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THE MORNING STAR.

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The Morning Star.

WEDNESDAY, MARCH 3, 1869.

Called Home.

We are going o'er the shining steps,
Up to the world of light;
And a power above is drawing us,
That we may go aright.
Our angel, standing in the sun,
Will never let us roam,
And we know that with each night-fall
We are one day nearer home.

We are going up the shining steps,
And 'tis a heavenly way!
The fiery pillar guards our nights,
The fleecy cloud by day;
And One has gone before us,
Our places to prepare;
If we gain the heights above us,
We are sure of welcome there.

"Then hasten up the shining steps,
With a heart prepared for heaven,
Thy feet shall never from them slip,
Or with fierce thorns be driven;
The heart-wounds cruel sin hath made
Shall find in Me a cure,
The healing is delightful,
Thy rest in Me is sure."

Obtest are they who thus are called
To tread the shining street,
To taste the supper of the Lamb,
And their dear Lord to meet;
To be allowed to worship One
Who faithful is and true,
Blest with the power to please him,
And all his bidding do.

—Congregationalist.

Missionary Excursion.

(Continued.)

All our hearers are not stoical, indifferent or apathetic. Intelligent, serious, and often capably earnest inquirers meet us. They listen with deep and absorbing interest, and make the most frank and ample concessions. They say: "We know all these gods are vain and powerless. It is the custom of our country, and so we keep up the appearance of conformity, but it never satisfies the mind; it does not remove a sense of sin and guilt to worship them. How may we worship the true God?" &c.

During this trip, we found numbers, especially among a class of weavers, who really seemed anxious to know the way of life and salvation, some of whom I hope to see again before the close of the cold season. Opposition from the priests and other leading characters has, I may say, almost entirely disappeared, i.e. in an open and violent form.

Our tent remained a week at Bahaigades, (the village where we have had several inquirers for a number of years), while we attended a market daily somewhere within reach. We found the principal family still very friendly, and avowedly still wishing to serve the Lord, but a deep conviction of sin and longing for salvation therefrom was by no means so apparent as I wished to see.

The sixth Sabbath of the trip was very pleasantly spent with the native Christians at Degadia. This was my first visit at the Branch, and the impression made on my mind was a favorable one. Here, at length, the good seed, long buried in the dust, has sprung up and is bearing fruit. More than twenty years ago, a single volume of tracts, given away at Mahapal market, found its way here, a distance of 25 or 30 miles, and has, by the divine blessing, already led to the conversion of four intelligent, well-to-do families, and the good seed has evidently taken root in the neighborhood. Violent opposition has given place to a very friendly feeling, one of confidence, and I thought almost of envy, on the part of Bangsee's neighbors.

It really afforded me a great deal of sacred joy and was the occasion of heartfelt gratitude to visit these new disciples, preach to them the word, and administer to them the Lord's supper. The old man Bangsee is very sanguine and ardent in his temperament, full of hearty responses during the sermon. He is a man of some means, and has promised to build a house for the Lord, to be used as a place of worship and also for a village school. His wife, a woman of some intelligence and a worker, and his oldest son and daughter, are all members of the church, and four smaller girls, hearing the Christian names of Martha, Mary, Sara and Julia, make up a very pretty and deeply interesting family.

The oldest daughter is married to one of the converts, and is now at the head of a family herself and appears to be a real Christian housekeeper, an honor to her husband and to the religion they profess.

*The Midnapore brethren (in whose district these converts are), do well to attend thoroughly to the cultivation of this important field. I trust a rich harvest is in reserve for them here. And in how many

other locations the leaven of the kingdom is, at this very time, silently diffusing itself and permeating society, watched only by the eye of Omniscience, who can tell? How long our waiting eyes shall be lifted up unto Him who giveth both the early and the latter rain, ere we shall witness the outpouring of the Holy Spirit upon this heathen people, is known only to God himself. The distinct time, as in the case of Jericho, when the walls of this citadel of sin, this very ancient, stronghold of Satan shall fall to the ground, and the people of the Lord shall possess the land, has not been revealed to us; but the command to withhold not, but blow the trumpet, to warn the people and publish the glad tidings of salvation through a crucified Saviour, is no less clear and distinct and unequivocal than it was to encompass Jericho.

And the word is preached, preached daily, in the bazars, market places, villages, by the way side and under the shade-tree by the road-side, wherever hearers can be found, the faithful message may be said to be held forth. The printed word is also distributed, and "the light shineth." Many, even infant voices, are heard inviting to Christ. As I called on our native Christians in Midnapore this week, one aged sister's eyes glistened and moistened with tears as she told me with a full heart, how her little grand-daughter, Sara, had led her to Christ, almost with her dying breath; and, the Lord be praised, our Sarahs and our Marys are yearly multiplying. Although some are called home, others come to fill their places. Thus, little by little, little by little, the walls of the citadel are being sapped, and it may not be long ere the signal blast shall be given, the triumphant shout of victory heard, and Christ our Lord proclaimed King where Satan's home has been.

I reached this genial old homestead, in company with Bro. and Sister Smith, last evening, and I found Sister Crawford of good health and spirits, quite recruited by out-of-door work this cool weather. To-day we have held our annual thanksgiving service, and endeavor to gird our loins afresh to resume our work for the new year. Will not our brethren in the churches unite fervently with us in prayer to God, that the ensuing year may be one of great and signal blessing for benighted India, and Orissa in particular?

Tellapore, Jan. 1, 1869.

J. P.

C. Baptist Ministerial Institute.

BY D. S. F.

The C. Baptist ministers of the Vermont Association met at the city of Burlington, Vt., on the 9th inst., for a Ministerial Institute, to continue for four days. There were thirty-eight C. Baptist ministers present and one F. Baptist. This is the first meeting of the kind in this State, and your correspondent being present a part of the time, and being deeply interested in the exercises, concluded to give an outline account in the Star.

Rev. A. C. Thomas, D. D., for forty years pastor of the church at Brandon, was chosen Chairman; and Rev. C. Hibbard of Chester, Secretary. A Committee of arrangements was chosen. Rev. A. Hovey, D. D., of Newton Theological Seminary, was Conductor of the Institute.

After the devotional exercises, Dr. Hovey lectured upon "The Divine Authority and Inspiration of the New Testament Writings." His positions were:

1. The New Testament Writings are worthy of full confidence as historical records.
2. They prove the infallibility of Jesus Christ.
3. They prove him to have promised the inspiration of the Spirit to his Apostles, by whom most of the New Testament was written.
4. Christ and his Apostles endorsed the Old Testament Scriptures as the truth of God.
5. The inspiration of the Apostles and Prophets was different in kind from that of Christians generally. It made them infallible teachers of truth.
6. No valid objections have yet been urged against this view of the Scriptures.

At the Evening Session Prof. Hovey delivered a lecture on "The Consciousness of the Human Spirit in the Intermediate State." A free discussion followed the lecture in which many of the ministers took part. Many things had been noted by the members of the Institute which led to numerous inquiries, to which Prof. Hovey replied. The first day's exercises were then closed by devotional services.

After the devotional exercises, in the morning of the second day, Rev. J. Goadby, D. D., of Poughkeepsie, N. Y., delivered a lecture on "Church Government." The lecturer maintained that there were four ways in which membership in a Christian church may be terminated: 1. By death; 2. by exclusion; 3. by dismission by letter to join some other church; 4. by withdrawal—the last of which was claimed to be the right of any member in good standing. Some points in this lecture, especially the last one, gave rise to prolonged discussion. The general opinion was adverse to the positions taken by the lecturer.

The prevailing sentiment of the Institute would be fairly expressed by a few paragraphs from Prof. H. J. Ripley's work on "Church Polity." Page 80, he says: "From

the nature of the case, membership in a church originating in obligation to Christ, designed to aid in a person's being prepared for heaven, and to perpetuate the Saviour's arrangements for the spiritual welfare of mankind, is of a permanent character. It is properly terminated only by death, or by exclusion for justifiable reasons." "The voluntary removal of a member from one church to another may also be called a termination of his connection with the former church; but this is only a transfer of his connection from one church to another. In point of theory, the connection with a church is not dissolved; since he retains his connection with the former till he has become united to the latter."

It was argued that a right to withdraw from an organized body cannot be founded upon the fact that the body is a voluntary association; because a man can voluntarily enter into relations and connections upon terms which he cannot at will disregard. He may assume perpetual obligations such as he cannot disown; and, in case of mutual obligations, such as he cannot disown unless the fault of the other party make them void. If this were not so, the existence of the church, considered as a voluntary association, would be at the mercy of human caprice.

In the afternoon, Dr. Hovey lectured on the subject of "Probation after Death." The points discussed by the lecturer were, 1. Will the probation of any after death be continued in the intermediate state? 2. Are any or all men on probation after death till the final judgment? The affirmative views taken by Romanists, and several modern protestant authors, passed under review; and the scripture passages, adduced by them in support of their theories, were critically and philosophically examined, and shown to be incapable of sustaining the positions in whose support they were quoted.

The lecturer assumed that thorough examination of the whole subject led to the conclusion that the probation of every person ceased at death. He said: "The assumption that any who have not repented of sin in the present life, will be likely to do so in the intermediate state, is purely gratuitous. Neither human reason nor the word of God gives it a shadow of support." "The state of the righteous after death" was the subject most fully developed in the discussion, and questions followed the lecture. In Dr. Hovey's opinion the righteous dead are "in Paradise," in "Abraham's bosom," "with Christ,"—terms expressing a state of conscious well being; and if "to be with Christ" is to be in heaven as a locality, then they are not as fully conscious of its attractions and its adaptation to afford the purest, highest, deepest enjoyments, as they will be after the resurrection unites the spirit to its glorified body. There must now be some incapacity which will then be removed, and without which they cannot attain to the perfect happiness in reserve for them. Heaven has glories which they cannot realize, except by the senses which the glorified body will supply in that supreme hour when it re-habituates the spirit. The happiness of departed saints is now complete, in the sense that nothing is wanting which their capacities can demand; and in that sense it will always be complete, as heaven will always be adequate to the increased capacities acquired by the resurrection of their bodies.

Prof. Hovey next spoke at length upon the inspiration of the Old Testament Scriptures; his main proposition being that "Christ and his Apostles endorsed them as the truth of God." Dr. Goadby's lecture on "Church Government" was again taken up and occupied the time till the adjournment at 5 o'clock, P. M.

At the Evening Session, Dr. Hovey's subject was found in the statement that "The inspiration of the Prophets and Apostles made them infallible teachers of truth." He said: "By infallible teaching I mean teaching which, all things considered, sets forth, by voice or pen, in the best manner possible, the mind and will of God; which makes known just what he desires to have made known in just the way he prefers; which, rightly interpreted, is free from error; and which the reason of man has no right to modify or reject, but only to ascertain and obey."

To sustain this proposition he referred, 1. To their marvelous accuracy of statement in matters which can be tested. 2. To their remarkable originality and consistency in their religious teachings. 3. To the divine authority which the Prophets and Apostles claimed for their teachings. The consideration of the last point was deferred until the next day.

On the Third Day the session was opened at 9 o'clock, A. M., with appropriate devotional exercises; after which Rev. Mr. Archibald presented the subject of "Lay Preaching." The points he presented were: 1. That it has the sanction of primitive example. 2. It is warranted by Scripture teaching. If it be not thus authorized,—3. The love of Christ constrains disciples to tell to others the joy of salvation, and to speak the only "name under heaven, given among men, whereby we must be saved." The speaker illustrated the utility of lay preaching by various considerations; after which the discussion was continued.—Rev. Mr. Town, Dr. Goadby, Prof. Hovey, and several

others taking a part. All agreed that lay preaching is useful and desirable, and should be employed whenever there can be found gifts in the church adapting members to the work. Dr. Hovey now presented his arguments in support of the proposition in his lecture deferred from yesterday.

The Rebellion in Cuba.

The N. Y. Evangelist deals with this subject in a recent issue, and after speaking somewhat at length of the manner in which Spain has exercised her authority on the island, proceeds thus:

This armed occupation, producing a show of tranquility, might have continued a few years longer, had not the late Revolution in Spain given the people a fresh inspiration of liberty. Following the example set them at home, they felt that, if Spain was to be for the Spaniards, Cuba ought to be for the Cubans. The effect was natural, and yet we cannot but feel regret that the one event should have so soon followed the other. The Revolution in Madrid, driving out the infamous Queen Isabella, had given a liberal government to Spain, and might naturally be expected to give free institutions to her colonies. Already the Provisional Government had declared its intention to abolish slavery, and Cuba had been offered a representation in the Spanish Cortes. On these accounts it seemed unfortunate that the rising in the colony should break out directly after the liberal movement in the mother kingdom.

But revolutions do not follow the law of proprieties, but the law of irrepressible nature. The breeze of liberty which swept across the Atlantic proved too strong for the hot Creole blood, and they flew to arms.

At first it was said that the insurrection was in the interest of slavery; that it was begun by men whose plantations were stocked with cargoes of Africans fresh from Guinea, and who rose in rebellion simply because of their dread of emancipation. But this is denied. On the contrary it is said that the leaders, some of whom are large planters, had previously emancipated their own slaves, and they now boldly avow their intention to wipe away utterly the black stain of human bondage from that beautiful island. This declaration cannot but attract towards them the sympathy of the civilized world, and lead Americans to look with hope on a movement which already has such promise of success.

At first the rising attracted little attention. It was away at the eastern end of the island, hundreds of miles from Havana, among the mountains, and was thought to be little more than the outbreak of a few lawless people. Telegrams assured us that it was entirely suppressed, or if not, that it would be in a few days. But it still lives and gains strength. Reinforcements arrive every week from Spain, and are marched into the interior, but they make little progress against the insurgents.

The policy of the Cubans against the Spaniards is the same as that of Toussaint in St. Domingo against the French—to avail themselves of the natural defences of the island, to avoid the large towns and the open country, to keep in the mountains, to refuse battle, if pursued, to retreat, and thus to weary out the troops by long marches, waiting till the hot season with fever and cholera shall do the work of an army. If they can hold out three months longer, they think that their cause is safe.

Rainbows of the Yo-Semite.

The magnificence of the Yo-Semite Valley is likely to be as much an object for travelers to see as Niagara and the Alps. The painters and the rhetoricians vie with each other in their attempts to embody the beauty and grandeur which combine in that wondrous gorge of the Sierra Nevada. We recently quoted a portion of "Carleton's" description of the grander features. Here are some paragraphs from the pen of Rev. Dr. Scudder, which deal more especially with a few features of the beauty that belongs to the scene:

I stood upon a huge boulder, close by the foot of the Bridal Veil Fall, in the Yo-Semite Valley. The broad precipice over which the river takes its gigantic leap of nine hundred and forty feet, is like a rock-curtain swung between two mountain summits. You look up and see a little crest of spray curling gracefully over the lofty point where the water commits itself to the air. As the flood descends, it flutters out into rippling wavelets and undulating mists, suggesting the tremulousness of a delicate white veil—a bride's veil—which palpitates like the heart of the bride whose face it covers. Where the falling column strikes below, clouds, formed of the shattered fluid atoms, spring up as though shot out of the earth by a geyser's energy, and rolling along the sides of the precipice, drift away in fine rain.

We were there in the afternoon, when the slanting sun strikes the glittering liquid shaft at such an angle as is suited to create a multiplicity of rainbows. Wherever the trembling spray catches the sunbeams, it blossoms into rainbow flowers. We stood in a realm of rainbows. High up the rocky wall, where the solid torrent flings snowy flakes from its fuming sides, the separated portions thin away into softest vapors, and twirl down in rainbow eddies; while below,

where the volumes of spray, constantly new-formed, heave and swell and roll, so do the rainbows that hang upon their skirts. There are whirling rainbows, tumbling rainbows, rolling rainbows, dancing rainbows, alive with the quick spirit of the mobile waters, and running rainbows that speed away upon wind-wings. Among all these marvelous shapes, there were two that were indisputably king and queen. Across the whole body of the fall was an immense arc, which I shall call the monarch among the rainbows. It bloomed out upon the pale white face of the entire cataract. Sometimes the liquid descent seemed to thunder down behind this variegated elastic bridge, and sometimes it appeared to rain its awful deluge directly upon it; but generally the bow seemed to span the fore-front of the fluid mass. Not only did it thus reach across the water breadths, but it expanded itself beyond on either side over against the purple walls of the mist-lined precipices, and finished itself off with a wild and wondrous grace by plunging through the sparkling foliage of trees, and then sinking down in undiminished brilliancy upon wet ferns, and grasses, and dripping rocks. This was the king. But there was one other form of rarer splendor and more exuberant beauty. A violent wind-current—the product of the down-rushing flood—not only keeps the spray at the bottom in perpetual motion, but also sways the fall itself; and when the fall lurched a certain way, a vast puff of mist was blown towards us; and then, in a moment of glory, there arose upon the surface of that vapor, in sudden and magnificent architecture, a shape of magic loveliness. It was the queen of the rainbows—unquestionably the mistress of all the other liquid structures in the valley, a peerless fairy that came and went as she liked; now flashing into the full gorgeousness of her being, and now vanishing, and then appearing again. It was a great circular rainbow, like the wheel of an archangel's chariot, with hues outvying in brightness and distinctness any tints that I have ever seen in the sky. Of all the rainbows I have beheld, this was supremely, incomparably the most beautiful. It was a complete circle, perfectly continuous, except for the merest space under our feet. It swung toward us; it receded; it trembled with excess of gracefulness; it glowed with its circumference of vari-colored fires, in the bosom of the cold, white, shivering waters, wherein it was born. No parentage but that of golden sunbeam and snowy spray-shower could beget such offspring. The purity of heaven (the sunbeam) and the purity of earth (that crystal shower) were its parents.

Washington Correspondence.

WASHINGTON, D. C., Feb. 23, 1869.

Washington's birthday brought out the usual display of bunting here. It was also made the occasion of a grand torchlight ovation to Grant and Colfax, under the auspices of the "Boys in Blue." Some three or four thousand torches were in line and made a very brilliant display. In response to their call Gen. Grant presented himself and addressed a few words to the committee of the demonstration, but confined himself to common-place remarks. He has an excellent faculty of saying nothing when it is best that nothing should be said.

The President received a delegation from Baltimore on the 23d, who came to tender him the hospitalities of that city after his retirement from the executive chair, as a token of their approval of his course and services while President. In reply to their address he took occasion to have a fling at Gen. Grant, by declaring in substance, that he had always been a man of peace, that his path to distinction was not paved with human craniums, nor did it lead over bridges strewn with the limbs of his fellow men. The only effect of this ebullition of spleen will be to sink Mr. Johnson still lower, if possible, in the public estimation. Mr. Johnson's days as executive are rapidly drawing to a close, but he seems determined to effect a general jail delivery, if possible, before his term expires. If the custom of adopting patron saints shall come in vogue again, I am sure St. Andrew will supplant Mercury as the patron of thieves and rascals generally. He has about completed the pardon of the assassination conspirators, and now turns to smaller fry.

The 40th Congress, too, draws near its end, but there is no great desire to press important matters. I have never known measures to lie and linger at the close of Congress as they do at the present time. The general disposition was expressed by Senator Cameron a few evenings since. Let us wait, said he, till we have a new President and a new Secretary of the Treasury, and hear their views and wishes before we act. Many of the most important matters will therefore be likely to go over to the next Congress. The revenue system, external and internal, resumption of specie payment,—the naturalization system and the reconstruction of the unreconstructed states,—are all likely to get the go-by in this Congress. The bill regulating deposits of public funds in national banks, the closing up of the affairs of such banks as suspend operations, and providing for a re-distribution of the circulation of national banks, will probably pass. The last named feature of the bill excites considerable feeling and interest. Its effect is to withdraw the circulation of the banks in the northern and eastern states, and transfer it to the southern and western states. The bill as it originally passed the Senate provided for the withdrawal of \$20,000,000 from states having an excess above their pro rata share, but the western and southern members demand more than this, and in the House an amendment was adopted providing for a pro rata distribution. This amendment lacked but one vote of being adopted in the Senate, and something of the kind will probably prevail. The "tenure of office bill" will not be disturbed at present. Such was the decision of a Senate caucus held on Monday, and it will probably be adhered to, though some senators intimated that they should not feel bound by the action of caucus. Democrats here represent this action as dictated by distrust of Gen. Grant. It would be more correct to say

that those who oppose the repeal do so because they consider some such law wise and necessary at all times, and not merely as a curb to Andrew Johnson. Cabinet rumors are rife, but changeable, and therefore hardly worth recording. There is pretty good authority, however, for saying that Gen. Grant has stated that his Cabinet will be composed of civilians, except that he may retain Gen. Schofield awhile. W.

The Mission Field.

JAPAN.

Persecution seems the order of the day in Japan. The following extract from an imperial decree posted at the gates of Yokohama and Homura, exemplifies the fierce and cruel spirit towards Christians which now actuates the government. "As the abominable religion of the Christians is strictly prohibited, every one shall be bound to denounce to the proper authorities such persons as appear suspicious to him, and a reward shall be given him for so doing. The Christian religion, heretofore being strictly forbidden, still in the same manner as formerly is strictly interdicted." Then follow rules for taking Christians into custody and "punishing them without mercy." They are to be treated as outcasts, to be confined to the jungles, or to be made slaves to the Daimios.

Says our missionary, Rev. J. L. Phillips, in reference to this matter: "The wrath of that pagan ruler shall praise our God. His hot rage is casting up a highway for the Lord. . . . Let us remember these persecuted disciples. Their blood shall make Japan holy martyr-ground and the seed of the glorious church to come."

AFRICA.

Missionary labor in this dark quarter of the globe is much further advanced than the Christian public generally suppose. From Sierra Leone along 2,000 miles of coast to the Gaboon river, missionary stations have supplanted slave factories, and instead of the smoke of burning villages and cries of wretched victims of murder and rapine, there rises the voice of prayer and praise from Christian congregations gathered by tens of thousands. Fifteen thousand church communicants are God's seals to his work in this part of Africa. The southern portion of the continent, for a thousand miles to the north of the Cape of Good Hope, has been traversed by the heralds of the cross, and more than twenty thousand communicants are numbered in South Africa. Degraded tribes are being elevated, and they now plow their lands with oxen instead of women, and draw wood with them instead of bringing it on women's heads.

SANDWICH ISLANDS—HAWAII.

Mr. Coan, Missionary in the Sandwich Islands, writes: "The Chinese are multiplying on our Islands as they are in the United States and other parts of the world. . . . The great land of Sinim is astir, and her people are taking wings like swarming bees. We have about 200 Chinese in the district of Hilo, island of Hawaii, who are merchant, cooks, stewards, peddlers or plantation laborers. All the Chinamen in our town are good neighbors, friendly, courteous in manners and honorable in business transactions. Several of them attend our Sabbath services and contribute generously to our monthly concerts, and for building churches. Some of them are inquiring, candid and tender, and say they are sure that the Christian religion will ere long prevail over all their vast empire. Their children are in our day schools, Sabbath schools and Sabbath assemblies." The church in Hilo, gathered from the heathen, recently sent \$200 to the American Board for its mission work in China, with the promise of another contribution from its Sabbath schools. The Hawaiian Mission Board employs a young Chinese convert to labor as an evangelist among his countrymen on the Islands.

INDIA.

The late report of the English Wesleyan Methodist Society says: "Few persons have accurate ideas of India. In extent nearly as large as Europe, with every variety of climate from perpetual snow to extreme heat, a population of two hundred millions speaking more than thirty languages and dialects, a high degree of civilization and ancient learning side by side with the rudest barbarity—such are a few of the features which make it so difficult to comprehend India." Says another: "All the merchants of the earth have been here; all the merchants of the world have hovered around her shores. She has given her gold, her diamonds, her pearls and her ivory to almost every nation. Her institutions, her temples, her sacred books have an almost unrivaled antiquity; still she has been sunk in the darkest superstition, gasping and dying at the feet of hideous idols. But she is being redeemed—the Bible is to be hers—and it is to be proclaimed through her vast domain in never-to-be-forgotten tones of love, that there is a place in the bosom of the Eternal Father for the millions of India."

While the mission of our General Baptist brethren in northern Orissa has been weakened, by the diminution of its missionary force by death and the return of disabled missionaries, unusual encouragement has been given to those who still remain. Oct. 4, seven were baptized at Cuttack, and Nov. 1, fourteen at Pipile; and besides, there are, connected with the mission, a goodly number of young persons who are candidates for baptism. Only four missionaries are now left in this field, but there is a native agency of eighteen ordained and assistant native preachers under their direction. Mrs. Goadby, whose husband was recently removed by death, is still working untiringly for this mission. Under date of Oct. 23, she wrote: "No one at home can conceive of the labor and care of so many and of the terrible sorrows of the last two years. Miss Packer and I have nursed and watched to the end of 300 of the most wretched creatures (famine victims) and nursed hundreds more to health and strength. . . . The Industrial School for the boys tries me a good deal. . . . I can look after gardeners, tailors, house servants, &c., but blacksmithing is beyond me. . . . The next two days I have to examine twenty-five candidates for baptism, make arrangements for the marriage of six girls next Monday, and then a feast for more than 500. Next week I go to Bonamipore to see what work has been done there; to mark out fresh houses and a room for school and worship."

BURMAH.

In 1819, Dr. Judson baptized the first Burman convert. Since that time more than 40,000 converts have been baptized—Burmans, Karens and Shans—making an average of about two every day. Of these, 20,000 are now living. Last Oct. Rev. J. E. Marks, an English missionary, visited the King of Burmah to obtain permission to labor in Mandalay. The king received him with distinguished consideration, put nine of his young sons under his tuition, and promised to build a church and schools at his own cost. What a contrast to the treatment Dr. Judson received from this same heathen power in 1823—24.

Communications.

Theological School.—Location.

We are glad that "Amicus" has reached so directly the point in view. He finally comes to the wise conclusion that the Theological School will be most useful if located with a college. In this he is right, and the majority of the denomination in my opinion would approve his position. But there must be "Educational Centers."

Now was that institution established for the whole denomination, or for specific individuals and localities? If not for the general good, then for what localities, and where are the boundaries? If for the whole body, then what individual or locality has any more claim to its advantages than any other individual or locality? "The greatest good to the entire denomination, and thereby to the world to which the gospel is to be preached, is undoubtedly the only principle upon which any one will dare to advocate any location. The question is, Will the greatest good to the greatest number be secured by locating this institution at Lewiston, rather than at Hillsdale? The latter place is several hundred miles east of our national center, and at least seven hundred miles nearer the geographical center of our denomination than Lewiston. Our whole country, with its present and prospective population, should be considered in this connection.

Hillsdale is much nearer the center of our ecclesiastical population than Lewiston. The numbers connected with our congregations outside of the church membership are much larger at the west than at the east, and, including such membership, Hillsdale is very near the center of our population. Of communicants there is one Yearly Meeting with four thousand and seven hundred members east of Lewiston, outside of Maine Central Yearly Meeting. West of Hillsdale, outside of Michigan Yearly Meeting, there are ten Yearly Meetings with thirteen thousand members; and with the General Baptists, not yet formally enumerated, but really with us in doctrine and polity, and equally interested in Theological Schools, fifteen Yearly Meetings and over nineteen thousand members,—or nearly five times as many as are beyond Lewiston. The extreme eastern members are about three hundred miles east of Lewiston, while the extreme western members, not including California and the Territories, are nine hundred miles from Hillsdale. The only true method of estimating the cost of representation is to suppose each member represented, and thus Hillsdale is so far east that western members, not including hearers and society members, having five times the number and three times the distance, have fifteen times the expense in reaching Hillsdale than eastern members have in reaching Lewiston. And yet it is only a few miles too far east; while Hillsdale is so far west as to be hardly thought of. Amicus thinks western students can go to Lewiston without much difficulty. It is not much farther from Lewiston to Hillsdale than from Hillsdale to Lewiston. But if our most western members this side of the Territories and California wish to go to Lewiston, they must travel 1800 miles; while our most eastern members in going to Hillsdale would travel 1100, or 700 miles less, and with less than half the expense, for traveling expenses are higher west of Michigan than east. Our western membership is extending farther west, and increasing, relatively, in numbers.

When our denomination numbered forty thousand, we had not a house of worship nor a pastor fully supported west of New York. Now we have not less than two hundred and fifty church edifices, probably more, nearly as many pastors, and twenty thousand members. At this rate of increase Hillsdale will soon be east of our numerical center. And undoubtedly, during the time that one institution, if properly located, would fully meet the demands of all our people, the traveling expenses of Theological students living west of Hillsdale would greatly exceed those living east of that point, should all students from both sections meet at that place. Such a prospect should be considered, and if so no more central point can be found. Again, Hillsdale can offer large inducements. The college has a large and much more beautiful site than can be had at Lewiston, worth at least \$10,000. Ten thousand dollars already raised for Theological purposes would be at once secured, and a pledge for ten thousand more in ten minutes; thirty thousand dollars to begin with, and more afterwards. There is nothing in the Hillsdale charter to prevent any action necessary or desirable, and undoubtedly rooms and other accommodations could be had if desired, until separate buildings were completed. There is a "general law" under which a distinct organization could be secured immediately; or, if preferred, the trustees of the college could agree to appoint any Board designated by the Education Society, or by the General Conference.

Railroad facilities are excellent, and two additional roads are expected next season. The climate is mild and pleasant, productions and fruits abundant. It is near, if not within, the great field where civilization and Christianity are to develop their greatest forces and achieve their grandest victories. No man can look upon the advancing tides of population and civilization, and the vast resources of the valley of the Mississippi, without feeling that the destiny of American institutions and civilization, the destiny of the American church, and of our own denomination, is to be decided upon that field. As a people we must qualify and furnish men for this work, or fail. Why not all unite, east and west, and build one large, strong institution, that shall not only be an honor to the cause, but educate men where the associations and moral atmosphere would be favorable to the acquisition of qualifications for all parts of our field.

There is a very promising opening for such an enterprise in Michigan, where, with a population of one million, there is no immediate prospect of a Theological Seminary, unless by the F. W. Baptists. Shall we occupy this field, and do one thing upon a plan broad enough and strong enough to command and secure public recognition and respect? There is one other consideration which, of itself, if there were no others, would be sufficient to fix the location at Hillsdale. It would do more to secure and perpetuate denominational unity and uniformity in organization, effort and doctrine, than any other measure possible. This may not be appreciated by those acquainted only in single states or localities, but those who understand the extremes, the scattered condition of our churches and ministers, and the condition of some of our enterprises, and the doctrines sometimes preached, know, as others will ere long, that a strong, sound Theological School is needed now, where its influence can be felt effectually throughout the whole denomination. This demand cannot be overestimated, but possibly may be disregarded until it is too late. Will not our eastern brethren, laying aside all personal and local feelings, ask themselves and their Master, if justice, wisdom and benevolence do not demand the location of the Theological School at Hillsdale? Or, as this question involves nothing of our distinctive doctrines or polity, no questions of personal difference or discipline, but only questions of means and measures for usefulness, would they be willing to refer the question of locality to a committee of disinterested Christian gentlemen of other churches?

Paying for the Christian spirit and divine direction in all our work, we still ask equality and equity, and nothing more is demanded by

A Father's Letters. No. 5.

MY DEAR SON:—You are a man and citizen, and have lost none of the rights of a man or a citizen by becoming a minister of Jesus Christ. As a man, you cannot but feel anxious that civil government should be so administered as to suppress vice and encourage virtue. As a citizen, you are expected to be loyal to your government and obedient to its laws. You are to inculcate loyalty by example and precept. Though you may wisely choose to be silent on political questions, when no moral principle is involved, you cannot be indifferent when political questions are questions of right and wrong. The principles of Christianity are paramount to every other consideration, and cannot be ignored by the disciples of Christ with impunity.

But you are not to turn politician. You are called to a higher and holier work. You cannot meet all the responsibilities of your station and find much time to devote to politics. No office that can be bestowed upon you will be worthy of your attention, if it interferes with your duties as a minister of Christ. Some have attempted to maintain their standing as ministers and as members of a political "ring," at the same time. Their history has been a sad one. There is only here and there one who has escaped as did "Daniel" in the lion's den. Even some who left the ministry to advocate the cause of Temperance, or enforce the "Maine Law," have sadly fallen into the very sins from which they attempted to reform others, or in some other way have brought dishonor upon themselves and the cause of Christ.

If called to preach the gospel of Christ, abide in your calling; make it the business of your life. Devote your best energies to enforce its truths. Bring its principles to bear on every sphere of practical life, and let your political action be such as shall accord with the doctrine of Christ. It will be lawful to attend even the primary political meetings, to secure the nomination of a good man, but seldom expedient,—never when the nomination lies between two good and suitable men. When moral questions are brought into politics, it may be duty to discuss them in the pulpit, so far at least as their morality is concerned, but never as a partisan, or as a party measure. Like all other subjects, questions of a political character should be discussed, if discussed at all in the pulpit, with perfect candor and kindness. It is better that moral questions should be thoroughly discussed before they are dragged into politics. Do not make political topics too prominent even in your social intercourse with your people. Avoid discussion with the unprincipled and vulgar. Such discussions engender strife and wrath. "Be wise as serpents, yet harmless as doves."

R. N.

Prospective and Retrospective.

VI.

A DEAD SPIRIT.

The country of his destination, the Paradise of God, in near view before him, the gray-haired traveler scarcely could believe that for a term of his life he had no knowledge of it, not so much as a thought of it—dead to it! Only the record of that deadness, written down by his own hand at the time, could now assure him that such could ever have been his state, or the state of any human spirit. Though deadness of spirit is to be recognized by the impersonate Truth, who says, "The hour now is when the dead shall hear the voice of the Son of God, and they that hear shall live;" and though he saw in the backward view to the early stages of his life's journey, that neither the land of immortality nor God was an influential motive to his ways, he could not realize now that such total deadness to all beyond the grave could have been in him, but as it appeared in his own record of it.

That record was a letter written in the time of his student life, in answer to one from a young friend, telling him of another young friend, that was dead. Though

young, these friends were not so young as himself. They had graduated to the business of their profession, while he was yet a student. The letter of the surviving one, bringing to him the sorrowful account of the other's death, had these ending words:—"Such is the termination of his dreams of love."

Responsively the student wrote:—"His dreams of love! Yes, my dear friend; and you have written his whole life in that one word. They constituted that sensitive, generous, short life of his—loves, with their brief charm of hope and lasting misery of blight and unrequited. Till this, of just reciprocity and consummated attainment, the seeming compensation for all he had suffered—a dream so quickly ended in dreamless death! Yet he is blest; that widowed love shall drop its tears upon his grave; and still in distant years to come, the filial love, in maiden beauty shrouded, shall own that there a father sleeps."

So wrote he then,—the young student of science. Now, the gray-haired pilgrim to the land of immortality and heritage of the sons of God, he looks back with wonder and adoring gratitude for the great redemption, to the record that certifies such deadness to all but what was dead or dying. Nothing recognized as remaining of his departed friends but surviving love in widowed wife and fatherless child—and this to die with them—if indeed it should not die even sooner than they!

He was worthy of faithful memory. By family he belonged to the highest social class of his place and time, the intelligent, refined, wealthy and high in official place and relations. In spirit he was amiable, nobly generous and exquisitely sensitive to joy or grief. His hours of hilarity, even to rapture of enjoyment, were followed by days of despondency, even to melancholy and despair. His impulsive affections had been repulsed and blighted, till in one beautiful of person and charming in manner, his love found its reciprocation. A year after marriage, he went to a newly settled territory of the west, to found an estate there, of husbandry, merchandise and manufacture, devoting some months to the establishment of his enterprise and a home there; when about to return for the young wife and infant daughter, left for his absence at the ancestral mansion in the east, the malaria of the new country smote him suddenly to the grave. This! in place of what his hope had promised him there, a domain of wealth and honor, and a home of domestic joys! And his student friend, shocked by such a termination of his past experiences, and the death to all prospect and hope for his future, had no better consolation than the sorrowful and mortal immortality of his dead friend in a mourning wife and child. Himself so dead to all that does not die.

Is there a world of dead spirits around us, in the persons of youth and those in all stages of human life? There is a word, which, heard by the dead, they live. Shall we who know it deny it to their hearing?

GREY.

At the Cross.

Sinner, will you go with me to the cross and spend just one half hour in contemplation of its wonders? I would have you impressed with the fact that Christ tasted death for every man, and of course for you. You doubtless have indignation against his persecutors; but mark, his sufferings, terrible as they were, were all voluntary; he suffered no pain that was not absolutely necessary to your redemption. He could have called legions of angels from the skies, yet the presence of only one at the resurrection struck the guards to the ground "as dead men." He whose word could still a tempest, or calm a raging sea, or bring dead men to life, could have instantly annihilated the proud court which condemned him. He voluntarily endured these terrible woes that you might have peace with God. He paid as much for your redemption as for that of a Peter or John. Though you may be the poorest beggar that ever craved a charity, or the greatest of sinners, you have as large a share in a Saviour's dying love as large an interest in Calvary's triumphs as the best and noblest of the sons of earth. While you stand beneath the cross and see the Lord and Saviour dying, and consider that your sins were his real crucifiers, can you ever again regard sin with other feelings than utter loathing and abhorrence? If Christ endured so much to save your soul, how much is it worth? and how great must be the woes to save you from when heaven would pay such a price! Can you, sinner, with the sublime and awful lessons of the cross before you, cling to sin another hour?

Christian minister, you who have been feeling that you are not properly appreciated and paid; who regard preaching as a thankless task, with half a mind to leave the field altogether, and are growing over hardships when you should be shouting hosannas; who are murmuring that you can find no commodious, well-feathered nest to repose in, when it is your privilege to be gathering glorious sheaves to life eternal, will you go to the cross and spend a half hour? It will change your feelings toward your people, and their feelings toward you. It will do you and your hearers more good than seven volumes of ready made sermons, with a three-hundred dollar addition to your salary, and a generous donation of money and other valuables besides. Go to the cross, and while there, measure if you can the price paid for your redemption, and then there enumerate your hardships and sacrifices if you are so disposed. You have fallen into the habit of talking about your arduous labor in the cause; when the truth is, you have perhaps not worked enough to keep your blood in healthful circulation, or to give a vigorous, manly tone to your spiritual system. Go to the cross and listen to the dying Saviour's appeal,—"Lovest thou me?" "Feed my sheep." A half hour at

the cross will cure your complainings, unless they are incurable; will give new character to your common deportment; new power to your preaching, and put you in the way of doing ten fold more than you are now doing for the salvation of sinners.

Brother or sister in Christ, keep near the cross; always in full view of it, and it will be a safeguard from temptation; for you will not sin when you bear in mind that Christ's agonies were for sin's atonement. You will lose sight of what you have done, or are doing for Christ, when you keep in mind what he has done for you and you will be disposed to complain only that you have done so little for him who has done so much for you. Your hoarded treasures, which you have held with covetous grasp, will joyfully go to minister to the little ones of him who tasted death for you. In view of the cross your Saviour, bore, the little crosses you have to bear will become very light. And while here learn this truth, that so many forget,—that you are saved not so much through the crosses you bear, as through the cross which Christ bore.

J. HAYDEN.

The Power of Prayer.

A remarkable instance of answer to prayer has lately occurred in our village. Many years ago a Christian girl of sixteen was united in marriage to an ungodly man. He opposed her going to church, and for several years she stayed away from the sanctuary. At length finding that her husband grew no better, but rather worse, she concluded to brave his displeasure and obey the callings of her Heavenly Master, whose Spirit still dwelt in her crushed and saddened heart.

She began to join the throng of worshippers who were gathered on Sabbath days from hill and vale into our little church, and, oh! how inexpressibly refreshing were the precious gospel truths, the sweet hymns of praise, and the earnest prayers to her hungering, thirsting soul! The rage of her husband was hard to bear, but, sustained by the grace of God, she patiently and penitently walked in his ways for some years. In the mean time the wicked husband as if to afflict her still more severely, turned into the drunkard's path.

During the present winter a protracted meeting was commenced, which he forbade her attending. She persisted in going, until, in a fit of rage, he told her one day if she went that night he would burn her clothes while she was gone, and break her head when she came home. She went; but so overburdened was her poor heart by these persecutions that she told two or three Christian friends of her troubles, not enjoining secrecy, and they in turn told two or three more praying ones, including the pastor, who that evening publicly requested prayer for the conversion of the man who opposed his wife in going to church. It was a time of special interest, and the house was filled; but only a few knew for whom prayer was requested. A solemn stillness rested upon the congregation, and a burden of soul for that husband was felt by some faithful ones, so that earnest and unyielding supplications for mercy went up to the throne of grace in his behalf.

Shortly after special prayer had been made for him, this husband began to treat his wife with still more severity trying to turn her out of doors and away from her tender little ones. She was combing her hair at the time, and his cruelty reached such a height that she could endure no more. She laid down her comb, and kneeling suddenly before the astonished man, poured forth such a torrent of prayer for his soul's salvation as completely silenced him. He went about the house during the remainder of the day as quiet and peaceable as a lamb. That night, to her surprise and joy, he said: "O! Mary, what a wicked man I am! How dreadfully I have treated you! Can you forgive me? If you can forgive, I know God can."

"I can, I do forgive you with all my heart," was her sincere reply. After this he attended the meetings and was soon converted to God. He now leads a consistent Christian life, attends church with his family, and in prayer and social meetings openly and humbly confesses Christ.

GRACE.

Enjoyment, or Sorrow?

What one enjoys may be another's sorrow. This statement is as fully illustrated in the experiences of the lovers of Christ on the one hand, and the despisers of the Saviour on the other, as anywhere else. While the true Christian sits at the feet of the Great Teacher, like Mary, to catch the words of wisdom and grace that fall from his lips, and feels, welling up in his soul, the tenderest and most precious emotions of love and joy, the skeptic and the worldling, in the prejudice and blindness of their unbelief, scorn to hear these from the son of God, beholding no beauty in him that they should desire him.

So likewise when the cause of Christ is winning to itself new friends, and the revival of religion is adding new members to the church of the Redeemer, the people of the Lord are filled with unutterable gladness, and their lips break forth in joy. But the enemies of Jesus curl the lip in derision, and hasten to inaugurate new methods of opposition, or to revive old ones. Satan attempts the revival of his work when the work of the Lord prospers. Wicked men are sometimes sad, sometimes angry, even when the truth as it is in Jesus is converting souls. How widely do the experiences of these two classes of persons differ! And how radical must be the difference in their characters in the sight of God! What the one enjoys the others hates; what fills the one with the sweetest delights presses the cup of bitterness to the lips of the other. But what is so sad to contemplate is the appalling truth; that such differences will continue to exist in the future state. Between the two classes, the great gulf will forever remain impassable! How

important that sinful mortals reflect, repent, and seek a preparation to dwell with the pure and the blest in heaven.

A. H. MORRELL.

Help one Another.

A traveler was driving through the snow benumbed with the cold. As he went on he saw a man in the snow insensible. What shall he do? If he goes on a fellow being will certainly lose his life. Moved by the instinct of humanity, he stops. He takes in the helpless form. He rubs him and uses every effort to promote circulation and save him from perishing. He is successful. The man opens his eyes and moves his limbs. The traveler had forgotten himself; but now he finds his own blood circulating briskly, and heat restored to his body. In his efforts to save the life of another, he had saved not only that, but his own, likewise.

Thus do our efforts for others react on ourselves. The good we do them returns upon our own heads. Thought for others makes us forget our own pains. Exertion according to our strength, and especially exertion prompted by love, inspires new life, strengthens the powers that still remain, and gives new victories over disease. "If any one had told me I could have done on this trip what I have actually accomplished," said an invalid to me, "whom I had asked to take care of two sick men on our trip up the Mississippi, and had hesitatingly consented,—I would not have believed it. I have not only done the work, but instead of being exhausted, I am much stronger." "I expected this," I replied; "and that was the reason why I asked you to take care of your helpless companions. We help ourselves most effectually when we help others."

Say not, then, you are in the world's or the church's hospital to be cared for, and therefore you will not care for others. You could not take better counsel against yourself. Be of a generous, sympathizing, helpful spirit. Give a cup of water to him that is athirst. Uphold him whose feeble steps totter. If you can do no more, speak a word of comfort to that desponding youth. Sympathize with those around you. Do good to the bodies and the souls of men. Follow the example of the Saviour who went about doing good. Do you say you are sick? Then your sympathy will be more effectual. It will show a higher degree of love. Amid the sufferings of the cross the Saviour provided for his mother, and attended to the request of the penitent thief. You have no sufferings like his. Whatever your pains, forget not the wants of others. Then will you know in your own sweet experience how much more blessed it is to give than to receive, to help others than to be helped yourself. T. S.

Selections.

Spain and Religion.

FIRST PROTESTANT SERVICE IN MADRID.

The first public service by the Protestants of Madrid took place on Sunday, January 24. The correspondent of the London News thus describes the scene:—"As I passed up the staircase at No. 2 Plaza de Santa Catalina de los Donados, I heard for the first time since I left England congregational singing to one of Luther's grand old tunes. The room had evidently been a dining or reception room, opening into an ante-room. It had a double row of neat red-cushioned benches, with a narrow passage in the center; a harmonium in one corner. When I entered the seats were full and I had some difficulty in finding one. Shortly after it became crowded, and many had to go away unable to find even standing room. At the extreme end was a small pulpit, with a desk, and a counterpane rather inclined to be handsome. He wore the black gown and white lappets of the church of England, and the service, which he read in Spanish, was part of her beautiful service. The singing was from a printed sheet of four hymns, which was given to every one entering. One of these was a translation of that beautiful one of Elliott's beginning:—

"Just as I am, without one plea,
But that Thy blood was shed for me;

and another was the doxology. I counted one hundred and thirty-nine present, but how many of these were Protestants, or how many had come from mere curiosity, or course I could not tell.

That a goodly number, however, were the former, was unmistakably evidenced by the singing, when it is remembered that in the Roman Catholic churches the people do not sing; all that is left to the priests. This singing was started with a heartiness and a precision impossible amongst those who were not accustomed to it, and the congregation so easily took it up and sustained it as to prove that most of them were familiar with the music. It was the more marked as the majority present were men. There were not a dozen females nor half a dozen children.

The preacher, who I afterwards learned, was Pastor Ruet, the Spaniard who has done so much for Protestantism in Algeria, took for his text Matthew xxviii., 16th to 20th verses. He is a man of wonderful eloquence, which he wielded with evident power over his audience. After picturing the scenes of his text, and expounding the lessons derivable from it, he alluded to the fact that recent events permitted every Spaniard to think for himself, and to exercise the right so long denied to them, but permitted to other countries, of worshipping God according to the dictates of conscience. In the exercise of that right he, a born Spaniard, was conducting the Protestant worship of Protestant Spaniards. He denied a charge which had been made against them, to the effect that they are carrying on mere Spaniards, and not beholden for one penny to any one but Spaniards, England, certainly, as a Protestant country, sympathized with the movement, but beyond that he and his friends neither asked nor accepted any assistance from England, but were carrying on their mission to the Spanish fellow-countrymen in the Spanish language and by means of exclusively Spanish contributions. The services would be continued twice every Sunday so long as

the authorities sanctioned freedom of worship, which it was hoped the Cortes Constituent would confirm. In his enunciation of Protestant doctrine, he very wisely used no fanaticism or even customs. Such would not do with a people so superstitiously attached to it as the Spaniards are.

The latest letters report that "the religious question is hourly assuming formidable proportions." The pastoral from the Cardinal Archbishop, which was read last Sunday week in the churches of Valladolid, in which the toleration extended by the provisional government to heretics is denounced as an "infamous," "extravagant," "impious," "criminal," "scandalous," and "ligniant" attempt to "unatholice" the people, may have struck English readers as a mere spent thunderbolt of ecclesiastical rhetoric. The declaration of the *Ignorantia* the new clerical organ at Madrid, that "there will not be wanting some who will be sufficiently fervent in their faith to destroy the church which, on the 9th of November, 1868, the Minister, Romero Ortiz, permitted to be dedicated to heresy," and the assertion of another clerical organ, that if men cannot be found to pull down the new Protestant church at Madrid the women will do it for them, may excite a pitying smile in countries where religious toleration is both law and custom, and where that want of unity of faith prevails, which, as the *Ignorantia* says, "make England and the United States of America equally ludicrous in point of religion." But when one hears of the Civil Governor of Burgos being assassinated in the Cathedral of that city, the petition of the ladies, the pastoral of the Archbishop, and the ravings of the clerical press, become serious indications of a fanaticism which has an ugly method in its madness, a complete casuistry of crime among its moral forces, and an army of assassins ready to encounter and overwhelm the ingenious and trustful "Volunteers of Liberty."

This is the spirit of the Roman Catholic church: what it is to-day in Spain it is here in these United States, and it will show itself just as fast as it gets the power. It is a blessed manifestation of Providence, that Spain has shaken off her fetters in time to warn us of what will be our doom when Romanism gets the upper hand among us.

Perfect Through Suffering.

I kept for nearly a year the flask-shaped cocoon of an emperor-moth. It is very peculiar in its construction. A narrow opening is left in the neck of the flask, through which the perfect insect forces its way, so that a forsaken cocoon is as entire as one still tenanted, no rupture of the interlacing fibres having taken place. The great disproportion between the means of egress and the size of the imprisoned insect, makes one wonder how the exit is ever accomplished at all—and it never is without great labor and difficulty. It is supposed that the pressure to which the moth's body is subjected, in passing through such a narrow opening, is a provision of nature for forcing the juices into the vessels of the wings, these being less developed at the period of emerging from the chrysalis than they are in other species.

I happened to witness the first efforts of my prisoned moth to escape from its long confinement. During a whole forenoon, from time to time, I watched it patiently striving and struggling to get out. It never seemed able to get beyond a certain point, and at last my patience was exhausted. Very probably the confining fibers were dried and less elastic than if the cocoon had been left all winter on its native heath, as nature meant it to be. At all events, I thought I was wiser and more compassionate than its Maker, and I resolved to give it a helping hand. With the point of my scissors, I snipped the confining threads, to make the exit just a very little easier, and lo! immediately, and with perfect ease, out crawled my moth, dragging a huge swollen body, and little shriveled wings. In vain I watched to see that marvelous process of expansion in which these silently and swiftly develop before one's eyes, and as I traced the exquisite spots and markings of divers colors which were all there in miniature, I longed to see these assume their due proportions, and the creature to appear in all its perfect beauty, at it is in truth, one of the loveliest of its kind. But I looked in vain. My false tenderness had proved its ruin. It never was anything but a stunted abortion, crawling painfully through that brief life which it should have spent flying through the air on rainbow wings.

The lesson I got that day has often stood me in good stead. It has helped me to understand what the German mean when they speak of the *hardness of God's love*. I have thought of it often, when watching, with pitiful eyes, those who are struggling with sorrow, suffering, and distress; and it has seemed to me that: I was more merciful than God, and would fain cut short the discipline, and give deliverance. Short-sighted fool! How know I that one of these pangs or groans could be spared? The far-sighted perfect love that seeks the perfection of its object does not weakly shrink from present, transient suffering. Our Father's love is too true to be weak; because he loves his children he chastises them, that they may be partakers of his holiness. With this glorious end in view, he spares not for their crying. Made perfect through sufferings, as the Elder Brother was, the sons of God are trained up to obedience, and brought to glory through much tribulation.—*Family Treasury.*

Searching the Scriptures.

To the Bible we cannot add a new text, any more than we can add to the globe a new ounce of matter; but just as it is said to the mineralogist—search the rocks beneath the surface, and search the rocks beneath—so it is said to the student, search the Scriptures, search the original, so as to get the very words and search the words so as to get the very sense. And in this way, it is wonderful how much has of late been done; and just as the galvanic pile gave Davy a new instrument of analysis—just as the prism spectrum put a new power for the same purpose into the hand of Bunsen—so the doctrine of the Greek article, and other generalizations, have given the grammarian a new security in rendering the New Testament, and for subsequent versions promise a symmetry and precision, which will place the Englishman almost abreast of the Hellenist inhabitant of Palestine. And every sentence restored to its right significance, every obscurity cleared up, every controverted meaning vindicated and henceforward placed above discussion, is so much pure gain. It is not a new text but it answers the same purpose. It is not a new metal, for people have been treading on it, handling it, and even sawing it, all unconsciously, till the other day, when the chemist put his finger upon it and held up to view.—*Dr. Hamilton.*

The Institute does not pretend to be a mere religious jollification. It is not a

the injunction, "Let him be unto thee as a heathen man and a publican." The Apostle Matthew was a publican before he became the call of the Lord Jesus and left all to follow him. The Jews cast it upon the sinner as a reproach that he ate with sinners. This charge the Redeemer meekly, yet powerfully, replied that the Son of Man came to call the righteous, but sinners, to repentance. He was not ashamed to go anywhere where or seek out anybody, however humble or unworthy or hied of mankind, who might be brought to God. He came to him might elevate and bless and save. And he is still the same condescending Saviour, although exalted above all heavens.—*St. Victor.*

Be not faithfulness, but believing.

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WEDNESDAY, MARCH 3, 1869.

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.

Favored Hours.

Most Christians have their bright and cheering seasons, which come in to lift the heart and light the path. There are some who walk mostly in sunshine and rarely in shadow, and whose natural speech is a hymn of praise. It may be in part due to happy temperament, or a trustful spirit, or a helpful lot. It may be still more the natural fruit of a deep and genuine spiritual life that brings the soul into closer fellowship with God than the great mass of Christ's people know. But even when the experiences of conflict and doubt and dullness and fear are now and then suffered, if there is the dutiful and submissive spirit, the sun rises more or less frequently upon the darkness of the soul, so that what was in the mist only yesterday, stands out with glowing distinctness to-day.

Now and then one meets a nature that yearns much and hopes little. There is much conscience, but a great lack of gladness. Duty is held sacred, but its tasks are seldom transformed into privileges. The soul is reverent, but not jubilant. It bows low in its submission, but it seldom soars in its confidence. It prays with the publican's words and spirit, but there is little within to interpret and reproduce the exultation of the apostle who even glories in his infirmity. Cowper was such a man. Pure, conscientious, devout, having a marvelous insight into spiritual things, putting some of the deepest experiences of the heart into hymns which all protestant Christendom unites in singing when it would voice its secret life, he was almost constantly haunted with fears, and went through the world mourning after God as an orphan child might grieve because it had no mother. Yet even he now and then came out from the shadow of the eclipse and rejoiced, as nature smiles when the splendor succeeds the summer thunderstorm. At such a time he could thus write of God whose concealment had long been his grief:

"Behind a frowning providence
He hides a smiling face."

It is a gracious favor when, these clear views of spiritual things are granted,—when we climb to the summit of the mount of transfiguration and see the glory of God, and feel that the spiritual world is kernel and substance, while the material world is only husk and shadow. How near God seems to the soul then! How Heaven broods over the spirit to give it warmth and life! How full of meaning and preciousness is prayer! How the Bible glows on every page! How sacred a presence and how wonderful an inspirer is the Spirit! How labor for and with Christ rises into privilege and glory! How we blush to think we have called every petty perplexity a cross, and quarreled over the smallest burdens as though there were injustice in the providence that allowed them to press the shoulders or the heart! How we gird up our loins for service, and sing as we march on toward a triumph and a crown! How blessed seems Christian fellowship! How the heart yearns over the sinful and those that are astray, and with what a new uncton and confidence we pray and plead that they may come to penitence and forgiveness and the way of life! How the trials from which we have shrunk are glorified as so many needed elements of discipline! How blessed seem the sainted ones beyond the river, whose departure we had selfishly mourned! And how small a terror and how great a glory does it now appear to lay down the body of flesh with the weapons of warfare, and go up to take at once the immortal nature and the victor's palm-branch!

Such hours as these are welcome, and they bear a blessing in their hand. They may come more frequently to some than to others; and they may be marked in different cases with greater or less splendor. But there are few among real believers who will wholly fail to recognize this description as one having more or less that answers to phases of their own experience. It is sad indeed if any of us are wholly ignorant of what this special illumination is.

What uses should be made of these favored hours and clearer visions?

1. One should study at such a season, and learn, if possible, on what conditions such richer experiences depend, so that they may be made more the rule and less the exception. No one should be content with an occasional flash of splendor when it is possible to have the steady shining of the sun.

2. One should settle the plans of life and make out the programme of service when the vision is thus clarified and the observer is allowed a standing-place on such a spiritual mountain-top. The view of God and duty is then likely to be distinct, and the method of life chosen at such an hour is surer to be one worthy of ourselves and satisfying to God. The navigator takes his observations when the sun is out; and the helmsman's orders at midnight, when there is no star in view, are drawn from the calculations made at noon when the king of day was flaming in the zenith. And so the Christian should construct his scheme of life when his powers are at their highest and healthiest point. Let him strike the keynote when the air is clear and the voice resonant, and then seek to sing the whole psalm of active existence up to that concert pitch.

3. These favored hours and visions should aid in keeping faith alive, and hope active, and purpose strong, and patience steady, when the sun is hidden, and the burdens are heavy, and the way is difficult, and the effort fruitless, and God seems afar off. Peter refers, in one of his epistles, to the scene of the transfiguration as something which settled his conviction, once for all, that he was not following "cunningly devised fables." That wondrous vision, as often as he recalled it, reassured his heart, and quickened his torpid affections, and roused his flagging zeal. Like the old prophet, he went in the strength of that meat through many days of spiritual fasting, and found that remembered glory leading him on like a pillar of fire, when his journey lay through the wilderness and the sky was searched in vain for a star. Our favored hours are properly used when we make them take the place of present vision, and let them stand as proofs of "the substance of things not seen," and hear in them prophesies of a better day breaking out of the silence like the tones of a silver bell.

4. These privileged hours assure us that the world of glory is all about us, even when we are blind to its splendor; that the spiritual senses only need to be quickened in order to our apprehension of God in his glory; and they hint at the preciousness of that waiting experience when the veil is removed, and our mortal dullness gives place to the keen apprehension that enables us to see, not through a glass darkly, but face to face, and to know, not in part merely, but even as we are known.

Disorder in Discipline.

Heat begets haste; and when a single man or a body of men is bent on inflicting summary punishment for a doubtful offense, it is natural to look for both severity and blundering. The recent act of the Fifth Avenue Baptist church in New York, in excluding Rev. Crammond Kennedy on account of his Free Communion sentiments, seems to have been a striking example of headlong condemnation. All the usual forms of procedure in cases of discipline appear to have been set aside, that the work of excommunication might be both swift and sure. In a late issue of the *Independent* Mr. Kennedy makes a lengthy statement over his own signature, in which he sets forth the facts in a very unequivocal way. He says:

1. No member of "the Fifth Avenue Baptist church" ever waited upon me to ascertain what "doctrines" I was "holding and promulgating."

2. I had no notification that I was to be tried for heresy by the church.

3. As a consequence, I had no opportunity of making any explanation or defense before my fellow-members.

4. And, perhaps strangest and worst of all, I have had no official notice of my excommunication.

We do not know what there is to be said on the other side. If there is any better aspect of the case than is here presented, we shall be glad to know it. If this statement conveys a fair and adequate view of the procedure, there is no room for question that the plainest and simplest principles of independent church government and common equity were set at naught. Scriptural directions and Baptist usage and ordinary fairness were alike thrust out of doors when Mr. Kennedy was struck at with the idea of striking down the Christian liberty which he quietly illustrates in his practice and courteously defends in his book.

It is bad policy for the church and an impeachment of the denomination. We regret it on this account. But it will chiefly operate to render restricted communion more unlovely in the eyes of the public than it has heretofore been, and strengthen both the convictions and the protests against it which are every day multiplying. If Mr. Kennedy was in manifest error, there was a reason for trying to convert him before rising up to cast him out. If he was an offender, he had a right to a trial in which he could make his defense before his accusers. If he was formally disfellowshipped by his brethren, he was entitled to know that fact without being compelled to learn it from the columns of a newspaper, which told the public that the sentence had been pronounced, and that it was just, in the same sentence. We trust, especially for their own sake, that our brethren are not going to add tyranny to exclusiveness.

An End and a Beginning.

The present administration is passing through the last days of its life. On the fourth of this month, a single day after our date of publication, Andrew Johnson takes a final leave of the White House.

We have lived with him through four strange, exciting, stormy years. The country has never before been so sorely tried with a President nor with so good a reason. He was nominated for the second office in the gift of the people with some misgiving, but more faith. He was elected with emphasis and enthusiasm. He reeled into his official chair to the disgust and consternation of all high-minded men. He succeeded to the office of our murdered Chief a month later, amid a grief that was intensified by the distrust and shame that he had begotten. His first few brave words, and the spasm of moral energy that followed them; stirred up some hope, prompted the people to generosity in judgment, and aroused a measure of confidence that we might have a tolerable President after all. But the illusion could not last. The native willfulness, egotism and vindictiveness of the man could not long lie latent. His low tastes came to the surface. He gravitated by instinct to the brazen and violent men who waited for a helper, and to the policy which the patriotism of the country had resolved to put down.

Then came the conflict. Latent and concealed at first, it soon became active and open. He at first quarreled with individ-

ual men; afterwards he pitted himself squarely against Congress. He indirectly threatened the persons with the galleys, and the National Legislature with expulsion. He pelted the one with epithets; he sought to scare and coerce the other with vetoes and protests. He could not be silenced; he would not be convinced. He petted haughty rebels; he persecuted suffering patriots. He sneered at the loyalty of the negroes whom he had volunteered to lead into freedom; he smiled upon the treason of the southern aristocrats whose crime he had pledged himself to make odious. He insisted that the people were with him, and promised to abide by their verdict; and when he could no longer pretend to doubt, and his dull ears were tingling with their rebuke, he fell back upon his inherent obstinacy and went on as before. The impeachment trial somewhat sobered him. The grave of political infamy yawned so close to his feet that he shuddered and took a little counsel of discretion. He quarreled with his advisers when they gave an opinion adverse to his own, and sought to crush them when they refused to help forward his plots. He maneuvered for a second term of office, and had only hatred for the men whom the people were ready to honor and trust. He has used his vast power to thwart the work of reconstructing the government in the only practicable way, from first to last; and though he has wrought much mischief, and put much good beyond reach, yet he has been mastered in the conflict, and is now to go out finally from the Executive sphere which he has so sadly lowered. The people will witness his departure and the end of his administration with great inward satisfaction, but with quiet dignity. They will pity while they blame, leave time to cover his misdeeds with the mantle of forgetfulness, and hope, if they can, that he may be henceforth a wiser as well as a better-tempered man. For the rest, they will offer simply—silence!

The Congress which ends its work with the outgoing administration will leave a very different record. It has not been a model Congress. It has sometimes appeared timid and temporizing; sometimes rash and daring. It has missed some splendid opportunities, and lent itself to some doubtful schemes. But it has, in the main, gone nobly forward in the way of progress. It has stood firmly by right principles and by its own avowed pledges. It has resisted blandishment and threat. It has steadily refused to betray any great trust. It has exalted justice and served liberty. It has recognized the dawn of a new era in our life as a nation, and sought to meet the demands which were made upon it. If it has not led public sentiment, it has been quick to hear its voice, ready to register its edicts and march abreast with its forces. It has disciplined itself with a firm but steady hand. It has framed noble ideas into plain statutes. It has given fresh guarantees to the weak and imperiled, and taken half the terror from the anxious heart of the negro. It has left American civilization something better than it found it,—measurably better in fact, a great deal better in promise. It has had more than the average of ability in its members, and, with all its follies and failures, it has maintained a moral tone far higher than many of its predecessors. If there are some passages in its history that will kindle a blush on the cheek of the reader, there are many more that will awaken both gratitude and pride. It will be long remembered for the significant things it has done, and frequently quoted in view of the precedents it has set and the weighty words it has uttered. We may well bow in homage before it as it passes on its way to hear the verdict of mankind and take its place in the temple of history.

The silent Captain passes into the Executive mansion, not now as a guest, but as the Chief Magistrate of the people whom he has nobly served elsewhere. The sphinx-like lips must open at last, and answer the eager and anxious questioning of thirty millions of American citizens. We shall soon know his opinions, his theories, his plans, his purposes. There is not much room for doubt respecting them now. His acts have had a tongue, and men have been coming nearer and nearer to an agreement in interpreting this dialect of deeds. He has the confidence of his countrymen,—not so much because they regard him a great statesman like Bismarck, as because they believe him a patriotic citizen like Washington, an honest man like Lincoln, and full of good sense and quiet resolution like his own former self. He is no dreamer or egotist. He is ready to learn, and every new lesson which he acquires is at once put to practical use. He will surround himself with advisers of character and ability, and shake off every man who seeks personal gain by means of flattery. The people give him their confidence and sympathy in advance; the new Congress will be ready to accept him as a leader; and so the new administration will at once be able to command unity as a means to success. We may well look to it with hope, welcome to its seat with congratulations, and ask God's wisdom and guidance for it with both fervor and faith.

The night has been long and heavy upon us, and the shadows will linger still; but we trust the morning is really breaking, and that the new government is to aid in bringing in a nobler national character and a richer national life. It begins its work in hope. Heaven grant it may end it in satisfaction.

REPORTS. The reports of the Benevolent Societies, together with the Minutes of the General Conference, are now out of press and ready for distribution. A copy of the Report of each Society, or of the Minutes, will be forwarded to any person sending two cents to this office; or a copy of all the Reports and the Minutes, bound together, will be forwarded on the receipt of ten cents.

Events of the Week.

CONGRESS.

As usual, this body has been largely occupied with talking, making motions and calling the roll, all of which means that but little of importance has been done. We may say, however, that there is at the time of our writing a fair prospect that the Constitutional Amendment will receive the sanction of both Houses. The subject has been referred to a committee of conference, the form of the Amendment agreed upon, and the report of the committee accepted on the part of the House, and it will probably be accepted by the Senate. The Amendment is in substantially the same form as it originally passed the House, confining the measure to a guarantee against any restriction of the suffrage on account of race, color or previous condition of servitude. So all the trouble and confusion which there has been in regard to the subject has been worse than useless. The House has also taken an important step in passing Mr. Schenck's bill, the object of which is to strengthen the public credit. It asserts that the public debt of the United States is payable and will be paid in gold or its equivalent, and that contracts heretofore made payable in coin shall be duly enforced by law. The fact that the bill aims at specie payment is most gratifying. The concurrence of the Senate is confidently expected. Whatever is done by the present Congress in reference to this and other matters must be done quickly. At present the formation of

GEN. GRANT'S CABINET

is the all-absorbing theme among politicians. The declarations which he made in his recent speech seem to have done little or nothing in allaying curiosity, but we are gratified to observe that he maintains his usual reticence and firmness. It appears, however, that he has declared it to be his purpose to retain Gen. Schofield at the head of the War Department for a short time, after which his place will be supplied by a civilian. He has also told a delegation of Pennsylvanians that he intends to appoint a citizen of that state to a place in his cabinet, but that the individual selected and the country will be equally surprised at the announcement of his name. The opinion is expressed that George H. Stuart, of the Christian Commission, is the individual referred to. But it is useless to say more. In a few days the great mystery will be solved.

IN CUBA

the state of affairs is for the most part unchanged. Some government successes are reported. In the Central Department the insurrection is almost wholly unchecked, plantations are deserted, business is abandoned, and general disorder prevails.

Current Topics.

—REVIVAL IN DOVER. We have already alluded to the revival in this city under the labors of Mr. Durant, but we have said nothing definitely of the extent and character of the work. The time has now come when a few words respecting these things may not be out of place.

In response to the invitation of the different evangelical churches and the Young Men's Christian Association, Mr. Durant commenced to hold union meetings on Wednesday, Feb. 3. They were held for the most part in the Belknap (Congregational) church, the Washington St. (F. Baptist) vestry, and finally in the City Hall. They have been held nearly every afternoon and evening until Sunday, Feb. 20th, when Mr. Durant closed his labors. During this period, he was absent from the place two or three times, the longest of which was from Wednesday evening to Saturday afternoon, but there was little or no suspension of the meetings while he was away.

Mr. Durant began his efforts with Christians, urging them to attend to the work of self-examination, to seek a renewed and more thorough consecration, and to be more diligent and active in the service of the Master. The doctrine, that for one to be a Christian he must do something, was strongly enforced. It did not matter so much what one had been or done in the past, but the all-important question was, what he is and what he is doing now. This course of procedure had its effect, and not a few false hopes were destroyed, and many were led to commence the Christian life with greater earnestness. The appeals were then made more directly to sinners.

At first the meetings, in consequence of the storm, were comparatively small, but they gradually increased in numbers and interest. The first, or almost the first, special interest manifested on the part of the unconverted was on the next Sabbath after the meetings commenced. Then a score or more, principally children, came forward for prayers. The number of the anxious continued to increase during the week, the proportion of adults became larger, and the sense of sin and guilt was manifestly deeper and more heart-felt. For several evenings, even during the week, the City Hall was filled to overflowing, and at each of the last two services, held on the afternoon and evening of Sabbath, Feb. 21, it is estimated that fourteen hundred people heard Mr. Durant preach, while many, unable to gain admission, were compelled to go away. At the last four evening services held in the City Hall, it is estimated that from one hundred and fifty to two hundred and fifty persons went to the anxious seats. The number was the largest on the last evening, when the interest was the greatest.

Respecting the number who have been permanently quickened by these meetings, it is now impossible to speak definitely. It remains for the fruits to be gathered. Among those who have professed to pass from death unto life, are some of our most reliable citizens, as well as the young. The most that we can now say is, that we have

been amazed at what we have seen and heard. Although Mr. Durant has gone to labor elsewhere, union efforts are still to be continued, and we trust with favorable results.

Our two churches, with their pastors, have heartily cooperated in this work, and they share largely in its fruits; though it is due to add that there had been an increased interest in both churches previous to the commencement of Mr. Durant's labors.

—LENT. The Lenten season, or the forty days of fast, through which our Episcopal and Catholic friends are now passing, is supposed to have had its origin about A. D. 250, and must rest wholly on human foundations. Many who observe it usually experience a very sudden transition in their manner of life. The festivities of Christmas and New Year's, and the follies and absurdities connected with them, having passed, for the space of forty days, commencing with the 10th of Feb., the pomps and vanities of the world, including dancing and theater-going, are presumed to be relinquished, and the formal observances of religion are the general order of things. With the more devout, even abstinence from meats is added to the other mortifications of the flesh. And to what good purpose is all this? A contemporary puts the case very forcibly thus:

Against the mere spending of forty days annually in special religious devotion, accompanied by abstinence from flesh as food, nothing of course can be said. Would that many might be induced to spend, not forty days only, but the whole twelvemonth in acts of piety! The objection to Lent, as such, aside from the superstitious rites connected with it in the Romish church and its imitators, is that by its peculiar character it fosters the idea, above referred to, that the year's religion may be done up, or its irreligion atoned for, by strict outward conformity to the Lenten requirements. And taking into the account the solemn mockeries—not altogether confined to Romanism—associated with it, the observance of the season must be regarded as conducive rather to superstition, to a religion of forms and times, than to true, lasting piety.

—OPPOSITION TO THE BIBLE IN SPAIN.

As might have been expected, the efforts made to introduce the Protestant Bible into Spain are meeting with desperate resistance on the part of Romanists. It is stated, for instance, that several ladies of rank recently waited on Marshal Serrano, as head of the Provisional Government, and presented him with a petition signed by fifteen thousand women, demanding the abrogation of the recent order in relation to religious freedom, and breathing defiance and threatenings. They demand the reinstatement of the old Roman apostolical faith as the national established religion. Such a demonstration well indicates the strength of the determination to embarrass the government in the course which it is pursuing; and it is to be hoped that the friends of progress will rally to its support. We are glad to know that the friends of missions, both in this country and abroad, are doing much to occupy the important field opened by the Spanish revolution.

—A NUT-SHELL ARGUMENT. An exchange meets the argument in favor of the sleep of the dead between death and the resurrection thus:—"If all men sleep at death, then the man Christ Jesus was unconscious between his death and resurrection. If unconscious then, how could he take his life again, as he declares he has power to do, and did so?" Perhaps our materialistic friends would do well to expend some of their ingenuity in answering it.

—NEW HAMPTON INSTITUTION. The friends of this Institution will be pleased with the testimony of Rev. W. H. Bixby, a returned missionary from Burmah, in his behalf. Having made a recent visit there, he says:

It is pleasantly located in a quiet rural town of New Hampshire, remarkable for its natural scenery, healthfulness, and morality; just such a place as Christian parents would choose as a home for their sons and daughters during the critical formative period of youth. It has an efficient and faithful board of teachers, thoroughly qualified for their work and thoroughly in earnest; determined to make the school equal, if not superior, to any similar institution in New England. We believe they will succeed. Indeed they have already achieved a high degree of success. They need one more building—a boarding-house. It is to be hoped the friends of the Institution will soon furnish means to supply this deficiency.

Spirit of the Press.

PRAYER FOR THE PRESIDENT.

The *Congregationalist* and *Recorder* of last week has an article on the duty of "Prayer for the new President." We give the opening and concluding portions of the article, as follows:

No incident in the life of President Lincoln is held in more tender remembrance than his unaffected asking of the prayers of God's people, when he was leaving home to enter upon the duties of the Presidency. We have reason to believe that General Grant, were the way to be open, in any easy, natural and unobnoxious way, for him to do so, would find it in his heart to make a similar request. He knows well the appalling perplexities of the position to which the choice of the people, under God, has called him; he is at once too modest and too well acquainted with himself, not to feel that only by both guidance and strength from above, can he reasonably expect to be successful in the arduous labors, and under the crushing, and so often demoralizing concomitants of the first office in point of responsibility in the world, in these times of peculiar, and peculiarly complicated, difficulties.

And aside from all personal desire which he may have, but of which he cannot well make public expression to them, with the claims upon God's people, they have only to remember how earnestly Paul exhorts Christians to pray for rulers, and to consider how vast is the import to this nation and the world of a successful conduct of the next administration, how absolutely that must depend upon the orderings of

Divine Providence, and how God has declared it to be his purpose to "be inquired of by the house of Israel, to do it for them," to feel the pressure of urgent motive in this direction.

We hope, then, not only that on the Sabbath before the day of his inauguration, the new President will be made a peculiar subject of public prayer, but that as many of the churches as may find themselves able will hold a special prayer-meeting on that day, devoted to the special invocation of God's loving wisdom to his aid. While we hope that it not heretofore, the President of the United States, may hereafter be tenderly and faithfully remembered habitually at all family altars, and in every closet whither faithful souls daily retire to shut the door to pray to Him which seeth in secret, but rewardeth openly.

POPULAR IRREVERENCE.

The *Watchman and Reflector* expresses much truth in saying:

One of the fast-growing evils of the day is popular irreverence. It is met on every hand, and even invades the pulpit, and the most sacred subjects are often treated with a flippancy of manner that is very revolting to every idea of propriety. In the attempt to throw off a stiff formality, we are swinging to the other extreme, and hardly recognize any distinction between the sacred and secular. It has been said that "the spirit of irreverence seems to be a natural growth of the crowded haunts of civilization;" we hope it is not true, but certainly the remark has force. There is an underlying principle; resistance to authority and neglect of it will account for much of the prevailing evil: a dislike of restraint is apparent in the child, the pupil and the citizen, and naturally involves our relations to God, and too often, from a mistaken regard to this feeling in its milder developments, those who preach and pray assume an air of irreverence, of careless familiarity with sacred things which is sad to witness.

THEATER-GOING.

The *Examiner* and *Chronicle* deals with theater going and expresses its opposition to the practice thus:

It is not merely a form of religious sentiment or an austere type of morality that is opposed to the theater, but all elevated culture tends to withdraw man from sympathy with it. It is at best a coarse and bungling instrument of artistic expression. No amount or splendor of accessories can avail to satisfy, much less to stimulate the effort of imagination to figure to the mind the more striking scenes and characters of such a poet as Shakspere. The counterfeit passion of an actor is play beside what we feel, as we read, of the blended passion and imagination of the poet. The contemptible machinery by which they mimic the storm he goes out in, Lamb strikingly remarks, is not more inadequate to depict the war of elements than the tones and gestures of an actor to represent to us Lear. And it is as true of other characters and other plays. We do not say that all cultivated men and women do or will shun the theater. But we are sure that such of them as attend it will not commend it as especially an elevating intellectual gratification. It is to them merely an amusement—and in the promiscuous mob of amusement-seekers they are sure to be in the minority. Hence the theater steadily gravitates downward.

The objection against theatrical entertainments on moral and religious grounds are easily and flippantry brushed away by the cry of Puritanism, asceticism, and the like. But even if such objections could be fairly and reasonably averted, the theater must still be regarded as unfavorable to the elevation and refinement of character. It has been vaunted as a school of morals, but has oftener proved a school of scandal. A majority of its patrons are persons who certainly need moral culture, but those who have longest frequented it are perhaps the least likely to be prized as its trophies. It rejoices in a revival now; it will not be long before we hear again of its degeneracy.

ERAS OF LIFE.

Rev. J. F. W. Ware recently preached a sermon at the Cooper Institute, N. Y., from the text, "Show me the path of life." From the report of the *Christian Register*, we make the following extract:

Dreams of to-morrow frequently beguile us from the duties of to-day, but visions of what we would be ought always to give place to thoughts of what we should be. Build in youth a high ideal, remembering that it was no gray-haired saint, but a young man, in all the vigor of his early life, who so grappled with sin, and showed such love as made him the Saviour of the world. Next come the era of routine, the dull, mechanical round of middle life, with its toils and cares, and joyless hyphen of sleep between the days, and the hyphen of Sunday between the weeks, joining, rather than separating, continuing rather than breaking the unending chain. The palsy of routine is on us all, making us not so much men as trades, not so much souls as occupations. Only two great forces can save us from this living death—inspiration and aspiration. God stooping to the soul, and the soul lifting itself to God. Alas for the sordid, debauched, the busy money-getter, the careless slave of the world, whose manhood has become a cloud that even the inspiration of Heaven cannot pierce! And all honor to those who, neglecting no single duty laid upon them, have yet risen on the wings of aspiration above the narrow circle of their daily cares and blessed the world with noble thoughts and lives. And then comes age, the period of retrospect, a calm review, let us hope and pray, of a well-fought and victorious field. This division of life may be a whim and a fantasy, but wisdom at least bids us pass from anticipation with a deep religious purpose and reach the retrospect of age with a rich religious experience.

A NEW CHURCH.

The *Independent* announces "A New Church in Embryo":—

Whispers are again afloat that a new church organization is likely to grow out of the widening breach between the two opposite parties in the Episcopal communion. We give the reader credit to the rumor from the fact that the movement, so far as known, is confined to a few resolute spirits, who have ceased to look for leadership to those who have long been prominent as Low Churchmen, and who have by ample (we will not say happy) experience, become pretty well weaned from any strong attachment to the Episcopate. That the Tyngs, and Dyers, and Vintons, and Schencks, will have nothing to do with any plan for separation is certainly evident. It is not clear, moreover, that a single bishop will favor the new enterprise. At the same time, it is perfectly plain that a reform of the alleged abuses in the Episcopal Church is utterly hopeless. They grow out of its organic life. So far as clerical numbers and influence are concerned, it is drifted further and further from its Protestant moor-

ings; it is disowning in some quarters its Protestant traditions and principles, and is looking for unity rather with the Eastern and Western churches than with the evangelical denominations around it. It is, we suppose, this painful consideration, the hopelessness of its improvement, and the belief that it does not and cannot adequately accomplish the work of the Gospel, that have decided the minds of those who now advocate a new organization, if such really be the case.

Denominational News and Notes.

Report of Cairo Mission.

SCHOOL STATISTICS.

CARBONDALE. Mr. W. Joy, teacher. No. of scholars, 44; average attendance, 34 1-2; over 18 years of age, 7; No. of those who read in Testament, 32; No. who study arithmetic, 15; No. who write, 19; received for tuition, \$19.45.

MOUND CITY. Mr. E. A. Tuttle, teacher. No. of scholars, 65; average attendance, 50; No. over 18 years of age, 10; No. in Testament, 45; No. in arithmetic, 40; No. who study geography, 35; No. who study grammar, 6; No. who write, 30; S. school scholars, 55; received for tuition, \$14.00.

VILLA RIDGE. Mrs. M. J. Craig, teacher. No. of scholars, 78; average attendance, 60; No. over 18 years of age, 31; No. in Testament, 45; No. in arithmetic, 40; No. in geography, 16; No. who write, 34; S. school scholars, 60; No. in night school, 7; received for tuition \$22.00.

CAIRO. P. C. Telford, and H. H. Keyes, teachers. No. of scholars, 127; average attendance, 102; No. over 18 years of age, 11; No. in Testament, 68; No. in arithmetic, 70; No. in geography, 11; No. in grammar, 11; No. who write, 25; S. school scholars, 60; received for tuition, \$3.85.

The above is the report of four schools in January. It will be noticed that the school in Villa Ridge has 31 over 18 years of age. The school in Cairo continues to increase, and now numbers 127. It is a source of encouragement to notice the number that are advanced in their studies; and the friends that sustain the mission, may feel that their donations have accomplished a great good. The mission has never been doing a higher work than it is doing at present, and its prospect for great usefulness was never better. Bro. Telford, writes:—"I have just finished paying for the lots, and we have now a deed of them. I had to borrow some money, and we very much need \$200.00; as that will pay all our debts. Our schools continue to increase; our rooms are full. Miss Carroll came to the school-room this P. M. for the first time. Please persuade our friends to help us pay our debts. It would do us so much good. Do help us."

A. H. CHASE, Cor. Sec'y.

Revivals, &c.

NORTHWOOD, N. H. The Lord is graciously reviving his work in this place. During some six or eight weeks, we have been holding meetings in different parts of the church. The brethren and sisters have been greatly revived and a number of precious souls professed to have found the Saviour. The work is still progressing with increasing power.

J. RAND.

LAWRENCE, MASS. The religious interest in our church in this place is very good. Twenty or more have recently decided to seek Christ. There are prospects that we may have a very interesting work of grace.

E. G. C.

WRIGHT'S CORNER, IND. Providence church at this place has been blessed with a gracious outpouring of the Spirit. I commenced labor with this church in Nov. last, and though it had enjoyed but little pastoral labor for more than a year, I found many of the members earnestly working for Christ. We commenced a series of meetings with the "week of prayer," which continued until Jan. 26th.

Twenty-three were added to the church, seventeen have put on Christ by baptism, and others will go forward in this ordinance next month. The church has been greatly blessed with a spirit of consecration, and a deep religious interest pervades in the community.

J. F. TUTT.

LEWISTON, ME. The Horton St. Baptist church, of this city, received fifteen persons to its membership last Sabbath. For a few months past there has been a growing and healthy religious interest in the church and society. Quite a number have been revived and quickened in heart and Christian activity; while a few have found peace in believing in Christ. The Sabbath school continues to gain in interest and strength, numbering now 140. The church numbers seventy-two, well united, active and devoted Christians. It will apply for admission to the Bowdoin Q. M. at its next session. Our Sunday congregations average about 350, with a gradual increase and excellent attendance.

The pastor and friends of this new enterprise feel much encouraged. We hope to be aided still by the earnest prayers of God's people, that this new church may especially develop the life, doctrines and principles of a genuine Christian church.

J. S. B.

TAUNTON, MASS. Since the week of prayer, we have continued our meetings, afternoons and evenings, for four weeks, and they are still continued with great interest and success. Husbands and wives, and husbands whose wives have long been in the fold, have been the happy recipients of the grace of God. Some 20 or 30 have been brought to Christ. They are mostly adults, and the good work is still in progress.

Not only in our church is the good work of God prospering, but nearly every church in the city is enjoying a season of refreshing.

And especially is this the case with the

Congregationalist among whom much latent talent is being called into exercise.

C. H. WEBBER.

SHERMAN, N. Y. Rev. M. H. Abbey who has been holding meetings with us for one half the days for several weeks, still continues with us. He baptized 7 on the first Sabbath in February, and I had the blessed privilege of baptizing twelve on the 18th, inst. The work still goes on.

B. MC KOOK.

So. STRAFFORD, Vt. In a recent number of the Star I observed a short account of the religious interest here by L. Sargent, who had been laboring with me in a protracted meeting in connection with the "week of prayer," and it is proper that I should add something.

Two years have passed since I was called to this place to labor. There was no particular interest at that time. Only a few came to the prayer meeting, but that few lingered at the altar, pleading and clinging to the promises of God; and like one of old, wrestled with God, unwilling to let him go until he did bless them. The blessing came, and it has been one continued work of grace until the present time. It still goes on, not only among the young, but also among the middle-aged and aged. Nearly one half of the converts are heads of families. Ninety-three have united with the church, and between twenty and thirty more will unite at the first opportunity.

The society had secured a parsonage, the year previous to my coming here, with the assistance of their former pastor, Rev. J. L. Sinclair, who labored hard for this people. It is located in the most pleasant part of this village, and is only a few rods from the church. There was a debt upon the house which has been cancelled; and besides giving a good support to their minister, their hearts with their purses have been opened for every worthy object.

I would hereby gratefully acknowledge the receipt of a donation amounting to \$191.74, including Christmas presents. One feature worthy of note was that one man, although unconverted, though he has since given his heart to God, contributed some fifteen cords of wood, if the brethren would help in getting it out of the woods, which they did with cheerful hearts and radiant faces. After this a sawing machine was brought to my door, and other favors were shown me.

Would to God that more of our churches were awake to the wants of their pastors, and would look out more for their temporal interests. I would say that I have had the cooperation of three good deacons, who have ever been looking after my wants, whom may God bless with the whole membership.

J. D. WALDRON.

MADISON, O. The Lord has recently visited the F. W. Baptist church in this place with mercy and salvation. For about three months past we have been holding conference and evening meetings with special reference to the revival of the church and the salvation of sinners. During the last six months we have erected a neat and commodious house of worship. During this time we have been favored with the faithful labors of Elders J. Shonkwiler and I. Fullerton. The Lord has blessed the prayers and united efforts of his servants, and has made himself known among us in the wonders of his grace and power.

The church has been greatly revived, those that had been backsliders have been reclaimed, and from 15 to 20 converted. Others still inquire the way.

L. SHONKWILER.

Donations.

Rev. H. Brown and wife tender sincere thanks to the brethren and friends of the Turner church, for the donation of \$60, left at the parsonage Dec. 10.

Rev. J. Wilson and wife would gratefully acknowledge the receipt of a donation, given at their house, Jan. 14th, amounting to \$64; also for presents from the Christmas tree, Dec. 24, of a valuable overcoat, furs, and other articles.

Rev. J. H. Mason extends thanks to the citizens of Springvale, Me., for a liberal donation, on the eve of Feb. 2, amounting to \$84.

Rev. A. P. Tracy and wife tender their thanks to their friends at Exeter, Me., for a donation, Jan. 21st, amounting to \$138, mostly cash, and for many other presents received during their four months' residence in this place.

Rev. E. Harding.

I would say to the numerous friends of Rev. Ephraim Harding, of Hancock, Me., that he has been very sick with erysipelas, and doubtless will not be able to resume his ministerial labors for some time to come. He solicits an interest in the prayers of God's children.

E. H. BUTTS.

Quarterly Meetings.

BEKINAP Q. M. N. H.—Held its last session with the F. W. Baptist church at Alton Corner, Jan. 28-29. This was an interesting session. A plan of systematic benevolence was adopted and recommended to the churches. The preaching was timely and spiritual. During the meeting of Wednesday evening souls came forward with the inquiry "What shall I do to be saved?" We were favored with the presence and labor of C. O. Libby, T. Kenniston and E. C. Heath from other bodies. Collection for Foreign Missions, \$12.75. Upon the acceptance of the resignation of Rev. A. D. Smith, who has been clerk of the Q. M. for several years, the following resolution was passed:

Resolved, That we as a Q. M. appreciate the faithful and excellent manner in which Bro. A. D. Smith has served us as clerk; and that we commend him to the grace of God, praying that wherever he may labor he may ever enjoy much of his Heavenly Father's presence and great prosperity.

The following plan of systematic benevolence was adopted: That we recommend to all the churches of our Q. M. to enter at once upon a regular plan for raising funds to carry on our benevolent operations.

2. That owing to our pressing needs at home and the perishing condition of the heathen abroad, it is our most sacred duty to raise the present year, in this Q. M., a sum of not less than fifty cents a member, to be divided equally between our Home and Foreign Missions, which sum we will attempt to raise, to be paid quarterly to the treasurer of the Q. M., and from whom it shall be sent immediately to the respective Mission treasuries.

3. That each church be left to its own discretion how to raise its portion, by quarterly collections, circulating the cards through the congregation or by any other method it may deem most expedient.

4. That, however from the experience of others, we recommend the card system, as being the most sure and effective method to be adopted, in which each individual in the congregation, at the opening of the year, is to be presented with a card bearing his name, on which card he will write, at least each object specified, which he will contribute weekly to it, and pass the card back to the collector presenting it, said sums to be paid quarterly or oftener as preferred by the donor.

5. That collectors be appointed for the year in every congregation, each one to a specified district, to present the cards to all in his district and collect what he can quarterly, also to collect what he can from all transient attendants, or take such measures for raising the proposed funds as the church in any case may direct.

G. M. PARK, Clerk.

MONTICALLY & IONIA Q. M., Mich.—Held its January session with the Round church. But few delegates were present, yet the session was one of interest. S. C. Davis was appointed missionary to labor within the bounds of this Q. M. The following resolutions were unanimously adopted:

Whereas, God in his all-wise providence has removed by death, from this Q. M., our esteemed Bro. J. Q. Durfee, a member, and spiritual father, we resolved, That we bow in humble submission to the will of God, and pray that the loss sustained by this Q. M. may cause renewed zeal on the part of those that are yet spared to preach the Gospel.

2. That we as a Q. M. deeply sympathize with sister Durfee and her afflicted family, and tender to them our prayers, that this loss may be sanctified to their spiritual good.

3. That the clerk of this conference present a copy of these resolutions to the bereaved family, and to the Greenville Independent and the Morning Star for publication.

Next session to be held with the church at Crystal, commencing on the third Friday in April, at 6 o'clock, P. M. Opening sermon by Rev. N. Steadman. H. M. DEXTER, Clerk.

WASHINGTON Q. M., Pa.—Held its last session in Wayne on the ground of the old Wayne church. It was a good meeting. We had a number of ministers from other Q. M.'s who preached during the meeting with acceptance. The June term will be held with the Bloomfield church.

W. PARKER, Clerk.

ERIE Q. M., N. Y.—Held its Feb. session with the Springfield church, on the 13th and 14th inst. The session was one of more than usual interest. The preaching was plain, practical, and spiritual. The prayers and exhortations of the brethren and sisters were warm, fervent, and full of energy and hope. We were favored with the presence and labor of Rev. D. W. McKeon, of Ashtabula, and Bro. S. W. Durfee, of Erie, and of Bro. M. H. Abbey, New York, and of the E. Concord church, June 12th and 13th.

H. A. B.

WEARE Q. M., N. H.—Held its last session with the Manchester church. It proved an interesting and profitable session. Rev. L. Brackett and G. S. Hill of the New Durham Q. M., the former as corresponding member, were present, and added much to the interest of the session by their counsel and effective preaching. The presence of Revs. J. Fullerton, N. Brooks and others of the Rockingham Q. M. was highly gratifying. Rev. N. Jones, who was our corresponding messenger to the New Durham Q. M. next session at Sutton.

H. S. KIMBALL, Clerk.

WHEELLOCK Q. M., Vt.—Held its last session with the church at So. Wheelock. The occasion was one of deep interest. Business sessions were harmonious. Social meetings were impressive. The word preached was instructive and faithful in its presentation. A Sabbath school exercise was conducted. The meeting of the children's meeting was enjoyed by all. Rev. C. O. Libby, of Dover, Rev. L. L. Harmon, of Portsmouth, and Rev. G. H. Pinkham, Cor. Del. from the Lisbon Q. M., addressed the church at this session. Contribution for Missions, \$50.65. Passed the following resolutions: Whereas it is confidently expected that an institution of learning will be established and endowed within the limits of this Q. M. at Lyndon, and whereas this Q. M. must of necessity be first to give it a helping hand, and will naturally receive its benefits most largely, therefore

Resolved, That we as a Q. M. shall compose the Q. M. will take such a position relative to this institution, as shall challenge the sympathy and cooperation of others more remote. We will do this in the way of expressing sympathy; in earnest prayer for divine aid; in such liberal contributions as shall clothe it with honor and power and consequent efficiency; and in encouraging the education of all students within a reasonable distance of the institution.

G. M. PRESCOTT, Clerk.

RELIGIOUS MISCELLANY.

Revivals.

"The Religious Telescope of a recent date reports about 1200 accessions to the United Brethren in a single week.—As fruits of the great work of God in Salem, N. J., 156 recently received the right hand of fellowship—140 of the number had been baptized since the previous communion.—A great and precious revival is now in progress in the Baptist church in Hartford, Washington county, N. Y.—A revival has been in progress in Ellington since the week of prayer. There has been very little excitement, but all classes are reached, and about forty are believed to be converted.—A very quiet yet thorough work of grace, reaching especially a large number of adults, is in progress in Plantville, Ct.

General.

The Romanists claim in Pennsylvania a population of 438,000, with 5 colleges, 36 female seminaries, 26 select schools, 115 parochial schools, 9 asylums, 348 churches, and 332 priests.

Of the Presbyterian Theological Seminary, Allegheny has 72 students, Princeton, 103, and Union, 127.

Rev. H. B. Smith, D. D., of the N. Y. Union Theological Seminary, has been relieved from his labors for six months on account of ill health, and contemplates a voyage to Europe. His illness is the result of overwork, and he needs only rest and change of scene, with the blessing of God, to secure his restoration.

Rev. Charles G. Ames, now in California, who finds that his health requires a change, has written to the Progressive Friends in Longwood, Pa., that if they will provide a house, and a few acres of land to work on, he will live among them and, when moved, break to them the bread of life.

Rev. H. W. Beecher has taken occasion to deny the story, so often told, that he once commenced a sermon in his pulpit with the exclamation, "It is d—d hot." How any man with a thimbleful of brains, and knowing Mr. Beecher, could ever for a moment believe such a story is to us a mystery; but we presume that persons so lacking in good sense will continue to believe it, in the face of Mr. Beecher's positive denial.

The Seventh-day Baptists have 75 churches in the United States. Of these the oldest is that in Newport, founded in 1671. They have 499 members in Hopkinton, R. I.; 415 in Westerly, R. I.; 324 in Shiloh, N. J.; 430 in Brookfield, N. Y.; 629 in Alfred, N. Y.; and they have a flourishing university; and 372 in Albion, Mich. The total membership of all their churches is 7,129. They have a feebly-supported foreign mission in Shanghai, and propose to raise next year \$2,500 for missionary purposes, most of which goes to church-extension at home.

There are among the Episcopalians some large churches. In New York, exclusive of Trinity parish, which includes Trinity church and chapel, St. Paul's and St. John's, and numbers 2,017 communicants, the largest is St. George's, Rev. Dr. Tyng's, which, with its missions, numbers 1,600. Next to these are St. Bartholomew's, numbering 700, and the Holy Trinity (Rev. S. H. Tyng, Jr.), 685. Outside of New York, the largest communion is St. Mark's, Frankford, Pennsylvania, Rev. D. S. Miller, Rector, 891 communicants; St. Andrew's, Philadelphia, has 786; and Emmanuel church, Baltimore, 755. The next larg-

est communion reported is Trinity, Newark, Rev. Dr. M. Meier Smith, Rector, with 642 communicants, including, as the two preceding, a chapel congregation. The "Evangelists" in Philadelphia, Rev. S. Durbin, has 639 communicants; and the Holy Trinity, Rev. Phillips Brooks, 614. Outside New York and Philadelphia, the three largest communions are St. Mark's, Frankford, Pennsylvania; Emanuel, Maryland; and Trinity, Newark, New Jersey.

The Advance came to us last week enlarged by one column on each page—the columns being the width of those of the Independent—and with the statement that it has added to its editorial staff Gen. A. B. Nettleton, with special reference to its commercial department. We are glad to see these tokens of enterprise.

It is finally decided not to hold the meeting of the Evangelical Alliance at New York next summer. Arrangements had already been made, to a large extent, when word came across the water from the Branches of the Alliance in England, Germany and Holland, that the representatives of those countries could not attend the meeting in the United States so early as 1890, and the committee at New York accordingly voted, on Friday last, to postpone the meeting in this country till some future time.

The Examiner says that the committee of nine on ordaining Matthew Hale Smith as pastor of Laight St. Baptist Church in New York, find that he is "too liberal by half;" that some months since, he tried in vain to gain membership in a church of another denomination; and they are unanimous in the conclusion that he is not the man to be ordained as a Baptist minister—all of which will cause no great astonishment in these parts. Mr. Smith is now in London.

In the Fiji Islands of the Pacific ocean, there are 18,000 church members and 90,000 attendants on public worship; a number, it is said, approaching to half the entire population. Two missionaries have under their charge 4,300 church members and about 9,000 heathens scattered over several widely divided islands.

The Transcript says the first lecture ever delivered in Boston by the Rev. Henry Ward Beecher, was in 1849, by invitation of the Mercantile Library Association, and his theme then was "Amusements," the same subject he has so successfully treated recently, before the same institution. His first address created a great sensation for the boldness with which he advocated his views, but he finds, after a lapse of twenty years, the public sentiment in full harmony with his early teachings.

Rev. Mr. Alger, at the Cooper Institute last Sunday, week said that "death was not, as is supposed, the result of Adam's sin."

The Bible, unfortunately for itself, differs from this distinguished divine, as it expressly declared before Adam sinned, that this was to be his punishment, and also as expressly states in the "Epistle to the Romans," "that by one man sin entered into the world and death by sin." This difference of view of course destroys the Bible; for what is it before these modern lights of truth?

The Advance deprecates the way in which some of the advocates of woman suffrage ridicule those who oppose it. To compare it with, the advocacy of the anti-slavery reform is absurd; it is mere baby-work by the side of that. In truth there is no "cheaper" way for a clergyman, lecturer or editor to gain a pleasing though superficial popularity than by becoming a busy advocate of woman's suffrage.

Ex-President Roberts, of Liberia, is now visiting the scenes of his childhood in Virginia. In an address at Petersburg, on the 9th inst., he remarked that on that day forty-three years ago, in the very spot on which he was then standing, he had made a public profession of religion; and that on the 9th of February, forty years ago, he had sailed from Hampton Roads for Liberia.

The good people of Barnardston, Mass., should pray for a baptism of the spirit of union, which is now so strongly pervading the churches. In this little village, says the Congregationalist, where there might be one strong prosperous congregation, there are five weak and dependent ones. Besides the Congregational, there are Baptist, Methodist, Unitarian and Universalist. Not all sustain stated preaching, but keep up an organization, and so perpetuate a division which must end before religion can prosper.

The Established churches in London must be in great feebleness of numbers, for a Times correspondent has been visiting them, and reports his observations on of thirty-five churches. "In two the congregation consisted of five persons each, in three others the attendance was under ten each, in six others from ten to twenty, in ten others I found from twenty to forty, and in the remainder the worshippers were from forty to ninety; in only one church did I find 100, but in that case the church was filled. In the above numbers I have not included the charity children.

Another of the lecturers who sow the popular minds with their infidelity, is a Mr. Denton, once a Methodist, who tells his audience that human skulls have been found that are much older than Adam, and long precede the Mosaic account of Creation. How does he know how long ago that dates back? The Lyceum is too largely in the hands of such empirics. As an offset, we advise all such bodies to get men of real science. Professor Cooke has an excellent lecture on a drop of water.

George H. Stuart was born in Ireland. At the age of fifteen he left Belfast a poor lad. At Liverpool, his little box, containing all he possessed in the world, fell between the pier and was crushed. Nothing was recovered but a shirt.—Mr. Stuart tells how he stood on the pier, and wept like a child. On the first of September, 1831, he landed in New York with nothing in his pocket but the clothes upon his back. Now he is one of the best known and most highly esteemed citizens in the United States.

The Reunion Committee of the New School Assembly, in view of the fact that most of the Old School Presbyteries have voted against the Basis of Union submitted to them, and in favor of a union on the basis of "the Standards pure and simple," and apprehending that, as the case now stands, the reunion cannot be accomplished at the meeting of the next General Assemblies, have recommended to their Presbyteries to concur in the proposed amended basis, with another amendment—to strike out the tenth article. That article declares the right of Presbyteries to examine ministers accredited by other Presbyteries before admitting them. Their recommendation is supported and accompanied by these (among other) remarks:

We cannot but trust that our Old School brethren will concede this additional omission, since it is but the application of the same principle to the polity of the Church which they have applied to its doctrine; and while it will serve to harmonize differing preferences among us, as theirs does among them, will be equally with theirs expressive of the same "mutual confidence."

Letters Received.

Dr. Spencer, in a sermon upon delay of conversion, says:—"Make up a congregation of a thousand Christians. Divide them into five classes according to the ages at which they became Christians. Place in the first class all those converted under 20 years of age; and in the fifth class all those converted between 50 and 60. Of your thousand Christians there were hopefully converted under 20 years of age 545. Between 50 and 60 years of age 3. But you ask, why stop at 60 years old? Ah! well, then, if you will have a sixth class—converted between 60 and 70 years of age—one. Just one out of a thousand Christians converted over sixty years old! What a lesson on delay! What an awful lesson!"

For sale at this Office a whole set of the Free Will Baptist Quarterlies, bound and in good condition.

The Publishers of "OUR YOUNG FOLKS," Messrs. Field, Osgood & Co. of Boston, announce their willingness to send four numbers of their Magazine, from January to April of this year, as specimens, to persons who will send them their address. We trust this very liberal offer will bring this really valuable Magazine to the notice of all our readers and be the means of introducing it into all the families where it is now unknown.

BARRETT'S VEGETABLE HAIR RESTORATIVE.—The amount of attention bestowed upon the human hair is something marvellous to contemplate. Poets have made it the burden of many a sweet refrain, and blooming maidens of many anxious thoughts and sleepless nights. At last, however, the question of how to obtain, and once obtained, how to retain a beautiful head of luxuriant and glossy hair, has been set at rest, by the introduction of "Barrett's Vegetable Hair Restorative" into general use. This admirable preparation needs only to be tried to be never denied a place in the toilet.—Cincinnati Daily Gazette.

Imitations of Hall's Vegetable Sicilian Hair Restorative are being thrust upon the market in great numbers, and not to be deceived by them, but demand Hall's.

A STARTLING TRUTH! Thousands die annually from neglected coughs and colds, which soon ripen into consumption, or other equally fatal diseases of the lungs: when by the timely use of a single bottle of Dr. Wistar's Balsam of Wild Cherry, their lives could have been preserved to a green old age.

Notices and Appointments.

Notice.

E. T. Gates of Grand Detour, Ill., writes that he has a scholarship for free admission to Hillsdale College, which he wishes to give to some poor but deserving student who may wish to attend school there.

Notice.

The Board of Trustees of the New York Home and Foreign Mission Society, will meet at Fairport, March 9, at 7 o'clock, P. M. The presence of friends of Missions is requested, as important business will come up for consideration. G. H. BALL, Sec'y.

Notice.

The R. I. Free Baptist Ministers' Association will hold its next session with the church at Olneyville, commencing March 9, at 10 o'clock, A. M., and continue through the 9th, 10th, 11th. The Programme of Assignments will be as follows:

1. Plan of Sermon on Romans 10, 3; by each member.
2. Evening Sermons by E. G. Chaddock, E. B. Fairfield, & A. Morhouse.
3. Sketches of Sermons on Rom. 9, 18, by W. A. Patt; on Matt. 11, 28, by C. P. Walker; on James 5, 20, by J. H. Tobey.
4. Recent Assaults on Christianity. W. H. Bowen.
5. Value of Family Religion. W. Fierce.
6. The Relation of Personal Christian Experience to Doctrinal Belief. M. Phillips.
7. What Wines shall we use on the Communion Table. J. Rich.
8. The Nature and Functions of Conscience. G. W. Wallace.
9. Method in Study. J. A. Howe.
10. How can a better observance of the Lord's Day be secured? G. H. True.
11. Scriptural Teaching compared with Human Legislation on the subject of Divorce. C. S. Perkins.
12. The value of Young Men's Christian Associations, to the cause of Christ. A. R. Bradbury.
13. How does the present system of Bible Societies affect the success of the Gospel in the community? I. Hyatt.
14. Divine Wisdom in the selection of Palestine as the land of Revelation. E. B. Fairfield.
15. Scriptural Basis of Church Membership. R. Woodworth.
16. Martin Luther. C. E. Handy.
17. The Antiquity of Man. E. G. Chaddock.
18. Religious Culture essential to Freedom. D. A. Mcintosh.
19. The necessity of Revivals of Religion. G. W. Richardson.
20. Were the Levitical Sacrifices Vicarious? C. H. Webster.
21. Elements of Power in Romanism. J. A. McKenney.
22. Intermediate state of the Dead. B. Phelon.
23. Life and Times of Cotton Mather. J. Burnham.
24. How to secure a more General Study of God's Word. W. M. Jenkins.
25. The Future of the Freedmen. G. E. Hopkins.
26. Zeal as an element of success in Preaching. J. Baker.
27. Comparison of the present with the early Free Baptist Pulpit. J. Mariner.
28. The Social Evil. N. L. Rowell.

J. A. HOWE, Com.
W. H. BOWEN, }
M. PHILLIPS, } Arrang.

Union Q. M. (C. E.) will hold its next session with the Congregational church, March 15, 16, and 17, at 10 o'clock, A. M. The school Convention will be held on Sunday, commencing at 9 o'clock, A. M.

Chenango Q. M. will hold its next session with the church at Norwich, commencing Saturday, April 3, at 10 o'clock, A. M. — D. J. WHITING, Clerk.

Root River Q. M. will hold its next session with the Free Will church, commencing March 5, at 2 o'clock, P. M. — CHAS. W. CHAIN, Clerk.

Osgood Q. M. will hold its next session with the church at Burlington Flatts, commencing Friday, April 23, at 6 o'clock, P. M. — D. M. MILLER, Clerk.

P. S.—All churches who do not send in their annual reports for the Register at the next session, will be left out.

Farmington Q. M. will hold its next session with the church in Weld, March 10, 11. Ministers Conference on the 9th at 3 o'clock, P. M. Churches which have not paid the 5 cent. tax are requested to do so. — G. W. GOTT, Clerk.

Beknap Q. M. Minister's Conference will hold its next session with the church at Canterbury, commencing May 24, at 7 o'clock, P. M. The order of exercises, after half an hour of prayer, will be as follows:

Poetry.

A Little Goosey.

The chill November day was done,
The working world home faring;
The wind came roaring through the streets
And set the gas-lights flaring;
And hopelessly and aimlessly
The scared old leaves were flying;
When mingled with the sighing wind
I heard a small voice crying—

And shivering on the corner stood
A child of four or over;
No cloak nor hat her small soft arms
And wind-blown curls to cover.
Her dimpled face was stained with tears;
Her round blue eyes ran over;
She cherished in her wee, cold hand,
A bunch of faded clover.

And one hand round her treasure, while
She slipped in mine the other;
Half scared, half confidential, said,
"O! please, I want my mother."

"Tell me your street, and number, pet;
Don't cry, I'll take you to it."
Sobbing, she answered, "I forget;
The organ made me do it."

He came and played at Miller's steps;
The monkey took the money,
And so I followed down the street,
That monkey was so funny.
I've walked about a hundred hours
From one street to another;
The monkey's gone, I've spoiled my flowers—
Oh, please, I want my mother."

"But what's your mother's name, and what
The street?—now think a minute."
"My mother's name is mamma dear—
The street—I can't begin it."
"But what is strange about the house,
Or new, not like the others?"
"I guess you mean my trouble-bed,
Mine and my little brother's."

"O dear! I ought to be at home
To help him say his prayers,
He's such a baby he forgets,
And we are both such players—
And there's a bar between to keep
From pitching on each other,
For Harry rolls when he's asleep;
O dear! I want my mother."

The sky grew stormy; people passed
All muffled, homeward faring;
"You'll have to spend the night with me,"
I said, at last despairing.
I tied a kerchief round her neck—
"What ribbon's this, my blossom?"
"Why! I don't know?" she smiling asked,
And drew it from her bosom.

A card, with number, street and name;
My eyes astonished met it;
"For," said the little one, "you see
I might sometimes forget it;
And so I wear a little thing
That tells you all about it;
For mother says she's very sure
I would get lost without it."

The Family Circle.

The Imprisoned Sunbeams.

It was seven o'clock, almost Fannie's
bed-time. She was sleepy and tired, and
had waited quite long enough, she thought,
for her father—who was quietly taking his
after-dinner nap—to wake up and tell her
the usual good-night story.

She fidgeted about a long time, trying
to keep still, but really making a great
noise. First she made a doll out of her
handkerchief. But it hadn't any face, and
its arms would stick out in such an absurdly
straight manner that it was quite disagree-
able to play with; so poor dolly had to turn
back into a little square of hemstitched lin-
en.

Then she made a ball of the same bit of
cambric. But, being very soft, it wouldn't
bound an atom; and we all know there is
no fun in throwing the ball and having to
run to pick it up again.

All at once a thought came into her dis-
consolate little mind, and, rushing across
the room to her father, she seized the
handkerchief which covered his face, just
where his nose made a slight elevation in
its surface.

"Papa," cried she, "wake up, wake up,
and tell me what made gas."

Papa had been thoroughly roused by the
not very gentle twitch Fannie gave his
nose when she pulled off the handkerchief;
and, laughingly seating her on his knee,
asked, "Why do you want to know, puss?"

"Well, I guess—I 'spect it's 'cause I do."

"Quite a little woman's answer," said her
father, and began his story.

"One day, millions of years ago—longer
ago than we can even guess at, before
there were any men or women or boys or
girls in the world—the sun shone very
brightly and warmly for that time, for the
sun didn't shine so much then as it does
now—a group of little sunbeams got lodged
in a tree.

The trees that grew in those days were
not our great oaks and stately poplars,
but seemed more like ferns grown to a gi-
gantic stature. And all the vegetable
growth of that time was such as we call
now tropical.

We can imagine how the beautiful, soft,
green mosses grew as tall as you, and how
they waved backward and forward in the
wind and whizzed among themselves;
and how the splendid tree-like ferns bent
and tossed in the breeze; and that over
them hung graceful vines, which looped
themselves from branch to branch and
swung in unison. We can imagine all this,
I say; for, as there were no people then,
of course, there were no books written to
hand down to us to tell us of that time.

And the only way we can guess what
kind of things grew then is by fossils, of
which I will tell you presently.

Why those little rays of light should
have caught in that particular tree I never
could understand; but they did, or I should
have no story to tell.

There they lived, making the tree warm
and bright till it grew old and died; and
leaf after leaf fell off, and branch after

branch broke down, and at last all that was
left of that once stately fern was a poor
old stump, which soon decayed also.

Now, any one would have supposed that
the sunbeams, finding their home a ruin,
would have glanced off to seek a pleasanter
place. But no, they preferred to be buried
in the ground with what had been their
dear old home in the tree-top. The longer
they staid there the deeper they became
imbedded in the earth; and finally they
found they couldn't get out at all.

So they slept there year after year till no-
body knows how much time had passed.
More trees grew up, and died, and were
buried like them; and after a while rocks
began to form over them, and press them
in deeper and deeper and harder and hard-
er; and the little sunbeams said: "We
shall never get out any more! How much
better it would have been had we only
staid on the surface instead of being constan-
tly thrust further into the earth."

Years ago—and not such a very great
many, either, when we think of the time
that had passed since our tree first died—
some wise men found, in certain spots in
mountains and other places, the hard,
black substance which we call coal. But
it was really the decayed wood made by
those trees and plants which died, like the
one our sunbeams lived in, years ago, and
which had been pressed so hard and so
long by those rocks and other formations
that had gathered above them that it had
become solid and black.

Now, in the coal are found what are
called fossils—that is, the figures of leaves
and the bark of trees impressed on the
coal. They are like beautiful carvings,
only finer than any carving could be.

You have seen skeleton leaves and
flowers?

Well, they are like them in delicacy.
They are the skeleton flowers Nature
makes, only they are black.

There are other kinds of fossils, too—
such as bones of animals, shells, fish, and
others; but they are not found in coal, be-
cause no animals existed at the time when
the coal formed.

I once saw a fossilized fern; and it seem-
ed as if it must have been cut with a di-
amond, so fine was it.

Coal-miners often find these beautiful
things in the course of their excavations.
Only think how pleasant it must be, when
they are among that dirty black stuff, and
are soiled with the dust themselves, sud-
denly to find what might be called one of
Nature's photographs right before them.

Not the only good thing about these pic-
tures is their beauty. They serve to tell
us what kind of a growth there was in the
time when the wood was becoming coal.
Of course, when we find nothing but grace-
ful ferns, and pretty mosses, and plants
that are similar to them, we know that
there was no other kind at that time.
They are the illustrations in Nature's guide-
books.

Well, these wise men found this black
substance, and they wondered what it was.
And, being wise, as I have told you, they
tried experiments with it, and found that it
would burn and give out heat; and so they
used it for fuel."

"Yes; but, papa," interrupted Fannie,
"this story you are telling is about coal—
not gas, as I wanted."

"Wait patiently, little girl, and we'll
soon come to the gas," replied her father,
and went on.

"So these wise men, who are never sat-
isfied with finding one use for a thing, but
must make it a means to a great many ends,
thought, 'This burns so well why
shouldn't it be applied in some form as a
light?' And, when they had once thought
of it, they couldn't let it alone, till by nu-
merous experiments they found that a part
of it could be converted into that invisible
thing we call gas, and carried through
miles of tubes and pipes, and be brought
into people's houses to light them up bril-
liantly. Well, one day, when men were
digging out coal to make gas of they came
to a very large, smooth, glossy piece, with
two pretty ferns traced upon it. This they
took out, and put with a quantity which
was coming to this great city of New York.
Now it happened that this particular piece
of coal was made of the tree with which
our sunbeams were buried so long ago.
And after it had been through all the neces-
sary processes the gas was conveyed in
pipes from the gas works, which I have
often pointed out to you, to this street and
into this very house and room. And one tiny
sunbeam rushed up and shone so brightly at
the end of the pipe that it caused my little
daughter to ask, 'What made gas?' And I
told her for reply that the light she sees is
one of those little rays which lay buried for
ages, but which shines forth again to show
that it is long past Fannie's bed-time and
the sand-man has gotten into her winking
eyes."

"Ah! but papa," cried Fannie, now open-
ing her blue eyes very wide, "do you believe
all that?"

But her father only kissed her good-night,
and smiling said:

"Don't you?"—Independent.

A Little Sermon.

Sitting in a station the other day, I had a
little sermon preached to me in the way I
like; and I'll report it for your benefit, be-
cause it taught one of the beautiful lessons
which we all should learn, and taught it in
such a natural, simple way, that no one
could forget it. It was a bleak, snowy day;
the train was late; the ladies' room dark
and smoky, and the dozen women, old and
young, who sat waiting impatiently, all
looked cross, low-spirited or stupid. I felt
all three; and thought, as I looked around,
that my fellow-beings were a very unamiable
and uninteresting set.

Just then, a forlorn old woman, shaking
with palsy, came in with a basket of little
wares for sale, and went about mutely offer-
ing them to the sitters. Nobody bought

anything, and the poor old soul stood blink-
ing at the door a minute, as if reluctant to
go out into the bitter storm again. She
turned presently, and poked about the room,
as if trying to find something; and then a
pale lady in black, who lay as if asleep, on
a sofa, opened her eyes, saw the old wom-
an, and instantly asked, in a kind tone,
"Have you lost anything, ma'am?"

"No, dear. I'm looking for the heatin'
place, to have a warm 'fore I goes out agin.
My eyes is poor, and I don't seem to find the
furnace nowhere."

"Here it is," and the lady led her to the
steam radiator, placed a chair, and showed her
how to warm her feet.

"Well, now; ain't that nice?" said the old
woman, spreading her ragged mittens to
dry. "Thanky, dear; this is proper com-
fortable, ain't it? I'm most froze to-day,
bein' lame and wimby, and not selling much
makes me sort of downhearted."

The lady smiled, went to the counter,
bought a cup of tea and some sort of food,
carried it herself to the old woman, and
said, as respectfully and kindly as if the
poor soul had been dressed in silk and fur,
"Won't you have a cup of hot tea? It's very
comforting such a day as this."

"Sakes alive! Do they give tea to this
depot? cried the old lady, in a tone of inno-
cent surprise, that made a smile go round
the room, touching the glumest face like a
streak of sunshine. "Well now, this is jest
lovely," added the old lady, sipping away
with a relish. "This does warm the cock-
les of my heart."

While she refreshed herself, telling her
story meanwhile, the lady looked over the
poor little wares in the basket, bought soap
and pins, shoe-strings and tape, and cheered
the old soul by paying well for them.

As I watched her doing this, I thought
what a sweet face she had, though I'd con-
sidered her rather plain before. I felt
dreadfully ashamed of myself, that I had
grimly shaken my head when the basket
was offered to me; and, as I saw a look of
interest, sympathy, and kindness come in-
to the dismal faces all round me, I did wish
that I had been the magician to call it out.

It was only a kind word and a friendly act;
but somehow, it brightened that dingy room
wonderfully. It changed the faces of a doz-
en women; and, I think it touched a dozen
hearts, for I saw many eyes follow the plain,
pale lady with sudden respect; and when the
old woman, with many thanks, got up to
go, several persons beckoned to her, and
bought something, as if they wanted to re-
pair their first neglect.

Old beggar-women are not romantic; nei-
ther are cups of tea, boot-lacings and col-
ored soap—there were no gentlemen pres-
ent to be impressed by the lady's kind act;
so, it wasn't done for effect, and no possible
reward could be received for it, except the
ungrammatical thanks of a ragged old wom-
an. But that simple little charity was as
good as a sermon to those who saw it; and
I think each traveler went on her way, bet-
ter for that half-hour in the dreary station.
I can testify that one of them did; and, noth-
ing but the emptiness of her purse prevented
her from "comforting the cockles of the
heart" of every forlorn old woman she met
for a week after.—Merry's Museum.

Sowing Little Seeds.

Little Bessie had got a present of a new
book, and she eagerly opened it to look at
the first picture. It was the picture of a
boy sitting by the side of a stream, and
throwing seeds into the water.

"I wonder what this picture is about,"
said she; "why does the boy throw seeds
into the water?"

"O! I know," said her brother Edward,
who had been looking at the book; "he is
sowing the seeds of water-lilies."

"But how small the seeds look," said
Bessie. "It seems strange that such large
plants should grow from such little things."

"You are just sowing such tiny seeds ev-
ery day, Bessie, and they will come up
large, strong plants after a while," said her
father.

"O, no, father, I have not planted any
seeds for a long while."

"I have seen my daughter sow a number
of seeds to-day."

Bessie looked puzzled, and her father
smiled and said:

"Yes; I have watched you planting flow-
ers, and seeds, and weeds to-day."

"Now I know that you are joking, for I
would not plant ugly weeds."

"I will tell you what I mean. When you
said aside that interesting book, and at-
tended to what your mother wished done,
you were sowing seeds of kindness and
love. When you broke the dish that you
knew your mother valued, and came instan-
tly and told her, you were sowing the seeds
of truth. When you took the cup of cold
water to the poor woman at the gate, you
were sowing seeds of mercy. These are all
beautiful flowers, Bessie. But I hope
my little girl has been planting the great
tree of 'love to God,' and that she will tend
and watch it until its branches reach the
skies and meet before His throne."

"And the weeds, father?"

"When you were impatient with baby
you sowed the seeds of ill-temper. When
you waited some time after your mother
called you, you sowed disobedience and
selfishness. These are all noxious weeds.
Pull them up. Do not let them grow in
your garden."

One Stitch at a Time.

"O, dear, I shall never get this ruffle
done," said Martha to her mother, as she
sat by her side doing her "stint," as it was
called. The child kept leaving off her work
to look out of the window down into the or-
chard, where she wished to be at play. Thus
she used up her time, and then fretted be-
cause she was long at her work, and said it
would never be done.

"Only one stitch at a time, Martha," said
her mother; "one stitch at a time without

leaving off, and your stint will soon be done
for it is not a long one. Remember, it was
by one step at a time that you learned to
walk; by one letter at a time that you learn-
ed to write."

The words had power over the child's
mind, and the lesson which she learned that
day by her mother's side she never forgot.
The words still have weight with her al-
though very many years have passed since
then.

"One stitch at a time, one step at a time
one letter at a time, one stroke at a time!
O, mother, how funny!" said Martha. "And
it is by one stone at a time that man builds
the wall, and by one weed at a time the boy
weeds the garden." And the little fingers
now passed nimbly over the ruffle she was
hemming, and before she was aware the
work was done.

I once saw two little girls sent into the
garden by their mother to pick strawberries.
The one kept fretting and leaving off, to
look into the field where the children were
playing, whom she wished to join. The
other kept on picking, and before her sister's
basket was half full, hers was full of the
ripe red berries.

One berry at a time, without leaving off,
and she was ready to carry her well-filled
basket into the house, receive her mother's
smile, and join the other children at their
play; while her sister not only lost half her
play-time, but made herself unhappy by her
idleness and discontent.

It is by carrying one straw at a time that
the bird builds her nest, by one tiny drop of
honey at a time the bee fills his hive, by
one grain at a time the ants build their
houses, and as the wise man says, "pre-
pare their meat," or food, "in the summer."

Will you be less wise, my young friends,
and neglect to lay up in childhood, one at
a time, gems of knowledge and truth to bright-
en your riper days?—Child's Paper.

Literary Review.

TALES FROM ALSACE: or, Scenes and Portraits
drawn from life in the days of the Reformation.
Translated from Old French. Translated from
the German. With Introduction appended to
the French Edition, by the French translator,
E. Roussier, Saint-Hilaire. New York: Robert
Cartier & Bros., 1869. 16mo. pp. 454. Sold
by D. Lothrop & Co.

The eleven separate tales which make up the
contents of this volume are written in a style of
almost charming simplicity, and they afford an
insight into the life of the people in the days
and lands which were noted for the tragedies that
waited upon the footsteps of political and religious
revolution. One is soon and then reminded
of the Chronicles of the Schonberg-Cotta Family,
as the narratives proceed, and the upheaving
work of great principles goes forward. A beau-
tiful domesticity often beams out through the
conflicts of passion and the plottings of violence,
and the deep religious faith that glorifies the
humblest lot and hallows the loftiest characters
asserts and illustrates its power in many spheres
and ways. As pictures of the deeper and truer
life of the people as it was when the state was
full of anarchy and strife and the church was
rent by dissensions and her garments often stained
with blood, the volume will be specially in-
teresting and instructive. It will lift up a warn-
ing against both impiety and religious persecu-
tion, and it will also exalt a simple Christian
faith in the eye of the reader as the surest
strength and the highest glory of the human
soul.

CHINA AND THE CHINESE: A general descrip-
tion of the country and its inhabitants; its civ-
ilization and form of government; its religious
and social institutions; its intercourse with
other nations; and its present condition and
prospects. By the Rev. John L. Nevius, ten
years a missionary in China. With a map and
illustrations. New York: Harper & Bros.,
1869. 12mo. pp. 456. Sold by E. J. Lane.

TRAVEL AND ADVENTURE IN THE TERRITORY
OF ALASKA, formerly Russian America, now
ceded to the United States, and in various other
parts of the North Pacific. By Frederick
Whymper. Same Publishers, etc. 1869. 12mo.
pp. 353.

The fresh interest now felt in the Empire of
China, awakened by the opening of her ports to
general commerce and her governmental con-
ciliis to the ingress of modern and western ideas,
has called out many attempts to satisfy the gen-
eral demand for information touching the char-
acteristics of the country and the spirit of the
people. Mr. Nevius has had quite ample oppor-
tunity for studying the various sides of this pe-
culiar people, and he has used his advantages
with painstaking and skill. He deals with the
history, philosophy, religion, government, cus-
toms, and the general and specific elements of
life among this somewhat singular people, with
discrimination and in an appreciative and con-
scientious way. He evidently writes, not to
produce a sensation, but to furnish facts and
satisfy thoughtful inquiry. The view given is quite
a hopeful one, and he evidently looks for much
from the missionary labors that are being pro-
ceeded with growing energy by several missionary
boards. On the whole, this hand-book on China
seems to us one of the least ambitious and most
useful that has yet appeared.

The volume which virtually promises us a
view of our new purchase, known as Alaska, is
not likely to meet the expectations which its ap-
pearance and title awaken. Only about 100 pages
are devoted to that country, and even this brief
narrative, though somewhat interesting, affords
only a very limited amount of general informa-
tion respecting the country and its capacities.
It is chiefly a story of personal adventure, and
will be likely to awaken more curiosity than it
satisfies, and offer more pledges than it redeems.
It is a very readable book, and takes us over to
Siberia quite as soon as we care to go, and keeps
us as long as one would naturally desire to stay;
but we shall be compelled to wait for a complete
exploration and a more thorough artist before
the northwestern corner of the Republic unfolds
itself in any adequate way to our view.

A SUMMARY OF AMERICAN HISTORY. For the
use of Schools. New York: A. S. Barnes &
Co. 1869. Flexible covers. Octavo, pp. 53.

The work of condensing history has been car-
ried to its extreme point by the author of this
book. It is a skeleton and nothing more. But
as a well-classified presentation of the main facts
of American history, from the discovery of the
continent by Columbus to the present time, it is
a very excellent specimen of brevity and pith,
and will excite surprise by the amount of infor-
mation that is crowded within these few pages.
It is worth the attention of educators, and may
raise the question whether the science of Min-
emonics may not find a fitting theater among these
numerous dates and isolated items.

The Publishers of Beecher's LIFE OF CHRIST
announce that the author is "now constantly
and earnestly devoting his abundant energies" to
the preparation of the volume for the press,
which they hope to have ready for the subscrip-
tion agents in May. It is to be issued in two
styles, and will make an octavo volume of about

800 pages. The more expensive edition is to be
extensively illustrated by both large and small
engravings on wood, from new and original
drawings. The work promises to be one of special
interest, and can hardly fail to find many
purchasers. New York: J. B. Ford & Co. Bos-
ton: H. A. Brown & Co.

Mr. Stephen Pearl Andrews, who has been
somewhat known as a philosophic and original
thinker, and who has a membership in several
learned societies, is preparing a volume in which
he proposes to set forth the principles of what
he calls UNIVERSOLOGY, or the Science of the
Universe. He holds that there are great central
principles as comprehensive as Being, and that
out from these the several special sciences are
developed, as in them all special sciences and
ideas find a point of rest and a sphere of
harmony. These central and unifying principles
he claims to have discovered, and through his
book he proposes to unfold them, and so point
out the method by which the antagonisms that
appear in the world of ideas are to give place to
the harmonies of truth. It is a large promise
that is thus made; and one may well feel some
interest in an attempt to redeem it. The volume
is promised us in March, and we wait for its ap-
pearance before giving any expression to our es-
timate of its success and value. It will be pub-
lished by Dion Thomas, New York.

Still another work of some significance is in
preparation. It is an interlinear translation of
the Scriptures, in which the Hebrew, Chaldean
and Greek texts will be given; under each word
of these languages will be placed an English equiv-
alent, and the pronunciation of these foreign lan-
guages will also be represented by English let-
ters. Besides this, in an appendix, a brief Gram-
mar of the Hebrew and Chaldean will be given,
and a synopsis of the verbs and nouns of sev-
eral other oriental languages. It is a large and
significant undertaking, and will have its value
in giving a slight knowledge of these
tongues to those who have never studied them in
any systematic way. But no one need expect to
become master of these tongues, or able to dis-
cuss questions of translation or exegesis in any
critical or reliable method, who learns only what
this work has to offer. Reliable scholarship is
not thus easily bought. But we are glad to an-
nounce the project, and shall take an interest in
the book. Published by the author, Dr. Leon-
ard Tafel, Philadelphia.

THE AMERICAN ECCLESIASTICAL AND EDU-
CATIONAL ALMANAC, by A. J. Schem, has be-
come an almost indispensable repository of facts
bearing upon our life in this country, so far as
that life expresses itself in our varied religious
operations, our missionary work, and our educa-
tional and literary undertakings. The amount
of information supplied by this annual exhibit is
marvelous, and it is gathered and arranged with
great care. Whoever would know what is really
the condition of the country in these respects,
will find that the half dollar invested in the pur-
chase of this Almanac has brought him a mass
of valuable material in such form as makes it
readily available for use. Fred. Gerhard, 15
Dez St., New York.

THE AM. NATURALIST, for Feb. presents not
so great a variety in its contents as some pre-
ceding numbers, but its discussions, as they
have ever been, are both instructive and popu-
lar. It treats of Shells, the Smaller Fungi, Flies,
and gives us a pleasant narrative of a trip to the
Great Red Pipestone Quarry, which is both
racy and scientific. It is devoted more and
more attention to miscellaneous matters con-
nected with the world of Natural Science, report-
ing from month to month what is most significant
in experiment and discovery, and thus photograp-
hing an interesting department in the field of
study. It is beautiful, cheap and valuable. Sa-
lem, Mass.: Peabody Academy of Science.

The Magazines for March are generally at
hand in good time, and there is not one of those
mentioned below but is maintaining its full vigor
and giving proof that progress is the aim of the
managers, and may well be the confidence of the
patrons. We mention them this week simply
by their titles, reserving fuller notice to an-
other issue.

THE ATLANTIC MONTHLY, devoted to Litera-
ture, Science, Art and Politics. March. 1869.
Boston: Fields, Osgood & Co.

THE GALAXY. March. 1869. New York: Shel-
don & Co.

PUTNAM'S MONTHLY MAGAZINE of Literature,
Science, Art, and National Interests. March.
1869. G. P. Putnam & Son, New York.

HARPER'S NEW MONTHLY MAGAZINE. March.
1869. Harper & Bros., New York.

LIPPINCOTT'S MAGAZINE. March. 1869. J. B.
Lippincott & Co., Phila.

OUR YOUNG FOLKS, An Illustrated Magazine
for Boys and Girls. Boston: Fields, Osgood &
Co. March. 1869.

THE RIVERSIDE MAGAZINE. March. 1869. New
York: Hard & Houghton.

HOURS AT HOME. March. 1869. New York:
Chas. Scribner & Co.

ARTHUR'S HOME MAGAZINE. March. 1869.—
T. S. Arthur & Sons, Phila.

LITTELL'S LIVING AGE. Feb. 27, 1869. Bos-
ton: Littell & Gay.—Gaining in interest and
value, though always good enough to be emi-
nently noticeable.

EVERY SATURDAY. A Journal of Choice Read-
ing, selected from Foreign Literature. Feb.
27, 1869.—Fully keeping its pledges, which are
neither few nor small.

THE NATIONAL SUNDAY SCHOOL TEACHER.—
Chicago: Adams, Blackmer & Lyon.

PHRENOLOGICAL JOURNAL AND LIFE ILLU-
STRATED. New York: Samuel R. Wells.

THE PLYMOUTH PULPIT: A Weekly Publi-
cation of Sermons, preached by Henry Ward
Beecher. New York: J. B. Ford & Co.

THE CHILDREN'S HOUR, a Magazine for the Lit-
tle Ones. March. 1869. T. S. Arthur & Son,
Phila.

THE NURSERY, a Monthly Magazine for Young-
est Readers. Boston: John L. Shorey.

LITERARY MISCELLANY.

Lee's Visit to Arlington.

The Washington correspondent of the
Cincinnati Commercial sends to that paper
the following account

On Skates.

In rain have I striven to master this art; I have studied the theory, got it by heart; but the practical part is the trouble, you see, for the practice and theory seldom agree. Last night as I sat by the glimmering wick, lazily puffing my "kinnikinnick," I thought of the "rink" and I said with a sigh, "All Albany's skating, and why shouldn't I?" I blew out my lamp and put out my pipe, then I happened to think—confound my dull pate—that I hadn't the instruments, how could I skate? Thought came to my aid, it's a faculty rare; and I said, "By the prophet, I'll borrow a pair;" and then stepping out, I took a cold drink, and started at once for the Albany "rink." I arrived in due time, and preferred a request for a pair of good skates, said I wanted the best. Again sir, I thought, here's a beautiful row! why how can you skate; you've never learned how! "No matter," I said, "I'll try it at least; and see, if enough is as good as a feast." I'll put on the skates. "But Jenny said, 'No,' 'Shut up!' I said, 'Jenny, or on they shall go.'" A leap on the ice, then a terrible crash, and my very best hat, sir, was all of a smash. In vain were my efforts to get to my feet; one skate would advance and the other retreat: I squabbled and squirmed, then shouted for help, when a lady exclaimed, "What a horriblemelp!" Then came a fellow, who, not to be stumped, over my body suddenly jumped, and said with a bow as he fastened his girdle, "Pardon me sir, but I thought 'twas a hurdle." Onward he passed in his polking course, and left me to hallow until I was hoarse. Out spoke a young sinner, whose diction was choice, "I'd advise you, old smarty, to file up your voice." At last a Samaritan offered his hand. I was fearfully dizzy, I could hardly stand; saw something go by, made a desperate haul, and found I had captured a huge water-fall. Upon me his owner then turned like a cat,—"You pilfering miscreant? What are you at?" To return it with grace, I inclined on my toes, bent a little too much, and fell on my nose. I was borne from the rink in a damaged condition; my skates were removed by special permission, and I swore by the altar, the church, and the state, to keep off the ice till I knew how to skate. Last night as I painfully crept into bed, with a patch on my nose and a pain in my head, I vowed, and I think with very good reason, to eschew the fine art for the rest of the season. And now, I pray tell me, before it's too late, is man not accomplished unless he can skate?—*Albany Express*.

A Lobster at his Dinner.

A lobster is a particular fellow in his food. I have been watching one in my marine aquarium. If a portion of food be thrown to him, he immediately sets his long horns to work to ascertain the whereabouts of his dinner. If he does not like it, he at once pushes it away from him, with the attitude of an epicure, who bids the waiter take away a plate of meat he does not fancy. If the food is agreeable to him, he munches it up, moving his jaws in a peculiar way, like a weaver making a blanket. He tears his food into large pieces, leaving the actual pounding to be done by the very peculiar internal teeth, which are found in the lining of the stomach. When the lobster goes out for a "constitutional" and is not in a particular hurry, he carries his great claws in front of him, well away from the ground. He "walks" upon the little legs, which are underneath his body, while he keeps his horns moving in front of his nose like a blind man tapping the flags with his stick as he plods, led by his dog; hence I conclude the lobster is short-sighted. If the least thing alarms him, he scuttles backward on his little legs, which move with the rapidity of a centipede. If he does not go fast enough in this way, he suddenly snaps his tail towards him, like a man suddenly closing his hand, and flies backward with a jerk, like an India rubber band snapped in half. He always goes into his cave tail foremost, and he makes the most wonderful good shots at the entrance. I really think the lobster must have an eye in his tail somewhere. Our pet lobster is not willing that the secrets of her toilet should be exposed to vulgar gaze, so the first night she was in the tank, she artfully collected cockle and oyster shells, and made a trench around herself, after the fashion of the Romans when they took possession of a hill-top. A branch of sea-weed forms a canopy over her head, and she is at this minute in a house of her own making, a regular "compound householder," with no taxes to pay.

New Congressional Orator.

Don Platt thus describes the new member of Congress from Tennessee, Mr. Mullins, whose name appeared among the actors in the quarrel over the counting of the electoral votes. Mr. Bingham must look out for his laurels. The following, though appearing like caricature, was plainly meant for sober description:

He spoke a few days since on "Lo, the poor Indian," and never before was there such a volcanic eruption of tropes, figures, metaphors, poetry, statistical facts, and inane muddle of ideas. His voice is clear and piercing, his flow of words perfectly incomprehensible. No mill race, full of overflowing from the ruptured dam, ever poured along such a torrent as this orator of Tennessee. Almost every member left his seat, and crowding about him, they laughed and applauded as he swung on, picturing the woes of the red man, and tumbling in the continent of America upon Asia, Africa, Arabia, and the Holy Land, with a passing glance at the stately heavens, the terrestrial globe, hell and the devil—in which last named he located robbers and copperheads, leaving them to take the Oath of Allegiance amid shrieks of fiends and roars of laughter from the House. Imagine a man of medium size, thin, angular, grizzled as John Brown, some sixty years of age, swinging his arms like windmills, with face aflame, veins on his forehead swelled to whip cords, and a voice pouring out this torrent of contradictory and impossible things, and you have my Mullins.

Will the Sun Fail us?

It is an interesting question, though of little immediately prospective practical value to us, whether the sun can always continue the emission of heat and light. Is there danger that he will be cooled down by and by, and his light go out? Two somewhat celebrated theories, those of Mayer and Helmholtz, attempt to explain the origin of the sun's heat—or, at least, to account for its continuance without perceptible diminution. Mayer's theory starts from the principle that motion when checked is always converted into heat. The heat of friction lights a match. Were a meteoric body to be attracted to the sun, it would gain an almost inconceivable velocity before reaching its surface, and the quenching of that velocity would develop an intense heat.

Mayer conjectures that the solar furnace may be fed by this kind of fuel, and he calculates mathematically that it would require that only meteors enough should fall upon the sun every year to make a uniform thickness of a few feet to supply the heat that is constantly being lost. Helmholtz's theory assumes the truth of the nebular hypothesis, which requires us to believe that the sun once occupied the whole space now occupied by the solar system. Its contraction must have constantly developed heat, as is illustrated in the familiar experiment in which tinder is lighted by the compression of air in a close tube. If the specific heat of the condensing nebulous mass were equal to that of water, the heat produced by condensation would be sufficient to raise the entire mass to a temperature of 50,000,000 degrees of Fahrenheit. Of course, much of this heat would be given off during the long period of condensation; but, as the power of attraction between the particles which were brought nearer together increases in a faster ratio than the power of repulsion generated by the heat between the particles, the heat would be constantly increasing. Helmholtz supposes that this contraction is still going on, and calculates that a contraction of one ten-thousandth of the sun's diameter would generate as much heat as is given off in 2,000 years. The latter theory will account for the continuance of the sun's heat much better than that of Mayer, though both probably contribute their part. But, whichever theory be adopted, the supply is not infinite, and must finally be exhausted.

Chasing a Robber.

A few days since a Chinaman, who had been living for some time in San Francisco, where he had contrived to cheat merchants of that city out of \$18,000, suddenly disappeared, having got on board the steamer bound for China, with his ill-gotten booty. No doubt the rascal chuckled as he put to sea. Once on the broad Pacific, he felt himself secure, for there was no swift steamer to pursue him. As soon as he should step on shore in China, he would be lost among the millions of the empire, where no officer of justice could find him. His money would be quite a fortune among the Celestials. But in planning his escape, he did not calculate on being pursued by lightning. But the merchants whom he had defrauded were not going to let him off so easily. They at once sent a despatch describing the thief to this city, whence it was forwarded to London, via the Atlantic cable, and from there telegraphed by the Persian Gulf cable to Ceylon, in time to catch the Hong-Kong steamer. When the Celestial reaches Hong-Kong, the officers there will have been fully a week on the lookout for him, and of course they will recover their goods and send the swindler back to San Francisco. This incident marks a wonderful progress in telegraphing during the past few years. The time cannot be far distant when offenders will be tripped by lightning in the most remote corners of the globe.

Wonderfully Made.

The amount of blood in an adult is nearly thirty pounds or full one-fifth of the entire weight. The heart is six inches in length and four inches in diameter, and beats 70 times in a minute, 4200 times an hour, 100,800 times in a day, 36,772,000 times in a year, and 2,565,440,000 in a life of three-score and ten years; indeed the beats probably considerably exceed this estimate, as the infantile pulse goes at the rate of 130 per minute, and further on in youth at about 80, while we only reckon upon the standard of adult and middle age. The pulse of the aged is only about 60. At each beat two and a half ounces of blood are thrown out of the heart; one hundred and seventy-five ounces per minute; six hundred and fifty-four pounds per hour; seven and three-fourths tons per day. All the blood in the body passes through the heart every three minutes.

George William Curtis.

I might call him the Bayard of our political arena, the Sidney of our literature, so much has his most disinterested and gracious nature been employed in his public and literary work, so courageous his action, so stainless his record. Called from the epicurean experience of a social favorite and of a literary gourmand, his daintiness has become delicacy, his sensuousness moral suavity. If fresh from the tedium of a life of a fibrous and springless nature, and, so to speak, split his mind in memories of the exhausted East, at twenty-eight he wrote the "Potiphar Papers." His mind had regained its tone, its fibre, purpose, and skill were in his work. At twenty-six a sensational sentimentalist, at twenty-eight a social satirist, then a moralist. To-day a journalist, that is to say preacher politician, and essayist, but in each character alike serene and thoughtful. At first he was superlative; superlative in his reading, superlative in his expression, superlative in his experience. But he seems to have been touched by the serious and penetrating genius of Thackeray. The phrase-maker formed under Emerson and English poetry disappeared; in the place of that exuberant writer, a clear, elegant, delicate, and decided man looked and reflected upon the comedy of actual life, instead of brooding over nature and recalling the felicities of poets. His literary work in this new phase was admirably done; with good sense, with humor, with dramatic life. Then he gave us the clarified and winning expression of his personality in "Prue and I"—a book full of grace and pathos and humor—a book of sentiment and souvenir, which shows that Mr. Curtis is closely related to Longfellow, Hawthorne, Irving, and Mitchell—men in whom the genial and contemplative mind dominates—men who have a sense of art, of nature, and a delightful perception of character, but who are devoid of energy. They may be said to be of one literary school. These men have an honored place in American homes. They hold Old World memories with New World facts; they make the transition from European culture to the social and literary life of our seaboard towns and cities.

Mr. Curtis is a mild contemporary; he is never vulgar, never hostile to anything but bad taste, bad principles, and brutish people. Do I paint a man deficient in energy? Mr. Curtis is not a type of the compact and inflammable mind that must burst forth in aggressive and arresting words. There is no jet of flame in his style. I cannot even say that his personality is invigorating. I come in contact with his mental being to be harmonized and mollified. The astuteness of our New England climate is neither in his mind nor in his temperament. Like his native soil I should say he lacks depth and variety.—*Galaxy*.

I find it to be most true, says Rutherford, that the greatest temptation out of hell is to live without temptations.

American English.

Mr. Zincke speaks a good word for American English. He says:

It is a remarkable fact that the English spoken in America is not only very pure, but also is spoken with equal purity by all classes. This in some measure, of course, results from the success of their education efforts, and from the fact which arises out of it that they are, almost to a man, a nation of readers. But not only is it the same language without vulgarisms, in the mouths of all classes, but it is the same language without any dialectical difference over the whole continent. The language in every man's mouth is that of literature and of society; spoken at San Francisco just as it is spoken at New York, and on the Gulf of Mexico just as on the great lakes. It is even the language of the negroes in the towns. There is nothing resembling this in Europe, where every county, as at in England, or every province and canton, has a different dialect. Of this the philologist observes I was dining with was ignorant. He only knew that all Americans spoke uniformly one dialect. He naturally therefore supposed that all Englishmen must do the same; and as his acquaintance with Englishmen was confined to poor immigrants, he imagined that their dialect was the language of all Englishmen. Often, in parts of the country most remote from each other, in wooden shanties and the poorest huts, I had this interesting fact of the purity and identity of the language of the Americans forced on my attention. And at such times I thought, not without some feelings of shame and sorrow, of the wretched vocabulary, consisting of not more than three or four hundred words, and those often ungrammatical, which were the property of the poor, uneducated, and always more or less mispronounced, of our honest and hard-working peasantry.

Bee Hunting.

The custom of bee-hunting used to be, and it is yet, to some extent, a favorite pastime among the inhabitants of the Green Mountains. To hunt successfully requires a thorough knowledge of the bee and all its habits; and therefore, like any other game, those who love the sport pride themselves upon their proficiency. The older stock-keepers, having a small box with a sliding cover, a card of honey-comb, and a small bottle of honey, molasses, or something suited to the taste of the bee. When near the locality of wild bees he fills the comb with the honey from the bottle, places it in the bottom of the box, and hunts for a bee upon a flower, when found, he brushes it into the box, at the same time closing the box. The prisoner will buzz for a while, and then goes to filling his sack from the honey in the bottom of the box. The hunter then places the box in a favorable position for seeing it, and slider stick the cover. Having "filled" as the hunters say, the bee flies straight to his tree, and returns to fill again, bringing others with him. Oftentimes these workers increase so rapidly that a stream will be seen going to and from the box, which can easily be followed to the tree at once. Frequently large deposits of honey are found in this way, which the little workers show as much bravery in defending as industry in gathering.

There lived in the town of R— an eccentric character. "Uncle Joe," as he was called, was a young man of great promise, strict morality and respected by all who knew him. Some two years since he was attacked by a severe illness, and came near his end. He sought the Saviour and obtained a pardon of his sins, but on his recovery failed to confess him publicly. And though living a strict moral life, he did not shed a nominal Christian. A sudden change came over him, and he again brought on bleeding, and his vows to God were remembered. Earnest prayer by himself and friends was offered continually. God heard and answered the cries of his agonizing soul. He gave him. The angels came to minister to him, and though invisible to all but our Brother, his presence was felt. For days he continued happy in his Saviour, entreating all to come to him, and give their hearts to Jesus, and then went up higher to dwell with the spirits of just men made perfect. Our brother and sister are in deep affliction; yet while they mourn their loss of the dear one, they rejoice that through his ministry they are giving themselves to Christ. Funeral services by the writer, assisted by Bro. Merrill and Bro. Daggett. J. W. CARL.

MARY L., wife of Cephas Meads, died in Limington, Me., Jan. 30, aged 72 years. Her sufferings for more than three months were extremely severe, as only partial relief could be afforded by our most eminent physicians and the very best attendance. She experienced religion many years ago, was baptized by Rev. John Stevens, and united with the Free Will Baptist church in Limington, of which she was a worthy member, when taken to the church triumphant. Sister M. was not merely a nominal Christian, but she was engaged in "every good word and work" until from age and decrepitude, she became unable to stand longer in the van of the fight. She leaves a husband, unto whom she was a loving and faithful wife for more than half a century, one daughter, several grandchildren and a large circle of relatives to mourn their loss.

SAMUEL MANSON died in Limington, Feb. 2, aged 82 years. He was a native of New Hampshire, and had been a resident of 10 years, and had seen beautiful fields and green pastures appear where the primeval forests held their empire in his school-boy days. He possessed a strong constitution, a lively temperament and a tenacious memory which he retained almost to the end. He wore the easy yoke of Christ for many years and bore the cross with fidelity. He leaves to mourn his loss three sons and two daughters besides a large circle of the third and some of the fourth generation. Thus has one left us who was a good citizen, an esteemed neighbor, an indulgent father and a faithful Christian. Services by the writer. O. S. HASTY.

LYDIA FREESON died in Kingfield, Me., Jan. 28, aged 31 years. She had been confined by sickness the most of the time for the last two years, but the immediate cause of her death was congestion of the lungs, caused by sudden cold. She experienced religion some ten years since, and was baptized, with her husband and others, by Eld. A. H. Morrell, and united with the F. W. Baptist church in Kingfield, where she remained a worthy member until released by death to join the church triumphant. From a child she possessed a kind and benevolent disposition, ever striving to make others happy around her. Since her conversion she has lived a zealous faithful Christian, although called to pass through the deep water of afflictions, having lost by death two lovely children and a kind companion. Yet her trust was in God. She leaves parents, brothers and sisters and a little son some five years old, with many other relatives and friends, a man of her loss; and while the family circle loses one of its loveliest members, the cause of missions a zealous friend and advocate and the community one highly esteemed and beloved by all who knew her. Her friends are invited to a funeral service by the writer. E. WINSLOW.

Anecdote of Lord Chatham.

When the Lord Chatham was between nine and ten years of age he was on a visit to his aunt, the old Lady Grandison. One morning having a number of persons of fashion visiting her, a lord of the king's bedchamber was there who was vaunting of the ministers' majorities in Parliament. Young Pitt, who was playing at the other end of the room, hearing this, suddenly exclaimed, "Then God help the country!" The company were amazed, and his aunt, who knew his temper, instantly ordered him out of the room. After the guests were gone, he in good humor told his mother, who replied, "I beg your pardon, madam, for disturbing your company, but I hope to see the day when I shall make every one of these court sycophants tremble in their skins."

Obituaries.

Particular Notice! Persons wishing obituaries published in the Morning Star, who do not patronize it, must accompany them with cash equal to five cents a line, to insure an insertion. Brevity is specially important. Not more than a single square can well be afforded to any single obituary. Verses are inadmissible.

WILLIE S., only son of Charles W. and Emeline C. Gray, died in Kinderhook, Branch County, Mich., Jan. 30, aged two months and seven days. Farewell loved one. Thou art not lost, but gone before. A. GRAY.

HUBERT AUGUSTUS, only son of Clement and Georgina Mildram, died in Wells, Me., of

scarletina, Feb. 19, aged 4 years, 2 months. It is well with the child, but the loving hearts of his parents are sorely tried, and find comfort only in the promise of Him who said "of such is the kingdom of Heaven."

BRO. HIRAM DEDRICK died at his residence after a short illness, Feb. 1, in the 38th year of his age. Bro. H. experienced religion about twelve years ago, and united with the church in Putnam, of which he lived a worthy member until the Lord called him up higher. He leaves a wife, three little children, parents, brothers, and sisters and many friends to mourn their loss. Funeral services by the writer. H. BELDEN.

HARVEY S., son of Rev. A. P. and S. M. Tracy, died in Corinth, July 11, 1865, aged 22 months.

FLORA C., daughter of Rev. A. P. and S. M. Tracy, died in Exeter, Nov. 27, 1865, aged 7 yrs. 7 mos., 10 days.

MRS. ANNA HURD, died in Exeter, Feb. 5, aged 87 years.

MRS. CHARLOTTE, widow of the late John Chesley, died in Exeter, Dec. 28, 1868, 32 grandchildren and 12 great grandchildren. She experienced religion many years ago and united with the Baptist church in Northwood, and was a faithful member of that church. Her husband was her early choice, she found the Saviour an unfailing friend, and died in hope. COM.

MISS SARAH E., only child of Walter W. and Susan M. Fisk, died at New-Hampton, Oct. 11, 1868, aged 19 years. Sister Fisk was a member of the F. W. Baptist church at New-Hampton, and her death was a noble testimony which resigns all into the hands of a covenant-keeping God. In life she was pleasant and in death victorious. Her end was peaceful. She leaves a father, mother and many other friends who mourn their loss. D. CALLEY.

IDA J., daughter of Mr. and Mrs. W. F. Small, died in Boston, of consumption, Nov. 18, aged 13 years and 6 months. Intelligent above her years, modest and retiring in her habits she was every-where a blessing. She was a faithful member of the S. School, and took an interest in the church worthy the imitation of many older. Death for her had no terrors, and the grave no dread. Her soul was free from all trust, her death a reality, and her memory will ever be sacred. Services by the writer. N. L. ROWELL.

MRS. MARY, wife of Samuel Huff, died in Edgcomb, Me., aged 74 years. She had been out of health some five years, during which period she suffered at times intensely. Her sufferings were caused by a paralytic shock, from which she never recovered. She was a member of the Free Will Baptist church. She was released from her sufferings Jan. 15th, leaving a kind husband, two children, one sister to mourn their loss, which we trust, is her gain. Funeral services by the writer. J. GRANVILLE.

HANNAH, wife of Elisha Brown, died in Weare, Feb. 1, aged 94 years and 4 months. Sister Brown was a member of the second Baptist church in Weare, N. H. Her husband was a member of the same church. She was a devoted member of the Gardner City Church. At the death of her mother the whole care of the household devolved upon her while yet a child. She suffered in her last sickness (consumption), but was very patient and composed, and gave evidence to all about her that she had almost reached that "land without a storm." Her death was peaceful and triumphant. Services by the writer. S. E. ROOT.

MISS ELLEN JANE, only remaining daughter of Granville Wakefield, Esq., died in Gardiner, Me., Jan. 8, aged 31 years. She became a Christian at the age of 13, and was baptized by Elder J. W. Stevens. She was a devoted member of the Gardner City Church. At the death of her mother the whole care of the household devolved upon her while yet a child. She suffered in her last sickness (consumption), but was very patient and composed, and gave evidence to all about her that she had almost reached that "land without a storm." Her death was peaceful and triumphant. Services by the writer. S. E. ROOT.

L. D., son of Amos and Isette Worthen, died in Limington, Me., Feb. 2, aged 29 years. Our brother was a young man of great promise, strict morality and respected by all who knew him. Some two years since he was attacked by a severe illness, and came near his end. He sought the Saviour and obtained a pardon of his sins, but on his recovery failed to confess him publicly. And though living a strict moral life, he did not shed a nominal Christian. A sudden change came over him, and he again brought on bleeding, and his vows to God were remembered. Earnest prayer by himself and friends was offered continually. God heard and answered the cries of his agonizing soul. He gave him. The angels came to minister to him, and though invisible to all but our Brother, his presence was felt. For days he continued happy in his Saviour, entreating all to come to him, and give their hearts to Jesus, and then went up higher to dwell with the spirits of just men made perfect. Our brother and sister are in deep affliction; yet while they mourn their loss of the dear one, they rejoice that through his ministry they are giving themselves to Christ. Funeral services by the writer, assisted by Bro. Merrill and Bro. Daggett. J. W. CARL.

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CURES WITHOUT SNEEZING.

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and never nauseates; when swallowed, instantly

gives to the Throat and Food Organs a

DELICIOUS SENSATION OF

COOLNESS AND COMFORT.

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THE GREAT AMERICAN

TEA COMPANY

Receive their Teas by the Cargo from the best

Tea districts of China and Japan, and sell them</

News Summary.

CONGRESSIONAL.
On Monday, the Senate did no business during the day. At the evening session, a bill abolishing the office of superintendent of export and drawback was passed. The House amendments to the currency bill were non-concurred in and a committee of conference was asked. A bill authorizing the construction of a branch of the Baltimore Railroad was passed, and the constitutional amendment and the bill regulating the appraisal and collection of duties on imports were discussed without action. In the House a joint resolution granting the right of way to the Memphis, El Paso and Pacific Railroad was passed, after which Mr. Schenck of Ohio made a speech in support of his bill to strengthen the public credit. The post-office appropriation bill was then reported in committee of the whole, amended, referred to the House, and finally passed. At the morning session other appropriation bills were considered, but no important action was taken.

On Tuesday, the Senate voted to non-concur with the House amendment to the joint resolution proposing the suffrage amendment to the Constitution, and a conference committee was appointed. The bill to amend the judicial system of the United States was passed just as it was reported from the judiciary committee. The bill to punish the crime of holding office in violation of the fourteenth amendment was then taken up, debated at considerable length, and finally postponed. Bills to amend the civil rights act, to supply deficiencies for fulfilling Indian treaty stipulations, and remitting duties on certain submarine cables of the Western Union Telegraph Company, were also passed. The evening session was for the consideration of business from the committee on commerce, and a number of bills reported by that committee, and passed. In the House the copper tariff bill was passed over the President's veto by a vote of 115 to 56—only one vote more than the necessary two-thirds. Majority and minority reports of the committee on the New York election frauds were presented, and a bill introduced in connection therewith, withdrawing jurisdiction of naturalization from certain New York courts, was passed. Conference committees on the constitutional amendment and the naval appropriation bill were appointed. At the evening session the legislative appropriation bill was discussed, and numerous amendments were proposed and adopted.

On Wednesday, the first business of importance in the Senate was the passage of the copper tariff bill over the President's veto, by a vote of 115 to 56. A joint resolution was passed authorizing a contract to be made with Messrs. Rivers & Bailey, the present publishers of the *Globe*, for reporting and printing the debates and proceedings of Congress for two years from the 4th of March next. The army appropriation bill was then discussed until the recess. At the evening session a large number of bills reported from the military committee and some private bills were passed. In the House, after the usual preliminary business, Mr. Schenck's bill to strengthen the public credit was passed without amendment. The necessary witnesses in the New York election frauds were ordered to be released on payment of the costs. The legislative appropriation bill was then taken up and discussed during the remainder of the afternoon, and throughout the evening session. A number of important amendments were adopted.

On Thursday, in the Senate, a bill exempting manufacturers of naval machinery from the government from the payment of internal revenue tax, was passed. The consideration of the army appropriation bill was resumed and continued until the recess. In the evening reports from conference committees were presented and several private bills were passed. In the House the bill providing for the coinage of nickel-copper coins was passed. The report of the conference committee on the diplomatic appropriation bill was presented, and that portion relating to the South American missions proving unsatisfactory, the report was disagreed to. The report from the conference committee on the constitutional amendment, recommending the adoption of the Senate proposition, was next presented and agreed to by a vote of 143 to 43. The legislative appropriation bill was then taken up and discussed until the recess and during the greater part of the evening session.

On Friday, in the Senate, the House bill to strengthen the public credit was reported from the finance committee, strengthened by an amendment declaring that not the bonds merely, but all obligations of the government, unless expressly provided to be contrary, shall be payable in coin; the bill will be acted on to-day. The resolution concerning the pay of southern senators was debated for some time without action, and the constitutional amendment question was then taken up; the report of the conference committee excited considerable opposition, but it was finally agreed to by a vote of 33 to 13. A number of bills, mostly of a private character, were passed at the evening session. In the House, the deficiency bill was discussed the greater part of the day, and during the evening session, will be also considered, the resolution providing for the printing of congressional debates was taken from the Speaker's table and returned unacted upon, and the reports of several conference committees were received and agreed to.

On Saturday, the Senate spent the greater portion of both of its sessions in discussing the House bill to strengthen the public credit, which was passed just before midnight, as amended by the finance committee. In the House the Louisiana contested election cases were disposed of, all the claimants being denied admission to seats. Mr. Menard, the colored contestant, made a speech in support of his claim which from its novelty attracted considerable attention. At the evening session the Indian appropriation bill was debated without action. A report on the Alaska bribery was presented with an interesting appendix, which is printed in the regular report of the proceedings.

MISCELLANEOUS.

Private despatches received at Washington say that the Kansas legislature ratified the fifteenth constitutional amendment on Saturday.

The Texas constitutional convention has finished its labors, and the new constitution will be submitted to the people in July next.

Hon. H. L. Dawes has withdrawn as a candidate for speaker of the House in the next Congress. Mr. Blaine is now the only candidate.

General Grant has offered the Commissioner of Internal Revenue to the Hon. Columbus Delano of Ohio, and that gentleman has accepted the offer.

The copper tariff bill was put through the House over the President's veto by a vote of 115 to 56. A change of one vote or the presence of two more votes in the negative would have defeated it. The vote was the closest ever had in the body on any one of Mr. Johnson's vetoes.

Speaker Colfax will resign his place in the House as soon as the Journal has been read on Wednesday, the 2d of March, and leave that body to elect a new Speaker for twenty-four hours.

Washington's birthday was observed in a quiet way in most of our cities and large towns, and was appropriately noticed by Americans abroad.

Senator Dixon has received the Democratic nomination as Representative to Congress from the Hartford District, Connecticut.

Governor Claflin of Massachusetts has appointed Thursday, April 8th, as the day for fasting and prayer throughout the State.

The resignation of Governor Brownlow took effect on Thursday and Mr. Senter, the presiding officer of the Tennessee Senate, was inaugurated as the chief magistrate of that State.

Mrs. Gains will compromise with the city of New Orleans for \$1,600,000 cash.

The bill for the abolition of capital punishment has been indefinitely postponed in the Maine Senate, by the close vote of fourteen to thirteen.

In Illinois a bill, restoring the death penalty, has passed the House by a vote of 51 to 34.

The recent snow blockade in Wisconsin is said to have been the worst since 1864. The Ripon Railroad was snowed under for a week, and the Sheboygan train came through on Saturday four days behind time. Some of the drifts on the road were fifteen feet deep.

FOREIGN.

The English solicitor-general has introduced in to the House of Commons a bill abolishing University tests.

In the British House of Commons, the Secretary for Ireland announced that the Government would soon release forty-five Fenian prisoners who had been convicted of treason; Warren and Costello have already received their liberty.

Baron de Rothschild has been elected to Parliament from London as a Liberal.

The cable dispatches announce the resignation of the provisional government of Spain. The Cortes has conferred upon Marshal Serrano temporary executive powers, and he will at once proceed to form a new ministry. General Prim has assured the Cortes that the Bourbon dynasty should never be reinstated. It is reported that General de Rodo will supersede General Dulce as governor-general of Cuba.

The Lisbon newspapers do not favor the project for a union of Spain and Portugal under the ancient name of Iberia.

The Cuban despatches say that the Spanish troops are barely able to hold the ground they now occupy, and large reinforcements from Spain will be needed to subdue the rebellion. Great distress prevails among the inhabitants of the island districts.

There is suspension of hostilities between Turkey and Persia.

Paragraphs.

THE WIFE OF DR. HILL, late President of Harvard, died recently at Waltham. She was one of the most accomplished women in New England. Her learning was such as to command the utmost respect from learned men. But she attempted more than she was able, so that body and mind seemed to sink together. The last few months were months of darkness to that splendid intellect.

The Legislature of Georgia has resolved to refer the question of the eligibility of negroes to office under the new constitution of the state to the supreme court of the state, with the tacit understanding that it will submit to the decision. There is some doubt whether the court will take cognizance of the question; but, if it does, it will probably decide in favor of the negro's equality with the white man in the right to hold office.

THE FOLLOWING honorable facts are mentioned in connection with the memory of James T. Brady, the distinguished lawyer of New York, whose death we mentioned last week. He was offered a retaining fee of \$10,000 to defend the side of the wrong in the whisky fraud trials, but he persistently refused it. When his brother was appointed a judge of one of the courts of the city, he declined thereafter to engage in any case to be tried before that court, no matter what the inducement. When John H. Surratt was on trial he refused to defend him for any money, and his refusal was the more remarkable inasmuch as they were both Roman Catholics. Such cases of integrity in the legal profession are not rare, but they are worthy of honorable mention.

TO TAKE the most liberal view possible, the whole population of Cuba is 1,700,000; of whom there are of Spanish birth, 200,000; slaves, 450,000; Chinese and other strangers, 100,000; free colored, 300,000; and Creoles, 600,000. All that are really opposed to the freedom of Cuba come from the Spanish portion, and do not constitute a large percentage even of that.

MR. JOHN G. WHITTIER, the poet, sends a letter to the editor of the *Evening Star* of Washington, in reference to a recent communication in that paper claiming to be Mr. M. A. Quantrell the honors awarded by the people's poet to Barbara Fritchie for displaying the Stars and Stripes while the rebel troops were passing through Frederick, Md. Mr. Whittier says:

To the Editor of the *Star*:
I have received a copy of the paper containing a letter from a lady who claims to have been the heroine of the flag at Frederick. I have never heard of her before, and of course know nothing of her veracity or loyalty. I must say, however, in justice to myself that I have confidence in the truth of the original statement furnished me by a distinguished literary lady of Washington as respects Barbara Fritchie—a statement soon after confirmed by Dorothea Dix, who visited Frederick and was herself with her in the most interesting particulars of the life and character of that remarkable woman. Very truly your friend,
JOHN G. WHITTIER.

Amesbury, 19th 2d mo, 1899.

THERE is still an earnest controversy conducted among the friends of Harvard College. No President is yet elected, and probably will not be until another matter is settled. There is a question as to the duties of the presidency. At a recent meeting of the overseers resolutions defining these duties were offered, that were finally put into the hands of a committee for consideration and report. Also the question of merging all the departments under one head. As it is now, there is a want of unity in arrangements. The Academic, Medical, Divinity, Law and Scientific departments have been quite independent one of the other. It is desired to ally them more closely. If any change is made in the duties of the presidency, it may affect the decision as to the man whether he be a minister or layman. There is evidently a crisis with this honored university. There are aspirants enough for the vacant place, but no one is without objection on some account.

It is stated that Massachusetts expended a million dollars last year for her school-houses. There is need of vast improvements in those already built. In some places seventy-five are crowded where there is room for fifty to sit in comfort and health. The ventilation is bad. The papers of Boston have been agitating this matter. Some schools have been really decimated for days by the effects of colds gotten by the imprudence of teachers in allowing the children to sit by open windows. Parents have written very indignant letters to the press protesting against such cruelty. But what can teachers do? The choice between a small, crowded room, unventilated, and having windows open, is hard to make. In either case the evil is great. There is hardly a large place that has sufficient room for its school-children.

The Protestant Churchman thinks that the divergent tendencies in the Episcopal body have now become so great that some event, either of organic disruption or of new adjustment, cannot be very long postponed.

Rural and Domestic.

The Sphere for Farmers.

NEW ENGLAND, OR THE WEST?

One of two things always enters into the calculations of the farmer—a fertile soil, or an excellent market. Nor will he complain if a hountiful Providence supplies him with both. With a fertile soil, abundant crops must make up in the quantity sold for the small prices obtained, while an inferior soil can be borne with, if a ready market with the high rates for which it is raised fills his pocket. With these two points well understood, let us see if New England does not offer sufficient inducements for its farmers to remain here; for farmers' sons to cling to the soil; and for numerous tradesmen to exchange their counting-rooms for the healthy work and free air of the fields, and the felicities of rural life.

The West has the advantage of large areas of virgin soil, in the due season, but with poor cultivation, it is a thousand miles away to the nearest point, and fifteen hundred to any point where the land can be purchased at temptingly low prices. To remove thither requires a plethoric purse, a fiery ambition that can surmount a long list of obstacles, and a will that is aggressive, proof, to endure the diseases that lurk in every corner of a new country. Then life must be begun at the very roots. Primitive civilization bordering on semi-barbarism must be accepted for the first ten years. Improvements come along slowly. The market is far away. Great cities that are almost within hailing distance of each other in the East, are hundreds of miles apart in the West, and can be visited only at great expense of time and money; the post-office and telegraph are rare luxuries of the great routes of railway or river transit, and even the newspaper is more of a sham than a reality, except along the great lines of travel.

Schools come in the due season, but with poor cultivation, as the necessities of life draw so heavily upon the labor of the community that no great excellence in school-house or teachers can be expected or paid for. Churches are in the same condition as the schools, and all the various commitments of a developed civilization linger in the same train. A generation must pass away, and in many cases generations too, before the wilderness and prairie blossom as the rose.

The fact that in the older eastern states the people are now living in comfort, and in some places in luxury; that they have numerous large towns and cities, railways, telegraphs, churches and schools, has caused many to forget the terrible struggles of the early settlers, and the inconveniences borne by even the later generation. Nor is it always borne in mind that, with the improvements above named, there has come an immense advance in the prices of real estate. It may not be known that improved land in the West, as eligible located as our New Hampshire farms, is held at a tremendous advance on the prices asked for fair land here. So that the only chance for a farmer in the East to secure himself cheap land is to put himself as near sunset as half the cost of a small farm here will place him, and then he must encounter a round of labors, a course of border discipline, and a succession of discomforts that would never be endured in New England for love or money. Of these we will speak in a future article.

Preservation of Wood.

A new invention by L. S. Robbins, of New York city, has brought this desirable object to a state of perfection hitherto unattained in this great age of improvement in the arts. This new process, by which wood is treated so as to render it imperishable from rot or ordinary decay, is exceedingly simple and economical, requiring no expensive apparatus for exhausting and compressing, as in other modes practiced for the same purpose. The greenest wood, whole or sawed into lumber, or shaped as desired, can be placed on a car, run into a hot iron chamber, shut up and subjected for a few hours to the hot vapors of common coal-tar issuing from a retort or still placed in a furnace outside. The heat of the vapors is such as to expel all the sap and moisture from the wood, and in this state it opens pores become charged with carbonic acid (or creosote) and sealed up by the oleaginous or bituminous compounds, so as to render it ever afterwards impervious to moisture. In this condition, charged, and, as it were, tanned by the creosote, and sealed against moisture, wood can never rot. Neither will it ever be attacked by mold, insects, or those marine animals so destructive to ships, wharves, or piers.

Besides this grand object of preserving wood against decay, etc., of other great importance are attained, namely: a perfect seasoning and additional strength, amounting in different kinds to 37 and 50 per cent of supporting power. Wood, even when treated in its greenest condition, never afterwards shrinks, or swells, or cracks, or warps—proving that it is perfectly impervious to moisture. The tubes of creosote make the green wood assume the appearance of lignum vitae, and never shrink or crack. Panelled doors, window-sashes and blinds, never show the least sign of shrinkage after being treated, though made of unseasoned wood. An old railroad freight-car, or new one made of perfectly green wood, may be loaded with ties, shingles, posts, or other lumber, trundled into the iron chamber, subjected there to the hot vapors of coal-tar, and after six or eight hours' treatment, be drawn out perfectly seasoned, primed for painting, and protected from shrinking or decay.

How to Make Good Bread.

Prof. Horsford recently gave a public lecture in New York upon "The Philosophy of the Oven," in which the whole history of bread-making was discussed. We extract from the report of the lecture the following directions for making bread: "Select good, plump, fully ripened, hard-grained wheat. Have it freshly ground, and not too finely bolted. Prepare the yeast as follows: Boil thoroughly with the skins on, in one quart of water, enough potatoes to make a quart of mashed potatoes. Peel the boiled potatoes and mash them to fineness; mix intimately with them one pint of flour, and stir the whole to an emulsion with the water in which the potatoes were boiled. Cool the product to about 80° (lukewarmness), and add half a pint of the best fresh baker's yeast, and a tablespoonful of brown sugar. Set aside the mixture at an even temperature of about 80°, till it works well, or is in active fermentation. Of this yeast take half a pint to a gallon (7 lb.) of flour, mixed with three pints of water, or two of water and one of milk, all at the temperature of about 80°; add a little salt, knead thoroughly, and set aside to rise at the temperature mentioned. When it has risen to nearly the full volume for the dough, divide it into loaves, knead again, set it aside at the temperature already named until it attains the full size of the loaf, and place it in an oven heated to not less than 450°. Let the loaves of dough be smaller than the tins. Keep them covered with flax seed, and place them until the dough is fully raised and the heat carried up to, and sometimes maintained throughout the loaf at 212°, to convert all the starch to the nutritious or amylaceous form and destroy the ferment. Then remove the cover, and permit the browning to take place. If the loaves are large, a higher tempera-

ture will be required. Seven pounds of flour will make eight loaves of 11-14 lb. each when baked, or four of 21-12 lb. each. Such yeast as is above described, will keep a week in winter, and from two to four days in summer. Bread made with it, in faithful obedience to these instructions, will be good.

Home-made Ladders.

In making ladders, we prefer to use red cedar for the poles, and oak for the rounds. White cedar will answer well, and so will white pine of spruce for poles, and the rounds may be made of many different woods. Dogwood is good, cutting stems of the right size, and the bark may be left on. Hickory does well, if the ladder be kept painted, and not exposed to the weather—otherwise it rots at the ends where inserted in the poles. Cut a straight cedar pole of at least six or eight inches in diameter at the butt, and of the length, if such an one can be found. Lay up to season six months or a year, and take care that in drying it does not get a bend. With a little painstaking it may be improved in straightness while seasoning, if not straight. Then shave off the bark and branches, with a drawing-knife; cut it of the right length; plane down a strip of three inches wide on opposite sides, and mark it and saw it in two in the middle, lengthwise. If well done, we shall have two long, straight, sound, tough, stiff poles. Mark off the points for holes for the rounds alike in each; 14 inches is a good distance to have the rounds apart. The ladder to be a wide one, the lower rounds should be an inch and a quarter in diameter, and the holes an inch, while the upper rounds need not be more than an inch in diameter. For a ladder 14 inches between the poles, inch rounds are large enough for the bottom ones, and five-eighths inch for the top. Split and shaved rounds are as good as turned ones, unless one is making a very nice job, when the rounds may be split out and then turned. It is well to make the rounds with a slight shoulder, so that the poles cannot be driven together at all by a fall. This is apt to split them, and if the rounds are simply shaved down to enter the holes, it is imperatively necessary to insert several flat rounds two or two and a half inches wide and three quarters of an inch thick, having the ends at the top, with strong shoulders, and fitting into mortises. When the ladder is put together, dip the ends of the rounds in paint; set all the rounds in one pole first; then put on the other, and finally, after sawing off the ends of the rounds, drive hard wood wedges into each alternate round, so as to spread the ends and prevent their drawing out. Wedge the flat ones particularly. With a plane, a drawing-knife, and a little sand paper, the ladder is easily finished, and a good coat of varnish will make it last a long time as good as new.—*Am. Agriculturist.*

The Markets.

BOSTON WHOLESALE PRICES.

For the week ending, Feb. 24, 1899.

CANDLES.	MASSACHUSETTS.
Moulded.....14 1/2	Cuba, Molasses.....55 00
Spermaceti.....15 00	Do. sweet oil.....58 00
Adamantine.....22 00	Do. Muscovado.....55 00
COAL.	Do. refined.....55 00
Canal.....10 00	New Orleans.....55 00
Petroleum.....10 00	Do. refined.....55 00
Anthracite.....10 00	Do. refined.....55 00
COFFEE.	Do. refined.....55 00
Java.....32 00	Do. refined.....55 00
Do. Domingo.....32 00	Do. refined.....55 00
Do. Rio de Janeiro.....32 00	Do. refined.....55 00
COGNAC.	Do. refined.....55 00
N.O. & Mobile.....32 00	Do. refined.....55 00
Ordinary.....32 00	Do. refined.....55 00
Mid-to-good.....32 00	Do. refined.....55 00
Ordinary.....32 00	Do. refined.....55 00

GRAIN.	MEATS.
Wheat.....10 00	Beef.....10 00
Do. No. 1.....10 00	Do. No. 2.....10 00
Do. No. 2.....10 00	Do. No. 3.....10 00
Do. No. 3.....10 00	Do. No. 4.....10 00
Do. No. 4.....10 00	Do. No. 5.....10 00
Do. No. 5.....10 00	Do. No. 6.....10 00
Do. No. 6.....10 00	Do. No. 7.....10 00
Do. No. 7.....10 00	Do. No. 8.....10 00
Do. No. 8.....10 00	Do. No. 9.....10 00
Do. No. 9.....10 00	Do. No. 10.....10 00

FRUIT.	VEGETABLES.
Apples.....10 00	Corn.....10 00
Do. No. 1.....10 00	Do. No. 2.....10 00
Do. No. 2.....10 00	Do. No. 3.....10 00
Do. No. 3.....10 00	Do. No. 4.....10 00
Do. No. 4.....10 00	Do. No. 5.....10 00
Do. No. 5.....10 00	Do. No. 6.....10 00
Do. No. 6.....10 00	Do. No. 7.....10 00
Do. No. 7.....10 00	Do. No. 8.....10 00
Do. No. 8.....10 00	Do. No. 9.....10 00
Do. No. 9.....10 00	Do. No. 10.....10 00

PRODUCE.	OTHERS.
Butter.....10 00	Do. No. 1.....10 00
Do. No. 1.....10 00	Do. No. 2.....10 00
Do. No. 2.....10 00	Do. No. 3.....10 00
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Do. No. 8.....10 00	Do. No. 9.....10 00
Do. No. 9.....10 00	Do. No. 10.....10 00

NEW YORK WHOLESALE PRICES.

For the week ending, Feb. 24, 1899.

APPLES.	MAPLE SUGAR.
Do. No. 1.....10 00	Do. No. 1.....10 00
Do. No. 2.....10 00	Do. No. 2.....10 00
Do. No. 3.....10 00	Do. No. 3.....10 00
Do. No. 4.....10 00	Do. No. 4.....10 00
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WHEAT.	BARLEY.
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RYE.	WHEAT.
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WHEAT.	BARLEY.
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WHEAT.	BARLEY.
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WHEAT.	BARLEY.
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Do. No. 10.....10 00	Do. No. 10.....10 00

Originally patented July 13, 1892. Improvement in SEWING MACHINES, with CRIMPING attachment, a most elegant and elegantly constructed Novelty, it is USELESS in operation, and is the only one of the kind and works homelier, sews with DOUBLE or SINGLE thread, and is the only one of the kind that works more perfect and regular than by hand, and with extraordinary rapidity, making SIXTEEN STITCHES IN ONE SECOND. It is the only one of the kind that works with HUFFLE, SHIRT, TUCK, RUN UP, BUREAUS, &c., &c. requires no change of stitch; IS NOT LIABLE TO GO OUT OF ORDER, AND IS THE ONLY ONE OF THE KIND THAT WILL LAST A LIFETIME. Warranted not to get out of order, and to be the only one of the kind that will last a lifetime. It is the only one of the kind that will last a