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The Morning Star.

Volume XLVIII.

DOVER, N. H., MAY 28, 1873.

Number 22

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER
FOR THE FAMILY.
ISSUED BY THE
FREEMILL BAPTIST PRINTING ESTABLISHMENT
Office, 39 Washington St., Dover, N. H.
L. B. BURLINGAME, Publisher.

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

Terms: \$3.00 per year; or if paid strictly in AD-
VANCE, \$2.50.

REMITTANCES must be made in money or-
ders, bank checks, or drafts, if possible. When
neither of these can be procured, send the money in a
registered letter. All Postmasters are obliged to
register letters whenever requested to do so.

Money thus sent will be at our risk. Otherwise
they will be at the risk of those sending them.

The regular charges for money orders, bank
checks, and Post Office money orders may be de-
ducted from the amount due, when thus sent. Agents
are particularly requested to make their remittances
as large as possible for the saving of expenses.

Papers are forwarded until an explicit order is
received by the Publisher for their discontinuance,
and until payment of all arrearages is made as re-
quired by law.

Each subscriber is particularly requested to note
the date on the label for the expiration of his sub-
scription, and to forward what is due for the ensuing
year, without further reminder from this office.

NEWSPAPER DECISIONS.

1. Any person who takes a newspaper regularly
from the post-office—whether directed to his name or
another's, or whether he has subscribed or not—is
responsible for the payment.

2. If a person orders his paper discontinued, he
must pay all arrearages, or the publisher may con-
tinue to send it until payment is made, and collect the
whole amount, whether the paper is taken from the
"free" or not.

3. The courts have decided that refusing to take
newspapers and periodicals from the post-office, or
removing and leaving them uncalled for, is *prima*
facie evidence of intentional fraud.

4. When Agents receive premiums, no percentage
on money sent for the Star is allowed in addition.
5. We send no books out to be sold on commis-
sion, or otherwise, with the privilege of returning
them.

The Morning Star.

WEDNESDAY, MAY 28, 1873.

At the Door.

Revelation 3:20.

At the door of thy heart he stands,
And long has knocked,
But the door is barred with iron bands,
And doubly locked.

In the summer's sun and the winter's rain,
He has pleaded entrance oft and again,
And with patience waits—in vain—in vain—
His words are mocked.

'Tis the Prince of Peace that calls;
No longer wait!
But hasten down from thy banquet halls—
Unbar the gate!

He will change thy song to nobler strains,
He will cleanse thy soul from sin's dark stains,
Give crowns for pleasure's gilded chains,
Give love for hate.

O heart, thou hast for so long quaffed
Sin's baleful wine,
Thou longest not for the purer draught
From fount divine!

The feast that grace thy banquet-room,
Though bright with beauty's gorgeous bloom,
Will lose their brilliance and perfume—
These feasts resign.

The door of thy heart open wide;
Depart, O Sin!
Bid the Prince of Peace to thy side—
Welcome him in!

A loving, tried and constant guest,
He will dwell forever in thy breast,
Joy, peace and everlasting rest
Will then begin.

—J. Willis Cook.

Boston Correspondence.

BOSTON, May 19, 1873.

THE GOOD DEACON.

Fifty years ago a young man, whose
early years had been guarded by the pious
influences of one of the best New England
families, resolved to formally dedicate him-
self, all that he had, and all that life should
make it possible for him to be, to God. He
wrote a formal dedication, in which was the
following prayer:

"Transform me more and more into
thine image. In part to me, through Jesus
Christ, all the needful aids and influences
of thy grace, and let my life be spent in
the light of thy countenance, as my Father
and my God; that thus I may grow in
grace and in the knowledge of God, my
Saviour, and daily become more and more
fit for thy immediate presence in thy king-
dom above. And when the solemn hour
of death arrives—wherever I am, and un-
der whatever circumstances I may then be
placed—may I remember this my dedica-
tion to thee as all my salvation and all my
desire, though every other hope and en-
joyment is perishing."

The youth was eighteen years of age
when this was written; he carried it with
him through life, and it was found in his
pocket after his death.

He has now exchanged the silver crown
of age for the golden crown of glory, and
a review of his life seems to present to us
a perfect answer to that early prayer, thus
fulfilling the Scriptural promise, "Commit
thy way unto the Lord; trust also in him,
and he shall bring it to pass."

We refer to the benevolent Boston mer-
chant, Dea. Charles Stoddard, of the Old
South church. His life was indeed passed
"in the light of God's countenance." It
was overlaid by prayer; to all that he
did, he went out from his closet. He had
a room to which he used to retire morning
and evening for devotion, and where he
spent one whole day each year in solemn
self-examination. Here, also, he used to
bring his children each Sabbath and com-
mit them to God.

He gave annually to purposes of charity
a sum larger than he spent upon himself,
and some twenty years ago he consecrated
all his income over his necessary expenses,

to the good of the church and of mankind.
He was a Sunday-school teacher for nearly
half a century, and the young men who
owe to him some of the best influences of
their lives, were to be found in nearly all
parts of the world. The community is full
of poor people, unfortunate people and de-
serving people whom he has benefited. His
last days were serene and happy; at even-
ing time it was light. His last words were,
—"I shall be with my Saviour to-morrow."

There is something in an example like
this to inspire a young man to pray,—"Oh,
satisfy us early with thy mercy, that we
may rejoice and be glad in thee all our
days."

DR. FULTON.

This famous preacher is not a happy
man. We heard him last Sunday in Tre-
mont Temple, when he delivered a fulsome
eulogy on Oakes Ames, which we do be-
lieve to be a more just and charitable es-
timate of the man who could make a good
shovel in youth and who united the east
and west with a bar of iron at a critical
period of history, than the press has been
willing to allow. It was not a discriminating
effort; Dr. Fulton is not a discriminating
man. He put himself beside the great
railroad builder in the goodly roll of dis-
paraged benefactors, and said, "Men
were ready to stab his (Oakes Ames') rep-
utation in order to make a sensation, just as
there were men here who were willing to
stab the reputation of a pastor whom they
should love," or words to that effect. Now,
perhaps, no clergyman in Boston has been
more incautious in the stabbing of reputa-
tions than Dr. Fulton. He has shown any-
thing but an abundant charity for those
who differ with him in opinion, however
true he may have been to those who have
been plastic under his influence. No clergy-
man, moreover, has said more ill-considered
things in the pulpit from an apparent
motive of making a sensation, except, per-
haps, Mr. Morgan, of "Fast Young Men"
and "Old Bonnet" reputation. He has
seemingly done good in the city by build-
ing up a large free church, though his in-
fluence, in a wide range of events, may
prove neither permanent nor healthy, and
he would do well to let the curtain drop,
and make his exit without putting the tra-
gedy of the martyr after the comedy of the
theologian. God only knows the motives
of such men, and we can judge of them
only by the fruits of their efforts. Dr. Ful-
ton has been a friend to the poor in Boston,
and this fact more than any other is the
secret of his success.

He represents the old school of theology,
which his denomination is outgrowing.
Dr. Pentecost, with his large views of faith,
the freedom of the Lord's table, and the
power of the gospel to achieve miracles of
grace, is the better representative of the
church in its progressive tendencies. He
expresses the convictions of a large part of
his denomination here, when on commun-
ion Sabbaths, he boldly invites to the sacra-
mental table "all who love the Lord." It
has been said that Dr. Fulton would
bring Dr. Pentecost's church before the As-
sociation for discipline, but if such an in-
tention was ever entertained, it will never
be carried into effect. Warren Avenue
church is a thing not to be dealt with by
men whose methods belong to a genera-
tion fast passing away.

THE BAZAR.

The Bazar of Nations is fulfilling the
reasonable expectations of those who inau-
gurated it. Music Hall has been crowded
for nearly three weeks, afternoon and even-
ing, and though the profits will probably
not be sufficient to cancel the debt of the
Association, they are very large, and will
place the Association in an easy financial
position.

TEMPERANCE.

There has been a temperance revival
here during the spring which has not ex-
ceeded itself in cheap talk, but in practical
good. The B. Y. M. C. A. have establish-
ed a Temporary Home for the relief of the
numerous applicants who came to them,
not only begging for food and shelter, but
for moral restraint. Temperance Meetings
are held on every Saturday evening at the
North End Mission. If any of my readers,
interested in the cause, happen to be in
Boston over Saturday night, he would be
well repaid by attending one of these. Mr.
Cooke, of the Baptist Bethel, is holding
Monday evening Temperance Meetings,
and Park street church, with its active pas-
tor, is making itself felt throughout the
city, in its advocacy of the temperance re-
form.

And at last beer is no more. The beer
law is being enforced, and in the same de-
gree that it is enforced and sustained, the
morality and thrift of the poorer classes of
the city will rise. The church of Boston is
molding public opinion and making the
public conscience tender on this point, and
the officers of the law are seemingly doing
their duty.

H. B.

It is upon the vacant and unemployed,
accordingly, that objects of taste make the
strongest impression. It is in such hours
alone that we turn to the compositions of
music, or of poetry for amusement. The
seasons of care, of grief, or of business,
have other occupations, and destroy, for
the time at least, our sensibility to the beau-
tiful or the sublime, in the same proportion
that they produce a state of mind unfavor-
able to the indulgence of imagination.

Missionary Correspondence.

MIDNAPORE, INDIA, March 28, 1873.

There are many things that I should
like to say to-day about the Mission. We
all thank you heartily for the kind words you
spoke for us in a recent number of the *Star*.

How eagerly we have watched the pa-
pers that have come since then to see if
your plea and ours had touched any hearts
and called forth any appropriate response.
For weeks have we looked in vain, until
our hearts are sick by reason of hope de-
ferred. The *Morning Star* and the *Baptist*
Union have both spoken noble, earnest
words for the Foreign Mission. But where
are the pastors of our churches and the
teachers of our young men and women?
Have they not a word of cheer for a dis-
tressed, suffering band far too small for these
overwhelming numbers in this pagan land?
Let me speak freely, and you may print it
or not, as you like. My long oppressed
spirit must tell its tale of sad disappoint-
ment. You know that for these many
months we have been pleading for help.
It matters not who, but some of us were
sinking beneath burdens too heavy for us,
and so we cried out to God and to his peo-
ple for help. Not one word of cheer came
back to us, not a gleam of hope was
awakened in our hearts, our plea seemed
to send back a hollow echo, so cold and
so cruel that we could hardly believe it
had reached the America shore. The very
silence became grievous, and we looked at
one another and asked,—Are the kind
hearts all dead in fatherland? are we
quite forgotten? Then our distress deep-
ened, and, as if our Heavenly Father would
put the crucial test to our faith, our little
band was reduced by the removal of a
patient and earnest worker, whose calm
face and hearty words had often reassured
our faltering souls. From his death-bed
our departing brother sent us the watch-
word, "TRUST IN THE LORD." We laid
his body down to rest until the glorious
morning of the resurrection, and brushing
away the fast falling tears, girded our
loins for fresh toil, in the field made doubly
dear by the graves of our cherished dead.

And while we toiled we prayed, and looked
over the sea for the coming of some
welcome helper. In our sorrow we reason-
ed thus,—Surely this death will touch
hearts that our plea has failed to reach,
and our present distress can not fail to call
forth prompt and adequate relief. Let us
wait patiently three months longer. We
did wait, we are waiting still, though more
than four months have gone since our
brother fell at his post. And what has
come to comfort the broken and bleeding
heart of our widowed sister? Not one
word of cheer, bidding her hold on, for
help hastens to her relief. There have
been business letters and friendly letters
expressive of genuine sympathy in her deep
affliction, but not one has spoken the word
that more than all else would bind up her
heart and bring strength to both soul and
body,—"I shall do all I can to send you
help." We are told that the Mission
Treasury is in arrears, hence new la-
borers can not be sent, that our F. M.
Board now propose to let matters alone
and allow the Mission to work on as it
can, that Dr. Bacher will be sent out
when he can raise his passage money, that
the circumstances of the case call for re-
trenchment, and so on. This in substance
is what the home letters have been bring-
ing since the news of Bro. Smith's death
reached the churches. Cheering, isn't it?

Once more let us have a look at the
hard facts of the case, facts that can never
be reasoned away, facts like the ghost in
Hamlet that won't do all at our chiding or
grumbling, facts that call for much calm
thought and resolute action. There are
three ways open to the Mission, and I may
designate them by appropriate terms.
First, re-inforcement, which means help
promptly bestowed in the shape of fresh
laborers and more money. The very least
the Mission demands to-day, in its
crippled, suffering condition, is this: three
young men and their wives and two young
women (unmarried) for carrying forward
our work in all its departments and en-
abling us to take up the new ground open
to us on every side. Poor sister Smith at
Balasore should not be left another month
without help. One brother and two sisters
are imperatively needed in that large field,
our first field in Orissa, now ignobly desert-
ed, save so much as this, that one woman
with a heavy heart and fast failing strength
struggles on alone, and a denomination of
70,000 Christians lets her do it! At Jella-
sore the infirm, the grey-haired veterans
toil on without a murmur, but they too
must rest, and there is not one here to take
their place. In this immense District of
Midnapore, and its adjoining districts,
three millions of immortal souls depend
wholly on our Mission for the bread of
life, and there are just three of us here to
supply them! How much longer I can
bear the burden, under such circumstances,
and keep sane, I can not tell. There is a
fearful responsibility resting on our de-
nomination, nor is it going to help the
matter to "turn the Mission over to the
American Board!" I say again, at least
eight fresh laborers, besides Dr. and Mrs.
Bacher, should be sent out here, to do
anything like justice to the important trust
committed to us in India. Thank God that
Bro. Bacher longs to come again to his
old field. His will be a hearty wel-

come here. But surely his heart must ache
knowing as he does our need, to be denied
the privilege he craved of bringing a new
man with him!

Secondly, there is retrenchment, which
means dismissing our native helpers,
breaking up our schools, discontinuing our
tours amongst the people and in many
other ways cutting down a work already
compressed to "cripping and disfigurement."
Let somebody else write of this,—my heart
revolts and turns away from a picture so
dark and so disgraceful. It can not be.

Thirdly, should there be neither re-in-
forcement nor retrenchment, there is left
for us, manslaughter. Don't lift your
hands in pious horror, gentle reader, at the
plain, strong word. It tells the unvarnished
truth. I mean every letter of that
word. Let the brethren spell it out and
ponder it well. Not dead yet, but crushed
and dying, we tell the churches this that,
though we die willingly for the souls of
these benighted millions, it is none the less
manslaughter in you to allow it. Think
of a reserve army of 70,000 quietly looking
on and letting seven soldiers fight and fall
alone in the face and fire of such a host as
Satan commands in India! Brethren of the
home churches, I humbly beg you to lis-
ten, to look, to learn your duty to the
heaven, and in God's name to do it, be-
fore it is too late, and there fall on you the
curse pronounced on Merodach, "because they
came not up to the help of the Lord
against the mighty" (Judges 5:23).

I know that I speak the mind of all my
associates in the Mission when I say that
there can be no retrenchment here. We
can suffer and we can die, but turn away
fashioning souls from God's storehouse we
can not and we shall not. Just so long as
strength lasts we shall hold up the stand-
ard for the Hindus and the poor Santals,
and if God so wills it, we shall fall as our
beloved brother fell, at our post, and count
it a blessed privilege, too, to give up life
itself for so glorious a cause.

In a few weeks our Yearly Meetings will
be in session both east and west. Can not
something be done for the Mission? why
may not each Y. M. have a Mis. Soc. and
raise funds, and furnish men for India? If
every Y. M. would do its own work, the
duties of Cor. Sec. and Treas. would be very
much lightened. And could not even those
duties be discharged, as for many years
they were most successfully discharged,
by a pastor and a lay brother? Can
not some pastor like our glorified Hutch-
ins, be found to do the work of Cor. Sec.,
and some layman like Burr of blessed
memory that of Treas. for the Foreign
Mission? If there must be retrenchment,
let it not be in the field, but at home. Am
I right? Judge ye. More of this next time.
J. L. P.

In a Dungeon.

The following has seemed to us one of
the most affecting records in the language.
It is from Count Gonfalonieri's account of
his imprisonment in the fortress of Spiel-
berg, above the town of Brunn, in Moravia,
for some political offense in the reign of
the Emperor Francis of Austria, who died
in 1835:

"I am an old man now, but by fifteen
years my soul is younger than my body! Fifteen
years I existed (for I did not live—it was not life) in the self-made dungeon, ten
feet square. During six years I had a com-
panion; during nine I was alone! I never
rightly distinguished the face of him who
shared my captivity in the eternal twilight
of our cell. The first year we talked in-
cessantly together; we related our past
lives, our joys forever gone, over and over
again. The next year we communicated to
each other our thoughts and ideas on
all subjects. The third year we had no
ideas to communicate; we were beginning
to lose the power of reflection.

"The fourth—at the interval of a month
or so—we would open our lips to ask each
other if it were indeed possible that the
world went on as gay and bustling as when
we formed a portion of mankind.

The fifth, we were silent. The sixth,
he was taken away—I never knew where
—to execution or to liberty; but I was glad
he was gone; even solitude was better
than that dim, vacant face. After that I
was alone. Only one event broke in upon
my nine years' misery. One day, it must
have been a year or two after my compan-
ion left me, the dungeon door was opened,
and a voice—from whence proceeding I
know not—uttered these words:

"By order of His Imperial Majesty, I
intimate to you that your wife died a year
ago. Then the door was shut and I heard
no more. They had but flung agony in
upon me, and left me alone with it!"

The companion for six years with Count
Gonfalonieri was a Frenchman, Count
Andryane, who has since published some
memoirs of his own life, and mentions
that Count Gonfalonieri was liberated at
the Emperor's death in 1835, and sent to
the United States, and then returned to
Austria; where, broken down with sorrow
and suffering he wandered about for a few
years, and died at Urian, near Gothard,
December, 1846.

What an argument in favor of social
connections is the observation, that by
communicating our griefs we have less,
and by communicating our pleasures we
have more.

Events of the Week.

MURDERS AND SUICIDES.

There has been almost an epidemic of
crime during the past week. Dr. Baker of
Warren, Me., was shot dead on the 16th,
in the house of a Miss Mink, with whom
he is supposed to have had improper re-
lations, and who is supposed to be the
murderer. On the following Sunday Rob-
ert E. Blair, of Nashua, N. H., was mor-
tally shot by Jesse Diehl in a low drink-
ing saloon in that city. They were both
desperate fellows. On Wednesday a planter
named Butler was shot dead by a drunken
stranger on a Mississippi steamer, who
then jumped ashore and escaped. The
shooting was unprovoked. Besides these,
there is a whole chapter of suicides in
Brooklyn, N. Y., five persons having ended
their lives there within four days. There
are also other brawls and fights and mor-
tal encounters too numerous to mention.
Perhaps somebody can explain what this
all means.

NEW YORK CITY CHARTER.

New York city has a new charter. It
was secured after much lobbying at
Albany, and has had a very precarious
existence thus far, but it finally seems as
if it would become a fixed thing. It was
chiefly designed to purify the municipal
affairs of the city, giving the mayor power
to appoint many of the officers, thus
getting rid of many obnoxious and villain-
ous Tammanyites. The reorganization of
affairs under the charter was effected last
week, all the opposition on the part of
despairing thieves having become hope-
less. Each municipal department is now
well officered, and an efficient and honest
administration is expected.

THE POLARIS DISASTER.

Further accounts by mail have been
received from the rescued Arctic explor-
ers. From their account it seems that con-
siderable jealousy existed on board the ves-
sel, and that the sailing master Buddington
was especially anxious to have his own
way. This produced frequent collisions
between him and Capt. Hall, and all the
Esquimaux state that the Captain talked
of poison and bad coffee while he was suf-
fering from his last sickness. The most
that can be said now is that there are
strong indications that there has been foul
dealing. The rescued parties are firm in
their statements that Buddington abandon-
ed them to die on the ice. But it will be
well to hear the other side before deciding,
provided the other side ever puts in an
appearance.

MORE COALS OF FIRE.

President Grant has appointed Colonel
George Williamson of Louisiana minister
resident at the Central American States.
He served under Kirby Smith in the
South during the rebellion, but since has
been a supporter of republican principles.
He will sail from New York for Aspinwall
the latter part of this month, and under
instructions from the State department
will visit the capitals of Guatemala, Costa
Rica, Honduras, San Salvador and Nicara-
gua, before determining upon a permanent
seat for the mission. The President thinks
Guatemala best, and has expressed great
interest in fostering trade with these coun-
tries. Colonel Williamson is about forty
years old, a good diplomatist, and has the
confidence of the State department.

MR. RICHARDSON AND CIVIL SERVICE.

The reported opposition of Secretary
Richardson to the Civil Service Reform is
denied by a Washington correspondent of
the New York Times. The Secretary is on-
ly anxious, he says, for modifications which
will secure the selection of those best fitted
in every way to perform the duties of the
various civil positions, some of which re-
quire peculiar abilities and experience.
His idea of apportioning the offices among
the States is simply to ensure a fair repre-
sentation of the whole people in the sub-
ordinate positions under the government,
but not to restore the old power of Con-
gressmen in making appointments, which
always worked badly.

DEATH OF A CANADIAN STATESMAN.

Sir George Etienne Cartier, a lineal de-
scendant of the famous navigator and Cana-
dian explorer, Jacques Cartier, died in Eu-
rope last week, whether he had gone in
quest of health. He had been Premier of
Canada, and one of its most prominent
statesmen. He was formerly the leader of
the French Catholic conservative party, and
also provincial Secretary, Attorney General,
&c. He was the chief promoter of the
Grand Trunk Railway and the great Victo-
ria Bridge at Montreal. He was the author
of a great many reform laws, and was in-
strumental in bringing about the confeder-
ation of all the British North American pro-
vinces. He also secured laws for the pro-
motion of education and establishment of
normal schools, and was on the whole such a
man as Canada could ill afford to lose.

MORE DISCOVERIES AT NINEVEH.

The London daily *Telegraph* has a cor-
respondent who is also something of an
antiquarian. He just now telegraphs that
he has found the King's library at Nineveh,
—what King we don't know,—and that he
has also found numerous valuable frag-
ments, particularly the missing portions of
the broken tablet containing the history of
the deluge, hitherto deciphered in the British
Museum. This is an interesting report. It

may be true. But we all know that daily
papers are fond of sensations.

Mission Field.

WOMAN'S MISSIONARY SOCIETIES.

God, we believe, is moving the hearts of not a
few of the women of the Free Baptist denomi-
nation to organize a new effort to aid our
Foreign Mission work in this, its great hour of need.
The plan suggested is the formation of a Free
Baptist Woman's Foreign Mission Society, or-
ganized on a basis similar to those recently for-
med by the women of some other denominations,
that are doing such successful work. For the
information of those unacquainted, we give a
few facts concerning the work of some of these
Woman's Societies.

THE WOMAN'S UNION MISS. SOC.

This Society was formed twelve years since,
by ladies of various religious denominations,
who labor together harmoniously, teaching the
vital doctrines of Christianity. It now employs
30 missionaries, 75 Bible readers and teachers,
carries on 50 schools; supports by specific con-
tributions 88 children, besides rendering aid to
various schools all over missionary ground.
This Society selects and sends out its own mis-
sionaries, some of whom are in Japan, China,
Burma and Greece, but its special force has
been expended in India, in the cities of Calcutta
and Allahabad. The zenana work, which is now
attracting so much attention, we believe was
commenced by this society, and so successful
has it been as to give it the name of the Zenana
Mission. Miss Brittan, one of the pioneers in
this branch of missionary labor in Calcutta, re-
ports that about 1,000 of the higher caste women
have been taught as actual pupils in their homes
since she entered upon the work. Also, that, as
at each zenana visit from ten to fifty women
stand around the visitor listening to her words,
she estimates the number to whom oral in-
struction has been given, in regard to the principles
of Christianity, at not less than 10,000. As a
substitute for the hideous pictures of their gods,
which alone adorn the walls of the woman's
apartments, the lady missionaries frequently
give out large picture cards illustrating Bible
truths.

THE PRESBYTERIAN WOMAN'S FOR. MISS. SOC.

This Soc. recently held its annual meeting in
Philadelphia. Its auxiliaries, that the previous
year numbered 100, had increased to 239, and the
number of Sabbath school bands had increased
from 80 to 143. In these bands many of the chil-
dren and youths are being trained to bring their
mildness to the Master. This Society co-operates
with the Presbyterian Mission Board, and last
year pledged itself to the General Assembly to
raise \$50,000 during the year to aid them in their
Foreign work. At the last Annual Meeting the
Treasurer reported that the whole receipts
amounted to \$51,228, and that a balance of \$5,-
591 remained after all obligations had been met.
Large amounts had been expended in building
and refitting dwelling and school houses in India
and China, and in the purchase of a mountain
home among the Himalayas of India, where the
depleted missionary may go to rest and regain
his strength. Ten female missionaries have
been fitted out and sent to India by this society,
three to Japan, two to Syria, others to Siam,
China, Africa, Mexico and the Indians of our
own country. The magazine, *Woman's Work*
for Missions has now a list of 10,000 subscribers.

TWO WOMAN'S BAPTIST MISSION SOCIETIES.

Were formed in the spring of 1871; the first,
April 3, in Boston for the east, the other May 8,
in Chicago for the west, the eastern line of Ohio
marking the boundary. The former is named,
"Woman's Baptist Miss. Soc.," the latter "Wom-
an's Baptist Miss. Soc. of the West." In the
July following, both of these societies were pre-
sented as auxiliaries to the Baptist Missionary
Union, at its anniversary meeting in Chicago,
and were cordially welcomed to co-operate with
the Board in its mission work.

The Woman's Baptist Mission Society reported
at its first annual meeting, a year ago, the
formation of 171 auxiliary circles, 140 life mem-
bers and the receipts of its first year's labors as
\$9,172. It had sent out two lady missionaries,
and assumed the care of four others already in
the field that were formerly supported by the
Miss. Union.

The Woman's Baptist Mission Society of the
West, reported at its first annual meeting, the
formation of 131 auxiliary societies with 30 life
members (admission fee \$25.00) and its receipts
for the year as \$4,244, making a total of both
societies of \$13,416.

These societies do not found any new missions;
they seek out competent ladies, whose hearts
are led to the missionary work, recommend them
to the Board of the Miss. Union, and if they
are accepted, then they provide their outfit and
assume their support in the field. The auxiliary
circles hold monthly meetings for prayer, mis-
sionary conference, and the diffusion of mis-
sionary intelligence. The condition of membership
is the payment of two cents per week, and this
the societies are asking from every woman in
the Baptist denomination. Out of their 270
churches in Mass., they have only 62 auxilia-
ries; of their 263 churches in Me., only 9. In
N. H., their proportion was 6 to 86; in Vt., 8 to
112; in Conn., 22 to 112; in R. I., 10 to 58; in
New Jersey, 16 to 148; in Penn., 14 to 493; in N. Y.,
31 to 839; etc.

The *Baptist Miss. Magazine* appropriated
several of its pages for the use of these two
Baptist Woman's Miss. Societies, under the title,
Helping Hand until last January, when, in or-
der to give their articles a wider circulation, the
Helping Hand was united with the *Macedo-
nian*, and the paper is now issued under their
united name.

THE CONG. BOARD OF MISSIONS.

This Society was formed nearly six years
since. At the close of its third year of labor,
it had 209 auxiliary societies, 36 missionaries, 11
schools, and 40 native teachers and Bible readers,
and had raised, including legacies, \$48,085. We
are not able to give the results of its labor since
Jan. 1871.

THE METHODIST WOMAN'S FOR. MISS. SOCIETY.

S. S. Department.

Sabbath School Lesson.—June 1st.

QUESTIONS AND NOTES BY PROF. J. A. HOWE.

ISRAEL IN EGYPT.

ESSENTIAL TRUTH.—We are journeying to meet, in another state, the Great King.

GENESIS 46: 1-4, 29-32.

QUESTIONS.

1. What did Israel do? The meaning of "with all that he had"? Where was Beersheba? For what was the place memorable? (Gen. 21: 31, 33. What did Jacob do there? Why "unto the God of his father Isaac"? Gen. 28: 22-25.
2. How did God speak to Jacob? What other record of like revelations to Jacob? (Gen. 28: 12; 31: 3, 32; 1. 2, 24; 35: 1, 9. What did God say to him? The reply of Jacob? Why did God reveal himself at this time to Jacob?
3. 4. Whom did God say that he was? Compare what God said in Bethel. Gen. 28: 13. What promise did God give Jacob? How was Jacob brought out of Egypt? Gen. 50: 13. What has Christ promised? Matt. 28: 19, 20. The meaning of "and Joseph shall put his hand upon thine eyes"? Gen. 50: 1.
29. What did Joseph do? How did he learn of his father's approach? V. 28. Where is Goshen? How did Joseph greet his father? Compare this meeting with one mentioned by Christ. Luke 13: 29.
30. What did Jacob say? The meaning of his words? Who spoke similar words on seeing the infant Jesus? Luke 2: 25-29.
31. Whom did Joseph address? Whom did he propose to go and see? Why does he say, "I will go up"? What would he tell Pharaoh?
32. The business of Jacob's sons? Gen. 37: 12. How does a flock differ from an herd? "Who is the Mediator between us and the Great King?"
- 33, 34. How did Joseph instruct them to answer the king? Why this instruction? Where did Joseph wish to have them dwell? What prejudice had the Egyptians? Why? Show that prejudice is sinful. What antidote for it? 1. Cor. 13: 4.

NOTES AND HINTS.

THE DEPARTURE. 1. The king had told Joseph to instruct his father, in removing to Egypt, to "regard not his staff." Jacob did not consider this as forbidding him to take his goods, but merely allowing him, if he wished, to abandon them.

But the patriarch did not wish to be dependent on the charity of Pharaoh. He took, therefore, "all that he had." His wealth was invested in flocks and herds, and, unless unrecorded reverses had befallen him, he was possessed of an ample fortune. Gen. 32: 5.

Beersheba was sacred ground to Israel. It was south of Hebron, on the route to Egypt. Isaac dwelt here when Jacob defrauded Esau of his blessing, and here Isaac died. Here, too, God revealed his love to Isaac "in the visions of the night," and here Abraham "planted a grove," and called on the name of the Lord, the everlasting God.

Jacob was, in his own household, a priest to offer sacrifices unto God. In Beersheba Jacob recalled the devotions of his father, and the offerings to God which Isaac had there made. The recollection of the piety of his father moves Jacob to sacrifice "to the God of his father Isaac." Thus the influence of family worship and parental example survives to bless the old age of children.

2. God favored Jacob with many communications at Bethel, in Padan-aram, at Mahanaim, at Peniel and at Shechem, and now at Beersheba, ever after to be remembered by him more for this, than for all other occurrences there. In this case, and in every case, the revelation of God's favor rewards previous prayer and worship.

It is an interesting question why God should address him as "Jacob, Jacob!" For the angel named him "Israel," "prince of God." Moses has just spoken of "Israel." God calls him "Jacob, Jacob!" the "supplanter."

3, 4. "I am God." The Hebrew word here used is El, which means, The Mighty One. By the same name God had before revealed himself to Jacob, and by this name to Isaac and Abraham. "The God of thy father." Thus Jacob is reminded of the covenant made with Abraham and renewed unto Isaac. Thus Jacob is reminded of the religion of his ancestors, and taught to adhere to the worship of the invisible, but almighty God.

A famine once sent Abraham into Egypt for food, and at one time Isaac was inclined to take up his residence there, but God directed him to dwell elsewhere. Canaan, not Egypt, was the land of promise. It is natural to suppose that Jacob had misgivings about forsaking the country which his children were to inherit. He also had fears over a prophecy, now a family tradition, of evil to the descendants of Abraham in Egypt. These feelings God quiets. What a calm his words carry to souls lashed with storms.

God renews to Jacob his promise of protection and blessing, but does not disclose to him all his purposes. He shall be the "father of a great nation;" but not until he has been the father of a race of slaves. To know the one cheers his devotion; not to know the other leaves the old man in peace.

THE ARRIVAL. 29. On his arrival in Egypt Jacob sent Judah to Joseph, to announce their presence, and to get directions respecting the place they were to occupy. Judah returns before Joseph, and leads them to Goshen.

Immediately Joseph hastens to that place to meet his aged parent, whom he had not seen for more than twenty-two years. The royal residence was in the valley of the Nile, in the lowlands, while Goshen was at a distance from the Nile and more elevated. Goshen lay between the eastern part of the Delta and the western border of Palestine. It was a country of pastures, not so fertile as in the valley of the Nile, but favorable for keeping flocks and herds. Joseph presented himself to his father, not his father to him. The act of reverence was not paid to the Governor of all Egypt, but by the Governor to Jacob. From our knowledge of the character of Joseph we might have safely predicted of him the exhibition of a genuinely filial spirit before his father.

From the language we can not tell whether it was Joseph that "fell on the neck" of Jacob, or Jacob "on the neck" of Joseph. It is more natural to suppose that it was Joseph, and the supposition agrees with statements of him like this: "And he turned himself about from them and wept." 42: 24; "And Joseph made haste, for his bowels did yearn upon his brother; and he sought where to weep. And he entered into his chamber and wept there." 43: 30; "And he fell upon his brother Benjamin's neck and wept." 45: 14; "And Joseph fell upon his father's face, and wept upon him and kissed him." 50: 1.

30. The remark of Israel indicates that he has reached the culminating bliss of his life. His satisfaction is now complete. The yearnings of his heart are fully met. It is enough. "Now let me die," he said, for the joy of that hour rendered his life complete. But God suffered him to live seventeen years longer, the happiest of all his days.

His words at sight of Joseph suggest the remark of another aged man, on a far different occasion: "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." Luke 2: 29, 30.

31, 32. The greetings of Joseph were not confined to his father. Besides his brethren and their families, many old acquaintances were in the company, though, like himself, greatly changed since last they met.

The salutations and welcome over, Joseph addresses himself to the business their arrival creates. He proposed to go and inform Pharaoh that they have come, and that they have brought their herds and flocks with them. The object of making this announcement to Pharaoh was to show proper deference to the king in assigning their habitation; to obtain the privilege of presenting his aged father to the king; to reveal their occupation to him and so be sent to dwell in Goshen, to the place that was best adapted to grazing.

Joseph could not be charged with ambitious designs for his relatives. He did not request of Pharaoh places of honor for them, nor give them subordinate positions under his own rule. His language, "I will go up and show Pharaoh," can not refer to any comparison between the elevation of Goshen and the Capital; for Joseph, coming from that city to Goshen, "went up to meet Israel." It could not well be both "up" to go to Goshen and "up" to return from Goshen. The elevation of the king above all other classes probably gave rise to this mode of speech.

33, 34. It is interesting to note this drill in court formalities. At that distant day men came carefully into the presence of a monarch. Joseph would have his father appear well before Pharaoh, and make a favorable impression. So he instructs him how to reply to the king. He knew that it would be natural to inquire what business they had followed. The sentence to tell which was pronounced upon Adam is executed on his descendants. Work is at once the law and the blessing of life. Here we see it taken for granted that Pharaoh recognized the necessity of labor.

As Joseph was to inform the king, before they met him, that his brethren were shepherds, he desired to avoid the least appearance of discrepancy between his statements and theirs, therefore he teaches them just what to say on that point. In making known to the king their character as shepherds, Joseph had a design to accomplish. He did not wish to have Pharaoh appoint them to any office in the government, but to allow them, as a family, to settle in one place. This would be the natural wish, too, of these foreigners in a strange country. It would be pleasant for them to live by themselves, and to pursue the business they had followed at home.

Before the brethren of Joseph had left Egypt to ask their father to remove to that country, Joseph had selected Goshen for their residence. He had several reasons for this choice: it was near the city where he dwelt, and would be easy for him to visit; it was adapted to their occupation; it was isolated from the thickly settled portions of the country, away from the idolatry and the corruptions of the great cities; it was a place where they would not, by their business, lose caste, and where they could best maintain the worship of God, the God of their ancestors. Besides, the country was near to Palestine, to which, after they had outlived the famine, they could easily return.

"Every shepherd is an abomination to the Egyptians." The monuments have preserved, in the mean appearance always given to goat-herds and shepherds, evidence of this statement. Woolen garments fell, under the influence of this prejudice, so that they were forbidden to the priests.

The reason for this national peculiarity has been assigned to different causes. Some attribute it to the animal worship of the Egyptians. Others account for it as a result of cruelties practiced by the nomadic tribes in their incursions for plunder into Egypt. The Egyptians regarded themselves as a superior race, and, in comparison with the tribes on their borders, they were superior in civilization and refinement. Hence they looked with disdain on these marauding bands of cowherds, goat-herds and shepherds that gave them so much trouble, and the stigma attached to them was easily attached also to their business.

It is generally supposed that at this time upper Egypt was swayed by a foreign dynasty of shepherd kings, which had conquered the territory and secured the throne, while a native dynasty ruled lower Egypt. At a later period, it is certain that a great Hyksos invasion, that is, of a bordering people, either Arabian or Lybian, called shepherd kings, had overrun Egypt. The religion of the country suffered indignities at the hand of men who saw no sacredness in the animals they worshiped. Hatred to the call-

ing of a shepherd would easily result from such a cause. The prejudice itself was, like prejudice always, unreasonable. God teaches us not to judge men by an accident of condition, but by character.

LESSONS.

From the journeyings of Jacob, of which his removal to Egypt was but one, we have an illustration of the truth that "here we have no continuing city," and "seek one to come." From the worship of Jacob at Beersheba, which secured the manifestation and promise of God to him, we learn that men secure the presence and pledge of Christ in the same way by true devotion to him.

From the affectionate manner in which Jacob embraced Joseph, his son, let us see how God welcomes to his heart every long-absent child that draws near to him.

From the careful preparation made for Jacob and his sons to meet the king, we may see the working of that law which reads, "be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth; therefore, let thy words be few." Since it is an event of so great care to enter the presence of an earthly king, what preparation should we make to enter the presence of the King of kings? Prepare to meet thy God.

Communications.

Our Mission Gasping.—Help!

A long and loud call to the Free Baptist sisterhood and friends of the Free Baptist Mission.

Since the publication of sister James L. Phillips's letter in the *Star*, other letters have come from India, filled with the most earnest, imploring pleas for more laborers. Feeling sure that statements in these letters will stir your hearts as they have never been stirred, and arouse you to come to the help of our Foreign Mission in its present trying crisis, I feel impelled to ask for their insertion in the columns of the *Star*. For years we have contemplated a mission among the Santals, but the forces we have sent into the field have always been too weak to permit it. Some of our missionaries have occasionally, during the cold seasons, made tours through portions of their country, and prevailed on some of their young people to go to the schools at the mission stations, where they have been converted and partially educated, and a portion of them are now teaching in the Santal schools established by our missionaries.

J. L. Phillips, with his wife and sister, the last cold season was out several weeks on one of these tours. He wrote thus from his camp, Feb. 15:

"I never enjoyed preaching more, and I long to come out amongst these people and make my home in the jungles, and work for their salvation. You know how that for years I have longed to devote myself to the Santals. I studied at home with special reference to them, and hoped to translate the Scriptures into their language. But, so far, though almost eight years have passed since I came to Midnapore, I have not been permitted to carry out my cherished plan. The Bengali work, with much other work connected with the Mission, has so completely occupied my time and taxed my strength that I have done very little indeed for the Santals. By now and then going out amongst them, I have learned enough of their most difficult language to preach a little, but compared with what remains to be learned it seems to me that I have but a mere smattering of it. At Midnapore, with all my present duties, it is of no use to think of doing Santal work. Besides, it is out of the question thus to get a command of this language of the hills and jungles. One must go and live with the people to learn it thoroughly. My dear father, with the care of two stations on his shoulders, is able to do but little for the Santals."

"It seems to us that now is the golden opportunity for working for the Santals. Though our Mission was the pioneer in this work, three other Missions—the Church Mission, the India Home Mission, the Free Church of Scotland Mission—have now outstripped us. They have done what, for ten years, I have been pleading with our people to do, i. e., go right in amongst the people to work. Now let us do likewise. There is an immense Santal country we can occupy without fear of molestation. I have found a spot that is quite central, surrounded by multitudes of Santal villages, and open operations in heavy earnest. What I have learned of the language would give me decided advantage over any new comer, and I long to enter the Santal field once more. Can I?"

"Two prominent obstacles present themselves. First, the man for Midnapore is not forthcoming. Dr. Bachelor is coming back, to be sure, but at his age he can not take the young Bengal department. We must have a young man, fresh and strong, for that. I can not see that lag and languish after these seven years of hard toil. Could a good man be sent to Midnapore as Dr. Bachelor's colleague, I could leave it in peace, and not otherwise. The Santals are so eager to hear the gospel, and far more ready to accept its message than the Hindus seem to be. I believe that a mighty work of grace has already begun amongst them, and that we should now put forth greater efforts for their salvation. You should see these simple, ignorant people crowd around our camp wherever we go. I have now about fifty schools among them, and am now inspecting them and preaching in their vicinity. Raju and Siwantu, two Santal brethren, are with me, and they work as if they really loved souls. How hard they are begging me to become a Santal missionary, and go into the jungles to live with their people. They say, 'Do come into our Santal country. Our people will receive you and heed your message. You can preach in our own language, and you know all about us. You can translate the Bible for us and make other books. Now is the right time, before our people become more acquainted with the Bengalis and get harder hearted. Do beg the Mission Society to let you leave Midnapore and go into the Santal country this very year. The Lord will bless your labors there.' Many of my school teachers urge the same plea. As for my own heart, you know what that has said for years past. My dear wife and

sister are equally anxious to enter the Santal field. They accompanied me last month, and worked hard for the women and children. Mrs. Phillips is now at home in the Training School, while Julia, with several of her zealous workers, is at a large Santal village where we have a good school, and I hope may soon organize a branch church."

"Bro. Smith's loss is a heavy blow to the Mission. We should have a strong man at once for that Orissa field. There is our first church, and a large territory around it that it would be cruel to forsake now, after three years of toil. The Board voted 'No' to Dr. Bachelor's request to bring out a new man with him, but we are hoping that Bro. Smith's death may turn the vote to 'Yes.' So may God grant."

Miss Crawford, under date of March 4, says:

"Instead of being cheered by new recruits, which were much needed before death thinned our ranks, and see much more needed now, we are told that the Board can not send out a new man with Bro. Bachelor. How long shall we beg and pray and long for an increase of laborers, and be told of the inability to send them? The Santals are begging for missionaries. James and family wish to devote themselves wholly to these hungering souls, and we earnestly wish they could, but it will not do to abandon Midnapore. Two strong men and as many women are needed there constantly."

"And what shall I say for Balasore? Let that new grave plead! Close by the chapel rest the remains of their late pastor, and oh, what blanks there are in the many places he filled. Sister Smith, if blessed with health, will do nobly, but she can't do half that ought to be done."

Mrs. J. Phillips writes:

"James and wife and Julia are of one heart and one purpose, and it seems to be their meat and drink to work for the Lord among these people. James says, 'Do, mother, pray that we may be set at liberty from the Bengali field and allowed to go into the jungles and devote our whole energies to the Santals. Plead for this in all your letters home.' James speaks this very complex language with great fluency, though his range of words is not large; and Julia is doing her best to learn it. I do hope the time is not distant when all three may be at liberty to devote themselves wholly to this long-neglected people."

Mr. J. Phillips, speaking of his children and the Santal field, says:

"They seem called to this work. James preaches fluently in their language and talks it with a zest. They long to give their undivided energies to the Santals. Dear sister Smith is left to struggle on. She seems fully resolved to press forward with all the branches of the work, so far as possible, until reinforcements shall arrive. Oh, we so need more men and more money! The time and energies of each missionary are so divided up as to leave little room for justice to be done to any one branch. When, Oh, when is our little Mission to take a start? The present home policy is such as greatly to depress our hearts."

THE MISSION GASPING.

The foregoing was scarcely penned when another package from India, dated March 19, was brought in, and the cries are still more agonizing. Says sister J. L. Phillips:

"We are surely now in the heat of the battle, and single-handed, too. Dear Mrs. Smith is ill! Don't be surprised at this: the wonder is that she is alive. Oh, the work that dear, brave woman is doing! I can't begin to tell you. Mother Phillips is with her, and I hope she will be until she is much better. Father Phillips is at Patna, down with fever. My own husband has not fully recovered from that fearful fever, and I fear it will be many a long day ere he will be himself again, and the hot season is upon us. Oh, if he could only escape the fiery heat and weary, sultry, depressing days that come with the rains, how thankful I should be. An expression of his in the way just describes his condition: 'O Lord, give me strength for these trying months. Sometimes it seems as though we could not get through them.' But while our forces are so weak, the Lord makes the work here doubly interesting and the call for help on all sides is daily increasing, especially among the Santals. I can not tell you how we long to start for the jungle at once. We did think that when the Board heard of the death of Mr. Smith, they would send some one in his place at once. But alas! for human hopes. The vote to send no more reinforcements still stands, and good Dr. Bachelor says, 'My going is not at all certain.' What is certain? That this poor little Mission must die? God forbid! But it is gasping now. Nevertheless, our faith is sure and courage good, and some of us will yet see it strong and prosperous. I do believe."

James L. Phillips adds:

"Even Bro. Smith's death does not change the vote of the Board to send no man with Bro. Bachelor to the field. But this can not stand. The Lord overrules the mistakes of men for his own glory. This action was surely a mistake. I only hope that it may be overruled, and soon. Poor sister Smith must have helped or she will soon be laid beside her lamented husband. It is simple manslaughter to leave her there alone, and the rest of us are sorely pressed and heavily burdened."

Says Julia:

"You know our great need of help. This is our cry by every mail. Help! Help! I assure you we are in the most straitened circumstances at present. Father is having a return of his old famine fever. Poor Mrs. Smith is so weak and nervous that she can not be left alone, so mother is with her for the present; James has far from his usual strength and we are anxiously watching the effects of the hot season upon him. While our numbers are so small, our work is increasing in amount and interest. The native preachers come in from the district with most cheering accounts of the manner the people receive them and their message. Books are more eagerly sought and studied, and they are making their impression on the minds of the people. But will no one come, sickle in hand, and aid in this great work?"

Dear sisters and friends, unless our hearts are harder than adamant, we shall heed these piteous pleas, and instantly put our hands to the work. This business of our King demands haste.

M. M. HUTCHINS HILLS.

However sincere our hearts, blameless our lives, or fervent our prayers, not these but Jesus' righteousness and Jehovah's grace, must found our title to eternal felicity.

Are There no Helpers?

While reading the "Plea for India" in the *Star* of Jan. 22, the scenes that transpired a few months ago came so forcibly to my mind that tears fell thick and fast. I remembered what a pang shot through my heart as a very dear friend, during one of those dark days, said to me, "It may be the death of your dear husband will rouse our people at home to greater effort to save the perishing heathen," but my desolate heart said, "they ask too much."

Since then, the days have lengthened into weeks and the weeks into months. I will not try to tell you how at times the burden of work and care and the utter loneliness of my life have pressed upon me, neither how hard I have tried to rise above all, so as to be able to do the work that had fallen from the hands of the one who was all ready to do, or to suffer, as well as that which belonged more particularly to myself, and how at times all I could do was to lie on my bed and pray for strength to suffer. But if this is what is needed, the price is paid, and now, as I am able to go again about my work, and see so much that I can not do, and when I lie down at night and think how little I have done and the much that remains undone, the question comes to me, oh, how often. Will any one heed the call? I have, and do still, feel an unconquerable desire, to carry out some of the plans formed by my dear husband, but at several different times have been laid aside from work, and obliged to call on those whose shoulders are already bending beneath their own burdens. What I am wholly unable to do hurts me far more than what I can do, and to-night the cry comes from an anguished heart, "Helpers there are none."

"Lord, save, or I perish." I have risen from my bed because I can not sleep, and seated in this lonely study, feel as if I must write. My heart is weighed down with unutterable sadness. Is there no help? Is the arm of the Lord shortened that it can not save? Are there not some whose hearts are touched with the love of God, and for whom Christ died, sufficient to bring them here, and are there not others who can and will open the long sealed purses and bid the heralds go forth? The work is the Lord's. This thought comforts me. Dear friends, if you prove false to the trust God has committed to you, he will trust it to other hands. The seed sown in weakness and tears, will surely bring forth fruit. With all its trials the work is a blessed one. India is bound to my heart by suffering and tears, as well as by labor and care. The chief source of my earthly joy God has been pleased to remove from me, but Christ said, My peace I leave with you. "It is enough. Even so, Father." Tears will fall, but they are not tears of bitterness. Oh, how blessed the thought that Christ bore a human nature, and to him we can unburden our hearts when earthly springs of comfort fail.

D. F. SMITH.

Basore, March 28, 1873.

Poor old Nebuchadnezzar.

The lectures on the speedy coming of Christ tell us that the "time, times and a half," spoken of in Daniel 12:7, means three and a half years, and that each day of these three and a half years is to be received as a year. Well, in Daniel 4: 25-34 it is said that Nebuchadnezzar should be driven from the abode of men, and should eat grass as oxen till seven times should pass over him. Now if time, times and a half means 1260, then seven times must mean 2,520! Thus, according to their own exposition, the poor old king was doomed to eat grass as oxen for the space of more than twenty-five hundred years! He must be a venerable looking personage, truly. If their calculations are correct he is now living, and will not die for several years. I for one think those days meant a common day of twenty-four hours duration. Will others favor me with their views?

J. L. H.

Tuftsborough, N. H.

A Mother in Israel Gone.

Hannah Fogg died in Epworth, Iowa, Apr. 20, aged 91 years, 7 months and 6 days. She was born in Salisbury, Mass., and was the oldest daughter of Dea. Ezekiel True, and a sister of Rev. John True, of Mt. Vernon, Ohio. She was married to Rev. David Knowlton, Jr., of Pittsfield, N. H., in 1802, and was a faithful helpmate to him during the few years of his useful ministry. Consumption brought him to the grave at the age of 27 years. In 1808 she was married to Jonathan Fogg, also of Pittsfield. They moved to Montville Plantation (now Liberty), Me., in 1818. He died in So. Montville in 1863. Rev. Ezekiel T. Fogg, late of Lewiston, was their oldest son.—Her surviving children, with their families, moved to Epworth in 1866, and although she was then 85 years of age, she cheerfully accompanied them to their new home, where her last days were made comfortable and happy by the kind attentions of children and grandchildren, and by her own unwavering trust in the Saviour.

It is not known how early she was "born of the Spirit." The writer has heard her say, "I can not remember when I did not love Jesus; I can remember when I first confessed Jesus and felt that he owned me as his child." A few days before her death she said to her children, "When I was about nine years old, a minister asked an older girl, who was with me, if she loved the Lord? She replied yes. I thought if he had asked me I could have answered yes, but he did not. I spent many hours weeping, to find Jesus. No body knew how I felt. I don't know but they thought I was too young, and so said nothing to me about my condition, but I was trying to get converted."—Thus the real bud and

blossom of a true Christian experience began to be developed in her child heart. The best test of the true spiritual blossom is, that it heralds genuine Christian fruit. Truly, her tree of life was heavily laden with such fruit, for more than seventy years, ripening and dropping into needy hands and souls all around her, from a heart whose soil and atmosphere were permeated with the love of Jesus. She was blessed with almost perfect bodily health all her days. Her independent turn of mind, and disregard for the shams of society, caused her to use great plainness of speech. I never knew Hannah Fogg to speak or act a lie, for fear the truth would hit somebody, or break over some worldly rules of social or religious decorum.

She was baptized by Rev. B. Randall, or Rev. H. Buzzell, in 1800, and joined the F. B. church in Pittsfield. All the later years of her life she was a worthy member of our church at So. Montville, where she will long be remembered as a faithful and beloved mother in Israel. E. K.

Abraham.—No. 2.

In a preceding article we have spoken of Abraham, as a man of wealth and military success, but it is as a man of faith and friend of God that he best shows the glory of his character. He had the promise of a numerous posterity, and in his seed all the families of the earth should be blessed. Literally he was the father of two great nations, Jews and Arabians, but his spiritual seed is still more numerous. When God called him from his own country, he said, "And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, and in thee shall all the families of the earth be blessed." After he and Lot had separated, God appeared to him again, promised him the land of Canaan, and said, "And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed be numbered." This promise was made while yet he had no son. He believed God, and it was counted to him for righteousness. This was before the giving of the land; consequently, the Jewish ritual was unknown. But Abraham's faith was an active faith. When commanded to leave his own country, he went out, "not knowing whither he went," but, trusting in God, he knew it would be all right. He received a promise in his old age that he should have a son and from him a numerous posterity, through whom Christ should come. He staggered not with unbelief but believed God, and saw his promise literally fulfilled. His faith was put to a severe trial. God commanded him to take Isaac, his own son, his promised heir, and offer him up for a sacrifice and burnt offering. To this strange command, he yielded a cheerful and ready obedience. It was a trying question that Isaac put to his father, "here is the wood, the fire and the knife, but where is the lamb?" The answer is indicative of his faith, and was prophetic. God did provide a substitute for Isaac, who in this was a type of the great sacrifice God provided for the human race.

Abraham expected to kill Isaac, and believed God able to raise him up from the dead. Perhaps he saw that the offering of Isaac was a shadow of good things to come.

It is an interesting conversation that Josephus relates, between Abraham and Isaac, when he explained the purpose for which they had journeyed toward Moriah. According to that, Isaac gave himself as freely as Abraham gave him to the sacrifice. So Jesus gave himself for us as freely as did the father give him to die, the just for the unjust. Abraham's seed was of two kinds, literal, the Jews, and spiritual, all that accept Christ as their Saviour. The Jews thought it great honor to be counted as Abraham's seed, as it gave them great privileges. They considered themselves the peculiar favorites of heaven; and all other nations but mere dogs. They expected that Christ would be their Saviour, to the exclusion of all others. His spiritual seed, however, includes all of every nation, that have the faith that he had, i. e., a living, active faith producing cheerful obedience to all the will of God.

W—N.

Unquestioning Faith.

Such was the centurion's. We can not read the account of his intercession for the life of his servant, and doubt, for an instant, that he believed Jesus to be divine. He did not argue that if this was the Christ, he must treat disease and death as his servants; he received him with full and unquestioning trust, and was answered as he believed.

Perhaps we often mourn over unavailing prayer, because we too are answered as we believe. We think that if such and such obstacles were overcome, our path would be made plain, and we put forth our puny strength to clear a way, as it were, for the Lord of Hosts. With the sea before us, the mountains on either hand, and an enemy pursuing, we fearfully search for some possibly overlooked way of escape, upon which hope can seize, while we petition for deliverance.

"My faith is strong enough," says one, "but as I know that the Lord works by means, I can not help looking about to see what are the likeliest instrument to be used."

The centurion did not. He did not even question whether the personal presence of Christ was necessary. He simply believed that Christ was God and that in the divine mind, to will was to perform. "Speak the word only, and my servant shall be healed." Moses bade the children of Israel "stand still," and see the salvation of the Lord; and it may be, if we would often "hold our peace," and give over questioning and speculating upon the probable method by which we expect an answer to prayer, we should receive fuller fruition to faith.—*American Messenger*.

Selections.

The Flax and Reed.

When evening chills the pruned hymns
In Zion's courts of old and trim
The High Priest walked his round, and trimmed
The shining lamp of gold;
And if, perchance, some flame burned low,
With fresh oil vainly dressed,
He cleaned it from its socket, so
The smoking flax was quenched.

But Thou, who walkest, Priest Most High,
Thy golden lamps among,
What things are weak and near to die
Thou makest fresh and strong;
Thou breathest on the trembling spark,
That else would soon expire,
And swift it shoots up through the dark,
A brilliant spear of fire.

The shepherd that to stream and shade
Withdrew his flock at noon,
On ready spot must make made,
In many a pastoral tune;
And if, perchance, the reed were crushed,
It could not more be used—
Its mellow music mured and hushed,
He broke it when so bruised.

But Thou, good Shepherd, who dost feed
Thy flock in pastures green,
Thou dost not break the bruised reed
That sorely crushed hath been;
The heart that dumb in anguish lies,
Or yields but dumb in woe,
Thou dost return to harmonies
More rich than angels know!

Lord, once my love was all a-blaze—
But now it burns but low;
My life was pure but now my days
Make a poor, broken hymn;
Yet never by Thee am I forgot,
Nor helped in deepest need—
The smoking flax Thou quenchest not,
Nor breakst the bruised reed.

The Bible.

Who composed the following essay on
the Bible we may never know. It was
found in Westminster Abbey, nameless and
dateless:

A nation would be happy if it were
governed by no other laws than those of this
book.

It is so complete a system that nothing
can be added to it.

It contains everything needful to be
known or done.

It affords a copy for the king, and a rule
for the subject.

It gives instructions to a senate, authority
and directions to a magistrate.

It cautions a witness, requires an impartial
verdict from a jury, and furnishes the
judge with his sentence.

It sets the husband as lord of the house-
hold, and wife as mistress of the table—tells
him how to rule, and her how to manage.

It entails honor to parents, and enjoins
obedience in children.

It prescribes and limits the sway of the
sovereign, rule of the ruler, and the authority
of the master—commands the subjects
to honor, and the servants to obey, and
promises the blessing and protection of the
Almighty to all that walk by its rules.

It gives directions for weddings and
burials.

It promises food and raiment, and limits
the use of both.

It points out a faithful and eternal guardian
to the departing husband and father—
tells him with whom to leave his fatherless
children, and whom his widow is to trust—
and promises a father to the former and a
husband to the latter.

It teaches a man how to set his house in
order and how to make his will: it appoints
a dowry for his wife, and entails the right
of the first-born, and shows how the younger
branches shall be left.

It defends the right of all, and reveals
vengeance to every defaulter, over-reacher
and oppressor.

It is the first book, the best book, and the
oldest book in the world.

It contains the choicest matter, gives the
best instruction, affords the greatest pleasure
and satisfaction that were ever enjoyed.

It contains the best laws and most profound
mysteries that ever were penned, it
brings the best comforts to the inquiring and
disconsolate.

It exhibits life and immortality from ever-
lasting, and shows them to glory.

It is a brief recital of all that is to come.
It settles all matters in debate, resolves
all doubt, and eases the mind and conscience
of their scruples.

It reveals the only living and true God
and shows the way to him, and sets aside all
other gods, and describes the vanity of
them, and all that trust in such; in short,
it is a book of laws to show right and wrong;
a book of wisdom, that condemns all folly
and makes the foolish wise; a book of truth,
that detects all lies and confutes all errors,
and a book of life that shows the way from
everlasting death.

It is the most compendious book in the
world; the most authentic and the most
entertaining history that was ever published.

It contains the most ancient antiquities,
strange events, wonderful occurrences,
heroic deeds, unparalleled wars.

It describes the celestial and internal
world, and the origin of the angelic myr-
iads, human tribes, and devilish legions.

It will instruct the accomplished mechan-
ic and the most profound artist.

It reaches the best rhetorician, and exer-
cises every power of the most skillful art-
ist, puzzles the wisest anatomist, and
exercises the wisest critic.

It is the best covenant that was ever
agreed on; the best evidence that was ever
produced; the best deed that was ever sig-
ned; the best will that was ever drawn. To
understand it is to be wise indeed; to be
ignorant of it is to be destitute of wisdom.

It is the king's best copy, the magistrate's
best rule, the housewife's best guide, the
servant's best dictionary, and the young
man's best companion; it is the school
boy's spelling-book, and the learned man's
master-piece.

It contains a choice grammar for a nov-
ice, and a profound mystery for a sage.

It is the ignorant man's dictionary and the
wise man's directory.

It affords knowledge of witty inven-
tions for the humorous and dark sayings for
the grave, and is its own interpreter.

It encourages the wise, the warrior, the
swift, the overcomer, and promises an eter-
nal reward to the excellent, the conqueror
and the winner. And that which crowns
all is that the Author is without partiality,
and without hypocrisy—"In whom there is
no variableness or shadow of turning."

The Dread of Death.

When, beyond death, we come to
ourselves, it is likely that nothing will
surprise us more than our former dread of
death. We shall see that we were like
children in a dark room, fearing the door
that led to the light.

There come to us here times of emer-
gency into new and higher experience,
that typify what death will be. So the
boy leaves his father's home to go to col-

lege. He has heard from his father or his
brother stories innumerable of college life,
its fun, its adventures, its brave struggles
and excitements, and his heart is stirred
with vague but eager desire. And the
father and mother let him go, not without a
 pang, but with fond and proud hope for
his new career.

There are many persons who have a
life-long desire to see Europe. It haunts
like a vision above their common life.
The Alps and glaciers, the historic cities,
the great paintings and statues, the places
of beauty and associations, haunt their
imagination. Such names as London and
Edinburgh, and Venice and Rome, get a
magic sound to their ears. At last, after
half a life-time, the day of good fortune
comes. They stand on the ship's deck;
they are really going to Europe!

Two lovers grow so into one that life
seems to them each other's only half-life.
But poverty or other circumstance keeps
them apart for years. At last the wed-
ding-day comes on. Oh! how slowly the
weeks and months revolve! But it comes
at last—the day of perfect union, of lives
made wholly one, never again to be divided.
The mother gives up her daughter, and
though there is pain in her heart, there is
joy for her daughter's sake that conquers
the pain.

There were thousands of souls that
bowed under the yoke of slavery, sighing
for release, trusting that somehow the
Lord would deliver his people, yet hardly
expecting ever to see it. There came a
time when from one cabin to another, and
at midnight gatherings, the news was
whispered that they were declared free.
Then, while they hardly knew whether to
believe, came suddenly the Union armies;
the old flag waved again; and they were
free forever.

All this, and more than all this, will
death be to us. That day will be our
freedom day, our bridal day, the day when
we begin to live. Here, we are like birds
tethered to the ground. We fly a little
way upward, and are pulled down again.
The best that is in us gets only half ripe.
The weak body clogs the soul, a great
wall of darkness shuts in all our knowl-
edge. Our best affections are only half-
developed. Our most perfect joys end sooner
or later in sorrow.

This life may contain, and for most of
us, ought to contain, a great deal of bright-
ness and happiness and present good. But,
at its best, it seems like a glorious sugges-
tion of something better than itself. In
our best moments here we tetch what we
can not hold. We get glimpses, snatches,
tastes of something far above our common
lives. We breathe the air of a higher
world. In our human affections, in our
worship, in our enjoyment of beauty, in
our sense even of bodily vigor, we get
surpassing moments that are hardly here
before they are gone. And these are all
foretastes of what we shall be when the
shell of the chrysalis is broken.

No man who is fit to live need fear to
die. Poor, timid, faithless souls that
we are! How we shall smile at our vain
alarms when the worst has happened! To
us here, death is the most terrible word we
know. But when we have tasted its
reality, it will mean to us birth, deliverance,
a new creation of ourselves. It will be
what home is to the exile. It will be what
health is to the sick man. It will be what
loved ones given back to the bereaved.

As we draw near to it, a solemn gladness
should fill our hearts. It is God's great
morning lighting up the sky. Our fears
are the terrors of little children in the
night. The night, with its terrors, its
darkness, its feverish dreams, is passing
away; and when we awake it will be into
the sunlight of God.—*Christian Union.*

Not Measured by Ability.

There are many who faint when they look
on almost any duty or good work, because
they are so consciously unequal to it. Why,
if they were not unequal, or felt themselves
to be equal, they had better for that reason
decline it; for there is nothing so utterly
weak and impotent as this conceit of
strength.

Brethren, the day is wearing away; this
is a desert place; there are hungry, per-
ishing multitudes around us, and Christ is
saying to us all, Give ye them to eat.
Say not, we can not, we have nothing to
give. Go to your duty, every man, and
trust yourselves to him; for he will give
you all supply, just as fast as you need it.
You will be just as much power as you
believe you will have.

Suppose, for example, you are called to
be a Sabbath-school teacher, and you say
within yourself, I have no experience, no
capacity, I must decline. That is the way
to keep your incapacity forever. A true
to those cowardly suggestions. Be a
Christian, throw yourself upon God's work,
and get the ability you want in it.

So if you are put in charge of any effort,
or institution; so if you are called to any
work or office in the church, or to any ex-
ercise for the edification of others, say not
that you are unable to edify; undertake to
edify others, and then you will edify your-
self and become able.

No Christian will ever be good for any-
thing without Christian courage, or what
is the same, Christian faith. Take upon
yourself, have it as a law to be always
doing great works;—that is, works that are
great to you; and this is the faith that
God uses for his works. Make large adventures.
Trust God for great things. With your
loaves and two fishes he will show you a
way to feed thousands.—*Bushnell's Sermons.*

A Dead Mother's Influence.

It was the rough bar-room of a country
tavern on an emigrant thoroughfare, west
of the Mississippi. A wild-looking man, toss-
ed off a whiskey-sling, and raised his baby-
boy upon the bar to take the sugar at the
bottom. The child drank it with relish,
and instead of thanks, looked into his
father's face with a fearful oath. The first
oath those young lips had ever uttered.

His sin-hardened father laid down the
cup, looked at his child, and then about
the bar-room—bottles, glasses, cards,
chairs. One thing more—a small stand
holding an old family Bible that had come
with him across the ocean years before.
Wicked as he was, he had never parted
with this.

It was early morning, and no customers
coming in, the oath echoed through his ears
again and again. "It was as if I had been
struck," said he. Away in Wales, many
years before, his mother taught him to
pray. She had been long dead. "But
what would she have felt," said he, "if she
could have heard my child's first words,
cursing me?" He deliberately took the
greasy packs of cards and threw them into
the open fire. Deliberately he carried the
pots of liquor to the door and turned the
poison upon the ground. He was known
through all the country as "The Wild Man."
People were afraid of him, he was so ragged

cross-eyed, profane, quick-witted and drunk-
en.

That was nine years ago, and his lips
have never since known an oath nor a
curse. When not at work on his farm he
may be found praying with the hands in a
coal-mine, settling the differences of two
neighbors, establishing a prayer-meeting,
or a Sabbath-school in some remote place,
tenderly visiting a cold church-member,
or singing a soul-stirring air at a camp-
meeting. Uneducated and stammering as he
is, God's Spirit goes with him, and makes
him a continual messenger of the love of
Christ.—*Am. Messenger.*

Helps on the Journey.

Sometimes there is a way of self-culture
attempted in the name of religion, which is
not in any proper sense religious, having no
element of faith in it, and expecting no
lifting help from gracious inspirations. No
self-culture is what a man may do upon
himself, mending his defects, correcting his
mistakes, chastening his faults, tempering
his passions, putting himself into the char-
acter he has learned from Christ, perhaps to
admire, finishing himself in the graces that
have won his approval or commanded his
respect. But the work is a far more hope-
less one than he imagines, and is almost
sure to result, even visibly, in more affec-
tions of character than are likely to be much
approved. Besides, it holds him to a con-
tinual self-contemplation which is selfish,
and keeps him all the while filling and pol-
ishing on his nature by his will, which is,
in fact, the most wearisome, or rather
impossible, kind of self-attainment. The
old faults conquered, too, will be coming
back on him just when he is conquering
another set. And turning round to fight
them off, he will find the whole swarm
loose upon him again; till, finally, getting
worried and vexed and sored and discour-
aged, he virtually, though perhaps not con-
sciously, gives over his whole undertaking.
Oh, if he could have gone up to Christ, or
to God, in a true faith-union, and let his
faults fall off as blasted flowers fall off the
tree, dislodged by the life-principle in them,
his faint thought of himself as a character
would have been easily put forward—without
care, too, and in the sweetest liberty. No
man finishes a character who does not go
above himself, and take the culture of God's
own Spirit; by that growing out a charac-
ter from within, which can not be manipu-
lated in worldly ways without. If there be
any good gift that cometh from above, and
can not be made below, it is character.—*Dr.
H. Bushnell.*

God's House.

We need to make God's house our best
house, in order to convince the poor that
there is one place besides the cemetery
where men of all conditions can meet on
terms of acknowledged and undoubted
equality. We need to make it a beautiful
and capacious religious home, and have it
so pervaded by the spirit of him who "is
no respecter of persons," that the poor can
come there and forget their poverty, and
there wearisome toil, and all external dif-
ference of position, and feel that whatever
has been provided for the richest and the
highest in rank, has been provided for them.
We must make them feel that they have
a right there, and a welcome there, even
if they have the smallest portion of this
world's good, or none at all. We talk
about the universal brotherhood of human-
ity, and the glimpses which we get of a
coming millennium, but we are to remember
that the rich and the poor will have to
sit in the pew together a long time before
the "lion and the lamb will lie down to-
gether." All these changes must begin in
the house of God.

The Stern Deacon.

I knew a man who for nearly half a cen-
tury was a standard-bearer in one of our
most prominent New England churches,
and most nobly and faithfully did he hold
up the banner of the Cross in the eyes of
a gain-saying and unbelieving world. When
about thirty years of age he was led to
embrace the evangelical faith, and renounce
the "liberal" sentiments in which he had
been educated. He set up for himself and
others a high standard of Christian moral-
ity. Nor did he shrink from his personal
application in all its rigor. His business
at the time of his conversion was that of a
distiller. He knew that it was not right
for him to continue it, and if it was wrong
for him, it must be for others. Hence he
resolved to abandon it; and as his con-
science would not allow him to transfer it
to another, he caused that part of his
stock which could not properly be
used, to be destroyed, though his prop-
erty was nearly all invested in this busi-
ness. He commenced life anew, and on
new principles. He resolved at once to
give a tenth of his income to the cause of
benevolence. God prospered him in busi-
ness, and he at length pledged himself to
give all his income to Christ when he
should have accumulated a certain amount
of property. This he did for many years
without abating his devotion to business.
When nearly fourscore, he was still doing
business for the Lord.

Such a man must be eminently useful
and an ornament to the church, and so
he has been. He saw the church with which
he was connected increase from compara-
tive weakness to be one of the largest and
most wealthy in the State, and no one con-
tributed more than himself to this result.
He had wide influence in connection with
the benevolent and philanthropic enterprises
of the day. In some respects as a Chris-
tian layman, he has rarely been surpassed.
He was a New Englander in his heart,
yet he was working in the one element
of gentleness which would have made his
character complete.—*Am. Messenger.*

The Sorrowing Soul.

When the soul is in an evil frame, so long
as it places all its hope in its duties, this
evil frame must throw it into deep despon-
ency; but if it be putting its trust in the
secret mercy of God which is expressed in
the absolute promises, then its evil frame
is no hindrance to its hope. For the soul
says to itself, "Though I be in a bad frame,
that will not change the unchangeable
purpose of love in God; and his love will
be more manifested, as well as his power,
the more evil and dead I am. And if he
have a purpose of love toward me, when-
ever that breaks forth, it will remedy all;
and therefore I will go and lay myself at
his feet as I am and look up. It may be,
he will be gracious, as he has promised.
I will spread out his own promises before
him, as I can. Who can tell but that he
will make them good to me? If his love
were dependent on some good thing in
me, to be done by me, then indeed I
might despair. But he tells me that it
has been from everlasting toward those

that have in them no worth at all—even
to such as I am, and I know not but
that I myself am even now the object of
it. Therefore I will wait on, in the use of
all means, till I see what he will do with
me.—*Dr. Love.*

What a Trifle May Hide.

The little boy held the sixpence near
his eye and said, "O mother! It is big-
ger than the room!" and when he drew it
still nearer he exclaimed, "O mother! It is
bigger than all our doors!" And in just that
way the worldling hides God and Christ,
and judgment, and eternity from view,
behind some paltry pleasure, some trifling
joy, or some small possession which shall
perish with the using, and pass away, with
all earth's lusts and glory, in the approach-
ing day of God Almighty.

ADVERTISING.

I have just had published, in pamphlet form,
an exposition of Matt. 24, showing that the chapter has
no reference to the end of the world, which I will
send, post paid, to any one on receipt of ten cents.
Pittsfield, N. H. A. DEERING. 1873

After the Chicago Fire.

GRAHAM, PERRY & CO.,
REAL ESTATE AND LOAN AGENTS.
Of the money we had placed on loan, we have
not lost a SINGLE DOLLAR, even in those cases
in which the buildings were consumed and the Fire
Insurance companies have failed.

Now is the time to INVEST
here, and to place on loan.

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TRO BELL.

Old Established Troy Bell Foundry
Continue to manufacture those BELLS which have
made TROY celebrated throughout the world, and
which have been made at this establishment during
the past twenty years, and are now making more
bells, annually, than any other foundry in the
country, for Churches, Academies, Plantations, &c.,
made of genuine Bell Metal (Copper and Tin). Es-
tablished Mountings, the best in use. All Bells
warranted satisfactory. Large Illustrated Catalogue
sent free on application to J. C. TROY & CO.,
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CAUTION. Beware of parties claiming to
manufacture genuine "Troy" Bells, whose
Foundry is NOT, and NEVER has been located in
Troy, N. Y., said claims are intended to deceive the
public.

HEART DISEASE.

It is becoming very common in every community,
and the result is a great loss of life and suffering.
The disease assumes many different forms,
among which we notice Palpitation, Enlargement,
Spasm, Obstruction or Stenosis of the Heart,
Rheumatism, General Debility, Water about the Heart,
Sinking of the Spirits, Pains in the Side or Chest,
Dizziness, Sluggish Circulation of Blood, and Men-
strual Stoppage of the Action of the Heart.

These forms of Heart Disease have been cured by
Dr. Graves' Heart Regulator, and we do not hesi-
tate to say it will cure them in every form. Any form of
Heart Disease will readily yield to its use, and we
have yet to learn of any case where the Heart Regu-
lator has been taken properly and the party not re-
ceived a marked benefit.

We have sold many thousands of bottles of the Heart
Regulator, and the demand is still increasing. We
are confident we are doing the public a benefit, and
not trying to impose on them a worthless preparation.

Send for circular containing testimonials, &c., to
FRANK B. INGALLS, Sole Agent, Concord, N. H.

The price of the Heart Regulator is ONE DOLLAR
per bottle, and can be obtained of any druggist.

1715

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Cement STONE Pipe,

Manufactured of Hydraulic Cement, for
Drains, Sewers, Culverts, &c.

THE BEST ARTICLE YET INTRODUCED.

For House Drains, Town and City Sewers, &c.,
Railroad Culverts, Well Curbings, and Chimneys,
they are better and cheaper than wood or brick, as
they will not decay, but continually grow harder
and smoother. They have a joint which gives no
trouble in transportation or laying, and the Cement
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The Morning Star.

WEDNESDAY, MAY 28, 1873.

GEORGE T. DAY, Editor.
G. F. MOSHER, Asst. 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 Publisher.

A Question to be Answered.

Would our Sunday Schools like to have the Questions on the International Series of S. S. Lessons, now appearing weekly in the *Star*, published by themselves on Monthly Lesson Papers, and furnished in quantities at cost? Quite a number of persons have asked for such a publication. Is it wanted? Will pastors, superintendents, &c., answer by writing to this office, and state the number of copies they would respectively take? Please call the immediate attention of those interested to this matter, and let us hear as early as possible.

Positive Theology.

A man of definite convictions always carries with him a certain sort and degree of power. On the other hand, a man who is apparently in doubt over every vital and practical question that comes to claim attention, is always accounted weak. The first is hailed as a leader; the second is never thought of for the post of captain, and he gets no real following. Till one is confident that he knows something, his hesitating tone and ambiguous utterances chiefly bewilder and disappoint. He is never confidently quoted, for he has no definite thing to say. He doubts and stammers when his clear word is waited for. If he leans north to-day, he may be found leaning south to-morrow. It is not hard to quote him against himself. All parties may claim him at once, if he is accounted of importance enough to warrant the setting up of any claim to him, for he really puts himself into no definite position either by an affirmation or a denial.

Such non-committalism is pitiable anywhere. But it is especially out of place in the pulpit. If a man has no creed, why should he set himself up as a preacher? Professedly his business as a minister is to affirm and enforce some definite and vital truths which his hearers have failed to receive and apply; to combat and disprove errors which they may have accepted; to exalt some duty that has been overlooked or left undone; to protest against and put under ban some vice that taints character or cheats life of its highest good. That is what a pulpit is built for. The preacher is set both to teach and to warn; to voice the truth and put fresh emphasis upon it, as well as to expose and dislodge the falsehoods that are ever in danger of sifting themselves into life and working mischief in souls.

If a man believes nothing definite touching the great things that have to do with men's relations to God and each other, if he has no convictions that go down to the very core of his life; if he has nothing to offer his hearers but platitudes and cautious hints and apologetic suggestions; if he virtually asks the pardon of his audience for saying what may be unwelcome, but what they most of all need to hear; if he is so creedsless that he seems about equally in sympathy with all the confessions of faith extant; if he can make himself about equally at home in a Romish pulpit and on the platform of the Free Religionists; if he can swing around the circle of the denominations, alike flattering all and vitally identified with none; if he is plain and emphatic only when affirming what nobody thinks of doubting, and obscure and feeble whenever touching vital principles over which centuries have battled and for which martyrs have been glad to die;—if this is the character and method of the preacher, he is only burlesquing the function of the Christian minister. He is a charlatan standing in the place that is consecrated to moral heroism, and he belongs to the ring of the circus rather than to the pulpit of the Christian church. Of all places in the world, the preacher occupies the very last one that should be taken and held by a man who lacks a definite theology, or who, endorsing a dogmatic system in private, keeps it carefully out of sight when standing before the public. He degrades himself, plays false with his duty, trifles with his audience, and takes all the effective strength out of his words.

We do not mean that a preacher should be a harsh, stern, egotistic, uncharitable, tyrannical dogmatist. The truth may be held and spoken in love. The warm, appreciative, generous, and sympathetic heart may and does often co-exist with the most positive opinions and the most unequivocal expression of them. A martyr's rocky purpose has often been united to the tenderest sympathies. Luther, whose words were half battles, had a woman's soul. Christ was the perfection of appreciative sympathy; but through what other lips did the pungent truth ever find so clear and forcible an expression? Men who believe intensely, and believing thus, speak in a tone that can no more be mistaken than the peal of a trumpet, very generally have charitable hearts, and their strength makes their sweetness delicious.

The common outcry against creeds is quite as often foolish as wise, as weak as it is amiable, having often more cowardice than catholicity, and more laziness than love. It is no time now to sneer at or disparage systematic theology. The pulpit has too little rather than too much of it. The reaction from the old puritan spirit and methods is extreme. A religious char-

acter that has no basis in intelligent convictions is always full of flaws, and it may go crashing down under almost any great strain or pressure. A creedsless church may be sentimental and pleasantly sympathetic, but it will add very little to the abiding might of that army of the Lord that is set to wrestle down principalities and powers, and plant Christ's standard where Satan's seat is. A ministry that does its real work to-day must have the tough muscle and the red blood which come of digesting the strong meat of sound Christian doctrine. A denomination that apologizes for its existence, and fritters away its principles, and pushes the special truths out of sight which it is charged to proclaim, will find its own self-respect departing, its tremulous words dropping at its own feet, the public ear turning away from it in indifference or pity or disgust, its arms falling palsied at its side, and its own organization dropping to pieces for want of moral cohesion. To have, to hold and to utter strong and positive Christian convictions are the things that give it life and assure it of victory.

We are not pleading for dogmatic narrowness, intolerance or egotism. These are always unlovely and mischievous things, and they are no needful part of that earnest and positive teaching which is essential to pulpit power and solid Christian character. But we do want a clearer view and a more emphatic assertion of what is vital in the Christian truth which Providence has charged us to cherish and proclaim.

Building Cheaply.

It seems to be the general impression that when a bridge, under the ordinary conditions of travel, suddenly doubles up and sinks into the water, it must have been cheaply built. There is the Truesdell bridge at Dixon, for instance. It might have been as heavily loaded on almost any day as it was on that day of the baptism. It was advertised to sustain safely a greater weight. It could hardly have been an honest mistake that suffered it to fall beneath so much less than that weight. It might also be remarked in this connection that the same party built a bridge on a similar principle at Elgin, and it fell without even being loaded. It was rebuilt, and fell again. That partly discouraged the builders. But they also built one at Rockford, and that fell too, while loaded with a company that was witnessing a boat-race. This all happened in the state of Illinois; and, without going into other states for examples, it may be safely said that these disasters bear rather heavily on the soundness of the Truesdell principle.

But what is that principle? It is to build bridges cheaply. It is to take slender iron rods, such as will combine grace in appearance with economy in weight, and so construct the bridge, mainly on the theory that each rod helps to sustain the other, and that the strain upon the whole is equal. There is no main stay, no chief support, such as would keep its integrity though every one of the ornamental rods snapped, and to which travelers on the bridge might look with confidence, even though they saw the minor supports giving way. There is, in fact, no abiding place of strength, such as would keep the bridge whatever else failed.

If we might be allowed a few paragraphs of moralizing, there are a good many moral builders, who adopt a quite similar principle. They say, "Now we have in ourselves the elements of strength and safety. Let us combine, and we can sustain almost any weight that may be put upon us. If men choose to look outside of themselves for their main support, let them do it. But we will go on to our Brook Farm, or into our Radical Club room, and there show them that the symmetry and beauty of a cultured and ideal humanity is practically enough. We need to seek no everlasting foundation. We have it in ourselves."

But pretty soon a crisis comes. There is a great strain brought upon the slender supports. Some puzzling question in politics or morals obtrudes itself, and will not be satisfied by the theories of the new builders. First one yields, and then another. Soon the whole company, whose main reliance was about equally upon themselves and upon each other, is bewildered by an unaccountable collapse. Three or four rods have broken. They had provided for no unyielding pillar on which to rest, and the whole structure falls.

God is the unfailing support. Whatever else fails, he abides. However beautiful may be the theory of life or morals, however comely the structure provided to pass from this to the life that is unseen, if it leaves God out, it must fail. For the ordinary conditions of health and prosperity, the weakness and folly of such a misprovision might not be noticed. Let some day of trial come, like that which tried the bridge at Dixon, and sad will be the calamity that must ensue. No human dependence or independence will be sufficient then. Without a foundation on the Rock of Ages, the best-laid structure will sink to hopeless ruin.

Let us glance at another aspect of this Truesdell folly. The bridge at Rockford was loaded with people witnessing a boat-race. It fell, and great was the calamity of it. That at Dixon was loaded with people witnessing a baptism. It also fell, and greater still was the calamity. We know nothing about either party. But out of every human consideration, it might more reasonably be supposed that the latter occasion should be spared such a terrible misfortune.

But God's laws do not yield to occasions. Neither does the man who transgresses them, however he may seek to cover that transgression under a plausible profession, therefore find immunity in his sins. How fearfully the falling bridge mauled those who were witnessing the baptism. Did the Brunswick Cashier find beneath his

Deacon's garment a safe hiding-place for his sin? Did the Exeter defaulter find in his church-membership any refutation of his guilt?

Think of the hundreds during the last few years who have been discovered trying to hide away their sins beneath a religious cloak. The number is being increased painfully fast. Is not God indignant that hypocrisy is carried to so mean an extent? Did he spare the bridge, because it was Sunday, and the occasion was a baptism? Will not men be warned that he will much less spare them, trying by church relationship or high moral profession to give some respectable aspect to a system of frauds and lies?

The Yearly Meetings.

The season during which most of the Yearly Meetings hold their sessions is at hand. Beginning in May, with the sessions in Mich. and Ill., they multiply with the dawn of summer. A very large portion of them assemble in June. Only a few are held later in the season. So that, during the month to come, perhaps not less than three-fourths of the F. Baptist denomination will be represented in these Yearly Meeting convocations.

What results may be looked for? That depends very much on the objects which are aimed at, and the spirit with which their attainment is planned and sought. If the pastors and delegates and friends come together without plans, merely arranging to go through the regular routine of business, and leaving everything else to accident, or impulse, or circumstances, or even to what is sometimes called the leadings of the Spirit, the results may be small in quantity and their moral value really doubtful. For, making proper allowance for every other helpful influence, it is still true that most of the gains we make must be planned and worked for. We do not often stumble into eminent success. We reap chiefly where we have sown. We earn the victories that we win. Special and extra aids come in most surely and freely after we have carefully provided for doing without them if necessary. God helps those who help themselves. And if the breath of His Spirit is to be felt, lifting up his people and bearing them as it were out of and above themselves, and opening to them the treasures of his grace till they are rich with the highest wealth he can give them, it is when they are in the eager, earnest, seeking attitude, or when they are bending to the great tasks which he has set them to perform in the ordinary course of his providence. When he grants a great rain of righteousness, he usually causes the refreshment to fall on the fields which have had most of the husbandman's steady and thoughtful toil.

There are special reasons why our Yearly Meetings should now mean something. Our scattered forces need organizing. Plans for definite work are imperatively demanded. Methods looking to church extension, in which the churches can unite, and in which the members generally may take an active interest, are loudly called for. Some system of itineracy, that shall provide for keeping our unoccupied ministers at work and our feeble churches supplied with preaching, needs to be considered, and if possible wrought out and set in operation. Home Mission efforts need to move on definite lines and look to important and objective points. Unity is needed among all our true workers in the cause,—not merely the unity of toleration and indifference, but if possible a unity of sentiment, conviction and purpose. The special necessities of our Foreign field have a claim to earnest consideration. Our educational undertakings are just now asking us to devise judicious and liberal plans in their behalf, and to do it without delay. We need to do whatever can be done to subordinate mere local and sectional interests to those which are general and broad as the denomination itself. These are some of the things with which our approaching Yearly Meetings need to deal, and the very work of dealing with them, in an earnest and practical way, will do much to secure the unity and beget the enthusiasm which are not only pledges of success, but are largely success itself.

It is no time for indifference, or doubt, or aimlessness. It is rather a time for hope, and faith, and energy, and enthusiasm, and patience, and pluck. There is no need of the faintness that turns pale, nor of the fear that paralyzes. It is indeed needful to be calm, and thoughtful, and considerate; but after this comes the time for doing, and daring, and achieving. After plans, work. We do not want extravagant talk, nor plans born in Utopia, nor projects that a cool brain is forced to scout, nor a surface heat that comes of artificial fever, nor spasms that exhaust energy to no good purpose, nor the restless activity that bustles about here to-day and there to-morrow and somewhere else the next day, but disapproves wherever it has excited hope, nor the glowing prophecies that can only react upon faith and break it down, nor the wild crusades that repel men of good judgment and practical views. All this is likely to come to nothing, or to what is far worse than nothing.

But we can avoid gasconade, and yet keep faith, and energy, and enthusiasm, and hope. There is work before us, and of the most important and promising kind. Providence is calling us to it. The divine Spirit impels us toward it. The heavenly promise beckons. And in their higher and better moods our own hearts prompt us to enter resolutely into the whitening fields. We have found encouragements in our past experience; the future waits with even larger success with which to crown endeavor and gladden the faithful workers. The fathers that have passed on wait to welcome us to the fellowship of their rest, and their glory after we have come to the end of the fellowship of toil. Our children wait to take the mantle that we have worn

worthily, and follow us over the heroic and glorious way until they lay their sheaves with ours at the feet of the great Master, whose lips wait with their blessed "Well done!"

We trust that these thoughts, and such as these, may stir the hearts of those who go up to our Yearly Meetings, and aid them to undertake and do just what shall consecrate the denomination, as the heart of one man, to great and true ends, and make it a mighty power for good in the year and years to come.

Decoration Day.

Next Friday is Decoration Day. Throughout the North, tears and flowers will be left at the graves of our dead soldiers. The hands of friends, whether they be relatives or not, will wreath the graves where so many hopes were buried, but from which so blessed a hope has arisen. There are the fifteen thousand graves at Arlington, together with that great grave in the midst of them, which contains the remains of those two thousand and more heroes, of whose names or history no hint could be found. The tomb at Gettysburg will be freshly garlanded, and all the struggle of the four dark years will be recalled. It may comfort loving friends in the North to know that even in the South the most of the graves of their dead who are buried there will receive the usual tribute of flowers, fragrant and beautiful like the undying memory of their sacrifice.

It is highly fitting that we thus keep the memory of these dead brave alive. The old Greeks, having served their country in any real way, prized above any gift of gold or any valup of historic record, the simple laurel wreath that the hands of grateful citizens might place upon their tomb. Our soldiers certainly died for an object. Chief among the motives that inspired them may have been the laudable desire to be held in memory by a grateful country. This annual offering of flowers shows that the desire is appreciated.

But the significance of the ceremony does not end there. It is well to recognize the desire of our soldiers to be remembered. It is better to cultivate in our hearts a sense of gratitude for their great offering. The struggle and the sacrifice are so comparatively recent that, so far as the present is concerned, there might be no danger that the memory of them would fail. But as years add themselves, and the multiplicity of life's duties press in, especially with the onrushing and exceedingly untraditional American people the tendency would be to let an increasing indifference gather about the details of the struggle. We might not forget to boast of our freedom. But we might fail to recall in any active, sympathetic spirit, the personal sacrifices of these half million of brave fellows whose graves are all about us. So, let us bring flowers in their memory. The act will help us to see yearly new grandeur and significance in the struggle that was waged through so much blood.

For the same general reason, it is highly fitting that the public schools should be given prominent parts in this memorial day. It is already a custom to place the scholars in the procession, and let them march with flowers to the soldiers' graves. It is well. The peculiar significance of Decoration Day should not be allowed to depart with the present generation. It was a war with the grandest results that history has so far recorded. The children should be impressed by the wonderful story, and trained to a suitable and affectionate remembrance of that great dead army. This kind of practical training that the exercises of our memorial day afford will go far towards giving them an appreciative interest in the principles for which the soldiers died.

These exercises are not peculiar to the North. The South has its flower day, and perhaps it commemorates just as sincere a sacrifice. To be sure, some of the utterances on their Decoration Day, which was observed a month ago, were bitter in the extreme. All the old war spirit seemed to rule the tongues of most of the public speakers. The memory of their dead seemed to be lost in the spiteful words that were uttered against the northern invaders, and the flowers which were put on their soldiers' graves were certainly accompanied by no sentiments especially fragrant of charity and forgiveness. It is very evident that their acceptance of the situation is only a forced one.

It is desirable that next Friday's literary exercises should be free of all allusions of this character. They serve no wholesome end. The sooner all speech that would befit the days of war is banished from these peaceful times, the sooner shall we all approach that actual condition of union and harmony which now exist mainly as a sentiment.

The suggestions of the day will be many and varied. It will be a time of resurrection with many. They will call out of their tombs those who went there at the behest of war, and hold converse again as in the days of old. The mementoes of old battles will be handed over, and the last words sent home by those who were so soon to fall will be read with tearful utterance. All the gloomy days will be recalled, and many a telegram will be received, at least in memory, whose message will pierce almost as sharply as the bullet that hastened the death which it reported. There will be tears of affection, for loyal hearts can also weep, and the soul will be almost as full of sadness as the hands will be of flowers.

But there is a bright side: God is giving prosperity to the country. These graves were not made in vain. This new world has already the seal of the divine favor. That the sons and fathers died, to establish an eternal principle should mitigate the grief which will be inevitably stirred. May every flower, as it is dropped, be accompanied

with the vow to prove loyal to those principles for which the soldiers died.

Current Topics.

THE MISSION REVIVAL. There seems to be a general revival of the foreign mission spirit. Not only has our own Board recently voted to send out six new missionaries, but the American Board has just been doing very effective work. Week before last, on Tuesday, three men were appointed to be missionaries, one to Japan, one to Micronesia and one to North China; the next day, two were ordained, one for Madura and one for Ceylon; on Thursday, still another was ordained for Madura and one for Mongolia; and on Saturday, seven men and women were shipped from New York, four for South Africa, two for Ceylon and one for India. On the following Monday, four more left New York, two for Spain and two for the Zulu Mission. Verily, this is an encouraging record. Even in these worldly days, the old injunction is heard anew, and preachers are going forth into all the world. In addition to this, very encouraging reports are received from certain districts in Mexico. In Guadalajara several persons of distinction are converted, and a profound impression seems to be resting on the public mind. The missionaries are protected by prominent officials from threatened violence of a fanatical opposition, and the good seed seems likely to take root and grow. This will be good tidings to the already weary laborers in the field, and will cheer them to more hopeful work. They help nobly who aid such a cause.

THE MASSACHUSETTS BISHOP. High and Low Churchism occupied a rather prominent place in the Episcopal convention recently held in Boston. The object was to choose a Bishop for the diocese of Massachusetts, and Rev. Dr. B. H. Paddock, Rector of Grace church, Brooklyn, N. Y., was finally elected. His rival was Rev. Dr. DeKoven, to whom the chief objection seemed to be a suspicion that he leaned towards the Romish dogma of the "real presence." This of course brought both parties into close quarters, but after much skirmishing Dr. Paddock was elected by an aggregate vote of 95 to 72. The latter is considered a good compromise selection, as he stands for a sort of golden mean between the two doctrines involved. Of course each party wishes its triumph had been more complete.

AID IN AN ACT. Important testimony to the efficacy of the act of baptism, as a source of strength to Christian converts, is borne by Rev. Mr. Wall, now laboring as a missionary in Rome. He finds that those converts who are willing to receive baptism are the most to be depended upon of all the Italian population. He says: "If a man has adopted Christianity and ratified his conversion by baptism, he has cut himself off from his old associations with Popery in an irretrievable manner. He has by this act given a strong protest against infant baptism, with all its superstitions, which he has undergone at the hands of the Romish priest. It is, indeed, 'passing the Rubicon' with him. His faithfulness, so far as earthly instrumentality can go, is assured."—These statements were lately brought up at the annual meeting of the English Bible Translation Society, held in London, and referred to as peculiarly significant. "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

NEAL DOW IN ENGLAND. This Father of the Maine Law has gone over to England to magnify the interests of his pet theory. Of course he finds himself very much disgusted over the drinking habits of the British, and this doubtless makes him all the more unsparring in his criticism of those habits. He certainly is bitter. He tells the English plainly that they disgrace themselves by such habits. And that of course stirs the English blood. They are said to manifest something like dissatisfaction. They have gone so far in one or two cases as to tell him to look to home, and see what he sees. Candidly, and for truth's sake, we are afraid he is most too unqualified in his statements concerning the operations of the Maine law. He says liquor can not be bought there. But it can. And that an intoxicated person in the State is a rare sight. But it isn't. To be sure it is an easy matter to run up here to New Hampshire, and even to Dover, and carry back a week's supply in concealed bottles. But that does not account for all of it. Grant the Maine law all the merit that it deserves,—and that is very much,—still, if Mr. Dow has said about it in England all that he is reported to have said, there are a great many who know he is mistaken. Did not young Farwell shoot a companion in a drunken row in an open bar-room in Portland a few weeks since? Read Lewiston's Municipal Court record each week, and observe the facts. But we are not attempting a fling at the Law. We know of none better of its kind. Only, if the great champion is reported correctly, the facts certainly do not sustain him. There is nothing gained by misrepresentation. Especially, when it would locate the paradise of sobriety in Maine. But reformers are apt to be sanguine. This may account for some of the extravagant utterances that come across the water.

MR. CUSHING ARRAIGNED. We remember very well certain mumbled utterances against the career and mission of Miss Emily Faithfull when she first came to the United States. They were made by a London correspondent of a Boston daily, who all the time appeared as if he did not know what he was talking about, or as if he had the disposition to say a good deal more than the facts would bear him out in. But she came, and stayed, and returned, only to grow in the public esteem, and to go home laden with friendships and kind wishes. It seems to be the same writer who is now arraigning Hon. Caleb Cushing before the bar of his offended egotism, accusing him of all sorts of false and malicious purposes in writing his review of the Treaty-of-Washington Arbitration. He is charged with falsely accusing Chief Justice Cockburn, of underrating his ability, and of seeking to plunge the two nations into as fierce a quarrel as the Treaty averted. But the charges certainly suggest the same spirit in the writer as that which prompted the scolding about Miss Faithfull. Mr. Cushing has written with some warmth, and has made some rather aggravating statements, especially to the temper of egotistic Englishmen. But few will believe that the reviewer's charges are based on anything else than just this offended egotism.

RE-PUBLICATION OF AN IMPORTANT WORK. A well known Scotch publishing house has determined to issue a new edition of the Encyclopedia Britannica. It will be the ninth edition, one hundred and two years having elapsed since the first appearance of the work. It is a creditable undertaking. In the whole catalogue of English books of its class, there is none more trustworthy or complete. Each edition has been carefully revised and amended by the best thinkers and scholars that could be found, and all its contents are singularly accurate. This class of literature, of which there are many representatives, meets a quite common want. There are multitudes of readers with whom a library of information in a comparatively few volumes is a desideratum. Let no one get the impression that America has nothing to compare with this British work. Appleton's, as it is of more recent origin, has also been able to adopt the most valuable characteristics of the foreign work. It is creditable to any country that its book-buyers make it a paying business to issue works as expensive as these encyclopedias are. And that one must serve a real purpose, which, after a century, creates its own demand for a fresh appearance.

GOV. DIX AND THE LOCAL OPTION VETO. The extreme temperance men of New York are greatly disturbed because Gov. Dix has vetoed the "local option" bill. Many are confident that it is going to plunge the question still deeper into the politics of the State, and that the trouble on account of it has hardly begun. Concerning the whole matter our New York correspondent writes that "the veto of the 'Local Option' prohibitory bill is a source of keen disappointment to the temperance men who voted for Gov. Dix under assurances from Bishop Peck that he would do no such thing. After all the proofs of sincere devotion to public good which the Governor has given, it would be wrong to doubt that he has acted in this matter carefully and conscientiously. But the unfortunate misunderstanding of his intentions, none the less needs explanation. The labors of the brewers of New York and from here to Albany, have been unremitting to procure a veto of the bill. It is an unsavory company and cause to be connected with in opposition to the worth and excellence of the State to which the power of self-protection against a demoralizing traffic seems a *minimum* and fundamental right of any community, if communities have any rights at all against individuals."

The retail liquor dealers of this city, secure in their precious constituency, have taken the matter quietly. But the brewers, foreseeing the loss of valuable customers here and there all over the State, have urged with too successful energy their alleged right to crowd the beer-drinking upon every community, *volens velens*. Of course the fanaticism of the Germans for beer would secure them in the worship of their belly-god wherever they dwell in any considerable number. But this does not satisfy our brewers. They aim to naturalize the custom here as thoroughly as in the Vaterland, and to build up a gigantic trade to which American industry shall pay the taxes of an Empire, as do the industries of England and Germany, making it the arbiter of laws, customs and treaties, and one of the cardinal interests in the care of the State, co-ordinate with education, police, or property! After all that has been said for Germany, her beer riots are more truly humiliating to national character and honor than all the defeat piled upon the French in the late war. Our disappointment here will consolidate and segregate the temperance vote from party candidates as never before, and will probably give a *coup de grace* to the republican party as such in this State.

Chicago Correspondence.

CHICAGO, May 20, 1873.
THE CHRISTIAN UNION.

This Association continues to show signs of steady prosperity. Unlike most kindred enterprises for Christian work, it seems to have no lack of funds with which to carry out its plans. Perhaps this is in part owing to the fact that it is so very broadly Christian as to be "liberal" to the verge of looseness. It would perhaps be more strictly true to say that it is an agency for the highest type of moral effort without being distinctively Christian. Much younger in years than the Young Men's Christian Association, it is much more vigorous and reaches a much wider field. In fact it is generally understood that the Union was formed as a rival of the Y. M. C. A. for the reason that none of pronounced Unitarian proclivities were admitted to membership in the Association. As a natural consequence the Union is controlled by very "liberal" Christians, and though not likely to evangelize the world, is nevertheless doing a good work and one much needed. It has recently concentrated its forces and

secured commodious quarters down town, where it occupies the three upper floors of a large building in the heart of business. A fine reading room, hall for public meetings, etc., parlors for the ladies' branch of the Union, with other adjuncts needful for the work to be done are embraced in the arrangement.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

This organization is stirring in the matter of having a home and organizing anew for effective work. The fact is that since the influence of this Association has been very little felt here, and beyond the fact that the noon-day prayer meeting has been re-established and well maintained, little can be said for this enterprise. A project is on foot to either build or lease suitable rooms, including a large hall, perhaps on the scale of the old Farwell Hall, and work more directly in conjunction with the churches. It is well perceived if some of our experience has taught the Association one hand that it can not do the work of the churches entirely, and for these same churches to learn on the other hand that such an Association may be made a valuable adjunct, capable of doing a specific work easy for the churches to reach. It is sincerely hoped that the Association will be sufficiently encouraged to carry out plans and make itself felt for good.

ANOTHER VICTORY.

The friends of law and order have once more proved victorious in the city-council. This time it has been a contest on the recommendation of Supt. of Police Washburn for the closing of all drinking saloons at 1 o'clock, P. M. The order has finally been passed, and though one of the police commissioners worked in the interest of rum and ruin, and still seeks indirectly to stir up insubordination on the force, the law is being rigidly enforced. Some of the prominent saloon keepers openly persist in defying the law and are as persistently arrested and fined. They threaten to carry the matter up to the courts, which it is sincerely hoped will be done, as the nature of the result can hardly be questioned, and heavy costs against these men may help to give them more respect for law. The police have also been making it again very uncomfortable for the gamblers, and have actually succeeded in driving some of these fellows from the town.

THE GERMANS AND THE LAW.

It is becoming a serious question, especially in the great West, as to what shall be the influence in our politics of the large and somewhat influential element of our German population. Politics, as applied simply in a party sense, and referring to national questions mainly, may not afford for us very serious concern. Social and moral questions, however, of a local nature and which are unfortunately controlled by politicians, are of the first importance to every individual and most of all to every Christian citizen.

In view of this fact the course lately taken by the demagogues to array the German population against our Sunday laws for purposes of their own, is of more than passing importance. Meetings have been held and the law denounced as an encroachment upon the personal "liberties" of the Germans, and all sorts of pot house declamation indulged in. In almost any other government in the world such demonstrations would be treated as riotous and the mob dispersed by proclamation or by cannon; but in this favored land whose institutions have been planted and fostered by Americans generous enough to invite the rest of the world to the enjoyment of its advantages, an insignificant fraction of the whole people can make open war on existing institutions, and then talk loudly of being deprived of their personal liberties! Liberty in this case of course simply means license to the few to do what is in direct violation of the most sacred feelings of the many. One Hering, editor of the *St. Louis Zeitung*, is a leader of this disorganizing movement, a professional politician, and is supposed to be concocted enough to look forward to the mayoralty next fall.

A WORD ABOUT MR. BEECHER.

Considerable fresh interest has been awakened lately here concerning the charges against the occupant of Plymouth pulpit. This has been occasioned by the publication in the *Times* of this city of a letter from its New York correspondent. This letter reviewed briefly the statement made by a Mr. Clark of Albany and published a few Sunday mornings ago in New York, to the effect that the substance of an interview on that day by this *Times* correspondent with Theodore Tilton. The feeling here is becoming very general among all classes that either Mr. Beecher is partially guilty of the charges made, or that some of the basest lying ever known has been indulged in by prominent men well known. In either case prompt investigation is the least that Plymouth church can do and Mr. Beecher demand. If he is the victim of such foul slander, it is urged, he has certainly the means of proving it, and fixing the blame where it belongs. If true, or partially true, the sooner the facts are known the better for Christianity. The *Advance* has already indicated pretty plainly what it thinks about this covering up process, and there are pretty strong under-currents of opinion in other quarters which must ere long make some agitation on the surface. Whatever silence Brooklyn may be willing to endure, the entire Christian voice of the West will before long be heard on this subject. The disposition seems to be to assume Mr. Beecher's entire innocence, as should be the case, but then, it will be more satisfactory to his friends of all denominations to have it proved as well as assumed.

OUR GREAT JUBILEE.

After Boston had astonished the world by its Jubilee, and New York had tried to carry off the honors, it was not strange that Boston should "put down" its rival in the anvil church business by a second display on a more gigantic scale than before. But

now comes Chicago and actually enters the list to outdo both New York and Boston in the Jubilee business.

Not that she expects to have as big drums and as many of them, or to make as big a noise in fact as either of its elder sisters can make, but it does confidently expect to have a little more of the jubilee tone to the performance simply because there is so much more to be joyful over. In the midst of all the din of the trumpets, the thunder of the drums, the roaring of the cannon, the ringing of the anvils and the finer melody of the vast orchestra during that first week in June, it is hoped that an undertone of deep, strong and fervent thanksgiving to Almighty God may be heard, rejoicing for a city risen in one short year and a half from its ashes to be the power and pride of half a continent.

A. H. H.

THE SUNDAY SCHOOL UNION REPORTS.
The annual Report of the F. B. S. S. Union has been sent out, with a blank for next year's returns. Will Superintendents see that the matter is attended to? The Secretary makes a statement in another column, to which attention is called.

Denominational News and Notes.

Foreign Mission.

THE NEW DEPARTURE.

There are a few things further which we wish to say to the denomination, concerning the new effort just now being made to reinforce and give strength to the Mission.

The first and most important is this: The whole question of enlargement of this work rests with the churches and the friends of missions. The Board is ready, willing, and anxious, to send out the six new missionaries voted at the last meeting. But they can not be sent unless we have the money to pay their expenses and salaries. And now we look to the churches for this money.

If it comes in, the work will be done; if it does not come in, the work will not be done. We can not run in debt any more. The responsibility of doing or not doing, now rests not upon the Board, but upon the churches and supporters of the Mission.

We desire very much that the work should go on. To do so, however, a prompt and liberal war needs to be done, now and at once, by pastors and others, in raising the necessary funds. Delay is simply a lingering death to the whole effort. Do you now understand the matter, brethren? We think you must. And understanding it, we hope and trust you will promptly and nobly sustain the Mission and make it just now a nightfall force for good than it has ever been before.

The Board at its last meeting recommended churches or any associations of churches to effect such an organization for the support of a missionary, as they may see fit. Encouragement was also given to the organization of women's Mission associations in the several churches, for the support of the new missionaries yet to be selected and sent out. We welcome any and all organizations to this field of operation. What is sought for is the contributions and the prayers of all Christians in aid of this work of Christ.

The Secretary and Bro. Bacheiler will be in the field doing all they can. But they can not go to all the churches, nor even to all the Quarterly Meetings. They will be constantly at work, and visit all the places possible. But what is wanted, and what is indispensable to the success of this effort, is for some one or more in every Quarterly Meeting session to bring up this matter and press it upon the attention of pastors and people,—and some one in each church to do the same,—raising immediate and liberal contributions and adopting a plan for future systematic giving.

There may be some difficulty in finding men ready to go out just now. If there is, we may search out desirable men now in the ministry and give such a call to this work. This we can do, if we have the funds.

C. O. LIBBY, Cor. Sec.

Dover, May 20, 1873.

Sunday School Reports.

The annual report of our Sunday-school Union has just been forwarded to all our Sunday schools, so far as their address could be obtained, together with a Blank for this year's report, accompanied with an earnest request that the blank be filled and the report forwarded to the Corresponding Secretary at the earliest practicable day.

Will not Superintendents give attention to this matter at once? Do not lay this report and allow it to be forgotten. It is this thoughtful and careful report that is our shame and disgrace. The report for 1872, just sent you, should have contained reports from over twelve hundred schools instead of a small fraction of that number, as it does.

Shall this folly be repeated another year? I trust your prompt response in sending in your reports, will show you have some interest in the Sunday school work, and some interest also in having a F. B. Sunday School Union.

The Charlestown, Mass., Sunday school has the honor of being the first, and the Attica, N. Y., school the second to send in reports for 1873. If all our schools will show something of this interest and promptness our report for this year will not be quite so meager as heretofore. Give facts and suggestions with your reports, they help greatly in making up the annual report.

E. W. PAGE, Cor. Sec.

New York, May 22, 1873.

AFFLICTION IN THE F. MISSION. A letter from Rev. J. L. Phillips to the Secretary, dated April 3, brings the sad intelligence that the youngest child, fifteen months old, died Sabbath, March 30. We bespeak the prayers of the patrons and friends of the Mission in behalf of the bereaved parents. Their affliction is sharp and heavy.

Ministers and Churches.

REV. W. J. TOWSE has accepted the pastorate of the Buxton Center, Me. church.

REV. J. W. C. COVEY, the Evangelist from Michigan Central Quarterly Meeting, has accepted the call from the First Free Baptist church in the city of Hudson, Michigan. Under his

pastoral labor twelve have recently been received into the church, and given the right hand of fellowship, and a growing interest seems to be manifested among the people.

BELLEVILLE, PA. The church of Christ called Free Baptists, in Belleville, Pa., sendeth Christian salutation to all the brethren of like precious faith and also to all the stewards of God's bounty everywhere.

Permit us to say that we have built a house for God at a cost of \$5,000. The church and others have paid and pledged \$3,900, leaving \$1,100 yet to raise. Our building committee have generously given their own obligations for all that is unpaid. There is no mortgage on the house. Other churches in our village have been building recently and are not out of debt.

Our village officials are building a school house at an estimated cost of \$15,000, which, with other public improvements, makes our corporate taxes very high. None of us are rich. We are sustaining a pastor and paying him at the end of each month. We expect to raise part of our indebtedness among ourselves. But we appeal to our brethren and friends. Will you not help us now? Any amount would be thankfully received. Give of your abundance, or poverty, as the Lord has prospered you. Send by mail to Wesley Corwin, or John Hixenbaugh, Belleville, Fayette County, Pa.

By order of the church, J. RODGERS, Pastor.

P. LUCE, Clerk.

Free Men's Mission Items.

On the 11th inst., Rev. W. B. Preston baptized five persons at Charlestown, Va. Mr. J. D. Venev has been preaching for some time past. The Sabbath school is also in a prosperous condition. Sister R. James meets with this school.

The Winchester Q. Meeting at Berryville, Va., on the 18th and 19th inst., was largely attended, and the people greatly rejoiced in the Lord. A collection of \$25.26, to which was added \$15.00 from other sources, was taken, in aid of the church at Berryville on its meeting house debt.

A. H. MORRELL.

Harper's Ferry, W. Va., May 21, 1873.

Church Organized.

By request of friends from Marlina, N. Y., a Council from Coville's Free Baptist church, consisting of Revs. G. W. Knapp, A. M. Richardson, O. B. Buffum, and Brethren S. Jenkins and I. Austin met a band of Christians at the Methodist church in Marlina, to take into consideration the propriety of organizing a Free Baptist church in that village. The Council organized by choosing G. W. Knapp, Clerk, and A. M. Richardson, Clerk. After an appropriate sermon by N. Young, a satisfactory examination of the candidates for organization was made.

These were six brethren and five sisters, all representative persons; and the council, believing it to be for the glory of God and the welfare of souls, proceeded to organize them into a Free Baptist church, in the following manner:

The Articles of Faith and Church Covenant as found in the F. B. Treatise were read by A. M. Richardson, and unanimously adopted by the eleven; Presentation of the Bible, with appropriate remarks, by O. B. Buffum; Consecrating prayer by Dea. S. Jenkins; Hand of Fellowship by N. Young.

The newly organized church appointed J. W. Hoyt, Clerk and Treasurer; and H. Jones, Deacon. They also chose delegates to the Genesee Quarterly Meeting, about to convene at Pike, and voted to ask admission to that body, and request its next session to be held with them.

It may be proper to note here that Marlina is a thriving village, sixteen miles from Buffalo; and that fourteen hundred and twenty-five dollars are already subscribed for the erection of a church edifice. The citizens of the village and vicinity are in sympathy with the movement.

A. M. RICHARDSON, Clerk of Council.

Quarterly Meetings.

JACKSON Q. M.—Held its last session with Petrea church, April 26, 27. The labors of Rev. H. J. Carr were highly appreciated. Favored an effort to organize a church in Jackson C. H., and appointed Rev. H. J. Carr to correspond with the Home Mission Society and ascertain whether it will aid the enterprise.

Next session with Huntington church, Ross Co., Ohio. T. E. PEDEN, Clerk pro tem.

VAN BUREN, MICH. Q. M.—Held its last session with the Waverly church, May 11, 12. The labors of Rev. A. H. Chase were present and added very much to the interest. Sabbath morning Rev. A. H. Chase preached the opening discourse, followed immediately by the Rev. James Ashley, after which a collection was taken for Home Missions, amounting to thirty-six dollars.

Next session with the church at Paw Paw, June 14th and 15th. O. H. P. SHELTON, Clerk.

Notices and Appointments.

A WOMEN'S MISSIONARY SOCIETY will be organized at the next session of the N. H. Y. M. at Sandwich, June 12 and place will be announced at the Yearly Meeting.

Cor. Sec., LEWISTON, BROWN.

WISCONSIN Y. M. will hold its next session at Warren, Ill., June 27-29. It is earnestly hoped that the aid of Q. M.'s will be promptly reported by letter and full delegates.

A. N. TRUE, Clerk.

MINNESOTA Y. M. will convene with the church at Diamond Bluff, St. Croix Co., Wis., July 11, at 2 o'clock, P. M.

J. D. BATSON, Clerk.

OHIO CENTRAL Y. M. will hold its next session with the Venice church, within the bounds of the Seneca & Huron Q. M., commencing on Friday June 6, at 2 o'clock, P. M. The church is a few miles from New Washington, on the Toledo, Tiffin & Eastern R. R., running from Mansfield to Toledo. Brethren will have conveyances provided, to carry delegates and others to the meeting. Trains go east at 10:30 A. M., and 2 P. M.; west at 10:30 A. M., and 2 o'clock, P. M.

S. D. BATES, Clerk.

OHIO Y. M. will convene at Mainville, Warren Co., June 6.

J. F. TUFFS, Clerk.

OHIO & PENN. Y. M. will hold its next session with the Free Baptist church, at Salem, Penn., on Friday, June 27. B. F. HERRICK, Clerk.

N. B. The above date is according to the Y. M. Constitution, as also the wishes of Salem church, which entertains the session.

B. F. H.

MAINE WESTERN Y. M. will hold its next session with the Portland church, commencing June 17, at 1 o'clock, P. M.

L. H. WITMAN, Clerk.

ST. LAWRENCE Y. M. will hold its next session with the Free Baptist church at Dickinson Center, June 27-29. The church is a few miles from New Washington, on the Toledo, Tiffin & Eastern R. R., running from Mansfield to Toledo. Brethren will have conveyances provided, to carry delegates and others to the meeting. Trains go east at 10:30 A. M., and 2 P. M.; west at 10:30 A. M., and 2 o'clock, P. M.

S. D. BATES, Clerk.

ANSON Q. M. will hold its June term with the Anson church, at the village, commencing June 17, at 1 o'clock, P. M.

L. H. WITMAN, Clerk.

HUNTINGTON, VT. Q. M. will hold its next session with the church at Waterbury, June 13-15.

J. W. BROWN, Clerk.

FRENCH CREEK Q. M. will hold its next session with the S. Harmony F. B. church, commencing Friday evening, June 20, instead of June 6, as in the Register.

A. LOSEE, Clerk.

CHARLESTOWN, MASS. In consequence of unforeseen obstacles, the dedication of the F. B. meeting house in Charlestown, Mass., will be postponed until evening, 7:15 o'clock, instead of 7:30, as before noticed. 7:15 o'clock, F. M., Thursday, the 28th inst.

W. F. EATON.

MAINE WESTERN Y. M. MINISTERIAL CONFERENCE will be held with the Portland church, commencing June 17, at 9 o'clock, A. M.

L. H. WITMAN, Clerk.

SEBASTIAN Y. M. will hold its next session with the Granville church, Bradford Co., Pa., June 25-27, one mile east from the West Granville station on Northern Central R. R., about midway between Elmira, N. Y., and Williamsport, Pa. A general attendance is earnestly requested from all parts of the Y. M. Conference with convene at 4 o'clock, P. M., June 25, and at Canton, Pa., on Friday evening, June 27, and at Canton, Pa., on Saturday evening, June 28. Due the Y. M. from the Oswego Q. M., \$25.40.

J. W. HILLS, Clerk.

MINNESOTA SOUTHERN Y. M. will hold its next session with the Janesville church, Minn., commencing June 27, Friday, at 2 o'clock, P. M. Ministers Conference the day previous, at 2 o'clock, P. M.

R. A. COATS, Clerk.

CRAWFORD, PA. Q. M. will be held in Cana, June 17.

N. H. FAIR, Clerk.

OHIO & PENN. Y. M. To all who intend coming by R. R. to this Y. M., to be held in Salem, Pa., June 25-27, Teams will be run on Thursday, June 25, to make connection with the day express each way on the following R. R.'s: Pittsburgh & Erie, and Adams & Great Western at Greenville, Pa., and on the Lake Shore & Alleghany (Ashtabula & Franklin) at Salem station. All who intend coming by R. R., will please call on the R. R. agent at their respective stations, and get the necessary tickets, and be ready to start immediately to Rev. N. H. Farr, Kennard, Pa.

N. H. F.

CORINTH Q. M. will hold its next session at Wals River, June 25-27.

C. D. BROWN, Clerk.

NOTICE is hereby given that the dedication of the new house of worship of the S. Harmony F. B. church will take place on Friday, June 20, at 1 o'clock, P. M. Brethren from abroad are cordially invited to attend.

A. LOSEE.

Hillsdale College.

The Annual Meeting of the Board of Trustees will be held at the "President's Room" in the college buildings, on Monday, June 16, at 2 o'clock, P. M.

Hillsdale, Mich., May 16, 1873.

NEW HAMPSHIRE Y. M. will hold its session at Center Sandwich, June 11, 12.

The following resolutions were passed at the last session: That the business meetings may be more promptly organized.

Resolved, 1. That we request each Q. M. clerk immediately, on the choice of delegates from his body to the Y. M., to inform the Y. M. clerk, and 2. That each principal failing to attend duty, to notify our clerk of his substance. 3. That it be the duty of our clerk to make up a list of delegates from information thus furnished, as well as to place of any Y. M. session on half an hour previous to commencing, for making any corrections in this list, and that it is the duty of every delegate to be in his seat ready for business at the moment appointed.

E. H. PRESCOTT, Clerk.

N. H. CHARITABLE SOCIETY will hold its next annual meeting in the F. B. church at Center Sandwich, on Wednesday, June 11, at 8 o'clock, A. M.

D. PLACE, Clerk.

Center Sandwich, May 20, 1873.

Notice.

The ladies of the R. I. Association are requested to meet in the vestry of the F. Baptist church, in North Scituate, Wednesday, June 4, at 4 o'clock, P. M., for consultation in regard to the subject of Foreign Missions.

A. H. MARINER.

North Scituate, May 2.

WENTWORTH Q. M. will hold its next session at Wentworth, on Saturday and Sunday, June 7, 8. We hope the brethren will make an extra effort to be present at the meeting.

C. W. MELOON, Clerk.

WATERVILLE Q. M. will hold its next session with the church at Belgrade Mills, June 21, commencing at 10 o'clock, A. M. We trust the churches will be prompt in sending correct returns for Register.

S. BOWDEN, Clerk.

Post Office Addresses.

Rev. A. A. Quinby, Meredith, Conn. N. H.
Rev. H. F. Carr, New Haven, Conn.
Rev. E. Root, New Haven, Ohio.
W. J. Trow, Buxton, Conn. Me.

SUICIDE COMMITTED.

as the result of an inactive state of liver and stomach, producing headache, obtuse intellect, dullness, despondency, dementia, and finally insanity, is no uncommon occurrence. All of these disagreeable symptoms and bad feelings are most certainly dispelled by the use of Dr. Pierce's Golden Medical Discovery. It revitalizes and builds up the whole system. A little book on chronic diseases sent free.

Address R. V. Pierce, M. D., Buffalo, N. Y. 680

THE ADULTERATION OF COCOA in England, by admixture of starch and similar articles, has brought forth commendation from eminent English medical authority of the Cocoa and Chocolate prepared in this country. For the purity and great excellence of their goods (which are sold by all grocers), Walter Baker & Co., of Boston, bore away the first prize not from the World's Fair at London, but from the Paris Exposition.

The "Centaur Liniment," "Quaker Bitters," and "Vegetine" advertised in another column of this paper, are for sale by Wm. H. Vickery, wholesale and retail druggist, Central street, Dover, N. H. Orders by mail will be promptly filled and faithfully executed.

Wanted, a farmer in every town as agent for the Collins Solid Steel Plows. For terms, write to COLLINS & CO., 212 Water street, New York. 3m18

The new Catalogue of Flowers and Vegetable Seeds of Messrs. J. T. Smith & Sons, of Brentwood, N. H., is suggestive of the beauty and the fragrance of the approaching summer.

Now is the time to send for the Catalogue (free) from which to select the seeds which will ere long spring up into a loveliness that will gratify the eye and a usefulness that will gladden the heart.

Address Messrs. J. T. SMITH & SONS, 3230

BRENTWOOD, N. H.

Centaur Liniment.

There is no pain which the Centaur Liniment will not relieve, no swelling it will not subdue, and no lameness which it will not cure. This is strong language, but it is true. Where the parts are not gone, its effects are marvelous. It has produced more cures of rheumatism, neuralgia, lock-jaw, palsy, sprains, swellings, caked-breasts, scalds, burns, salt-rheum, ear-ache, &c., upon the human frame, and of strains, sprains, galls, &c., upon animals in one year than have all other pretended remedies since the world began. It is a counter-irritant, an all-healing pain reliever. Cripples throw away their crutches, the lame walk, poisonous bites are rendered harmless and the wounded are healed without a scar. It is no humbug. The recipe is published around each bottle. It is selling as no article ever before sold, and it sells because it does just what it pretends to do. Those who now suffer from rheumatism, pain or swelling deserve to suffer if they will not use Centaur Liniment. More than 1000 certificates of remarkable cures, including frozen limbs, chronic rheumatism, gout, running tumors, &c., have been received. We will send a circular containing certificates, the recipe, &c., gratis, to any one requesting it. One bottle of the yellow wrapper Centaur Liniment is worth one hundred dollars for sprained or swollen horses and mules, or for scrofulous in sheep. Stock-owners—this Liniment is worth your attention. No family should be without Centaur Liniment. J. B. ROSE & CO., New York.

Castoria is more than a substitute for Castor Oil. It is the only safe article in existence which is certain to assimilate the food, regulate the bowels, and induce natural sleep. It is pleasant to take. Children need not cry and mothers may rest.

3230

By sending me 25 cents I will send to any address a **Packet of Perfume**, which, placed in a trunk with clothes, gives them a beautiful fragrance, and will prevent moths. Agents wanted. Write at once for circular and sample packet. Only 25 cents.

Address

North Vineland, New Jersey.

4511

Something New!
By sending me 25 cents I will send to any address a **Packet of Perfume**, which, placed in a trunk with clothes, gives them a beautiful fragrance, and will prevent moths. Agents wanted. Write at once for circular and sample packet. Only 25 cents.

Address

North Vineland, New Jersey.

4511

PAIN-KILLER.

PERRY DAVIS & SON, Manuf'rs & Prop's,
PROVIDENCE, RHODE ISLAND.

This celebrated medicine has won a deservedly high reputation as an alleviator of pain and a preserver of health. It has become a household remedy, from the fact that it gives immediate and permanent relief. It is a purely vegetable preparation, made from the best and purest materials, safe to keep and to use in every family. It is recommended by physicians and persons of all classes, and to-day, after a public trial of thirty years—the average life of man—its merits are unvaried and unexcelled, spreading its usefulness over the whole world. Its large and increasing sale affords positive evidence of its efficacy. We do not need to say much in its favor as one small bottle will do more to convince you of its efficacy than all the advertisements in the world. Give it one fair trial and you will not be without it for ten times its cost.

It is an External and Internal Remedy. For Summer Complaint, or any other form of bowel disease in children or adults, it is an almost certain cure, and has, without doubt, been more successful in curing the various kinds of CHOLERA than any other known remedy, or the most skillful physician. In India, Africa and China, where this dreadful disease is more or less prevalent, the Pain-Killer is considered by the natives, as well as European residents in those climates, a sure remedy for pain. It is a perfectly safe medicine, even in unskilful hands. Directions accompany each bottle. Sold by all Druggists. 40

The Morning Star.

WEDNESDAY, MAY 28, 1873.

GEORGE T. DAY, Editor.
G. F. MOSHER, Ass't 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 Publisher.

A Question to be Answered.

Would our Sunday Schools like to have the Questions on the International Series of S. S. Lessons, now appearing weekly in the *Star*, published by themselves on Monthly Lesson Papers, and furnished in quantities at cost? Quite a number of persons have asked for such a publication. Is it wanted? Will pastors, superintendents, &c., answer by writing to this office, and state the number of copies they would respectively take? Please call the immediate attention of those interested to this matter, and let us hear as early as possible.

Positive Theology.

A man of definite convictions always carries with him a certain sort and degree of power. On the other hand, a man who is apparently in doubt over every vital and practical question that comes to claim attention, is always accounted weak. The first is hailed as a leader; the second is never thought of for the post of captain, and he gets no real following. Till one is confident that he knows something, his hesitating tone and ambiguous utterances chiefly bewilder and disappoint. He is never confidently quoted, for he has no definite thing to say. He doubts and stammers when his clear word is waited for. If he leans north to-day, he may be found leaning south to-morrow. It is not hard to quote him against himself. All parties may claim him at once, if he is accounted of importance enough to warrant the setting up of any claim to him, for he really puts himself into no definite position either by an affirmation or a denial.

Such non-committalism is pitiable anywhere. But it is especially out of place in the pulpit. If a man has no creed, why should he set himself up as a preacher? Professedly his business as a minister is to affirm and enforce some definite and vital truths which his hearers have failed to receive and apply; to combat and disprove errors which they may have accepted; to exalt some duty that has been overlooked or left undone; to protest against and put under ban some vice that taints character or cheats life of its highest good. That is what a pulpit is for. The preacher is set both to teach and to warn; to voice the truth and put fresh emphasis upon it, as well as to expose and dislodge the falsehoods that are ever in danger of sifting themselves into life and working mischief in souls.

If a man believes nothing definite touching the great things that have to do with men's relations to God and each other, if he has no convictions that go down to the very core of his life; if he has nothing to offer his hearers but platitudes and cautious hints and apologetic suggestions; if he virtually asks the pardon of his audience for saying what may be unwelcome, but what they most of all need to hear; if he is so credulous that he seems about equally in sympathy with all the confessions of faith extant; if he can make himself about equally at home in a Romish pulpit and on the platform of the Free Religionists; if he can swing around the circle of the denominations, alike flattering all and vitally identified with none; if he is plain and emphatic only when affirming what nobody thinks of doubting, and obscure and feeble whenever touching vital principles over which centuries have battled and for which martyrs have been glad to die;—if this is the character and method of the preacher, he is only burlesquing the function of the Christian minister. He is a charlatan standing in the place that is consecrated to moral heroism, and he belongs to the ring of the circus rather than to the pulpit of the Christian church. Of all places in the world, the preacher occupies the very last one that should be taken and held by a man who lacks a definite theology, or who, endorsing a dogmatic system in private, keeps it carefully out of sight when standing before the public. He degrades himself, plays false with his duty, trifles with his audience, and takes all the effective strength out of his words.

We do not mean that a preacher should be a harsh, stern, egotistic, uncharitable, tyrannical dogmatist. The truth may be held and spoken in love. The warm, appreciative, generous, and sympathetic heart may and does often co-exist with the most positive opinions and the most unequivocal expression of them. A martyr's rocky purpose has often been united to the tenderest sympathies. Luther, whose words were half battles, had a woman's soul. Christ was the perfection of appreciative sympathy; but through what other lips did the pungent truth ever find so clear and forcible an expression? Men who believe intensely, and believing thus, speak in a tone that can no more be mistaken than the peal of a trumpet, very generally have charitable hearts, and their strength makes their sweetness delicious.

The common outcry against creeds is quite as often foolish as wise, as weak as it is amiable, having often more cowardice than catholicity, and more laziness than love. It is no time now to sneer at or disparage systematic theology. The pulpit has too little rather than too much of it. The reaction from the old puritan spirit and method is extreme. A religious char-

acter that has no basis in intelligent convictions is always full of flaws, and it may go crashing down under almost any great strain or pressure. A creedless church may be sentimental and pleasantly sympathetic, but it will add very little to the abiding might of that army of the Lord that is set to wrestle down principalities and powers, and plant Christ's standard where Satan's seat is. A ministry that does its real work to-day must have the tough muscle and the red blood which come of digesting the strong meat of sound Christian doctrine. A denomination that apologizes for its existence, and fritters away its principles, and pushes the special truths out of sight which it is charged to proclaim, will find its own self-respect departing, its tremulous words dropping at its own feet, the public ear turning away from it in indifference or pity or disgust, its arms falling palsied at its side, and its own organization dropping to pieces for want of moral cohesion. To have, to hold and to utter strong and positive Christian convictions are the things that give it life and assure it of victory.

We are not pleading for dogmatic narrowness, intolerance or egotism. These are always unlovely and mischievous things, and they are no needful part of that earnest and positive teaching which is essential to pulpit power and solid Christian character. But we do want a clearer view and a more emphatic assertion of what is vital in the Christian truth which Providence has charged us to cherish and proclaim.

Building Cheaply.

It seems to be the general impression that when a bridge, under the ordinary conditions of travel, suddenly doubles up and sinks into the water, it must have been cheaply built. There is the Truesdell bridge at Dixon, for instance. It might have been as heavily loaded on almost any day as it was on that day of the baptism. It was advertised to sustain safely a greater weight. It could hardly have been an honest mistake that suffered it to fall beneath so much less than that weight. It might also be remarked in this connection that the same party built a bridge on a similar principle at Elgin, and it fell without even being loaded. It was rebuilt, and fell again. That partly discouraged the builders. But they also built one at Rockford, and that fell too, while loaded with a company that was witnessing a boat-race. This all happened in the state of Illinois, and, without going into other states for examples, it may be safely said that these disasters bear rather heavily on the soundness of the Truesdell principle.

But what is that principle? It is to build bridges cheaply. It is to take slender iron rods, such as will combine grace in appearance with economy in weight, and so construct the bridge, mainly on the theory that each rod helps to sustain the other, and that the strain upon the whole is equal. There is no main stay, no chief support, such as would keep its integrity though every one of the ornamental rods snapped, and to which travelers on the bridge might look with confidence, even though they saw the minor supports giving way. There is, in fact, no abiding place of strength, such as would keep the bridge whatever else failed.

If we might be allowed a few paragraphs of moralizing, there are a good many moral builders who adopt a quite similar principle. They say, "Now we have in ourselves the elements of strength and safety. Let us combine, and we can sustain almost any weight that may be put upon us. If men choose to look outside of themselves for their main support, let them do it. But we will go on to our Brook Farm, or into our Radical Club room, and there show them that the symmetry and beauty of a cultured and ideal humanity is practically enough. We need to seek no everlasting foundation. We have it in ourselves."

But pretty soon a crisis comes. There is a great strain brought upon the slender supports. Some puzzling question in politics or morals obtrudes itself, and will not be satisfied by the theories of the new builders. First one yields, and then another. Soon the whole company, whose main reliance was about equally upon themselves and upon each other, is bewildered by an unaccountable collapse. Three or four rods have broken. They had provided for no unyielding pillar on which to rest, and the whole structure falls.

God is the unfailing support. Whatever else fails, he abides. However beautiful may be the theory of life or morals, however comely the structure provided to pass from this to the life that is unseen, if it leaves God out, it must fail. For the ordinary conditions of health and prosperity, the weakness and folly of such a misprovision might not be noticed. Let some day of trial come, like that which tried the bridge at Dixon, and sad will be the calamity that must ensue. No human dependence or independence will be sufficient then. Without a foundation on the Rock of Ages, the best-laid structure will sink to hopeless ruin.

Let us glance at another aspect of this Truesdell folly. The bridge at Rockford was loaded with people witnessing a boat-race. It fell, and great was the calamity of it. That at Dixon was loaded with people witnessing a baptism. It also fell, and greater still was the calamity. We know nothing about either party. But out of every human consideration, it might more reasonably be supposed that the latter occasion should be spared such a terrible misfortune.

But God's laws do not yield to occasions. Neither does the man who transgresses them, however he may seek to cover that transgression under a plausible profession, therefore find immunity in his sins. How fearfully the falling bridge mangled those who were witnessing the baptism. Did the Brunswick Cashier find beneath his

Deacon's garment a safe hiding-place for his sin? Did the Exeter defaulter find in his church-membership any refutation of his guilt?

Think of the hundreds during the last few years who have been discovered trying to hide away their sins beneath a religious cloak. The number is being increased painfully fast. Is not God indignant that hypocrisy is carried to so mean an extent? Did he spare the bridge, because it was Sunday, and the occasion was a baptism? Will not men be warned that he will much less spare them, trying by church relationship or high moral profession to give some respectable aspect to a system of frauds and lies?

The Yearly Meetings.

The season during which most of the Yearly Meetings hold their sessions is at hand. Beginning in May, with the sessions in Mich. and Ill., they multiply with the dawn of summer. A very large portion of them assemble in June. Only a few are held later in the season. So that, during the month to come, perhaps not less than three-fourths of the F. Baptist denomination will be represented in these Yearly Meeting convocations.

What results may be looked for? That depends very much on the objects which are aimed at, and the spirit with which their attainment is planned and sought. If the pastors and delegates and friends come together without plans, merely arranging to go through the regular routine of business, and leaving everything else to accident, or impulse, or circumstances, or even to what is sometimes called the leadings of the Spirit, the results may be small in quantity and their moral value really doubtful. For, making proper allowance for every other helpful influence, it is still true that most of the gains we make must be planned and worked for. We do not often stumble into eminent success. We reap chiefly where we have sown. We earn the victories that we win. Special and extra aids come in most surely and freely after we have carefully provided for doing without them if necessary. God helps those who help themselves. And if the breath of his Spirit is to be felt, lifting up his people and bearing them as it were out of and above themselves, and opening to them the treasures of his grace till they are rich with the highest wealth he can give them, it is when they are in the eager, earnest, seeking attitude, or when they are bending to the great tasks which he has set them to perform in the ordinary course of his providence. When he grants a great rain of righteousness, he usually causes the refreshment to fall on the fields which have had most of the husbandman's steady and thoughtful toil.

There are special reasons why our Yearly Meetings should now mean something. Our scattered forces need organizing. Plans for definite work are imperatively demanded. Methods looking to church extension, in which the churches can unite, and in which the members generally may take an active interest, are loudly called for. Some system of itinerancy, that shall provide for keeping our unoccupied ministers at work and our feeble churches supplied with preaching, needs to be considered, and if possible wrought out and set in operation. Home Mission efforts need to move on definite lines and look to important and objective points. Unity is needed among all our true workers in the cause,—not merely the unity of toleration and indifference, but if possible a unity of sentiment, conviction and purpose. The special necessities of our Foreign field have a claim to earnest consideration. Our educational undertakings are just now asking us to devise judicious and liberal things in their behalf, and to do it without delay. We need to do whatever can be done to subordinate mere local and sectional interests to those which are general and broad as the denomination itself. These are some of the things with which our approaching Yearly Meetings need to deal, and the very work of dealing with them, in an earnest and practical way, will do much to secure the unity and beget the enthusiasm which are not only pledges of success, but are largely success itself.

It is no time for indifference, or doubt, or aimlessness. It is rather a time for hope, and faith, and energy, and enthusiasm, and patience, and pluck. There is no need of the faintness that turns pale, nor of the fear that paralyzes. It is indeed needful to be calm, and thoughtful, and considerate; but after this comes the time for doing, and daring, and achieving. After plans, work. We do not want extravagant talk, nor plans born in Utopia, nor projects that a cool brain is forced to scout, nor a surface heat that comes of artificial fever, nor spasms that exhaust energy to no good purpose, nor the restless activity that bustles about here to-day and there to-morrow and somewhere else the next day, but disapproves wherever it has exhaled hope, nor the glowing prophecies that can only react upon faith and break it down, nor the wild crusades that repel men of good judgment and practical views. All this is likely to come to nothing, or to what is far worse than nothing.

But we can avoid gaseousness, and yet keep faith, and energy, and enthusiasm, and hope. There is work before us, and of the most important and promising kind. Providence is calling us to it. The divine Spirit impels us toward it. The heavenly promise beckons. And in their higher and better moods our own hearts prompt us to enter resolutely into the whitening fields. We have found encouragements in our past experience; the future waits with even larger success with which to crown endeavor and gladden the faithful workers. The fathers that have passed on wait to welcome us to the fellowship of their rest and their glory after we have come to the end of the fellowship of toil. Our children wait to take the mantle that we have worn

worthily, and follow us over the heroic and glorious way until they lay their sheaves with ours at the feet of the great Master, whose lips wait with their blessed "Well done!"

We trust that these thoughts, and such as these, may stir the hearts of those who go up to our Yearly Meetings, and aid them to undertake and do just what shall consecrate the denomination, as the heart of one man, to great and true ends, and make it a mighty power for good in the year and years to come.

Decoration Day.

Next Friday is Decoration Day. Throughout the North, tears and flowers will be left at the graves of our dead soldiers. The hands of friends, whether they be relatives or not, will wreath the graves where so many hopes were buried, but from which so blessed a hope has arisen. There are the fifteen thousand graves at Arlington, together with that great grave in the midst of them, which contains the remains of those two thousand and more heroes, of whose names or history no hint could be found. The tomb at Gettysburg will be freshly garlanded, and all the struggle of the four dark years will be recalled. It may comfort loving friends in the North to know that even in the South the most of the graves of their dead who are buried there will receive the usual tribute of flowers, fragrant and beautiful like the undying memory of their sacrifice.

It is highly fitting that we thus keep the memory of these dead heroes alive. The old Greeks, having served their country in any real way, prized, above any gift of gold or any value of historic record, the simple laurel wreath that the hands of grateful citizens might place upon their tomb. Our soldiers certainly died for an object. Chief among the motives that inspired them may have been the laudable desire to be held in memory by a grateful country. This annual offering of flowers shows that the desire is appreciated.

But the significance of the ceremony does not end there. It is well to recognize the desire of our soldiers to be remembered. It is better to cultivate in our hearts a sense of gratitude for their great offering. The struggle and the sacrifice are so comparatively recent that, so far as the present is concerned, there might be no danger that the memory of them would fail. But as years add themselves, and the multiplicity of life's duties press in, especially with the on-rushing and exceedingly untraditional American people the tendency would be to let an increasing indifference gather about the details of the struggle. We might not forget to boast of our freedom. But we might fail to recall in any active, sympathetic spirit, the personal sacrifices of these half million of brave fellows whose graves are all about us. So, let us bring flowers to their memory. The act will help us to see yearly new grandeur and significance in the struggle that was waged through so much blood.

For the same general reason, it is highly fitting that the public schools should be given prominent parts on this memorial day. It is already a custom to place the scholars in the procession, and let them march with flowers to the soldiers' graves. It is well. The peculiar significance of Decoration Day should not be allowed to depart with the present generation. It was a war with the grandest results that history has so far recorded. The children should be impressed by the wonderful story, and trained to a suitable and affectionate remembrance of that great dead army. This kind of practical training that the exercises of our memorial day afford will go far towards giving them an appreciative interest in the principles for which the soldiers died.

These exercises are not peculiar to the North. The South has its flower day, and perhaps it commemorates just as sincere a sacrifice. To be sure, some of the utterances on their Decoration Day, which was observed a month ago, were bitter in the extreme. All the old war spirit seemed to rule the tongues of most of the public speakers. The memory of their dead seemed to be lost in the spiteful words that were uttered against the northern invaders, and the flowers which were put on their soldiers' graves were certainly accompanied by no sentiments especially fragrant of charity and forgiveness. It is very evident that their acceptance of the situation is only a forced one.

It is desirable that next Friday's literary exercises should be free of all allusions of this character. They serve no wholesome end. The sooner all speech that would befit the days of war is banished from these peaceful times, the sooner shall we all approach that actual condition of union and harmony which now exist mainly as a sentiment.

The suggestions of the day will be many and varied. It will be a time of resurrection with many. They will call out of their tombs those who went there at the behest of war, and hold converse again as in the days of old. The mementoes of old battles will be handed over, and the last words sent home by those who were so soon to fall will be read with tearful utterance. All the gloomy days will be recalled, and many a telegram will be received, at least in memory, whose message will pierce almost as sharply as the bullet that hastened the death which it reported. There will be tears of affection, for loyal hearts can also weep, and the soul will be almost as full of sadness as the hands will be of flowers.

But there is a bright side. God is giving prosperity to the country. These gray veterans were not made in vain. This new world has already the seal of the divine favor. That the sons and fathers died to establish an eternal principle should mitigate the grief which will be inevitably stirred. May every flower, as it is dropped, be accompan-

ied with the vow to prove loyal to those principles for which the soldiers died.

Current Topics.

—THE MISSION REVIVAL. There seems to be a general revival of the foreign mission spirit. Not only has our own Board recently voted to send out six new missionaries, but the American Board has just been doing very effective work. Week before last, on Tuesday, three men were appointed to be missionaries, one to Japan, one to Micronesia and one to North China; the next day, two were ordained, one for Madura and one for Ceylon; on Thursday, still another was ordained for Madura and one for Mongolia; and on Saturday, seven men and women were shipped from New York, four for South Africa, two for Ceylon and one for India. On the following Monday, four more left New York, two for Spain and two for the Zulu Mission. Verily, this is an encouraging record. Even in these worldly days, the old injunction is heard anew, and preachers are going forth into all the world. In addition to this, very encouraging reports are received from certain districts in Mexico. In Guadalajara several persons of distinction are converted, and a profound impression seems to be resting on the public mind. The missionaries are protected by prominent officials from threatened violence of a fanatical opposition, and the good seed seems likely to take root and grow. This will be good tidings to the already weary laborers in the field, and will cheer them to more hopeful work. They help nobly who aid such a cause.

—THE MASSACHUSETTS BISHOP. High and Low Churchism occupied a rather prominent place in the Episcopal convention recently held in Boston. The object was to choose a Bishop for the diocese of Massachusetts, and Rev. Dr. B. H. Paddock, Rector of Grace Church, Brooklyn, N. Y., was finally elected. His rival was Rev. Dr. DeKoven, to whom the chief objection seemed to be a suspicion that he leaned towards the Romish dogma of the "real presence." This of course brought both parties into close quarters, but after much skirmishing Dr. Paddock was elected by an aggregate vote of 95 to 72. The latter is considered a good compromise selection, as he stands for a sort of golden mean between the two doctrines involved. Of course each party wishes its triumph had been more complete.

—AID IN AN ACT. Important testimony to the efficacy of the act of baptism, as a source of strength to Christian converts, is borne by Rev. Mr. Wall, now laboring as a missionary in Rome. He finds that those converts who are willing to receive baptism are the most to be depended upon of all the Italian population. He says: "If a man has adopted Christianity and ratified his conversion by baptism, he has cut himself off from his old associations with Popery in an irretrievable manner. He has by this act given a strong protest against infant baptism, with all its superstitions, which he has undergone at the hands of the Romish priest. It is, indeed, 'passing the Rubicon' with him. His faithfulness, so far as earthly instrumentality can go, is assured."—These statements were lately brought up at the annual meeting of the English Bible Translation Society, held in London, and referred to as peculiarly significant. "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

—NEAL DOW IN ENGLAND. This Father of the Maine Law has gone over to England to magnify the interests of his pet theory. Of course he finds himself very much disgusted over the drinking habits of the British, and this doubtless makes him all the more unparrying in his criticism of those habits. He certainly is bitter. He tells the English plainly that they disgrace themselves by such habits. And that of course stirs the English blood. They are said to manifest something like dissatisfaction. They have gone so far in one or two cases as to tell him to look to home, and see what he sees. Candidly, and for truth's sake, we are afraid he is most too unqualified in his statements concerning the operations of the Maine law. He says liquor can not be bought there. But it can. And that an intoxicated person in the State is a rare sight. But it isn't. To be sure it is an easy matter to run up here to New Hampshire, and even to Dover, and carry back a few bottles of liquor in concealed bottles. But that does not account for all of it. Grant the Maine law all the merit that it deserves,—and that is very much,—still, if Mr. Dow has said about it in England all that he is reported to have said, there are a great many who know he is mistaken. Didn't young Farwell shoot a companion in a drunken row in an open bar-room in Portland a few weeks since? Read Lewiston's Municipal Court record each week, and observe the facts. But we are not attempting a fling at the Law. We know of none better of its kind. Only, if the great champion is reported correctly, the facts certainly do not sustain him. There is nothing gained by misrepresentation. Especially, when it would locate the paradise of sobriety in Maine. But reformers are apt to be sanguine. This may account for some of the extravagant utterances that come across the water.

Chicago Correspondence.

CHICAGO, May 20, 1873.

THE CHRISTIAN UNION.

This Association continues to show signs of steady prosperity. Unlike most kindred enterprises for Christian work, it seems to have no lack of funds with which to carry out its plans. Perhaps this is in part owing to the fact that it is so very broadly Christian as to be "liberal" to the verge of looseness. It would perhaps be more strictly true to say that it is an agency for the highest type of moral effort without being distinctively Christian. Much younger in years than the Young Men's Christian Association, it is much more vigorous and reaches a much wider field. In fact it is generally understood that the Union was formed as a rival of the Y. M. C. A. for the reason that none of pronounced Unitarian proclivities were admitted to membership in the Association. As a natural consequence the Union is controlled by very "liberal" Christians, and though not likely to evangelize the world, is nevertheless doing a good work and one much needed.

It has recently concentrated its forces and

secured commodious quarters down town, where it occupies the three upper floors of a large building in the heart of business. A fine reading room, hall for public meetings, etc., parlors for the ladies' branch of the Union, with other adjuncts needful for the work to be done are embraced in the arrangement.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

This organization is stirring in the matter of having a home and organizing anew for more effective work. The fact is that since the fire the influence of this Association has been very little felt here, and beyond the fact that the noon-day prayer meeting has been re-established and well maintained, little more can be said for this enterprise. A project is on foot to either build or lease suitable rooms, including a large hall, perhaps on the scale of the old Farwell Hall, and work more directly in conjunction with the churches. It is well perhaps if some years' experience has taught the Association on the one hand that it can not do the work of the churches entirely, and for these same churches to learn on the other hand that such an Association may be made a valuable adjunct, capable of doing a specific work not easy for the churches to reach. It is sincerely hoped that the Association will be sufficiently encouraged to carry out its plans and make itself felt for good.

ANOTHER VICTORY.

The friends of law and order have once more proved victorious in the city council. This time it has been a contest on the recommendation of Supt. of Police Washburn for the closing of all drinking saloons at 11 o'clock, P. M. The order has finally been passed, and through one of the police commissioners worked in the interest of ruin and, and still seeks indirectly to stir up insubordination on the force, the law is being rigidly enforced. Some of the prominent saloon keepers openly persist in defying the law and are as persistently arrested and fined. They threaten to carry the matter up to the courts, which it is sincerely hoped will be done, as the nature of the result can hardly be questioned, and heavy costs against these men may help to give them more respect for law. The police have also been making it again very uncomfortable for the gamblers, and have actually succeeded in driving some of these fellows from the town.

THE GERMANS AND THE LAW.

It is becoming a serious question, especially in the great West, as to what shall be the influence in our politics of the large and somewhat influential element of our German population. Politics, as applied simply in a party sense, and referring to national questions mainly, may not afford for us very serious concern. Social and moral questions, however, of a local nature and which are unfortunately controlled by politicians, are of the first importance to every individual and most of all to every Christian citizen.

In view of this fact the course lately taken here by demagogues to array the German population against our Sunday laws for purposes of their own, is of more than passing importance. Meetings have been held and the law denounced as an encroachment upon the personal "liberties" of the Germans, and all sorts of pot house declamation indulged in. In almost any other government in the world such demonstrations would be treated as riotous and the mob dispersed by proclamation or by cannon; but in this favored land whose institutions have been planted and fostered by Americans generous enough to invite the rest of the world to the enjoyment of its advantages, an insignificant fraction of the whole people can make open war on existing institutions, and then talk loudly of being deprived of their personal liberties! Liberty in this case of course simply means license to the few to do what is in direct violation of the most sacred feelings of the many. One Hiesing, editor of the *St. Louis Zeitung*, is a leader of this disorganizing movement, a professional politician, and is supposed to be concocting even to look forward to the mayoralty next fall.

A WORD ABOUT MR. BEECHER.

Considerable fresh interest has been awakened lately here concerning the charges against the occupant of Plymouth pulpit. This has been occasioned by the publication in the *Times* of this city of a letter from its New York correspondent. This letter reviewed briefly the statement made by a Mr. Clark of Albany and published a few Sunday mornings ago in New York, to gether with the substance of an interview on that day by this *Times* correspondent with Theodore Tilton. The feeling here is becoming very general among all classes that either Mr. Beecher is partially guilty of the charges made, or that some of the basest lying ever known has been indulged in by prominent men well known. In either case prompt investigation is the least that Plymouth church can do and Mr. Beecher demand. If he is the victim of such foul slander, it is urged, he has certainly the means of proving it and fixing the blame where it belongs. If true, or partially true, the sooner the facts are known the better for Christianity. The *Advance* has already indicated pretty plainly what it thinks about this covering up process; and there are pretty strong under-currents of opinion in other quarters which must ere long make some agitation on the surface. Whatever silence Brooklyn may be willing to endure, the entire Christian voice of the West will before long be heard on this subject. The disposition seems to be to assume Mr. Beecher's entire innocence, as should be the case, but then, it will be more satisfactory to his friends, of all denominations to have it proved as well as assumed.

OUR GREAT JUBILEE.

After Boston had astonished the world by its Jubilee, and New York had tried to carry off the honors, it was not strange that Boston should "put down" its rival in the anvil chorus business by a second display on a more gigantic scale than before. But

now comes Chicago and actually enters the list to outdo both New York and Boston in the Jubilee business.

Not that she expects to have as big drums and as many of them, or to make as big a noise in fact as either of its elder sisters can make, but it does confidently expect to have a little more of the jubilee tone to the performance simply because there is so much more to be joyful over. In the midst of all the din of the trumpets, the thunder of the drums, the roaring of the cannon, the ringing of the anvils and the finer melody of the vast orchestra during that first week in June, it is hoped that an undertone of deep, strong and fervent thanksgiving to Almighty God may be heard, rejoicing for a city risen in one short year and a half from its ashes to be the power and pride of half a continent.

A. H. H.

THE SUNDAY SCHOOL UNION REPORTS.
The annual Report of the F. B. S. S. Union has been sent out, with a blank for next year's returns. Will Superintendents see that the matter is attended to? The Secretary makes a statement in another column, to which attention is called.

Denominational News and Notes.

Foreign Mission.

THE NEW DEPARTURE.

There are a few things further which we wish to say to the denomination, concerning the new effort just now being made to re-inforce and give strength to the Mission.

The first and most important is this: The whole question of enlargement of this work rests with the churches and the friends of mission. The Board is ready, willing, and anxious, to send out the six new missionaries voted at the last meeting. But they can not be sent unless we have the money to pay their expenses and salaries. And now we look to the churches for this money. If it comes in, the work will be done; if it does not come in, the work will not be done. We can not run in debt any more. The responsibility of doing or not doing, now rests not upon the Board, but upon the churches and supporters of the Mission.

We desire very much that the work should go on. To do so, however, a prompt and liberal work needs to be done, now and at once, by pastors and others, in raising the necessary funds. Delay is simply a lingering death to the whole effort. Do you now understand the matter, brethren? We think you must. And understanding it, we hope and trust you will promptly and nobly sustain the Mission and make it just now a mightier force for good than it has ever been before.

The Board at its last meeting recommended churches or any associations of churches to effect such an organization for the support of a missionary, as they may see fit. Encouragement was also given to the organization of women's Mission associations in the several churches, for the support of the new missionaries yet to be selected and sent out. We welcome any and all organizations to this field of operation. What is sought for, is the contributions and the prayers of all Christians in aid of this work of Christ.

The Secretary and Bro. Bacheiler will be in the field doing all they can. But they can not go to all the churches, nor even to all the Quarterly Meetings. They will be constantly at work, and visit all the places possible. But what is wanted, and what is indispensable to the success of this effort, is for some one or more in every Quarterly Meeting session to bring up this matter and press it upon the attention of pastors and people, and some one in each church to do the same, raising immediate and liberal contributions and adopting a plan for future systematic giving.

There may be some difficulty in finding men ready to go out just now. If there is, we may search out desirable men now in the ministry and give such a call to this work. This we can do, if we have the funds.

C. O. LIBBY, Cor. Sec.

Dover, May 20, 1873.

Sunday School Reports.

The annual report of our Sunday-school Union has just been forwarded to all our Sunday schools, so far as their address could be obtained, together with a Blank for this year's report, accompanied with an earnest request that the blank be filled and the report forwarded to the Corresponding Secretary at the earliest practicable day.

Will not Superintendents give attention to this matter at once? Do not lay aside this report and allow it to be forgotten. It is this thoughtful and sinful neglect that is our shame and disgrace. The report for 1872, just sent you, should have contained reports from over twelve hundred schools instead of a small fraction of that number, as it does.

Shall this folly be repeated another year? I trust your prompt response in sending in your reports, will show you have some interest in the Sunday school work, and some interest also in having a F. B. Sunday School Union.

The Charleston, Mass., Sunday school has the honor of being the first of the Atlantic, N. Y. school the second to send in reports for 1872. If all our schools will show something of the interest and promptness our report for this year will not be quite so meager as heretofore. Give facts and suggestions with your reports, they help greatly in making up the annual report.

E. W. PAGE, Cor. Sec.
Box 2817, N. Y.

New York, May 22, 1873.

Affliction in the F. Mission.

A letter from Rev. J. L. Phillips to the Secretary, dated April 30, brings the sad intelligence that his young son, child, fifteen months old, died Sabbath, March 30. We bespeak the prayers of the patrons and friends of the Mission in behalf of the bereaved parents. Their affliction is sharp and heavy.

Ministers and Churches.

Rev. W. J. TOWSE has accepted the pastorate of the Buxton Center, Me., church.

Rev. J. W. C. COVET, the Evangelist from Michigan Central Quarterly Meeting, has accepted the call from the First Free Baptist church in the city of Hudson, Michigan. Under his

pastoral labor twelve have recently been received into the church, and given the right hand of fellowship, and a growing interest seems to be manifested among the people.

BELLEVILLE, PA. The church of Christ called Free Baptists, in Belleville, Pa., send Christian salutation to all the brethren of like precious faith and also to all the stewards of God's bounty everywhere.

Permit us to say that we have built a house for God at a cost of \$5,000. The church and others have paid and pledged \$3,900, leaving \$1,100 yet to raise. Our building committee have generously given their own obligations for all that is unpaid. There is no mortgage on the house. Other churches in our village have been building recently and are not out of debt.

Our village officials are building a school house at an estimated cost of \$15,000, which, with other public improvements, makes our corporate taxes very high. None of us are rich. We are sustaining a pastor and paying him at the end of each month. We expect to raise part of our indebtedness among ourselves. Will you not help us now? Any amount would be thankfully received. Give of your abundance, or poverty, as the Lord has prospered you. Send by mail to Wesley Corwin, or John Hixenbaugh, Belleville, Fayette County, Pa.

By order of the church,
J. RODGERS, Pastor,
P. LUCE, Clerk.

Free Men's Mission Items.

On the 11th inst., Rev. W. B. Preston baptized five persons at Charleston, W. Va., where Bro. J. D. Venev has been preaching for some time past. The Sabbath school is also in a prosperous condition. Sister R. James meets with this school.

The Winchester Q. Meeting at Berryville, Va., on the 18th and 19th inst., was largely attended, and the people greatly rejoiced in the Lord. A collection of \$25.26, to which was added \$15.00 from other sources, was taken, in aid of the church at Berryville on its meeting house debt.

A. H. MORRELL,
Harper's Ferry, W. Va., May 21, 1873.

Church Organized.

By request of friends from Marilla, N. Y., a Council from Cowlesville Free Baptist church, consisting of Revs. G. W. Knapp, A. M. Richardson, O. B. Buffum, and Brethren S. Jenkins and I. Austin met a band of Christians at the Methodist church in Marilla, to take into consideration the propriety of organizing a Free Baptist church in that village. The Council organized by choosing G. W. Knapp, Chairman, and A. M. Richardson, Clerk of Council. After an appropriate sermon by N. Young, a satisfactory examination of the candidates for organization was made.

These were six brethren and five sisters, all representative persons; and the council, believing it to be for the glory of God and the welfare of souls, proceeded to organize them into a Free Baptist church, in the following manner:

The Articles of Faith and Church Covenant as found in the F. B. Treatise were read by A. M. Richardson, and unanimously adopted by the eleven; Presentation of the Bible, with appropriate remarks, by O. B. Buffum; Consecrating prayer by Dea. S. Jenkins; Hymn of Fellowship by N. Young.

The newly organized church appointed J. W. Hoyt, Clerk and Treasurer; and H. Jones, Deacon. They also chose delegates to the Genesee Quarterly Meeting, about to convene at Pike, and voted to ask admission to that body, and request its next session to be held with them.

It may be proper to note here that Marilla is a thriving village, sixteen miles from Buffalo; and that fourteen hundred and twenty-five dollars are already subscribed for the erection of a church edifice. The citizens of the village and vicinity are in sympathy with the movement.

A. M. RICHARDSON, Clerk of Council.

Quarterly Meetings.

JACKSON Q. M.—Held its last session with Petrea church, April 26, 27. The labors of Rev. H. J. Carr, corresponding messenger from Athens Q. M., were highly appreciated. Favored an effort to organize a church in Jackson C. H., and appointed Rev. H. J. Carr to correspond with the Home Mission Society, and ascertain whether it will aid the enterprise.

Next session with Huntington church, Ross Co., Ohio.

T. E. PEDEN, Clerk pro tem.

VAN BUREN, MICH. Q. M.—Held its last session with the Waverly church, June 1, 2. James Ashley and Rev. A. H. Chase were present and added very much to the interest. Sabbath morning Rev. A. H. Chase preached the opening discourse, followed immediately by the Rev. James Ashley, after which a collection was taken for Home Missions, amounting to thirty-six dollars.

Next session with the church at Paw Paw, June 14th and 15th, 1873.

O. H. P. SHELTON, Clerk.

Notices and Appointments.

A WOMEN'S MISSIONARY SOCIETY will be organized at the next session of the N. H. Y. M. at Sandwich, June 1, and place will be announced at the Yearly Meeting.

Cor. Sec., Lewiston Branch.

WISCONSIN Y. M. will hold its next session at Warren, Ill., June 27-29. It is earnestly hoped that the several Q. M.'s will promptly report by letter and full delegations.

A. N. TRUE, Clerk.

MINNESOTA Y. M. will convene with the church at Diamond Bluff, St. Croix Co., Wis., July 2 and 3 o'clock, P. M.

J. D. BATSON, Clerk.

OHIO CENTRAL Y. M. will hold its next session with the Venice church, within the bounds of the Seneca & Huron Q. M., commencing on Friday, June 6, at 10 o'clock, P. M. The church is a few miles from New Washington, on the Toledo, Miami & Eastern R. R., running from Mansfield to Toledo. Brethren will have conveyance present, to cars, delegates and others to the meeting. Trains go east at 10:30 A. M., and 2 P. M.; west at 10:30 A. M., and 2 o'clock, P. M.

S. D. BATES, Clerk.

OHIO Y. M. will convene at Mainville, Warren Co., June 6.

J. F. TUTTLE, Clerk.

OHIO & PENN. Y. M. will hold its next session with the F. Baptist church, at Salem, Penn., on Friday, June 27.

B. F. FRICKER, Clerk.

See B. The above date is according to the Y. M. Constitution, as also the wishes of Salem church, which entertains the session.

B. F. H.

MAINE WESTERN Y. M. will hold its next session with the Portland church, commencing June 17, at 1 o'clock, P. M.

L. H. WITMAN, Clerk.

ST. LAWRENCE Y. M. will hold its next session with the Free Baptist church at Dickinson Center, June 27-29. Conference at 1 P. M. on Friday. I am instructed by the pastor to give notice to all who may come to the meeting by rail, that teams will be at the depot, at 1 and 6 o'clock, P. M., on Thursday, and on Friday at 11 A. M., and 2 P. M.

Quarterly Meetings please take notice, the last Y. M. voted to request the Q. M. to forward to each session of Y. M. a sum equal to five cents per resident member to meet the incidental expenses of the Y. M.

WM. WHITFIELD, Clerk.

ANSON Q. M. will hold its June term with the Anson church, at the village, commencing June 19, at 1 o'clock, P. M.

L. HUTCHINS, Clerk.

HUNTINGTON, VT. Q. M. will hold its next session with the church at Waterbury River, Vt., June 13-15.

J. W. BURGIN, Clerk.

FRENCH CREEK Q. M. will hold its next session with the S. Harmony F. B. church, commencing Friday evening, June 20, instead of 23, as in the Register.

A. LOSER, Clerk.

CHARLESTOWN, MASS. In consequence of unforeseen obstacles the dedication of the F. B. meeting house in Charlestown, Mass., will be postponed until evening, 7-12 o'clock, instead of 3, as before noticed. 7-12 o'clock, P. M., Thursday, the 28th inst.

W. F. EATON.

MAINE WESTERN Y. M. MINISTERS' CONFERENCE will be held with the Portland church, commencing June 17, 9 o'clock, A. M.

L. H. WITMAN, Clerk.

SUSQUEHANNA Y. M. will hold its next session with the Granville church, Bradford Co., Pa., June 20-22, one mile east from the West Granville station on Northern Central R. R., about midway between Elmira, N. Y., and Williamsport, Pa. A general attendance is earnestly requested from all parts of the Y. M. Conference will convene at 4 o'clock, P. M., June 20. Dev. Dr. Calder, formerly missionary to China, will be present and will lecture at Granville, Friday evening, June 20, and at Canton, Saturday evening, June 21. Due the Y. M. from the Gravelly R. O. Q. M., \$23.40.

J. W. HILLS, Clerk.

MINNESOTA SOUTHERN Y. M. will hold its next session with the Jewettville church, Minn., commencing June 27, Friday, at 2 o'clock, P. M. Ministers' Conference the day previous, at 2 o'clock, P. M.

R. A. COATS, Clerk.

CRAWFORD, PA. Q. M., will be held in Canal, June 13.

N. H. FARR, Clerk.

OHIO & PENN. Y. M. To all who intend coming by R. R. to this Y. M. to be held in Salem, Pa., June 27-29. Teams will be run on Thursday, June 26, on the following R. R.'s: Pittsburgh & Erie, and Atlantic & Great Western at Williamsport, Pa., and Lake Shore & Allegheny (Axtabula & Franklin) at Salem station. All who intend coming by R. R. will confer a favor by writing immediately to Rev. N. H. Farr, Kennard, Pa.

N. H. F.

CORINTH Q. M. will hold its next session at Waverly River, June 22.

C. D. BURGIN, Clerk.

NOTICE is hereby given that the dedication of the new house of worship of the S. Harmony F. B. church will take place on Friday, June 20, at 1 o'clock, P. M. Brethren from abroad are cordially invited to attend.

A. LOSER.

Hillsdale College.

The Annual Meeting of the Board of Trustees will be held at the "President's Room" in the college buildings, on Monday, June 16, 1873, at 2 o'clock, P. M.

L. P. REYNOLDS, Sec. & Treas.

Hillsdale, Mich., May 16, 1873.

NEW HAMPSHIRE Y. M. will hold its session at Center Sandwich, June 11, 12.

The following resolutions were passed at the last session: That the business meetings may be more promptly organized.

Resolved, 1. That we request each Q. M. clerk, immediately on the choice of delegates from his body to the Y. M. to inform the Y. M. clerk, and to notify our clerk of his substitute.

2. That each principal failing to attend duty, to notify our clerk of his substitute.

It is the duty of our clerk to make up a list of delegates from information thus furnished, also to place of any Y. M. session one half hour prior to the meeting, for making any corrections in this list, and that it is the duty of every delegate to be in his seat ready for business at the moment appointed.

E. H. PRESCOTT, Clerk.

N. H. CHARITABLE SOCIETY will hold its next annual meeting in the F. B. church at Center Sandwich, on Wednesday, June 11, at 8 o'clock, A. M.

Center Sandwich, May 20, 1873.

Notice.

The ladies of the R. I. Association are requested to meet in the vestry of the F. Baptist church in North Scituate, on Wednesday, June 4, at 1 o'clock, P. M., for consultation in regard to the subject of Foreign Missions.

M. M. BREWSTER,

A. H. MANSTER,

C. E. K. DAVIS.

North Scituate, May 2.

WENTWORTH Q. M. will hold its next session at Wentworth, on Saturday and Sunday, June 7, 8. We earnestly hope the brethren will make an extra effort to be present at the meeting.

C. W. MELLOAN, Clerk.

WATERVILLE Q. M. will hold its next session with the church at Belgrade Mills, June 21, commencing at 10 o'clock, A. M. Will the clerks of churches be prompt in sending correct returns for Agents?

S. BOWDEN, Clerk.

Post Office Addresses.

Rev. M. A. Quimby, Meredith, Conn. N. H.

H. F. Snow, Naples, Me.

Chicago, Ill., per W. F. Peck.

Athens Q. M., O., per O. B. V. Tewksbury.

Smith Q. M., Mohawk, N. Y.

Mrs. D. G. Holmes, Chicago, Ill.

Hannah A. Riggs.

W. H. Smith, Me., per E. Wilson.

A. Friend, Readfield, Me.

W. H. Smith, N. H., per L. L. Harmon.

E. Launey, Concord, N. H.

Mrs. F. Sweet, Pine St., Manchester, per Mrs. Brooks.

On O. R. Bacheiler's agency.

Miss Polly Steward, Lundy's Lane, Pa.

C. O. LIBBY, Treas.

Dover, N. H.

Special Notices.

BOSTON AND MAINE RAILROAD SUMMER ARRANGEMENT, 1873.

7:30 A. M. train from Boston leaves Dover for S. B. Junction at 10:15 A. M.

8:30 A. M. train from Boston leaves Dover for Portland at 10:45 A. M.

12:30 P. M. train from Boston leaves Dover for Portland at 3:05 P. M.

3:30 P. M. train from Boston leaves Dover for Portland at 6:17 P. M.

5:00 P. M. train from Boston leaves Dover for Great Falls at 7:45 P. M.

6:00 P. M. train from Boston leaves Dover for Portland at 8:15 P. M.

Trains leave Dover for Lawrence and Boston, 5:50 7:50 10:58 A. M. 5:15 5:45 8:15 P. M.

Trains leave for Alton Bay, 9:00 10:50 A. M., and 6:25 P. M.

DOVER & WINNIPESCOGEE R. R. SUMMER ARRANGEMENT, 1873.

Trains for Alton Bay.

Leave Boston, 8:30 P. M.

"Dover, 9:00 10:50 6:25

"Rochester, 9:25 11:15 6:50

"Farmington, 9:45 11:35 7:08

"New Durham, 10:05 11:55 7:25

"Alton, 10:25 12:15 7:41

Arr. Alton Bay, 12:00 7:35

On arrival of Trains from Boston and Portland.

Trains for Dover.

Leave Alton Bay, 6:35 P. M.

"Alton, 6:40 8:30 3:55

"New Durham, 6:45

My Choice.

Green Leaves.

The Family Circle.

Wet the Clay.

Once I stood in Miss Hosmer's studio, looking at a statue which she was modeling of the ex-queen of Naples.

Face to face with the clay model, I always feel the artist's creative power far more than when I am looking at the immovable marble.

A touch here—there—and all is changed. Perhaps, under my eyes, in the twinkling of an eye, one trait springs into life and another disappears.

The queen, who is a very beautiful woman, was represented in Miss Hosmer's statue as standing, wearing the picturesque cloak that she wore during those hard days of Garibaldi life at Gaeta, when she showed herself so brave and strong that the world said if she, instead of that very stupid young man her husband, had been king, the throne need not have been lost. The very cloak, made of light cloth showily faced with scarlet, was draped over a lay figure in one corner of the room. In the statue the folds of drapery over the right arm were entirely disarranged, simply rough clay. The day before they had been apparently finished; but that morning Miss Hosmer had, as she laughingly told us, "pulled it all to pieces again."

As she said this, she took up a large syringe and showered the statue from head to foot with water, till it dripped and shone as if it had been just plunged into a bath. Now it was in condition to be molded. Many times a day this process must be repeated, or the clay becomes so dry and hard that it can not be worked.

I had known this before; but never did I so realize the significant symbolism of the act as when I looked at this lifeless yet lifelike thing, to be made into the beauty of a woman, called by her name, and cherished after her death—and saw that only through this chrysalis of the clay, so cared for, moistened, and molded, could the marble obtain its soul.

And, as all things I see in life seem to me to have a voice either for or of children, so did this instantly suggest to me that most of the failures of mothers come from their not keeping the clay wet.

The slightest touch tells on the clay when it is soft and moist, and can produce just the effect which is desired; but when the clay is too dry it will not yield, and often it breaks and crumbles beneath the unskillful hand.

How perfect the analogy between these two results, and the two atmospheres which one often sees in the space of one-half-hour in the management of the same child! One person can win from it instantly a gentle obedience: that person's smile is a reward, that person's displeasure is a grief it can not bear, that person's opinions have utmost weight with it, that person

presence is a controlling and subduing influence. Another, alas! the mother, produces such an opposite effect that it is hard to believe that the child can be the same child. Her simplest command is met by antagonism or sullen compliance; her pleasure and displeasure are plainly of no account to the child, and its great desire is to get out of her presence.

What shape will she make of that child's soul? She does not wet the clay. She does not stop to consider before each command whether it be wholly just, whether it be the best time to make it, and whether she can explain its necessity. Oh! the sweet reasonableness of children when disagreeable necessities are explained to them, instead of being enforced as arbitrary tyrannies! She does not make them so feel that she shares all their sorrows and pleasures that they can not help being in turn glad when she is glad, and sorry when she is sorry. She does not so take them into constant companionship in her interests, each day—the books, the papers she reads, the things she sees—that they learn to hold her as the representative of much more than nursery discipline, clothes, and bread and butter. She does not kiss them often enough, put her arms around them, warm, soften, bathe them in the ineffable sunshine of loving ways. "I can't imagine why children are so much better with you than with me," exclaims such a mother.

No, she can not imagine; and that is the trouble. If she could, all would be righted. It is quite probable that she is a far more anxious, self-sacrificing, hard-working mother than the neighbor, whose children are rosy and frolicking and affectionate and obedient; while hers are pale and fretful and selfish and sullen.

She is all the time working, working, with endless activity, on hard, dry clay; and the neighbor, who, perhaps half-unconsciously, keeps the clay wet, is with one-half the labor modeling sweet creatures of nature's own loveliest shapes.

Then she says, this poor, tired mother, discouraged because her children tell lies, and irritated because they seem to her thankless, "After all, children are pretty much alike, I suppose. I believe most children tell lies when they are little; and they never realize until they are grown up what parents do for them."

Here again I find a similitude among the artists who paint or model. Studios are full of such caricatures, and the hard-working, honest souls who have made them believe that they are true reproductions of nature and life. "See my cherub. Are not all cherubs such as he?" and "Behold these trees and this water; and how the sun glowed on the day when I walked there!" and all the while the cherub is like a paper-doll, and the trees and the water never had any likeness to anything that is in this beautiful earth. But, after all, this similitude is short and paltry, for it is of comparatively small moment that so many men and women spend their lives in making bad cherubs in marble, and hideous landscapes in oil. It is industry, and it keeps them in bread; in butter, too, if their cherubs and trees are very bad. But, when it is a human being that is to be molded, how do we dare, even with all the help which we can ask and find in earth and in heaven, to shape it by our touch! Clay in the hands of the potter is not more plastic than is the little child's soul in the hands of those who tend it. Alas! how many shapeless, how many ill-formed, how many broken do we see! Who does not believe that the image of God could have been beautiful on all? Sooner or later it will be, thank Christ! But what a pity, what a loss, not to have had the sweet blessedness of being even here fellow-workers with him in this glorious modeling for eternity!—*Bits of Talk.*

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### Little Strawberry-Blossom

In a damp, green spot in the midst of a hidden away from the sunlight by ferns, there grew a little strawberry-blossom. Its broad leaves spread themselves out luxuriantly enough, but the solitary white flower was stunted and insignificant. The tall ferns and the foxgloves, growing around, rarely noticed the poor little pale thing.

"It seems hardly worth while," the Foxglove would say, "to have so many leaves for such a very small flower, and it takes up a deal of room." And the lady-ferns quite agreed with her.

When remarks of this kind reached the little Strawberry-blossom's ear, she felt wounded and sad, for she could not help her own existence.

"Pardon me, beautiful Foxglove," she would say. "I did not plant myself; I dare say I shall soon shrivel up and be out of your way. I wonder why I grew at all," she thought; "it's very dark and lonely, and nobody wants me!"

One-day a child came and gathered an armful of fresh, green lady-ferns, and then at last a bright Sunbeam found its way in, through the break in the fern-forest, and lighted on the head of a tiny flower, making it glisten like a dew-drop on a pearl.

"I love you, little Strawberry-blossom," I love you," whispered the sunbeam; but the poor little flower had lived so long unsought and unloved that she could not believe it.

"Not me, kind Sunbeam," she said, "not me; surely it is the Foxglove—the queen of the woods—that you love, with her splendid crimson bells, or the lovely wild rose climbing by."

"No, little Strawberry-blossom," answered the Sunbeam; "it is you that I love, you are so gentle and retiring—I had hard work to find you out; but now I shall come every day, and stay with you all day long!"

"Listen to the Sunbeam making love to little Strawberry-blossom!" said the Foxglove to a lady-fern; "isn't it ridiculous

Her poor little head will be turned." And even the sweet grasses and moss growing close round her laughed mockingly.

But she was too happy to heed them! All the long, hot summer day the Sunbeam stayed with her; and when he said good-night, he promised to return the next morning. In the night a Glow-worm passing by stopped to speak to her.

"Oh, Glow-worm," said she, "I am so happy. A Sunbeam has come—a real, beautiful Sunbeam—and he says he loves me, though I am such a tiny flower. And he's coming again to-morrow!"

"Hum," said the Glow-worm, who had seen a good deal of life, "don't make too sure of that. The Sunbeam is a great traveler, and travelers are not always to be depended upon; they go here and there, and forget all about the last place they visited."

"But he said he would come!" said little Strawberry-blossom; "and he is so great and good I think he will keep his word."

"Well," said the Glow-worm, "I don't know much of him; I am more intimate with his cousins, the Moonbeams. I only wished to speak a word of friendly warning. My advice to you is to go to sleep and forget all about him."

And little Strawberry-blossom went to sleep and dreamed a bright, happy dream. But, behold! next morning when she awoke, it was even duller and darker than usual; no Sunbeam was there. In truth, it was raining heavily, and the drops pattered through the fern fronds all round her head. But she did not know it was rain. "Kind leaves," she said, "are you weeping for me?" at which they all laughed.

"No, no, little Strawberry-blossom," they said; "we don't waste our tears on such a poor little silly thing as you. Did you really think your fine visitor would come back?"

Little Strawberry-blossom was heart-broken. She could not see beyond her green canopy, and did not know that the Sun was even then struggling hard with the clouds. At last he burst forth in all his glory and splendor; the rain-drops caught the rays as they passed, and there rose over the wood a wonderful arch of colored light. Little Strawberry-blossom could not see the rainbow, but she felt a glow of warmth and happiness steal over her, for there was her own Sunbeam creeping in through the dripping ferns.

"Ah, little one!" he said "did you think I had forgotten you?" and she hung her head with shame at having doubted him.

"You need more faith, little Strawberry-blossom," he whispered. "I was only biding my time."

And through the bright summer days the Sunbeam came again and again, and in the atmosphere of love and warmth little Strawberry-blossom expanded and developed till she was no longer a pale, punny flower, but a beautiful crimson berry, shining like a ruby in a setting of emeralds. Even the ferns and the Foxglove could not help admiring her, saying among themselves "What can have happened to little Strawberry-blossom? She is quite changed."

"And I will tell you who sent me to you," whispered the Sunbeam; "it was the glorious Sun himself. He is always there, high up in the sky, watching over all, even the tiniest bud, and he sends us into gloomy, cheerless dwellings with messages of love for lonely hearts."—*Good Words for Children.*

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## The Dutch Boor and Horse.

When I was a small boy and went to school, too young to read, I heard a thing read of a horse that made both my cheeks wet with hot tears. The man who owned the horse lived at the Cape of Good Hope, and was called a Dutch boor, or a poor man. Dutch blood who was born on the soil of that hot land, and tilled it with the plow and hoe. He was a kind man at heart, though rough in look and speech. He loved his mare and she loved him, and was with him by day, and near him by night. She was proud to have him on her back, and would dash through swamps, ponds and fire, too, if he wished it.

One day came that was to prove the Dutch boor's stout heart, and the faith and love of his mare. A great storm came down on the sea. The waves roared and rose as high as the hills. Their white tops foamed with rage at the winds that smote them with all their might. The clouds flapped them with their black wings. Night drew near, and it was a scene to make one quake with fear. Right in the midst of all this rage and roar of wind and sea, a great ship, with sails rent and helm gone, came in sight. It rode on the high, white waves, straight on a reef of rocks too far from the shore to reach it with rope. The ship was full of young and old, whose cries for help could be heard, loud as was the voice of the storm. Their boats were gone like the shells of eggs. There was no wood nor time to build a raft. The waves leaped on the ship like great white wolves bent on their prey. How could one soul of them all be saved?

The men on shore could but look on the sad sight. They could give no help. They had no boat nor raft; and their hearts were sick in them. Then the Dutch boor was seen to draw near at full speed on his horse. Down he came to the beach, nor did he stop there one breath of time. He spoke a word to her which she knew, and with no touch of whip or spur, she dashed in and swam the sea on the ship's side with a roped tail to her tail. She wheeled and stamped her way to the white surge with a row of men to the shore. There she stayed but for a breath. At the soft word and touch she knew so well, she turned and once more ploughed through the surge to the ship, and brought back a load of young and old. Once more she stood on the beach, amidst tears of joy that fell from all eyes. She stood there, weak, as wet with sweat as with the sea. The night fell down fast on the ship. There was still a few more left on it, and their cries for help came on

the wind to the shore. The 'thoughts' that tugged at the brave man's heart will not be known in this world. The cries from the ship pierced it through and through. He could not bear to hear them. He spoke a low, soft word to his horse. He put his hand to her neck, and seemed to ask her if she could do it. She turned her head to him with a look that meant "If you wish it, "I will try." He did wish it, and she tried, to the last pulse of her heart. She walked straight out in the wild sea. All on shore held their breath at the sight. She was weak, but brave. Now and then the white surge buried her head; then she rose and shook the brine out of her eyes. Foot by foot she neared the ship. Now the last man had caught the rope. Once more she turned her head to the beach. Shouts and prayers came from it to keep up her strength. The tug was for a life she loved more than her own. She broke her veins for it half way 'tween ship and shore. She could lift her feet no more. Her name lay like black seaweed on the waves, while she tried to catch one more breath. Then, with a groan, she went down with all the lead she bore, and a wail went out from the land for the loss of a life that had saved, from death near a ship's crew of men.

Thus dared and died in the sea the brave Dutch boy and his horse. They were, as friends, one in life, one in death; and both might well have place and rank with the best lives and deaths we read of in books for young or old.—*Elihu Burritt.*

### Things about Babies.

A great many curious things happen to babies, in this round world of ours, that the readers of *Our Young Folks* probably never heard of. One thing is—planting them. This is done by the dark-skinned women of Guinea, and isn't half so dreadful as it sounds. The mother digs a hole in the ground, stands baby in it, and then packs the warm sand around him to keep him in place, <sup>as you would set out a rose-bush.</sup> It keeps him out of mischief, and he can play in the sand while his mother works. All day long he stays in this odd crib, and at night, when she is done with her work, he is dug out.

When this agricultural mother wants to carry baby about, she ties him into a little chair and straps it to her back. If it is some very grand occasion, he is dressed neatly in stripes of white paint, and ornamented with dozens of brass bracelets and rings on arms and legs. A funny-looking baby he must be!

If you don't fancy a crib-of-sand for a baby, what do you think of a big shoe, stuffed with moss to make it comfortable? The droll little Lapps cradle their babies in that way. The shoe is large of course, and made of reindeer skin. It comes up high at the back, like the slippers we wear now-a-days, and is turned up at the toes. The moss with which it is stuffed is the famous reindeer moss, soft and white; and the odd little black-eyed baby looks very comfortable hanging from a tree, or slung across its mother's back.

Perhaps this baby who lives in a shoe is no more comical than the baby who lives in a fur bag,—another sober little black-eyed baby, away off in the shivery Esquimaux huts. Besides being cuddled up in the fur bag at his mother's back, this round-faced little fellow wears a fur hood, and looks like some strange kind of animal peeping out on the world.

You may have seen the Indian baby, or papoose, bound flat to a board,—poor little creature. One tribe, the Flatheads, make a rude sort of box of bark or willow-work, and wrap the baby,—"little man," they call him,—in a piece of blanket, strap him lightly to the box, and hang it across two sticks. Besides this, the unfortunate little fellow has a board bound over his forehead to make him a Flathead.

Even the Russian peasant mother cradles her baby on a square board hung from the wall by strings from each corner, like the pan in a balance.

In India the funny little black babies either sit on their mother's hips and hold on by clasping their hands over her shoulder or they take airy rides in a basket on her head. These babies are elegantly dressed in <sup>ornaments</sup>, bracelets, anklets, and leglets (if one might make a word), finger-rings, toe-rings, ear-rings and nose-rings. As for clothes, they don't need many when they wear so much jewelry.

China babies,—not dolls, but babies that live in China,—are sadly in the way among the poor. Sometimes they are cradled in a bag on their mother's back, and sometimes they are tied to the backs of older children, who go about as though they had no such load.

Many poor Chinese live in boats on the river, and the baby that comes to such a family is tied by a long rope to the mast. It is long enough to let the child creep around, but not long enough to let him fall overboard.

There is another curious custom regarding babies which prevails in some parts of China. If one dies, it is not buried, as older people are; it is thrown out carelessly, and crackers are fired off at the door. Here and there, at the corners of the streets, charitable people build small houses with openings to drop the neglected little bodies in, and that is all the burial they get.—*Olive Thorne.*

The man who has begun to live and work by artificial stimulant never knows where he stands, and can never count upon himself with any certainty. He gets into his castle a servant who becomes the most tyrannical of masters. He may resolve to turn him out, but will find himself reduced to the condition in which he can neither do with nor without him. The use of stimulant to the brain-power brings on a disease in whose paroxysms a man is no more his own master than in the ravings of a fever, a disease that few have the knowledge to understand, and for whose manifestations the world has no pity.—*Mrs. Stowe.*

CHRIST AND THE INHERITANCE OF THE SAINTS. Illustrated in a series of Discourses from the Colossians. By Thomas Guthrie, D. D. New York: Robert Carter & Brothers. 1873. 12mo. pp. 344. Sold by D. Lothrop & Co.

THE GOSPEL IN EZEKIEL. Illustrated in a Series of Discourses. Same author & Publishers. 1873. 12mo. pp. 308.

LIFE OF THE REV. THOMAS GUTHRIE, D. D. Compiled mostly from his own words. Same Publishers, &c. 1873. 12mo. pp. 171.

The frequency with which the successive volumes of Dr. Guthrie's works are noticed in these columns indicates the rapidity and enterprise with which the Messrs. Carter press the work of publication forward. The edition is almost complete, and it is one every way excellent and attractive. The price is reasonable, and so there is almost everywhere a circulation. The two volumes announced above are among the most beautiful and attractive of the whole collection.

The Saints' Inheritance is a rich, fruitful and practical exposition of certain passages in one of Paul's epistles that set forth the exalted privileges of the Christian believer; and one feels, in reading the paragraphs, that the writer is largely unfolding the deeper and more precious experiences of his own glad and trusting heart, and speaks to the very souls of his readers, and there must indeed be a stupid spiritual nature that does not promptly and enthusiastically answer to the vital words of the great preacher.

The Gospel in Ezekiel is one of the most characteristic and effective of all the volumes which bear Dr. Guthrie's name. The very title is peculiar, but is at once suggestive and prophetic. He fluds in the prophetic words, "I will draw, and bints and statements which set forth the very highest truths which are unfolded brought out so clearly in the teaching of Christ and the writings of the apostles." Selecting here and there a passage from the words of Ezekiel, he discourses upon them in a way that is marvelously fresh, fervid and effective so that the unity of the two Testaments is newly discovered, and the glory of the old dispensation is seen to result largely from the splendour thrown back upon it from the scheme of redemption unfolded in the new. The discourses were originally preached to his regular congregation in Edinburgh, and they do not seem to have parted with scarcely anything that made them so full of force and quickening as they were breaking out from his soul and lips. That minister must be a man of rare eminence in gifts and graces, or a man almost wholly destitute of receptivity, who finds himself unable to profit by the teaching and repeated perusal of this volume.

The Life of Dr. Guthrie, compiled as it mostly is from his own writings, is a very pleasant and stimulating piece of biography, for the subject is unintentionally portraying himself while aiming at other and different objects. The graceful and affectionate tribute found at the end of the volume, from the pen of Dr. Hanna, for several years his colleague in the pastorate at Edinburgh, is every way worthy of the author and the subject, and sets forth a most striking and beautiful example of Christian fellowship between the two royal natures, equally full of tender affection and impressive magnanimity. One can hardly read such a piece of biography as this without thinking better of his race, finding his own selfishness effectually rebuked, and his powers stimulated into fresh activity. We speak freely and strongly of both Dr. Guthrie and his works, assured that every emphatic word is justified by the facts, and that every sympathetic reader who may be induced to make his acquaintance will be glad over the profit he has gained.

THE PRESENT WORLD. Sketches from Nature and Art, taken in the vacations of a professional artist. By Wm. W. Winslow, D. D. New York: Robert Carter & Brothers. 1873. 16mo. pp. 252. Sold by D. Lothrop, & Co.

THE RESURRECTION OF THE DEAD. By William Hanna, D. D. Same Publishers, &c. 1873. 12mo. pp. 222.

PISGAH VIEWS; OR, THE NEGATIVE ASPECTS OF HEAVEN. By Octavius Winslow, D. D. Same Publishers, &c. 1873. 16mo.

The first of the volumes whose titles are given above is very admirable. The author observes, and speaks, as he frankly tells us at the outset, from a Christian stand-point and from Christian convictions. He is quite at home in the domain of science and in that of theology. He is a careful student of both Nature and the Bible. He perceives clearly the design, the sphere and the function of each. He sees God standing behind both and speaking through them, and so he does not allow that there can be any real antagonism between the two. He writes popularly here of the world as God has fashioned and furnished it, and then as man has occupied and improved it. He discusses the earth, the ocean, and the atmosphere, in their various aspects, operations, relations and laws; and then he has some very interesting and suggestive things to say of human discovery, possession, boundaries, of the telegraph, railroads, steam, and irrigation, of the water supply, &c. He is very happy in his selection and arrangement and treatment of topics,—plain, picture-que, sympathetic and now and then playful, though ever abounding in the most valuable and practical information. For young minds that are inquiring and receptive he has prepared an admirable book, and not a few older people will find their enthusiasm kindled and their field of practical knowledge widened as they accompany him through the field which he here traverses.

Dr. Hanna discusses the doctrine of the Resurrection in his usually calm, thoughtful, discriminating and reverent way, in the book which bears his name. He finds the doctrine stated in the 12th chapter of 1st Corinthians, and his object in the volume is to expound the passages dealing with the different sides of that topic, removing misconceptions, meeting the cavils of the skeptic and objector, and laying a fresh basis for the intelligent faith of the Christian. He develops nothing really new or striking; he rather restates the view generally held by evangelical theologians, not attempting to be wise above what is written, and evidently more anxious to be scriptural than original, and to serve with rather than to create a philosophy. The raised voice he means answers the question based upon this subject, but it will tend to bring an intelligent restfulness to many an honest and devout inquirer.

The author who discusses the Heavenly Life is modest and has a practical aim. Without attempting to unfold the positive features and elements that belong to the better world, he seeks to draw out the real meaning of those statements in the Scriptures which set it over in contrast with this, on account of the absence of what is unwelcome here. The titles of his successive chapters suggest his object and his method. They are as follows: No more Curse; No more Night; No more Sea; No more Hunger and Thirst; No more Pain; No more Tears; No more Death; No Temple. The treatment is considerate and thoughtful, the style is especially fervid, the rhetoric now and then runs somewhat to extravagance, and it is a work addressed more directly to the emotions than to the logical and analytical understanding. As it will serve more or less well, in the way of supplying hope, and vivifying promise, and adding to the ministry of comfort.

THROUGH THE EYE TO THE HEART; OR, EYE-Teaching in the Sunday-school. By W. W.



## Literary Miscellany.

## Drowning Sensations.

A correspondent of the Chicago Tribune, treating of the bridge accident at Dixon, Ill., says:

After many hours spent in inquiry, the right individual was at length found, in the person of Dr. Hoffman, who was taken out of the river when in an unconscious condition and full of water. He was able to come down to his office this morning, although he had a gasp about three inches long in his head. He is very weak yet, but, notwithstanding the shock to his nervous system and the mental depression caused by the loss of his wife, he gave a very interesting account of his narrow escape from drowning. Your correspondent interviewed him this morning, particularly with reference to his sensations while under the water, and learned from him what is subjoined:

My wife and I went to see the baptism of the converts, and took up a position on the bridge about thirty feet from the first pier and between it and the abutment. We were surrounded by people—men, women, and children. Suddenly, while Mr. Pratt was entering the water with a female, I heard a report similar to that made by a small cannon, and in an instant the water closed over me, and I felt that something was pressing me down. A heavy weight appeared to be over me. I did not sink to the bottom. I was perfectly conscious, and immediately thought of getting out, if possible. My hands came in contact with the trestle work, and, crawling up, as if ascending a ladder, I was fortunate in finding an opening, through which I crawled, and immediately arose to the surface. I was then, as near as I can judge, about seventy or eighty feet from the shore.

I swam toward the bank; but when near it my strength gave out, and I sank. While swimming, some person, who must have been under the water, caught hold of my left leg, and grasped tight for a minute, preventing me from going forward. The person let go as suddenly as he had taken hold, and I gave a stroke or two, when I encountered a dress. Thinking it was my wife, who was standing beside me when the span fell, I grabbed it; but, having become enervated, I was obliged to let it go. I was almost exhausted at the time and do not know that the dress was that of my wife. I did not notice it particularly. My thoughts were almost solely confined to her, and I imagined when I saw the dress it was hers.

When I sank, I was still sensible of the surroundings. I went apparently very close to the bottom. The current rolled me over and over, and my hands frequently came in contact with the gravel. I could feel the water running down my throat and in my ears, and at all once experienced the most delightful sensation. I seemed to be at peace with everything and perfectly happy. My whole life passed before me like a flash of lightning, the events appearing in sequence, the most prominent appearing to be indelibly impressed upon my mind. Circumstances I had forgotten appeared vividly, and I did not want to be disturbed. I should have preferred to remain where I was. While in the midst of beatific reverie thinking what my wife would do if she were saved and I drowned, I felt a hand on my shoulder. I was pulled out and placed on a rock. I was almost insensible, but gradually came to myself. Oh! how sick and wretched I felt.

After remaining on the rock about an hour, I was taken to my home. Here I commenced vomiting, and frequently ejected water and partially-digested food until 4 o'clock in the afternoon. I was taken out of water about 600 feet below the bridge. I was very thirsty after vomiting, and tried to drink some water, but the taste was so disagreeable that I could not bear it. The only way I could quench my thirst was by putting vinegar into the water, about an ounce and a half to a quart of a pint. That struck me as a rather curious circumstance. I was greatly astonished at the number of events that passed through my mind while under the water. Nothing that occurred during childhood was evident; but everything since I was about nineteen years old appeared before me as if photographed. The sensation I experienced while the water was going down my throat was not unpleasant. It seemed as if I was going on a journey, and was surrounded by all kinds of beautiful things. While on the rock I felt very bad and desired to be left alone. The sudden transition from the beatific state in the water to the dry land seemed to have a bad effect, and made me indifferent to what was going on around me. Several people came to me and wanted to take me home; but I told them to let me alone. I was so miserable. The corpse of my wife was found after she had been in the water about three hours. It is said that Mrs. Hoffman's countenance was lighted up with a life-like smile, so peaceful and suggestive of such pleasant thoughts when dying that everybody's attention was attracted to her.

## Humor and Pathos.

It is a common observation that the gifts of humor and pathos are generally found together—a statement that perhaps requires some little qualification. Ben Jonson, Addison, and Fielding, for instance, are humorous without being pathetic; on the other hand, Richardson is pathetic and not humorous. Sterne's pathos is a mere trick. Let those who please weep by the death-bed side of Le Veure; for our part, we will not be so cheated of our tears. Sterne, in that famous scene, is nothing better than an exquisite "mute"—a masterpiece of mercenary mourning. One may see him, if one looks intently, arranging his pocket-handkerchief in effective folds, with one eye tear-streaming, while the other watches that all the proper maneuvers of woe are duly executed. *Flet. de Dole.* And something of this is true of Dickens. In the great masters of pathos, our tears are not drawn from us, they flow of themselves. There is no design on the softness of our hearts, no insidious undermining, no painful and elaborate besiegement. For writers to kill, merely to melt their readers, with a scene of tender emotion, is unjustifiable manslaughter. There is, in short, nothing to be said for those whose delight it is with malice aforethought to spread a feast of woe and serve up little children, or any sweet human thing they can lay hands on, that their guests may enjoy the luxury of tears. These are the Herods of literature. Shakespeare never slays or savages after this fashion. He would have saved Cordelia. It had been in his power; but it was a moral necessity that she should die. He could not more have kept alive and blooming the fair flower of the field when evil winds blow than have preserved that lovely form from perishing amidst the wild passions that Lear's sad error had let loose.

"Sin entered into the world, and death by sin;" and this death falls not only on the guilty. Goodwill and Rogan perish; and so the true daughter, though with all our hearts we cry with the old "child-changed" father, "Cordelia, stay a little." It can not be otherwise. And so always, there is nothing arbitrary in the pathetic scenes of the supreme artists.—*London Quarterly Review.*

## President Lincoln's Petitioners.

All day long President Lincoln had received petitioners, and still they came. He could hear the murmur of voices in the outer rooms, as they were anxious to be admitted; yet he must rest for a few moments.

"Tad, my dear son, go to your mother; you must be tired here."

"No, no, papa; I don't want to go now—I want to stay and see the people."

And he forced his hand down deep into his pockets, drew himself on the floor under a writing-desk which stood near his father, and settling his head on a cushion, continued: "Ain't you tired of folks, pa?"

The little bell which the President sounded—a signal for the doors to be opened—remained unringing, and he sat with his hands clasped together and his head drooping forward.

His little son moved softly from the room, returning in a few moments with a sad-faced woman, who had an infant in her arms. The President motioned her to a chair, and she modestly stated that she came from a town in the far West to plead for the life of her husband, who was sentenced to die in six weeks for desertion.

"He ran away from his regiment, then?"

"No, sir; but they think he did."

The President frowned, and shook his head rapidly from side to side.

"Of course, madam, you think that he did not."

"Oh, sir!" and she began to cry aloud, the baby joining the chorus.

The President seemed much annoyed, but, turning to her, kindly said:

"If you can prove to me that your husband did not run away from a deserting regiment, I will have him pardoned. Will you go on with your story, and stop your crying?"

"How kind you are, sir!"

A faint smile played upon the President's face, as he answered, "Please go on with your story."

She told him she was dangerously sick, and her husband, hearing it from a comrade, went home, about three miles from the camp. The next day he was seized as a deserter and dragged away. As soon as she could walk a little she had gone to the officers to plead for him, but they would not listen to her. She was sick after that long walk, and as soon as she could get up again she had started for Washington.

"It was a long and tiresome journey," he said, sympathetically.

"Yes, sir; but some way I felt, if I could only see you and tell you, that you would believe my story. I have no letters to speak for me, only this one," moving her hand towards her pocket.

The President shook his head. He was twisting a piece of paper over and over through his fingers. Lifting his eyes suddenly to her face, he asked:

"Who is that letter from?"

"It is from a kind minister; I asked him to write it. He said you did not know him and would in all probability not read the letter; yet, if it would be any comfort to me, he would write it."

"Let me see it."

As he bent forward to take the letter the infant seized his hand. The President patted the little hands and face, and then leaned toward the light to read.

How anxiously the woman watched him! But his countenance gave no indication of his thoughts. He folded the letter carefully; slowly he handed it back, saying:

"I am satisfied with it. I believe your story. I shall pardon your husband."

The baby looked up steadily at him; the woman arose, as she exclaimed,

"Oh, Mr. President, how can I thank you?"

"Take this note to the War Department, and they will give you a paper of release for your husband from the charge of desertion. It will make your journey home more comfortable. Good-night!"

"God bless you!" she answered, and was gone.

## Archery.

For sport, however, and for healthful and elegant exercise, nothing can equal archery. But one must know how to arm himself, and also how to use his weapons after they are made, before he can enjoy the practice of archery, even at target-shooting, much less hunting game for sport.

Any one possessing ordinary skill in using edged-tools can make a very good bow by following my directions—viz.:

Get a billet of split mulberry, locust, or sassafras-wood, six feet long and three inches square, and see that it contains no bad knots, dotted places, or cracks. With a drawing-knife shave this billet down to a cross-section, elliptical in form, of one inch by two inches, after which cut off the ends, and gradually scrape the piece down from the middle, slowly tapering to the ends, where deep notches must be cut to receive the string. By bending the bow now and then during the process of finishing it, you will easily be able to give it the proper curve, which should be a flat semi-ellipse.

A very good arrow is made by trimming a stick of tough hickory down to a circular cross-section of one-fifth of an inch in diameter, smooth and straight, which may be headed with a steel point or cap of pewter.

The end opposite the head should have a deep, clear notch to fit the bowstring. The feathering of the arrow must be nicely done, or the missile will be worthless.

Take strips of the stuff of the down of a goose's wing-feather and glue them longitudinally on opposite sides of the shaft near the notch. If the arrow is to be used in damp weather, a fine silk thread, in addition to the glue, may be used to fasten on the feather.

Flax or silk makes the best bowstring. It should be twisted very hard, and well waxed. With such a bow and arrow as I have described, I have seen a bird killed at the distance of ninety yards by an amateur archer.

Archery was revived in England in 1844, and became very popular as a pastime, but I am not aware of any successful toxophilic organizations in the United States.

Such organizations, however, if properly managed, would no doubt meet with success here, and be received by the people with greater favor than even base-ball companies.

Ladies may become expert archers, and the sport recommends itself to them, in that, while it gives them excellent physical exercise, it also "shows off" their form and graces to the very best advantage.—*Appleton's Journal.*

## Women Shopping.

Next to mental improvement, shopping is now the business of life, and a most bewildering and exhausting business it is.

The amount of it accomplished by women is unanswerable proof of their strength of body and clearness of mind. (The latter may be owing to the severe training and purifying by scientific and philosophical lectures.) To thread one's way through the narrow and intricate lanes which are left between the enormous piles of all imaginable fabrics gathered in the shops, and not to lose one's temper at the constant and unavoidable collisions and blocks with shoppers going in the opposite direction, is a triumph of patience and amiability; to see all the lovely and desirable dress-goods at high prices, and still to buy inexpensive things, if one has but little money, is a triumph of principle over vanity; and to know and get what one wants when one stands anywhere in a shop and sees the product of the world's looms heaped up around her, proves singular clear-sightedness, judgment, and firmness of purpose.

Strong is the character demanded for wise shopping! Exalted are the Christian virtues needed to make that peculiarly feminine labor anything but anguish, mortification, and a sad waste of money! In these busy spring days the advantage of male attendants in shops is evident; they take up much less room than women, and get about much more easily and rapidly.

Theoretically, women should be employed in dry-goods shops; practically, they are dreadfully in the way, and much less pleasant and obliging than they ought to be.

But of all miserable beings a gentleman in a shop, while his wife orders her outfit, is the most miserable. He looks utterly unhappy and ashamed; he would sink into a corner if there were one to sink into; as it is, he clings close to some counter, and is continually torn away from his support by a lady who wants something he is leaning against. Friends recognize him, pity him and pass on. The wife appears from time to time, radiant with success in bonnet, polonaise or suit, and the poor husband, the unhappy scrip-bearer, is willing to pay any price for anything, if only he can get away. Fortunately men of this class are rare; one terrible experience is usually enough; and then few women are unwise enough to permit the escort of a husband on a shopping expedition; the experiment is too perilous.—*Worcester Spy.*

## Hand Writing.

Was Chesterfield correct when he said that "every man who has the use of his eyes and his right hand can write whatever he pleases?" If so, would Byron have put his burning verse into such a miserable school-boy scrawl, Emerson wrote so sprawling a hand, or Napoleon I. have written the worst hand on record—so bad that his letters to Josephine from Germany were sometimes mistaken for maps of the seat of war? No doubt the wiliness of his pot-hooks was aggravated by the speed with which he wrote. Jacob Bryant said of Archdeacon Cox's hieroglyphics, that they could be called neither a hand nor a list, but a foot, and that a club one.

Sydney Smith's hand, with the exception of Jeffrey's, was the worst that Constable's printers had to puzzle out for the *Edinburgh Review*. He himself compared it to the hieroglyphics of a swarm of ants escaping from an ink bottle, and walking over a sheet of paper without wiping their legs.

When his wife inclosed to him an illegible passage from one of his letters from London, containing directions about the management of his farm, and asked for an explanation, he simply returned it with the remark that he must decline ever reading his own hand-writing 24 hours after he had written it! Rufus Choate's hand-writing could not be deciphered without the help of a pair of compasses and a quadrant.

The best specimens look like the hieroglyphics on a Chinese tea chest. Having been invited on a certain occasion to address a public meeting in New Hampshire, he replied by letter; but the committee, despairing of deciphering it, and were obliged to send a special messenger to learn his answer.—*N. Y. Observer.*

## Literary Answers.

A lady noticed a boy sprinkling salt on the sidewalk to take off the ice, and remarked to a friend, pointing to the salt:

"Now, that's benevolence."

"No, it ain't," said the boy, somewhat indignant; "it's salt."

So, on asking her servant girl if the hired man cleaned off the snow with alacrity, she replied:

"No, ma'am, he used a shovel."

A very polite and impressive gentleman said to a youth in the street:

"Boy, may I inquire where Robinson's drug store is?"

"Certainly, sir," replied the boy very respectfully.

"Well, sir," said the gentleman, after waiting a while, "where is it?"

"I have not the least idea, yer honor," said the urchin.

"Boy, I want you to Dover Street."

"Well, ma'am," said the boy, "why don't you go then?"

"Did any of you ever see an elephant's skin?" inquired a teacher of an infant class.

"I have," exclaimed one.

"Where?" asked the teacher.

"On the elephant," said the boy, laughing.

"I wonder where those clouds are going?" said Flora.

"I think they are going to thunder," replied her brother.

"Halloo, there, how do you sell your wood?"

"By the cord."

"How long has it been cut?"

"Four feet."

"I mean how long has it been since you cut it?"

"No longer than it is now."

## Old Age.

An old person has feeble circulation in the feet and legs. Nothing contributes more to relieve the difficulty in breathing, and the chronic cough and other troubles about the head and chest, so common among all people, than keeping the feet and legs warm.

Mr. S., a bank officer, had been sitting in a bank nearly fifty years. He was for some advice about short breath, wheezing and cough.

"Your feet and legs are very cold."

"Yes, but how do you know it?"

"By these troubles about your throat and lungs. There is congestion—too much

blood there. If the legs and feet were warm, if they had their share of blood, this congestion about the upper parts would cease, and this short breath, wheezing and cough would cease at once."

"How shall I make my legs and feet warm? I wear as much clothing about my lower extremities as ever I did, and yet they are like icicles."

"I will tell you a secret. An old man with low vitality must have two, three or four times as much dress about the legs as a young man with high vitality. Now you must put on two pairs of thick, knit woolen drawers, very thick stockings, and broad, strong shoes. Your legs will be warm enough, perhaps. If not, then put on a pair of wash leather drawers over the knit woolen ones. With thick pants over these, you will probably be warm. In some rare cases even this will not keep the limbs warm. But they must be kept warm. So you must add, and keep adding, till they are warm. This is the way to win with your body; why not the same with your legs? You will thereby save your throat, and lungs, and head from many common troubles."—*To-Day.*

## Obituaries.

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

JULIA DAME, wife of James H. Saborn, and sister of Rev. J. E. Dame, of Lowell, died in Danville, Vermont, Nov. 13, 1872. Mrs. Saborn was converted some fifteen years ago, while quite young. She was a member of the Free Baptist church in Farmington. Possessed of a pleasant disposition and being quiet and modest in her ways, and then having added to these the refinement of an education, she had in consequence many friends wherever she went. When Bro. Dame left the Theological school and settled with the church at Danville, she accompanied him to his new field as a collaborator. There she labored with the church, being fond of earnest and faithful. She went out and gathered a class into the Sabbath school, spoke and prayed in the social meetings and in private, so that when she had to leave for some time, her friends were left in a state of mourning. Her husband's death was a great loss to her, and she was left to her efforts to sustain the church. As a friend she was true; as a daughter and sister, dear; as a wife, affectionate and devoted. In early womanhood, and even in old age, she was a constant worker, and taken from those she so fondly loved. But she left them with an undoubted faith that their loss would be gained. As she was about to go to the funeral, her "room was full," she said, "with the brightness of heaven, and angels came, and she heard the sweetest music." She will be remembered by her student friends and acquaintances at New Hampton, by the poor, the church and the church at Danville, and by the church and friends in Farmington as one possessed of many Christian virtues. She was brought to her old home in Farmington, N. H., and buried, where her services were greatly attended, conducted by the pastor. G. M. T.

ACHISA E., wife of John C. Elkins, died in Farmington, Oct. 8, 1872, aged 63 years. Mrs. Elkins received her early religious education and impressions from the faith and associations of the Friends; consequently her service in forms and manner of devotion differed from ours, with whom she worshipped during the last years of her life. Her life was of great devotion, and untiring care to her home and family. There as a mother and wife she best illustrated her Christian virtues. Her health being for many years impaired, and an almost constant sufferer, patience found her field of labor and did her perfect work. During her last days and hours, while she welcomed and enjoyed others' prayers, she felt, although suffering keenly, that she was praying for herself. She called the members of her family to her bed, talked with them freely, gave her sons and daughters a mother's dying counsel, and when, when all was done, she calmly and coolly, from pain to joy, and from earth to glory. She left a home filled with sadness at her departure; and in it she is now remembered, and will not soon be forgotten. May she rest in peace, and be given to the husband, the sons and the daughters.

JOSEPH SANBORN died in Farmington, Sept. 22, 1872, aged 82 years. Bro. Sanborn was a very strong and healthy man. But before came to him while earnestly pursuing the business of life, and in a week cut him down. For the last year or two he had acted as sexton of the church, where he discharged the duties of his position faithfully. He was, for a long time, connected with the Lodge of Good Templars in this place, where he worked with untiring zeal for the good of the temperance cause, and for the prosperity of the order. He experienced religion some years ago; loved the social meetings, and although not so active in them as he was at first, he remained until released by a large circle of relatives. The members of the Lodge of Good Templars, and neighbors, aided much in his last illness, and he died with sympathy with the afflicted and respect to the departed. He left two daughters and their companions, and a wife, whom may our heavenly Father sustain.

GEORGINA, wife of Seth D. Hurd, died of consumption in Alton, April 22nd, aged 32 years and 11 months. Her parents are thus called to mourn the loss of their fourth and last daughter, that has died with the same disease. She seemed resigned and longed to go and be at rest. A husband and three children mourn her death.

ETTA, daughter of Otis Wallingford, died of consumption in Alton, April 26th, aged 15 years and 28 days.

MARY BELL, only daughter of C. P. and Eleanor Emerson, died of Cerebro-spinal meningitis in Alton, May 1, aged 20 years and 11 months. She was a member of the Sabbath school, and always bore an exemplary character, was much loved, and will be greatly missed.

ACHISA JENNE died suddenly at the residence of her son in Orange, Iowa Co., Mich., in the 83rd year of her age. Sister Jenne was born in Vermont, experienced religion when young, and gradually came with her companion and little family to Michigan in 1848, and united with the F. B. church in Chester. After the death of her companion she went to live with her son, and she remained until released by death. She was a very exemplary and devoted Christian. In her later years, she would frequently say, "All the days of my appointed time I will wait, till my change come." Rev. A. D. Jenne is one of several children, who remain to mourn their loss.

Mrs. ZOR M., wife of Jonathan T. Weeks, Esq., died in Laconia, April 4, aged 57 years. Sister W. professed religion in early life. Deep piety and Godly sincerity were strikingly manifest in her life. As a neighbor, she was kind and condescending; as a wife, affectionate and trustful; as a Christian, devout and faithful. She suffered from general debility, for several months before her death, bearing her affliction with Christian patience and resignation. "She rests in peace." Funeral services conducted by the writer, when the church and a large number of friends and neighbors testified by their presence and tears the loss they had sustained. May grace support the bereaved.

MISS MERIBAH F., daughter of Deacon Daniel Roberts, died of consumption, in Fond du Lac, Wis., May 12th, aged 21 years and 27 days. She possessed a modest, retiring spirit and yet was self-reliant. One year ago last winter during a series of meetings, she became so concerned for her soul, that with others, she came to the anxious seat for prayers. She did not, however, gain evidence of acceptance with God until near the close of her last sickness. Yet, in the intervening time she tried to be a secret Christian, not having the confidence to profess her faith in Christ. Two different times she called on her mother to read to her the 14th chapter of John's Gospel, and she remarked, "That is the most beautiful chapter in the Bible. What a comfort!" Growing more confident, she said, "I do not want it published that I did not believe in Christ. To the people that die in Christ." She attended the Sunday school as

long as she was able and openly avowed her temperance principles. She leaves a father, mother, two brothers, two sisters and other relatives who mourn their loss. The full congregation that waited on her funeral services, gave proof of strong sympathy for the thrice afflicted family.

EDDIE C., only child of Freeman and Mary Varney, died in Farmington, May 3, aged 9 years and 2 months. Little Eddie was greatly beloved by his parents, and they sadly miss him; yet they can not but feel that, for him at least, death was a sweet release from the "burden of the flesh," and a world of suffering and sorrow. His funeral was attended at 2 Stratford church where a large company of people met to express their sympathy for their neighbor and friend.

LATHROP COLE, of West Charleston, Vt., died at his daughter's, in Lyndon, May 4, aged 70 years. His remains were brought to his native town, where the funeral services were attended by a large circle of mourning relatives and fellow townsmen. Mr. Cole had been confined to his bed for most of the time for nearly twenty years, but loving and attentive children ministered to and watched over him during these years of his helplessness. To those who were with him for the last year he left a good evidence that his change is to a home with Jesus.

S. S. NICKERSON.

Academies, &c.

PARSONSFIELD SEMINARY.

THE SPRING TERM of this institution will commence Tuesday, Feb. 11, and continue eleven weeks, under the instruction of J. LANSBURY, recently Principal of N. E. Masonic Institute, Center Enfield, N. H.

Tuition from \$20 to \$40.

Rooms for self-boarding may be obtained at reasonable rates.

For further information address IRA A. PHILBRICK or IVORY MARCHE.

AGRICULTURAL COLLEGE OF PENNSYLVANIA.

AGRICULTURAL, SCIENTIFIC and CLASSICAL.

Ten Professors and Instructors. Not sectarian, but thoroughly Christian.

Location can not be surpassed in healthfulness, beauty, and freedom from corrupting influences.

Expenses only \$175 for College year of 40 weeks, including Tuition, Boarding, Washing, Rent, Fuel and use of heavier furniture.

For Catalogue or further information, address the President, Rev. J. CALDER, D. D., or the President, Miss JANE W. HOYT, A. M., Agricultural College P. O., Center Co., Pa.

The Spring Session of the above institution, located near Bellefonte, Center Co., has opened under very pleasant circumstances. Already upwards of one hundred students are upon the roll, and others have signified their intention to enter. Professors Collier and Downey, Miss Hoyt and Pres. Calder, all formerly of Hillsdale College, are laboring in this institution, and are much encouraged by the results already achieved.

WHITETOWN SEMINARY.

THE SUMMER TERM of this institution will commence March 24th.

The enlargement is fully completed, at an expense of over \$4000; and the facilities of a first class institution are furnished to both sexes, at moderate rates. Send for Catalogue.

J. S. GARDNER, Principal, Whitetown, N. Y., Feb. 19, 1873.

GREEN MOUNTAIN SEMINARY.

WATERBURY CENTER, VT.

C. A. MOORE, A. B., Principal.

I. D. Smith, Principal Commercial Department.

E. C. Smith, Mrs. E. C. Smith, G. A. Stockwell, Miss Lizzie Maxfield, L. H. Butterfield.

Calendar:

FALL TERM, 13 weeks. Opens Sept. 3, 1872.

WINTER TERM, 13 weeks. Opens Dec. 3, 1872.

SPRING TERM, 13 weeks. Opens Feb. 25, 1873.

Board may be obtained in private families at \$3.50 per week, or rooms may be obtained for self-boarding at reasonable rates.

Students may enter school at any time of the term, paying from such time to the close of the term at the regular rates.

For further particulars, address the Principal, THOMAS TUTTLE, M. D., President, Northwood, N. H., Aug. 12, 1872.

RIDGEVILLE COLLEGE.

THE SUMMER TERM will open June 3, and close Aug. 22, 1873.

Tuition and incidentals, in advance, \$7.00.

Room rent, per term, from \$2.00 to 4.00.

Board, per week, in private families, 3.00.

Clubs, 2.50.

EXTRA CHARGES.

Instrumental Music, twenty lessons, \$10.00.



## News Summary.

## MISCELLANEOUS.

The mission to Russia is now tendered to ex-Governor Jewell of Connecticut.

A judgment of \$554,062 has been found in favor of the people against the notorious Tom Fields of New York.

The Ohio republican convention was held Wednesday, and Governor Noyes was nominated for re-election.

On the motion of Mr. Lyman Tremaine the case of Stokes is ordered, by the court of appeals, to be heard on the 26th.

George Williamson of Louisiana is appointed to the consolidated missions of Central America. Edwards Pierpont declines the mission to Russia.

Further outrages on the Texas frontier by Mexicans, Kickapoo and Lipons are reported. It is rumored that a government train had been attacked between Austin and Fort Concho, and seven teamsters killed.

The New Iberia Mining Company is reported to have again applied to the Secretary of the Interior for a patent to the quicksilver mines worked by them in California. McGarraban, the other claimant, has also filed evidence claiming the company's rights to the mines.

One man was killed and two others wounded during a pistol fight near Reading, Pa., Sunday evening. Joseph Waltz, who was arrested on suspicion, has confessed the murder of a scissors-grinder at Athens, N. Y., on the 1st instant.

A gallery in Sing Sing prison, New York, fell Sunday morning, killing one convict and wounding eighteen others, two seriously. A coroner's jury has returned a verdict in which the legislature is found culpable in not providing means to render the galleries secure.

A federal soldier is to be tried by the civil court at Canandaigua, N. Y., for the murder of his sergeant, both being members of the first artillery, two years ago. Several witnesses have been summoned from Florida by the government.

A planter named Butler was shot dead on a Mississippi steamboat at Idlewild, fifty miles below Memphis, Wednesday morning, by a drunken fellow named Cannon, who jumped ashore and escaped. In a recent shooting affray over a game of cards in a California saloon, three men were killed.

The Powder River expedition for the purpose of ascertaining the best points for the location of new military posts and supply depots in the Indian country, near the line of the Northern Pacific Railroad, is reported to be completely successful.

The Modes are reported to be moving toward the Pitt River Indians, with whom they are said to have an alliance. A fight occurred at Antelope Creek, Monday, between the Modes and their pursuers, and five Indians were killed.

The vice regents of the Mount Vernon Association have elected Madame Berghmans regent in place of Miss Cunningham. The proceeds of the endowment funds are to be held inviolate and the interest alone used to defray the expenses of the association.

There is a general strike among the colored journeymen mechanics at Raleigh, who insist upon ten hours a day's labor. It is thought that the bosses will not accede to the demand.

Donaldson, the aeronaut, made an ascension at Reading, Pa., Saturday evening in a balloon made of brown paper, and landed safely. This is the first regular paper balloon ascension ever made in this country.

Fort Rice advises report that numerous hostile bands of Indians are roving through northern Dakota, and a strong garrison will have to be placed on the Northern Pacific Railroad line.

The truth concerning the so-called mysterious poisoning affair at New York appears to be that six servants were rendered very ill by eating corned beef from a barrel into which it is supposed the butchers accidentally spilled arsenic intended to kill rats.

A tornado swept over a portion of Iowa, Thursday, causing terrible destruction of property and life. Houses, barns and buildings of all kinds were demolished, and many persons killed or wounded. The force of the wind was appalling, and its roaring could be heard ten miles away. The tempest was accompanied by a fall of hailstones of marvelous size. Great damage was done in northwestern Illinois.

General McKendree crossed the Rio Grande River with six hundred cavalry recently, and after a march of about eighty miles into Mexican territory, attacked and broke up a camp of Kickapoo Indians, near the Santa Rosa Mountains, killing nineteen warriors and capturing about forty squaws and considerable property, which had been stolen from this side. The cavalry lost one man killed and two mortally wounded. The Mexicans, it is said, are preparing to retaliate for the invasion of their territory.

The Modoc war was practically ended on the 22nd instant, when the Hot Creek band, comprising about one-half of Captain Jack's followers, surrendered unconditionally to General Davis at Fairchild's ranch. The remainder of the Indians are still retreating, and a vigorous pursuit is kept up. It is said to be probable that the prisoners will be treated as murderers and hanged. Among them are Bogus Chley, Steamboat Frank, Curly-headed Doctor, and Hooker Jim, the Lost River murderer.

President Grant has issued a proclamation against the persons resisting the State government of Louisiana, represented by William P. Kellogg.

The strike of the Rhode Island mill operatives is at an end, though it is said that the strikers have only suspended, not abandoned, their efforts for the ten hour system.

The deaths in Boston last week were 124—66 males, 38 females, 41 natives, 83 foreign. Of consumption, 19; convulsions, 6; cerebro-spinal meningitis, 7.

The board of trial of the Massachusetts Medical Society have found the homeopathic doctors guilty of the charges against them, and have reported them to the society for expulsion.

## FOREIGN.

Forty-four houses were destroyed and thirty-six people killed by the landslide at Piscobamba, Peru, early in April.

A Russian picket party captured by the Bokhara were put to death by execution.

The Pope is again reported to be in a critical condition, and the cardinals have assembled to provide against any emergency.

The Acadia powder works at Waverly, eleven miles from Halifax, N. S., exploded Saturday night, causing terrible destruction of property, but no lives were lost.

The revolution in New Granada has broken out afresh. After a day's fighting between the state and national troops at Panama, there was a truce ending in the appointment of Colonel Juan Pernek as provisional president.

A raid on the frontiers of the Argentine Republic is feared from the allied Indians of the Pampa and Ara tribes.

The difficulty between France and Morocco, to settle which the French had prepared to send out 30,000 troops, has been peacefully adjusted.

The report of the capture of Khiva and the

Khiva by the Russians is contradicted, and it is said further that the invading column nearest the rendezvous is yet several hundred miles distant and a month behindhand.

The Carlists captured the town of Lanahija, in Catalonia, Tuesday, and butchered sixteen men after the surrender of the town.

Judge Black and Wayne McVeagle, counsel for General Fremont in the case of the Memphis and El Paso bands, will apply, it is reported, for a reversal of the proceedings of the French court.

The story that the Khan of Khiva is seeking to surrender to the Russians is repeated.

President Thiers's government was defeated in the French Assembly, Saturday, by a small majority. Intense excitement followed. The ministers tendered their resignations, which were accepted by M. Thiers, who then resigned the presidency. A motion to appoint a new President caused a tumult in the Assembly, the left moving that M. Thiers's resignation should not be accepted. The latter motion was lost by a vote of 368 to 339, and Marshal MacMahon was chosen president by 390 votes. The left abstaining from the ballot. MacMahon accepted and it was announced that the ministers would retain their offices temporarily. The people were greatly excited but no disturbance occurred.

## Paragraphs.

The peach crop in Delaware will be very large.

Watermelons are abundant in New York markets.

The interior of California is rejoicing in new hay.

George S. Phillips, a writer better known as "January Searle," has become insane.

The diary of the late Chief-Justice Chase is to be published.

Harriet Fennimore Cooper, a daughter of the novelist, is writing a history of the Oneida Indians.

Nevada derives an income of \$15,000 a year from granting gamblers licenses.

The State Department has issued forty thousand passports this year, up to May 14.

All the western governors are invited to attend the June jubilee in Chicago.

A monument will be placed over the grave of Fitz-Greene Halleck, in Guilford, Conn.

The latest liquor-saloon census in New York shows one grog-shop for every one hundred inhabitants.

Professor Agassiz has received from Mr. Galoupe of Swamscott the present of a large yacht, fully equipped, worth \$20,000, for the use of his school on Penikese.

The Mayor of Biddeford, Me., offers to pay the fine and give \$25 reward to every prisoner brought before him for drunkenness, if he will confess where he obtained the liquor.

The grave of General Greene, famous in the Revolution, is unknown. His body was buried in an old cemetery on South Broad street, Savannah, on June 20, 1783, but no record being made, the remains could never be found.

A force of four hundred men will soon commence the work of changing the gauge of the West Jersey Railroad, so as to admit of the running of the Pennsylvania Company's cars to the Capes. The gauge will be an inch narrower than at present.

The New York Times has received subscriptions to the amount of over twenty-one thousand dollars for the benefit of training schools for nurses. This is a practical philanthropy of great value.

A miser, seventy-three years old, and reported to be worth \$250,000, died in the Buffalo hospital a few days since. He lived for thirty-seven years in an old cemetery on South Broad street, Savannah, on June 20, 1783, but no record being made, the remains could never be found.

Donald McKay, commander of the Warm Spring Indians, is the son of a Scotch settler of the same name and an Indian woman. He is said to be an educated man, and during the rebellion was the colonel of an Indian regiment in the Union service. He now holds a temporary commission from the government as captain.

Scientific observers have ascertained that a marked increase in the fatality of diseases follows the removal of all trees and vegetation. They state the salutary value of shade trees to consist in their power to equalize temperature and humidity, render deleterious malarial emanations from the soil innocuous, and purify the atmosphere. The planting of trees in city streets is therefore strongly recommended.

The centennial of the first Methodist annual conference in America occurs on Sunday, July 13. A large and influential committee, composed of ministers and laymen residing in Philadelphia and vicinity, have arranged to hold the first general meeting in honor of the event, in St. George's Church in Philadelphia—the same building where the conference met in 1733. During the three following days special services will be held at various points in the city, and addresses on historic and denominational points will be delivered.

Chill talks of having a musical exposition in 1875.

Interesting antiquarian discoveries at Nineveh are reported.

Dickens's complete works are in process of translation into Welsh.

Earl Russell, now in his eighty-first year, is the oldest living statesman in Europe.

Longfellow and Bryant have been made honorary members of the Academy at St. Petersburg.

Thiers rises at 7 every morning or earlier, and never retires till midnight.

The Prince of Wales has sent \$500 to Mr. George Moller's orphanages near Bristol.

"The inn of a traveller on his way to Jerusalem," is inscribed on the stone which marks the grave of Dean Alford, underneath a yew tree in St. Martin's graveyard.

Celibacy and vegetarianism are no longer compulsory upon the Buddhists and priestesses in Japan.

The manuscripts of Balfe, which his widow lately presented to the British Museum, fill fifty-three volumes.

Tauchnitz, the Leipzig publisher, has given copies of all his publications to the free library of Chicago.

Mlle. Prevost-Paradol, one of the daughters of the French minister who died by suicide, has taken the veil at a convent in Paris.

It is stated that the Japanese have decided to call six of the days of their new week by the names of Light, Moon, Fire, Water, Metal and Earth.

The duties paid during the last financial year on beer, spirits, wine and tobacco, in Great Britain, amounted to the enormous total of £34,683,133, of which about seven millions were on tobacco.

The profits at the Monaco gaming-tables during the last season, down to the 1st of April, amounted to 5,800,000 francs. The expenses, which were 1,800,000 francs, being deducted there remained 4,000,000 francs to be distributed among the proprietors.

## Rural and Domestic.

## Cerebro-Spinal Meningitis.

The first epidemic visitation of this disease occurred in 1806, when it gradually spread through New England, Canada, New York and Pennsylvania, from 1807 to 1812. It was again epidemic in a number of the States between 1840 and 1850, and again in 1852 and 1858. But in 1862 and 1863, during the war, it was more widely prevalent. Since then it has never again disappeared from the country. In New York and Brooklyn, at the beginning of 1872, a considerable number of fatal cases were reported; but it is an epidemic that has of late years attracted the special attention of physicians.

According to Dr. Mayne's interesting account of the disease as it occurred in Ireland during the year 1846, the serous membrane covering the brain and spinal marrow was invariably found to be the seat of extensive inflammation. The first symptoms are very formidable, and the attack is very sudden. In a large number of cases the patient is in ordinary health and spirits up to the very moment of the seizure, experiencing no premonitory symptoms to warn him of danger, the disease all at once declaring itself. Very generally, however, the attack is preceded by more or less pain in the head, especially in the forehead, temples, or occiput. The pain is usually constant, but sometimes remittent, or even intermittent. Pain is sometimes experienced in the back of the neck and along the course of the spine, with a sense of soreness in the limbs and joints. In some cases the attack is preceded by giddiness, with or without dimness of vision. Occasionally the attack begins with an ague, succeeded by a slightly increased heat of the surface, and pain, extending from between the shoulders to the occiput, with stiffness of the posterior or cervical muscles. In other cases the patient may exhibit pallor of countenance, coldness of extremities, low moaning or muttering delirium, quickly succeeded by restlessness; flushing of the face, frequent pulsing, wild expression of the eyes, and hot, dry skin. In other cases the disease may be ushered in by lassitude and uneasiness, considerable prostration, and dull, heavy pain in the head, with vertigo, eyes languid and half closed, articulation indistinct. Occasionally the patient is attacked with deep coma, or with more or less stupor, extreme debility; giddiness, dimness of sight or double vision. Or the attack may commence with severe pain in the abdomen, immediately succeeded by nausea and vomiting. In violent attacks of this kind the extremities become cold and of a bluish color, and the pulse reduced to a mere thread.

Whatever may be the initiatory symptoms, they are replaced, sooner or later, by a state of violent agitation, followed by stupor, with a slow, full pulse, and dilated and immovable pupils. When in this condition, touching any part of the body will sometimes cause a short, plaintive cry; at others, the patient utters acute cries and carries his hand frequently to the head. Delirium is very commonly present from an early period. In the majority of cases there is more or less intolerance of light and sound; in some complete blindness of one or both eyes. In some cases there is partial or complete deafness. An exalted sensibility of the surface of the body is very generally present. The patient winces upon the slightest touch even of the bed-clothing. Diminished sensibility and confirmed stupor are unusual indications of imminent danger. Sometimes the respiration is irregular and difficult. There is often insatiable thirst, with great tenderness upon pressure. The most striking symptoms of cerebro-spinal meningitis are those presented by the muscular system. The muscles of the neck become rigidly contracted, drawing the head back and firmly fixing it in that position. Rigidity is very common in the muscles of the extremities, in some epidemics the muscles of the whole spine from the occiput to the sacrum, become so violently contracted as to force the spine backward.—Dr. D. P. Moore of St. Louis.

## Strawberry Culture.

D. Talbot gives the Massachusetts Ploughman his views on strawberry culture as follows:

Having received many letters of inquiry on the subject, and as I make strawberries a specialty, perhaps a few hints in regard to the method may be of some use to beginners. One man asks, is the spring a good time to set plants as the fall? I thought every one knew that the spring was the best time; but it seems they do not, and I will say that the spring is the only time, (no matter what may be said in books to the contrary.) Set them in the spring, by all means, and the earlier the better. The next letter read, "Will you tell me which is the best kind of land?" I do not think it makes much difference, with plenty of manure, but prefer a deep sandy loam, as it is much more easily cultivated. One man wishes to know how many plants are needed to set an acre, and the best way. To set an acre it takes from fourteen to twenty-five thousand plants, depending upon how thickly they are set. My way is to have the rows three feet apart, and the plants eight inches apart in the row, cultivating with horse hoe between the rows, and with hand hoe between the plants. It will save much trouble if the rows are made exactly equal distances apart. I have tried hard to believe that the hill system was the best, but as I have had poor success trying to raise strawberries in hills I do not recommend it. In regard to which kind is the best, it depends so much upon the soil that no one can tell until they have tried several kinds. One man that I know of has tried most every kind, and has finally given the preference to the Cutler Seedlings, but taking everything into consideration, I think the Downer Prolific the best. To those who have a limited supply of manure I would say, set the Downer Prolific by all means, for it will bear neglect and give a good crop, but with high cultivation the yield is enormous. The Wilson will not do much except it has the right kind of land, what that kind is I do not know. Every quart of the Wilson costs me more than four quarts of the Downer. As for the fancy kinds, with high prices and pretty names, the farmer had better let them alone.

How to Make Turkey's Nests.

The following is Mr. Todd's method, as given recently to the Farmer's Club of this city:

Procure four stakes, each about four feet long, drive them all into the ground about a foot, and lay an old barrel on the tops. Let two stakes be driven about one foot apart, and two others about twenty inches distant. Any barrel will do on the top of a foot apart. Then drive a nail through the staves down into the top of every stake. One head of the barrel and about half the other head should be allowed to remain in. Let the hoops be driven and nailed, and the best side of the barrel be placed on top to shed rain. Now put in a generous supply of fine hay, dead grass or swingle tow, which is better than grass, and you will have a nest that a turkey will take possession of before she has commenced laying. In front of the open end of the barrel drive four or five stakes into

the ground about six inches apart, for steps to aid the turkey in ascending to her nest without flying. Narrow strips of board, three or four inches broad, driven into the ground, will be sufficiently wide for steps. Each step should rise about eight inches, one above the other. A turkey is possessed of so much secretiveness that she wishes to go to and leave her nest without making any noise to attract the attention of any person or animal. By having stakes driven into the ground so that she can walk on the tops of them to the open end of the barrel, no skunk, raccoon, fox, or mink, will molest her, and no crow or other bird will rob her nest when she is absent before the period of incubation has commenced. Such nests should be made in the corners of fields, or in a clump of bushes. After the barrel is secured on the stakes, old pieces of rails be set up around on every side, except a narrow passage at the entrance. In lieu of rails, use brush, or a few small trees placed against the barrel. When turkeys are allowed "to steal their nests," their eggs are frequently destroyed by nocturnal marauders or by diurnal robbers. We once knew a crow to watch a turkey until she had laid, when he would dart down from the top of a tall tree where he was accustomed to perch, and take her eggs every time one was laid.

## Washing Sheep.

In a late number of the *Irish Farmers' Gazette* a plan for sheep washing is proposed which precludes the necessity of going into the water to perform this operation. A clear running section of water should be selected, and a bench or platform of suitable dimensions placed in the water next to the shore and about even with the surface. Place another one further out in the stream, parallel to the first; place planks across both, at the ends, reaching to the bank; on these, in line with the stream, place other planks to walk on and far enough apart to pass the body of a sheep readily between them. A sheep is brought forward and two men, placed there for the purpose, one on each plank, take the animal by the legs and turn it, back down into the water, and float it rapidly back and forth between the planks, finishing off by sousing down and up till the fleece is cleaned. The sheep is then restored to its footing on the end platform and suffered to walk ashore.

## Dollar Music Books.

Clarke's Dollar Instructor, For Reed Organs.

Clarke's Dollar Instructor, For Pianoforte.

Clarke's Dollar Instructor, For Violin.

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