

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

4-15-1868

The Morning Star - volume 43 number 04 - April 15, 1868

Freewill Baptist printers

Follow this and additional works at: https://scarab.bates.edu/morning_star

Recommended Citation

Freewill Baptist printers, "The Morning Star - volume 43 number 04 - April 15, 1868" (1868). *The Morning Star*. 5.

https://scarab.bates.edu/morning_star/5

This Article is brought to you for free and open access by the Muskie Archives and Special Collections Library at SCARAB. It has been accepted for inclusion in The Morning Star by an authorized administrator of SCARAB. For more information, please contact batesscarab@bates.edu.

The Morning Star.

Volume XLIII.

DOVER, N. H., WEDNESDAY, APRIL 15, 1868.

Number 4.

THE MORNING STAR.

PUBLISHED WEEKLY BY THE
Freewill Baptist Printing Establishment,

At No. 39 Washington St., Dover, N. H.

LUTHER B. BURLINGAME, Agent.

All letters on business, remittances of money, &c., should be addressed to the Agent, and all communications designed for publication should be addressed to the Editor.

TERMS. For one year, \$3.00; or if paid strictly in advance, \$2.50.

Subscribers in Canada and the other British Provinces, will be charged 50 cents a year in addition to the price of the paper, to prepay the postage to the line.

All Ministers (ordained and licensed), in good standing in the Freewill Baptist Connection are authorized and requested to act as Agents in obtaining subscribers, and in collecting and forwarding money. Agents are allowed 10 per cent. on all money collected and remitted by them.

Agents and others should be particular to give the Post Office (County and State) of subscribers for whom they make remittances, &c. Remember, it is not the names of the towns where they reside that we want, but the names of the Post Office at which they receive their papers.

All obituaries, accounts of revivals, and other matter involving facts, must be accompanied with the proper names of the writers.

The Morning Star.

WEDNESDAY, APRIL 15, 1868.

"Thy Will be Done."

Father, if all Thy children gladly welcomed
To-morrow's sun,
And I alone sat in the dark, could I say truly,
"Thy will be done?"
Could I let go this hand I hold securely—
This love I own—
If it should be required of me, could I say meekly,
"Thy will be done?"
If in my path of life all sweet things drooped and faded—
While bright and young,
Could I say, "Lord, 'tis well my way in life is shaded?"
"Thy will be done?"
"Could I say this?" I ask myself the question,
Yet am I dumb
To say, "Do with me as Thou wilt, O Heavenly Father!"
"Thy will be done."
Teach me Thy ways, I, too, have gifts within my keeping,
And Thou wilt come
To claim Thine own some day; let me say trusting,
"Thy will be done."
In every cheered web life's loom is weaving,
Some good is spun;
Help me take up the light and dark alike, still saying,
"Thy will be done."
—*Examiner and Chronicle.*

Missionary Correspondence.

CAMP HOPE, MIDNAPORE, INDIA, {
Mission School, January 31, 1868.

Singular Famine-craving—Mission Schools.—The State and the Bible—A Weak-kneed Christian School—Scissors—Bengali Babus—Deism—Famine Orphans.

To the Editor of the Morning Star:—

It is a most lovely moonlight evening and our camp fires are burning brightly. We have just come from burying a little orphan girl who died from dirt-eating. The poor child had contracted such a habit of eating dirt during the famine that it was impossible to break it up. Notwithstanding the greatest painstaking and vigilance she would sometimes steal away by herself and gratify that strange famine-hunger, which no kind and no quantity of wholesome food could satisfy. Many of the famine orphans in the Mission Schools throughout Orissa, will dig their graves with their teeth in the same way that this child has done. Well, I would sooner they die than live to dishonor God and disgrace themselves as too many do. O, it is a sad, sad retrospect to look back along the twenty or thirty years since we began organizing schools and see how many of our pupils have made shipwreck, and become worse than the heathen from whom they had come to us. Still, notwithstanding all this waste, there is, I think, no department of our work in India more truly encouraging than the Schools. Missionaries in every pagan land are coming to realize more and more that their hopes of success are in the early Christian education of the boys and girls who in God's good providence are snatched from the vices of heathenism and committed to their care. And the most cheering feature of the missionary work to-day is the conversion of so many of these school children. They are to become future preachers and teachers, and through their influence it is to be hoped the Gospel will make fresh and frequent conquests in their own native land.

Were the Bible in all our Government Schools throughout India the prospect would be indeed brighter, but the English are afraid of stirring up old prejudices and incurring the enmity of the Hindus. Some are foolish enough to think that the Bible in the schools supported or aided by the State would surely tend to instigate another Sepoy Rebellion, as the greased cartridge is said to have been the occasion of the mutiny of 1859. But this is all nonsense. Such is the eagerness for a knowledge of the English language on the part of native youths that the introduction of the Bible would not break up a single school of the higher grade, and these would give stability and character to those of a lower order. The day is hastening when the Sacred Scriptures will be read in every school recognized by the Government in India, and we are willing to pray and wait for its coming. Still we have great reason for gratitude to God that the State regula-

tions cannot lessen the interest or suppress the desire of the native young men to read the Bible. It may be that the course of the Government tends to lighten this interest and increase this desire. The Word of God, shut out from the public schools, is nevertheless being read by multitudes of young men, and is beginning to be recognized as a power for good in the land.

Speaking of Government schools reminds me of what is known as Mrs. Marshman's school at Serampore, near Calcutta. It was established by the wife of Mr. J. C. Marshman, son of Dr. Marshman of the celebrated Serampore triumvirate, and founder of the *Friend of India*. I cannot say how this school was conducted at the outset, but so far as I can learn, it now quite equals the Government schools in its endeavors to keep the Christian religion out of the way of its pupils. It is now under the management of Mrs. Smith, wife of R. G. Smith, Esq., Editor of the above named paper and a staunch Scotch Presbyterian. It is too bad that professedly Christian schools are so dreadfully afraid of Christianity, lest it create an excitement, prove an unpopular element in school, lessen the numbers, cut down the subscription list, and in other ways do damage. There is far too much of this truckling to a certain popular taste on the part of professed Christians in India. Were all who bear the name of Christ as bold and as earnest for their faith as are the heathen for theirs, we should see a mightier advance movement on Satan's strongholds and greater victories for the Cross. There never was a book which men tried harder to keep down than the Bible, and no other book has swept aside all obstacles and risen to such peerless pre-eminence. The men who read it are their friends and advocates, whereas those who have never examined its precious lore are the popular scoffers of our time. Both Gibbon and Hume confessed their ignorance of this Book; still infidels in India are ever parading their names. Only the other day a fine looking Bengali Babu poured a torrent of abuse upon us at one of our preaching stands in the bazar. "You are only a sort of reformed idolaters,"—you worship Christ and teach you preach to worship Krishna, and that is all the same thing. Learned men in America and Europe are all against you. They fling aside everything and everybody and worship only God." This is the best of it,—there was a good deal of worse talk that I don't care to set printed. All this chaff was thrown in the face of a very attentive audience who bore it wonderfully well. I asked the Babu to take my stand and preach to the people if he had any better religion than Christianity to advocate, whereupon he tamed down and slunk away into our rear. I was speaking about the day of final reckoning, when Hindu and Mussulman and Christian shall all appear before the Judge of the universe. And as I proceeded to apply these Scripture truths to the hearts and consciences of those before me, the Babu became so much troubled that, stepping once more to the front he attempted an apology, and said,—"I do not intend to ridicule Christianity," and so on. Poor man and poor Babu! They are in a strait betwixt two, not knowing which will better conduce to their popularity, to nominally endorse and advocate the Christian religion, or to preach pure deism and scoff at the atonement and all that makes it necessary. There are not a few now of these Bengali Babus on both the tracks I have marked out. Christianity, of course, will not gain much from this accession of loquacious hypocrites, still I believe the Lord is making even this poor material subserve some good purpose in the erection of a temple of righteousness in this corrupt pagan land. And the other wing of the advance party in Hindu society,—the Deists, are also doing us valuable service in learning away and breaking down all the ancient superstitions which for many centuries have fettered and fouled the mind of the Asiatic. I have been of late looking into this, and on some future day perhaps I may be able to present in another form some of the interesting facts bearing upon the rise and progress of Deism in India, and point out how, under divine superintendence, it is an important auxiliary in the prosecution of our missionary work.

Somewhat in the vein of what I have written is the case of the Famine Orphans at Calcutta. There has been quite a row about them. It seems that the Hindu gentlemen on the Committee to provide for their support and instruction took umbrage at what they termed "religious" teaching, and claimed that the kind Christian teachers to whose care the children had been committed should teach "morals only." The result was that the Hindu members of the Committee all withdrew and the boys and girls are now under Christian training. The arrangements now perfected for the support of famine orphans throughout Bengal are a credit to the Government and entirely satisfactory to the missionaries in whose charge nearly all of them are placed. By far the larger portion of them are under the care of our English Baptist brethren at the South, who are applying themselves with great energy and heroism to their education. And ere long we shall see how He whose judgments are a great deep, has raised up from the ranks of these little ones, rescued from starvation, a mighty host to become His own ambassadors and carry His messages of life and love to the millions of their benighted countrymen. Surely this is the Lord's doing and marvelous in our eyes!

JAMES L. PHILLIPS.

Secret Societies.

Some are opposed to such societies. Secrecy forbodes evil in their esteem. The Sons of Temperance and Good Templars are classed with Masons and Odd Fellows, and condemned. We think that there is a lack of discrimination in this judgment. Where is the evil in these societies? Is it that their meetings are confined to members alone? Then stock companies and corporations should also be condemned; for they usually confine their meetings to members only. If the object of a society is good and publicly declared, can privacy in meetings make them dangerous?

It is objected to Masons that their objects are not frankly declared. But, so far as they are known, they are selfish; that the organization offers selfish and bad men facilities to benefit themselves at the expense of others; that it makes men clamish and partisan in feeling in opposition to the great law of love; that it does constrain bad men to prefer the bonds of their lodge to the demands of justice; that the expense does not yield a reasonable return of good; that the ritual and pretensions of the order are childish, frivolous and in some respects demoralizing; that it sets this order above the Gospel, the church and the demands of society, and how many more things that are evil we cannot tell. If the half, or a tenth part of what is said against Masonry is true, Christians should carefully avoid it.

But none of these charges lie against the Sons of Temperance. Their object is frankly avowed, it is benevolent object; persons who espouse the cause of temperance are not likely to conspire against society; it is scarcely possible that deceitful and designing men should seek association with a benevolent, self-denying band for sinister purposes; if they should do it, they could not use such a class of men to serve their wicked schemes; the Sons and Templars prosecute a warfare against the chief moral evil of society, and hence seek the good of all men, and are thus restrained from being clamish; the bonds and pledges which they accept, being moral and benevolent, they cannot prefer the bonds of their brotherhood to justice, or even piety; the expense is trifling, and the results are more than a compensation.

Can such a society be dangerous to virtue? Can it be called a secret society in any bad sense, since its purposes and principles are openly proclaimed? What evil can grow out of their private meetings when every one knows for what they meet, and that the object is to reform and do good to all men? Do not facts and experience approve the policy of these temperance societies? It is a fact that they have done much good; they have maintained organizations and active work when other temperance societies have died; they have furnished pleasant, elevating and virtuous entertainment for tens of thousands who would otherwise have sought vulgar associations and been ruined; they have brought multitudes under Christian influence, where the churches have reached them and gathered them in; they make no pretensions to mystery, antiquity, authority or sacredness, so as to excite undue reverence for the order; but through love of temperance alone they attempt to hold and influence their members. Can this harm any one? Is there danger in such societies? G. H. B.

The Green Mountain Seminary.

A charter for the Green Mountain Seminary, was obtained a few years ago, but a combination of circumstances has hitherto prevented the satisfactory and permanent location of the school. Prominent among these is the separation of the churches in the northeastern from those in the northwestern part of the state by the range of mountains, across which there is no great public thoroughfare. It is true that stages run up among the mountains from the Passumpsic railroad on the east, and connect with those that run down to the Vermont Central on the west, but no one would understand that passengers can go through without spending a night on the way. By White River Junction is the only railroad conveyance, and when at the Junction, students from either of the above named sections are nearer to New Hampton, N. H., where there is already a first class school, than to Waterbury or Lyndon. For this reason mainly, perhaps, it has been found impossible to unite the two localities in the same school. The result now is, an effort to establish two schools; and, apparently, there is a kind feeling between the friends of the separate interests.

Ten or a dozen miles west of Montpelier, on the Central railroad, is the town of Waterbury, lying in a lovely valley six miles in width, extending north from Onion river. The village on the river and railroad known as the Street, is very much larger than the Center, four miles up the valley. Leading men in both villages wanted the Green Mountain Seminary in town, at one place or the other, and they were asked to look about themselves and see what encouragement could be given by the people in each village. After considerable canvassing for each place, the Trustees of the Seminary selected a committee, three of whom were not residents

of Vermont, and requested them to examine thoroughly the whole question of location and report some recommendation to the Board.

During the last days of February, the Committee attended to the duty assigned them. One day was spent at each village, where the good people in large numbers and big sleighs took them about the town, warmly wrapped in buffalo robes and overcoats, under clear skies, and in still and frosty air, the thermometer being several degrees below zero. The Committee were at a loss which to admire most, the kind attention of the people, the beauty and pleasantness of the villages, or the grand mountain scenery. After a public meeting at one of the churches in each place, at which business men, lawyers and clergymen presented the claims and advantages of Waterbury in general, and of their own locality in particular, the Committee sat down by themselves to deliberate and decide; and when an informal ballot was taken, every vote was for Waterbury Center. The site at the Center was unanimously recommended, and is the very point selected and occupied as the village school house. The Seminary buildings will face the southwest. The front view of mountain scenery is more than charming,—it is grand. Camel's Rump and Mount Mansfield, the two highest points of land in the state, are in full view, not twenty miles distant. Houses have been erected recently on the summits of both these mountains, and the summer travel to them is now very considerable and is annually increasing. Other things being equal, the Committee would have preferred a location on the railroad; but it appeared before them as an uncontradicted fact that all the most flourishing academies and seminaries in the state are a little removed from the railroad; and it was remembered that New Hampton, New London and Meriden, the three largest schools in New Hampshire, Lapham Institute in R. I., and Mount Holyoke Seminary, the most renowned of all our female schools, are all a few miles from a railroad. Without specifying the reasons which led the Committee to recommend the Center as the location for the school, it is enough to say that the members of the Waterbury church live in and around the Center in large numbers, and it was the understanding that, if the school was located there, the place of worship would be removed from the present house, two miles distant, to the Center. There are now Methodist and Baptist meetings at the Center, but the Seminary can never be a blessing to our churches in Vermont unless there is a Freewill Baptist meeting in connection with it. At the Street there is only a solitary Freewill Baptist family in the village or immediate vicinity. With a school there, the pupils must attend other meetings, or the churches must, in addition to the endowment of the school, build a meeting house and sustain a minister; and could they or would they do it?

The Trustees, after hearing the report of the Committee and a free and full discussion, voted, without a dissenting voice, to locate the Green Mountain Seminary at Waterbury Center. Friends there have already subscribed and obligated themselves to raise \$15,000 for buildings, and the Trustees have resolved to raise \$20,000 for a fund. The money is to be raised and the buildings erected at the earliest possible day, and agents for this purpose will enter the field at once. Now is the time for Freewill Baptists in Vermont to talk and pray and give for the Green Mountain Seminary. Let their donations be worthy of themselves and of the cause. Then will their children, their brethren and their Master say, "Well done."

I. D. STEWART.

Events of the Week.

THE IMPEACHMENT TRIAL.

progresses slowly. The testimony for the prosecution was nearly all taken the week before last, and the trial should have gone on without interruption. The defense, however, plead want of time for preparation, and the Senate, exercising a large generosity, suspended it until Thursday, when it was resumed. The occasion appears to have been one of the most marked since the commencement of the trial. It was signalized by the commencement of Judge Curtis's opening argument in behalf of the President. He spoke nearly two hours and a half, following the line of defense indicated by the President's answer to the House managers, when he was compelled to suspend speaking from exhaustion. It is stated that the manner of the speaker was slow, rather weighty and impressive than animated, and was made up of solid reasoning. The Senators, it is said, generally gave very close attention, and many of them moved their chairs to get within easier hearing distance. It was expected that the argument would be concluded on Friday. The President's counsel will doubtless make every possible exertion in his behalf, and it is highly probable that the concluding portion of the trial will elicit greater interest than the commencement. We entertain no fears respecting the result.

THE SENATE.

was in session in a legislative capacity during the time of the suspension of the impeachment trial. But little business, how-

ever, of special importance was transacted. The House was not in session during Monday and Tuesday for want of a quorum. It is useless to expect much general legislation until the conclusion of the great trial, when we trust a new order of things will be inaugurated.

THE ELECTIONS.

The highly important Connecticut election was held on Monday of last week, and the result is of a character somewhat mixed. The Democrats re-elected English governor by an increased majority. The Legislature, however, is more strongly Republican than last year, insuring the election of a true man to the United States Senate for six years in the place of the treacherous Dixon,—a thing far more valuable than the election of a governor for a single year. The rural districts generally made Republican gains, but these were far more than counterbalanced by the extensive naturalization and large amount of fraudulent voting in such places as Hartford and New Haven. Elections were also held last week in Michigan and Wisconsin. In the former state the vote was on the new Constitution, and its main features, involving the principle of negro suffrage, we are sorry to say, were defeated. It seems probable, however, that a provision, prohibiting the sale of intoxicating drinks throughout the state, has been carried. The election in Wisconsin was for judges, and resulted favorably to the Republicans. Quite a number of municipal elections were held at various points in the west, the results of which were largely affected by local issues. The state of things in

THE SOUTH.

continues unsettled. The new secret organization, known as the "Ku-Klux-Klan," is manifestly becoming numerous and extensive, and is doing its utmost to defeat reconstruction and keep the south in a state of anarchy till the loyal men are driven out or so discouraged as to give up the struggle for equal rights and colored suffrage. We are glad to observe that Gen. Meade and other commanders have taken measures for its suppression. A change of the right sort in the White House would be a benediction to all the south.

DEFEAT OF THE BRITISH MINISTRY.

The premiership of Mr. Disraeli promises to be short-lived. At the conclusion of an able and protracted discussion on the Irish question in the House of Commons, on the night of April 2, a vote was taken, and Mr. Disraeli and his party found themselves in a minority of sixty. The event is a significant one, and it is thought that it will prove the precursor of the overthrow of the present ministry and "the death-warrant of the Irish church." The state of feeling on the re-assembling of Parliament after the holidays will determine whether Mr. Gladstone will succeed Mr. Disraeli in the premiership, and the wishes of the liberty-loving masses of England are to be gratified in the triumph of the inaugurated reform. We hope for the best.

Washington Correspondence.

WASHINGTON, D. C., April 8, 1868.

The case of the prosecution in the impeachment trial is now in, and we have time to pause and survey the case as presented while the counsel for the defense are making ready their reply. The facts of the removal of Stanton and the appointment of Thomas were not in dispute, but the authority to do these acts, and the intent with which they were done are matters put in issue by the President's reply. As to the point that Stanton was appointed by Mr. Lincoln and not by Johnson, it was reported that a circular letter had been sent to each of the Secretaries by Johnson on his accession to the Presidency continuing him in office. This would have been "important if true," but it is believed that the statement has no foundation in fact. As to the point of the President's authority to remove, the defense place much dependence upon the action of President Adams, who, in 1800, removed Timothy Pickens, then Secretary of State. But it appears, on looking at the Executive Journal of the Senate, that on the day of his notification to Pickens of removal, he sent the nomination of his successor to the Senate, which, the next day, confirmed him. During the examination of Mr. Chew, the clerk of the State Department, who had testified in regard to the removals by former Presidents, he was asked by the counsel for the defense if he had ever known the case of the head of a Department being requested to resign and refusing. This question was objected to and withdrawn, but, curiously enough, it appears by the record introduced by Gen. Butler subsequently, that Pickens was requested to resign by President Adams and refused as promptly as ever, did Stanton.

This case of Pickens is the only case of the removal of the head of a Department prior to Stanton's case, and in view of the whole record furnishes no precedent for the President's action in Stanton's case. It is generally considered that the evidence of the prosecution fully sustains the articles of impeachment, and that if has been laid before the Senate in a clear, compact, and complete form, manifesting much ability and research on the part of the managers. But

ler's ability, in all incidental skirmishes between the counsel as the case progressed, has appeared very conspicuously. He is never taken by surprise by any objection, is always ready to meet an attack and rarely fails to carry his point. The only important instance of his failure to do so, was in the attempt to introduce the evidence of Mr. Chandler, former assistant Secretary of the Treasury, to show the steps Johnson had taken, as was alleged, to get possession of the Treasury Department. This was thought to be going somewhat outside of the articles of impeachment and was refused by vote of the Senate. To-morrow the case of the defense will be opened by Mr. Curtis, whose argument will probably occupy the entire day. It is not expected that the witnesses for the defense will be very numerous or that their testimony will occupy much time, though it is rather doubtful whether they will conclude their testimony this week. Rumors of the defection of one or more senators are still rife, as they have been all along, but nobody knows any facts upon which the rumors are based. I can hardly believe there is any foundation for these rumors, though it is possible that one or two Senators may be found wanting when the test comes. I think it more likely, however, that these rumors all spring from a jealousy known to exist in the Republican ranks as to his successor, if Johnson be removed. I cannot suppose, however, that these personal feelings will be carried so far as to influence their votes upon so weighty and grave a matter as impeachment.

The Senate is busy itself upon the appropriation bills, and quite a sharp and spicy debate arose yesterday between Senators Conkling and Nye upon the naval appropriation bill. The bill proposes a large reduction of the naval force, but Conkling wanted to reduce it 1200 men more than was proposed by the Committee on appropriations. This was opposed by Grimes, Nye, Davis and others, as being a greater reduction than was safe in the present condition of things; and, after considerable debate, the proposition of Conkling was rejected. It seems to me that the reduction proposed would not have been attended with any great risk, and in the interest of economy I would have been glad to see the experiment tried.

The notorious Ku-Klux-Klan, or somebody speaking in their names, have made their appearance here, and are buying them selves in sending threatening letters to senators and representatives. We seem to have gone back to the days before the rebellion, when the hounds of slavery were accustomed to threaten the anti-slavery members of Congress with their vengeance. This is another of the bitter fruits of "my policy." A little further south its fruits appear in assassinations and murders of loyal men, and it may be that some of the members of this infamous order may attempt or execute such villanies here.

There was no quorum present in the House to-day, and after a session of about fifteen minutes it adjourned. W.

Not all Alike.

Some people imagine that all persons, an more especially ministers, should be fashioned after the same pattern. The severest disappointment is sometimes felt by good people because the new minister is not just like, and does not preach just like the old one. Bishop James, in his address at the opening of the Drey Theological Institute, thought there should be some room for diversity of character. The following from his remarks, if not applied with too much latitude, contains sound philosophy:

If young men come to this institution having some dissimilarity of character, I want them to be allowed to retain their individuality. I sympathize with all my heart in the remarks made concerning esthetic culture. But if a young man comes here with the lion in him, do not begin to pare his nails, or trim his mane, or tone his voice, or tame his spirit, but let his claws grow, let his teeth lengthen, let his mane thicken, let his eye brighten, let his thunder deepen, let his spirit wax till by his roaring he sends terror to all the haunts of wickedness, and dismay to all the dens of iniquity. There is just as much that is esthetic in the lion as in the lap-dog. We want some majesty, some sublimity, some grandeur, some glory, as well as beauty.

Learning to Preach.

Dr. Thompson, of New York, gives us some clear and stirring thoughts in the last *Congregationalist and Recorder*, on the best methods of preaching. Here is a fitting word for all good men who desire success in the Christian Ministry:

"No preacher can hope to interest the same congregation for any considerable period, who adopts a sensational style, or addresses himself chiefly to the emotions. Man is pre-eminently a reasoning creature, and the preacher who speaks to the understanding, and gains the conviction of his hearers, will also be most effective in his appeals to the heart. Nor is this true only of cultivated congregations. In this country, at least, the masses, as they are sometimes called, must be reached as intelligent, thinking persons—not by mere hortatory harangues, but by good, strong, common-sense argument."

A successful preacher must do two things; instruct and move men. He may instruct and not move them. He may move and not instruct them. Both ends must be reached, or preaching misses its mark.

Communications.

Early Opposers of Christianity.

BY REV. ENOCH POND, D. D.

CELSUS.

But little is known of the life of Celsus. He was a heathen philosopher, the earliest opposer of Christianity of any considerable influence. It is uncertain to what school of philosophy he belonged. Some claim him as an Epicurean, but he was more probably a Platonist.

He wrote a work against Christianity entitled, "The True Logos," which was published about the middle of the second century. That he wrote as early as that time is proved by several facts. He says it was but a few years since Jerusalem was destroyed. He reproaches the Christians with having no temples, which they had at a later date. He makes no reference to spurious gospels which were extant later, and so bitter an opposer of Christianity would have been sure to use that as an argument. Lucian, an early writer, dedicated a book to him which he could not have done if he had lived later. He refers to persecutions taking place in his time, which are known to have an early date.

In the reign of Marcus Aurelius, the works of the heathen philosophers were destroyed. Theodosius destroyed all the works of Celsus. What remains of his writings is what is preserved in the Works of Origen, who quotes him to reply to him in a work of eight volumes, one hundred years after Celsus died.

In his attacks upon Christianity he first personates a Jew. He refers to the miraculous conception of Christ received by Christians in his time. He admits the miracles of Christ, but ascribes them to the magic art as learned in Egypt. He refers to the divinity of Christ, and asks, if he were God, why it was necessary to flee into Egypt. He says his followers were prodigal sailors and were not themselves convinced, and that Jesus himself made no claim to the Messiahship. He reproaches Christ for coming with no armies or pomp as he was expected to do. He says that if he were God he would not flee from enemies, and could not die, nor be deserted by his disciples. The Jew speaks contemptuously of the followers of Christ. He says they were accustomed to eat children and practice lewdness, and that they neglect and then despise sacred things,—that is, those things sacred to the Jew.

He then attacks Judaism, seeing that Christians receive the Old Testament as well as the New. He objects to the account of the creation as foolish; ridicules the idea of days passing before there was a sun; calls it absurd that the great God should work or rest, plan or command, as he had no hands nor eyes nor mouth. He ridicules the account of the first pair, and says the account of the flood was taken from the Greek classics, and was a description of the flood of Deucalion. He speaks of Lot, Shechem, the selling of Joseph, the butler and baker, and says the Hebrews are ashamed of these Scriptures and attempt to allegorize them, but they will not bear to be allegorized. He says the Hebrews were seditious Egyptians and got the rite of circumcision from Egypt.

He then makes an ingenious attack upon Jews and Christians in common, and denies that the world was made for men more than for animals; says the herbs of the field grow for beasts as well as for man. The sun and the light, as Euphrides does, they say were made for man; but they serve as well the ants and the flies. The beasts were made for us no more than we for them, for they hunt and destroy us also, and they have arms against us as well as we against them. If we have cities, so do bees and ants. If men are pious, so are storks, and the phoenix embalms its parent in a ball of myrrh. All these things are made for man, but for the lion, eagle and dolphin as well. He says that Christians worship angels and the heavens, though they refuse to worship the mightier parts of heaven, as the sun, moon and stars. He says of the law of Moses, that the goodness, not the truth, is to be estimated. He charges the Jews with idolatry, and says Moses and Jesus contradict each other, as in their precepts about war. He says the controversy between Jews and Christians is very silly; they are like bats quarreling for the same hole, or frogs for the same ditch, and vieing with each other who should be the greatest sinners.

He attacks Christ, the lives of Christians, their controversies, their neglect of politics, and says that God gives blessings through their rulers, and they ought to sustain them, instead of following their religion in spite of the rulers and at the cost of persecutions. He ridicules the doctrine of depravity and of a crucified God. He says that the genealogies of Christ do not agree. God cannot become incarnate, nor learn; and after all Christ did not rectify evil in the world. If Christ was God, he deserted his throne, which Christians argue neither purely nor truly. He admits the miracles of Christ, but ascribes them to enchantment, and claims that other magicians, by their arts, could make well-spread tables and beasts to appear which did not really exist. The precepts of Christ, some of them at least, had been better presented by Plato, as, for instance, that of patience under injuries. God could not suffer nor lament over the bitter cross. His gore at the crucifixion was that of a man, and if God, he should have asserted his might when clothed with the purple robe. He denies the resurrection of Christ, says he could not defend himself, that his resurrection was attested by women and dreamers, and he did not show himself alive to his opposers. If Christians wanted a God, why not take one

already possessed of influence and known, as Hercules, Orpheus, or in their own Scriptures, Jonah, or Daniel from the lion's den? He charges Christians, also, with having gross conceptions of God. He says they speak of him as being enraged, and as demanding too much faith and too little reason. The doctrine of fallen spirits shows that they conceive of God as too weak to defend himself.

He says their converts are poor and despised, not rich and learned, and as jugglers they seek to influence the lower classes. He charges Christians with disobeying magistrates in refusing to swear by their name. He ridicules their trials, their hopes as the hopes of worms, and says God would not do so shameful a thing as to render a corrupt body eternal, and reproaches their sects and controversies among themselves.

The object of this lecture is not to refute these attacks of Celsus; for some of them are too weak to need an answer, and all of them were satisfactorily answered by Origen sixteen hundred years ago.

This attack, fifty years after the death of the apostle John, demonstrates that there is nothing new under the sun. We need not be surprised or startled at the attacks of infidels, for they are the same as those made by Celsus seventeen hundred years ago, and which have been met and refuted by Christians in every age since that time. Bawling infidels of modern times are preaching from his old notes, and repeating his old broken darts, to hurl them again at the armor of the gospel, and with the same effect; for they fall in shivers again and Christianity is not annihilated.

The attacks of Celsus are a standing refutation of modern infidelity. He, writing fifty years after John, admits all the miracles of Jesus and of Moses. These books which modern infidels have pronounced spurious, and have referred to a later origin, Celsus was fighting against in the middle of the second century. He was intimately acquainted with the Bible, and says, "I know all from your own writings," and his writings show his acquaintance with them. He assumes the Pentateuch to have been written by Moses, which, at that period, infidels had not dared to deny, and acknowledges the Old Testament in full as the sacred oracles of the Jews. He quotes so freely from the gospels, fifty years after the death of John, for the purpose of ridiculing them, that if the Bible were struck out of existence the contents of the gospels would be well known from that portion of the writings of Celsus quoted by Origen. He refers to Christ as born of a virgin—descended from the Jewish kings, his father a carpenter, who suspected the chastity of his espoused wife,—to the wise men following the star, the slaughter of children by Herod, the flight into Egypt, his abode in Nazareth, his baptism, the descent of the Spirit like a dove, and the voice, saying, "This is my beloved son." He refers to his disciples being fishermen, to the healing of the blind, deaf and dumb, to the raising of the dead, to the death on the cross, the denial of one of his disciples and the betrayal of another. He speaks of the reed, the gall, the darkness, the earthquake, the affirmed resurrection, and of the angel rolling away the stone, as also of the writings of Paul, Peter and John, as confirming these things. He gives full credit to the authenticity of the Scriptures, as the works of those whose names they bear, and quotes such doctrines of Christians as at the present time are received as evangelical. He asserts the belief of Christians in the doctrines of the fall, depravity, and eternal rewards and punishments, which he himself accepts,—in this following Plato. He attests the Christian belief in the divinity of Christ, and says he was feared, trusted and worshipped as a crucified God.

The wisdom of God is apparent in permitting the issue and preservation of such a book as that of Celsus. No disciple, and no number of disciples, could have borne such testimony to the Scriptures and to the doctrines contained in them; as this learned heathen philosopher and especially so since he was a bitter enemy of Christ and his religion. Thus the wrath of man was made to praise God, and the riddle of Samson is verified,—"Out of the eater came forth meat, and out of the strong came forth sweetness." So all the efforts of the opposers of Christ only serve to fortify still more strongly the doctrines of Christ and his salvation, and its bitterest enemies, against their own will even testify to the truth as it is in Christ Jesus. S. E. ROOT.

Missions in Africa.

BY MRS. V. G. RAMSEY.

NORTHERN AFRICA.

Africa! At the mention of this name a vision rises of burning deserts where travelers perish beneath the drifting sands,—of tangled and pathless forests, the abodes of deadly serpents and ferocious beasts,—of valleys and coasts, fertile and fair it may be, but with pestilence in every breath,—of a people scattered and peeled, matted out and trodden down, for whose souls no man has cared. Something like this is the popular idea of Africa. We purpose in a few papers to examine it more closely, to inquire what manner of land this is which has been so long shut out from the knowledge of the world, what are the prospects that God is about to perform his promise to Ethiopia, and what are the hopes of that vast region which lies beyond her rivers, the land which the prophet saw "shadowing with wings," and resting under the woe of moral darkness and spiritual death.

The church professes to be looking forward to the time when "the knowledge of the glory of God shall cover the earth, as the waters cover the sea;" when "his name shall be great among the heathen, and in every place, incense, and a pure offering shall be offered on his altar." She professes to be waiting and watching for the coming of the Lord, as a bride waits for her husband. She

declares herself so identified with him that their interests are inseparable, that she can have no joy except in that which pleases him, no glory but that which comes through him. If this be so, then certainly no intelligence can be so important or so welcome as that which relates to the progress of his kingdom on the earth.

The newspapers keep us informed of the necessities of civil governments. Scarcely can a cabinet be changed, or a minister be removed in the remotest part of the earth, but the news is commended to our attention. Earthquakes and tempests, shipwrecks and fires, famines and pestilences are recorded and read. But surely there is nothing so interesting in these subjects that the Christian should forget to inquire how goes the war which Christ is waging with the powers of darkness. Issues of immense importance, touching the interests of all coming generations, have been decided on the battlefield. Freedom and slavery, Christianity and Paganism, Protestantism and Popery have met and struggled there. It is not strange that these conflicts have been watched with breathless awe. The interests involved were great enough to stir the hearts of men and to engage the attention of angels. But in this war all the elements of these past conflicts meet for the final strife, and the result decides, not merely the temporal but the eternal destinies of immortal myriads. Christ is marshaling his host and he calls on every one to take a share in the contest. In view of our personal responsibility and the mighty interests involved, we ought to be every one like a sentinel on the field of battle, holding our own post with sleepless eyes, and watching with anxious heart for the signs of victory or defeat along the whole line.

The map of the world ought to be interesting to the Christian, not so much on account of the petty games of conquest which the kings of the earth are playing on it, as because Christ is contending for it. The anxious question ought to be, not whether Napoleon or Bismarck will succeed in Europe, or whether the rebels or imperialists will triumph in China, but when he whose kingdom is righteousness and peace will rule over all the nations. With this thought before us, let us devote a little attention to Africa, the land of sorrow and death. Her darkness will give us a better appreciation of the light of truth, her unparalleled woes will move us to pity and awaken in our hearts a deeper gratitude for our own happier lot, and the triumphs which the gospel has there achieved will gladden us in the midst of trials and failures, and strengthen our faith in its ultimate success.

The fertile belt which lies along the Mediterranean Sea is the part which seems naturally to present itself first to our consideration. This region was peopled soon after the flood and occupies a large and conspicuous place in ancient history. The descendants of Mizraim, the second son of Ham, are supposed to have taken possession of the country which lies on the lower Nile. Here they reared a mighty kingdom and for ages held a proud position among the nations. Here the arts and sciences which have blessed mankind were cradled. Here it is probable that letters were invented, and here Moses, the earliest historian learned the art of writing. Here were the schools to which the most distinguished scholars of Greece and Rome resorted to seek a higher culture than their own countries afforded. Here are still the mighty monuments on which this early people impressed their character, and the magnificent ruins which attest their greatness—ruins among which travelers walk with wonder, contrasting that ancient wealth and power with the present poverty and degradation.

The races which people the northern coast, west of Egypt, are supposed to have sprung from Phut, the third son of Ham; but much absurdity rests on their origin and early history. Egypt had passed the zenith of her glory, when this land rose to importance and power, and Carthage became the dreaded rival of Rome. The ruins of cities which extend from the seacoast to the northern bounds of the Great Desert, prove the wealth and civilizations which then existed in this part of Africa.

At the commencement of the Christian era the nations of northern Africa had lost their political importance. Luxury and pride had sapped their power. The decline had commenced which, according to the word of the prophet, should make Libya, Egypt and Ethiopia "desolate in the midst of the countries which are desolate," and set "their cities in the midst of the cities which are wasted." Yet here, where the Hebrew nation had been cradled, Christianity found a refuge in the person of its infant King. The angel of the Lord appeared unto Joseph saying, "Arise and flee into Egypt," and "he arose and took the young child and his mother and departed into Egypt, and was there till the death of Herod, that it might be fulfilled which was spoken of the Lord, by the prophet, saying, "Out of Egypt have I called my son." Forget not this honor, O despised and benighted land! Jesus found that protection on thy soil which the land of Israel could not afford to him. And when Europe and Asia united in the terrible tragedy of his crucifixion, and he lay beneath the cross on which he died for us, they laid it on Simon, the African, and he bore it after him. Here was a man who perhaps never dreamed of fame, and yet when Haman and Caesar shall be forgotten, his name and country shall be linked with the story of time's greatest event, and this which he did shall be told as a memorial of him. Was this cross laid upon thy son, a symbol of thy fate, O Africa? Yet, nevertheless, rejoice, for by the blood of the cross, "Christ has reconciled all things to himself," and the time draws nigh when it shall be thy glory and thy hope!

BUNYAN WOULD have us remember, "They fall deepest into hell who fall backward into hell. None so near heaven as those who are convinced of sin: none so near hell as those who have quenched convictions."

The Ends of the Day.

MORNING EXERCISES. Night has passed; sleep has been sweetly refreshing. Sleep is the emblem of death and the grave. We shall slumber in the dust, but come up in the resurrection invigorated, and to the enjoyment of new life.—During the past night dreams were pleasant. I thought myself among Christians, who were singing one of the best hymns of praise to the great I AM. This morning I desire to praise him. This day I wish to do all possible to glorify him.

EVENING REFLECTIONS. The day is past. Within all is quietness and peace. Yet it is painful to reflect that teeming hosts have to day sinned against God, and are now miserably unhappy. The Most High gave them the day that they might prepare for eternity. They have sinned through pride, dishonesty, drunkenness, wantonness, cursing and the like, as if careless of eternal ruin. For them prayer must be offered still. And now I am a day nearer eternity than in the morning. Am better prepared? Thanks for grace enjoyed. Thanks that sin is hated, and that earnest efforts have been made to do it away. If not always effectual, there is untold satisfaction in being faithful. It is evening time, but it is light. And in heaven, "there shall be no night." With Colby I can now say:

"By faith I see the land,
The port of endless bliss;
My soul, thy sails expand
To dwell where Jesus is."

Not Ashamed of the Gospel.

"I am not ashamed of the Gospel of Christ."

1. We should not be ashamed of the gospel, because it is of divine origin. It was perfected by One in whom all excellences exist—the King of Kings, the Lord of Lords. It far transcends, in its relative importance, all the productions of human wisdom. It bears upon its own impress the character of God. From such a Being, perfect in all his attributes, emanates the gospel, of which man, in his fallen state, should not be ashamed. Why, then, disregard its faithful teachings; for it is not in the power of a finite being to institute a system of religion at all comparable with it. Though Socrates had some conceptions of right and wrong, of truth and justice, yet his theory of morals is quite defective when compared with the moral precepts of Christ. Mohammed, the Arabian prophet, had no correct views of the nature of that religion which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The gratifications of lust on the one hand and the sword on the other, were the chief agencies employed by him to convert men to his faith. The principles promulgated by Christ were entirely different. He taught the doctrine of patience and forbearance, the practice of self-denial and virtue. To sum up all in a word,—the moral teachings inculcated by the gospel are such as no man nor set of men in their depraved state can imitate or substitute.

2. We should not be ashamed of the gospel because its principles are reformatory. Observation alone teaches this fact. The dark corners of the earth are being irradiated with the light of the glorious gospel. Its truths and precepts are being practiced and followed. Its reformatory principles are witnessed wherever it has been proclaimed, producing the most astonishing results. Think for a moment what it has, by the blessing of God, accomplished in heathen lands. Think of the success that attended the efforts of the Moravian missionaries in Greenland. In that land of ignorance and superstition, the truth prevailed and triumphed. Look again at the Sandwich Islands. What was once the condition of the inhabitants of those Islands? Truly deplorable. They were cannibals! What has the gospel done for them? It has essentially changed their condition. They are now an intelligent, civilized and Christian people. Think of the great moral change wrought in many parts of Asia and Africa. View the success of the gospel in by-gone days among the North American Indians, under the self-denying labors of Elliot, Brainerd and others. Contrast the United States with other countries. All admit that there is a wide difference. And what makes this difference? Is it not because the gospel is more generally diffused in this than in other countries? Where institutions of learning spring up, where civilization spreads, where morality increases, where society improves, there the gospel is preached and obeyed. But find a people enveloped in gross darkness, and we find an ignorant, demoralized race destitute of the saving influences of gospel truth. Then let us receive the gospel, conform to its teachings and enjoy its benefits. Without it we are practically no better off than the heathen, and our condemnation, if we persist in rejecting it, will be far greater.

3. We should not be ashamed of the gospel, because it is a scheme of unbounded benevolence. Worldly wisdom seeks not the general good. The spirit of selfishness is everywhere seen and developed. It is the reigning and predominant spirit of the age and has become so deeply seated or rooted in the human heart that it seems almost impossible to eradicate it. Nearly every one is influenced more or less by selfishness, so that it is exceedingly difficult to find true philanthropy existing as the primary motive to action. But in the scheme of salvation, we see exhibited the most liberal benevolence. Life and immortality are brought to light through and by the blessed gospel. Man, once lost, is now in a condition to be saved, if he accept the offers of life and pardon. No salvation is offered free, "without money and without

price." Not only free for one, but for all—the whole world. It meets the wants of all classes, irrespective of worldly distinctions; for all have sinned and come short of the glory of God. It is a remedial agent, by which man may be restored and saved. No other religion is like it; no other system so liberal and expansive in its designs; no other principle so pure in its motives.

Rutland, Vt.

S. H. BARRETT.

Faith.

Why do men puzzle themselves over this matter of faith? It is plainly taught in nature's first lessons, pervading, directing, controlling every department of our lives.

By faith the little child runs to its parents in every hour of sorrow and danger for succor. By faith the farmer plows and sows and secures his harvest. By faith the inventor brings out his wonder-working contrivances. By faith the merchant embarks his capital in trade and secures his gains. By faith men leave the endearments of home and go to the distant mines for the precious metals. By faith the seamen launch out upon the deep for a distant port. By faith the suffering invalid resorts to a hundred doubtful schemes for the restoration of health. If men can secure worldly good only by an exercise of faith that induces works, is it strange that faith is required in the more weighty matters of eternity? Surely, all men are inexcusable in the neglect of religion, while its precious promises are sealed with the blood of Christ, and confirmed by God's immutable oath.

The pursuit of worldly gain requires faith: the pursuit of heavenly riches. God has given no sure promise to the sower that drought or destroying insects shall not waste his fields, or that he shall live to reap. God has given no sure promise to the toiling miner that his wishes shall be realized. God has given no sure promise to the seaman as he leaves the home of his loved ones and loses sight of his native shores that he shall ever return again. But he has never promised the suffering invalid that those costly medicines shall restore health. But he has promised that "those who seek shall find," that "those who ask shall receive," that "whosoever shall call upon the name of the Lord shall be saved," that "those who come unto him, he will in no wise cast out." There are no uncertainties pertaining to the gospel of Christ, the riches of grace or the promises of God. The highest expectations of the Christian will be fully realized, nor is it possible for him to anticipate richer enjoyments than heaven will afford.

But the reason why men are so slow to embrace the truth is that they have no liking for it. If men hungered and thirsted for righteousness as they do for worldly gain, the promises of grace would be readily embraced. "Wherefore is there a price put in the hand of a fool to get wisdom, seeing he hath no heart to it?" J. HAYDEN.

Do Christians Know it?

Do Christians know why we as a denomination are doing so little for the spread of the gospel among the heathen? Jesus says to us to-day, "Go ye into all the world and preach the gospel to every creature." Is there any one among us ready to obey the divine command? Yes. Four persons are soon to embark for India, and others are waiting to go as soon as money can be raised to pay their expenses.

Is it possible that our churches know that men and women, well qualified to make efficient missionaries, are kept from duty because our Foreign Mission Board has not the money to send them to their chosen field of labor? Do the churches know this? Can those thousands of Christians who are clothed in purple and fine linen, and fare sumptuously every day, relish their dainties, when they remember that millions of those for whom Christ died are ignorant, naked and hungry, going to the judgment without having heard the name of Jesus? Do they know that all that is wanting to send more devoted missionaries to the heathen is a little of the Lord's money under their stewardship now cankering in safes and bank vaults?

Let the rich to whom God has committed much immediately send to the treasurer great sums, and let every one give something and give systematically, every week or every month. Let every minister be sure to explain the facts to his people and at least give every Christian an opportunity to obey the Lord. Let not the humblest offering be despised. If every one in the denomination would give barely a cent a week, it would amount to \$30,000 a year, or about twice as much as we now raise. If every one would give two cents a week, it would amount to \$60,000 a year.

Money alone will not convert the heathen, but it will feed and clothe our missionaries while they preach the gospel; it will print Bibles, establish and sustain schools, and build churches. Besides, those who give will be blessed. A lady of my acquaintance, a little while since, gave fifty cents for the heathen, and was so blessed in the act that she soon after gave ten dollars. Let us remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

S. C. K.

Newmarket, March 27.

Mars' Hill.

One of the best and most suggestive popular accounts of this spot made famous by its literary and political, but especially by its Christian associations, is found in a late letter of "Carleton," the well known correspondent of the Boston Journal. We extract the following:

One of the noblest arguments in favor of a cause ever uttered by a human being is that of the Apostle Paul, in Athens, as he stood on Mars' Hill. Of the many Biblical pictures that I recall of the scene, I believe that all artists have represented Paul as

standing on a platform in or at the entrance of a large public building, with columns of marble supporting the walls and roof. But Mars' Hill is altogether a different place. The locality is as well identified as the Acropolis itself, as the Temple of Jupiter Olympian, and I will therefore ask the children of the Sunday Schools to take a walk with me to see the locality.

From our hotel in the city we go south, through the market-place, where there are bushels of oranges, lemons, dates, figs, apples and grapes for sale, with men wearing red caps waiting to serve us. We come to a marble gateway, with Doric columns on each side. This was the gate of the market in the time of Paul. Here he disputed daily. You will find the account in the 17th chapter of Acts. Only this gate and a portion of an old wall remains, and the ground is built over with shops and houses.

Picking our way through narrow lanes, going up a hill, a walk of some minutes brings us clear of the houses, and we see before us a huge mass of rock, forty feet high or more, from which several large pieces have fallen and are lying at the base. The mass of rock stretches off to the southwest ten or fifteen rods. It is of conglomerate limestone, with holes in some places which have been eaten out by the winds and rains of centuries. Going past the eastern end and gaining the southern side, we find fifteen or twenty steps cut in the rock by which we climb to the top. The steps have been cut so long that some of them are worn wholly away. Reaching the top, we find a small portion of the strata levelled and squared, and what seems to have been a seat cut in the rock. This was the place where the Areopagus or highest court of ancient Athens was held. Dr. King informs me that the highest court of to-day is called the Areopagus and that he was brought before it several years ago.

Walking over the rock, we find it having every where, except at this place, a rough surface, with no signs of an ancient edifice. The bench, or platform, from which the orators gave their orations, was in the open air, and this court, without doubt, was held out of doors. You could hardly find a better place for a speaker who wished to address a large audience than this, although there is no evidence that Paul's audience was unusually large.

Standing on this rock, all who were around it could hear his words. He commenced by saying that he perceived they were "uncommonly religious," that being the literal and better translation. As he faced the north he beheld the Temple of Theseus, built 465 years before Christ. To-day it is the most perfect of all the ancient buildings of Greece, its columns are whole, and its massive walls loom grandly on the landscape. Laying my compass on the rock I see that it is twenty degrees west of north. Looking beyond the city, away to the foot of Mount Parnes, Paul beheld the site of Plato's Academy, almost due north. Turning a little more toward the west he saw the great heap of ashes, the remains of the sacrifices offered to the gods. To-day laborers are carting it away to construct a railroad to Piræus, the port of Athens. Extending his vision beyond the mound he beheld the road to Elustis, the sacred way, along which marched the great procession every autumn to present their offerings to the deity of that shrine.

Turning to the northeast he looked up to the Acropolis, a little more than a stone's throw distant. A good slinger of the olden time could easily hurl a pebble over the wall of the Acropolis from this spot. There rose the majestic gateway, the Propylæa, in grandeur unsurpassed, through which another grand procession passed once a year with gifts for Minerva, the golden goddess, so tall, so stately, that the mariner, coming into port, beheld the brow of the deity gleaming in the sunlight.

Around, within the Acropolis, were a multitude of deities. Right beyond the Minerva rose the Parthenon. At the right hand we beheld the temple of the Wingless Victory; at the left hand the Erechtheum. Several shrines under one roof are dedicated to Minerva Polias, the defender of the city; another to Pandæa, here seated the sacred olive-tree which Minerva caused to grow when she contended with Neptune for the supremacy in Attica. Walk through the Acropolis to-day and though the spoiler's hand has carried away gods by thousands, you see fragments of other thousands remaining.

Go round the Acropolis to the east, and you come to the theater of Bacchus; you may sit in chairs of marble, in which the priests of that divinity sat, and may read the names of those who occupied them. There is the altar recently dug up from the ruins, a block of pure white marble, elaborately sculptured, a little further, and we are among the mighty columns of the temple of Jupiter Olympian.

All these we behold to-day, but when Paul stood here wherever he turned his eyes he beheld temples and shrines. His spirit was stirred within him when he saw the whole city given to idolatry—so reads the account.

With adroitness, disarming prejudice, at the outset he turns all to account, saying that they were "uncommonly religious," and that as he passed along observing their devotions he saw an altar with the inscription—"To the Unknown God."

Come to Mars' Hill, stand on this rock—forget the things of the present, think of Athens in her glory and grandeur—re-build in imagination the shrines, behold the golden Minerva gleaming in the sunlight and the smoke of sacrifice ascending to heaven if you would take in as never before the beauty and force of Paul's address. Look down toward the hill of ashes and behold within a stone's throw of it the ancient cemetery—the urns containing the ashes of the dead; consider that the men of Athens had no hope or expectation or idea of a future life if you would understand the force of his speech concerning the resurrection of the dead. This cemetery has been buried—lost for 1500 years—covered by the debris of the old city, and was discovered recently while making excavations for a road.

We may think of Euripides, perhaps the poet whom Paul cited on that occasion. There are few places in the world where you can indulge in such reflections as here. Minerva is gone, and also Jupiter Olympian. The Parthenon is a ruin, the haunt of a flock of crows. The scoffings, the revellings of those who mocked when Paul spoke of the resurrection of the dead are of no force; the orations of Demosthenes, pronounced on yonder platform behind us, are read only by students and scholars, and forgotten as soon as read; but that address of Paul's has a mightier influence now than ever before. It is read in all languages. It will never die.

GOD IS ANGRY WITH THE WICKED just as a loving father is angry with his naughty children. He loves them none the less for his anger. He is angry partly because He loves them. Like an angry yet loving father, too, He is placable, and ready to forgive.

Rev. Dr. Pond, Professor in the Theological Seminary at Bangor, Me., is delivering a Course of Lectures on this subject, and kindly welcomes to the Lecture Room others than the Seminary students. Regarding them as having a real value, and as being of interest to a still wider circle, they are briefly reported for the Star.

The Morning Star.

WEDNESDAY, APRIL 15, 1868.

GEORGE T. DAY, Editor.
J. M. BREWSTER, Junior Editor.

All communications designed for publication should be addressed to the Editor, and all letters on business, remittances of money, &c., should be addressed to the Agent.

The Church and the Supper.

An inquirer asks whether there is not as good Scriptural authority for admitting persons who have not been baptized (immersed) to church membership with us as for admitting them to the communion. It is a fair question and deserves a fair answer. The reply may not be full, for many things are involved in the topic thus presented. But the following things may be said, and they will indicate the line of thought upon which the fuller discussion would proceed.

Church membership and communion do not exactly measure each other in significance. The communion is chiefly a formal act of remembrance appointed by Christ, who thus provided for keeping his work of sacrifice and redemption fresh in the minds of his disciples. He himself at the very time of instituting the ordinance, thus explains its design and object: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The Supper, thus spread and eaten and defined, was expressive of a close and sacred fellowship binding each disciple to his Lord, and by consequence expressive also of fellowship with each other in a common faith and love which Jesus had awakened. Eating with each other was at that time and in that land expressive of strong mutual friendship and fidelity, and that idea of fellowship was manifestly prominent both in the minds of Jesus and of the disciples when it was instituted. It has always been prominent. It is prominent now. It is still accounted both an act of remembrance and faith and an expression of mutual Christian affection.

Church membership goes beyond this in some respects. It involves a formal organization; on some approved basis, for some defined object or objects, to be sought according to some accepted method or methods. Its members unite for the sake of inward growth and outward efficiency; and there is imposed upon the church thus constituted, the duty of special mutual oversight, of guarding the purity of the body, of judging character and doctrine, of applying and maintaining discipline. We quote no passages, both because they are so many and because we do not suppose the statement will be questioned. And this difference in the intent and meaning of the two things suggests the reason and the necessity for a difference in determining the qualifications of those who are to enter into the two dissimilar relations. Whoever truly believes in Jesus, recognizes his authority, accepts him as the Redeemer giving his life for the world, desires to remember him in this act of gratitude, fellowship and devotion, and agrees with the other celebrants in the nature of the ordinance and the method of observing it,—is manifestly entitled to a place at the table; for these are the only qualifications suggested either by Scripture or by reason.

It is not precisely thus with church membership. There is not the same agreement respecting this institution. The specific basis upon which it shall rest, the methods of procedure which shall be adopted, the religious doctrines which shall be urged, the administration of the ordinances, the ecclesiastical polity which shall be chosen,—these may all be occasions of honest difference in opinion and so interfere with harmony, unity and success. We either fail to agree in the thing to be done or in the method of doing it; whereas in respect to the communion there is full accord on both points. For example, an honest and intense Pedobaptist could not find real fellowship and spiritual help in connection with a Baptist church whose votes all insisted upon the need of immersion, nor work in full harmony with a pastor whose deep convictions forbade him to say, "I baptize thee," in connection with the sprinkling of water upon the forehead of a devout parent,—much more when it moistened the brow of that parent's unconscious child. Such a disciple could sit with that church and pastor at the communion table and together commune with Christ; but in the more significant relations involved in church membership, the conscientious disagreement would forbid active unity and suggest the best reasons for going, each to his own company, in the spirit of mutual charity and esteem. In a word, at the Supper believers join in an act of Christian remembrance and fellowship to which they bring a common faith and spirit; in the church they come to unite on a basis of belief, and in active service involving principles and methods where real agreement is as yet impossible. Agreement, therefore, spreads a common table; disagreement points to distinct churches. Where there is agreement we may and should walk together in open fellowship; where there is disagreement we may move on different lines with mutual appreciation and esteem, each company cheering on the other and all pressing earnestly toward the goal.

There is one other thing to be said, and this is the proper place in which to say it. In many communities there are members of various denominations who are too few to maintain separate worship according to their preferred forms. There is no real need of multiplying meetings. There may be just about people enough to support one preacher fairly, and respectfully fill one house

of worship. In such cases, there should be an aim at conciliation and unity. Something of preference should be cheerfully yielded for the sake of the general good. If the Free Baptists are in the minority, and a church of some other denomination is established and needs general support in order to prosper and do a true work, there should be a readiness to labor cordially with those who are organized and laboring for the promotion of the good cause. These Free Baptists need not be asked or expected to sacrifice any convictions, but they should be ready to work together with God and his people in the spirit of sympathy, courtesy and fidelity. They need not be absorbed, but they ought to enter into Christian labor, and they have a right to expect an appreciative and conciliatory spirit in return.

And, where a church of Free Baptists is established as the only church in such a community with which members of other denominations can readily worship and labor, they should give to these fellow Christians all that they themselves could properly ask for in a reversal of circumstances, and demand nothing more than they would be willing to yield. Should such persons be unable to keep a good conscience and become full Free Baptists, they should at least be welcomed, at their desire, to all the specially religious privileges of the church, taken in form under its watch-care, receive its hearty fellowship, counsel and aid, and permitted a share in its undertakings and work—being simply excepted from the privilege and responsibility of voting in its business meetings. The reasons for this exception are too obvious to require a statement.

Such relations as these may be of the most pleasant and profitable sort, as they have often been and now are. Besides providing for its own life and integrity, a church thus situated is called on to preach the gospel as far as possible to the whole community, and nurture the religious life in the souls of all Christ's disciples. This last indeed is the main work which is given every church to do; and whenever this is sacrificed or subordinated to mere denominational rigidity or ambition, it is like paying tithes of mint and anise and cummin while the weightier matters are pushed out of sight. We say this with emphasis both as a Christian and a Free Baptist—and especially say it from the denominational platform. The religion learned from the New Testament suggests such an aim and method; the free spirit which has ever animated the denomination approves it, experience justifies it, the fraternal tendencies of the age demand it, and the favor of God is almost certain to abide upon a people who thus exalt charity while yielding no jot of principle.

A Frank Confession.

The two extremes of the Unitarian body stretch more and more widely apart. The denials from one quarter are gaining in audacity; the assertions heard in the other spring from a faith whose roots go daily deeper. One school pleads for science; the other calls for spiritual life. There is intellectual egotism; here is the humility of heart that freely confesses its sins. One party is turning away from what is truly and devoutly religious, as the prodigal son went out from his home; the other clings to the New Testament with a more tenacious grasp, and bows down before Christ with a deeper sense of need and a mightier yearning for that renewing energy which the Holy Spirit gives to the earnest seeker.

The *Liberal Christian* has been recently urging upon its readers the pressing need of a vital and experimental religion. It sets this forth as the great lack of the Unitarian body. It talks in plain Saxon. It does not at all mince matters. It charges the very fatal lack upon its own denomination which has always been vehemently denied when the accusation came from outside parties. The very things over which this people have been inclined to boast are the very things of which they are now accused as so many elements of weakness; and what they have disparaged in evangelical Christians they are most earnestly urged to acquire as the primary condition of success. The following extract contains a pretty serious indictment, but it is read off with a full and steady voice. It owns up to grievous delinquencies, and there is no varnishing over the faults with apologetic and qualifying words:

The great defect of Liberal Christianity, as it exists to day in our organizations and administrations, is on its religious, its spiritual side. It is a theology, a philosophy, a morality, a charity, a cultivated and costly exotic of the most civilized portion of the globe, anything and everything but a religion. The religious elements and possibilities of it are as yet undeveloped, and held in abeyance and subordination to intellectual and social and moral properties. Its secularities overshadow its spiritualities. Its rationality has outgrown its faith, and its luxuriant philanthropy has absorbed the juices and hindered the bloom of the piety which is the crown and glory of our life.

That is frank, manly, whole-hearted and commendable. To see this clearly is much; to own it is a long step in advance; to be in earnest for a truer spirit and a deeper life is not likely to be in vain. And the same article points out the positive work to be done, in terms that carry no double meaning. Reform is shown to be the next step beyond confession. And these are the words in which it is called for:

The first and great thing we have to do, is to make Liberal Christianity characteristically a religion. Not one particle too much doctrine, or morality, or philanthropy or culture, or respectability or practicality have we anywhere; but we must add to these the devoutness, the reverence, the spirituality which come of a deeper and more vital faith in and communion with God. Not one particle less of philanthropy anywhere, but everywhere tenfold, more of upward looking and of prayer. Not one

particle the less interest in this world and its vast affairs, but a thousand fold more of the faith and insight and aspiration which lay hold on divine things and hallow earth with supernatural light and loveliness. We must make our system a religion, and be ourselves its living representatives.

We welcome such an utterance as this, and are glad to believe that it will wake responses in many hearts. The want thus indicated exists in all churches. It is the one central and vital thing that must everywhere be insisted on. If Unitarians can nurture such a spirit it will be likely to evangelize their theology, while it adds to their vital power in society.

Easter.

We are just now reminded by the calendar of the chief events in the earthly history of Jesus. Large portions of the Christian church celebrate Easter with sacred and joyous festivities. After the prolonged solemnities of Lent, which deepen into the ceremonial grief of Good Friday, the burst of gladness which greets the anniversary of the resurrection is a fitting welcome to the risen Lord.

The season tends to deepen the moral impression. A new life is just appearing in the natural world. The unbound streams go laughing to the sea. Out from the silence of the forests come bird-songs and the shouts of children who find springing flowers pushing themselves up through the dead and rustling foliage. There is verdure mixing itself into the dried grass that clings to the hill-side. The buds swell on the trees, and the crocus and daffodil spread out their petals to the sun. The sluggish currents in the frame of nature leap with a fresh life. The sleeping plants awake, and the vital forces in ten thousand seeds are rallying for service. The blue-bird and robin herald the approach of the whole winged orchestra, and every spring bud is a prophecy and a pledge of summer foliage and fruit. It is easier to believe that life shall be victor over death when beauty is every where springing out of the grave, and Christ's resurrection becomes a more impressive fact and a clearer prophecy of our triumph over the last enemy when ten thousand sepulchers are opening all around us to let the dead come forth.

It is the triumphing and ever-living Christ that we need to apprehend. Good Friday would settle into midnight were there not an Easter to pierce and scatter the shadows. The Cross would only sadden and render hopeless if the open tomb did not appear beside it. The garden of victory is needed to interpret the Gethsemane and Calvary of suffering. Had Jesus not risen, his death would have proved the tragedy in which man's hope would have perished. The risen Christ is our Hope as he was Paul's. If his death reconciles, his life saves. He died and rose and revived that he might be Lord both of the dead and living. We are sadly penitent before the scene in Golgotha; we are gladly broken forth by the voice that thrills the hearer breaks forth, "Not here, but risen!" We are not mourners over the dead Christ whom the Jews crucified eighteen centuries since, but jubilant witnesses to the sure and growing victories of him who is alive forevermore.

He lives and we shall live also. Though dead in trespasses and sins, he can quicken us. Though the letter killeth, the Spirit giveth life. Though there be a winter in the soul, the breath of his grace may come upon us like spring and summer airs.—Though the destroyer assail us, the great Conqueror comes with the aid that guarantees a triumph. And though we cannot escape the grave, he who is the Resurrection and the Life assures us, while we stand in the light of Easter morning with joyful wonder about his deserted sepulcher, that whosoever liveth and believeth in him shall never die.

The Struggle in Crete.

The contest between tyranny and patriotism, brutality and heroic valor, Mohammedanism and Christianity, still continues in the island of Crete. The power is nearly all on the side of the Turks; the right is with the Greeks. The barbarous methods of war which civilized people are supposed to have outgrown are adopted by the invaders; the desperate resistance of the patriots is animated both by a great purpose and a great terror of what defeat may bring. In the interests of justice, humanity and the ideas of the nineteenth century against those of the fifteenth, the civilized powers of Europe and America should interfere with a protest made effective by a strong purpose and a constraining power behind it.

We have just laid down the statement of Dr. Howe made to the contributors for the relief of the Cretan refugees. What his own eyes have seen and his own ears have heard, while acting as almoner of the do- nars in America to the suffering exiles, is here spread out into a story which successively kindles grief, pity, horror, enthusiasm and admiration. It is a plain, unvarnished tale, but it reads like a story of the middle ages. The fifty thousand dollars which he distributed, the plans which he set on foot for the relief of the sufferers, and especially the words of sympathy which he spoke in behalf of American friends and lovers of the right, stirred those struggling heroes and dying sufferers with a gratitude and hope that break out in words having the fervor and eloquence of the better days of Greece, and nerve the falling arms of Thermopylae. We trust Dr. Howe's statement may be widely circulated, and help, as it ought to do, in forming a public sentiment before which these Turkish assaults upon liberty and justice and civilization and a better faith will find a speedy and ignominious end.

Brevities.

RESPONSIBILITY.

"Plow or not plow, you must pay your rent." Whether we improve on what is committed to us or not, we are nevertheless responsible. God will require an account. We may shirk the improvement, but we cannot shirk the accountability. Whether we have more or less, one talent or five, it makes no difference, the responsibility is measured by the trust. "Every one of us shall give account of himself to God," of what he has had, of what he has done and of what he is. The rent is demanded. We should remember that virtue alone is immortal, while the halo of wealth, honor and beauty is fading and transitory.

RESIST THE DEVIL.

Shut the door against the devil, and away he goes at once. The trouble is, a great many open the door and invite him in; or if they do not mean to do this, they stand at the door and parley with him; and the result is they generally let him in. This parleying is what does the mischief. Those who say "no" as if they meant it, shut the door and bolt it against Satan, will not be long troubled with him.

The difficulty is, too many, when they say no, say it easily. They do not mean it. They mean yes, and somehow Satan knows it, and of course he will not leave. Then let there be no hesitation, but a decided resistance, and Satan will flee. Bolt the door of your heart against him and you are safe. He will never break down the door—he cannot force an entrance—he must have the consent. Here then is the point of successful resistance.

THE CROSS AND THE LAIDDER.

There has been let down to us from heaven a ladder upon which we may ascend to God, but every step we take upon it is a cross. To deny self and take the cross, then, is our constant, every-day duty. In this way alone may we follow Christ home to that abode where we shall be with him and be like him forever.

THE SPENDTHRIFT.

The worst of all spendthrifts is not the one who spends his money for naught, instead of growing richer, but it is he who squanders his time, which is more precious than money, without growing better. As we grow older we should grow better. This is true economy, which can only be secured by the wise and frugal improvement of time. Time improved is eternity gained; while time squandered is eternity lost. This last the spendthrift will be sure to experience.

IMPLACABLE.

The old proverb has it, "He that does you an ill turn will never forgive you." How is this? Is it true or false? If it is true, how shall we account for it? If you had done him an injury he would have forgiven you, but the spirit of hate which prompted the ill turn, by the act becomes inexorable; and the less the provocation, the more bitter must be the spirit that prompted the act and the harder and more implacable must be the result. We cannot account for it in any other way.

On the other hand, if he does you a good turn it opens and enlarges his mind towards you, he becomes interested in you, and he is prepared to do more for you. The more he does, the more he feels he has invested in you; and he will forgive your very faults and apologize for them without the asking, while if he commences finding fault with you and hating you, that hatred culminating in overt acts, it becomes fossilized and implacable.

Then cultivate the right spirit by doing good. Overcome hatred with love. At any rate do not suffer it to become implacable.

CALUMNY.

A person is to be pitied who is the victim of calumny. However innocent he may be, and however well it may be known to be a base, malicious slander, without any foundation, yet it will leave a stain upon his reputation. He cannot wipe it out. No chemist can neutralize it. There is hope however that time and integrity will bleach it out, but patience must have her perfect work.

J. M. B.

Current Topics.

—EXPENSIVE CHURCHES. From the account given, it appears that a sale of pews in a new Congregational church in Boston, costing \$300,000; was recently held. The lowest-priced pew in the church is rated at fifty dollars, and this has sittings for three only, so that a poor man or woman must pay sixteen dollars and sixty-six cents a year for a single sitting. As bad as this statement is in itself, it appears still worse when viewed in connection with the fact that there are thousands in that city, equal to if not worse than the heathen in spiritual debasement, and two-thirds of what this edifice cost would build chapels for these poor, support missionaries to labor with them; leaving still a hundred thousand dollars to build as good a church as is needed for any people. Besides, how much more would such a course be in accordance with the spirit and teachings of the Great Master? Is it not high time that this mania for expensive churches should be checked?

—LEGITIMATE. The farewell discourse of Rev. F. E. Abbott, late pastor of the Unitarian society in this city, was preached on Sunday morning, the 29th ult. On this occasion the reverend gentleman followed what may properly be regarded as the legitimate result of his former teachings, and intimated that he would take his text from "some American Scripture, instinct with the deep religion of to-day," and "from some American prophet, whose soul is fired

with the divine suggestions and fathomless significance of all human life." He accordingly read a passage from Emerson, commencing, "Nothing is at last sacred but the integrity of your own mind." However shocking this course may have seemed at first, we cannot but feel that there is a sort of propriety in it. Is it not far more fitting that the mischievous doctrines of the radicals be founded upon the teachings of such men as Parker and Emerson than that an attempt be made to deduce them from the Holy Scriptures?

—LAY REPRESENTATION. It would seem that the idea of Methodist lay delegation is not very popular, especially if the action of the New England and New Hampshire Conferences, recently held, is a fair expression of the sentiments of these bodies. Warm discussions were had over the subject, and lay delegation was rejected in both by a decided vote. We are informed that special efforts were made to circulate petitions, and that in the former conference, having a membership of over 20,000, only about 800 signers could be obtained in behalf of lay delegation; while in the latter, with a membership of over 11,000, only about 250 signers were obtained. It would seem that, at this rate of progress, it will require years to accomplish the desired object.

—PRESBYTERIAN REUNION. The N. Y. Observer is authority for saying that assurances from all sections of both branches of the Presbyterian church are in favor of reunion. It appears that a recent meeting of the joint committee of the two Assemblies resulted in another unexpected comingling of sentiment and feeling, and in the adoption of measures which are regarded as a greater advance toward speedy, if not immediate reunion, than any which have been previously adopted. The Observer is also hopeful respecting the reunion of the northern and southern portions of the same church. It says, "For ourselves we would hail the reunion of the North and South, and we pray that the Spirit may be so poured out upon all, that all may be one."

Appreciative Words.

We have hitherto refrained, as a rule, from publishing what our exchanges say respecting the *Star*. We presume, however, that our readers desire to know how the enlargement is regarded by them, and believing that a presentation of some of the kind and appreciative words spoken is due the *Star*, we for once depart from our usual custom. The following may be regarded simply as specimens. The *American Baptist*, of New York, says:

The *Morning Star*, Freewill Baptist, one of the best religious papers in the country, comes out in an enlarged form and greatly improved dress.

The *Bath Me.* *Sentinel* says: The *Morning Star*, one of the very best of our religious exchanges, comes to us enlarged, in quarto form, and greatly improved. We wish it success in its great mission of the world's evangelization.

The *Boston Traveller* speaks thus: The *Morning Star*, the worthy organ of the Freewill Baptists of New England, comes to us to-day in an entirely new form and new dress. The eight-page quarto form has been adopted, and new and handsome type obtained, which, used on nice white paper, gives the *Star* a beautiful and brilliant appearance.

The following generous and appreciative words are from the *Providence Journal*:

The *Morning Star*, Dover, N. H., organ of the Freewill Baptists, has assumed the quarto form, and called into requisition new type, new presses and new motive power. The paper is improved in appearance, although always looking well. Its editorial management is a guarantee of its excellence as a Christian and denominational newspaper.

The *Universalist*, which has before said some pleasant things in our behalf, sends this renewed greeting:

The promised enlargement of the *Morning Star* has taken place, and it comes to us this week, a quarto of the same size as the *Congregationalist*, neatly printed, with a new heading, and in every respect well-dressed. Its contents are somewhat improved also, and it seems to be entering on a new lease of life and a new career of prosperity.

Our city press is not behind that of other places in speaking words of commendation. The *Gazette* is decidedly complimentary. The *Enquirer*, after noticing our new appliances, says:

With an enterprising agent, and editors of long experience and great ability, the *Morning Star* cannot fail to sustain its mental and mechanical reputation, and must occupy a leading position in the literary and religious world.

We close these references by reproducing the utterance of our old friend, *Zion's Herald*, in our behalf. We are glad to observe that its spirit has not been ruffled by the free but pleasant sparring which has of late been carried on between us:

The *Morning Star* opens its forty-third year in a handsome double sheet, the most beautiful type and paper of any of its form that we have seen. It looks as if it has passed through a forty years of wilderness experience and entered the promised land. May it prove to be a land flowing with milk and honey. It is unsurpassed in its religious character, while it is faithful to all questions of morals that agitate society and the state.

P. S. The *Freeman's* generous notice came too late to be quoted.

THE THEOLOGICAL SCHOOL. A Catalogue of our Theological School at New Hampton, just issued, contains the names of the professors, students, and the officers of the Education Society, together with an outline of the course of study and other important matters. It makes a good appearance and should be widely circulated.

Business Note.

Those having Registers for 1868 unsold, and which they cannot dispose of, are requested to send them to this office. The edition is entirely exhausted.

Denominational News and Notes.

Work in New York.

It is easy to resolve. But to execute costs incessant labor. The New York State Mission Society recently resolved to make vigorous efforts to revive, strengthen and extend our cause in the state. Five thousand dollars were mentioned as necessary to be raised, and the employment of several men as evangelists decided upon. Then arose the anxious query, will this resolve amount to anything? Shall we really get any money and employ any men? The remark often drops from the lips of ministers and laymen, "Something ought to be done to revive our dying churches." It is easy to see that the field is white for the harvest, but where are the laborers? And where is the money to sustain them?

Pastors can help one another some, but cannot do all that is essential to success. We must have evangelists. We are resolved that we will have some visit points in each Yearly Meeting and labor for revivals. If the evangelist can hold one good revival meeting in each Yearly Meeting, that will encourage the pastors to hold several more. One reason why we have so few revivals, is that the pastors lack courage to strike for them. There is talent enough, but too little faith and courage. The influence of good revivals here and there, under the labors of the evangelist, will inspire the discouraged pastors to venture to open campaigns themselves. This done, and the voice of battle will come up from all parts of the field. We have just received a letter from a dear brother, who has long feared, doubted, and dared not attempt to promote a revival. But the past winter he ventured, and now rejoices in converts all around him. We can never do anything unless we try, and try hard and long, too.

Our Committee have employed some men as evangelists, and intend to have one protracted meeting held by some one of these evangelists, in each Quarterly Meeting in the state, just as soon as time and strength will allow. There are twenty-three Q. M's in the state, and it will take some time to reach them all, but if the brethren will give us the means, so that we can keep able men in the field, we can reach nearly every Quarterly Meeting within a year. It will behoove the brethren in each Quarterly Meeting to decide at what point the effort shall be made, keeping in mind this rule, to begin where there is the best prospect of success. If we can have one year of successful effort, we can so increase our force as to visit more churches the second year, and keep up the work until the whole field will flourish as a fruitful garden.

To encourage this work we want liberal pledges from our brethren. We must have money. Two brethren offer to give \$100 each. Who else will pledge so liberally? Who will pledge \$50? Who will give twenty-five? Who will give ten, or five, or three, or one dollar. Send the names and money to the Treasurer at Buffalo. Hard work is before us, but we must work, give, and pray, or sinners will sink to woe. Whoever is willing to join in this attempt to revive and save the churches, and bring sinners to Christ, let him respond. o. u. n.

Revivals, &c.

DEPAUVILLE, N. Y. I have concluded to accept the invitation of the brethren here to become their pastor. I am to preach every Sabbath, in the morning, at this place, and at 3 o'clock in the afternoon at Three Mile Bay, nine miles from here. The church is small in numbers but strong in spirit. Last September the Q. M. held its session here, and Bro. A. Randlett stopped a while, and in connection with his earnest labors the church was made to realize its responsibility and induced to commence labor in earnest. Since then they have prospered. "They devise liberal things" and the Lord has blessed them, and we are hoping and praying for still greater blessings.

The church at Three Mile Bay is still smaller than this, but there are good faithful Christian workers there. The Feb. session of the Q. M. was held there, and Bro. Randlett and several good brethren and sisters were detained by the storm and held several meetings. The spirit of the Lord was with them; backsliders were reclaimed, and the church was encouraged and strengthened. We commenced again on the next Sabbath and held a series of evening meetings for about three weeks, the result of which has been the still further strengthening of the church, the return of several wanderers, and the deep conviction of some of the unconverted. The good work is still going on. J. S. STAPLES.

HARRISBURG, Pa. During the past winter the Lord has graciously visited us and helped our efforts to do good in Christ's name. Meetings were held almost every evening during several weeks, the word was preached and the members labored earnestly to bring sinners to the Saviour. As the result, the first church rejoices over the accession of thirty-two, a larger audience steadily than ever, and the increase of the number of our Sabbath school scholars to about two hundred.

Rev. Silas M. Clark, formerly of Ashtabula Q. M., removed here in December to labor as City Missionary in Bro. Burgess's stead, who for the past year has been engaged as agent for our Pennsylvania Missionary Society. Bro. Clark's labors have been greatly blessed, and we confidently trust that they will continue to be in the future.

Our mission on Hummel street is flourishing, the attendance, both at the Sabbath school and the preaching services having increased very encouragingly. Calvary church, under the charge of Rev. C. J. Carter, is doing well. Last Sabbath six

T. C. EVANS, 129 WASHINGTON STREET, BOSTON
is authorized to take advertisements for us at our
lowest terms.

Poetry.

The Dumb Child.

The author of the following beautiful and touching poem is unknown. It is a strain of mingled grief and gratitude, of perplexed questioning and restful faith, sung out of the heart. The melody voices a sensitive soul and a profound experience, and so has life and power in it. Its anonymousness rather adds to its interest than otherwise:

She is my only girl,
I asked for her as for some precious thing;
For all unfinished was love's jeweled ring
That set with this soft pearl!

The shades that time brought forth I could not see;

How pure, how perfect seemed the gift to me!

O! many a soft old time

I used to sing to that saddened ear,

And suffered not the slightest footstep near.

Lest she might wake too soon;

I hushed her brothers' laughter while she lay;

Oh, needless care! I might have let them play.

'Twas long ere I believed

That this one daughter might not speak to me;

Waited and watched—God knows how patiently!

How willingly despaired,

Vain love was long the unfruitful nurse of Faith,

And tended hope until it starved to death.

O! if she could but hear

For one short hour, till her tongue might teach

To call me mother, in the broken speech

That thrills the mother's ear!

Alas! those sealed lips never may be stirred

To the deep music of that holy word!

My heart it sorely tries

To see her kneel with such a reverent air

Beside her brothers at their evening prayer;

Or lift her earnest eyes

To watch our lips, as though our words she

knew,

Then move her own, as she were speaking, too.

I've watched her looking up

To the bright wonder of a sunset sky,

With such a depth of meaning in her eye,

That I could almost hear

The struggling soul would burst its binding cords,

And the long pent-up thoughts flow forth in

words.

The song of bird and bee,

The chorus of the hyzrees, streams and groves,

All the grand music to which Nature moves,

Are heard in melody

To her; the world of sounds a tuneless road;

While even silence hath its charm destroyed.

Her face is very fair;

Her blue eyes beautiful; of finest mold

The soft white brow, o'er which, in waves of

gold,

Ripples her shining hair:

Alas! this lovely temple closed must be;

For he who made it keeps the master-key.

While he the mind within

Should from earth's Babel clamor be kept free,

Even that still, small voice and step might be

Heard, at its inner shrine,

Through that deep hush of soul, with clearer

thrill;

Then should I grieve? O! murmuring heart, be

still!

She seems to have a quiet sense

Of quiet gladness in her noiseless play;

She hath a pleasant smile, a gentle way,

Whose voiceless eloquence

Touches all hearts, though I had once the fear

That even her father would not care for her.

Thank God, it is not so!

And, when his sons are playing merrily,

She comes and leans her head upon his knee,

O, at such times I know

By his full eye and tones subdued and mild,

How his heart yearns over his silent child.

Not of all gifts bereft,

Even now. How could I say she did not speak?

What rare language lights her eye and cheek,

And renders thanks to Him who left

Unto her soul yet open avenues

For joys to enter and for love to use!

And God in love doth give

To her defect a beauty of its own;

And we a deeper tenderness have shown

Through that for which we grieve.

Yet shall the soul be melted from her ear;

Yea, and my voice shall fill it—but not here.

When that new sense is given,

What rapture will its first experience be,

That never woke to meander melody

Than the rich songs of heaven—

To hear the full-toned anthem swelling round,

While angels teach the ecstasies of sound!

The Family Circle.

The Double Blessing.

Deacon Gray had a habit, and he carried it though life with him, of making the wants and sufferings of others in some sort his own. The habit, or whatever else it might be called, certainly increased with his years—and his worthy helpmeet, during the long period of their wedded life, through the influence of assimilation, and above all, the heavenly fruits of a sanctified sorrow, had grown to be modeled very nearly after the same pattern.

So when the Deacon sat down, one wild, stormy evening, paper and spectacles in hand, and related the "news"—which was in everybody's mouth, as they seated themselves around cheerful tea-tables and blazing fires, or gathered in social knots at the village store—Mrs. Gray ceased to rock back and forth in her arm-chair, cushioned with hen's feathers, and dropped her knitting-work, quite regardless of the little black and white kitten at her side, which instantly put the ball to the use a feline fancy suggested.

"And what will become of Jerry?"

Fifty other people that day had asked the same question; but coming from good Mrs. Gray's honest, motherly heart, the very words sounded differently, like the same tune played in dissimilar keys.

The Deacon's eye, as it sought the open

paper, fell on the shipping list; but it was

quickly withdrawn, as if the glance, pained

him. His answering remark, most persons

would have thought a very decided digres-

sion from the subject.

"It is just three years to-night, Mary,

since we heard our boy was drowned. We

were expecting him home from that long

voyage, and you put on your best silk dress

that he bought for you in Canton, and set

the tea-table with the china set."

Mrs. Gray's eyes sought the burning em-

bers, which flashed, and flickered, and gloy-

ed, as they did that never-to-be-forgotten

night; and puss made another tangle in the

yarn.

Again, sharp, bitter, choking, strangled

her reply. William was their only son, the

pride of their hearts, a bright-eyed, merry

boy. But he was born within sight of the

sea, and from his earliest childhood, when

he built mimic ships that made wonderful

voyages over mimic oceans, all his thoughts

and desires centered on the blue, heaving

waves, with a strange fascination which his

fond parents, much as they loved him, could

not resist.

So William went to sea. It almost broke

his mother's heart, but when he came home

from his first voyage, looking so handsome

and manly, with the rich healthy color

flushing his bronzed cheek, it thrilled with

such pride and joy as only mothers' hearts

know.

He had a story to tell. Far away from

home, but with all its sweet influences

hovering around his path like so many guard-

ian angels, pacing the deck in the starry trop-

ical night-watches, God had met him; not in

the flame, nor in the earthquake, nor in the

whirlwind, but in the "still small voice" of

love. The prayers of Deacon Gray and his

wife were answered, and William went

back to his ship, that most noble sight on

God's earth, an open-handed, open-hearted

Christian sailor.

Then came the shock. It traced broad

furrows on the good Deacon's kindly face,

bowed his tall, straight form, and silvered

his wife's brown hair; but we draw a veil

over that fearful night, so fresh in the mem-

ories of both. There was a sacred sor-

row, and it yielded "the peaceable fruits of

righteousness."

"Do you think any of our William's

clothes, that you keep in the red trunk,

would do for Jerry, with a little fixing?" in-

quired the Deacon, clearing his voice, which

had grown husky.

We will not transcribe gentle Mrs. Gray's

reply, nor relate the long conversation

which followed, extending into the "wee

small hours" of the night. Suffice it to say

that on the morrow, the Deacon's horse and

team took a journey to the hovel where Jerry

lived.

The poor boy was crouching on a straw

pallet, in one corner, resisting all endeav-

ors, stern or kindly, to influence him to quit

his wretched home, that was home no longer.

His father had deserted him when an

infant; his mother, in her thirst for liquor,

forgot all her maternal instincts, and died

one cold stormy night, from the effects of

drinking.

Jerry must go to the poor-house, the

neighbors said; but Jerry had another

mind about the matter, and half frightened

at the crowd of strange faces, looked about

him with a pinched, hungry face, and eyes

like those of a wild animal at bay. They

pitied him and disliked to employ force;

but while deliberating what method to pur-

sue, Deacon Gray entered the hut, and

made his way through the crowd straight to

Jerry.

"My poor boy, I am sorry for you. If

you don't want to go to the poor-house, per-

haps you will like to go home with me. I

have no little boy, and I want one. You

shall have some nice clothes to wear, if

you will come."

The Deacon waited for no answer. He

saw the quick, eager look of the boy's face;

the yielding, trustful clasp of his little hand,

and drove away with him. Mrs. Gray met

them at the door of the pleasant farm-

house.

"Take these dirty duds off, the first thing,

Mary," said her husband, "and give him

his supper, and then he'll do."

Mrs. Gray was not slow in obeying the

advice. Her heart warmed to the poor for-

saken boy, as his eyes rested on her face

with a shy, timid gaze, hungry for new

draughts of the love that had never been

his before.

"He would really be pretty," she said to

her husband, after the washing and dress-

ing operations were over, "if it weren't for

his starved look. But we'll soon remedy

that." And slipping into the pantry, she

filled the china bowl that William had

liked to eat from so well, and set it before

Jerry.

And so, warmed and fed as he had never

been in his life before, he went to sleep

that night in a pretty little bed-room,

with snowy curtains, and such soft white

pillows, on which to rest his weary little

head, that no wonder he thought himself in

heaven.

One or two years passed by, and neither

the Deacon nor his wife regretted the step.

Jerry's warm, gushing love, healed the sore

and aching spots in each heart, and though

their own lost boy's place was still vacant,

and ever would be, they gave the orphan

all the parental care and affection that had

once been his.

Mrs. Gray proposed to name their adopt-

ed son William, but her husband objected.

"Our boy is not dead but sleepeth," he an-

swered. "We do not want two Williams

in the family;" and his wife said no more.

One night as Jerry was bringing in wood

through the back door, a stranger opened

the gate and walked up the locust-bordered

path. Jerry had grown to be a fine boy. Kindness and care had worked wonders for him.

"My son! Hark the sea given up its

dead?" asked the old Deacon in a husky,

tremulous voice.

And William told his story. In a fearful

storm which had burst over their vessel in

the South Seas, he had fallen over-board,

and all the crew supposed him drowned,

but he was picked up by some natives in

a boat while clinging to a broken spar,

and carried to a neighboring island. The

natives were kind, but as vessels very rarely

approached the shore, it was two or

three years before he succeeded in signaling

a ship.

Who shall paint the scene? They gathered

around the tea-table, the re-united, too

happy to do anything but look into one an-

other's faces. Jerry's eyes filled with raptur-

ous delight at the return of the new-found

brother, whose affectionate greeting dispelled

all fears that he would regard him as an

intruder. And Mrs. Gray looked from

one to the other of her children, feeling

that surely God had rewarded her for the

hour when, with hot tears blinding her

eyes, she had altered William's garments

as lying dead at the bottom of the ocean.

Was she not doubly blessed, and was not

her cup of joy "pressed down, shaken to-

gether, and running over?" With what

emotions did she gaze upon her son so mi-

raculously restored!

And the Deacon said reverently, bowing

News Summary.

CONGRESSIONAL.

On Monday, in the Senate, Mr. Wilson presented a bill relieving certain citizens of Georgia from political disabilities, and the bill was referred. The naval appropriation bill was taken up on a motion of Mr. Morrill of Me., and an amendment adopted reducing the number of men employed to 700. Several other amendments were proposed, but the bill was not completed. The House was not in session, having adjourned from Saturday to Wednesday in consequence of the want of a quorum.

On Tuesday, in the Senate, the Committee on Pensions was instructed to bring in a bill to amend the Pension Laws, so that the marriage of the widow of a soldier shall not work a forfeiture of her pension. Mr. Johnson of Maryland presented a petition of colored citizens of Southern States, asking Government aid to enable them to emigrate to Liberia. Mr. Sumner offered an amendment to the bill in relation to the charter of the City of Washington, providing for the rights of colored men in the selection of officers, which was agreed to. The bill was passed. The Navy Appropriation bill was called up, and the debate on Mr. Coulkings' amendment, reducing the force of seamen in the Navy, continued. The amendment was finally rejected. A bill making appropriations for the expenses of the impeachment trial was reported.

On Wednesday, in the Senate, after some preliminary business, Mr. Trumbull called up the bill in regard to the qualification of jurors. It provides that the expression of an opinion founded on public rumor or statements in public journals shall not disqualify a juror otherwise competent and who shall take an oath that he can give a verdict according to the evidence. After some discussion it was passed. Mr. Sumner introduced a joint resolution proposing an amendment to the Constitution of the United States. The proposed amendment is as follows: "No person elected as a President or Vice President, who has once served as President of the United States, shall afterwards be eligible to the Presidency." Mr. Trumbull called up the bill in regard to the qualification of jurors. It provides that the expression of an opinion founded on public rumor or statements in public journals shall not disqualify a juror otherwise competent and who shall take an oath that he can give a verdict according to the evidence. After some discussion it was passed. Mr. Sumner introduced a joint resolution proposing an amendment to the Constitution of the United States. The proposed amendment is as follows: "No person elected as a President or Vice President, who has once served as President of the United States, shall afterwards be eligible to the Presidency."

Resolved, That the resolution of impeachment against Andrew Johnson, President of the United States, passed February 24, 1868, and the proceedings amendatory thereof or supplemental thereto, be and the same are hereby rescinded, and that the Managers be recalled.

The speaker ruled that the resolution was not privileged because there was a pending motion on which the previous question had been ordered on the 31st of March as to printing 40,000 copies of Mr. Butler's opening address, and no business was in order except by unanimous consent until that was disposed of.

On Thursday, no legislative business was transacted in the United States Senate; the trial of the President was resumed at noon before one of the largest audiences that have yet assembled in the Senate galleries. After a little delay, caused by the introduction of formal documentary and unimportant oral testimony by the managers, Judge Curtis began the opening argument in the case for the respondent. After speaking for nearly two hours and a half, and having only finished the consideration of the first article of impeachment, he was compelled from physical exhaustion to ask for an adjournment, which was granted. In the House of Representatives, before the body proceeded to attend upon the impeachment trial, there were introduced a resolution in reference to intervention by the government of the United States in the South American troubles and a bill amendatory of the twenty-first section of the bill to grade the national forests so as to modify the provision disfranchising deserters, both of which were properly referred.

On Friday, the conclusion of the argument of Judge Curtis in the President's defense, the examination of Gen. Thomas by Mr. Stanbery, and his cross-examination by Mr. Butler, occupied the entire session of the court of impeachment. On Saturday, the proceedings in the impeachment trial were specially animated and significant, though little direct progress was made. Gen. Thomas was recalled in order that he might correct his testimony of the previous day; and was subjected to another severe cross-examination by Gen. Butler, who tested him and tortured his testimony very severely. He owned to his misstatements, but frankly and bravely, and his testimony was wholly and only proved his own honesty and weakness, without greatly helping the President's case. Gen. Sherman was then called to the stand, but had answered only a very few questions when a warm and prolonged debate arose between the managers and President's counsel respecting the admissibility of his conversations with Mr. Johnson as evidence, which consumed nearly the entire time of the session. The evidence was ruled out by a small majority—the President's counsel were perplexed, the managers were vigilant and resolute and in good spirits, and the Senate adjourned with the expectation that an effort would be made to get its ruling reversed on Monday.

MISCELLANEOUS.

Judge Underwood has ordered Jeff. Davis to appear in Richmond at the May term of the District Court, when his trial is to be commenced. Chief Justice Chase will preside in Court.

Telegraphic advices from Arkansas state that there will be two Republican Senators and a Republican member of the House in Washington this week, with evidence that Arkansas has complied with all the requirements of the Reconstruction act.

The Maryland militia is in grief. Wednesday the Legislature adjourned *hic et nunc*, after which it was discovered that the "enabling clause" had been left out of the act appropriating \$300,000 for the uniforms and arms of the militia. The act is therefore null and void.

A. H. Wells, appointed by Gov. Schofield in place of Governor Pierpont, Governor of Virginia, was inaugurated on Tuesday last week, and visited the congregation. Gov. W. made a short address and said for the short time he holds office he should endeavor to promote prosperity among all the people of the State, and try to promote harmony in the Republican party, as the only organization through which that prosperity could ever come.

Some of the friends of Mr. Stanton are at work endeavoring to secure his election to the United States Senate as successor to Mr. Bucklewell. The Republican party in Pennsylvania being divided, a new man may succeed.

Private advices from the South state that the rebels are waiting in much trepidation to see what the Senate will do with the President. If he is removed they will submit to Congress with little opposition, in the hope that hereafter they can recover their political ascendancy in their respective States.

The town elections in Ohio and Indiana have gone strongly Republican. Cleveland, which is 900 Republican this year, was 400 Democratic last year. The Republicans carried Dayton, the home of Vallandigham, by 300 majority.

It is stated that Judge McGee protested against the postponement of the McArdle case.

Advices received in Washington say that the Republican majority in Arkansas amounts to 2933, with three Republican counties to hear from.

Ex-Senator Foster of Connecticut is spoken of as a candidate for appointment as one of the Judges of the Court of Claims to supply a vacancy caused by the death of Judge Wilmot.

Washington special says the difficulty between Gen. Butler and Grant has been amicably settled.

Beverly Nash (colored) has been nominated for State Senator by the Republicans in Richland District, South Carolina.

The Virginia reconstruction convention has agreed to adjourn sine die on the 17th inst.

The New Jersey legislature has passed the bill to repeal the registry laws over the Governor's veto.

Kentucky sends one hundred and forty delegates to the Soldiers' and Sailors' Convention to be held in Chicago, May 19.

The terms of Senators from the now unconstructed States will expire as follows: Ala. 1871, 1873; Arkansas, 1871, 1873; Georgia, 1871, 1873; Louisiana, 1871, 1873; Mississippi, 1869, 1871; North Carolina, 1871, 1873; S. Carolina, 1871, 1873; Texas, 1869, 1871; Virginia, 1869, 1871; Florida, 1869, 1873.

The bill to abolish the Mass. State Constabulary is finally killed; the Senate, by a vote of 19 to 15, refusing to pass it over Gov. Bullock's veto.

Seventeen men were precipitated 150 feet to the bottom of the shaft at the Diamond Coal mines, at Scranton, Pa., on the 31st ult. Eleven men were killed instantly, another has since died, and two others are fatally injured.

FOREIGN.

President Juárez has just given a gratifying evidence of his fitness to govern a free people. The foolish order banishing all foreigners who served under the Empire has been modified so as to permit those who conduct themselves peaceably to remain.

All doubts of the safety of Dr. Livingstone, the African explorer, are now dispelled. Sir Frederick Marchmont received a letter from the distinguished traveler, which came by way of Zanzibar. Dr. Livingstone writes that he is in good health, that his journey of exploration has been successful, and that he will soon return to England.

The grand jury have brought bills of indictment against all the prisoners, except O'Neal, who were charged by the coroner's jury with complicity in the Clerkenwell outrage. The trials will commence next week.

A letter from Cork, Ireland, says that thirteen hundred emigrants would leave that port about the beginning of the present month for the United States, and that accommodation does not exist for anything like the number which desire to emigrate. Queenstown was crisscrossed with them, and parties numbering from fifty to hundreds were to be met with on the thoroughfares leading from the termini of the great Southern and Western Railroads and from other railroad depots, wending their way toward the railroad trains and steamer for Queenstown en route for the States of the Union. Nearly all of these persons are between the ages of sixteen and twenty-five years.

The Hon. George Bancroft, Minister to Prussia, has been duly commissioned from the State Department at Washington, with full power to arrange and complete a treaty of commerce and navigation with the authorities of the North German Confederation and members of the German Zollverein.

Paragraphs.

ASTOR LIBRARY expended \$3,375 for books, pamphlets and binding last year; the Boston Athenæum expended for the same purpose \$8,806; the Boston Public Library expended \$16,879.

IT COSTS \$35,000,000 to pay the salaries of American lawyers; \$12,000,000 are paid annually to keep our criminals, and \$10,000,000 to keep the dogs in the midst of us alive; while only \$6,000,000 are spent annually to keep 6000 preachers in the United States.

MR. BARNUM, upon being asked if he had lost his hair by fire, replied: "No, I have not lost my hair, my appetite, nor the means of gratifying it; in fact, I expect I have got enough left to spoil my children, unless, happily, I manage to spend some of it before I have done with it—of which there seems to be a fair prospect."

MR. BURLINGAME, late minister to China, will, it is expected, reach Washington in about three weeks. As there are various railroad, telegraphic and commercial projects pending in China of mutual interest to that empire and the United States, it is thought proper that Mr. Browne, our new minister to China, should have an opportunity to be enlightened on these and other subjects by his predecessor. Hence Mr. Browne will defer his departure until after Mr. Burlingame's arrival.

MISS M. STUART PHILIPS, whose stories, recently published in the *Atlantic Monthly*, have attracted so much attention, is a daughter of Prof. Phelps, of the Andover Theological Seminary, one of the ablest preachers in New England. Her mother is a daughter of that great authority of orthodoxy, and ardent admirer of Daniel Webster, Moses Stuart, and was herself well known in the literary world a few years ago as the author of "Sunny Side."

DR. CARPENTER, the great authority on physiology, says, "Children of habitual drunkards are distinguished for their insanity and idleness." In a later edition he supports this opinion by the statement that of 330 idiots the condition of whose progenitors could be ascertained, 99 are the children of habitual drunkards, and a large proportion of the parents of the remainder were more or less intemperate. An examination of 235 cases in Connecticut, the land of steady habits, showed that 76 had intemperate parents.

EVERY YEAR females are taking a more active and extended part in industrial enterprises, and the number and condition of those at present employed in each branch of business would at once deeply interest and astonish our readers. There are, thirty-eight thousand more females than males in New York, and three or four times that number are dependent on their own labor. It has been lately stated that not less than three thousand of these are engaged in the manufacture of hoop skirts alone. Of the one hundred and fifty thousand school teachers in the United States, over one hundred thousand are females. Many of the New York establishments, like Stewart's and others, each employ eight hundred and one thousand women in manufacturing articles of female dress.

THERE IS, perhaps, no large city in the civilized part of the world in which such utter scientific destitution prevails as in New York. However much the people may hunger and thirst after scientific knowledge, we have no public place in the city where these wants can be supplied. There is no Museum of Natural History, and no Zoological Garden for the use of the people. We once had a menagerie connected with a "moral drama," where families were admitted for a small fee; but the "devouring element" has swept that away. We have some animals and birds in Central Park, but they look about as uncomfortable and ready as the forlorn bulding in which they are kept.

Turn which way you will, there is no escaping the fact that the city has no such public place of instruction and amusement as is provided in nearly every other civilized city on the globe.—N. Y. Evening Post.

Rural and Domestic.

Agricultural Intelligence.

We are not about to fall into the current, sentimental style of expatiating on the "dignity of labor" in general, or the respectability of farming in particular, whether the argument be derived from the appointment of God in the case of Adam, or the universal demand for this productive employment as a source of national wealth and prosperity.

We had much rather see the man at it in a field in frock and trousers, than writing about it in linen and starch in his cosy study. The former is a much more convincing and impressive argument than the latter is or can be.

Book farming is very useful in its way, but it has its "et cetera and boulters." But what we want to say is, that at the present time, the most scientific minds in the country are engaged in investigating the analysis of soils, the rotation of crops, the adaptation of climate, the formation and application of dressings, &c., &c. This furnishes the means of a very interesting study to a class of intelligent and practical minds, and tends to relieve the agricultural pursuit of the monotonous and stupid character which it once possessed.

Nothing can be more interesting than practical experiments on the basis of these scientific principles. So that it will be an abuse of the progress of the most useful and useful employment, not to permit those who conduct themselves peaceably to remain.

We hope there will be an end to the custom of selecting the dullest and most stupid of the sons for the farm, and rushing others supposed to be brighter and more promising into the professions already crowded to repletion.

Another thing. As we are to have an Agricultural Department in the Star, let it be supplied with a share of original articles from the readers of the Star themselves. It is rather characteristic of us to believe in "speaking in meetings," that is, of making public our religious views and feelings. Why not, if we have little knowledge or have had some profitable experience in the world's oldest and most useful employment, allow our neighbor the benefit of it?

As we go around among farmers, we find not unfrequently one who can talk "like a book" about his experiments and improvements. He can do a great favor to others, less fortunate, perhaps, by writing out the results of these experiments. Let such be sent forward.—J. V.

The Italian Bee.

The Italian honey-bee differs from our native or black bee in color, size, temperament, productivity, industry, and power of endurance.

The abdomen of the queen is somewhat more length than that of the native queen. The abdominal rings of the Italian queens are less glossy like degrees of brilliancy of color. Whether this is the result of accident, or otherwise, I have as yet been unable definitely to determine, but have noticed that the darker colors (which are few) are more frequently bred in old dark-colored colonies than in new. When first hatched they are long and slender, but in the course of four or five days the abdomen contracts in length, and frequently presents a rusty brownish appearance until two or three days after impregnation, when the abdomen becomes gradually elongated and somewhat distended, and assumes a somewhat darker shade of original bright color. Subsequent years of age slightly increase the dark shade of coloring. When she ceases laying in fall or winter her abdomen contracts, its length resembling somewhat its size and shape prior to impregnation.

The drones vary much more in color. On some the only perceptible difference between them and the native drones is a slightly lighter shade in the narrow border on the lower edges of their abdominal rings. In shape and size they resemble our native drone.

The abdomen of the Italian worker bee is somewhat longer than that of the native. This is more perceptible when it is gorged with honey or returning to its hive heavily laden with honey. The lower extremity of the abdomen is also more slenderly pointed, which, together with its rich coloring, gives it a more graceful and elegant appearance. Queens which breed only workers with a less number of yellow abdominal rings than three, are assuredly true pure. Where they have the full number of yellowish bands, and those bands are of a smoky cast and black, bordering unusually wide, it is, at least, an indication of doubtful purity. The temperament of pure Italian bees is exceedingly gentle. They are not so stingy as the native, but seldom manifest any anger. When they do sting, however, it is done with the greatest imaginable determination and force. Any amalgamation between the Italian and native bee destroys their docility, and an equal-bred hybrid, or lower grade of cross between them, is often terrifically ferocious and intractable, when greatly aggravated. I have been stung by them with such ferocity, that the stinging bee expired in the very act, its abdomen curling up as it itself stung.

The highly liquid honey cannot resist partaking of the honey or liquid sweets when offered to it, and will gorge itself with them in a few minutes, no matter how angry it may have been at the time of presentation. Not so with the native enraged hybrid, intent upon vengeance. It pays no regard whatever to them, though offered a dozen times; nor will noks itself fallows prove efficacious in subduing it under such circumstances, unless it be confined to its hive and the smoke forced in to such a degree of density as to endanger their lives from suffocation. There is, however, a great difference in the temperament of different colonies of the impure race, some of the higher Italian grades manifesting much of the gentleness of the pure race. The physical strength and courage of the Italian bee is greater than that of the native; which it speedily overcomes in either single combat or battle array. A colony of native bees, once attacked by an Italian colony of nearly equal numbers, cannot successfully resist them, and soon becomes its prey, unless timely succor be extended to it. They are by no means conscientious on this point. As soon as they can no longer procure honey from the flowers, they may be found lurking about in search of weak or defenseless colonies, which they destroy if permitted. Still, however, so long as they have abundant supplies of honey, they seem not to think of robbing. As queens continue to lay in the summer and fall, so long as their workers continue to obtain supplies of honey from abroad, they of course breed later in the season than the native bee. This is of vasty great advantage in sections of country where they are compelled by cold to lie dormant so great a part of the year. To their great powers of endurance I attribute much of their productiveness.

There is, however, one other most striking feature which, doubtless, is greatly contributive to it. I allude to the rapidity of their breeding. As soon as the weather becomes sufficiently warm in the spring to prevent the chilling of their more hardy brood, if you will open the hive and examine their combs you will find entire sheets of it filled with young in process of maturation, all attended by a few scattering bees, presenting almost the appearance of a deserted colony. This enables them to far outstrip native colonies of like size in building up a strong population early in the season, which is vital to their prosperity. I have had in a period of two weeks, at the height

of the honey harvest, nearly thirty-five pounds of honey stored in surplus honey receptacles, besides building the combs in which they stored it, which, as they consume about twenty pounds of honey in secreting the wax used in constructing one pound of comb, would be equivalent to about seventy pounds of honey gathered by a single colony, in two weeks. The great tremendous point in the character of the hybrid is that they possess much of the fertility, industry, and productiveness of the pure race.—Colin.

Cows for Butter.

Without doubt the Jersey or Alderney cows are the very best to keep for butter-making. They generally give a fair quantity of very rich milk, from which a large amount of the very best of butter can be made. A neighbor of ours has a cow of this breed, ten years old, which gave in June, 1865, thirteen quarts of milk a day. In seven days, from eleven and a half quarts of the milk per day, were made thirteen pounds and four ounces of butter. This butter was so yellow that the dealers declared it had been colored. When butter was selling for forty cents per pound, this would bring fifty-six cents. A heifer owned by the same person when she was three and a half years old gave fifteen quarts of milk per day, equally as rich as that of the cow above referred to. Another heifer that came in when she was twenty-three months old gave thirteen quarts and a half of very rich milk per day. These cows had only ordinary feed in a common pasture. Others who are keeping Jersey cows tell stories that seem too large to be believed, and yet we know them to be true. If we wished the richest of milk, or desired to make the most and best butter, we should by all means get the best Jersey cows we could purchase, or what is perhaps cheaper, raise. Good animals of this breed sell at high prices we are aware, but they will prove cheaper in the end than low-priced animals that give less milk, and that so poor that little butter can be made from it. If we were to select a breed of cows for all purposes, butter, cheese, and milk in the greatest quantity, and of fair quality, we should select the Ayrshire. They are rather more hardy, of larger size, and will as a general thing give a larger quantity of milk, which is said to make better cheese certainly than can be made from the milk of the Jersey.—Zion's Herald.

White Beans.

The growing of white beans will undoubtedly receive an impetus the opening season, from the high price for which they now sell, say from \$5 to \$5.50 a bushel, and still advancing. They are excellent food for sheep, but cannot thus be economically used at present prices. They can only be used now for culinary purposes, and for those who are at \$5 a bushel, a family can hardly provide cheaper food than pork and beans, with pork at its present price.

Beans are not deemed an exhaustive crop, are of easy culture, do well on dry, mellow soil, or gravelly, sandy-loam, in fine, upon any good corn-land such as yields 50 bushels per acre; land producing more being deemed rather too rich, as on such land beans run more to vines than pods. Beans may be planted ordinarily later than corn, say between planting and weeding time. If planted separately, they should be in hills rather than in drills, as it is easier harvesting them.

The bean-crop should receive more attention than for former years, especially wood-growers, as beans, when not too high to allow of their thus being used, make excellent feed for sheep, which are usually exceedingly fond of them; for when a boy the writer was accustomed to tending sheep, and nothing would arrest their attention sooner than for them to hear the rattling of beans as poured into troughs. Farmers, grow beans for it will pay.

Items.

NEVER FEED your cattle in the yard without a "rack." Economy rightly enough shrugs her shoulders at so slovenly a practice. The actual loss to the farmer from this waste is equal to the cost of half dozen racks and the expense of carrying them in complete repair for years. Any farmer who has an ax, saw and auger, can make one.

A CORRESPONDENT in Maine recommends tomatoes as a cure for garget in cows, and also says that he finds a peck of them fed to a healthy cow as beneficial as the same amount of potatoes. Have others had experience in this matter?

A CORRESPONDENT of the *Rural New Yorker* in Victor, Iowa, has been in the sheep business for eight years, and after trying all the various compounds warranted to cure the foot-rot, has come to the conclusion that though it may be alleviated, it is practically incurable. One of his neighbors began the winter, one year ago, with 125 sheep, and in the spring had 124 pelts and one live sheep! Farmers in that section are so discouraged with the sheep business that they neglect their flocks.

A LADY correspondent of the *Farmington (Mo.) Herald* furnishes that paper with the following recipe for making a paradise: "Buy one acre of ground. Fence it. Build a coal cellar on it. Dig a well in the center of the lot and take her home to the cottage. Go home to the cottage yourself. Abstain from all villainous drinks. Join the church and become a Christian, live upright before God and man, and you have gained all the original happiness that has survived the fall."

HOW TO KILL THE APPLE BORER. Dig out thoroughly and destroy every worm that can be found with a pocket or jack-knife, chisel and knitting needle; then, in the earliest possible time in the spring, incise the trunk of the tree with two thicknesses of hardware paper, dipped in whale oil soap, or gas tar, partially dried, 12 or 15 inches from the roots, and loosely tied with a strip of bottom with basting. This will require about twenty minutes to a tree, and will last one season.

CROP PROSPECTS. Intelligence from all parts of the country is to the effect that the condition of things at the present time is highly favorable for the winter wheat. In Illinois the prospect never looked better. Indiana farmers, who two or three weeks since gave discouraging reports, now state that the subsequent rains and warm weather have brought forward the wheat crop very rapidly, and in many places where it was supposed to be killed, The Toledo (Ohio) Commercial says: "The breadth of ground sown last fall is largely in excess of the previous year, and every promise is now fair for a large and heavy crop." We learn from the Ohio papers that winter wheat looks well there, and "news from all parts of the State in regard to the crops is flattering." In Wisconsin the ground was never in a better state for a wheat crop than it is this spring. In Missouri the farmers are cheered by fine prospects for their wheat.

LIUTENANT Governor Stanton, of Ohio, says in regard to sheep raising in England: "One thing that struck me very forcibly was, that all farmers testified that sheep raising was absolutely indispensable to successful farming; that their manure was necessary to preserve the fertility of the soil; and that without them the whole kingdom would, in a few years, be reduced to barrenness and sterility. It is in this view that I regard sheep raising in this country as more important to the ultimate and permanent prosperity of the country, than on account of the profits. Whatever the sheep may happen to do, permit the virgin soil and these beautiful fields of ours to be reduced to barrenness by the time they pass into the hands of our children and grandchildren. Their fertility must be preserved at all hazards, even at the expense of present profits."

The Markets.

BOSTON WHOLESALE PRICES.

For the week ending, April 8, 1868.

CANDLES. Cuba, tallow, 14 @ 17. Sperm, 14 @ 17. Muscovado, 14 @ 17. Candles, 14 @ 17.

COFFEE. Java, 20 @ 25. St. Domingo, 20 @ 25. Rio, 20 @ 25. Ceylon, 20 @ 25.

COAL. Anthracite, 7 @ 8. Bituminous, 7 @ 8. Lignite, 7 @ 8.

WHEAT. No. 1, 1.35 @ 1.40. No. 2, 1.30 @ 1.35. No. 3, 1.25 @ 1.30.

RYE. No. 1, 1.10 @ 1.15. No. 2, 1.05 @ 1.10. No. 3, 1.00 @ 1.05.

BARLEY. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

CLAY. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

BRICK. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

IRON. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

STEEL. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

COPPER. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

ZINC. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

LEAD. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

SILVER. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

GOLD. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

PLATINUM. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

PALLADIUM. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

IRIDIUM. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

OSMIUM. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

RUTHENIUM. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

ANTIMONY. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

COBALT. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

NICKEL. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

CHROMIUM. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

MANGANESE. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

FLUORINE. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

BROMINE. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

IODINE. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

PHOSPHORUS. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

SULFUR. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

SELENIUM. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

TELLURIUM. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

ARSENIC. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

ANTHRACENE. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

BITUMEN. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.

OPIDINE. No. 1, 1.00 @ 1.05. No. 2, 0.95 @ 1.00. No. 3, 0.90 @ 0.95.