a composer's labor.

There are cases where three notes may equal one, otherwise the worth of only two; they are usually pointed out by signs telling us that a count is formed from a triplet of notes in place of a complete, or from two triplets, perhaps. When three successive notes are surrounded by a curved line over which stands the figure 3, we are sure that the cluster is worth in time what two notes of the kind would generally be; but if there are placed together without the curve and figure, we are obliged to judge for ourselves, by what ministers call the context, whether the cluster is a triplet or not. Each triplet has a slight accent on its first note, and it is not always easy to place it there unless one is born with a closely mathematical nature.

One might not suppose that music, far-reaching art that it is, could be so nearly allied to the technical science of mathematics. But it is nevertheless true that there is no musical composition which may not be expressed by numbers, and geometrical figures. Notes and marks of expression are shapes designated by geometry; time and pitch are shown by figures familiar to even those who stop at the old "rule of three," and the whole wonderful thing called "music" is as exact in each detail as must be that science which has revealed to the world so much of the mechanism of the universe. It is not strange that it is named "frozen architecture."

When accent other than those mentioned is required, it is called either syncopation, or artificial accent. In a measure of marching time, for example, if the first note be a quarter, counting one, and then a half note comes, followed by the concluding quarter, accent is on the first part of the half note, thus displacing it (the accent) from the first

and third beats to the second, this process being called syncopation. Students would do well to look up that and similar words in order to see their exact meaning, so far as it may be possible. Besides being a help in understanding at just the place where the word occurs, it widens one's comprehension of language in general.

Certain questions received have, I think, been answered in the progress of this paper.

Farmington, N. H.

THE PRESENT.

Do not crouch to-day, and worship
The old Past whose life is fled;
Hush your voice with tender reverence;
Crowned he lies, but cold and dead:
For the Present reigns our monarch;
With an added weight of hours,
Honor her, for she is mighty!
Honor her, for she is ours!

She inherits all his treasures,
She is heir to all his fame;
And the light that lights round her
Is the luster of his name.
She is wise with all his wisdom,
Living on his grave she stands;
On her brow she bears his laurels,
And his harvest is her hands.

—Adelaide A. Procter.

ABOUT TAKING PART IN MEETING.

"It's dre'tful, dre'tful, the way them boys has be'n a cuttin' on all this evenin'," said old Mr. Pettis, with a solemn shake of his white head, as he walked home behind my wife and myself at the close of one of our Thursday evening meetings.

"What boys?" inquired Mrs. X—, with a touch of that inherent curiosity of the mind to know concerning everything that is going on in the small circle in which she moves.

"Wal," answered Mr. Pettis, slowly, "le'mme see: there was Elanah Briggs's two boys, an' Sam Newell, he was the wot of 'em, an' kep' them that would a' sot still in a reg'lar snicker."

"Wen I was a boy," continued Mr. Pettis, as we turned up the moonlit street leading to our respective homes, "ef I'd as much as ne'led round' the leastest bit, while Parson Herriek was prayin', I'd a' got a warnin' when I got home that I'd remembered for a day or two, I cantell ye."

I suggested mildly to Mr. Pettis that a boy's nervous temperament seldom permitted him to remain quiet in any meeting unless his attention was arrested, and remarked, quite innocently, that perhaps the length of the services—

As I hazarded the latter suggestion, I became conscious of a violent pinch secretly administered by Mrs. X—, which matrimonial correction I took to indicate that I had "put my foot in it," and as Mr. Pettis said "Good-night," in rather a crusty manner, and banged his gate with alarming emphasis, when my wife and myself entered our own house, I remembered that the good old gentleman was himself rather prone to lengthy exhortations, and had probably taken my remark to be intended as a personal hint, which I hardly need say was the furthest thing from my thoughts.

"I think," said I, musingly, as I pulled on my slippers, "that one fault in our evening meetings, to which is traceable in some degree the restlessness of those boys, is lack of condensing. For example, some brother will occupy ten minutes in saying that which might be fully expressed in three, and to those who can not see beneath the mere surface of Christian labor, lengthiness is prone to weariness of body and mind."

"I was once a boy" (Mrs. X— was heard to murmur that she presumed I was, very many years ago), "and I know how trying are hard seats, and a service of the kind of which we speak, and I must confess to a secret sympathy with that restlessness which—"

"Oh, that reminds me," interposed Mrs. X—, "now you are speaking of the boys, that I very nearly slipped out-right" (and here Mrs. X— looked a little fearful of such unorthodox confession) "at hearing Sammy Carter whisper to his brother George when old Captain Pennell began to pray to-night, 'George! George! I know jest every word the cap'n's goin' to say.'"

"Well," said I, "that's it, exactly. We who know the Christian worth and example of a life like Brother Pennell's, never think that his prayer savors of sameness, or at least, can extract plenty of good from it, but to Sammy, who can not as yet comprehend the value of these things, the sameness or lengthiness of those who take part in the service is wearisome. But on the other hand," I continued, "if these brethren who with the pastor are bearing the heat and burden of the day, on whom devolves the responsibility of doing their individual parts toward making the meetings interesting; if they, I say, should fall us, how should our meetings be sustained?"

Mrs. X— murmured that she was sure she couldn't tell, unless a revival—

"Which the good Father will never give us while four or five of our church members carry the burden of the neglected duties of three fourths of those whose names are enrolled in the church covenant," I interrupted, "and I must confess that it is growing to seem like an accepted fact, that those who have thus shouldered the responsibility are expected always so to do. I think I can understand," I continued, "how one of this latter class may come into the meeting depressed in spirit, or weary in body and mind, and feel that he is really unfit to take part, yet if the meeting 'drags,' he knows his duty is to help sustain it, else he may be thought to be losing his interest, or something of the kind. Did I ever tell you of the meeting I so much enjoyed not long since?" I suddenly asked Mrs. X—, who, smothering a too evident yawn, answered in the negative. "Well," I continued, "it was in point of numbers and mental qualifications a very counterpart of our own, but it was carried on with a soul devotion that I had never imagined, and that, too, by the younger portion of the audience. There were no lengthy remarks, no learned exhortations. On the contrary, the brief, but heartfelt allusions to the infinite compassion of the great Father of all, to the helper in all time struggles, to a Saviour's love and atonement, the fervently expressed desire for more of God's pres-

ence from day to day, for a greater knowledge of his will, and many other petitions and remarks, simple in themselves, yet eminently helpful; all these, I say, came direct from hearts that seemed to be overflowing with love to Him who had called them."

"And did not the older members take any part?" inquired Mrs. X—.

"Oh, yes," I answered, "they spoke briefly of their Christian experiences, and they made short and fervent prayers which, directed to some particular desire of the hearts when they arose, seemed to strike a chord in every listening soul; there seemed not to be present any of those who think that they are obeying their covenant vows if they are only present in the vestry when it is not too hot, or too cold, or does not look too much like rain. I can not recall anything very new or eloquent," I continued, "but so great was the interest here manifested, that I think I saw on a seat behind me, sitting in perfect silence, and listening with eager attention, some boys of the age of Johnnie Briggs and Sam Newell, and I felt that seed was sown that evening in those young hearts, whose fruitage would one day appear; whether here or hereafter, only the Master may know."

"Pray, where was this pleasant meeting, John?" quoth Mrs. X—, as she reverently took the book from its stand preparatory to our evening devotions.

"Ah, my dear," I returned, "it was in Utopia, and I have not attended such a one since."—*Christian at Work.*

THE SECRET OF THE LORD.

"The secret of the Lord is with them that fear him," yet none in the busy crowds among whom they move in the noisy street know what is passing in their hearts. An American citizen in a foreign city, seeing the meteor flag of his native land floating at the mast-head of a ship, is inwardly moved, by the associations it revives, to patriotic feelings, to emotions of love, to fond anticipations of his return to the joys and repose of his home-side. But of his secret thoughts the people about him know nothing. To them the flag of his country is but as one flag among many others. They meddle not with the secret joys it kindles within his swelling breast. It is even so with the secret of the Lord in a good man's breast. He walks the street like other men. Yet while their thoughts are of things visible and earthly, his are of God and things unseen. He sees God in everything about him. God is communing with him, feasting him on holy thought, quickening his spiritual aspirations, comforting him with assurances of his sonship, and with visions of his incorruptible inheritance. Happy, therefore, and safe also, is he who possesses the secret of the Lord's presence! But inasmuch as this priceless secret is offered as a free gift to all men, it is not more than folly for any man to slight that gracious offer? Busy searching for a grain of sand, such an one rejects the proffer of an imperishable crown.—*Zion's Herald.*

BITS.

The whole cross is more easily carried than the half.—*Drummond.*

In the intimacies and friendship of these fifty years, I have found that the purest, sweetest and noblest of my friends were those kept nearest to Jesus.—*Ex-President Hill.*

There is no such way to attain to greater measures of grace, as for a man to live up to the little grace he has.—*Thomas Brooks.*

When one has learned to seek the honor that cometh from God only he will take the withholding of the honor that comes from men very quietly.—*George MacDonald.*

The voice of reason is more to be regarded than the bent of any present inclination; since inclination will at length come over to reason, though we can never force reason to comply with inclination.—*Addison.*

No spirit is wholly cast off from God if it longs after God. If thou canst be content without God, thou art indeed a lost one; but if there be in thee a wretched, rankling discontent at the very thought of being severed from thy God, then thou art his and he is thine, and no division shall come between thee and him.—*Spurgeon.*

Let no man extend his thoughts or let his hopes wander toward future and far distant events and accidental contingencies. This day is mine and yours, but ye know not what shall be on the morrow. For he that by a present and a constant holiness secures the present and makes it useful to his noblest purposes, turns his condition to his best advantage.—*Jeremy Taylor.*

Take my soul and body's powers;
Take my memory, mind, and will;
All my goods, and all my hours,
All I know, and all I feel;
All I think or speak or do;
Take my heart—but make it new.—*C. Wesley.*

Do not keep alabaster boxes of your love and tenderness sealed up until your friends are dead. Bring them out now, in their weary hours, and open them, that they may be refreshed and cheered by the perfumes of sympathy and affection. Fill their lives with sweetness. The things that you would say when they are gone, say before they are gone.—*Margaret F. Sangster.*

Said David Garrick to the Bishop of London: "If you were conversing with a party of friends in your study, sir, on a subject that interested you, there would be no white or tone in your voice, you would talk in an animated way. Now, sir, pulpit eloquence is animated conversation."—*Home Science.*

It is not true that God is in heaven in a sense which excludes him from being equally on earth at the same time. It is not true that God will come to us hereafter in any sense which excludes his real presence with us to-day and always. The living God is always with us,—before us, around us on every side, and within our inmost souls, his energies ever confluent with our spontaneous thoughts and acts.—*Dr. A. A. Hodge.*

Missions.

OUR FOREIGN MISSION FIELD.

Bro. Watson says that a "cordial wish" has been expressed that Bro. Poste might enter the field of the Free Baptists. In view of the fact that the question of our uniting with them is in agitation, the suggestion is worthy of careful consideration. They have no mission in Japan, but in Orissa in India, about a hundred miles from Calcutta, a territory about equal in extent to the State of Massachusetts, including several large cities, with a population of about three and one-half millions, has, by common consent, been given up to their exclusive control.

According to their last annual report they have ten stations and nine organized churches, with Bible school, schools for boys and girls, industrial schools, &c. To do the work necessary for the successful carrying on of these various institutions, and the planting of new stations, only four men and some six or eight ladies are now in the field. So pressing is the need for more laborers that some of the conscientious Free Baptist brethren feel condemned for accepting territory which they can not, as yet, adequately cover. Their work is so varied in its character that a new man can be profitably employed while learning the language, so that his labor can be made to tell from the onset; whereas, in starting a new enterprise, two or three years must be spent in preparation before any practical work can be done.

Their Foreign Missionary Society is so organized that persons of other denominations can be, and are, elected to their board of trustees. If we should send a man into their field they would permit us to be represented in their Foreign Missionary Society. So far, it would seem, the plan of union is already perfected. And would not such co-operation with them tend to hasten and cement the contemplated union in our home work? Is it not reasonably certain that the same amount of effort put forth in connection with men acquainted, by years of experience, with mission work, and where the ground is already broken, would accomplish more than if put forth alone and in uncultivated soil? And if the union hoped for should be consummated, would it not be wiser to leave Japan, at least until such union is formed, and so save the poor heathen from the farther distraction of the introduction of a new sect, which too often means, practically, to his theologically untutored brain, a new religion?

The considerations which decided Bro. Poste to choose Japan were wise, and if conditions now were the same as when that choice was made, would unquestionably hold, but in view of recent developments and present tendencies I have felt that a reconsideration of the question might be wise.—*Rev. C. A. Tillinghast, in the Herald of Gospel Liberty.*

SIR RIVERS THOMPSON IN BALASORE.

It is known to most of your readers that his Honor, Sir Rivers Thompson, Lieutenant-Governor of Bengal, has recently been visiting various places in Orissa, and, among others, Balasore. What has been said to him and what he has said in reply to addresses from official bodies has largely been reported in political papers.

I had the privilege of listening to his Honor's speech in response to the address of welcome from this municipality, and considered it a well-worded, thoughtful and candid address. But his Honor gave another address in Balasore which I presume will not find its way to any of the political papers, and one which interested me even more than his previous public address. I refer to his speech in the chapel of the American Free Baptist Mission at this place. It was arranged that he should meet the children under mission instruction, and as many others as desired to attend, at the chapel on Monday forenoon, the 30th of November. The eight primary girls' schools for Hindus and Muhammadis, and the Christian girls' school, under the superintendence of Miss Ida Phillips, represented by nearly 250 girls; the Balasore Boys' Orphanage and Mission school for boys, represented by about 85 boys, together with quite a number of native adult Christians and the missionaries of the station, assembled at an early hour at the chapel. Notwithstanding we are Americans, I think his Honor had no doubt of his welcome, if he could judge by the pains taken to convince him of that fact. It was my privilege formally to receive his Honor and briefly tell him of the work we are trying to do. In response to my remarks, Sir Rivers Thompson made the following reply:—

"To the very interesting facts you have given me you may not expect a lengthy response, and yet I wish to say a few words. I have always been greatly interested in mission work. To say nothing of the higher spiritual good, I have always found the missionary the conservator of the rights of the people. When the people are oppressed, either by natives or by Europeans, the missionary is always the one to step in, on behalf of them. From an official standpoint I can bear testimony to the value of missionary effort. I have seen much of the work of the American Baptist Mission in Burma, under the management of Mr. Carpenter and others; and by what I see before me and by what I have heard, I conclude you are doing a similar work. I presume missionaries are often discouraged because they do not see the results of their labor as they desire; but you must remember that this is the time of seed-sowing, and if you do not receive the fruits of your labors, others surely will. You are introducing the leaven which is to leaven the whole lump."

After these remarks each of the missionaries received a personal introduction to his Honor, who conversed freely with them for some time asking many questions about our mission. As a further expression of his good will, his Honor sent in the evening a friendly letter, and a cheque for Rs. 200 for our work.—*Z. F. Griffin, in The India Witness.*

Balasore, Dec. 9th.

Duty and fatality are ours: results and fatality belong to God.—*Horace Greeley.*

The Morning Star.

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NOTES.

Be cheerful! If reasons for cheerfulness do not thrust themselves upon your attention, hunt for them and you will surely find them in vain. Cheerfulness has been called the bright weather of the heart. In the spirit's life it is possible to get above the clouds and dwell in the everlasting sunshine.

Dr. Bache's brief communication in another column arrived a few hours too late for our last issue. We are "right glad" to hear from him, and begin praying anew that he may be guided and kept.

Last Saturday morning, Mrs. Cheney, the wife of President Cheney of Bates College, to whose severe illness, owing to paralysis, we referred last week, speechlessly, painlessly, and peacefully passed "within the veil." She had been in feeble health for a long time and though stricken suddenly as the end of life drew near, her friends could not have been unprepared for the event. She was a woman of unusual intellectual culture and keenness, as well as of heart qualities and attainments in spiritual things that easily placed her very high in the estimation of all who knew her. In the fullness of well spent and useful years, a more than ordinary woman had joined the redeemed in heaven. Old pupils of hers, also students and graduates of Bates College in whose welfare, both as students and as graduates, she always took a deep interest, and more friends besides than we can number, will weep with those that weep in view of this departure. May the Divine Spirit be anew and largely given to especially that husband and those two daughters who are thus intimately and sorely bereaved. Those grand words, heard by the Apostle in the voice from heaven, force themselves into our thought: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

It is also our sad duty to record the death of one who, having given promise of large usefulness, has been summoned to leave service as a minister of Christ on earth and enter at once upon the heavenly life. Rev. Geo. E. Lowden, a graduate of Bates College in the class of '81, and of the Theological School in the class of '84, died in Mechanic Falls, Me., at the residence of his wife's parents, on the 17th inst. The funeral services were conducted at the Main St. F. B. church, of Lewiston, on the 19th inst., by Rev. C. E. Cate and Prof. Howe and Hayes. Dr. Hayes preached the sermon. The students of both college and theological school attended the funeral in a body. Mr. Lowden was pastor for a short time of the Houlton, Me., F. B. church, but his physical strength was not equal to the pressure of his cares, neither there nor subsequently in Philadelphia where he again attempted pastoral labor. Among the bereaved relatives is Rev. J. M. Lowden, of Portland, at whose home our vanished friend spent many of his last days.

Our readers will share our deep solicitude over the enfeebled condition of Rev. S. D. Bates, of Marion, O., and will unite their prayers for his speedy restoration to health. In a private letter he writes: "My health has so failed by nervous prostration caused by overwork and exposure that I am compelled to suspend preaching altogether for the present." He further writes: "The outlook is rather dark, but I am hopeful and trustful. My physicians forbid all mental effort, even so much as is involved in writing letters, but I break over a little. I have given notice to the three churches, to which I have been preaching, that they must make other arrangements after next April."

So far as we are aware it has been assumed and generally understood, by brethren among us who have taken action in favor of considering the union proposals of our "Christian" brethren, as it has been till lately understood by us, that the "Christian" practice only immersion and believers' baptism. These are their practices here in New England. But it seems that as a body the "Christians" have diverse practices respecting baptism. In his recent article in *The Independent*, the Rev. B. S. Bache, of Fall River, said: "Many members of the Christian connection, while preferring believers' baptism by immersion, still refuse to bind another's conscience by their own opinions, however dearly they may cherish them. Other members of the same connection will not fellowship what they regard as popish errors; but the two classes are obliged to be tolerant of each other." In a late issue of the *Herald of Gospel Liberty*, Rev. J. P. Watson, of Troy, Ohio, also more plainly said: "Our Eastern brethren [Christians] rarely ever receive members without baptism; our Southern brethren generally practice different forms of baptism; while in the West one-third of our membership is wholly unbaptized. There is probably no body of greater differences than our own, and probably no body of more complete harmony." Let us ascertain all the facts, brethren, and take no step without knowing just what we do. It may possibly appear that the question of union with the Christians involves all, and even more, than would that of union with Congregationalists. We do not regard the latter question as one yet brought before us for consideration. No action, nor any discussion, respecting union with Congregationalists is yet positively called for in our denominational gatherings. But the question of union between us and the "Christian" body may be considered as an open one. Of course no one is obliged to discuss it. And certainly no discussion at all will be better than inconsiderate debate inducing precipitate and unwise action. The Free Baptist denomination is not an empty vessel. It bears something that is of great value, and God will hold us responsible for the way in which we discharge our trust.

Those interested in the boiling of the doctrinal and ecclesiastical teapots may pick over the "apophthegms" on our first page. We hope no one will be hurt. If any are, let them remember that

"faithful are the wounds of a friend." Some student of rhetoric may find a mixture of metaphors somewhere above. But let him consider that even Shakespeare, sometimes stirred his metaphors together as with a spoon—or a twig of osier from the banks of the Avon.

Professor Dudley's "Buildfast Paper," on our second page, is richly worth reading. Our two selections this week, entitled "About taking Part in Prayer-meeting" and "The Elder's Sermon," will be found more than merely entertaining. Rev. Smith Baker's "Talks to Young Women" are concluded this week. They have had an appreciative reading among thousands. "If they do any good I shall be glad," writes Bro. Baker. We are unable to conceive how they can fail to do good. Notice what our Publisher says this week.

CHURCH UNION.

Church union breezes seem to be blowing everywhere in the heavens which smile down upon the Christendom of our times. The creed-making mania which was one of the excesses naturally following the great and necessary Protestant Reformation, and which—ragged till Christians generally became divided into really hostile camps—"discordant, dissevered, belligerent,"—had largely spent its force by the middle of the 17th century. The great "denominations" of Christendom, with one or two exceptions, had their organic beginnings before then. It has taken two hundred years for the Christian spirit, stricken and partly paralyzed by the amazing strife, to recover and vigorously reassert itself. At the end of two centuries more there will be fewer "Christian sects" than there are to-day,—perhaps none at all,—but the name of Christ will be known and worshiped in all the earth.

It is deeply interesting and instructive to note in our day the operation of that centripetal force which is slowly but surely rectifying the evil consequences of the centrifugal action that was so long without any effective check. Church union tendencies grow yearly more numerous and strong. Certain significant consolidations of Christian bodies hitherto separate have occurred of late, and certain others seem likely to come about. We recall the recent union of four Methodist bodies in Canada into one. Also that of the old and new school divisions of the Presbyterian church. May such unions prove perpetual. "What God hath joined together, let not man put asunder." Other similar unions, not a few, are contemplated. One has been proposed between the United and the Associate Reformed Presbyterian bodies. Another between the Presbyterian and the Reformed (Dutch) churches. Some steps have been taken toward a union of Liberal Baptist bodies in this country. We are familiar with the recent union talk of the Free Baptists and Regular Baptists of New Brunswick and Nova Scotia. We learn that there is soon to be a series of articles in the *Richmond Herald* on the union of the Baptists and Disciples in the Southern States. Abroad, in Scotland, the reunion of the Established Kirk, the Free Church and the United Presbyterians, is proposed and is under serious discussion. In China there has been formed a union of the Reformed Dutch and English Presbyterian missions. And in Japan the churches of the Dutch Reformed and various Presbyterian bodies have been organized into one body known as the Church of Christ in Japan.

We believe that more such unions are practicable and desirable now than fifty years ago. But there are some that will not be desirable because not practicable for more than fifty years hence. Every such union must come about as a natural growth, as the confluence of two streams that have been gradually approaching each other, or it will be worth nothing; it will be worse than useless. They waste their time who would mix oil and water, or would unite two streams of organized Christian activity by digging channels across lots. Two can not "walk together except they be agreed." It is better that they walk apart till they can form on some basis a union that will be a union of mind and heart. Finding Christian sects or denominations existing as they do, we regard them as temporarily a necessity. In a sense, therefore, we believe, in them. They will never universally blend into one till solved or fused by a Spirit that will be able to preserve that which it brings about. Denominations are not an end in themselves, but means to an end. They are a good till they have served their purpose. Where unions are practicable they should be consummated; where found impracticable we should patiently bide God's time.

In what has been said of late in these columns we have not assumed that Free Baptists would find themselves able to unite with any body of Christians, unless union would seem to be more to the advantage of principles for which Free Baptists stand, under God, than continued separate existence. We believe Free Baptists are willing candidly to consider a union proposition from almost any source, and have said so; but what would be the result of such a consideration can not be told in advance of the consideration itself. We believe in moving slowly in matters of such deep import—one step at a time, and a long, careful look before taking another. We will not say that every step should be

taken with the expectation of failure, but certainly it should be taken in view of the possibility of that event.

MANUAL TRAINING IN OUR PUBLIC SCHOOLS.

In our recent article entitled "A Neglected Branch of Domestic Economy," we endeavored to show that a place should be found in our public schools for practical instruction in the art of cooking. On like grounds we believe it can be shown that our school curriculum should be so modified as to ensure to every pupil, boy or girl, some education of the hands. It is an axiom that the prosperity of any country must depend in no small degree upon the amount and variety of the skilled labor it can command. Mere hewers of wood and drawers of water never made any nation rich or powerful. The United States owes a large share of its prosperity to the mechanical genius and the inventive skill that have utilized its great natural resources. But the very extent to which human labor has been supplemented or even supplanted—in the varied industries of our country—has in a great degree destroyed the conditions upon which the general development of mechanical skill depends. Many trades have disappeared altogether. Others have been so subdivided or modified through improved processes and the introduction of machinery that the craftsman finds his occupation gone and himself compelled to begin life anew. As a result, the old apprentice system, that nourished so many generations of mechanics, has disappeared and with it an important manual training school. Moreover, the hundred appliances for promoting the comfort and lightening the labor of the household that a generation ago were supplied by the ready skill of maid or matron are now rendered unnecessary by the numberless patents that anticipate every possible home want or convenience. Even the jack-knife, once as inseparable from the Yankee as the tomahawk from the Indian, is becoming superfluous. Whittling is a lost art. The sharp needs of pioneer life were prolific mothers of invention. Now the refinement of our civilization threatens to destroy the masculine energy and clever skill that have produced it. We are rapidly passing into two unequal classes—the one made up of thinkers, professional men, clerks and capitalists, the other of unskilled laborers. It is the steady increase in the relative number of unskilled laborers that is the source of our alarming social troubles. The skilled laborer is in demand. The ranks of communism and radical socialism are recruited from the great army of the underpaid and unemployed. Skill gives a man command over circumstances by enabling him to adapt himself to new conditions.

It is then a vital question, *How shall we increase the ratio of the skilled to the unskilled?* How under the changed conditions of society that have swept away trades and apprenticeships, can we do this, if not by a change in our educational methods? Not that the schools should be made mere feeders to trades and professions. The different callings in civilized society are numbered by hundreds, if not by thousands; and they are constantly increasing. The number of skilled instructors that would be required for every city and town, the variety and amount of the apparatus necessary, the enormous cost for additional buildings, the complexity of the system, and the utter impossibility of combining so many and so diverse parts into any consistent whole render the project absurdly impracticable. Moreover, how could it be determined whether the boy should be a blacksmith or a lawyer? To determine arbitrarily what occupation children shall take, would be a wicked interference with divinely imparted tastes and aptitudes. To select a few industries and educate all for these, would result in oversupply and enforced idleness in the preferred callings, and utter dearth in all others. Industrial schools are, from the very conditions of the problem, impossible—that is, as a part of the public school system. The function of our schools is to develop manhood and womanhood, not to make artisans.

Is it not, however, possible, that such manual training might be given by them as would form a legitimate part of that comprehensive service for which our schools are instituted? Modern research has shown that there can not be a proper development of the brain, unless there be a proper development of the body. The education of the eye and hand is absolutely essential to the perfection of the brain, and the boy or girl that receives a good manual training not only gains in health, but in capacity for purely mental effort. The body trained to obey the mind in the use of what are called the universal tools—the hammer, knife, ax, plane, rule, square, chisel, etc.—contributes to the proper development of the intellect, the imagination, and the directive power. It follows, then, that an elementary drill in the use of these tools contributes directly to the accomplishment of one of the special aims of the public schools—to afford each pupil that general knowledge and culture which will make him more efficient in whatever occupa-

tion he may choose. It is a significant fact that the same lady that has at length succeeded in securing the adoption of her cooking school by the Boston School Board has for several years maintained during the summer months a school in which girls have been instructed in simple carpentry. Most of our city children now find themselves at the close of their school course wholly ignorant of the simplest rudiments of any trade, and so awkward in the use of their hands as to be wholly unequal to any emergency requiring the simplest mechanical skill. If we would continue an inventive people, if we would not be overwhelmed by the flood of unskilled labor that is pouring in upon us from the old world, we must teach our children to use their hands. The introduction of suitable means for effecting this would make our school rooms attractive to many children whose peculiar gifts are now unrecognized or despised; it would prove the corrective of the tendency to enter upon clerkships or study for professions for which nature has given no hint of fitness; by honoring toil from the outset, it would encourage each pupil to learn whether Providence meant him to gain his livelihood by mental or manual labor, and thus save him from the temporary, and often permanent, failures in life that result from an ill-chosen occupation.

It will be objected that any scheme for manual training is wholly impracticable on account of the expense it would involve. Not such is the opinion of those who have carefully studied the question. Says one whose position entitles him to speak with authority: "As soon as the managers of our public schools can arrange in addition to systematic instruction in drawing, for systematic instruction in handiwork in paper, pasteboard, soft wood, clay and needle-work, the problem of manual training for the lower grammar grades will be solved." Surely the expense of fitting up, in the larger school buildings, a room furnished with the simple appliances suited to develop in our city children that manual dexterity and ocular precision once so characteristic of country boys and girls would not deserve serious consideration.

The objection that the curriculum is already filled with indispensable studies, and that there is no time for manual training, is trivial in the extreme. Manual training rightly conducted would save time by putting new life and ambition into the languid boys and girls that are weary of poring over their books. The assertion sometimes made that the old-fashioned district school was preferable to our carefully evolved system of to-day is a gross exaggeration; yet it has a basis of truth. It gave ample time, and country life furnished ample opportunity for manual training. The energy of character which they developed and the readiness with which they learned to apply their minds to the solution of practical problems gave many of them a better command of life and its possibilities than is likely to be gained under the one-sided methods now prevalent.

We have reached a crisis in our development as a people. When industry was simpler, the rural population relatively more numerous, and social distinctions almost unknown, dexterity and inventive skill were developed incidentally. Not so now. Where wealth and luxury are making manual labor more and more distasteful, where one fourth of our children scarcely ever see an ax or a hoe, where a premium is put upon the professions and mercantile employments, and where our laborers are imported by shiploads from the crude masses of European toilers, some direct and positive means must be found for preserving a safe balance between skilled and unskilled labor. This means can nowhere else so readily be found and so effectively applied as in a judicious modification of the methods of our public schools.

BRIEFS.

John B. Gough.—This famous temperance orator, died in Philadelphia on the afternoon of Feb. 18. He was attacked by apoplexy Monday, Feb. 15, while delivering his lecture on "Peculiar People." He had spoken for forty minutes with his usual eloquence, when his head dropped upon his chest, and he fell prostrate on the floor. He was born in England, Aug. 22, 1817. His father was a soldier in the British service, and his mother was for a score of years a teacher in the village of Sandgate, where they resided. His youth was one of poverty, but he had educational advantages, and he was at eight years of age a remarkably good reader. He was frequently sent for to read to ladies and gentlemen at the village library. His father sent him to America when twelve years old. It was hard for him to part from his mother and his only sister, a child two years younger than himself. The family with whom Mr. Gough came to America settled on a farm in the State of New York. He remained there two years, not receiving the kind treatment that he had the right to expect. Having obtained his father's consent, he went to the city of New York to learn a trade. He had become a member of the M. E. church. Soon he found employment in the Methodist Book Concern as an errand boy and as a learner of the book-binding trade. His prospects improved. He sent for his parents and sister. His mother and sister came in 1833, but his father did not accompany them as he was unwilling to lose his pension. Then came depression in business, the loss of his mother in 1834, by apoplexy, and the terrible story of his life until 1843, when he was saved by Joel Stratton. As a lecturer for forty years he has stood unrivaled, having traveled

about half a million miles, delivering some 8,575 lectures. He has delivered many religious addresses. His income from his lectures has been large, and he devoted much of his wealth to good works. In 1843, he was married a second time in Worcester, Mass., and his married life has been very happy. His beautiful home at Worcester has been a haven of rest and comfort to many a needy and weary soul. We endorse Mr. Cook's eulogy as reported below.

Union.—One of the best of our Regular Baptist exchanges, *The Canadian Baptist*, expresses itself about "Christian Union," as follows:—

The era of Christian union seems to have dawned upon us. There are unions and rumors of unions. An evidently the end is not yet. * * * Evidently we live in an age when Christians are coming nearer to each other. We can not believe that this is union, which is the result simply of a spirit of toleration, or the sacrifice of principle. We have no sympathy with union in organization where there is no unity of heart. Such a concern would be simply "an amalgamation, a conglomeration, that could never succeed practically or have spiritual power." But we believe that the progress of union is founded on an increase of unity. The evangelistic work of Mr. Moody and others has no doubt done much to bring about this result. His services have brought Christian ministers and Christian people together, and together around the cross. Thus associated, the love of Christ has established a sympathy between them and has begun to lay the foundations of union. The necessity of the new birth, and the requirement of a regenerated church membership have been brought into remarkable prominence. This is a long step towards visible Christian union. Save us from union which is mere toleration, or the result of the sacrifice of principle! But when we see union being effected which is the result of our having come nearer to Christ who is "the truth," we hail it with delight and heartily pray, God speed the day when it shall become universal!

The Canadian Baptist makes a mistake in stating that the Disciples denomination is seeking union with Free Baptists. These overtures come to us from the so-called "Christian connection."

"The White Cross Society."—This "White Cross Society" indicates not so much a new movement as a surprising new energy put into an old cause which has not been hitherto wholly without organization. The present force which has entered the movement is owing to the more general awakening of men to woman's worth and augmenting sphere. A year ago the White Cross Society was formed under the auspices of an Episcopal clergyman, Rev. B. F. DeCosta, "to labor for the extinction of social sins, to protect women from insult and harm, to rebuke indecent language and to maintain that the law of chastity is equally binding on men and women." The revelations by the *Pall Mall Gazette* were so fearful that they perhaps gave an immediate impulse to the movement, for all decent people felt that something must be done. The society already has branches in the distant lands of India, Africa, and Australia, as well as in Canada, England, Scotland, and Ireland. It has taken an encouraging growth in the Universities of England and Scotland, and also in several of our home universities and colleges. Perhaps, in the original form, the society was designed to reach more especially Episcopal circles. But by vote of the Woman's Temperance Union, at their great meeting in Philadelphia last autumn, Miss Willard has announced this field as a more general work for that grand organization. Here is a noble sphere for true knighthood that shall far excel in grandeur and usefulness all the chivalry of past ages.

We sometimes hear it said of a man that "he has bad habits." It might be said quite as properly that "bad habits have him." They hold him with an iron grip; they make him their slave; they bind him hand and foot; they scourge him as with a whip of scorpions. They refuse to release him from their relentless grasp. Only the resolute effort of a strong will can shake them off, and, indeed, that is often insufficient; they must be broken, broken by the action of the human will supplemented and made strong by the power of divine grace; and this help is guaranteed to every one who really desires to get himself free from the power of bad habits.

Rev. Dr. Storrs and Rev. Henry Ward Beecher, with twenty-four hundred others, have sent a petition to Mayor Whitney of Brooklyn, N. Y., asking him to put some women on the School Board, instead of having it composed as now exclusively of men. Half of the pupils and more than half of the teachers are women, and certainly some portion of the Board should be women if it is to be re-enforced by the peculiar intelligence adapted to the work the Board has to do. It is pleasing to notice that the press joins with these petitioners in demanding the change in the Board, not only for Brooklyn but New York City also.

Mrs. Lucy Stone takes notice in an Editorial article in the *Woman's Journal* of the fact that Bates College was the first college in New England to graduate a lady. She heartily seconded the appeal of President Cheney for the funds to endow a professorship for a woman. What could be more becoming to women of wealth than to endow such a professorship in the college which is the pioneer of the rights of women to the advantages of college education equally with men? Certainly if the college is to have lady students then ladies should be in the college faculty.

BOSTON MONDAY LECTURE.

Many stood in the galleries to listen to the fourth lecture of the series. After a brief prayer by Mr. Cook, followed by the singing of two stanzas of "My Soul be on thy Guard," the lecturer resumed his chair to talk of

JOHN B. GOUGH.

Two nations mourn a fiery man of Kent—a man who has addressed 8,500,000 hearers, and 8,400 audiences, and has traveled more space than would reach 20 times around the world. At his entrance into this world he received a surly welcome. Poverty rocked his cradle, as did genius also, for his mother was a rare woman. In early boyhood he left home in most venturesome way, being put into the hands of a family emigrating to America. At first he went to a farm in Central New York. After two years he resolved to learn some other business than agriculture, and sold his pocket-knife to pay the postage that he might write to his father for permission to go to New York. There he was engaged in a book-binding for \$2.20 a week. Afterwards, his pay being increased, he sent to England for his mother and sister. Later, during a time of business depression, while they lived together in a garret, they were often without food and fuel. His mother did not live through that winter, and was buried in the potter's field.

At about twenty years of age, through evil companionship, he fell into habits of intemperance; and soon his intense temperament drove him into delirium tremens. Not long after, at Worcester, he, as being by personal solicitation, led into a meeting, where he signed the pledge. This he twice broke; but after 1845 he kept it. Even before this last pledge, Mary Whitcomb married John Gough, when he owned only one suit of clothes and ten silver dollars. She knew he had genius, and her faith in him proved that she had herself genius.

I have drawn this dark picture to give thanks for such living proof that one can rise from the depths of degradation to the loftiest manhood.

He was an orator and an actor, and born both. Among his earliest playthings were a pulpit and a Punch and Judy box, and they were among his latest. As an orator he can be compared to no one. He was what might be termed a disciplined thunderbolt. He was the greatest histrionic orator of the age. No one has ever spoken the English tongue, who had more histrionic power.

Who cared for temperance when John Gough began to preach total abstinence? But by his wonderful power in anecdote and persuasion he conquered criticism; and the last time he visited England a roll was presented to him containing one hundred thousand signatures to the pledge, and fourteen thousand clergymen of the English establishment had become temperance supporters. He received adulation both at home and abroad, but he kept his balance. The breadth of this man's heart, its light and depth are not easily paralleled.

Moral suasion was Mr. Gough's great weapon, but in his last days he became a most radical promoter of political temperance. Twice he voted for the third party. He became convinced of the need of constitutional prohibition, both state and national. I do not ask you to accept his opinion, but to notice it.

John Gough's strength lay in the fact that he was a sincere, an intelligent, a most admirably balanced Christian. There was in his home a family altar with a peculiarly intense fire. How could he wear so long as a public lecturer? Only by keeping himself close to man's heart and to God's heart. Such a life as his will be remembered in the next century with even more honor than this.

At the close of the prelude Mr. Cook introduced, as one who had known Gough and his work from the beginning, the veteran, Rev. John Allen, who, after a few remarks, offered a brief prayer. The lecturer then answered the following

QUESTIONS.

What are the merits and demerits of the organization of the Knights of Labor? This organization has two demerits: first, it is secret; secondly, it has adopted several semi-socialistic principles in its platform. Its merits are very great and numerous. It asks for boards of arbitration between capital and labor. It intends to protect the young and the labor of women.

Wherever those in this organization stand up for their own rights I am with them; but wherever they are tyrannical to their own members, or to others, I am against them.

LECTURE.

This is Washington's birthday. This suggests the query, How could he have been so reconciled with Benedict Arnold that the latter could have had peace with his own conscience? In his last hours this man expressed remorse for his treason, and asked to be regarded as one who could not approve opposition to the Republic. Was this repentance? This learning to loathe his crime a sufficient ground for restoring to him his citizenship in the great Republic?

We all live under a government to which we are traitors. Will conscience justify the assertion that mere repentance is sufficient ground for restoring us to favor? As we do as the belief in a God is the practice of sacrifice. This can be explained only as the suggestion of conscience. A constitutional tendency of man's nature leads him to the belief that mere repentance is not enough for atonement. We begin, therefore, our discussion of the Atonement by emphasizing the fact that mere repentance is not enough to make a subject at peace with the King against whom he has rebelled.

On what grounds may we be sure that man is relieved from the love and the guilt of sin? You say Christ was a perfect man; he was the way as an example, the truth as an example; he was the life as an example. God forbid that I should underrate this fact. Deliverance from guilt is the chief object to be sought by one who is seeking a future life that shall be other than torture. Look at Christ as an example and you will be convinced of sin in yourself. You do not properly reverence Christ as a perfect man unless in studying him you recognize your need of a Saviour.

If he was perfect—a teacher sent from God—let us inquire what he thought about the method of escape from guilt. It was he who said, "This is my blood of the New Testament: shed for many," and much more like it. Canon Farrar says, "We accept the statements of Scripture, but reject every theory of the atonement." Very well, but the facts represented in scriptural statements are a theory.

A sound theory must be true to the facts of Scripture, true to conscience, justified by fruits in Christian experience, and in harmony with the other accepted truths of Revelation.

What, with these tests applied, shall be thought of the Moral Influence theory? There is truth in it; but taken as a whole truth it becomes a most mischievous untruth. What, on the other hand, is to be thought of the notion that one individual of the Trinity is angry with another? It is a mistake that no wise preacher will perpetrate. Let us be free from every tri-theistic taint.

A sound definition of the atonement is that it is a sacrifice of the God man, which constitutes the sole ground on which God is satisfied and justified and the sole motive by which he is actuated in blessing sinners. Guilt is in no sense transferred. Our liability to suffer, and not our personal demerit was transferred to Christ. The atonement is not in order that God might be moved to pity but because he was moved to pity.

Have I given a perfect theory of the atonement? By no means; but I insist on having as broad a one as the Scriptures teach.

Correspondence.

A Letter From Dr. Bache.

8 S. CATALAN, LIVERPOOL HARBOR, Feb. 8, 1886.
11 days from Boston.

DEAR EDITORS:—As we said our good-bye that cold day last week at East-Boston the prospect was that we should have a rough and wintry passage across the Atlantic. We have all been happily disappointed. The winds and waves have favored us. After two days out

from Boston we left winter behind, and the remainder of the voyage has been quite summer-like, the thermometer on deck ranging from 40 to 50, while the cabins, heated by steam, have been kept at summer heat.

Passengers in the saloon, only fifteen in number, eight gentlemen and seven ladies, are a nice, genial Christian company, three ministers and several merchants. So the days and evenings have passed very pleasantly, and the acquaintances we have formed will long be cherished in our tender memories.

As our Boston friends were looking over the palatial accommodations of our noble steamer, I felt that they would have but a poor idea of a missionary's sacrifices. True, it is sometimes the palace and then the hut, and one must be prepared for whatever comes in the course of duty, thankful ever for the privileges of the Master's work and the Master's trials.

Sad at parting with so many kind and loving friends, I soon found peace in the thought that a few more years might be granted me in which to help the needy, and so I thank God and take courage.

O. R. BACHELER.

Union.

In general doctrinal position and in denominational usages, the Free Baptists and Christians are much alike if not identical. And the question of union is presenting itself to every man.

The query now comes, How much union is thought of and desired? It may be desired merely that the two bodies shall come a little nearer together, to encourage each other in the Master's work by sending corresponding delegates, to patronize each other's schools when convenient, to read each other's periodicals and to unite in general mission work. Some may prefer to go a step farther and, while retaining our present organizations, form also a general convention in which our "General Conference" and the "Christian Convention" (quadrannual) and possibly other bodies should be represented. This would retain all the benefits of the first suggestion and present possibly on the whole some increased advantages.

Still others may be ready for a complete union of the two bodies in one organization and feel that this would be more helpful, as it would more closely unite the whole and, in scattered communities, would bring into greater activity and union the isolated families and small churches of both bodies. If all are ready for such union, probably we should all desire to work for it. But if any considerable number in either body are not ready for it, such a step might not be wise or practicable. We have all in years past talked union grandly. The question as to how much union we are all now really ready for is a very important one.

The STAR has mentioned a meeting of brethren in Fall River, Mass., to consider the question of union. Several brethren were detained by the interruption of railroad communications, and the only vote passed was one looking to a future and more general meeting in Boston. However, if votes were thought premature, much discussion was indulged in most pleasantly. The sentiments expressed were unanimously in favor of complete union, to be attained with due consideration, after satisfactory assurances of the evangelical position of each, recognizing the complete independence of the churches, leaving all local names and usages as they are, leaving also local organizations as they are until they may wish to change, continuing all chartered institutions and opening the way for other bodies to unite in the movement. Some comprehensive general name was thought necessary, and several were suggested that would be acceptable to all present. However, as the odor of a rose may sometimes be thought to lie in its name, it seems wiser to wait until one of pre-eminent sweetness to sensitive minds shall be found, before suggesting any. This is, of course, not a full statement of the plans proposed, but may serve to indicate to our people, in a general way, what seemed to the brethren of both bodies, desirable and practicable. The result of such plans would be in a few years to bring together, as one, the two denominations, so that we could no more find the dividing line than we can now find that which once divided the Free Will and Open Union Baptists.

Did the brethren at Fall River, speaking for themselves personally, truly represent the feeling of their respective denominations; or must we stop short and take but half a step toward the union of believers which we all, in years past and now, have joined with the Master in desiring?

J. T. WARD.

Christians and Free Baptists.

A meeting was held at Fall River, Mass., at which all the representatives of the Christian connection and the Free Baptist denomination chosen to consider the question of union were invited. Railway travel was so obstructed by the freshet that but few were present. At that meeting the following preamble and resolution were adopted:

In view of the fact that several of the brethren intending to be present at this meeting are providentially detained, and that others from other sections are interested equally with us in the movement for union, Resolved, That we request all committees that have been, or may be, appointed to consider this question, to meet at Boston, March 9, at 11 A. M., to consider this matter further, and that brethren A. L. Gerrish and C. A. Tillinghast be a committee to notify others of the meeting.

In accordance with the above arrangement, we have fixed the place of meeting at the Free Baptist church, Boston, corner of Shawmut Ave. and Rutland St., on the day and hour specified in resolution, and hereby request all committees interested to meet at said time and place.

(A. L. GERRISH,
C. A. TILLINGHAST.)

Information Given.

In answer to an item in the STAR, I will say to the "daughter of a deceased minister" that of all the schools I know of, I think the Missionary Training College, 432 West Twentieth Street, N. Y., is the best of the kind, and just what this "daughter" is looking for to fit her for any work for the Lord, home or foreign.

Our daughter Carrie is there and earning money for all her expenses, by working for a church as missionary helper a part of the time; and she intends to take the three years

course. She (your friend) can send for circular and learn all about it. Our daughter was at Bethany Institute, 69 2d Avenue, N. Y., last year, one of the best. She had better send for circular.

Mrs. A. S. D. BATES.

Marilla, Erie Co., N. Y.

Nebraska Correspondence.

I would like to say a few words in relation to the interest of our church here at Long Pine, Nebraska. This church was organized about three years since, has struggled on with trials incident to church-building in a new country, being driven about from one place to another to find a resting place for the ark of our God. First in a public hall, then to another, more convenient one, then to the public schoolroom, then to a vacant room once used for a saloon where Bacchus once held his sway. But recently, the church, though few in numbers and weak in means and after many prayers and tears, has resolved in the strength of God "to arise and build," and hereby extends an earnest and cordial invitation to all our friends in the denomination, or whoever may feel a sympathy for a struggling church, to lend a helping hand in this time of need.

We have had two responses from friends in the distance already. One from "Cheerful Givers" and one from the "Ladies' F. B. Mission society" of Hillsdale, Mich. We hope to have many other responses from our friends. Please to speak, brethren and sisters; "speaking may relieve you." I think it will us any way, especially if you follow the example of those above mentioned. Let us also solicit an interest in the prayers of the faithful for the Divine blessing on our well-meant endeavors to build up a strong and healthy church in this thriving and promising town. This country is comparatively new and yet "is settling up" very rapidly. The tide of immigration has swept by and has gone two hundred miles beyond. This town (Long Pine) is only about four years old, but has now a railroad division station, the round house, and a large, new eating house. The railroad machine shops are to be built in the spring, two grist mills are now in successful operation, and a third is to be completed in the spring. A large graded schoolhouse is to be built; the contract is now let. Two new churches are nearly inclosed (the Free Baptist and the M. E.); the country is rapidly filling up with a good class of inhabitants. We have a good soil and healthy climate, water clear and soft as if lately distilled from the clouds. Now if any of the members of our churches (or any good Christians who want to become members of our church) are contemplating coming West, please to call on us at Long Pine, examine the country for yourselves and if suited move out, with your families. Bring your church letters with you, and when here, hand in your letters to the church. Assume the responsibilities of Christians and help build up the cause of the Redeemer.

Please send on as early as you can and as large a donation as you can. Our house is up and inclosed and the brethren here have done their very best, and intend to. Send all collections to brother J. M. Mead, treasurer of the society.

S. F. SMITH.

Long Pine, Neb., Feb. 12, 1886.

Packages for India.

Several packages arrived in Boston after Dr. Bachele's sailed. Others, no doubt, will be glad to send if there is an opportunity. If the friends are willing to prepay the freight, I will, about the middle of March, forward what shall have accumulated. They will need to send me at least fifty cents per cubic foot. Please send all packages, so marked as to indicate who sent them and to whom they are sent, to 437 Shawmut Avenue, Boston; and all communications to the undersigned.

Please use good judgment in regard to what you send and give me a list, in general terms, of the contents and the value of each box or parcel. I will purchase any articles in Boston if it is desired. It will be best to ascertain from the missionaries in correspondence what they will need to have sent hereafter.

ARTHUR GIVEN, Treas.

Auburn, R. I.

The Foreign Missionary Treasury.

I wish to repel all intimations that our people are too selfish or too indifferent to support well our work in India. If there are those who deserve berating, they are not likely to be reached and benefited by articles in the STAR, which mortify and dishearten the loyal friends and supporters. The privilege of giving must be apprehended before we can successfully enforce the duty. If we are a stingy set of people, then let us keep still, and quietly confess and forsake our sins. If, as I think, we deserve a fair share of credit for what we are ready to do when we understand the case, then let us not represent ourselves as worse than we are. I am proud of the record we have made in educational and missionary work in the last twenty-five years. If our schools had been at the start where they are now, vastly greater things would have been done in India. Those greater things are to be done. So much for the preface.

The response to the special announcement (not appeal) has been most cheering. So far as heard from New Hampton is the banner church and others who have done nobly are second by a long distance. New Hampton—God bless her—sent \$120 after the man whom she loved and respected. On the 13th inst., the special offerings received amounted to almost \$1,200, and there is more to come. Total cash in hand at this date \$2,118.

The minimum estimate from the Central Association, Wisconsin and Ohio, by the first of March, is \$800. Interest due March 1st, \$100. These estimates increase the cash to \$2,118. A full remittance the first of March will require a very little over \$1,900 aside from special offerings, for which provision is made. This will leave \$818. There is to be paid \$1,500 deficit in India and \$800 to Dr. Bachele's order. I suggest that we attempt what we can easily do, that is, on the first of March, send one half the deficit to India and pay one half the indebtedness to Dr. Bachele. This will require \$832 more than the cash on hand at date plus the amount estimated above and the interest. I have no doubt we can pay the balance and send a full remittance the first of June. Bear in mind the treasury was drained in January when the last remittance was sent.

Brethren, the regular work must not suffer because of the special effort.

ARTHUR GIVEN, Treasurer.

Auburn, R. I., Feb. 13.

P. S. Paige Street Church in Lowell, comes to the front with \$300 for their special offering. The polls are still open. The whole of Dr. Bachele's eight hundred can be paid. Now a long, steady, united pull.

Ministers and Churches.

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

Maine.

PARKER'S HEAD.—Rev. G. H. Bowie invited Rev. Joseph Nickerson to aid him and the brethren in a series of meetings commenced Jan. 18. For two weeks meetings were held every afternoon and evening. The spiritual tide kept rising and the members became more and more awakened to a sense of their obligation to dying men and women around them. During these meetings the backslidden that had wandered long and far have been reclaimed, sinners have been alarmed and a goodly number have been converted. These meetings have been held four weeks every evening, except very stormy, still the desire of the people seems to be that the spiritual wave should keep rolling on. Bro. Nickerson has left, but much gratitude and many prayers follow him to his home. His faithful labor will be long remembered.

WESTPORT.—A precious work of grace is in progress. About fifty persons have been brought to Christ, and the revival continues with great interest. Among the converts are many young men who will be of great service in the Master's vineyard. Rev. J. L. Monroe, who has been laboring here, will close his labors with this people at once, and goes to Ellsworth, to assist Bro. Harding in revival meetings.

GRAY.—Rev. and Mrs. F. P. Wornwood gratefully acknowledge a donation of \$71 in cash, with other useful articles, from their parishioners and friends, on the evening of January 20. Also several fine presents on Christmas, among which was a beautiful extension hanging lamp.

NORTH BERWICK (Beach Ridge).—This church is in need of a faithful minister, as the present pastor, Rev. Jos. R. Franklin, closes his labors in a few weeks. This society is on a much better footing than formerly. It has now a fine church edifice, with vestry underneath, and other conveniences, which are essential to the prosperity of a weak church in a large, scattered country parish. The improvements cost about \$1,500, nearly all of which was raised by subscription. The house was dedicated January 12th, at 2 P. M. Rev. Thos. H. Stacy, of Lawrence, Mass., preached an appropriate sermon. The way is now open for a general work of grace in the community. We learn that at a full parish meeting Bro. F. was unanimously invited to remain, but he considers that a change would be for the best. Bro. Franklin's address is North Berwick, Me., care of F. C. Braden.

BRUNSWICK.—Dr. Durgin delivered his series of Iceland lectures February 5, 6 and 8. The church cleared over \$140. There is revival interest in the church. Several backsliders have been reclaimed and two persons have been converted.

MADISON.—The Madison church has secured the services of Rev. J. W. Carr one half of the time for this year. Bro. C.'s labors with this church in a former pastorate were signally blessed, and pastor and people are praying and hoping to see prosperity. Rev. J. P. Longley, although more than 75 years of age, still retains both physical and mental powers beyond the generality of men at that age. Not feeling inclined to rust out, he spends most of the Sabbath with needy churches, preaching to them the word of life. But few ministers have so large a circle of warm friends.

AUBURN.—Rev. J. J. Hall has resigned his pastorate in Auburn where he has labored successfully for several years, and though strongly urged to remain, has accepted a call to the First F. B. church of Minneapolis. We had heard rumors to this effect, but they were so uncertain, if not contradictory, that we thought it best to wait for reliable information, which we understand ourselves to have now received. A correspondent, a leading officer in the church, writes: "During his [Bro. Hall's] pastorate with us our debt has been reduced over \$4,000, and we have received not less than 150 persons into the church. The meetings were never better attended than now. Last Sunday our S. School numbered 506. Bro. Hall had 54 persons in his Bible class. We are feeling exceedingly sad over his leaving us. Pine Street church, Lewiston, has given him a unanimous call to become their pastor. A whole carload of young people came over to urge his acceptance. But he has said he felt it his duty to take up his work in Minneapolis. We consider him an able, faithful, pious minister, working for the good of all and the glory of God."

New Hampshire.

DOVER (Washington St.).—A blessed work of grace is going on in this church. Rev. J. D. Waldron has been assisting the pastor, Rev. F. K. Chase. At the meeting, Sunday evening, February 14, from twenty to twenty-five came forward for prayers, mostly young people, though some were in or past middle life. Extra meetings are held, and there are indications of an extensive revival.

EFFINGHAM FALLS.—Is enjoying a good degree of prosperity. During the past eight months two have been added by baptism. The new bell tower, in which has been mounted a 1,360 pound bell, is nearly completed. A beautiful new pulpit has been placed in the audience room, and the Ladies' Aid Society has other improvements under way. A mission society has recently been organized, and the Sabbath school is in a flourishing condition. The singing is exceptionally good. The "Davis church," which unites with the E. F. church in the support of Rev. J. L. DeMott, is also prospering, notwithstanding the disadvantage of its position, within three miles of the village. A Sabbath school has been organized. A fine communion service has recently been purchased, and the society is confidently looking forward to better days. At the union Christmas tree and donation the pastor was the recipient of an elegant sleigh-rope, \$66 in cash, and other useful presents. The Q. M. recently held at the E. F. church was a time of deep spiritual interest. The attendance was large, and tested the full capacity of the house.

GREAT FALLS.—We are in receipt of a neat folded card, on which is printed a copy of the constitution and list of officers of the "Young People's Society" of the Great Falls church. The object of the society, as stated on the card, is "to promote an earnest Christian life among the younger members of the church and society, to increase their mutual acquaintance, and to make them more useful in the service of God." There is a great power left unemployed in too many of our churches for lack of such organized effort among the young people.

SUGAR HILL.—Rev. S. S. Nickerson writes: "The Lord has greatly prospered this church every way during the last three years. Especially in their settlement with the Advent church in respect to the old union house, and their building of a very convenient and beautiful house of worship. It has been said again and again while building, 'If one can not see the hand of the Lord in our prosperity he must be blind.' There has been some delay in dedicating this house of worship because we wished it to be wholly paid for before this service. More than enough is now pledged, and nearly all paid, to meet every dollar of the expense, and we now purpose to have the dedicatory services the afternoon of March 6th, in connection with the session of the Lisbon Q. M. Society by Rev. R. L. Howard. The deed of the grounds runs to the church, and the house is free in the fullest sense, free from debt, free pews, without rent or ownership other than that of the F. B. church."

DOVER (Broadway).—A large audience listened to the illustrated sermon, on Sunday evening, Feb. 14. The vestry was filled at the prayer and praise meeting following, and at a second meeting several rose for prayers. An unusual interest prevails.

MILTON.—The Lord has been mindful of this church. His Spirit has been an abiding presence during the fall and winter. All have received quickening, eighteen began a Christian life, a number more "almost persuaded." Fourteen have been received into the church, one by baptism, the others by experience and letter. Sabbath school has increased about one third. Temporal interests have also received attention. Vestry has been put in good repair. The old pulpit and platform have given place to the new. One payment is made on the organ and the rest guaranteed.

Bro. William Lyman, of Dover, generously furnished \$125.00 worth of shingles, and generous hands put them on. The ladies' circle realized \$175.00 net from a festival the 10th inst. One sister has taken it upon herself to get a carpet and has received some very liberal contributions. The inside of the house is to undergo thorough repairs.

BRISTOL.—This church will be without a pastor after the last Sunday in March. Rev. G. O. Wiggins will close a four years' pastorate at that time. Here is a good field for the right man. Committee—M. W. Favor and S. M. Bean.

ALEXANDRIA.—This church which has been supplied from Bristol will need a pastor the first of April.

Vermont.

EAST RANDOLPH.—The church and society gave their pastor, Rev. B. P. Parker, a donation, January 26, amounting to more than \$18 in cash, besides a considerable amount of provisions. They gave him a nice, stuffed rocking-chair at Christmas.

Massachusetts.

BROCKTON.—The church has been enjoying a steady and precious work of grace since the beginning of the year—as a result about twenty have been converted. Feb. 14, eight of these converts followed the Lord in the ordinance of baptism, and the others are intending to do so soon. The opening of the third year of this young church life finds the pastor and people happily united and desirous and hopeful for a successful year of work. Work will very soon be commenced upon a chapel, in the erection of which all are united and enthusiastic.

CHARLESTOWN.—Rev. D. C. Wheeler, of Charlestown, reports himself, we are glad to say, in much improved health. He is able and at liberty to take charge of any F. B. church desiring his services, or to preach or supply. Further information may be obtained by addressing him or Rev. Oliver Butler, of Chelsea, to whom he refers by permission.

BOSTON.—Rev. G. C. Waterman would like to be settled as pastor of a church this spring. Address, 68 Myrtle St., Boston.

Rhode Island.

GEORGETOWN.—This church is gaining strength for the Master. It gives systematically and liberally to the denominational enterprises, and pays the pastor's salary promptly and willingly every month. The hearts of the pastor and wife were touched and made glad by the surprise on the eve of February 11th, when seventy-five of the congregation, facing a pelting rain, took possession of the new and roomy parsonage. Happily the hours passed, while the things left in the kitchen and pantry suggest the visit of not a pound but a ton party!

CAROLINA.—February 11 and 12 Dr. Durgin delivered his lecture on Iceland to large audiences. On Sunday he preached an able sermon to a full house.

Connecticut.

HARTFORD.—Rev. C. H. Smith, one of the aged ministers of our denomination, and whom several of our New England churches will remember as a former pastor, is now in feeble health. His address is 20 Jefferson St., Hartford, Conn. His wife is very ill at the home of her son, in Somerville, Mass.

New York.

GILBERT'S MILLS.—This church is alive, although it has had no settled pastor during the past year. Rev. E. E. Whittemore, of Prospect, has been supplying the church with preaching a part of the time. The young people have lately purchased a fine chandelier, and the ladies' aid society a handsome new stove. Rev. O. H. Denney, of Ohio, has been secured as pastor for the coming year, extending April 1. The church is united in extending him a call, and it is hoped his labors will be greatly blessed.

WARSAW.—Rev. T. H. Stevens has just closed a five weeks' meeting with this church. He writes: "We have met many hindrances in our work, in other meetings, bad weather and traveling, and the disturbed state of the church, yet the meetings have not been without success. A few have been converted, and the members have been drawn nearer each other in sympathy and love with an increase of the spirit of forgiveness, which is quite important just now for the welfare of this church."

DEPAULVILLE.—Sixty-three of the one hundred and twenty-five converts, who have recently started under the labors of Rev. B. G. Blaisdell, have already given their names for membership with this church.

SCOTTSBURG.—Rev. L. P. Bickford will close a three years' pastorate with this church April 1, and will correspond with any church that may need his services after that date. His address is Scottsburg, Livingston Co., N. Y.

ELTON.—Rev. H. Blackmar sends the following: "Sept. 1, I commenced pastoral labor with this church, which at that time was passing through severe trials. Everything was in a distracted state, and ruin seemed almost inevitable, but by the blessing of God confidence has been largely restored; union practically, at least, and good order prevail, and Christian sympathy is revived. About November 20, we commenced holding meetings three times a week, Tuesday, Thursday and Friday evenings. A religious interest was awakened, and

during the week of Prayer, Sister M. S. Calkins, of Buffalo, by invitation, came to our assistance and labored four weeks to good acceptance. During that time about twenty were hopefully converted, backsliders were reclaimed, the church sensibly revived and others are acquiring the way of life. The good work still goes on."

Pennsylvania.

WARREN CENTER.—From M. W. Dodge: "The spirit of God is among us in mighty power. We had evening services during the week of Prayer, and before the close of the week two had taken a firm stand on the Lord's side. The meetings have been continued since, and sixteen more have taken an interest in these things to the saving of their souls. Many more seem anxious, and full houses show the interest taken in the good work. Old differences and divisions in the church are overcome by the grace of God, and the church are uniting to work for the salvation of souls."

DEANVILLE.—The meetings closed last Sabbath night, Feb. 14, being held a little more than two weeks. The meeting was one of interest and profit. In all there were thirteen seekers, twelve professed to find the Saviour, nine were received for baptism, one by letter. Bro. Smith expects to resume the meetings after a rest when the roads again become settled.

West Virginia.

HARPER'S FERRY.—The reception given by the Martinsburg church to Bro. Keyes, their pastor, on the evening of his marriage, Feb. 11, was a delightful affair. About one hundred sat down at the tables which almost groaned under their burden. Our Southern sisters are good cooks and generous hostesses but they fairly outdid themselves this time. Bro. Keyes is a very successful pastor, and the church is full of zeal and enterprise. Sister Keyes (née Annie Wilson), the bride, was for a couple of years a member of Bro. Morrell's family at Chapchapt, R. I.

WINCHESTER.—The earnest labors of Bro. A. W. Adams are being rewarded by a gracious outpouring of the Holy Spirit. Several have already been received by the church for baptism. The Winchester Q. M. convened at Winchester Feb. 19.

Ohio.

NEWTON.—The February session of Harmony Q. M. was held with this church Feb. 13 and 14. Religious services were conducted by Rev. J. A. Sutton of Green Camp, attendance large, interest good. The church has secured the labors of Rev. Ballinger as a supply for the present. He, in connection with Rev. Hauger of the Christian Church, is at present engaged in a union protracted meeting with prospect of success.

BROADWAY.—Is enjoying a series of meetings conducted by Rev. Sutton, at this writing one lady has joined the church.

MARION.—The protracted effort is still in progress having marked success. Rev. S. D. Bates is still in feeble health.

ROME.—Rev. Seitz, of Tiffin, pastor of this church, has just closed an excellent series of meetings, having had several conversions.

LA RUE.—Rev. and Mrs. B. F. Zell acknowledge a liberal donation made to them on the 10th inst. by the church and congregation of La Rue.

PLEASANT GROVE.—We are informed that God is reviving his work in the Pleasant Grove church.

Iowa.

FAIRBANK.—This church is desirous of securing a pastor, and gives notice that any minister wishing to locate in the West is requested to correspond with J. C. Myers.

Schools and Colleges.

Dates Theological School.

During the vacation, S. A. Blaisdell, while teaching at Blue Hill, held meetings in the Baptist church, which was in a very low condition. His efforts were signally blessed. About sixty expressed their purpose to live Christian lives. A graduate of our school has passed to the better land. The funeral of Rev. Geo. E. Lowden was held at the Main St. church Friday. Prof. Hayes preached a profound and appropriate discourse. A. W. Braden preached at Hallowell Sunday, E. R. Chadwick at Fisher's Ferry, W. W. Carver at Canton, W. N. Goodwin at Bean's Corner, G. B. Hopkins at West Falmouth. Prof. Hayes gave the last lecture of the course at Lisbon Falls to the eminent satisfaction of his hearers.

Hillsdale College.

The first State Convention of the Y. W. C. A. was held in Theadelphia Hall, Jan. 27 and 28. The meetings were full of interest. About forty delegates and visitors were present. The tenth annual freshman contest of the Amphyctyon Society occurred Feb. 8. The prize was awarded to Mr. F. P. Stevens of Angola, Indiana. Thursday evening, Feb. 11, the annual prize contest of the Ladies' Literary Union Society occurred. Miss Florence Wyllis took the prize. Honorable mention was made of Miss Belle Cook. Since last June more than four thousand dollars in cash have been added to the college endowment. This does not include the property given by Rev. Samuel F. Smith. The close of the current school year will probably show an increase of fifteen thousand dollars to the endowment. Professor Fisk has received and accepted a call to become pastor of the Congregational church at Jackson with a salary of \$2,300. He supplies the pulpit at present, but will enter upon pastoral duties in June. The college for a year loses a vigorous professor. Whatever he undertakes he pushes with wonderful spirit and power. No one begrudges him his increase of salary and rest from change of work for the next year. It is a practical question whether he will at the end of his pastorate feel like resigning a position paying \$2,300 to resume his professorship in college at present salary. His friends wish him great joy and success in his new field of labor.

Quarterly Meetings.

Warren & Clark (O.).—Held with the Pleasant Grove church, Nov. 28, 1885. All the churches in the Q. M. were represented except Clifton Avenue. A resolution of sympathy with and approval of the Temperance work at Atlanta, Ga., was passed. Rev. John Hiley was moderator and also did the preaching during conference.

Next session at the Beech Grove church in Warren Co., on the Saturday before the fourth Sabbath, Feb. 27, 1886.

JERRA MILLS, Clerk.

Notices.

Post Office Addresses.

Rev. Arthur Given, Treasurer F. Baptist Foreign Mission, Home Mission and Education Societies, Auburn, R. I. Money orders must be drawn on Providence, R. I.
Miss L. A. DeMartie, Treasurer of the Woman's M. S. Soc., Dover, N. H.
Rev. F. O. Dickey, Middlesex, N. Y., Treas. of the Central Association. Money Orders and Postal Notes must be drawn on Albany, N. Y.
Rev. F. H. Peckham, Treas. N. H. Home Mission Board, Great Falls, N. H.
Rev. J. S. Dinsmore, Troy Grove, La Salle Co., Ill., Y. M. Treas., also a medium of correspondence between churches and ministers.
Rev. J. J. Butler, Hillsdale, Mich., to whom contributions may be sent for the Western Beneficiaries.
Rev. H. M. Ford, 407 Chestnut Street, Lansing, Mich., to whom all money collected in the bounds of the Y. M. should be sent.

Quarterly Meeting Notices.

Anson (Me.) with the Madison church, on Blackwell Hill, commencing March 15, at 10 A. M. Brethren and friends are all cordially invited by the church to meet with them on that occasion. A full attendance is desired.
L. HUTCHINS, Clerk.
Oswego (N. Y.) with the Onondaga church, March 12-14. Opening sermon on Friday evening by Rev. E. C. Dodge.
St. Francois Co. (Mo.) with the DeLassus church beginning the Friday night before the 2d Sabbath in March. We hope for a good attendance; and solicit the attendance of visiting brethren from any direction.
Lawrence (N. Y.) with the First Parishville church, March 12-14. B. G. BLAISDELL, Clerk.
Oswego (N. Y.) with the Constantia church, March 12-14. Rev. Hallowell, pastor, requests special prayer for his church. Also that there be a full delegation from all churches in the Q. M.
Sebec (Me.) with the South Dover church, commencing March 19, and continuing over the Sabbath.
Exeter (Me.) Persons coming by the cars to attend the Exeter Q. M., to be held at Hermon Corner, March 12-14, will leave the cars at Hermon station. There will be teams to convey them to the place of the meeting.
J. J. BANKS, pastor.

Married.

Sanborn-Loving.—At Ossipee Center, N. H., by the Rev. J. L. DeMott, Oscar E. Sanborn, and Lillian J. Loving, both of Ossipee.
Hilliard-Davis.—At Cape Sable Island, Me., Feb. 3, 1886, by the Rev. E. C. Clarke, Mr. Chas. A. Hilliard, of Gilmanton, and Miss Hannah Davis, of Sutton.
Washburn-Colby.—In Sutton, N. H., Feb. 12, 1886, by the Rev. E. C. Clarke, Mr. Daniel Bean, and Miss Carrie L. Colby, of Warner.
Smith-Smith.—At Cape Sable Island, Me., Feb. 10, 1886, by the Rev. James Boyd, Mr. Ayrd L. Smith, and Miss Abbie M. Smith, all of Cape Sable Island.
Waterhouse-Brown.—In Berwick, Me., at the residence of the bride's father, Feb. 17, by the Rev. F. H. Peckham, Mr. Geo. W. Waterhouse, and Miss M. Jennie Frost, both of Berwick.
Keyes-Wilson.—At the residence of the bride's father in Berwick, Me., by the Rev. N. C. Brackett, Rev. H. E. Keyes, of Martinsburg, and Miss Annie V. Wilson.

Publisher's Notes.

THE FREE BAPTIST INQUIRIES. Two recent numbers of the FREE BAPTIST refer to the fact that the Printing Establishment, has not yet opened a depository for our denominational books at the office of our Western denominational paper, and that the Register contains no notice of the FREE BAPTIST.

Touching this latter point the publisher of the Register has to say by

The Home Circle.

HUMILITY.

Low at Thy feet,—who died my soul to save,
And triumphed over death, and from the grave
Rose up again for me on that third morn;
Who, for my sake, endured the world's scorn—
I bend in adoration humbly sweet
Low at Thy feet.

Nothing of worth I bring to offer Thee,
For Thou hast offered all on Calvary.
Take Thou my heart and make it worthier;
Cherish my faith and make it lowlier;
Jesus, these things do I with tears entreat.
Low at Thy feet.

—Christian Intelligencer.

THE GRAY DAYS.

Evermore all the days are long, and the cheerless
skies are gray,
Restlessly wander the baffling winds that scatter
the drifting spray,
And the blinding currents come and go like serpents
across my way.

Wearily fades the evening dim, dearly wears the
night,
The ghostly mists and the hurrying clouds and the
breakers' crests of white
Have blotted the stars from the desolate skies—
have curtained them from my sight.

Speeding alone, my wave-tossed bark encounters
no passing sail,
Welcoming friend nor challenging foe answers
my eager hail—
Only the sobbing, unquiet waves and the wind's
unceasing wail.

Hoplessly still my sails are bent, my pilot is fault-
lessly true.
He holds my course as though the seas and the
mirrored skies were blue,
And the port of peace, where the winds are still,
were evermore in view.

For over the spray and the rain and the clouds
shines the eternal sun;
The unchanging stars in the outlanded dome still
gleam when the day is done;
And the mists will be kissed from the laughing
skies when the port of rest is won.

—Robert J. Burdette.

EVERY DAY WORK.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see
The high peaks echo to the peans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lures him to the gale?
There's work enough; why idly, then, delay?
His work counts most who labors every day.

A torrent sweeps down the mountain's brow,
With foam and flash and roar.
Anon its strength is spent, where is it now?
Its one short day is o'er.
But the clear stream that through the meadow
flows

All the long summer on its mission goes.
Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfading ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

—Selected.

O Thou by winds of grief o'erblown,
Beside some golden summer's bier,
Take heart! Thy birds are only flown,
Thy blossoms sleeping, fearful soon,
To greet thee in the immortal year!
—Edna Dean Proctor.

"THOU ART THE MAN."

"It's the last straw that breaks the
camel's back," said Lucy, bursting into
tears.

The pleasant June sunbeams came
peeping into the cool, stone-paved dairy,
where pans of milk and cream were
ranged in orderly array; great stone
pots stood under the shelves, and a blue
painted churn was already placed on the
table for service.

Mr. Bellenden was justly proud of his
dairy.
Not a chance guest came to the house
but was invited down to see it; not a
housekeeper in the neighborhood but
secretly envied its many conveniences
and exquisite neatness.

"And it isn't the dairy alone," tri-
umphantly remarked Seth Bellenden, "and
you may go through the house from gar-
ret to cellar and you'll never find a speck
of dust. There never was such a house-
keeper as my wife."

Mrs. Bellenden was young, too—
scarcely three and twenty. She had
been the daughter of a retired army
officer, delicately reared and quite ig-
norant of all the machinery of domestic
life until she married Seth Bellenden.

"It's very strange," Lucy had written
to her father. "The farm is beautiful.
You never saw such monstrous old but-
tonball trees, nor such superb roses, and
the meadows are full of red clover, and
the strawberries shine like jewels on the
sunny hillsides. But nobody sketches,
or reads. I don't think there is a copy
of Tennyson in the whole neighborhood,
and no one ever heard of *Dore* or *Millais*.
All they think of is how many
dozen eggs the hens lay, and how many
cheeses they can make in a year. And
the woman who has a new recipe for
waffles, or a new pattern for a horrible
thing they call 'crazy quilts,' is the lead-
er in society."

But presently young Mrs. Bellenden
herself caught the fever, and became a
model housewife.

Example is all-powerful, and Lucy be-
gan to believe that the 'whole' end and
aim of life was domestic thrift, money-
saving and the treadmill of work.

"My dear," said Seth, "if you thought
you could get along without Hepsy, the
maid, I might be able to afford that
new reaper before the oat crop comes
in."

"I'll try," said Lucy.
After that she rose before daybreak,
and worked later into the night than
ever.

"What is the matter with your hands,
Lucy?" Seth asked one day. "They
are not so white and beautiful as they
used to be."

Lucy colored as she glanced down at
the members in question.

"I suppose it is from making fires,"
said she.

And then she took to wearing old kid
gloves at her sweeping and dusting and
digging out of the ashes.

"My coat is getting shabby," Seth
one day remarked.

"Why don't you buy another one?"
asked his wife.

Seth laughed a short laugh.

"What do you think Mrs. Higgin-
botham has done?" said he. "She has
ripped up her husband's old suit and cut
a pattern by it and made a new one, and
entirely saved him ten dollars."

"I could do that!" said Lucy, with
sparkling eyes. "I'll try it."

"You could do anything, my dear,"
said Mr. Bellenden, admiringly.

And Lucy felt that she had her rich re-
ward.

Company began to come as soon as
the bright weather set in.

All the affectionate relations of Mr.
Bellenden soon discovered that the farm-
house was cool and shady, that Lucy's
cooking was excellent, and that the bed-
rooms were neatness itself.

Some of them were even good enough
to invite their relations as well; and so
the house was full from April to Decem-
ber.

All the clergymen made it their home
at Brother Bellenden's when they came to
Sylvan Bridge for ecclesiastical conven-
tions; all the agents for unheard of ar-
ticles discovered that they knew some-
body who was acquainted with the Bel-
lendens, and brought their carpetbags
and valises with that faith in human
hospitality which is one of life's best
gifts.

Mrs. Bellenden's fame went abroad
among the Dorcas of the neighborhood
in the matter of butter and cheese; she
took the prizes in the domestic depart-
ments of all the agricultural fairs, and
the adjoining housewives took no
trouble to make things that they could
borrow of Mrs. Bellenden, "just as well
as not."

And one day, when poor Lucy, under
the blighting influence of a horrible sick
headache, was endeavoring to strain
three or four gallons of milk into the
shining pans, the news arrived that Un-
cle Paul was coming to the farm.

"Another guest!" said Lucy, despair-
ingly.

And then she uttered the proverb that
heads our sketch.

"Oh, it's only Uncle Paul!" said Mr.
Bellenden. "Don't fret, Lottie! He's
the most peaceable old gentleman in the
world. He'll make no more trouble
than a cricket. John's wife thought she
couldn't have him because she had no
hired girl just now—"

"Neither have I!" said Lucy rebel-
liously.

"And Sarah Eliza don't like com-
pany."

"And I am supposed to be fond of
it!" observed Lucy, bitterly.

"And Reuben's girls don't want old
folks staying there. It's too much trou-
ble, they say," added Seth.

Lucy bit her lip to keep back the
words she might have said, instead.

"Where is he to sleep? The Bel-
fords have the front room, and your
Cousin Susan occupies the back, and
the four Miss Pattersons sleep in the
two hall chambers, and the hired men
have the garret room."

She might have added that she and
her husband and the little baby had
slept in a hot little den opening from the
kitchen for four weeks, vainly expecting
Mr. and Mrs. Belford to depart; and
that she had never yet had a chance to
invite her father to the farm in pleasant
weather.

But she was magnanimous and held
her peace.

"Oh, you can find some place for
him!" said her husband, lightly.
"There's that little room at the end of
the hall where the spinning wheel is."

"But it isn't furnished!" pleaded
Lucy.

"You can easily sew a carpet to-
gether out of those old pieces from the
Belford's room; and it's no trouble to
put up a muslin curtain to the window
and lift in a cot bed. There are plenty of
good sweet husks in the corn house, and
you can just tack a mattress together,
and whitewash the ceiling, and—"

"What's that, Beniah? The cows in
the rye lot! Dear me! Everything
goes wrong if I step into the house a
moment. And really, Lottie, those things
are your business and not mine!" he
added, irritably.

Lucy could not help laughing all
by herself, as her husband ran up the
steps.

But it was a very sad laugh, and soon
changed into a sigh.

"I wonder," said she, in a whisper,
"if my poor, tired-out ghost would
haunt these stone pavements, and scrub
shelves, if I were to die! I never heard
of a ghost in a dairy before, but I should
think that it might easily be."

But this little bed-room was fitted up,
for all that, as fresh as a rose, and

Uncle Paul arrived, a dried-up, yellow
complexioned old man, with an old-fash-
ioned cravat tied in many folds around
his neck, and a suit of navy blue, with
brass buttons.

He had the polite way of half a cen-
tury ago, and Lucy thought she should
like him very much, if she only had time
to get acquainted with him.

But she was churning ten pounds of
butter a day, and there was the baby,
and the company, and the young chick-
ens, and the baking to do for the sewing
society, which was to meet at her house
that week.

She was almost too busy to sleep.
But Uncle Paul was watching her
quietly all the time.

He came out one day to the barn
where his nephew was putting a new
handle on a sickle-blade.

"Pretty busy times—eh, Uncle Paul?"
asked the farmer, scarcely taking the
leisure to look up.

"Aye," absently answered the old
man. "Did I tell you, Nephew Seth,
about the reason I left your Cousin
Eliab's?"

"Not that I remember," said Seth,
breathing on the blade and polishing it
with his silk handkerchief.

"Dorothy died—his wife?"

"Oh, yes," said Seth. "Malarial
fever, wasn't it?"

"No," bluntly answered Uncle Paul.
"It was hard work. That woman,
Nephew Seth, did the housework for
eight persons. Eliab didn't even let her
have a woman to help her with the
washing and ironing."

"Must have been a regular going
brute," said Seth, tightening the handle
a little.

"All the sewing, too," added Uncle
Paul—"the mending and making. Never
went anywhere except to church. Eliab
didn't believe in women gadding about."

"The old savage," said Seth.

"She was fond of reading, but she
never got any time for it," said Uncle
Paul. "She rose before sun-up, and
never lay down until 11 o'clock. It was
hard work that killed that woman, and
Eliab coolly declared that it was sheer
laziness when she could not drag herself
around any longer. And when she died
he rolled up his eyes and called it a vi-
sitation of Providence."

"Why didn't the neighbors lynch
him?" cried Seth, fairly aroused to in-
dignation at last.

Uncle Paul took off his glasses, wiped
them vigorously, and looked his nephew
hard in the face.

"Why don't the neighbors lynch
you?" said he.

Seth dropped the sickle and stared.

"Nephew Seth," said Uncle Paul, im-
pressively, "thou art the man! Are
you not doing the same thing?"

"I?" gasped Seth.

"Your wife is doing the work of
a household of sixteen people," said
Uncle Paul. "She is drudging. She is
rising early and lying down late; she
is offering up her life on the shrine of
your farm and its requirements. I have
seen her grow thin and pale even dur-
ing the few days I have been here. I
have carried water and split wood for
her because there was no one to do it. I
have seen her carry up Mrs. Belford's
breakfast daily to her room, because Mrs.
Belford preferred to lie in bed; and cook-
ing dainty dishes for Helen Patterson, be-
cause Helen wouldn't eat what the rest liked.
No galley slave ever worked as she
does. And you, with your hired men—
whose board only adds to her cares—
and your labor-saving machinery, stand
coolly by and see her commit slow sui-
cide. Yes, Nephew Seth, I think it is a
case for lynching!"

Seth had grown pale.
"I never thought of this," said he.
"Why didn't some one tell me?"

"Where were your own eyes?" asked
Uncle Paul.

Seth Bellenden rolled down his shirt
sleeves, put on his coat, and went into
the house.

He told the Belfords and Pattersons
that it was inconvenient to keep them
any longer. He gave Cousin Susan to
understand that her room was needed.
He made arrangements to board the hired
men at the vacant farm house, and en-
gaged a stout dairyman and a house
servant to wait on Lucy. And he tele-
graphed to her father to come to Sylvan
Bridge at once.

"She deserves a treat," he said. "He
shall spend the summer with us."

And then he went to tell Lucy.

She had fainted among the buttercups,
picking strawberries for tea.

Poor little Lucy! The machinery had
utterly refused to revolve any longer.

His heart grew cold within him.

"She will die!" he thought, "and I
shall have murdered her!"

But she did not die. She recovered
her strength by degrees.

"It is better than medicine," she said,
"to know that Seth is thinking of me
and for me."

And Uncle Paul—"the last straw" as
she had called him—had proven her sal-
vation.

"I didn't want her to go as Eliab's
wife did," said Uncle Paul.—Selected.

It is a happy thing for us that this
is really all we have to concern ourselves
about—what to do next. No man can
do the second thing. He can do the
first.—George MacDonald.

HOME CONVERSATION.

Nothing in the home-life needs to be
more carefully watched and more dili-
gently cultivated than the conversation.
It should be imbued with the spirit of
love. No bitter word should ever be
spoken. The language of husband and
wife, in their intercourse together,
should always be tender. Anger in
word or tone should never be suffered.

Chiding and fault-finding should never
be permitted to mar the sacredness of
their speech. The warmth and tender-
ness of their hearts should flow out in
every word that they speak to each
other. As parents, too, in their inter-
course with the children, they should
never speak save in words of Christ-like
gentleness. It is a fatal mistake to
suppose that children's lives can grow
up into beauty in an atmosphere of
strife. Harsh, angry words are to their
sensitive souls what frosts are to the
flowers. To bring them up in the pur-
ture of the Lord is to bring them up as
Christ himself would; and surely that
would be with infinite tenderness. The
blessed influence of loving speech day
after day, and month after month, it is
impossible to estimate. It is like the
falling of warm spring sunshine and
rain on the garden. Beauty and sweet-
ness of character are likely to come
from such a home. But home conversa-
tion needs more than love to give it its
full influence. It ought to be enriched
by thought. The Saviour's warning
against idle words should be remem-
bered. Every wise-hearted parent will
seek to train his household to converse
on subjects that will yield instruction or
tend toward refinement. The table af-
fords an excellent opportunity for this
kind of education. Three times each
day the family gathers there. It is a
place for cheerfulness. Simply on hy-
gienic grounds meals should not be eaten
in silence. Bright, cheerful conversa-
tion is an excellent sauce and a prime
aid to digestion. If it prolongs the
meal, and thus appears to take too much
time out of the busy day, it will add to
the years in the end by increased health-
fulness and lengthened life. In any
case, however, something is due to re-
finement, and still more is due to the
culture of one's home life. The table
should be made the center of the social
life of the household. There all should
appear at their best. Gloom should be
banished, conversation should be bright
and sparkling. It should consist of
something besides dull, threadbare com-
mon-places. The idle gossip of the street
is not a worthy theme for such hallowed
moments.—Exchange.

A MOTHER.

There came one day to join the angel throng
A woman, bowed through serving oft in pain;
But as she meekly stood her form grew strong,
And long-lost youthful beauty dawned again;
Yet more was given—for all, with wonder fraught,
Bent low before the sweetness of her face,
Crying, "What marvel hath this woman wrought
To be thus clothed by such sweet, mighty grace?"
Then one of seraph tongues made answer low:
"One talent only hers—a faithful heart,
And she abroad but little could bestow,
So much was needed for her mother part.
And this with love she always made so fair
That there she was an angel unaware!"
—The Christian Union.

A BEAUTIFUL PASSAGE.

I can not believe that earth is man's
abiding place. It can not be that our
life is cast up by the ocean of eternity to
float at moments upon its waves, and
then sink into nothingness; and why is
it that the glorious aspirations which
lead like angels from the temples of our
hearts are forever wandering about, un-
satisfied? Why is it that the rainbow
and clouds come over us with a beauty
that is not of earth, and pass off and
leave us to muse upon their favored
loveliness? Why is it that the stars who
hold their festival around the midnight
throne are set above the grasp of our
limited faculties, forever mocking us
with their unapproachable glory? And
finally, why is it that bright forms of
human beauty are presented to our view,
and then taken from us, leaving the
thousand streams of affection to flow
back in Alpine torrents upon our hearts?
We are born for a higher destiny than
that of earth. There is a realm where
the rainbow never fades, where the stars
will be spread before us like islands
that slumber on the ocean; and where
the beings that pass before us like shad-
ows shall stay in our presence forever.
—Prentice.

Magnificent as were the works of crea-
tion, they fell far below the sublimity
and beauty of the revelation of God's
character in the moral universe. That
manifestation was on a higher plane
than the material, and its results are
eternal.—Interior.

Patience and strength are what we
need; an earnest use of what we have
now; and all the time an earnest discon-
tent until we come to what we ought to
be.—Phillips Brooks.

FEBRUARY.

A bluebird poised against a snowdrift's breast;
Rare primrose tints at evening, in the west,
Fair preludes of the spring, of cowslip beds,
Of song-pears, which the joyous robin threads
For charming May. The hedgerows are a bloom
With snow-wreaths, and the heather's withered
plume
With new and fleecy beauty flecks the fields;
Slowly the bound earth to the sun's spell yields;
Faint crimson touches in the woods appear—
Wake, heart, and sing! The spring is near!
—Outing.

Miscellany.

BEMIS HEIGHTS.

"Please tell us," said the boys who stood,
With eyes brimful of fun,
Beside their grandfathers—"How you fought
Red Coats at Bennington;
And Colonel Cilley's battle tug
Over the twelve-pound gun."

"You're got a little mixed, my boys,
'Twas not at Bennington,
But Bemis Heights where Cilley took
And christened that big gun;
And I was there and helped hurrah
When the brave deed was done."

"You see we'd been a fighting hard
Through all the afternoon;
And 'mong the trees a thousand balls
Sailed sung their deadly tune;
And shot and shell knocked bark and bough
Over our whole platoon."

"We drove the red-coats rods away,
And then they drove us back;
Britain and Yankee lay in scores
Along that bloody track;
And neither side would bate a jot—
'Twas give and take the whack."

"So back and forth the battle swayed,
As ocean's surges sway;
And round that gun that stood between
The dead lay piled that day.
Though captured oft, we had no time
To pull the thing away."

"Four times 'twas ours, and four times, too,
They drove us from our prize,
Which made the sparks of anger flash
From Cilley's gleaming eyes.
'The next time, boys, we'll hold it, or
Beside it die,'—he cries."

"A rush, a shout, a volley's crash,
And it was ours again;
And furious as a horde of wolves
We drove them down the glen.
Then on the war dog Cilley sprang
And waved his sword again."

"And cried aloud, 'To Liberty!
I dedicate this gun!
Then whirled it round and bade its charge
Help to lay owners run.
We should it to camp, and thus
Was the twelve-pounder won."
—E. W. B. Canning.

THE ELDER'S SERMON.

"I really wish, Deacon, that you
would tell me what your candid opinion
of our minister is."

Deacon Brown looked meditatively at
the speaker, a small, wiry looking man,
whose features were almost as sharp as
the sharp black eyes fixed so intently
upon him.

"I don't know, Brother Quimby, as a
candid opinion of our minister would do
him any good."

"I dare say not," responded Mr.
Quimby, darkly; "but then it would
do me a great deal of good to hear it."

"I don't know as to that either."

"There's no one in the church whose
opinion I think more of," continued
Mr. Quimby. "Not that I approve of
giving it to every one. But you needn't
be afraid of saying just what you think
to me, Deacon, for it won't go any fur-
ther, and it might serve to clear up
some doubts that trouble me."

"What doubts?"

"Well, about various things. But you
haven't told me what your opinion is,
Deacon."

"I have only one opinion of Elder
Wakeman, and that is that he is a man
who tries to do his duty in all the rela-
tions of life."

This was evidently something that Mr.
Quimby had neither expected nor de-
sired to hear, and he stared blankly at
the speaker. But quickly recovering
himself, he said:

"Ha! I think I understand you, Dea-
con. What you say is very well put in-
deed. I have thought that he might
have been a little more willing to take
advice; but there is no question in my
mind but what he tries to do his duty,
as you say. But he is sound?"

"Perhaps not. Some ministers are all
sound."

The merry twinkle in the good Dea-
con's eyes found no reflection in the
solemn visage opposite him.

"It's no laughing matter, Deacon,"
responded Mr. Quimby with a rebuking
shake of his head, "I am surprised that
you should speak on so serious a sub-
ject with such unseemly levity. I re-
ferred to being sound in doctrines. I
have been a good deal exercised in my
mind in regard to this ever since I heard
his sermon on 'Justification,' which is
no justification at all, as I understand
it, and as good old Dr. Seaver used to
lay it down. Dear old man! I wonder
what he would say if he could come
back and hear the new-fangled ideas
that are taught from the pulpit where
he preached such good, old-fashioned
doctrines high on to twenty years."

"If he is where I think he is, he
doesn't want to come back. I only hope
that some things he used to preach
about are clearer to him now than he
ever succeeded in making them to me."

"There is no merit in believing where
everything is made clear. There are
mysteries of faith, Deacon, that nobody
has any right to try to understand. Now,
Elder Wakefield is forever preaching
about what we ought to do, as though
such poor weak creatures as we can do
anything toward affecting our salvation.
For me, I am free to own that I don't
consider anything I have done, or am
doing, of the least account whatever."

"A man ought to know better than
any one else the quality of his own
works, Brother Quimby, so I won't dis-
pute you on that score. So far as I am
concerned, I feel that the Lord will have
quite enough to do in effecting the
work you allude to if I help him all I
can."

"Well, Deacon, I wish I could have
my mind cleared up in regard to Elder
Wakeman. What did you think of his
sermon last Sabbath morning?"

"There is one thing I might say
about it, if I thought it a prudent thing
to do. We can't be too careful speak-
ing, especially if it's anything that's like-
ly to affect the character and usefulness
of a man like Elder Wakeman."

Sunday School.

READING THE LAW.

(Lesson for March 7, 1886. For Quarterly see Star Quarterly and Lesson Papers.)

When the enemies of the Jews saw that the walls of the city were finished, they tried to frighten Nehemiah by bringing charges of treason against him. Nehemiah denied the charges and appealed to the judgment of God against his enemies. He set his guards and watchmen in proper order and kept steadily about the work of settling the people in their new home, and in spite of all the persecutions of their enemies they succeeded in establishing themselves as they had undertaken to do and were very happy in their work.

I. The Law Read. At a certain time, apparently not long after the completion of the special work in which they had been engaged, on the occasion of the celebration of the famous "feast of the seventh month," at the beginning of the Jewish civil year, when for seven days all the people dwelt in booths, and engaged in solemn religious services commemorative of God's manifestation of great mercy to them at the time of their deliverance from the bondage in Egypt, the people, like the disciples on the day of Pentecost, were all with "one accord in one place." It was in the broad area before one of the gates of the city. They had come together to hear the sacred law read and expounded. During the long captivity in Babylon they could have had, at best, only few and imperfect opportunities of hearing it. Not many copies were in existence among them. They were kept busy by their captors in labors, probably long continued and severe, so that but little time could be given to the reading and study of the law by those who had access to it. Now they were in their own country; the Temple was rebuilt and the sacred city was protected by well-built walls. The orderly worship of Jehovah was re-established and all the appointed feasts of their religion were to be observed. They were anxious to know again the laws once delivered to Moses and long held in highest reverence by the whole nation. It was an evidence of an increase of loyalty to Jehovah in their hearts, and it is a good sign when any people turn inquiringly toward the Word of God. The man, the family, the church, in whose heart a new and stronger love of the Sacred Scriptures is enkindled, is near to an experience of spiritual growth and blessedness, and we do well to encourage in every way possible a love for, and an attention to, the regular reading of the Bible.

II. The Law Explained. The public reading of the law, on the occasion referred to, was conducted by the learned scribe, Ezra, who had then recently come to Jerusalem. He was assisted by a large company of scribes, who perhaps relieved one another in turn and assisted in the work of exposition. During the captivity the language in use by the Jews had been greatly modified by their intercourse with the Persians and Babylonians; an entire new generation had grown up, and to most of it the Hebrew, in which the Law was written, was an almost unknown language. The common dialect of their daily lives may have been somewhat similar to it, but many words, and phrases would require explanation, and it was the work of Ezra and his companions to make it all plain to those who listened to them. This was of the highest importance. They could not be expected to heartily love that Law, nor carefully obey it, unless they really knew what it was. It was essential for them to know and appreciate the history of their nation and the foundations of their system of religion. They needed some acquaintance with the course of God's dealings with their fathers, and the progress of religious growth amongst them. So now great numbers of people must have the Word explained to them, not always because it is difficult to understand, but because they will not otherwise give it the attention it deserves, nor make the careful and practical application of it to their lives that is necessary for their benefit. The exposition of Scripture and its relations to, and bearing upon, human life is one of the most important duties of the Christian minister, and he who does this work well and faithfully will do much towards preparing the way for the Spirit of the Lord to work in the hearts of those who hear him.

III. The Joy of the People. The reading of the Law stirred the hearts of the people profoundly. As they came to comprehend it, they saw that in many things they had greatly failed to render to God that which was his due. Their hearts were filled with grief because of their sins and their many shortcomings. But they were in the midst of the great festival of the year. They needed the inspiration of a joyous observance of its rites and services. The wise thing to do, was to cut short their mourning and set themselves at once about the course of life pointed out in that Law which was so new to many of them. Nehemiah and Ezra saw this and sought to turn the thoughts of the

people in the right direction. They told them to enter into the spirit of the occasion, and take up, at once, the proper observances of the joyous festival, to eat and drink, and send portions to the poor and disseminate a spirit of joyful thanksgiving throughout the nation. Religion is full of light and joy, such light and joy are not inconsistent with a devout, reverential recognition of all the facts of our lives and characters. We have much to mourn over, but more to rejoice in, and if we rightly consider all the elements of our religion, we shall learn to rejoice evermore and give praise to God continually, and in all things to give thanks. "The Bible is a sword placed in our hands for a definite purpose; we should be careful not to dim its luster nor dull its edge. It is a lamp; we should see that its rays shine unhindered. It is the heritage of God's people, the rejoicing of their heart, their song in the house of their pilgrimage, their hope and their standard of duty. Respecting its teachings, they will grow in grace and in knowledge. Their influence on others will be for good. Worldly people, seeing their confidence in it, will more readily yield to its demands and accept its blessings, and so glorify him whose word it is."

THOUGHTS AND APPLICATIONS.
I. The word of God is the foundation of national prosperity.

II. The careful reading of the Bible produces conviction of sin.

III. True religion is a source of joy.

TOPICS FOR FURTHER STUDY.

I.—The value of great religious meetings.

II.—The means of promoting a revival of religion.

III. The need and advantages of a reverential spirit.

When the Lord's Prayer is repeated by a Sunday-school in unison, the leader should be careful to avoid rapidity of utterance; each clause should be repeated with sufficient deliberation to permit all to keep pace with him. Haste in prayer is out of place always, and especially so when the prayer is uttered by many in unison.

Some people only understand enough of a truth to reject it.—George MacDonald.

Obituaries.

Particular Notice. Obituaries must be brief and for the public. For the excess of over one hundred words, and for those sent by persons who do not pay for them, it is expected that each will accompany the copy at the rate of four cents per line of eight words. Verses are inadmissible.

Gile.—Linda E. Gile, wife of Rev. O. L. Gile, died in Lewiston, Me., January 25, 1886. Sister Gile was born in Sutton, N. H., Nov. 20, 1828. Here was her home till about the time of her marriage to Rev. O. L. Gile. She was from a child religiously inclined, affectionate and amiable in her disposition, and thoughtful beyond her years. She delighted to make others happy all around her. She commenced teaching when quite young and became a fine teacher in the public schools, loved her work and took a deep interest in the welfare of her pupils, and was as well as intellectually. In the winter of 1875 she gave her heart to Christ, or rather made a public confession of him before the world. Her mother says, "Linda had always been a praying child, used to pray beyond her years, and I saw no change in her, except her convictions were made more public." The summer following she was baptized and united with the F. B. church in Sutton. She soon engaged in all church work and was especially interested in the Sabbath school, was loved as a S. S. teacher and always had a full class. In Q. M. and Y. M. and in the Y. M. C. A. she was an efficient worker, indeed everywhere she found opportunities to labor for the Master she improved them. She united her interest with Rev. O. L. Gile Jan. 1, 1884. They commenced their work together in Pine St. church, Lewiston. She was well adapted to the place she was called to fill, and in the short term of her labor she won the affections of all who knew her. As a daughter, a sister, and a wife, it is difficult to see anything lacking. Many were the sad hearts at her declining health when it became evident consumption's cold hand had been laid upon her. As she wasted away week by week, earnest prayers were offered for her, that if it could be the will of God, she might be spared to her husband and for the cause of Christ. But the Master, who knows best, took her to himself, as she came near death her most comforting thoughts were, "If we suffer with him, we shall reign with him." Among her last words were, "I have everything to live for, but if it is my dear Father's will, I am ready to die." Her last days were full of happiness. We thank God for such a life, for though short in years, it will be abundant in good fruit. A saint has gone to be with Christ. "She leaves a husband who loved her, and an affectionate son, and a devoted daughter, a mother whose life seemed devoted to her welfare; a young brother who had been almost idolized by her; and a large circle of dear relatives and friends to mourn their loss. Her name was carried to her childhood home in Sutton, N. H. A large audience gathered at the church to attend the funeral services, which were conducted by Rev. A. Sargent of Wilmet, whose comforting words and loving sympathy for the bereaved were highly appreciated. A. B. DRURY.

Edwards.—Died in Otisfield, Me., Feb. 12, 1886, John Edwards, in his ninety-sixth year. He was born in Gilmanton, N. H., May 11, 1790, and was one of ten children of Wm. and Lydia (Baker) Edwards. In February, 1797, the family with oxen and sled moved into Maine and settled on the east side of Pleasant Pond, in Otisfield, where the old folks lived and died several years ago. John married Eliza Raynes, of New Gloucester, June 24, 1819, and commenced living on "Phillips Gore," North Otisfield, which was thereafter their home. The country was then new, and heavily timbered. They had to cut their way through woods, and travel over the hills by "blazed trees," frequently carrying half a bushel of grain to mill or 10 miles on their shoulders. But they lived to see the country well opened up, with good roads, the buildings and large orchards. They had 2 sons and 2 daughters, who all married and had families. The older son, Solomon, died at Mechanic Falls, May 18, 1875, aged 88, and the two sisters are widows. The son, Albion, and wife, have lived with the parents, and the parents with them. The old gentleman had something like fits in a mild form some 8 years ago, which was the first of his ailments, but he was only laid up about 4 months. He was always a strong, hearty, honest, sober, hard-working man and a good neighbor. He never made a profession of religion but the family believed he died with a hope in Christ the Saviour. His wife, now 87, has been a member of the F. B. church 69 years, having been baptized by Eld. Zachariah Leach, and she has ever been a lover of the Lord and his cause since. The children all professed the faith, and the Lord Jesus and joined the church too. The funeral was attended at the house Sat., the 18th, Elder Jared Whitman preaching the sermon. Wm. E. CURTIS.

Farm and Home.

PLANTS ADAPTED TO DIFFERENT SOILS.

The latitude of a place is not always to be taken into consideration in determining what plants to grow. Mountains and valleys have such an influence upon climate that those of a northern growth will often be found upon elevated positions far south of the geographical zones, which are supposed to mark their southern limit of growth. A like similar extension of tropical plants north is frequently observed in sheltered valleys. In the cultivation of plants, climate is considered, also their adaptation to soils. This is most plainly shown in forest trees. The white pine of the north flourishes best on sandy soils. The pitch pine of the south grows on the lightest and driest soils. The sugar maple prefers high, stony ridges where the soil is either a heavy loam or clay. The sweet chestnut avoids limestone and clay soils, and thrives best on high, gravelly ridges. Some varieties of trees require much moisture, others scarcely any. Hence that which would bring perfection to one would cause death to another. What is true of forest trees is also true of shrubs and smaller plants. Roses thrive best in clay, currants, gooseberries, and quinces require a stiff, but well drained soil. Peaches need a light soil, cherries and pears heavy clay for vigorous growth and large fruit. Wheat, oats, and barley succeed best on rather heavy soils, and poorly on light soils; while, on the contrary, rye and buckwheat thrive best on light soils. Melons, squashes, and all similar vines thrive best on a light but rich soil. By attention to this adaptation of soils to plants, could not the farmer often avoid serious mistakes and consequent losses? When he learns what is adapted to his farm, should he not make a specialty of that particular crop for profit?

The Bowker Fertilizer Company has just issued neat pamphlets on Stockbridge Manures and Bowker's Hill and Drill Phosphate for 1886. They contain a fine picture of Prof. Stockbridge, the originator of the formulas for manures, that bear his name. These fertilizers are equal to any, and we think superior to many of those sold in the market. Every farmer should send for the pamphlet, which is sent free. Bowker Fertilizer Co., 43 Chatham St., Boston; 27 Beaver St., New York City.

Colman's Rural World says that three fourths of the manure made in the State of Missouri is wasted. This is certainly a great loss to the soil, and if the rich soils of that State do not at present need this fertilizing element the day will come when it will be required.

The loss to the orange raisers of Florida by the January frost is said to amount to over a million dollars. But the fruit growers are not discouraged by the loss, as such freezes are uncommon, and may not occur again for fifty years.

Unless we bestir ourselves Italy will get the start of this country in tea culture. A plantation located at the town Novaro has been so successful that the Italian government is arranging to plant largely the coming year. What has become of the South Carolina plantations which Commissioner LeDuc started a few years since?

From an experiment made by Prof. Brown of the Canadian Experimental Farm it is shown that the Jersey cow exceeds all others in the amount of butter from a given number of pounds of milk, while the now famous Holstein gives the greatest number of pounds of milk of any breed.

In the absence of hot beds or greenhouses early plants can be started in a sunny window in a warm room. Such plants as cabbage and tomatoes should be ready for setting as soon as all danger from frost is over. But care should be taken not to set tomatoes until all danger is over.

Agriculture can be divided into several periods. The first was the nomadic period, when the farmer was but a herdsman and wandered over the land with his flocks and herds. Then came the wooden period, during which there was no iron to make tools. Then the dark ages, during which agriculture with other arts languished. Then came the printing period, which brings us to the present time. This has been more prolific in the mechanical part of farming than all of the other periods combined.

Pear culture in the old world is a favorite pursuit of pomologists, if we can judge anything by their exhibitions at a recent show in London. There were exhibited 6,350 plates of this fruit, and 650 varieties. There were more plates of Louise Bonde Jersey than of any other variety.

BEE-KEEPING.

BY MISS EVA R. DUNHAM.

To prepare for bee-keeping one should purchase some good book or books on the subject and study the methods given in them. It will seem puzzling at first, but after getting the bees and working with them it will all be as clear as daylight. A visit to the apiary of some experienced bee-keeper will be a great help to one who contemplates entering the business. Two hours among the bees and bee-fixtures, with a practical

bee-master, would be time well spent by the beginner.

It is estimated (so I recently read) that there are about 100,000 bee-keepers in the United States, and yet there are thousands of tons of honey that go to waste each year because there are not bees enough to gather it. There are on an average about three good honey seasons out of every four. Many people are deterred from entering a business which, if properly conducted, would yield a good income, solely by their fear of bee-stings, which, ninety-nine times in one hundred, should be the least thing to dread. If a person can not handle bees without protection, a pair of gloves and a few yards of tarlatan or mosquito netting will protect one while working among them, and a bee rarely stings unless disturbed in or near the hive.

Bees have their paths through the air from the entrance of the hives to the fields of labor, and resent having people place themselves in front of their hives in their direct line of travel. You can go among whole fields of clover all alive with bees busily gathering honey, not one of which will offer to sting, unless you get one in your hand and squeeze it a little. They are quick to resent undue familiarity of that sort. Many people get stung by pinching or squeezing a bee which may have, while at work among them, crawled under some article of clothing, while if the bee had been given a chance to crawl out again, it would have done so without stinging at all. Careful manipulation, with proper protection, will ensure safety from bee stings.

Many bee-keepers use no protection for the face or hands and very rarely get stung. It would take a very great number of bee-stings to induce me to give up my bees, even though I never sold either bees or honey. And after once having had the luxury of a free use of honey for the table I think almost any one would say the same. A very few colonies would keep the table supplied with pure honey the year round. Last spring we had seven colonies, one of which we sold before the honey season opened. The other six increased to eighteen, and gave us four hundred pounds of excellent honey. Very many other bee-keepers did much better than that.

Hiving swarms is another bugbear to the uninitiated, but with frame hives you can make your new swarms by division. Or, with the Alley Queen Trap the hiving of a natural swarm is very easily accomplished, no climbing trees; just no trouble at all.

Freeport, Maine.

NUT TREES FOR SHADE.

We plant out almost innumerable shade trees that yield us absolutely nothing besides their services as parasols in summer and, perhaps, as wind-breaks in winter. If nut-bearing trees were planted in their stead, they would make as good a growth, serve the purposes of the others equally well, and yield us a good supply of nuts at the same time. Nearly or quite all of our nut-bearing trees are hardy in the larger sections of our country. Hickory, Walnut, Chestnut, Pecan and Filbert—the most common kinds of nuts we have—can be found to some extent all over this country, and with a little pains in planting such, and otherwise giving them due attention, could be made to grow almost anywhere. The principal reason for this not being done is, people have not thought of it. We have been accustomed to buying and setting out all kinds of fruit trees; but whenever we wanted a supply of nuts, we expected to go to the wild woods and gather them. No effort was made to grow them at home.

As the land is taken up and improved, the woods gradually disappear, and in order to have some nuts to crack by the fireside on these long evenings, we must either buy them or take a long trip to the river bottom to gather a supply.

If you want to make "the next generation of boys happy," plant either the American Sweet or the Spanish chestnut, which latter makes a handsome, round-headed, stately tree, that yields abundantly of very large nuts. It is not necessary for a good man, however, to be entirely disinterested. You can make yourself and your own family happy by planting, besides the others, at least a few specimens of the Japan Giant.—Orchard and Garden.

RECIPES.

FRUIT CAKE.—One quart of flour, one quart of granulated sugar, 10 eggs, whites and yolks beaten separately; three quarters of a pound of butter, two pounds of raisins, stoned; two pounds currants, picked carefully and washed in relays of water until they come to color; 10 (four then and the raisins); three quarters of a pound of citron, one tablespoonful of cinnamon, one nutmeg, two teaspoonfuls baking powder, small spoonful of ground cloves. Bake three hours in a very moderate oven.

COOKIES.—Rub together two cups of flour, one and a half cups sugar, and a half cup of butter; then add half a cup of sour milk in which half a teaspoon salaratus has been dissolved, a well-beaten egg, and flour to roll.

SODA BISCUIT.—To one quart flour add two good teaspoons cream tartar, one of soda and a pinch of salt. Sift all together. Mix soft, with sweet skim milk; bake quickly in a hot oven.

Plaster of Paris ornaments may be cleaned by covering them with a thick layer of starch, letting it dry thoroughly and then brushing with a stiff brush.

Appetite and Digestion.

With few exceptions, the first effects of the Compound Oxygen Treatment of Drs. Starkey & Folen, 129 Arch St., Philadelphia, is an improvement in appetite and digestion. A change in the whole personal appearance soon follows. The skin grows clearer, the eyes brighter, the movements more elastic. There is a sense of lightness and comfort. The chest begins to expand and the weight to increase. All the depressed or sluggish functions of the body take on a better action, and there is a gradual return to a more healthy condition. If the treatment is continued, and the laws of health carefully observed, restoration, unless the physical system is too far broken down, will follow in nearly every case. All desired information in regard to the Compound Oxygen Treatment will be furnished free by Drs. Starkey & Folen.

The most effectual remedy for slimy and greasy brain pipes is Compound Disolvent and left to work gradually through the pipe.

The vessels rust and are often worthless in a few weeks, because, after washing, they are not set on the stove for a moment, or in the sun, to dry thoroughly before they are put away.

A useful present for a wakeful invalid is a soft silk bag filled with pine cones or pine needles; the latter, however, need replenishing occasionally. They can be embroidered with appropriate mottoes.



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