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## **The Morning Star - volume 48 number 26 - June 25, 1873**

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# The Morning Star.

Volume XLVIII.

DOVER, N. H., JUNE 25, 1873.

Number 26

## THE MORNING STAR A WEEKLY RELIGIOUS NEWSPAPER FOR THE FAMILY.

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## The Morning Star.

WEDNESDAY, JUNE 25, 1873.

### A Prayer for Rest.

Give rest, O God, to me,  
The power to lean on thee  
In sweet repose.  
Give rest to weary thought,  
In trust, in doubt, in anguish  
Assayed, let truth be sought  
From him who knows.

Give rest, O God, in action,  
To wait on thy correction,  
Devoid of fear.  
Faithful and strong to do,  
Hopeful what'er the view,  
Since I have naught to rue  
If thou art near.

Give rest, O God, in sorrow;  
Give peace that need not borrow  
From joys to be;  
That always finds thee nearest,  
Thy care and love the clearest,  
'Mid loss of things the dearest,  
Can I lose thee?

Give rest, O God, from care—  
The teasing, hourly snare  
Of all my thought.  
Why fear that given by thee?  
Why lay the load on me?  
Why take the work from thee,  
Since thou hast wrought?

Give rest, O God, in love.  
The thought thou art above  
Brings comfort blest.  
We know thee ever near,  
We know there's naught to fear,  
We know that now and here  
Are peace and rest.

—Independent.

### Missionary Correspondence.

MIDNAPORE, INDIA, April 28, 1873.

There is hardly any local news to communicate to-day, so I recur to the subject of my last letter. How can the churches help the Foreign Mission Board? I have spoken of the importance of taking up this subject in each Yearly Meeting, in every Quarterly Meeting and in individual churches. There is, however, an important auxiliary to this enterprise, which should be mentioned here. I mean the Woman's Society. I leave out the middle name, for that differs in different localities. The words "Benevolent," "Systematic Benevolence," "Dorcas," "Mite," and others have been used as special designations, but all mean about the same thing. The point is this, can not our sisters help us, by canvassing for Mission moneys, and taking upon themselves the support of the schools and zenanas? Readers acquainted with what the women of the Congregationalist and the Baptist churches are doing in this direction, need not be told that in those Missions the sisters are a strong, helping hand.

We wish that a society of this kind, it matters little what it is called, could be organized at once, and its branches extended into every little village, where there is a Free Baptist church. We call upon our beloved sisters to move in this matter, and that without delay. Some of them have been helping the Mission much in many ways, but could not more be done, and that more easily too, by a plan such as we are advocating? I believe it will require not a little hard, patient work to get this plan into successful operation, but the good that must accrue from it will richly repay our heartfelt efforts. Are our New England and New York and western sisters ready for hard work, and willing to give us a helping hand? We might hesitate as to the feasibility of this plan, were it not for the ample and convincing illustration of its success in the Missions cited above. The American Board, God bless it for its propelling power, could ill afford to lose the help now afforded by the Woman's Society

for the support of its Mission schools. And our Baptist brethren are now depending not a little upon their women's auxiliaries both east and west for carrying on their work among the women and children of pagan lands. Before either of these great Missionary Societies were aided thus by women, organized for the purpose of raising funds to defray the expenses of school and zenana work in heathen countries, our own denomination had a Woman's Society. I believe this is still alive, but we are hearing little from it, save at the Anniversaries, when there are several spirited addresses. Let our sisters come up to the help of the Lord against the mighty. Let those cards for systematic benevolence be briskly, widely circulated. Let every family throughout our Zion be called on to give something, and give it regularly for the world's evangelization. Let the little ones of the household be likewise taught to give money for sending the Bible to the poor heathen. How blessed a thing it is for children to learn this early! I love to think of the sweet child who gave the first cent of the hundreds of dollars it was my privilege to collect for the Mission on my last tour among our churches. That little hand has been going ever since, and the heart back of it praying for God's blessing on the missionaries. Only a month ago, in a dark hour, the cheering words came in by the home mail, "— still prays for you." God bless the child!

In this connection it is fit that I should say a word regarding ourselves. It is not a very grateful task to be forever begging for men and for money. Perhaps I have said too much about this of late. If so, the fault is not mine. When I have seen our Mission interests imperiled by doubts and hesitancy at home, when a re-inforcement has been refused us, and we have been told to get on the best way we can, when, pressed beneath heavy burdens, not a word that tells of approaching help comes to cheer us, it is time that we spoke out loudly for the work's sake. Boldly and earnestly do I say it, that if there be any faltering, doubting brother on the Foreign Mission Board, let him openly and honestly resign his place, that a man of stronger faith and greater courage may fill it. And in so saying I mean no disrespect to the beloved brethren of the Board. With some of them I have the pleasure of a personal acquaintance, for all of them I have always prayed, since coming to this field. It is a critical time with us. There is much that can not be written, though it be deeply felt. We try to help the Board, while they are helping us. Could we live and labor here without any allowance whatever from the Society, most cheerfully would we do it, though this might not prove the best thing for the home churches. A venerable Calcutta missionary, now in glory, once said, "Our brethren at home need the privilege of supporting us among the heathen, just as much as we need to be supported." Is not this true? While we count it a joy to be here, to work, to suffer even for the sake of disciplining these benighted idolaters and bringing them to Jesus' feet, should not our brethren at home count it also a joy to contribute of their substance for carrying on this good work? Not until the idea of duty is merged in the service of love freely given can we hope to see better days. Talk of taxing the churches for Missions! Neither Matthew nor his Master could raise such a tax. One thing we are sure of—the Lord Jesus levies no taxes. He appeals to our love for him, and his suffering poor. J. L. P.

### Newton Theological Institution.

The forty-eighth anniversary of this institution (Baptist) has just been held. The buildings are finely situated on the hill at Newton Center, Mass., quite near the Depot, about eight miles from Boston. The examination of the classes occupied Monday and Tuesday, June 9th and 10th, and the public exercises commenced on Tuesday afternoon, at 4 o'clock, P. M., with the Address before the Alumni, by Professor Lincoln, of Brown University, in the Baptist church, Newton Center. There was a very full attendance of alumni and other friends to hear this address. The theme was, "The Philosophy of Plato in its relation to Christian truth." The orator showed that he had a very high opinion of Plato and his teachings; but he also distinctly asserted that the teachings of Jesus Christ are far higher and much better; and that while the teachings of Plato were far in advance of those by whom he was surrounded, they were only preparatory to the teachings of Christianity, which alone meets the wants of man's spiritual nature.

The annual supper of the Alumni and their friends came off in the Dining Room of the Institution on the hill. After the material feast, came that of "reason and the flow of soul." First in this part came the record of the dead, who were five in number, the Secretary giving a short obituary notice of each. J. W. Johnson, of the class of 1848, died in Swatow, China, aged 53. W. M. Ross, of the class of 1862, died at Northampton, aged 45. Jonathan Merriam, of the class of 1851, died at Lanark, Ill., aged 47. E. P. Kelley, of the class of 1871, died in the Sham county, Asia, aged 26, and W. H. Shedd, of the class of 1867, died at Watertown, Mass., aged 42.

Rev. H. M. Dexter, Dr. Gardner, and G. S. Abbott gave reminiscences of several

of these brethren; after which Rev. S. Hilsley, Dr. Cutting, Dr. Caldwell, and E. G. Robinson addressed the assembly on more general subjects; and especially with reference to a grand movement for educational endowments.

The officers of the association of the Alumni were then elected for the ensuing year. In the evening, Prof. Smith, of Colby University, gave an address before the Society of Missionary Inquiry, on the relations of skepticism to religion, and the method of its refutation. It was a very elaborate paper; and as a printed document would no doubt repay a very careful study; but it was not just what the audience expected, as it had been previously announced to be a sermon, and it did not seem exactly germane to the name of the Society before whom it was especially delivered. We hope to see it in print, and to read it at leisure.

The graduating exercises were held on Wednesday forenoon, June 11th, in the Baptist church, which was crowded. The Choir of the first Baptist church of Cambridge, Mass., had charge of the music; and at different times during the exercises, they gave, *Jubilate Deo*,—*Venite in A*,—*Te Deum Laudamus*,—*In Heavenly Love Abiding*,—and He shall feed his flock. These pieces were all finely rendered.

The graduating class numbered seventeen. Four of them belong to Massachusetts, one to New Hampshire, one to Vermont, four to Maine, two to Connecticut, one to Maryland, one to Ohio, and three to Nova Scotia. Several of them have received appointments as missionaries from the American Baptist Missionary Union; and most of the others have received calls to the pastorate of Baptist churches. As the members of the class were so numerous, they selected five of their number to give addresses.

Sylvester Burnham, of Newburyport, Mass., spoke on "The recuperative power of Christianity." While stating that all systems as well as all things were liable to decay, he asserted that the claim of Jesus Christ that his will must be supreme with his followers, gave Christianity a recuperative power; and that the records of the past, the position at present, and the indications of the future, alike assure us that Christianity is safe; and that it will neither pass away nor become effete.

Thomas G. Field, of Columbus, Ohio, took for his theme, "The Theology of Hebrew Poetry." He said the poetry of the Bible is the voice of God speaking to man; and that in this poetry the personality of God is very intensely brought forth, and the holiness of God is very distinctly shown.

John S. Hutchinson, of Windsor, Vt., had for his theme, "The church the grand society of reform and progress." He intimated that the tendency of the present day is to moral and Christian work outside of the church, and to exalt the societies which do this work to a position above the church, but he claimed that the gospel alone can effect the highest results; that we must christianize before we can civilize, and that therefore the church is pre-eminent, and must not be put behind other organizations in efforts at reform and progress.

William A. Keese, of Lowell, Mass., took, "The preaching of the prophets." He spoke of the character, self-sacrifice and boldness of these prophets, and commended their declarations and their example to the study of the ministry of the present day.

Edwin S. Small, of Portland, Maine, had for his theme, "Theology the chief of the sciences." He said that in the present day, science is placed before philosophy, and that theological systems are treated with discredit as belonging solely to the latter. He contended however that Christian theology is a science, which in its methods and its facts will not only bear comparison with other sciences, but will be found superior to them all. It has obscurities, and so have other sciences; but these only affect subordinate matters, while new discoveries often subvert what have been supposed to be fundamental principles in other sciences.

The diplomas were presented to the members of the graduating class by President Hovey, after which the farewell address to the class was delivered by Professor E. P. Gould. It was an important address, timely not only for the class but for the preachers of the gospel generally. It laid especial stress upon the need at the present day of the preaching of righteousness; of the need of portraying the evil of sin, and the danger connected with it.

These exercises closed with singing the Doxology by the congregation, and the Benediction by the President.

A bountiful collation was provided in the vestry of the church for general visitors, and for the members of the Institution, clerical visitors, and subscribers, in the Dining Room of the Institution. At the close of the latter, addresses were delivered by Rev. Dr. A. Hovey, President of the Institution; Rev. Dr. E. G. Robinson, President of Brown University; Rev. Dr. F. D. Anderson of New York; Rev. A. J. Gordon of Boston; Rev. S. Hilsley of Brooklyn, New York; Rev. Dr. Warren, late Secretary of the Baptist Missionary Union; Rev. A. K. Potter of Springfield, Mass.; Hon. J. M. S. Williams of Cambridge, Mass., and others.

The weather was fine, the attendance was large, the exercises were good, and generally appropriate; the hospitality was liberal, the general aspect of things is hopeful, and it was good to be there. W. H.

### Baccalaureate.

We present below an abstract of the baccalaureate address, by President Graham, at the last Hillsdale College Commencement:

ISAIAH 42: 4. "He shall not fail nor be discouraged till He have set judgment in the earth: and the isles shall wait for his law."

This passage in one of the Gospels (Matt. 12: 18) is applied by the Messiah himself to his own person and work, and the testimony was confirmed by the celestial voice heard upon the occasion of the Saviour's baptism and at his transfiguration. It may therefore be regarded as prophetic of the person and mission of our Blessed Lord.

A clearer vision of him and of his work will, perhaps, arise to our view from the following paraphrase of learned commentators:

"Behold my servant whom I uphold, my chosen whom my soul loveth; I have laid my spirit upon him: He shall publish truth to the Gentiles. He shall not cry nor raise a clamor, nor cause in the public places to be heard his voice. The bruised reed shall he not break and the dimly burning flax shall he not extinguish. He will establish his religion in truth. He shall not be dim nor be broken until he hath firmly seated religion in the earth, and the distant nations shall earnestly wait for his law."

"Religion" in these expressions must be understood as referring to Christianity. In regard to Christ's coming, the three following propositions may be affirmed: (1.) Christianity possesses the qualities which constitute it of right the universal religion. (2.) Its author has undertaken to make it the universal religion in fact. (3.) He will be ultimately completely successful, as prophecy clearly declares.

I. Does Christianity, then, in its inherent truth and adaptation to human minds, fulfill in the highest degree all the functions of religion, and that too for all races and for all times? Or is it only one out of the many religions, and though possessing much of good yet is more or less imperfect and must in the end give place to a more perfect religion yet to come? The answer is that it has the elements of truth and adaptation in such perfection as to be sufficient for all races and for all times. This is a broad and deep claim, but one which the text boldly makes: "He shall not be dim nor be broken until he has firmly seated religion in the earth." In making this claim, it is not necessary to deny whatever of good may exist in other religions. It may be admitted that some of them contain many elements of truth, subserving an important purpose until that which was perfect should come. They recognize a longing for immortality, teach and enforce many right things by motives drawn from the attributes of God and the obligations of man as one who is to survive death.

This every candid mind that examines the subject must admit. Historically considered, the verdict must be given that either Christianity is the religion of mankind, or there is none, or it is, at least, yet to be discovered. If we contemplate the subject philosophically, judging of it by the wants of the human nature, we reach the inevitable conclusion that it is fitted to be the universal religion. This, call it by what name you will, must give such a revelation of the Author and Ruler of all things, and of man's relations to time here and hereafter as to render it certain that man, despite death and sin, attain to everlasting blessedness. Its sufficiency must be settled by practical tests. The life after death must be made so certain as to be the chief and abiding source of man's present happiness and motives in his greatest efforts and activities. This implies forgiveness of sin and victory over death, and also consciousness of obedience to God. This soul-rest from bondage to the fear of death the universal religion must promise. It must go to the sheereest idolater, to the lowest peasant, to him who is highest in authority, must meet the wants of the most enlightened sage. It must be the chief stimulus of civilization. Science can not overthrow it; civilization can not dispense with it.

It must meet the wants of every race. Many admit that Christianity, in some of its forms, is the religion of the conquering races, but that they have developed the religion and not the religion the races. It may be shown that Christianity is the only force by which the most highly civilized race can maintain their vitality and secure their perpetuity. By whatever race it is received, it gives the same consciousness of full forgiveness of sin, of triumph over death, of brotherly love, of the possession of self-control, of peculiar sympathy in meetings of worship and which are entirely *sui generis*. The Hebrew prophets, though under the most exclusive of all religions, constantly foretold that theirs was to be superseded by a religion adapted to all races. However we may account for it, there is a strange power in Christianity to renew itself in great reformations and revivals—to renew itself in individuals and in the race. This power is represented as set forth by the personal Messiah, and is denominated the Holy Spirit, given in answer to prayer in the name of the Messiah. Upon the truth of this peculiarity, Christianity must ultimately, we have no doubt, depend for its vitality and universality. \* \* \*

II. The author of Christianity has revealed it as his purpose to push its conquests until it supersedes all other religions. The Messiah promised to pour out upon his disci-

ples till all nations are instructed in his principles and yield a hearty obedience to him. They were to tarry in Jerusalem until they should receive the baptism of the spirit. On the day of Pentecost it was poured out in proof that the Crucified One is alive and has vital relation to his friends. The true conception of Christianity, therefore, is not that of the sage who proclaims a system and, dying, leaves it to work its own way in a hostile world, but rather of one who has given his life to seal its truth, and, rising from the dead, comes back to the disciples to fill them with supernatural energy, that under his personal supervision they may go forward to its complete establishment. He will not fail nor be discouraged. Having taken his friends into a loving confidence they go forward to certain triumph. Thus it is that the best test of the true church is found in her members working along the line of this universal conquest.

The Christian conquest is distinguished from that which may bear a possible semblance to it, by the peculiar and subordinate sphere which all physical power in governmental relations must sustain to it. Governments may be employed directly for the advancement of Christianity in the sphere of protecting rights, but never in enforcing religious right itself, which is from its very nature voluntary.

Christ conquers the whole man. Truth masters the soul to its own blessing. The work is often slow, but Christ will never fail nor be discouraged till he hath set judgment in the earth and the isles shall wait for his law.

III. That Christ is to be completely successful is abundantly declared by the holy prophets. He has already caused his religion to overthrow the religion of Greece and Rome, and those of the numerous hordes of the Barbarians which overwhelmed these lands as a flood, and the descendants of whom possess and control no small part of the globe. In their hands are the chief resources of modern civilization, which alone has vitality, the old civilizations dying out together with their religions. These the missionaries of the cross have laid siege to; and we are happy in the expectation that three or four of our students in the coming autumn will join the number, and good sappers and miners may they prove. In ancient times, when the warrior returned from battle with his trophies, he adorned with them the heathen temples. Under this imagery the holy prophets foretell the good time coming when all nations will adorn the temples of Christ with all the boundless resources of agriculture, commerce and manufactures. All may bring their trophies to the temple of Christ, and none may bring brighter ones than students, whatever may be their special calling, in the ministry or out of it—all may go forth from our College which was planted in prayer and nobly nourished by Christian sacrifice, to contribute their share to complete the triumph of him who is the desire of the nations.

You, my young friends of the class of '73, are to take part in this conflict between the true religion and the false. May you win, and the Lord himself crown you. And, win you must if you espouse the right side, and we have endeavored to direct you to him who will never fail nor be discouraged till all arise to crown him Lord of all.

Alma Mater blesses all her sons and daughters to-day, reserving her tenderest blessing, of course, for her youngest children. She will be ever thoughtful of your solid worth, the only foundation for enduring fame. She, herself, just now putting on new strength by added instructors and new facilities in buildings, library and apparatus, rejoices in the expected helps that by them she may send more efficient blessings abroad, and the better nurture those at home. May she not ask her own children what more they can do to enlarge her power? Will it be easy to find any other channel through which you can pour future influence and wealth, more efficiently to aid this world along the line of true civilization, as secured by Messiah's conquests?

### How Stand Ye?

Men know about how they stand in some respects. Men know how they stand in regard to their bank account—sometimes. Men know how they stand in regard to their property—some men do. We have certain rough, coarse estimates which we make of ourselves. A man can usually tell about how tall he is; about how much he weighs; about how much he is worth—though he usually makes it twice as much as it really is. A man may be able to tell you that he stands reasonably well with his fellow-men, that he is successful in business, and all that. But what coarse measures those are which take cognizance of such things! They do not touch a man's real manhood. What man can tell you to-day what is about the condition of his reason, of his observing power, of his power to philosophize? What man understands the workings of his reasoning intellect? What man has any gauge or mode of estimating, or can give any intelligent conception of, the actual moral state in which he is existing? What man can tell, not simply whether he has lied or sworn, but what is the condition of his moral sensibility? What man can tell what is its fiber, its power, its growth, its richness or poverty, its admixtleness or ignobleness? What man can give any true measurement of himself in these respects?—Beecher.

### Events of the Week.

#### MURDER AND SUICIDE.

One can hardly hold a pencil to record the terrible list of bloody deeds during the week. Monday's paper brought news of a murder near Iberia, Louisiana, where two men were killed by negroes; an affair at Indianapolis, Indiana, in which one man shot two others, wounding one mortally; another at Zanesville, Ohio, where a physician fatally shot a married man for riding out with his daughter; and a quarrel between two negroes at St. Louis, resulting in the murder of one and the suicide of the murderer. Two murders were also committed in New York, a young man killing his wife on the street and one man stabbing another to death in a bar-room. On Tuesday, the family of Almon Gordon, living near Thorndike station, Me.,—father, mother and two children,—were found murdered in their beds, and the house burned. A young brother of Mr. Gordon is arrested, charged with the crime. There were also other murders in New York, Newark, N. J., and Palisade, Nevada. On Wednesday there was a cold-blooded murder at Edgefield Court-house, S. C., and cases of lynching in Louisiana and Missouri. On Thursday we received the verdict of the Jury in the Isles of Shoals murder case, Wagner being declared guilty of murder in the first degree. Sentence is not pronounced. Friday brought confirmation of the report that a whole colony of Americans in Brazil had been massacred by Indians,—and so we go. What will the end be?

#### STATE CONVENTION.

The Republicans of Maine held their State convention in Bangor, Thursday. There was a good attendance, and the business was well done. The prominent candidates for the gubernatorial nomination were Nelson Dingley of Lewiston, J. M. Stone of Kennebunk, and Judge Kent of Bangor. Mr. Dingley was nominated on the first ballot, receiving 816 out of 1203 ballots. In the resolutions adopted, the national platform of the Republican party was indorsed, the Credit-Mobilier and bank-pay transactions were denounced, and the repeal of the latter law demanded.

#### RAMPANT SUFFRAGISTS.

With all due respect for Miss Susan B. Anthony, we can't help feeling that if she,—and a few like her,—was out of the world the cause which she professes to champion would be better off. It will be remembered that she insisted on voting in Rochester, N. Y., last spring, in violation of the laws of the State and of the U. S. Government as is alleged, and she has just been on trial for the offense. A verdict of guilty was found, but sentence is delayed on account of a question of jurisdiction. This and similar acts only serve to delay the exercise of the right that is claimed.

#### ABOUT THE BACK PAY.

The following is a complete list of the members of the House of Representatives who up to date have covered their back pay into the Treasury. They are Messrs. Barber of Wisconsin, Cox of New York, Crebs of Illinois, Coburn of Indiana, Cotton of Iowa, Frye of Maine, Finkelnburg of Missouri, Farwell of Illinois, Garfield of Ohio, Hill and Halsey of N. J., Hawley of Conn., Hawley of Illinois, Hale of Maine, Salmon of Indiana, Hazeltine of Wisconsin, Kerr of Indiana, Lynch of Maine, McCrary of Iowa, Munro of Ohio, Mitchell of Wisconsin, Perry of New York, Rusk of Wisconsin, William R. Roberts of New York, Starkweather of Connecticut, Sessions of New York, Sawyer of Wisconsin, Townsend of Pennsylvania, Upson of Ohio, Waldron of Michigan, Willard of Vermont, and Wheeler of New York. Of these members twenty-five are republicans and seven democrats. The House, when the salary bill was passed, was composed of 127 republicans and 113 liberals and democrats. There have been no returns from the South, either from Senators or Representatives. None of the delegates from the Territories or from the District of Columbia have responded. Maine and Wisconsin are the only States a majority of whose Representatives have sent back their money. Mr. Peters is the only one retaining it from Maine, and Mr. Eldridge the only one from Wisconsin. Only sixteen States have been heard from either through Senators or Representatives. The Treasury department has no record of those Congressmen who are said to have founded or assisted orphan asylums, high schools, colleges and churches with their share of the spoils. The Senators who have returned pay are Anthony, Bayard, Chandler, Casserly, Fenton, Ferry of Michigan, Frelinghuysen, Hamlin, Pratt, Schurz, Scott, Sumner, Thurman, Wilson.

#### GENEVA AWARD AND INSURANCE.

The Secretary of State has taken legal advice in regard to the claims of various classes which are likely to arise under any plan for distributing the Geneva award, now expected to be paid over by England eight or ten weeks hence. As to the claims of insurance, the Secretary has been advised, and it is understood that several members of the Cabinet hold, that such claims should not be recognized, but that such portion of the entire award as they would be entitled to *pro rata*, if their claims were considered, should be paid into the treasury. The ground for this opinion is that insurance companies charged special premiums on account of the extraordinary risks they assumed, and have no equitable claim for reimbursement out of the award.



## S. S. Department.

Sabbath School Lesson.—June 29.

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

REVIEW QUESTIONS FOR QUARTER ENDING JUNE 22.

GENESIS 22: 24-30. Under what circumstances was the name of Jacob changed? When and where did this take place? The meaning of Israel? The practical lesson to be learned from this?

GENESIS 37: 3-11. Narrate the dreams of Joseph. How did his brothers regard him? What report did his father give him? The source and object of these dreams? What should we learn from this lesson?

GENESIS 37: 23-28. How came Joseph in the power of his brethren? What did they do with him? Who opposed killing him? The final disposition of him? The practical lesson?

GENESIS 39: 1-6, 20-23. What became of Joseph on his arrival in Egypt? What prosperity did he have? To what extent was he trusted? Was Joseph justly imprisoned? What was his experience in prison? Who was with him? What should we learn from this?

GENESIS 41: 37-49. What dreams had Pharaoh? To what event did Joseph owe his deliverance and exaltation? How highly was he promoted? Whom did he marry? What provision for the famine did he make? What does this lesson teach us?

GENESIS 42: 29-38. The occasion of Joseph's brethren going to Egypt? How were they treated by Joseph? How sent back to Canaan? What cause of alarm did they discover on arrival at home? The reply of Jacob to the demand for Benjamin? The practical lesson?

GENESIS 45: 1-8. Under what circumstances did Joseph reveal his relation to them? How long had he been in Egypt? To what did he owe his exalted position?

GENESIS 45: 19-28. What did Pharaoh command? The presents of Joseph? The parting injunction? How was Jacob affected when told that Joseph was alive?

GENESIS 46: 1-4, 29-32. What experience did Jacob have at Beersheba? Who had formerly lived at this place? Describe the meeting of Joseph and Jacob. What preparation to meet Pharaoh did they arrange?

GENESIS 47: 5-10. What interview between Pharaoh and the king took place? What between Jacob and the king? What view of his life did Jacob take?

GENESIS 48: 15, 16; 49: 8-10. What blessing did Jacob give the sons of Joseph? What was promised to Judah? Who was Shimon?

GENESIS 50: 15-26. State the fears of Joseph's brethren after the death of Jacob. State the oath that Joseph took of his people. Enumerate the virtues honored by Joseph in his life.

## An Evil to be Checked.

The following article, contributed to the *Watchman & Reflector*, will well repay a reading by those interested in Sunday school work:

On my way to the sanctuary, a few Sabbath-schoolers, I observed several groups of children going from the church instead of going into it. The Sabbath school had just been dismissed, and the children were on their way home. The query naturally arose in my mind, why should they be going home at such an hour as this? Why were they not passing into the sanctuary instead of away from it? On inquiry, I found that but very few of the scholars in that school are in the habit of attending the preaching service. It is to be hoped that that school is not a fair type of the Sabbath schools among us, but it is to be feared that too many schools are not so unlike that one in this respect as they should be.

Too many children, even of Christian parents, are allowed to grow up without the habit of attending the public services of God's house. This is an evil no words are needed to prove. The church and its ministry are divinely appointed, and it is unsafe, either theoretically or practically, to exalt any other means of grace or of religious instruction into their place. All that can be said in commendation of the habit of church-going in adults may be applied to children. And if the habit is not formed in childhood the probability is very great that it will never be formed. If children are allowed to pass into manhood and womanhood with a feeling that they are not expected to attend church till they become adults, the feeling will be very apt to remain with them after they have become adults. Within the writer's immediate circle of acquaintances he can call to mind several heads of families, in some instances respectable members of society, who for years have hardly entered a house of God, and yet were formerly Sabbath school scholars and the children of pious parents. The habit of attending church was not formed in youth, and the Spirit of God never having created in them a love for the house of God, they are now firmly fixed in the habit of remaining away. It has been estimated by one whose business with Sabbath schools gives him a wide observation, and which renders his opinion of considerable weight, that more than half the Sabbath school children in the United States are not in the habit of attending public worship. They are not taught to do so. If they are taught that the Sabbath school is their church, they come, in some way, to look upon it as such. They are not taught to love the sanctuary, and is it any wonder that in advancing years they leave it altogether?

Now who is responsible for this evil, for the children's non-attendance at the sanctuary? The responsibility lies somewhere. For that it is an evil all must admit. Some may find the cause in the Sabbath school itself. Such a charge as this preferred against the school is surely a very grave one, and one which should lead all the laborers in it and all its friends earnestly to look into the matter and to disprove the charge in the most conclusive manner. If this evil is necessarily produced, we unhesitatingly affirm that the evil produced by the Sabbath school exceeds the good, and that, therefore, the Sabbath school ought to be discontinued. We feel prepared to prove this affirmation. But we do not for a moment believe that the evil necessarily grows out of the Sabbath school as a system. The school has its place, and a very important place, yet subordinate to the sanctuary. If the time of its session is unfavorable, or for any cause the attendance upon the school renders it extremely difficult, if not impossible, for the scholars to attend also the services of the sanctuary, then its friends should look into the matter and make such changes as are needful to secure the desired end.

But is it said that the fault is in the services of the sanctuary, themselves; that they are not adapted to the tastes and capacities of children; that the minister overlooks them in his preaching; that he does not sufficiently consider them and adapt himself to their capacities? Without doubt there is much room for improvement in these things, yet it can hardly be claimed that the defects are greater than in former years, when children were more in the habit of attending the services of the sanctuary than now. Admitting to their fullest extent the unattractiveness of the sanctuary services for children, yet let believe that the chief source of the fault alluded to must be traced to parents or to home influences. A suitable feeling of responsibility there and a corresponding action would remedy the evil, would secure the attendance of children at church. Till a reform commences at home it can hardly be hoped that the evil can be, to any great extent, removed.

## Questioning.

The S. S. Times expresses these sensible ideas on questioning children:

The art of putting questions is a very high one. It involves quickness of perception, for the teacher must be able to see at once the difficulties which exist in the minds of his pupils, touching the subject in hand. If he can not take the child view for a moment, he can not put a helping question. It also involves delicacy of management, for there is nothing more tedious and patience-trying than to be subjected to a continuous fire of questions. We do not sufficiently consider how much self-control is needed in order to endure this ordeal. How soon will any ordinary person show irritation if assailed with repeated questions? The "model teacher" will skillfully blend question with explanation, and do some of the answering himself, mindful that young truths must not be tapped too often.

There is an unfortunate method in use by some teachers who wish to make the rough ways smooth for little feet, of asking too many leading questions. A child is quick to detect the slightest indication of a wish on the part of the teacher that a question be answered thus and so; and he will soon fall into the habit of observing nothing else. It is the easiest way to get over the lesson; it requires no thought, and when the practice grows and is fairly established, it becomes the bane of all profitable instruction. Many a youth has laughed in his sleeve, if not also in his cheek, at the very good lesson which he had not studied, but had managed to recite by five minutes cramming of the verses during prayer and singing, and by careful noting of the teacher's inflections and negatives. There is a happy mean between the asking of too many direct questions, thus eliciting a series of ignorant Yeses and Noes, and the increasing of ignorant silence by questions too abstract or learned for juvenile comprehension. To attain it, teachers should make the art of profitable questioning a constant study.

## The Secret of Success.

The Rev. J. H. Vincent says that the great secret of successful teaching is to excite the self-activity of the scholar, and illustrate his meaning as follows:

At Boston a little girl was entertaining me very pleasantly in the parlor, while I was waiting for a friend to come down stairs. I said to her: "You go to Sunday school?" "Oh! yes. I go to Sunday school." "You have a good teacher?" "Oh! yes. I have a splendid teacher—a magnificent teacher!" When the girls in New York say "splendid and magnificent," they mean nothing. I wanted to see what these words meant in Boston; so I said: "You prepare your lessons during the week?" "Oh! yes. Teacher makes us do that." I said: "Give my compliments to your teacher. A teacher who makes her scholars prepare their Sunday school lessons during the week must be a very good teacher." "Well," she said, "I don't mean she makes us," thinking her way of stating it had reflected on the spirit of the teacher. "Ah!" I said, "you have spoiled a good story." "Well," she said, "I don't mean she makes us get up our lessons." "What do you mean, then?" I asked. "I mean," she said, "that she teaches us so that we love to get our lessons." So I multiplied the compliments a hundred-fold, and said: "A teacher who teaches us so as to make the scholars love to get up their lessons is indeed a splendid teacher—a magnificent teacher."

## Boys' Prayers.

When no form of prayer has been set before the young during their earliest years, especially when they have lived in prayerless families, their first prayers come very fresh and piquant, often with startling power. They are very direct and very pure; and totally free from the sound phraseology generally heard when people pray publicly. It has given me a hint why Jesus told us to shut the door, and thus perhaps grow to be more childlike in our relation to the Father. In "Our Circle" are many who do not come from prayerful families; who have never knelt in family prayer, and some who were never in a prayer meeting. Very nearly the only public prayers they ever hear are in the Sunday school. When they come to pray themselves they have no idea of that style which has everywhere come to be a prayer style.

The other evening we were reading and talking about casting out devils; that spirits out of the flesh and spirits in the flesh had the same nature; a bad man dying left nothing but his body—his nature was the same; that Jesus gave every pure, noble, true person power over evil ones to resist all their wiles; and that he gave the same power over evil spirits, indeed over all evil; that we had no more to fear from devils than from bad men; that they had no

power only as we gave them power. So our talk ran. Then we prayed; and as we came to a young lad of about fifteen he said in substance this: "Lord, make us very strong with goodness; give us power over evil spirits that we may bring them to thee." No prayer that I ever heard so startled me. As I have thought of it since, it seems the noblest prayer I ever heard. The boy has very remarkable gifts of intellect, and his intuition is unusual. It does not matter whether he can save the departed or not, the power of the prayer was in his desire to do it. He had no thought of a barren power, just to protect and defend himself; he wished to save. The noble fellow is busy this morning searching after his friend who has fallen away from work.

Young souls should be led to pray for just what they need and desire, and to express their emotions to God in the most natural and childlike way. They will thus escape that terrible evil, which is sometimes palpable in sacred places, the hypocrisy of prayer. A dead prayer has about as little use as any possible conceivable thing.—Rev. E. P. Powell.

## Communications.

## Homeward.

BY REV. J. M. W. FARNHAM.

## BETHLEHEM.

The third day of our stay in Jerusalem was set apart for a visit to Bethlehem. This little village lies in a southerly direction, about six miles from Jerusalem. The air was cool and bracing, and so clear that it seemed much nearer than it really is. It did not look more than two or three miles away when seen from the Mount of Olives the day before. We thought we could trust our eyes as well as those who were interested in our taking horses. So we resolved to walk, the ladies of the party riding on donkeys, the children as usual in a pannier on a mule. We passed out of the city through the Jaffa or West gate. Our road lay over gradual slopes and along hill-sides, past vineyards and olive orchards hedged or walled in. We fell in with one or two parties of Jews traveling much as we were, the men on foot and the women on donkeys. They all stopped at Rachel's tomb, about four miles from the city, doubtless thinking more of the spot than the one to which we were wending our way.

There is scarcely a sacred place in or about Jerusalem so well identified as Rachel's tomb. "And Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave, that is the pillar of Rachel's grave unto this day." A suitable structure has been erected over the spot, and the pillar, though enclosed, can be seen through the bars.

After passing Rachel's tomb an Arab came along riding on a camel. Tired with walking, we thought it would be nice to ride to Bethlehem on a camel. By pantomime and an exhibition of coin the rider was made to understand that we would like to exchange places with him.

One word from his master and the animal fell on his knees. He then folded his hind legs under him so that he lay flat upon the ground. The Arab dismounted, and motioned me to occupy his seat. The camel now raised himself, as he had gone down; first upon his hind legs, nearly throwing me forward over his head, then upon his fore legs with a jerk, that makes one fear a fall in the other direction. Then as he strides along, his gait moves you up and down something like a boat pitching over the waves. We were afraid of being made sea-sick, and begged our Arab friend to let us come down from the fearful height the camel's back seemed. He made the animal kneel, and we were glad to be again on the ground. This was our first and last attempt to ride a camel. Walking the rest of the way, we soon reached Bethlehem.

This village, which we could but regard with the deepest interest, covers the northeastern slope of a spur of mountains running north and south, with deep valleys on the north, south and east. Below the town the hill-side is terraced, and figs, olives and grapes cultivated. In the valley below are corn fields, and beyond them to the east the barren hills known as the wilderness of Judea, and still farther away the mountains of Moab are seen rising like a wall.

The streets of Bethlehem are narrow and dirty, and as everywhere else you are greeted with crowds of beggars exposing the leprosy, sores and deformities in a disgusting manner. We were also besieged by the inhabitants urging upon us their wares, consisting of beads, crosses &c., carved from olive wood or mother-of-pearl. The little girls are very beautiful and press upon you these curios in a way you can hardly resist.

The principal building of the place is the church erected over the spot where our Saviour is said to have been born. On entering we were received with great kindness by the monks who gave us lemonade and other refreshments, and then one of their number, conducted us through the church. It is a magnificent structure with double rows of Corinthian columns of marble, ten on a side, forty in all. At the top of the steps, leading to the subterranean portion, we each received a lighted candle and descended to a spacious chapel elegantly fitted up under ground. It is lighted by beautiful lamps, the gifts of different princes. Leaving this we were led through long winding passages all hallowed by some tradition, till at length we reached the cave where Jesus is said to have been born. Upon one side beneath the overhanging rock a lamp is burning over a brass plate bearing the Latin inscription, "Here Jesus was born." On the other side of the cave, hewn from the solid rock, we were shown

the manger in which he was laid. Returning to the regions of day-light we remunerated our guide, gave him back his candles, bought a few curios and started for Jerusalem. David's well is a few steps from the road, and we turned aside to drink of the waters for which we so longed.

We reached Jerusalem about noon, hungry and fatigued, and more ready to believe it is six miles to Bethlehem than when we started in the morning.

## Death in the Cup.

"He that withholdeth the corn, the people shall curse him." Should this Scripture find a sudden fulfillment in the world, what a shower of curses would be rained down upon the brewers and distillers of the land. When the prophet penned this terrible malediction, he must have referred to these robbers of the poor. He must have been thinking of the scalding tears, the blasted hopes, the heart-rending sorrow, the poverty-stricken desolation, the beatings, murders and suicides caused by the terrible demon, Alcohol, made from the "corn withholden from the people."

What a terrible fact to contemplate, that \$50,000,000 worth of breadstuff is annually withholden from the people of this country,—enough to feed all the paupers of the land, and drive want from every home,—and made up into poison to fill the land with pauperism, crime, wretchedness and woe, actually murdering its 100,000 victims annually. God stored this food in nature's great store-house to feed his children, and bring joy and gladness to the wife and children, and keep at a safe distance the ravenous wolf of hunger; but the harpies have plundered the store-house of this divine blessing, and manufactured it into the blackest curse that men or devils ever invented for the ruin of man.

Who are more richly deserving of the curses of the people than the manufacturers, and venders of alcoholic drinks? The nutritious properties of the best Bavarian beer are so small that it will take 780 gallons to contain as much as a five-pound loaf of bread; and it will take 1,200 pounds of barley to make 780 gallons of beer; here we see the wicked waste of bread. In 1869, England consumed 63,000,000 bushels of grain in her breweries and distilleries, and had 1,500,000 paupers, four-fifths of them made so by the poisons made from this grain. In 1846-7, when the famine raged in Ireland, and 500,000 people starved to death, there was then stored in her breweries and distilleries grain enough to have fed them all and saved their lives. In the judgment those 500,000 famine-stricken skeletons shall stand up and hurl hot, seething, burning, damning curses upon the guilty heads of those worse than cannibal fiends of the grog mill.

How long shall this murderous business go on? The Christian church is largely responsible for the rum runders that fill all our public journals, and send red handed ruin through the land. Is this a Christian land that allows one hundred thousand human lives to be taken annually by the drink demon, and does not say to the law-makers, Stop this business?

Let the Christian church say to-day to every man nominated for office, "Stop this business or be defeated." It would very soon be placed in the condemned catalogue of other crimes. Until they say this, the families of 800,000 drunkards will hold them guilty of their brothers' blood. We send the gospel to the heathen of foreign countries, and allow this heathen Moloch to destroy its millions in our own land. Statistics recently taken in several towns in Connecticut, show that one-third of the men who die, die of intemperance. The whole church ought to arouse itself to this great work.

A. DEERING.

## Leisure Hours in my Library.

## FAITH AND WORKS.

There is no element of Christian doctrine so difficult of being properly understood, of drawing the proper distinctions between the two offices, of mingling them into harmonious and just effect, as that of faith and works.

The first and common error in the beginning of Christianity was, in placing an undue stress upon the efficacy of works. This was very natural when we consider the character of the institution for the expiation of sin under the old dispensation. The people were too apt to conceive the idea that there was more efficacy in the sacrifice of burning animals to remove sin, than there was in the necessity of any heart-work connected. That this educating influence of centuries sustained itself still in spite of all the teachings of Christ and the apostles as to the true nature of faith and works, is evident from James 2: 18,—"Yea, a man may say, thou hast faith, and I have works," &c.; and from the schism of Judaism which took place so soon in the history of the Christian church. And on the tendency of this error, the Romish church was built up, with all its abominable corruptions. How did the knowledge of the blessed and true nature of faith become buried in darkness under masses and indulgences and penances! And when at length God saw fit to dispel this darkness and bring again the true light of faith to the common comprehension of the world, through his agent, Martin Luther,—when the people, in the Reformation, rising in their moral might, took this splendid edifice of works from its foundations, and flung the masses and penances to the winds, there was danger of falling into the opposite error of giving the office of works a secondary place; or rather, fall of giving them their proper place in their association with faith.

Do we not indeed witness much of this opposite extreme among us, even at the present day? We hear much said by some professors, in the prayer and con-

ference meetings, about faith and its power. "We must have faith," say they,—"we must have more faith; we must have that faith that can remove mountains." But you follow them out into the world, and you will frequently hear them talk very much like worldly people in point of looseness and vulgarity; showing themselves meanly close with their employees; taking some questionable advantage in trade; giving way to fits of anger when their selfish desires may be prevented; and sometimes a very mean species of revenge; and in their family, snapping and snarling at wife or children, &c. They may have faith enough, in their own estimation, but what is it good for? Is not that kind of faith that James speaks of as being dead,—faith without works?

What is faith? One part is, in believing what God has said. What is works? Doing what God has commanded. And what has he commanded? We will say nothing about the ordinances of baptism, the sacrament, &c., for a man can receive all these and still be destitute of the true inner life of religion. There is something deeper, richer, tenderer than the performance of all these. They are only the outward symbols of what should find a spiritual expression within. Let a man take this command of Christ (for it is a command just as much as the command to be baptized, to partake of the sacrament, or anything else). "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you;" let him pray over it, engrave it upon his heart, endeavor to bind it to the practice of his daily life; and after he has endeavored to fulfill all the spirit of this command as much as within him lies, he will then have faith and works in just association; will have demonstrated the power of a vital and living faith; such a faith as will please God and be attractive to man; for all that is true and merciful and gentle and elevated and divine, flows out of the practical demonstration of this command. What is there beautiful or attractive in your faith; what can be understood by your laudations of it in the prayer-meeting, or anywhere else, so long as its power fails to lead you to be just and conciliatory to your neighbor, kind and gentle and forbearing in your family, give you an ear ready to hear, and a hand ready to administer to the needs of the poor and afflicted? Oh, how beautiful and fragrant does a Christian's life appear when its character is filled with such fruits as these. Let the Christian endeavor to fully understand the nature of the true merit of works; that the most strenuous service of his life is no more than his absolute duty towards God; that after he has done all he can do, he must, as Christ says, still call himself an unprofitable servant; that the slightest sin he commits can never be expiated by merit of any work he can perform; that it must be removed by the pure mercy and grace of God and through his Son this consciousness will tend to make him humble; and humility yields the true works of faith.

Let me relate some of my own experience, which may serve, perhaps, to illustrate more clearly my point, than any abstract reasoning that I can employ. Too much like many professors, such as I have been describing, for many years in my religious experience, I was conscious of the lack of a certain elevation and purity of spiritual enjoyment which seemed to characterize some of my religious acquaintances. And yet, with this consciousness, I was also aware of the cause,—that my works did not properly conform with my profession. But I had not strength to rise above the condition. Many times had I tried to do it. But I committed the error so common with nature; I trusted too much to my own strength, to the power of intellect. I would pray to God to help me live a different, a better life. But my prayers were not persistent enough—I would soon fall back to my old path, discouraged. I had not yet fully learned where the true strength of nature lies. I was yet in the dark; the veil was still over my eyes. But at length God took me, broke me down before him, showed me that the power to live a better life must come entirely from him; that pride and strength of intellect were nothing. I rose, as I trust, from the ordeal, purified, strengthened, sanctified. Oh, how easy it then seemed to stand up for my Saviour! In everything,—wherever the integrity of his cause became attacked in my presence,—to reprove vulgarity and profanity, to talk upon the subject of religion with those whom I might be thrown into association with, and suggest its needs to their souls. But presently I began to be conscious that the new found power of this enjoyment was abating. What was the cause? I was not aware of the abatement of a single duty. What, then, could be the trouble? Soon, God's spirit made to me the discovery. I was trusting too much to the merit of my works. "There, Lord, I have been a good, obedient child,—I have remonstrated against this man's vulgarity, and reproved that one's profanity. I have talked religion to this man, and defended it against the attack of skepticism in that company. I have talked and prayed and sung in the prayer-meeting. Now, Lord, bless me; let my soul be filled with thy love, let it overflow with ecstasy of joy." But somehow, the love and joy would not come as I expected, as it used to come. Then God spoke to my soul,—"You are trusting too much to the performance of these things; you expect me to reward you because you have done them. You have no right to do this. It is your duty, and no less than your duty to do these, whether I see fit to reward you or not. Cease trusting in your own righteousness in such a way as this. Trust entirely to that of Christ." Ho! what a blessed discovery; and I profited by it. Love and joy again filled my soul. I said,—"Lord, all the service of my life I owe to thee; if thou seest fit to bless me for doing a duty, it is well; if not, it is also well."

I shall serve thee just the same." If we count on being blessed because we have done a duty, we shall not be blessed. If we do a duty, counting not on the blessing, we shall be blessed. Paradoxical as this may seem, 'tis it not true in the experience of every sanctified Christian?

GEO. E. PLACE.

Candia, N. H.

## Too Poor to Give.

On reviewing the report of the Home Mission Society for 1872, we find that the entire amount contributed for the support of feeble interests and church extension is \$6813.50, a trifle over nine cents per member. Fourteen Yearly Meetings, ninety-nine Quarterly Meetings and thirteen hundred and thirty churches have said nothing.

As an apology for the neglect of a duty at once important and imperative, men plead their poverty, and say "We are too poor to give; our personal, domestic and church expenses forbid; charity begins at home, and until we are better able to be benevolent, must stay there."

Now, is this apology, as applied to the above delinquents, sustained by reason or Revelation? Because men can do but little, are they justified in doing nothing? Because we can not give dollars, is it wise or right to withhold dimes?

The highest evidence of our love to the cause is not the amount given, but the amount compared with our means: we are to give as God has prospered us.

The poor widow could ill spare what she gave, she had scarcely enough for herself, and yet she contributed about one third of a cent, all her living, to the public fund for charity, and received her Master's approval; and it is the privilege of the poorest to bless themselves and aid the cause by giving as they are able.

There are few, if any, among us, who are so cramped by poverty, so straitened in their circumstances, that they can do absolutely nothing for the promotion of so good a cause. Who is too poor to give twenty-five cents per annum to the H. Mission cause? Let this be done, and instead of \$6000, we shall receive \$17,000 for the support of feeble churches. Who would not be a happier, holier and more effective Christian, if, instead of doing nothing, he should give the proceeds of one day's labor to the Mission cause? Admitting it will cost a trifle of self-denial, will it not pay?

The necessities of the Home Mission are urgent. The treasury is depleted. Feeble churches North and South must be assisted or they will soon be extinct. Our cause should be planted in the fruitful Territories of the West and grow up with the people and pioneer churches already there.

To meet these demands more funds are necessary, and this necessity will be met when there are none too poor to give.

N. L. ROWELL.

## Respect to Parents.

We call this nothing short of duty. Where should we seek to obtain authority for affixing such characters to our father's name as "Old man," "The sire," "Daddy," &c.? We do not believe that anything is lost by being respectful, or that any one ultimately failed ill who sought to bear this virtue. Suppose George Washington had called his father "meddle bones," when he asked him if he did or did not cut that tree? Where would the father of his country be? Very probably not in the hearts of his countrymen. Oh, no! He would have been at the end of the road to ruin. We never knew any boy or young man to apply any such name to his parent who was the kind of boy or young man of hope, or of promise.

On the contrary, they have proved to be of that characteristic class who carry a bundle of misery, and are very stumbling blocks in the path of every respectable and loved child. The law of the universe never calls for such teaching as this. Every man is bound by common laws of humanity to aid his brother. We need no aid of the sort. We can imagine the apostle Paul applying "Old Fellow" to the memory of his father, and gathering with his life's work not a human heart for harvest. If the Saviour had appeared thus he would be better known as Satan. We can not see how otherwise it can be, no matter how circumstances are, but that this kind of a youth has taken hold of a character which may become a chain in binding damnation to his very soul. Give us the boy who stands with all honor toward his parent, and we will hope for him. Let him be firm, and nothing on earth will prevent him from securing some envied and worthy place.

W. B. T.

## The Peace-Maker.

Africander was the chief of a tribe of Hotentots, and the terror of the country in which he lived. He attacked the villages, burned the farm-houses, and carried away the cattle. He was a skillful soldier and very strong. He attacked a missionary station, and burned the chapel. He was called "the wild lion of the desert." But he heard the Gospel preached. The Holy Spirit changed his heart. He laid aside his weapons of war, and became a pious, useful and peaceful man. After this he met Berend, an old chief. They had not seen one another in twenty-four years, and then they met with great loss of life. Now they met as believers in Christ; the gospel had turned their enmity into love. They asked forgiveness from each other for former injuries knelt together in prayer, and then united in praise to God. Africander was now known as "the peace-maker." He heard of two parties of Hotentots who were ready for battle. He hastened to the spot, and implored them to put away their spears, and to live in peace. "What," said he, "have I now for all the battles I have fought and all the cattle I have taken, but shame and remorse?"



## Noble Lives.

These, these alone are truly great ;  
These are the conquerors of fate ;  
These truly live, they never die ;  
But, clothed with immortality,  
When they shall lay their armor down,  
Shall enter and receive the crown.  
—Mc Douglass

meant for the inheritance, and capable of enjoying it. They follow in relation to the special award of the great day. The doctrine of reward is as true as that of punishment. "God is not unrighteous to forget your work and labor of love in that ye ministered to the saints." There is a reward in ten talents and with five. A cup of cold water will not lose its reward. Christians will not themselves plead their good works. They have an Advocate who will do this for them, and will make the best of every case committed to him, for whatever good work we do are the result of his own work in us. We shall enter heaven as unprofitable servants, exclaiming, "God be merciful to me a sinner," but our Advocate and Judge

### Advice to Preachers.

See that you personally know and love the people you live upon Christ. Be full of prayer when you enter the pulpit, and ever you attempt to preach, and go forth with the assurance of your closest to your pulpit with the inward assurance of the Spirit pressing for utterance upon your lips. See that "the flesh of man that bringeth a snare" is not upon you. Let your people understand that you fear God too much to be afraid of the people. Preach from experience, and not from hearsay, or mere reading and study. Give your most earnest thought to the study of the Word of God, and the ways and means by which you may save souls. Make this the great and intense study of your life. Beware of leaning

Begin the day with meditation and prayer.  
Acknowledge your allegiance to God  
as the sovereign of your life. Renew the  
consecration of yourself to his service.  
Pray earnestly, perseveringly, submissively,  
patiently expecting a sure answer.  
Strive to realize God's constant presence  
walk with your hand in his, your eyes fixed  
upon him. Think often of him; do nothing  
think nothing which may displease him.  
The least little remembrance will always  
be acceptable to him; you need not cry  
very loud, he is nearer than you think.  
Believe that whatever infinite wisdom sees  
to be best, almighty power can effect, and  
infinite love will not suffer to be left un-  
done. *Jesus*, in all hours of weakness, or  
his almighty strength,—in all hours

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# The Morning Star.

WEDNESDAY, JUNE 25, 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.

## Special Notice.

We have decided to publish on a sheet by themselves the Questions on the International Series of S. S. Lessons, now appearing weekly in the *Star*, and they are now ready for the month of July. The Scripture lessons and questions only will be published, a separate sheet being used for those of each month. They will be found valuable aids for both teachers and scholars. The subscription price will be one cent each sheet per month, or seventy-five cents per hundred. Further particulars, relating to postage, &c., may be found in another column.

## Editorial Correspondence.

HILLSDALE, Mich., June 18, 1873.

This little city is just now radiant with her summer beauty. Everything is fresh and full of life. The abundant shade trees that line the streets, the choice shrubbery that abounds in the yards, the flowers that contrast with the foliage, the fields that are so rich in scented clover and promising with springing corn, the stately dwellings that look out between the maples and the modest cottages that hold fellowship with roses and honeysuckle, the church spires that spring into the air and the pile of college buildings that crowns the swell of land at the north-west,—all these features combine to make up a picture of which a true taste can hardly fail to take note, and to which the gratified eye turns again and again.

But just now everything else is subordinate to the interests and exercises that attach to Commencement week,—or rather, if one would speak accurately, to Commencement fortnight. For the special exercises which come in to signalize the close of the College year crowd the larger part of two weeks. It is an occasion full of meaning. It not only enlists the active sympathies of the citizens generally, but brings in a great crowd of people from the adjoining country and the scattered alumni and students of both sexes.

During nearly all the evenings of last week the various and efficient literary societies of the College held their anniversary. There are five of these. The gentlemen support three while two are composed of and managed by the ladies. The rivalry is real and at times intense, but in the main generous and wholesome. Much earnest work is done in these societies, and such as ministers to real mental discipline. Their public meetings are almost models of living decorum. There is little that suggests unworthy frivolity or unfit child's play. The essays, the orations, the colloquies, the debates, the music seldom lack character or fall on listless ears. At the anniversary meetings the great church was crowded through five successive evenings, and the interest was fully kept up to the last. It may be a question whether the relative prominence given to these societies is not excessive; but it is obvious that they play an important part in the educational work that is here carried on.

On Sunday afternoon President Graham delivered his baccalaureate discourse. It was carefully prepared, timely and forcible in its thoughts, and was attentively listened to by both the students and the great crowd which the occasion drew. An epitome will be found elsewhere. In the evening, the first graduating class from the Theological Department, four in number, presented their essays and listened to a brief and effective address from Prof. Dunn. Three of these young men will go right on with work in the ministry, into which they have already learned to carry a recognized and grateful power; the fourth has been formally accepted by the Foreign Mission Committee as a laborer in India, and, together with two of the female students of the College, expects to sail with Bro. Bachelor in Sept. This Department is entering upon a new stage of life. Its course of study is systematized, the number of students enlarges and they represent greater mental maturity and broader culture. The election of Prof. Butler of Lewiston to the chair of Sacred Literature, and of Prof. Copp to that of Homiletics, really looks like progressive work. The gathering of the Theological students at the house of Prof. Dunn on Monday evening was a most suggestive, touching and inspiring occasion. The relation of the work of the College to the F. Baptist ministry was incidentally but most forcibly and cheerfully illustrated by that reunion. The welcome was most hearty and happy, the hospitality of the amplest and truest sort, and the intercourse was equally tender, cheerful and dignified.

Of Commencement proper we have no space to speak in any specific or discriminating way. It was, as usual, a great gala day. In point of interest it rose to a creditable level. The exercises were varied but real merit. The whole number of graduates, representing all departments and both sexes, was thirty-five. Of these about one-third have chosen the Christian ministry as their sphere of labor, and they are by no means the least distinguished for mental freshness and vigor, genuine scholarship and promise of future power. It is most cheering to see that the thought of making the College a real power in serving Christ, and his church is not at all forgotten and seems gaining new prominence.

The meeting of the Trustees showed evidences of increased enterprise and growing confidence and hope. Some \$8000 have been added to the endowment during the year, and larger gains are looked for. The Faculty has been strengthened by new accessions to its membership. More liberal things are devised for the future. Progress is the watchword and the expectation. The President maintains and nurses his contagious courage, and his associates work with him not without heartiness and zeal and success.

There are many things deserving of mention, which must wait for time and space. Others must be dismissed with a sentence or two.—An effort is making, with a promise of success, to draw the western churches into a more vital relation with the College.—The pastor of the Hillsdale church has worked hard and hopefully for the past two years, and his labors report themselves in grateful results.—The College is clasping the hand of its younger sister at Lewiston with a new fervor and sympathy, and so seeking to strengthen the denominational bonds that unite East and West. Hillsdale sends a fresh complimentary greeting to Bates, in the form of an honorary degree which makes Prof. B. F. Hayes Doctor of Divinity. The distinction falls on a worthy worker, whose manly modesty will not charge to childish egotism under the pressure of the laurel.—The holding of the General Conference here, two years since, and the evidence then and thus furnished that the denominational heart was beating warmly for Hillsdale, gave fresh hope and cheer to not a few souls; and from that hour the immediate friends of the College have taken fresh courage.

Of the old friendships that have been vitalized during this brief visit, of the kindnesses that every hour has brought, and of the encouragements to go on in the work with which our editorial hands are regularly occupied, we need not stop to speak. They are very grateful, and it will be long before their memory dies out of the heart. Hillsdale will henceforth have a larger place in the thoughts, and we shall look for it to do an ever-increasing work both in serving our own special household of faith and in helping to build this great and gigantic West into Christian majesty and power.

## Cheerful Christians.

There is a no more striking characteristic of human nature than its tendency to extremes. And this is nowhere more manifest than in matters of religion. Hence we find on the one hand enthusiasts, and religious fanatics even, and on the other utter neglectors and even contempters of all religion,—fanatics indeed after another sort. The same person will sometimes pass from one of these extremes to the other. Some professed Christians, real Christians in their way, aim at making themselves in appearance as unworshipful as possible. They assume a sort of puritanic severity, habitually wear the aspect of solemnity and gloom, especially on all religious occasions, and in the performance of all religious duties. This results largely from early training, from a constitutional disposition of melancholy, or from prejudice, if not superstition.

This habit is supposed to prejudice, and does in many instances prejudice certain minds against religion. To them such religion seems to blast all worldly pleasure, and at the same time fails to substitute other comforts and other joys. This reasoning is probably legitimate, and the habit in question is reprehensible.

Just at the present time, however, this misapprehension and abuse of religion is from certain quarters receiving sharp and pungent strictures and condemnation, not always just, if indeed sufficiently considerate and amiable. Certain popular preachers among us seem especially commissioned to attack this seeming heresy,—by denunciation and ridicule even. They make themselves and their audiences merry at the expense of sedate Quakers, solemn-faced deacons, and long-haired enthusiasts. They draw caricatures of what they would designate as a morbid and dyspeptic Christianity. They expatiate largely on Christian cheerfulness, and Christian mirthfulness perhaps. They insist that Christians, of all men, should be happy as the days are long. They extenuate, if they do not even approve and encourage amusements and recreations, which the pious of other times have held in condemnation if not in abhorrence. In a word, they approve of lively times, an enjoyable life, and they denigrate all this Christian, and regard it as serving God to some purpose.

Now, it is obvious to say that if these men mean only, or mainly in all this, the free enjoyment of social festivities, the chase, hunting and fishing, large estates, splendid equipages, fast horses, &c., &c., then they have not in mind Christian joy and Christian satisfaction at all. They do not rise up to the apprehension of what the apostle means, when he says, "In whom, [Jesus Christ] though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." "We glory in tribulation also, . . . because the love of God is shed abroad in our hearts by the Holy Ghost."

This is what sanctifies and ennobles every other joy; nay, renders all other enjoyments tributary and supplementary. Now of this joy there is not enough. It does not come up to the Christian standard,—"rejoice evermore," and "pray without ceasing." Our conference meetings are made too dull, and too uninviting by the lack of praise and exultation in the Lord. The same is true of public service in the sanctuary. Costly organs and professional choirs contribute a large, perhaps a sufficiently large amount of excellent music, quite in keeping with the rules of the art, but of simple song in praise to Christ, of

the lifting up of the name of the Lord on joyous tongues attuned to his praise, of a pulpit presentation of the bright side of religion, there is not enough. Christians of these times generally are interested enough in worldly business; they enjoy worldly pleasures quite as well as is legitimate. But they do not experience Christian joy, or even religious joy, as they ought, and neither in public nor in private do they show forth the praises of Christ, and thereby recommend religion at all times and in all places, as is meet.

But a few weeks since a young men's Christian Association in a city in the state of Maine, passing along the street on their way to the place of public meeting, sang as they went,

"All hail the power of Jesus' name,"

and we were glad to hear of it. The votaries of sin and Satan do not scruple to sing their bacchanalian and ribald songs in public places, in shops and markets of trade; and why should not Zion's songs be chanted everywhere by Christians to whom the Lord has given the earth as an inheritance?

This is the sum. Religion is often represented in word and in life as a sad and gloomy thing, which renders it unwelcome and repellent to many minds. On the other hand, there are such things as turning churches and vestries, on occasions, into play houses, pulpits into stages, and instituting religious frolics and questionable pastimes. Ministers even, rejoice in games of chance, and "four in hand," all of which makes worldlings say, "there isn't much difference, after all." Extenuate, by denigrating their innocent pleasures, dignity, by calling them sources of Christian cheerfulness as you may, we charge that they are not such. Even if innocent, they are not Christian. True Christian enjoyment and gladness spring from faith in Christ, and from a conscious indwelling of his spirit. This is not only consistent with all earthly pleasures of legitimate source, but it chastens and sanctifies all. With it we can go even to the lovers of pleasure, and say, "Come and go with us, we will do you good, for the Lord has spoken good concerning Israel."

NEW HAMPTON. As will be seen by referring to the column of Notices, the next anniversary at New Hampton will form a rare chapter in its history. It will be the fiftieth anniversary of the school's existence, and it is proposed to invite back all the old living graduates and teachers, and have a cordial renewal of old times. There is to be an address by one of the eminent graduates of the school, and an historical paper will be read. But all the particulars may be found in the column referred to. The friends of the school are glad to see it complete its fiftieth year under so favorable auspices. In this connection it may be stated that the trustees of the Institution have passed a series of resolutions inviting the Legislature to change the location of the Normal School from Plymouth to New Hampton, if the school can not be maintained without State aid in its present location.

LESSON PAPERS. The price of the S. S. Lesson Papers will be one cent each per month, or 75 cents per hundred.

Postage:—In packages to one address, not weighing over four ounces, one cent, or three cents a quarter or 12 cents a year; over four ounces and not over eight ounces, double this rate, and so on. On 50 Lesson Papers, one quarter, six cents, payable quarterly or yearly, in advance, at the office where received.

## Denominational News and Notes.

### New Hampshire Y. M.

This body convened with the Center Sandwich church, June 11 and 12.

The session was fully attended, being represented by the usual number of delegates from the various Q. M.'s composing it. The conference of business was permanently organized by choosing Hon. B. J. Cole, of Lake Village, Moderator, who conducted the business with promptness and unusual harmony. Various resolutions, treating on different subjects, were presented and discussed with the kindest feeling and the largest Christian courtesy. The Quarterly Meetings reported a usual degree of interest and prosperity.

The reports of our delegates to other religious bodies brought but little interest or information to the session, in consequence of the almost entire failure of the delegates to attend their appointments. Revs. A. Deering, appointed to attend the Vt. Y. M., and G. J. Abbot, to the Meth. Epis. Conf., reported attendance, and a good fraternal feeling existing between those bodies and ours. Prof. B. F. Hayes, from the Me. Cen. Y. M., Rev. J. Nason, from the Me. Western Y. M., Rev. C. L. Tappan, from the Cong. Gen'l Association, Rev. Geo. N. Bryant, from the Meth. Epis. Conference, and Rev. D. H. Adams, from the Vt. Y. M., were present and brought Christian greetings from their several bodies. They reported themselves as being interested in all the work of the Christian church, and in sympathy with us as a people in promoting the moral, educational, benevolent and religious enterprises of the day.

Cor. Mes. were appointed as follows:—To the Penob. Y. M., Rev. A. D. Smith; Me. Cen. Y. M., Rev. D. W. C. Durgin; Me. Western Y. M., Rev. H. Quinby; Vt. Y. M., Rev. L. Given; Mass. and R. I. Y. M., Rev. H. S. Kimball; Baptist State Convention, Rev. S. Curtis; Meth. Epis. Conf., Rev. N. L. Rowell; Cong. Gen. Association, Rev. I. D. Stewart.

Resolutions were passed on various subjects, such as Sabbath schools, Missions, &c., which were followed by speeches from speakers appointed by the Committee of Arrangements.

There was collected and pledged \$330.00, to be equally divided between the Home

and Foreign Missions, also \$20 collected for the benefit of Rev. J. J. Wentworth, of Strafford.

Sermons were preached by Revs. A. Lovejoy, T. Tyrie and N. L. Rowell.

The following resolutions were adopted:—

SABBATH SCHOOLS.  
Resolved, 1. That the interest of the Sabbath school enterprise demands more time than is usually devoted to it, and that it ought to have a prominence equal to the public service.

2. That the N. H. Y. M. recommend the churches, where practicable, to have but one sermon on the Sabbath and devote the time, usually spent in the second service, to the Sabbath school.

PRINTING ESTABLISHMENT.  
Resolved, That the success of our denominational work largely depends upon the interest we manifest in the *Morning Star*, our Sabbath school papers, books, &c.

FOREIGN MISSIONS.  
Resolved, 1. That we recognize Foreign Missions as one of our most important fields of labor; and that our own denominational life and progress are most intimately connected with the success of our Missions.

2. That we highly approve the recent action of the Foreign Mission Board in its resolve to reinforce the Mission, and especially are we pleased with the increased general interest in this work, which has of late been developed. We pledge ourselves to give liberally now and in the future, for the vigorous prosecution of our own Foreign Mission work.

REV. B. B. SMITH.  
Whereas, the Foreign Mission Board has adopted the following testimony:  
"Resolved, 1. That in the death of Rev. B. B. Smith, who, for fourteen years, labored faithfully and successfully as a missionary in India under the patronage of the Foreign Mission Board, the F. W. B. M. Society sustains a great and solemn loss.

2. That we acknowledge our deep sense of gratitude to God for raising up so good a man and missionary, for so worthy an example of scholarly industry, usefulness, untiring perseverance and Christian fidelity.

3. That in the death of our beloved Bro. the church has lost a worthy member, the ministry a devout, discreet and earnest co-laborer, the heathen a constant, devoted and self-sacrificing friend, and the Mission Society a faithful and untiring worker.

4. That we assure the deeply afflicted widow and son of our lamented Bro., of our liveliest sympathy in their severe affliction; and that while we commend them to Him who is the promised refuge in distress, we rejoice that for them and for us there is the assurance that in this event a life of devotion to the service of God is rewarded with a crown of life."

Resolved, That the New Hampshire Yearly Meeting most heartily endorse the sentiment and sympathy as above expressed, and we hereby also express our deep and heartfelt sympathy with the widow, son and remaining relatives of our deceased brother.

It is here fitting to notice, that Sandwich was the native town of Bro. Smith, and the church with which the Y. M. was held the place where he was converted, baptized and ordained as a minister and missionary. Here the most of his relatives reside, many of whom were present on the adoption of these resolutions.

### HOME MISSIONS.

Resolved, That the good name and future efficiency of our beloved denomination demand a more hearty support of the Home Mission Society.

### TEMPERANCE.

Resolved, 1. That the position taken by His Excellency, the Governor, in his late message to the Legislature, proposing the repeal of the prohibitory liquor law, and the substitution of a license law in its stead, meets our decided disapproval, and we here declare our purpose to oppose the change with all the moral, social and political influence we can bring to bear against it.

2. That since individuals do not have, and cannot acquire, the right to commit a crime, and therefore can not delegate the same to others, either to a community or a State, hence the Legislature, as the representative of the individuals of the State, has no right to license individuals to commit a crime of any kind, whether it be theft, robbery, murder or rumselling.

3. That rumselling is a moral crime, and should therefore be recognized as such in the laws of the State.

4. That we regard the present inactivity of our churches and members upon the question of temperance, which should be considered as a question of the most vital importance to the interests of the community, with deep regret, and we should therefore demand more earnest and efficient effort to enlighten and urge to duty our churches and the community generally, and that we should not relax our efforts until this great crime against the best interests of humanity shall be recognized and punished as all other crimes are.

### NEW ENGLAND ASSOCIATION.

Resolved, 1. That we invite the other Y. M.'s in N. E. to unite with us in the appointment of a committee to meet at the time and place of the next Anniversary, and inquire into the expediency of forming a N. E. Association, or Board, that shall consider our various denominational interests in this locality, and endorse and aid such as are worthy especially such as Mission interests, the founding and aid of schools, building meeting houses, and similar financial operations; and have a Board whose indorsement may be essential to any enterprise, whose agent may come to our churches for aid.

2. That we propose the appointment of one committee for every 2000 members in each Y. M.

The following committee was appointed to consult with a committee from the Y. M.'s, viz.: D. W. C. Durgin, S. Curtis, C. O. Libby, L. B. Tasker and A. Lovejoy.

### STATE S. S. CONVENTION.

In view of the importance of the S. S. work and of our hopes for the church from that direction, and in view of the improvements that may be made by mutual conference and discussion of subjects pertaining to this by the different denominations in the State, therefore we recommend,

1. That we join with the other religious denominations of our State in calling such a convention, to be held at such time and place during the coming autumn as may be agreed upon by the committee of arrangements, for presentation of our Sabbath school interests.

2. That we choose a committee of three who shall act as a committee of arrangements with those who may join with us from other denominations.

The following were chosen as said committee, viz.: N. L. Rowell, G. M. Park, and J. C. Osgood. A committee of one from each of the Q. M.'s was chosen as a committee of correspondence with other religious denominations in the State, relative to the propriety of organizing such a

convention. Committee as follows: G. M. Park, E. H. Prescott, H. S. Kimball, A. D. Fairbanks, D. W. C. Durgin and J. Erskine. Resolutions expressing thanks to the people of Sandwich for hospitalities and to R. R. and Steamboat companies for favors, were also passed.

The social meetings were characterized with a deep toned spirituality, in which were held out prominently the exaltation of Christ by the church and abiding trust in him as our only hope of personal salvation here, and of eternal life in the world to come.

The sisters connected with the Y. M., aided by Sister Hills and others, effected the organization of The Woman's Missionary Society, which they will themselves report through the *Star*.

We hail with deep interest the awakening of late, especially among the women of the denomination, relative to the Mission work. If this shall be faithfully and persistently carried out, we hesitate not for a moment to predict, as the result, a golden harvest, both in our own land and in foreign fields.

Those who enjoyed the privilege of attending the meeting returned to their homes and fields of labor with enlarged views of the work to be done in the Master's vineyard, and with increased zeal to labor faithfully till it be accomplished.

E. H. PRESCOTT, Clerk.

## Michigan Yearly Meeting.

Michigan Y. M. of Free Baptists held its last session with Sparta church, commencing May 30, 1873. Rev. F. W. Straight was chosen Moderator; Rev. L. Bathrick, assistant, and Rev. G. H. Howard, assistant Clerk. The attendance was good and the proceedings harmonious. Among the important measures adopted was the appointment of a committee of three, consisting of Revs. R. Dunn, F. W. Straight and J. H. Maynard, to correspond with churches desiring pastors, with ministers desiring fields of labor, and to raise one thousand dollars the ensuing year, to assist some church within the bounds of the Y. M. to build a house of worship.

Five hundred dollars was raised, and about equally divided between the Theological Department of Hillsdale College and F. Missions.

In accordance with a request of Grand River Q. M., a council, consisting of Revs. A. J. Davis, W. M. Jenkins and G. P. Linderman was appointed to examine Bro. J. W. Hallock for ordination. The examination proving satisfactory, Bro. Hallock was ordained Sunday, June 1, according to the following programme:

Reading Scripture, Rev. G. H. Howard; Prayer, by Rev. J. McElroy; Sermon, Rev. D. M. Graham, D. D.; Ordaining prayer, Rev. O. R. Bachelor; Charge, Rev. E. W. Norton; Hand of fellowship, Rev. G. P. Linderman; Address to church, Rev. S. Bathrick; Presentation of credentials, Rev. A. J. Davis; Benediction, Rev. J. W. Hallock.

The next session of the Y. M. will be with the Commerce church, Oakland Q. M. J. H. MAYNARD, Clerk.

## Ridgeville College Commencement.

The second Commencement of Ridgeville College was inaugurated May 25th, by the Baccalaureate sermon by President Bates. His theme, the "Elementary Principles of Christianity," was fittingly chosen. The sermon was counted one of his best efforts.

On Wednesday evening following, occurred the third anniversary of the Literary Society. Notwithstanding an admission fee was taken, the chapel was promptly filled. The exercises were opened with an anthem chorus, rendered by Mr. Montgomery and his class composed of College students. The admirable rendering of this anthem, together with the fact that the class began with the rudiments of music only three months ago, made evident two things, viz.: that the class had been diligent in their application, and that Mr. Montgomery is seldom surpassed as an instructor in music.

Then followed the appointed exercises on the part of the Society, of which I may say that there was not a halt worthy of mention in the whole programme of two hours' length. It consisted of orations, discussions, essays, declamations, paper and music. The exercises showed thorough preparation and an enthusiasm specially commendable.

The Commencement exercises proper opened Thursday, at 10, A. M. The first speech was by Mr. B. F. Boyer, graduate from the Scientific Department. His theme was "Retributive Justice, a Universal Law." The compliment paid this speech in my hearing by competent judges, was that there was a great deal of good thought in it, and that it was well delivered. Mr. J. H. Sheets, from the Classical Department, followed on "The Battle Fields of Science." The struggles of the early scientists were graphically portrayed. His comparisons and inferences drawn from these historical facts were specially apt. For instance, having compared the progress of development in the human race to that seen in the earth itself, it being sometimes by silent, imperceptible forces and sometimes by irresistible upheavals, and having reference to the generally received opinion that the earth has been for millions of years in the process of development, he inferred that God's plan for the development of the human race contemplated a period of time as much more grand as mind is more exalted than matter. Each of these speeches occupied eighteen minutes in delivery. Mr. Sheets intends taking a Theological course and entering the ministry. Mr. Boyer was converted within the last year, and has felt some drawings in the same direction, but has not yet decided what is duty. The presentation of Diplomas by the President was made in a few fitting words. The soprano singer for the occasion was Miss Nettie Piper, from Fort Wayne. Her selections

were first class music and were finely rendered. "A Hundred Fathoms Deep" was well given by Mr. Giff, and by request Mrs. Gaylord gave an effective piece in her happy style. After these exercises the President took occasion to make a brief statement of the work done during the past year; from which it appears that very gratifying success has been realized in taking subscriptions to both the building fund and the endowment fund.

It may be said here that the patronage in students is constantly increasing, the number of students the past year having been much greater than that of the preceding year. Truly the prospects for Ridgeville College are encouraging. The engineer is a man who knows no failures and his work here gives assurance that this is not to be an exception. Cosmos.

## West Va. Items.

### STORER COLLEGE ANNIVERSARY.

The anniversary of the Normal Department of Storer College, on the 12th inst. was an occasion of great joy to the colored people of this Valley. Half-fare was granted on the Railroads, and many availed themselves of the opportunity to visit the Institution. Fathers and mothers came to witness the progress in knowledge made by their sons and daughters here. To them, this anniversary is invested with all the importance of a College commencement among the white people.

The graduating class, and the prize declamation class, acquitted themselves admirably; and, at night, the exhibition delighted an overflowing audience of spectators, both white and colored. This is no hyperbole. We are exceedingly gratified with the completeness of the success of the occasion. Not a blunder or a mishap marred the beauty of the exercises!

### WHAT SHALL BE DONE?

Too many imagine that others will care for and endow this school, and consequently bestow their gifts upon older and more widely known institutions. Others, failing to estimate fairly the importance of this enterprise to this people, hesitate when asked to aid it. Let us assure you, friends, that no language can over estimate the importance of helping this Institution. Think of the thousands now living and the thousands yet unborn that must suffer loss, if this Institution fails! Here we are having more students than can, with our means, be at all comfortably provided for, and the prospect constantly widening for hundreds of miles about us; while, in some other portions of our country, institutions of learning are actually obliged to contend for patronage from the too close proximity of their localities.

O ye who would take sides with the Master in caring for the lowly and those most in need, as he ever showed himself willing to do in the days of his flesh, we pray you, consider well the claims of this vast multitude of poor freed people, who turn their faces eagerly towards you and ask for the means of education for themselves, for their children, and for the generations yet unborn.

Lovers of the race of man, here is your opportunity for special usefulness! We plead with you to listen to the call.

A. H. MORELL.

Harper's Ferry, W. Va., June 14, 1873.

## Southern Ill. Yearly Meeting.

The Southern Ill. Yearly Meeting held its fourth session with the Second church in Cairo, May 23—25.

The ministers' institute was held in connection with the Yearly Meeting, commencing the 21st, and continuing two days. It was a very interesting and profitable season. The colored ministers are making great improvement in their manner of preaching, and in the matter they present. They are using more system and order, and are much more practical and less extolable than formerly. They make more use of their text, and are selecting a greater variety, and are learning that the man that makes the most noise is not always the best preacher. They are receiving a better support than formerly, and are more properly appreciated.

Our Yearly Meeting session was one of great interest. All of the Quarterly Meetings were represented by delegation; all reported union and harmony, and expressed a growing interest in favor of all the benevolent enterprises and the doctrines of the church. The accessions to the churches have not been as large as last year, but there is more firmness and a settling down into the work of serving God. Their donations to the cause of religion have been much larger, and much more interest is manifested in building good houses of worship.

Committees were appointed on Sabbath Schools, Temperance, State of Religion, Missions, Moral Reform and Education. The committees all made reports, which were adopted. The business of this session was transacted in harmony, and higher ground was taken on all these questions. The Yearly Meeting is advancing in knowledge and piety, and increasing in influence and stability.

The great source of sorrow is that so many calls for help can not be met. All of our ministers are hard at work, and trying to do all they can to meet this demand. The mission is enlarging on every side, and new fields are opening on every hand. One brother from Kentucky says, "I expect to organize two churches when I go home, one where a few months since I preached the first sermon that had been preached by a colored man since the war, and another twelve miles from that place. I have three churches on my hands. They want to be F. Baptists, and I shall organize them and trust the Lord to send me help."

Another brother says, "By God's assistance we will have a better report next year from our Q. M. Several calls have come to me to organize churches, and I am going



home to work more earnestly than in the past."

All of our ministers seemed to get new inspiration for the work, and left with warmer hearts, stronger faith, and greater zeal, and enlarged ideas of the great work of the gospel ministry.

The Meeting was held in Bro. Ricks' new and beautiful but unfinished church, and I want to say that no one has sent him that hundred dollars yet, and he is greatly in need of it. Don't fail to send it.

J. S. MANNING.

### A Word of Cheer.

The Secretary of the Foreign Mission Society has received the following letter, which it seems fitting to give to the public:

June 10, 1873.

DEAR BRO. LIBBY:

At such a crisis as the present in the affairs of our Mission, what heart can be cold, what hand slow to act, among the lovers of Jesus? I confess, my spirit has been more stirred by these affecting appeals for help in men and money, from our fellow missionaries, than anything that has transpired since the establishment of our Mission. "Lord, send help out of Zion," is the cry of my heart, with thousands of others. But this is not enough. The help must be forthcoming at once. Every Christian must feel that himself must be the Almshouse of the Divine bounty we require. Each one must do a little, the rich of their abundance, while the poor emulate the example of those Christians whom Paul commended, whose "deep poverty abounded to the riches of their liberality!"

Is not this very crisis in our Mission permitted in Divine Providence to awaken our churches to the conviction that they have not done all for the poor heathen that Christ requires of them? Who can not retrench some luxury, and to that extent help replenish the treasury of the Lord? Oh, if the spirit of sacrifice for Jesus' sake abounded in the churches at home, like that exhibited by the weary, patient toilers in the foreign field, how soon would their ranks be strengthened by more laborers and the means be supplied to extend the fitting conquests of Zion over new provinces now in darkness. When will his spirit pervade the churches and hasten the day of the Redeemer's triumph?

Though poor in the things of this world, I will contribute a little for the cause that has been ever near my heart since our first missionaries sailed for India. I will do more as God is pleased to put me in trust with his treasures, who is able to make all grace abound to us, and more than we can ask or think.

The Divine Blessing rest on your efforts in behalf of the Mission, and on the Israel of God. Yours in the Gospel, J. E. M.

### Revivals, &c.

1ST AND 2ND SPARTA CHURCHES, N. Y. June 15, nineteen converts were baptized in Conesus lake, N. Y., by Revs. Mr. Box and Wm. Peck. These were the result of a revival interest in the above named churches, and others are expected to receive the same ordinance soon.

COM.

PATTEN, ME. May 25, twelve were added to the F. B. church in this place, 7 by baptism and 5 on profession of faith. Others are intending to go forward soon.

F. H. B.

GARDNER, ME. The Brunswick St. Free Baptist church are enjoying some tokens of Divine approbation. We have had the pleasure of leading three happy converts into the baptismal waters this month. I find an active, affectionate brotherhood here, and I think the church is destined to supply the future wants of our growing city.

A. H. CHILD.

### Woman's Missionary Convention.

In compliance with a previous call, ladies from New Hampshire, Maine, Rhode Island and New York, gathered at Sandwiche, N. H., June 11th and 12th, and organized a meeting for the transaction of the business of the Convention, of which Mrs. I. D. Stewart was President, and Mrs. N. B. Tyrie, Secretary.

Mrs. A. C. Hayes, Mrs. M. M. H. Hills and Mrs. F. S. Mosher were appointed a committee to prepare a constitution for a F. B. Baptist Woman's Mission Soc. Mrs. O. R. Bachevalier read from the Star of May 28, letters from the ladies missionaries, Rev. J. L. Phillips and Mrs. Smith, and added some very interesting remarks regarding our workers and also the work of our Mission in India. Mrs. A. C. Hayes, a delegate from Me., brought greetings and assurances of sympathy and assistance from Lewiston, Auburn, and other places, and the watchword, "We have enlisted in this work for life." Mrs. Davis, a delegate from N. Y., gave a very cheering account of the formation of an auxiliary society in Oneida, and also of a Woman's Miss. meeting at the late R. I. Association in N. Scituate, where much interest and devotion were manifested. Other sisters added interesting and cheering remarks. The convention held its sessions two days. At its last session the committee presented the following constitution, which, with some subsequent amendments, was adopted:

### CONSTITUTION.

Art. 1. This organization shall be called the Free Baptist Woman's Mission Society. Art. 2. Its object is to give the Christian religion and education to women destitute of gospel light, by sending out and supporting female missionaries and teachers in fields occupied by Free Baptist missionaries, and by this means to enlist and unite the efforts of women in forming auxiliary societies in all our churches.

Art. 3. The payment of \$1 per year shall constitute membership, \$30 life membership; and the payment of \$100 within the term of four years shall constitute a lady an honorary manager for life.

Art. 4. The officers of this Society shall be a President, two Vice Presidents, a Recording Secretary, a Home Secretary, a District Secretary for each Yearly Meeting, a Treasurer and Auditor, a committee on Missionary Intelligence and a board of thirteen Managers. These officers shall be elected annually and shall hold their offices till others are elected and qualified.

Art. 5. The duties of President, Vice Presidents, and Recording Secretary, shall be such as are usually performed by such officers.

Art. 6. The Home Secretary shall maintain correspondence with the various District Secretaries, endeavor through them and others to carry forward the work of the Society, and report to the Board annually.

Art. 7. The District Secretaries shall labor to secure the formation of auxiliary societies in each church in their respective Yearly Meetings, by the appointment, if they choose, of Assistant Secretaries in each Q. Meeting, or by any other method they may deem most effective to carry forward the work, and shall report quarterly to the Home Secretary.

Art. 8. The Corresponding Secretary shall conduct the official correspondence of the Society, and when she deems it necessary, or when re-

quested by not less than five members of the Board.

Art. 9. The Treasurer shall carefully credit all monies received, and shall pay out none except by order of the Board of Managers. She shall also give bonds with security satisfactory to the Managers, in a sum not less than one third the amount given by the Treas. of the F. B. Soc. Me.

Art. 10. The committee on Missionary Intelligence shall prepare and publish for circulation, such items of news as it shall judge best calculated to promote the object of the Society.

Art. 11. The Board of Managers shall select and appoint missionaries, designate their field of labor, appropriate the funds in the Treasury, fill vacancies in the offices of the Society, when any occur, and execute such other business as may be necessary for accomplishing the object of the Society. Five may form a quorum. This Board shall meet in conjunction with the Free Baptist For. Miss. Board, and its action in the appointment and remuneration of missionaries, and its designation of their fields of labor shall be subject to the approval of said Board.

Art. 12. This Soc. shall hold its annual meeting in Oct., due notice of which shall be given by the Cor. Secretary.

Art. 13. This constitution may be altered at any regular meeting by a vote of two thirds of the members present, notice of which must be previously given.

A committee of five was appointed to nominate officers. Their report was adopted, which, with some subsequent changes, was as follows: PRESIDENT, Mrs. L. R. Burlingame; VICE PRESIDENTS, Mrs. G. W. Bean, Mrs. Moors Cole, Mrs. G. H. Ball, Mrs. E. H. Prescott, Mrs. I. D. Stewart, Mrs. J. L. Sinclair, Mrs. John Fullerton, Mrs. V. G. Ramsey, Mrs. D. H. Adams, Mrs. Thos. Spooner; CORRESPONDING SECRETARY, Mrs. A. C. Hayes, Lewiston, Me.; RECORDING SECRETARY, Mrs. M. W. L. Smith, Dover, N. H.; HOME SECRETARY, Mrs. Lyman Jordan, Lewiston, Me.; TREASURER, Miss Laura A. Demerit, Dover, N. H.; COMMITTEE ON MISSIONARY INTELLIGENCE, Mrs. M. M. H. Hills, Mrs. F. S. Mosher; MANAGERS, Mrs. E. N. Fernald, Mrs. Wm. F. Davis, Mrs. Cyrus H. Latham, Mrs. Rufus Deering, Mrs. W. H. Bowen, Mrs. Benjamin J. Cole, Mrs. O. B. Cheney, Mrs. Wm. Winsor, Mrs. J. M. Brewster, Mrs. E. W. Page, Mrs. Caroline Vittum, Mrs. J. Bornham Davis, Mrs. M. M. H. Hills; DISTRICT SECRETARIES: Penobscot Yearly Meeting, Mrs. F. A. Clark; Kennebec Y. M., Mrs. E. W. Porter; Maine Western Y. M., Mrs. N. Hampshire; Mrs. Thos. Spooner; R. I. and Mass. Y. M., Mrs. Wm. F. Davis; Pennsylvania Y. M., Miss Jennie Holt; N. Y. Central Y. M., Mrs. V. G. Ramsey; Susquehanna Y. M., Mrs. M. M. H. Hills.

The Convention, for want of acquaintance with western sisters, was unable to complete the appointment of all the District Secretaries. It therefore earnestly desires that the friends of this movement in the vacant Yearly Meetings will, with as little delay as possible, forward the names of such sisters as are willing to render the service required, to the Home Secretary, Mrs. Lyman Jordan, Lewiston, Me.; unless indeed our western sisters shall prefer to organize a Western F. B. Woman's Missionary Society.

NETTIE B. TYRRE, Secretary, pro tem.

### CONSTITUTION FOR AUXILIARIES.

Art. 1. This society shall be called the Woman's Miss. Soc. of the \_\_\_\_\_ church, and shall be auxiliary to the F. B. Woman's Board of Missions.

Art. 2. The officers of this Soc. shall be a President, Secretary and Treasurer, chosen annually.

Art. 3. Its object shall be the raising of money for missions, and the diffusion of missionary intelligence in the community.

Art. 4. The payment of two cents per week, one dollar annually shall constitute any lady a member of the Society.

Art. 5. The money raised shall be sent to the Treas. of the Woman's Board of Missions.

Art. 6. Each Auxiliary can make its own By-laws for regulating and conducting its meetings.

### APPEAL.

Women of the Free Baptist Churches:—The Free Baptist Woman's Mission Society prays for the co-operation of every sister in every church of the denomination, beseeching them to take up the work with the least possible delay, as the present crisis in our Foreign Mission is a most trying one. Let any sister who loves the cause, without waiting for others, fall together as she can, and adopt the above simple form of a constitution for an auxiliary society, or any other they may prefer; anything adapted to unite them in the work of securing the payment of at least two cents per week from each sister in the church, and from as many women out of the church as they can enlist. It is desirable that each member keep a box or some other receptacle in which to deposit weekly the sum pledged, and pay it monthly or at least quarterly to the Treasurer; and also that the Treasurer forward promptly, once in three months, the money raised, to Miss Laura A. Demerit, Dover, N. H., the Treasurer of the Woman's Mission Board.

To initiate the movement and prepare the work for the meeting, it may be well to obtain the names of several sisters beforehand who will agree to unite in a Woman's Miss. Soc. Each Auxiliary should sustain a monthly meeting, which should have devotional exercises and listen to missionary intelligence. Ladies may be designated to obtain and present information respecting our own missionaries and our own field or other fields; and it is especially desirable that all should be interested in presenting any missionary facts of interest.

It is hoped that large numbers of our women will make themselves Life members of the F. B. Woman's Mission Society by the payment of \$20 to its Treasurer. It has already five life members.

If any choose, they can form Yearly or Quarterly Meeting societies, but it was thought that the machinery of the Society would be more simple and less cumbersome, for each church to form a direct Auxiliary, and each District Secretary look after the formation of Auxiliaries in those churches in her Yearly Meeting district that do not form one voluntarily.

The friends of the Woman's Miss. Soc., where there is no organization, are invited to aid in the work by sending their contributions to the Treasurer.

Let much prayer as well as earnest labor characterize our efforts, and may God's abundant blessings crown them with a large success.

In behalf of the F. B. Woman's Board, ONE OF THE MANAGERS.

### A Trip of Pleasure and Profit.

The pleasure of attending the N. H. Y. Meeting was very gratifying. The way from Lewiston, but especially from Dover by rail, among hills and valleys, by land and lake, among hills and valleys, was far more delightful than we ever had anticipated. If placid waters, numerous islands, clear skies, a profusion of vegetation, in every variety of color, size, and perfume, with grand old mountains tops, lend enchantment, then we felt its inspiration on the way to and at Sandwich.

The company thither, both cheerful and social, of old and newly made friends, directing attention to objects of interest, here and there and everywhere, beguiled hours which might otherwise have been tedious. The meeting opened with a good attendance, and a good interest, by exercises wholly devotional. The key-note was earnest and spiritual, given by Bro. Smith, and closely followed with an ever increasing flow of ardent and Christian experience through the entire session. In this meeting, so lively, enjoyable and spiritual, is a fair representation of similar gatherings, then do our brethren of N. Hampshire lead the way and retain the spirit of the fathers.

### Quarterly Meetings.

WAUPUN Q. M.—Held its last session with the Wrightstown church. The churches were well represented. The session began with interest, and increased in power at every gathering. On Sabbath evening, at the close of a precious communion season (in which Christians of almost every denomination, Close Communion not excepted, gathered around the table of their common Lord), an invitation was extended to those desirous of religion, which was responded to by twelve persons who seemed very anxious for salvation. Rev. A. H. Chase was present, and gloriously cheered our hearts by his earnest words and timely counsels. On Sabbath morning a collection of over ninety dollars was taken for a new mission in the South. Appropriate resolutions on the death of Rev. Mrs. Wm. Mitchell, and expressing sympathy with the family, were passed.

Next session with the Rosendale church. F. B. MOULTON, Clerk.

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The order of exercises, under the new constitution, for the more business part of the meeting, works admirably, and is a decided improvement on the past. Order and despatch characterized the whole, baptized into love and harmony for the Master's sake, making way for the salvation of our God, in our abundant services, directly in the interests of awakening and saving men. The two Mission Societies, well represented, and most earnestly presented by brethren Curtis and Libby, were quite liberally responded to, by contributions cheering to the numerous friends of these important causes, but especially to those who have the work so much on the heart. We feel quite sure that the Treasuries of both these societies are to be ere long largely replenished. The call for help is so urgent for both the Home and Foreign fields, and the churches refrain from contributions large and generous? Hundreds now may do more than thousands five years hence. The field, already white for harvest, should be immediately entered.

Sandwich is a good place for a meeting in summer. It is a desirable place at any time from its attractive scenery, good church privileges, intelligence and kindness of its people. The F. B. church has an excellent house of worship, beautifully located, an eminent pastor, who for many years, at different times, has truly cared for both sheep and lambs. It gave us great pleasure in meeting brethren formerly of Maine, full of pluck, and interested as ever in religion, temperance, and every good work. Among these was Prof. Levi Stanton, early connected with the M. S. Seminary and Bates Col., whose invaluable work there and elsewhere shall ever live to bless the race, besides others, too numerous to mention, with whom we have long served, and long prized, as years have sped and age increased.

Stopping at Dover, on our return, we were kindly shown the city, neat, orderly, and rapidly improving; the churches, several of them substantial, convenient, attractive; the Printing Establishment, valuable, commodious, neat and orderly in its management, well supplied with the best of help, and machinery for its extensive business, sending forth its *Star* light and book-light, in every direction, and doing a work of immense value, not simply to the denomination, but to the cause of sound morals and Christian truth.

Now brethren, let us cheerfully and vigorously sustain the denomination, in all its good enterprises, and the blessed God will sustain us here and hereafter.

J. S. BURGESS.

### Ministers and Churches.

We are informed that prominent citizens of Cape Elizabeth, Me., have formed a new religious society, called the "Bayside Parish," and Rev. B. F. Pritchard is pastor. It is outside of the old F. B. parish.

MADISON, N. H. The F. B. church at this place is without a pastor. They have a good house of worship, parsonage, &c., and are anxious to secure a preacher. The church clerk is G. W. Gray.

FREEPORT, ME. Rev. B. A. Sherwood, to return to his native province of New Brunswick, where he will continue his Christian labor. He leaves the Freeport church united, and with many reciprocal wishes of prosperity. He also expresses thanks to the faculty of the Bates Theological School, for the many professional favors received from them.

COM.

ADAMS, KANSAS. A Christian brother, H. W. Morse, writes us from this place, where he is pastor of the only Free Baptist church in that or the adjoining counties. He has been laboring there 3 years, and in that time has baptized 17 persons. The present number in the church is 22, 6 of whom have been added by baptism and 1 by letter within the last 3 months. This church would gladly welcome other Free Baptists who may settle in or near the place. Bro. Morse seems to be doing a good work, and we wish him and his collaborators much Christian prosperity.

### Donations.

REV. E. R. CLARKE and wife of New Haven, Me., were made the recipients of handsome presents on the evening of the 12th inst. Bro. Clarke received a watch chain and badge of solid gold, and the ladies presented Mrs. Clarke with a Silver Fruit Basket. Bro. Clarke has been there a little more than three years, and has accomplished a good work, having added seventy-four members to the church and been the means through the blessing of God of converting over eighty souls.

COM.

We have recently received the annual report of this church, printed in a very neat manner as a four page circular. From it we learn of the substantial prosperity of the church, which has been blessed with several additions during the year. And referring to this fact the Report says:

"But these do not represent our total gain. As the result of our protracted meetings in the winter, the latent power of some of our members was called into action to their great benefit, as well as ours; and many young converts were added to the Lord—all of whom united with the 'Young People's Christian Band'—and will ere long, we hope, go forward in baptism and unite with the church. We have also had valuable additions to our Society."

"The appeal for funds to finish off our Audience Room, was promptly and liberally responded to, so that there is a prospect of having our church finished and paid for by the end of 1873."

"During the year our Sunday school has been well cared for. . . . In the classes a deep interest has been shown in the study of the lessons. The improvement in the Infant class deserves special mention. . . . The last Sunday in each month is called 'The Children's Day,' a Children's service being conducted by the pastor in the morning, and in the evening the Sunday School concert is given."

It will bring real cheer to many hearts to learn of the general prosperity of our frontier church under the labors of Bro. Payne.

A. H. H.

### Quarterly Meetings.

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spiritual interest. Business was transacted harmoniously. This preaching was timely, spiritual, and powerful, and social gatherings interesting and spiritual. Resolutions of grief and sympathy in view of the death of Rev. E. F. Stiles were passed.

RIPLEY Q. M. report of Home Mission of this year, up to 1873: No. of meetings attended, 337; No. of sermons preached, 275; No. received into the church, 29; No. baptized, 19; Family Visits, 4; Amount received, \$253.50.

DAVID A. TUCKER, Clerk.

ATLANS Q. M.—Held its last session with the 2nd Alexander church, May 9-11. Most of the churches were represented. The social meetings during the session were unusually interesting. Eld. I. Z. Haining was present and preached the word with power. Rev. B. V. Tewsbury was appointed Cor. Meas. to next session of Meigs Q. M., and Jas. W. Martin to Jackson Q. M. The following persons were appointed delegates to next session of Ohio River Yearly Meeting:—Rev. I. Z. Haining, H. J. Carr, J. Carpenter, B. V. Tewsbury, T. E. Feltner, J. Hooper and Jas. W. Martin. Bros. G. F. Chase, A. L. Porter, Lemuel Jones, Adrie Huntly, Wm. Robinson, C. Hooper and Wm. D. Denny, next session with Columbia church, commencing August 23. Jas. W. MARTIN, Clerk.

DELAWARE AND CLAYTON Q. M.—Held its last session with the Madison church, commencing May 23, 1873, and continuing over the Sabbath. The churches were well represented by letter and delegation. The new meeting house built by the Madison church and community was dedicated on the Sabbath; sermons and dedication prayer by Rev. S. P. Smith, of Postville. By request of the Buffalo Grove church, Bro. B. F. Hammond of that church received license to preach the Gospel for one year. The meeting was one of interest and profit. Sister R. Bixby was employed as missionary to labor within the bounds of the Q. M. the coming year. Next session with the Buffalo Grove church, commencing September 12, at 2 o'clock, p. m. R. NORTON, Clerk, pro tem.

VALUABLE. The new work, entitled "The Statistics and Gazetteer of New Hampshire," compiled by Alonzo J. Fogg and published by D. L. Guernsey, of Concord, promises to be of great utility to every resident of N. H. It will be sold by subscription only. Mr. E. S. Foster, Agent. Every one wanting a book of ready references about the affairs of the State should subscribe for this. Mr. Guernsey is an honorable and upright dealer, and will make a most valuable and useful book. The book will appear about November or December.

Dr. Pierce's Pleasant Purgative Pellets, or Sugar-Coated, Concentrated Root and Herbal Juice, Antibilious Granules—the "Little Giant" Cathartic or multum in parvo physic. No use of any longer taking the huge, repulsive, nauseous and griping pills, composed of cheap, crude, bulky ingredients, when, by a careful application of chemical science, we can extract all the cathartic and medical properties from the most valuable roots and herbs and concentrate them into a minute Pellet or Grain, scarcely larger than a mustard seed, that can be readily swallowed by those of the most sensitive stomachs and fastidious tastes; 25 cents, by all Druggists.

Call for Eureka Machine twist and Eureka Button Hole twist, if you want the best.

### Farm for Sale.

At W. Lebanon, Me., containing Sixty Acres of Land, well divided into tillage and pasture. House with Ell, 11 story, all well finished; good Barn and a new Stable. Two excellent wells. Bearing orchard. Address, or call upon, C. W. WINN.

"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.

6m17

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

THE NEW ENGLAND CARPET CO. will commence this day, and close out their stock at Cost and Less.

Canton Matting, one shilling. English Tapestry, \$1 to \$1.25.

5-Frame Brussels, \$1.50. Extra Superfines \$1.

Two-Plys, 50 to 75 cents. Printed Berlins, 25 cents.

Floor Oil Carpets, 25 cents. Cocoa Matting, 50 cents.

\$12 Rugs for \$7. \$10 Rugs for \$5.50.

1000 English Crumb Cloths, \$6, \$8, \$10, according to size—worth \$12 to \$20.

And the entire stock, comprising a complete assortment of Carpets, of high and low grades.

NEW ENGLAND CARPET CO. Boston 373 Washington Street, Boston. Next Building to Adams House.

## CHOLERA.

### HOW TO CURE IT.

At the commencement of the Diarrhea which always precedes an attack of the Cholera, take a tablespoonful of the Pain-Killer in sugar and water, (hot, if convenient), and then bathe freely the stomach and bowels with the Pain-Killer clear. Should the diarrhoea or cramps continue, repeat the dose every ten or fifteen minutes until the patient is relieved. In extreme cases, two or more teaspoonfuls may be given at a dose.

The Pain-Killer, as an internal remedy has no equal. In cases of Cholera, Summer Complaints, Dyspepsia, Dysentery, Asthma, it cures in one night, by taking it internally, and bathing with it freely. Its action is like magic, when externally applied to Old Sores, Burns, Scalds, and Sprains. For Sick Headache, Toothache, don't fail to try it. In short, it is a PAIN-KILLER.

Directions accompany each bottle. The Pain-Killer is sold by all Druggists.

PERRY DAVIS & SONS, Providence, R. I.

Manufacturers and Proprietors.



## Poetry.

## The Life-Clock.

There is a little mystic clock  
No human eye hath seen;  
That beats on, and beats on,  
From morning until e'en.

And when the soul is wrapped in sleep,  
And heareth not a sound,  
It ticks and ticks the living night,  
And never runneth down.

Oh, wondrous is the work of art,  
Which knells the passing hour;  
But art ne'er formed nor miled conceived  
The life-clock's magic power.

Nor set in gold, nor decked with gems,  
By pride and wealth possessed;  
But rich or poor, or high or low,  
Each bears it in his breast.

When life's deep stream, 'mid beds of flowers,  
All still and softly glides,  
Like wavellet's step, with gentle beat,  
It warns of passing tides.

When passion nerves the warrior's arm  
For deeds of hate and wrong,  
Though heeded not the fearful sound,  
The knell is deep and strong.

When eyes to eyes are gazing soft,  
And tender words are spoken,  
Then fast and wild it rattles on,  
As if with love 'twere broken.

Such is the clock that measures life,  
Of flesh and spirit blended;  
And it will run within the breast,  
Till this strange life is ended.

## After Twenty Years.

I sat beneath the tree to-day  
Where, twenty years ago,  
I carved my darling's name and mine  
What time the roses blow;  
And one by one, as freighted ships  
Sail in from distant shores,  
The golden hours of youth returned  
Through memory's open doors.

Gay banners borne in life's fair morn,  
Bright hopes and brighter dreams,  
Came drifting backward from the past  
Like half-forgotten dreams;  
And silvery voices, silent long,  
The echoes woke again,  
With many a glad, familiar tune,  
And many a wild refrain.

Again we climbed the daisied hill,  
Her dear hand clasped in mine,  
Or lingered by the sylvan stream  
Its bordering flowers to twine.  
Again we breathed the fragrant air  
Of June, within the grove,  
While on the sturdy beech I drew  
The token of our love.

That day our young hearts danced for joy,  
For gathered round us were  
Such charms as nature only yields  
Her trust worshipper.  
We envied not the busy world  
Its honors, fame or gold;  
As perfect then our paradise  
As Eden was of old.

She watched me with her soft blue eyes  
While earnestly I traced  
Each letter there, and, laughing, said  
They soon would be effaced.  
But twenty years and bitter years  
Their courses since have run,  
And still our names—two names—remain,  
Though blending into one.

O happy days! O golden hours!  
O joys forever flown!  
Why come ye not in truth to me,  
And bring me back my own?  
The brightest visions ye unfold,  
The treasures ye reveal,  
Though beautiful as fairy-lands,  
Are, like them, all unreal.

Now husband and still my darling sleeps  
A-nigh those scenes of mirth,  
Hid lullaby the stream's low voice,  
Her couch the breast of earth.  
In vain I strive to pierce the veil  
That shrouds the grassy mound;  
Nor song, nor sigh, nor tears shall break  
Her dreamless sleep profound.

Ah me! the weary days march on  
With slow and measured tread,  
And many a shadow hovers near,  
And many a hope lies dead;  
But patiently I'll wait the hour  
Their marchings will be done,  
When, like our names, her life and mine  
Shall blended be in one.

—Selected.

## The Family Circle.

## The Power of Example.

BY MRS. E. A. C.

Who of us, in reviewing the past, especially if that review takes us back to the period of childhood, can not remember incidents whose mission, like the oasis in the desert, is to refresh and strengthen, and the influence of which is felt through all after life? One such comes up before me now, with a distinctness which makes it seem but yesterday; and I remember the many times it has served as an incentive to patience with those committed to my care. I know that many years have passed since I, a little girl of eight or nine summers, was conning my lessons, on the rude bench of a country school-house in the Empire state. A young girl from a neighboring town was my teacher. I can not describe her, it is not necessary that I should. It was her kindly heart, her pure life and affectionate regard for her pupils, that won our love. Almost from the first, there seemed to be a mutual understanding between us. I well recollect what a charm was added to our somewhat plain school-room by her presence. Compliance with her wishes was not deemed a task, and her smile of approval was a sufficient stimulus in our studies.

But as is usually the case, there were smaller boys and girls whose penchant for mischief was trying to our gentle teacher. As a check upon this intrusion she had ordered one of them to stand in the center of the room, holding the ferule, and whenever the one standing should see another whisper or otherwise disturbing the school, they should exchange places, or should they

prefer it, receive some slight punishment and watch from their seats, not thinking perhaps it would affect any of us who styled ourselves her older scholars. But as she did not make any exception to the rule, we were all subject to the scrutiny of the little sentinel. Not willingly would I have violated any of the rules, but it so happened I spoke to a little school-mate seated near me,—it did not escape the quick eye of the watcher, he called out loudly that I had whispered. The teacher did not hear, or seem to hear at first, but in louder tones he informed her of the fact. Rising from her seat she came towards me. I shall never forget that look. Pale as the lily to which I have often likened her since, with an expression of grief upon her countenance, she sat down beside me, and taking my trembling hand within her own she said, "I'm so sorry."

I had already comprehended the state of things and replied quickly, "But you must punish me. It won't hurt any, seeing it's you," and as I lifted my eyes to hers, tears fell from them into my hand. I think she punished me. At least, the instrument of correction was lifted two or three times and as often descended, but I do not remember of feeling the infliction. The rules of our school, however, were maintained, and I loved my teacher none the less. A few weeks before the expiration of the term for which she was engaged, she was taken ill and returned home, where, after four or five weeks of patient suffering, she bade adieu to earth, trusting in the Saviour, and, we doubt not, is now among the redeemed ones.

How we mourned her death, and wondered, in our childish grief, if God was good, why he had taken one from us whom we loved so much. How many times has the same question been asked. Not only has it come from the lips of childhood, but from those of mature years, whose feet were placed so firmly upon the Rock, they almost defied the storms of life to move them. But when the surging waves of sorrow and bereavement came, they would have been swept from their strong hold had not the everlasting arms been about them.

The example of that teacher has been to me a sort of talisman so far through life, and during the years in which it was my privilege to teach in our common schools, the remembrance of her kindness and forbearance had a tendency to check the impatience which otherwise might have been expressed in words. The earnestness with which she entered into our amusements, and the deep grief she felt in whatever gave us pain, has helped me many times to give up some cherished plan of my own, that I might enter more freely into those of my pupils. Thus a love has been begotten which is abiding, and to-night, as I have revived this little incident of earlier years, I have been enabled to see more clearly than ever before how the Father can chasten, yet with a love exceeding that of a mother's; and how we remember the way he has led us, not so much by the crosses and trials of life as by the tokens of that love, and the sustaining power of grace which enables us to count them as light afflictions, which will work out for us a far more exceeding and eternal weight of glory.

## Our Housekeeper.

It was the year after our marriage that she came. Marie was not able to manage the house. We had had three pairs of domestics, each a little less efficient and tractable than the preceding; they did passably well while Marie was able to spend half her time in looking after them, and keeping things in order. But Marie—it was an odd whim of hers, I know—took the notion into her head that it was quite as tiresome and bothersome to stand by a pair of domestics from morning till night, first telling them what to do, then standing by to see them do it, and finally doing it after them, as to do all the work herself in the first place. She concluded—it was a strange freak of hers, but then she was always given to just such freaks—that to do the work of the house and one servant was quite as much as she was equal to, and that doing the work of the house and two domestics was too much for the constitution of a little Yankee woman, even though she came from Nantucket. "Well," said I, "what do you propose to do about it?"

"I don't like the tone in which you ask that question, Edward," she replied, with a little more pathos than I expected. I have often remarked that the pathetic place in a housewife's constitution is that which overlaps the kitchen. A troublesome cook is like an irritant in the stomach. But I did not let my little wife—the best of little wives she was, at least the best wife I ever had, and the only for that matter, and may she live forever—I did not let her know that her tone touched a place considerably more delicate and sensitive than the larynx or pericardium, and merely remarked, "Well, Marie, you know that when cooking stoves were invented or discovered—I always got these words confounded—that it was said they would save half the fuel. When Dea Pratt was enlarging upon the economy of the new cooking stove, you remember Uncle Silas, with a sly wink of the eye, said he meant to buy two stoves, and save all the fuel."

"I see what you are at, you provoking," said Marie. "Ain't you ashamed of yourself? The cases are not parallel. Polly didn't save half the work, and I didn't get Bridget to save the other half."

"No, I admit that," I said, in a very mollifying tone. "But as you have two domestics, and have to work twice as hard as ever, what remedy have you to propose?"

"I will have a housekeeper," said the little bit of a woman, with a half malicious and half challenging tone and look. "You see if I won't."

Maria was ill a couple of weeks from a slow fever, brought on by a terrible cold taken in wiping up the flower and dusting the rooms after Bridget. Then she was peculiarly delicate for some time, confined to her chamber, and unable to wait upon her pair of much-neglected and long-suffering domestics. Things went from bad to worse. The house became a sort of chaos. Meals were uncertain, and when they were served they were fearfully and wonderfully made. Some of them quite enough to give an ostrich fits, or drive a Feejee cannibal to a vegetable diet in sheer despair. About one-half the furniture in the house was broken or marred, and our wedding china was so utterly demoralized that we could not set the table for three. I was so engaged with my own business just at that time as to be unable to attend to anything but Marie, and at one time was obliged to leave her to the tender mercies of her domestics and the neighbors for a whole week. I shall never forget that experience. I had to go to the coal mines in Pennsylvania, and was detained three days beyond the time. Then I went twenty miles out of the way to buy a new shawl and silk dress for Marie in Philadelphia. But still I went home with a heavy heart. I feared there had been a revolution or catastrophe of some kind in the house. My conscience accused me for leaving my dear little sick wife so long, and neither the silk dress nor the India shawl quite silenced the disturbing member. As I approached the house my heart sunk within me, and I feared to open the door lest I should see something unpleasant. Moreover, all the pretty little apologetic speeches I had framed and committed to memory to say to my wife, had entirely disappeared, and my brain was as empty as an old toper's pocket. I opened the door with trepidation, but noticed that the hall was in a state of perfect order, a condition of things quite unusual. For a wonder, too, the stairs were clean. I noticed that the house was sweet as a rose. Had I not mistaken the door in my haste, and got into Mr. Jones's domicile? I looked a moment to reassure myself, when Marie detected my foot-step, and opened her chamber door to greet me. She was happy as a lark at sunrise on a cloudless June morning. There was no need of apologies, and the pretty presents were not required as a peace offering—eighty-two dollars and a half besides car fare and a dinner at the Continental wasted on a fear; but then I consoled myself that the bargain was a good one, and the things would come in play some time.

Scarcely was I seated, and in a condition to be talked to, when Marie began. She never could keep a nice thing to herself and let it out by degrees. She has no concealment about her, no artifice. I wonder if that is the way with all the Nantucket girls? "Well, Edward, do you see how nicely everything is arranged here? Did you notice the hall? Shall I tell you the secret? Well, dear, my housekeeper has come—Mrs. Hunter, precious soul! And you will like her so much. There has not been a smash in the house since her arrival. Everything goes like clock-work. You would not believe it, but she finds that Bridget is a capital cook, and Polly the best of serving girls. And here I have been making a slave of myself for four months, thinking they were half brutes and half fools, and yet afraid to change lest a worse ill should come upon me. And all because we wanted a housekeeper. You shall see what a treasure we have."

"But where did you find such a precious piece of human upholstery or stoneware?" I asked, with some trepidation.

"Why I sent to the Cape, to Mrs. Marsdon, where I spent a summer once. You know there are many widows there, poor, dear things, their husbands lost at sea, and they are left alone and often penniless. I sent to her to find a nice widow who knew how to keep house and wanted a home. And last Saturday Mrs. Hunter came. A real Yankee lady she is. Now you shall not laugh, you provoking. She is a real lady. She has read more than I have, and has fine manners, and looks genteel, and can do anything under the sun from making pickles and dresses to rowing a boat or raking hay. She knows just how to do all sorts and kinds of things, and how to manage servants without letting them know they are managed, and how to keep everything in order, and how to make all sorts and kinds of things play into each other in perfect harmony. It is what Mrs. Stowe calls 'faculty,' and what the old Yankees on the Cape call 'gumption.' Well, she has got it; and these three days it has seemed to me that I were living on the border lines of Paradise. The only trouble I had was impatience to have you come and see what a house, with a good housekeeper in it is like, and what a darling home we have now."

I made the acquaintance of Mrs. Hunter at the dinner-table that day—it was arranged that she should sit at the table when we had no other company—and I found that Marie had sketched better than she knew. The woman was worth her weight in greenbacks of large denominations. It was five years ago—that dinner—and I shall never forget how I relished the food and enjoyed the talk. Ever since then we have had a home. The two little ones that have dropped into the household have found the best of care without creating chaos. Marie has perfect health and time for everything good. No more help difficulties! No more furniture breakages! No more crockery smashings! No more stealage out of the pantry! And when I hear people complaining of their hard luck at housekeeping, their bad servants, their indigestible food, and such other things, and resolve to break up and board, I always think of the heaven I have enjoyed these five years, and say, "Don't. You will repent if you do. But send to the Cape, or some other where, and get one of these custom-made Yankee widows, who is able to do anything under the sun, and is equal

to any emergency, and would make the best man in the world a wife exactly to his mind if the opportunity should ever offer."

## Tongues.

To the ancient church the gift of tongues, was probably a blessing. To the modern church it has brought more divisions than the confusion of tongues caused at Babel. This gift of tongues now-a-days has unsettled more pastors, made more alienations in churches, than anything else combined.

Was it so anciently? How was it at Corinth? Did Mrs. Priscilla remark in confidence to her bosom friend that "Mrs. Cephas had not called on her for six months, but she could find time to run in and see Mrs. Stephanas whenever she wanted to? Probably it was because Mrs. Stephanas lived in better style than she did, but it would look much better for Mrs. Cephas to pay more attention to the poor of the church, and not so much to the rich. Perhaps Mrs. Cephas has forgotten that she and Mr. Cephas used to be poor themselves."

And did Mrs. Priscilla go on to lament that Mrs. Apollos was entirely too fashionable in her dress, and wore her veil far too long for one who ought to be an example to the flock?

Did Mrs. Stephanas express herself strongly about Mrs. Priscilla, and the great impropriety of her putting herself so much in the way of Mr. Paul, as if she wanted him to pay her particular attention? Did Mrs. Stephanas add that she had an idea Mr. Paul was thinking about getting married, for her husband had just received a letter from him in which he said he had as good right to take a wife around with him as Mr. Cephas? She wondered who it could be he was thinking of getting. It was really ridiculous in a man of his years to think of such a thing. Probably he would marry some young, giddy thing, and bring her there and expect her to take the lead in all their female prayer-meetings and sewing societies. Well, well, ministers are only poor, weak, human beings after all, and Mr. Paul has his faults as well as other people.

What was it that Mr. Crispas said about Mr. Gains? Something about charging entirely too much for boarding Mr. Paul, was it not? And Mr. Gains said he positively could not endure to hear Mr. Cephas preach, he was so blunt and plain-spoken, and for his part, unless he knew Mr. Paul was to preach, he would stay at home and attend to the comfort of his boarders. Was not that what he said?

Did not Mr. Erastus complain that Mr. Apollos wanted too large a salary for a man with a small family, and Mr. Paul was too proud to speak to him when he met him on the street, and had not called to see his family for a long time—not since his oldest daughter was married, though to be sure he got a good fee then—and Mr. Cephas was so awkward and unfashionable?

Mr. Quartus knew all about Mr. Cephas and his antecedents, did he not? He could remember the day when he was only a poor fisherman—used to catch fish in that little lake, what-dye-call-it? up among the mountains somewhere. Actually sold them for a living, sir—sold fish for a living! He never had any education, Mr. Cephas hadn't—never went to college or theological seminary in his life. And it is a fact that once he denied his Master—he did, indeed—and lied and swore in one breath. Mr. Cephas was not the preacher for him. He always had his doubts about a man who had been guilty of such things. He never could see what there was in that ignorant Mr. Cephas or that fiery Mr. Paul that made some people run after them so. Mr. Apollos was his style of man.

And Mrs. Quartus added that, speaking of Mr. Cephas, reminded her that she had been told on good authority that once he got mad at a poor fellow and whipped out his sword and cut the fellow's ear off—and she didn't think such a temper was becoming in a preacher. You never saw Mr. Apollos in a passion. He is the man for our new and growing church. He has some style about him, and that is what the people of Corinth want. Really, Mrs. Erastus, I hope your husband and mine will get their heads together and try to get rid of Mr. Cephas. Our families are among the oldest in the church, and I think the other members will do about as we do."

"Yes, Mrs. Quartus; and while we are making changes, let us get some more fashionable music. I am tired of hearing these psalms and hymns and spiritual songs all the time. Over at the temple they have beautiful singing, and if we expect to draw in the young people, we must have better music."

And at Rome, did Mrs. Mary complain that she was left to labor all alone? Did she say she had to take all the responsibility, and to do all the hard work at the sewing society—had to cut out all the togas and tunics and things herself, while those idle chits Mrs. Tryphena and Mrs. Tryphosa and Mrs. Julia didn't lift their hands to help her? Was Mrs. Tryphena in a corner whispering, "My dear Mrs. Tryphosa, did you ever see anything so ridiculous as the airs Mrs. Mary puts on? One would think the whole church at Rome rested on her shoulders. Just look at her fussing around cutting out those tunics! I've no doubt she will spoil every one of them. You know I wanted to help the society along, and I brought a tunic here to be cut and made for my husband. Of course Mrs. Mary had to go and cut it, and you should have seen him laugh when he put it on. He said it was actually large enough for a toga!"

"Yes, Mrs. Tryphena, I don't doubt it. And I would just like to know how she came to be treasurer of this society. I would like to know, too, where the money goes after she gets hold of it. For my part, I never supposed her husband was a rich man; and how he could afford her such a fine toga, and such an elegant new palla, is a mystery to me. I have my own ideas about matters. I never say much; I think

no person in Rome is more discreet in language than I am, and I do not believe in accusing any one unless you are sure the person is guilty; but how did Mrs. Mary get the money to pay for so much new finery, is the question I would like to have answered."

Did Mrs. Priscilla go around lamenting to her friends, that when the church had that great fig festival she actually had to bake nearly all the cake herself? What was it she remarked privately about the cake Mrs. Mary sent—that it was just a stinky little loaf of plain cup cake, sweetened with brown sugar? She said, too, that Mrs. Tryphena ought to have sent at least one loaf of frosted cake, because frosted cake always made the table look so much nicer, and Mrs. Tryphena could well afford it.

Did the sister of Mr. Nereus—that old maid sister—say she really could not attend the prayer-meeting because Mr. Rufus used such bad grammar when he prayed?

Did Mrs. Aristobulus say she could not feel at home in the church at Rome, because the people were plebeian—none of her set went to that church, and she only went on her husband's account?

Did Mrs. Herodian protest that the people were entirely too stuck up for her, and she would be glad when there would be a mission church started out in the outskirts of the city, where she could go and not have everybody looking down on her?

To all these questions—echo answers, did they?

The gift of tongues, indeed! Better for many people if this particular talent were wrapped in a napkin, or otherwise shut up.

"Speech is silver, silence is golden." Gold! Yes, more than gold. It is pearls and emeralds and rubies and diamonds. How to speak and when to speak and where to speak it is not half so important to know as how to keep silent and when to keep silent and where to keep silent.

From all this strife of tongues, good Lord deliver us!—Interior.

If I think that religion consists in paying something to God, whether it be money, or victims, or self-imposed suffering, my notions may be of a lower degree, but they are not different in kind from the belief that religion consists in paying to God prayers, or devotional seasons, or any other fruit of human life or labor.

An intelligent faith will not be swerved from its foothold by every contrary word or cross-purpose that seeks to affect it. It rather resists obstacles and endeavors to trample over difficulties and obstructions, than to be overcome by them. Delay only tends to add zeal to its efforts and strength to its purpose.

## Literary Review.

No formal review of the books on hand will be attempted at present. The list comprises publications from most of the prominent Houses.

QUESTIONS OF THE DAY is the title of a book by Rev. John Hall, D. D., pastor of the Fifth Avenue Presbyterian church, New York. It is what its title suggests, being a discussion of questions that abound in the field of morals, and which are continually arising in the way of so many. The topics were suggested by the pastor's experience with his Bible class, and came out of the facts and doctrines of the Scriptures that were there discussed. Not only from the experience of these meetings, but by general observation, he had become convinced that many well-informed persons, having a general interest in the topics discussed in his book, have neither time nor opportunity to give them lengthened study. Hence the discussion of them, which can not prove less than helpful to a great class of readers. "Is the Human Race One?" "How far Has Man Fallen?" "Is our Saviour a 'Creature'?" "How Shall a Man be Just with God?" "Has Fear a Place in Religion?" "What is the Use of the Book of Revelation?" "What have the 'Old Catholics' to Do?"—these are among the questions that Dr. Hall discusses in his book. It is a timely publication, and Dodd & Mead have done well in giving it to the public.

The Harpers send us Rev. W. C. Prime's admirable summer book, I GO A-FISHING, which is calculated to make stay-at-homes uneasy till they can get equipped and off to the brooks that he describes. It is a book of 365 pages, well filled with that easy and unstilted description of everyday life in the everyday world, that most always insures a reading. He takes his readers along the St. Regis water, unlivening them with stories by Jew and Arab, pictures the scene in which Peter first used the expression that makes the title of his book, follows up the Connecticut streams, explores the Franconia mountains, besides giving Scripture expositions, professions of faith, criticisms of poetry, romances, reminiscences and homilies on life, and has any quantity of delightful adventures in northern New Hampshire. The stories that his comrades tell make an interesting feature of the book, which will give it interest for those who would naturally care but little for the chief sport which it aims to exalt.—The same publishers also send us LONDON'S HEART, by B. L. Farjeon, an English writer who has suddenly won a name and fame as a story-teller. It is a tale of London life, well written, intensely interesting, and though it has already had a wide circulation as a serial in one of the weeklies issued by this House, it will still be likely to find many readers in its present paper covered form.

Holt & Williams send a valuable batch of books, chief among which is Lord Houghton's (Richard Monckton Milnes); MONOGRAPHS, PERSONAL AND SOCIAL. It is a book whose reputation preceded it, and which does not suffer by a careful reading. It gives sketches of several distinguished persons whom the author has known, and whom the public rarely tires of reading about. The sketch of Suleiman Pasha, who, as a boy in Lyons during the French Revolution, carried his father's daily food to the ramparts while the city was enduring a siege, and afterwards became an ardent follower of Napoleon, only to find himself set aside at the downfall of the conqueror, and who subsequently went to Egypt and became the chief military genius of the reign of Mehmet Ali, is particularly interesting. There is also a valuable paper on that portion of Humboldt's life which he spent at the Court of Berlin, when he wrote "those petulant and uncomfortable letters," which seemed to show a spirit of ingratitude for the royal favors which he was receiving. It throws some light on a topic which has created considerable interest in the literary world. The chapters devoted

to Cardinal Wiseman, Walter Savage Landor, Harriet Lady Ashburton, and The Last Days of Heinrich Heine have an interest that could only be imparted by one who had been personally acquainted with the interesting characters which he describes.—From the same House we have the SCINTILLATIONS of Heine, UNDER THE GREENWOOD TREE and HERO CANTHEW. They are bound in light muslin, are of convenient size, and fit companions of the "leisure hours" which they are meant to attend.

PROTECTION AGAINST FIRE, by Joseph Bird, of Boston, is a volume of 271 pages, made up from the author's personal observations, extending over a period of forty years, and is calculated to assist the public in finding greater security against the devourer. The manner and means of extinguishing fires, the careless and reckless manner of erecting buildings, the danger to towns and cities from spontaneous combustion, inflammable oils, &c., &c., are all discussed, often intelligently, and many valuable hints and just criticisms are made. The recent frequent occurrence of destructive fires has created an unusual public interest in the matter, and Mr. Bird's book will be found a timely contribution.

It is published by Hurd & Houghton, and the same publishers send also THE ISLES OF SHOALS, an historical sketch of those famous emboldments of desolation, by J. S. Jenness. It is to Celia Thaxter's charming volume on the same subject, what prose is to poetry, both being valuable in their way, the former having more of the practical and the latter of the exquisite qualities. Mr. Jenness's volume is embellished with various maps, illustrations of persons and things connected with the ancient history of the islands, and will be likely to find a place in the satchels of many visitors there during the vacation season.

The American Tract Society send out from the same House THE MINISTRY WE NEED, a little volume of 123 pages, which sets forth the author's (Rev. S. Sweetser) conception of the kind of ministry that is needed in the present day. He pleads for men who have confidence in truth, who are inspired by the love of Christ and goodness to men, who have Christ-like compassion for their fellows, can endure hardships, retain their faith in the promises, and keep the world's best welfare uppermost in all their lives. It is a book that can not fail to do good, and could be read profitably by every lover of the race.

James R. Osgood & Co. send the ninth volume of their new illustrated library edition of Hawthorne's Works, comprising OUR OLD HOME and SEPTIMUS FELLOW; and in addition Browning's last poem, the REED COTTON, NIGHT-CAR COUNTRY, and W. D. Howells' A CHANGE OF ACQUAINTANCE. Of the contents of the first volume we have already spoken in commendable terms, and need add nothing more.—Mr. Browning's poem is a study, like all his productions, and needs a careful attention as a treatise on metaphysics or the higher mathematics. It is a strange, fascinating story of "the quiet Norman country," told in all the subtlety of the author's poetic art, and worthy a place among his immortal works. It is dedicated to Miss Thackeray.—An enduring compliment.—The new story by Mr. Howells is one of the most exquisite books of the season. It has been appearing as a serial in the Atlantic, where it got a reputation that must keep the publishers busy for some time to come in filling orders for it. It is the story of a representative Boston young man, who lives on "properties," and who accidentally met a young girl from the country on a Saguenay steamer, where an acquaintance began, which was subsequently continued and finished in Quebec, where the gentleman declared his love, but hadn't fortune to introduce the plain young woman to some of his *bon ton* Boston friends who met them there. This of course ended the acquaintance. The story is admirably managed throughout. We do not hesitate to say that we doubt if any other writer has succeeded better in picturing human nature under these particular conditions. It is as perfect a piece of literature as we have seen in many a day. It is neatly printed on delicately tinted paper, bound in green and gold, and makes a beautiful companion volume of such books as "Bits of Travel" and "The Isles of Shoals."

Roberts Brothers have issued in green muslin Miss Alcott's WORK, A Story of Experience, that has appeared as a serial in the Christian Union. It presents the experience of a poor girl, who in almost every chapter is leaving her old occupation and trying something new, being in turn servant, actress, governess, companion, and seamstress, until by and by she gets married, of course, and just as she has become a wife her husband gets killed in the Rebellion, and she is left with a little baby daughter to cheer her remaining days. It hardly seems to us to deserve as high rank as "Little Women." "Old-Fashioned Girl," and one or two of Miss Alcott's other stories; but it is rather life-like, and will find a place in the author's popular series.

SILVER KEYS, by A. L. O. E., is a book that will be welcomed by the juveniles. It is a continuation of the "Ned Franks" and "Sheer Off" stories, in which the same person who appeared in the first as a great scold and in the second as a base drunkard, is presented as a penitent and believer, struggling for heaven through sore trials. It teaches the good and true lesson that there is a place at the Master's table for the vilest, if they will but consent to be washed in the Redeemer's blood. Carter & Brothers, N. Y.

The National Temperance Society and Publication House issue FRED'S HARD FIGHT, the story of a boy left alone in the world, with an appetite for drink and a taste for other sins, but who overcame through pluck and grace; also JOHN BENTLEY'S MISTAKE, a book that illustrates the often fatal error of giving drink to hired laborers. Mr. Bentley repented of his folly when he saw the mischief it was working, and became a practical temperance man. Both of these volumes are useful helps in the temperance cause.

Mr. Samuel D. Greene gives us his personal reminiscences of the celebrated Morgan Shuster and murder. In a book entitled THE BROKEN SEAL. All the mysterious features of that black chapter in Masonry are well set forth, and will revive an interest in the affair that was fast dying out. The author pretends to state only what he knows, and his words seem entitled to consideration. The book is published in Boston by Carter & Pettie.

## Pamphlets, Magazines, &amp;c.

In the musical line we have BRAINARD'S MUSICAL WORLD (Cleveland), the SONG MESSENGER (Chicago), and HOWE'S MUSICAL MONTHLY (Boston), all for June, and containing a variety of choice and excellent music.

ZELP'S DESCRIPTIVE HAND ATLAS OF THE WORLD, Parts 9-14, keep up the reputation of this valuable series.—Numbers 1612-14 of LITTLE'S LIVING AGE are full of the choice and valuable selections for which this weekly eclectic is noted.—We have also THE LITTLE CORPORA, THE REPUBLICAN, AMERICAN HOMES, WOMAN'S HOUSEHOLD MAGAZINE, THE ILLINOIS SCHOOLMASTER, and THE SANTIARIN, all for June, and whose tables of Contents compare well with those of previous issues.







## News Summary.

## MISCELLANEOUS.

A Northern Pacific Railroad surveying party was attacked by Sioux near Lincoln, Nebraska, Tuesday, but the Indians were driven off, with a loss of four killed by the military escort.

An insane man named Jacob Sever, of Passaic, N. J., tried to throw a train off the track near Clifton, N. J., Tuesday night, in revenge, for being put off the cars. He was arrested.

Henry Scott (colored) was found hanging to a lamp-post in Jersey City on Tuesday morning, and cut down just in time to save his life. He says he was seized by four men while passing through the street and suspended to the post.

General Joel Dewey, a prominent lawyer of East Tennessee, fell dead in the court-house at Knoxville on Tuesday, during the progress of a trial.

The heaviest rain storm ever known occurred in western Nebraska, Sunday. It continued several hours, completely flooding the country and doing great damage to the crops.

Two seamen, named Cary and Greenleaf, belonging to the American fishing schooner Peter D. Smith, were drowned at Cape Canoe on the 14th.

It is said that the government will probably punish the Modocs by completely breaking up the tribe, and scattering them in families among other Indian nations.

The New York board of health is vigorously clearing out the unhealthy basements occupied as dwellings in that city.

Cases of yellow fever from vessels from Havana are reported at New York and Hampton roads. The cholera prevails still at Memphis and Nashville, and there are indications of its appearance at Cincinnati.

Augusta Laub, 41 years of age, and Margaret Gorham, 35, committed suicide in Pittsburg, Pa., Sunday, by hanging.

Favorable reports are received from the Kiowa Indians, among whom the most friendly feelings toward the government are said to exist.

Colonel Mackenzie's official report of his raid against the Kickapoo Indians is received at the War department, and by General Sherman and Sheridan as fully and heartily approved.

Advices from Arizona say that J. S. Thomas, the sheriff of Prescott county, had been fired at by Apaches near the Rio Verde. He returned the fire from his buggy, and killed two and wounded one. The rest, numbering seven or eight, fled. Thomas's horse ran away, but the owner escaped uninjured.

The recent rough weather has rendered it impossible for the divers to work at the Atlantic wreck, and a large quantity of goods has floated away.

The trial of Wagner at Alfred, Me., resulted, Wednesday, in a verdict of "guilty of murder in the first degree." Sentence was not pronounced, as the case goes to the full bench on exceptions.

Miss Susan B. Anthony in the United States district court at Canandaigua, N. Y., was found guilty, Wednesday, of voting in violation of law at Rochester, last fall. Sentence was not pronounced, and Miss Anthony's counsel excepted to the jurisdiction of the court.

Governor Kellogg of Louisiana telegraphs to Attorney-General Williams that the President's proclamation has had a very salutary effect in that State, and that the taxes are being paid more rapidly than ever before.

Negotiations are in progress for a removal of the Kickapoo and other troublesome Indians along the Texas border to a reservation in the United States. It is affirmed that the Indians in Sonora are committed not by depredations from Arizona but by Mexican Apaches.

Special Treasury Agent Bailey arrested at Springfield, Ill., Sunday night, one of the most troublesome of the counterfeiters and forgers, Merrill alias Moore alias Morris, and probably other aliases. On his person were found blank drafts on the First National Bank of Memphis, National Bank of Grand Rapids, Michigan, and two or three national banks in Vermont. He also had a letter of credit, doubtless forged, from a banking house in Utica, N. Y.

The cholera has appeared at Washington, D. C., and Paducah, Ky., and the mortality at Memphis and Nashville is increasing.

A discovery of extensive fields of gold about the headwaters of the Big Laramie River and its tributaries in Wyoming is reported.

The mining village of Michigan, in Michigan, was totally destroyed by fire, Friday, and several lives were lost.

Two children, Annie Reagan and Maggie Murray, aged five years, who have been missing at Philadelphia since Wednesday, were found Friday morning locked in a closet in an empty house in the 25th ward. One of the children was beyond human aid, but the other recovered. The police are investigating the affair.

The Secretary of War has decided that the United States will transfer the remains of such of the Union soldiers as are now buried in Evergreen cemetery at Gettysburg, Pennsylvania, to the national cemetery in the same place, upon the application of the friends of the deceased, who have the right to make the request.

Hon. Horace F. Clark died in New York, Friday, of rheumatism of the heart, in his fifty-eighth year. He was president of the Lake Shore and Union Pacific railroad companies, was largely interested in Wall-street operations, and was a son-in-law of Commodore Vanderbilt. He was born in Southbury, Conn., and was a graduate of Williams College in Massachusetts. He adopted law as a profession, and was elected a member of the thirty-fifth Congress from New York, serving as a member of the committee on the judiciary. He was also re-elected to the thirty-sixth Congress, in which he served as a member of the committee on Indian affairs. He has been identified since his retirement from politics with the business interests of the city, and the railroad progress and development of the West.

The full report of the Polaris investigation at Washington has appeared. It is concluded from the testimony that Captain Hall's death resulted from natural disease, without fault on the part of any one during his illness, and the separation of the vessel from the party on the ice was purely accidental.

The net profits of the Chicago Jubilee are officially reported as less than \$14,000.

The death by cholera at Memphis and Nashville are decreasing. Six new cases resembling cholera are reported at Washington. The disease is especially virulent in Germany, twenty-five out of forty-two cases among Polish raftsmen on the Vistula River proving fatal.

Two boys were killed and three other persons severely injured by an explosion of cartridges in a shop on Day street, New York, on Saturday.

## FOREIGN.

Several cases of cholera are reported at Danzig, Germany.

It is stated that twenty-seven steamers in China waters are waiting to bring Chinese to the value of 29,000 to California.

Another engagement is reported between the Russians and Kibians in which the invaders were victorious.

The investigation of the Cadiz admiralty court into the sinking of the emigrant ship Northfleet by the Spanish steamer Murillo in the British channel, has resulted in a verdict censuring the Murillo's captain and suspending his certificate nine months.

J. N. Gibbs has been sworn in as postmaster-general of the Dominion of Canada. Alexander Campbell, ex-postmaster-general, has been appointed minister of the interior. Mr. Mason will be minister of the militia.

Valparaiso dates of the 15th ultimo state that an earthquake there that day caused some damage to the Church of the Apostles, left the Mercaderes in a dangerous state, as well as several others, public and private. Several persons, mainly carpenters and masons, were hurt and a few killed. It was felt in many other parts of the country.

## Paragraphs.

Peaches are ripe in Louisiana.

A pig with two mouths and three eyes has been born unto an Iowa farmer.

The ocean trade of Charleston, N. C., is rapidly increasing.

Large quantities of bullion are coming from the Colorado mines.

It is claimed for the police of Buffalo that they have succeeded in suppressing every gambling house in the city.

At a writing match in Oshkosh a court reporter wrote 18,000 words in ten hours.

The experiment recently made in Ohio of placing women at the head of all the schools below the high schools is pronounced decidedly successful.

Prepared rock salt is put up in packages and sold by New York druggists for the benefit of those who prefer to do their sea-bathing at home.

Texas is rapidly filling up with people from the northwestern and southern states and from Germany.

The wheat crop in Oregon is reported to be enormous.

The projected French settlement in the vicinity of New York is to be called Strasbourg.

Dr. Carr, a citizen of California, estimates that every gold dollar that has been mined in that state has cost from one dollar to a dollar and a half.

Miss Nellie Thurston is engaged to make a balloon ascension this fall at the Antwerp (N. Y.) Union Agricultural Society's grounds.

Captain Jack's hat was exhibited at Chicago during its jubilee days.

The jewels on the uniform of the Persian Shah are valued at 2,000,000 roubles.

The Miami University in Oxford, O., is likely to be discontinued for lack of means to carry it on.

N. Tibbals & Son, 37 Park Row, New York, are about to issue a book entitled "One Thousand Mistakes Corrected" in speaking and writing, by Prof. Larrabee, of New York. A book for Agents only. A few of the subjects treated are:—Right and wrong use of verbs, pronouns, adjectives, adverbs, &c. Words liable to be confounded, slang and vulgar forms of speech, woman's faults in speech, affections, cultivation of style, figurative language, italics, poetry, punctuation, French and Latin phrases, how to write letters, essential qualities of style, &c., &c.

Jay Gould has bought the old Arlington House at Long Branch for \$55,000, and is fitting it up for the accommodation of excursionists. He has also bought 100 acres of land near Pleasure Bay and the New York Hotel at that point for \$80,000, and intends to turn it to pecuniary account.

Among the paintings in the Royal Academy exhibition is a portrait of Miss Rose Hawthorne, by Miss Anna Lea. J. K. Tilton has contributed to the same exhibition an Egyptian scene, which is favorably spoken of, and Eugene Benson a genre work called "The Strayed Bessons."

The July Galaxy will contain an article of interest as a reminiscence of the past, by Thurloe Weed. Lafayette made his second visit to this country about forty years after the close of the Revolutionary war, in which he had taken so gallant a part. He stood perhaps next to Washington in the affections of our people, and was received with a degree of affection of which we can hardly conceive. A brilliant company accompanied him on his trip from New York to Albany, which occupied about a week. Mr. Weed and one other editor represented the press of the country, and this article is a vivid description of all that occurred.

It is reported that Mr. Charles C. G. Canby, residing in Marion county, Missouri, has been insane by the cruel death of his brother General Canby, and has been taken to an asylum. He had recently returned home from Indianapolis, where he attended the funeral of his brother.

An old friend of the late chief justice tells us an anecdote showing Mr. Chase's cleverness at repartee. While on a visit to the southern states, after the war, Mr. Chase was introduced to a very beautiful woman, who prided herself on her devotion to the "lost cause." Anxious that the chief justice should know her real sentiments, she remarked, as she gave him her hand, "Mr. Chase, you see before you a rebel who has not been reconstructed." "Madame," he replied, with a profound bow, "you are so perfectly constructed that any reconstruction is altogether impossible."

While Leo Hudson was lying ill at St. Louis he called a favorite pet dog to him. It attempted to jump up on the bed as usual, but fell back upon the floor and broke its neck. This, in connection with the death of her beautiful horse, "Black Bess," was believed by her to be an omen of fatality, and partly from the effects of this melancholy impression she died.

One of the sanitary provisions of the city ordinances of San Francisco is, that every person shall have five hundred cubic feet of air in the room that he or she occupies as a sleeping apartment. This law is utterly disregarded in the Chinese quarters, and the police recently made a descent upon a party of forty-five persons who were found sleeping in a basement having a depth of forty-five feet by a breadth of eighteen, and a height of eight. This space would contain 6,488 feet of air, and according to good mathematical calculations should accommodate no more than ten persons. The whole party was arrested and a test case will be made.

The Rev. Robert Collyer had a house-warming at his new residence in Chicago, last Wednesday evening. After music and dancing, Mr. Wirt Dexter presented the host with an elegant set of silver, consisting of more than twenty pieces, the large silver bearing the following inscription, "Presented to Mr. and Mrs. Collyer by the friends of the Unity Church, June, 1873."

The late Captain Hall wrote as follows to the editor of *The Nautical Gazette*, before embarking in the Polaris: "I shall bring you tidings which will astonish the world, and recompense my friends for all their labors in my behalf, or I will die in the attempt. I will never return to the Arctic regions again if I am successful; but if I am not, and live to see the United States, I shall tell my story, and then seek a home in the far north, where, in peace, I shall pass away to a brighter and better land. God bless you. Farewell."

## Rural and Domestic.

## Old Pastures or New?

There are two opinions about pastures. One is that it is more profitable to feed only newly-seeded land, using it not more than two years before plowing it up for a re-seeding; and the other to let it remain for many years allowing the surface to become fully occupied by the native grasses, these being supposed to be best adapted to develop its power of production.

If we consider this question according to the general practice of farming communities in this country, we can not hesitate to decide that the greatest profit will follow the first named method for there is no disputing the proposition that timothy, red-top, orchard-grass, and red-clover, newly-sown on a well-prepared and well-manured soil, will produce much more forage (and of a highly nutritious kind) than will a close turf of blue-grass, white clover, etc., which has for many years had full possession of the ground, and has had no artificial stimulation. The difference in amount will be much more than enough to repay the cost of breaking up, manuring and seeding.

It is not now a question whether the cows will do better on one kind of pasture than on the other, only which will produce the largest amount of profit. If a single cow were allowed to roam over ten acres of short, old pasture, picking up her whole living in white clover, and the tender growths of blue-grass, there is no denying that she would give more milk, more butter, and more cheese than she would if feeding, however abundantly, on the coarser grasses of an artificial pasture. But our purpose in farming is to get the largest possible yield from our land. The cows are only implements for converting the products of the field into the saleable products of the dairy.

An average first-class cow, coming in in May, will make 200 lbs. of butter in the season on good natural pasture, but she will require at least three acres of land for her exclusive use. At 30c. per lb., the season's produce will be \$60—or \$20 per acre. On a good artificial pasture she may give only 180 lbs., worth \$54, but she will be fully supported by the produce of a single acre. Supposing that one-third of the produce is consumed by the interest on the extra number of cows, and by the cost of keeping up the pastures—which is surely a very liberal allowance—we shall have \$36 instead of \$20 as the return per acre. In addition to this, we shall make ourselves much more independent of variations of the seasons, for a well-worked rich meadow is less injured by excessive drouth than any natural pasture on the same soil could be. This, of itself, will often equal the drawback we have allowed for extra cost.

To put the proposition in another form, we may expect, from the foregoing calculation, as large a cash profit from ten acres of artificial, as from eighteen acres of natural pasture, and there would be far less risk of loss from unusual drouth. It is not proposed, of course, that rough or waste lands should be used for artificial pastures, (they would not repay the cost,) only that such fields as are susceptible of profitable cultivation should not be left wild.

How nearly natural pastures may be made equal to artificial ones by the use of the harrow and liberal top-dressings is a proposition not considered above. The cost would generally be less than that of re-seeding, and the result equally good. In any case, no pasture, old or new, should ever be over-stocked.—*American Agriculturist.*

## Hints on Nursing.

A nurse should be firm, not obstinate or conceited; but firm to carry out a purpose of doing the best for the patient. If rest is needed for the patient, she should be firm over herself, and keep quiet herself, and never forget herself, and she should be firm to exclude every one from the room for the necessary time. A busy woman, a nervous, incompetent woman, who does not know what to do, and consequently does wrong every moment, and who bores the patient by asking him questions, such as "What can I do for you?" "Do you want anything?" "Shall I shake up your pillow?" is a positive torture to a sick, weak man. If she would sit patiently, noiselessly, and watchfully at a distance from the bed and within range of the patient's vision, he will make his wants known to her, and she should then be all attention and do his bidding as promptly as possible, and above all things do not irritate him by contradicting him and suggesting something else which you think better. A good nurse won't go down in the kitchen to make grout, and stop gossiping with the servants for a half hour. She will never whisper in the room or in the hall, or make a great display of walking on her toes, or rock herself, or eat, or sing, or hum, or sew. If the patient is sick enough to lie in bed and to have an especial nurse, the nurse should do nothing but keep the room in order, watch patiently, and get the medicine as promptly as possible. Nothing requires more judgment than giving medicines. It is desirable to do so as near to time prescribed on the bottle as possible, every third or fourth hour, as the case may be. But suppose the patient has been very restless and wakeful, and he falls into a sound sleep when the time for his medicine comes? Common sense would tell you it is best to let him sleep, but you must be careful not to go to sleep yourself, but watch for the first indications of wakefulness, get the medicine ready promptly, give it to him as quickly as possible, and, perhaps, he will go to sleep again.

Some people have a great objection to sending for the doctor until they have quite made up their minds that the patient is very ill. They fancy that they appear ridiculous if the doctor says, "There is not much the matter," and "the patient will be better in a day or two." I don't feel so. I have sent for the family physician many a time for my children, when he has told me this, and I always feel thankful that there is nothing more serious the matter. It is very much pleasanter, I am sure, than to have him shake his head and say, "The child is very sick, very indeed; I ought to have been sent for before."—*Hearth and Home.*

## Shrinkage of Corn.

The New England *Homestead* says: "On the ninth of last October, a committee of the Hampden County Agricultural Society examined a field of corn belonging to William Matton, of Springfield, and harvested an average portion containing two hundred and sixty-two bushels, being ten feet less than one square rod. The corn was taken to the agriculture store for safe keeping and drying. At the time of harvesting it weighed forty-five pounds. Being suspended from the upper part of the store it was left until the twenty-ninth day of November, when its weight was thirty-one and one-fourth pounds. It was now shelled and cleaned. The result was twenty-two and one-half pounds of corn, and at the rate of seventy-seven bushels and thirty-five pounds per acre. It will be readily observed that the shelled corn was just one-half the original weight of corn and cob. This corn was of the Dent variety, but appeared to be well ripened. We believed it to

be quite common to estimate the corn crop by calling seventy pounds a bushel. Had the above-named crop been decided on this basis, the result would have been one hundred and five bushels instead of seventy-seven."

## The Hungarian Cuisine.

There is no cuisine in Europe equal to the Hungarian, except the French. The people have so many preparations of chickens, beef, and mutton, with tomatoes, or red peppers, or acids, and such wonderful *Mehl-speisen* or puddings, and such variety both of fruit and vegetables, that a Hungarian dinner is a study. I never saw on their tables or in their markets a single fruit or vegetable which we have not, and I missed only two of ours: the oyster-plant and sweet potato. Both would do equally well in Hungary, and I trust measures will soon be taken to introduce them. Hungarians are fond of Indian-corn, boiled or roasted in the ear when young, or people are fond of tomatoes, so grow plentifully. Their plums are better than ours; their grapes and peas are delicious; melons abound. Formerly fat used to be employed too much in their cooking; now they are using cream and milk much more. The first meal is merely a cup of "morning coffee," with rich milk (of buffaloes), and a roll crumbled in it. At one or two the people dine in the upper and middle classes, with some eight or ten courses; the pudding coming in the middle, and fruit at the end; soup always opening it. Several varieties of native wines are in use; for dessert generally Tokay, or some other sweet wine. At 5, again, comes the *goutier*, which is cold or iced coffee, with cake and fruit. At 9 or 9-1/2, the supper, a very substantial meal of young chickens, mutton, or beef, with Indian corn, cucumbers, or radishes, after which the people apparently retire with undisturbed mind and body, and rise with old vigor in the morning.

How the children bear this late meal is mysterious. I have seen lively children of from six to twelve years partaking of a succession of dishes, beginning with crabs, going on to roast duck, beef and pig, *galuska* (pudding), cucumbers, melons, and green corn, between the hours of 10 and 11 in the evening! No physician was called in during the night. Still, everywhere the children looked pale and peaked. I think these absurd habits must be undermining the vigor of the race. The parents often admitted that the children had not the vigor of themselves, and that they were troubled with bad dreams. "Yet," they say, "we have brought up in just this way, and you see what we are?" I incline to think, however, that natural selection has come in, and that only the vigorous survive this treatment.—*N. Y. Times.*

## The Planets in June.

Venus is a brilliant object as morning star, rising about three o'clock in the early part of the month, and increasing her distance from the sun, until about the month's end, as she moves toward her greatest western elongation. She reaches her period of greatest brilliancy on the 10th, and is then a superb object to behold, the largest and brightest ever seen from earth. Venus has been morning star since her inferior conjunction on the 6th of May. She was then at her nearest point to the earth, and appeared twenty-five times as large as she does when at her superior conjunction in her most distant point. She would shine like a young moon in this part of her orbit if it were not that only a partial portion of her brilliant surface is turned toward us. Her periods of greatest brilliancy occur about thirty-six days before and after her inferior conjunction. One of these periods occurred on the 23d of March, the other is the most interesting planetary phenomenon of the present month, and will not recur until November, 1874. This radiant queen of the stars will repay an early riser with a charming view of her soft, pearly beauty as heralding the dawn, she hangs like a golden lamp suspended in the heavens. A special interest is now attached to her movements from the approach of her "transit," the great astronomical epoch of the next year.

Saturn is a morning star, rising toward midnight on the first part and about 9 o'clock on the 25th of the month, and is lessening in brilliancy as he approaches his opposition with the sun, and may be easily traced in the constellation Capricornus, as he retrogrades among the stars of that cluster. As his year is equal to about 30 years of ours, he moves two years and a half in a constellation, and it is therefore easy to follow his course.

Mars is most conspicuous among the evening stars, although his brilliancy is lessening as he travels farther from us, having passed his opposition or nearest point on the 27th of April. He is visible throughout the night until he sets in the early morning hours, at 2 o'clock on the first part of the month and about midnight on the last part. He is in the constellation Libra, approaching Alpha Librae, the brightest star of that constellation, which he will reach on the 25th of the month, and may be readily recognized by his ruddy light.

Jupiter is an evening star, but has lost a portion of the lustre that made him so beautiful an object during the winter months. He sets about midnight in the first part of the month, and is in the constellation Leo, and will be near his leading brilliant Regulus on the 21st.

Mercury reaches his superior conjunction with the sun on the 9th, after which he is evening star, and toward the last of the month begins to be favorably situated for observation, being visible more than an hour after sunset.

Uranus is an evening star. He may be seen on clear, moonless nights tracing his slow path among the small stars of the constellation Cancer, where he will remain for nearly seven years, and requires 84 years to complete his orbit. It takes a practiced eye to detect the distant wanderer among the little stars around him.—*Providence Journal.*

**BURLINGTON, Cedar Rapids and Minnesota RAILWAY.**  
First Mortgage Gold Seven per Cent.  
Convertible Sinking Fund Bonds,  
MILWAUKEE DIVISION.

Earnings 1872, Minnesota Line.....\$355,559.58  
Net.....331,758.29  
Interest requirements.....378,000.00  
The earnings for the first four months of the present year are as follows:

January.....\$67,303.60  
February.....80,816.45  
March.....82,569.25  
April.....77,386.26

Total for four months.....\$308,155.46  
The earnings during the same period of 1872 amounted to.....\$263,722.25  
And in 1871.....110,753.23

The total earnings during the year 1872 were \$958,359.68. The percentage of increase thus far, if continued, would make the earnings for the year 1873.....\$1,145,000.00. That this is a far more than an annual increase is shown by the fact that the earnings for the year 1872 were \$958,359.68, and the earnings for the year 1871 were \$862,400.00, and these are estimated in 1873 as in excess of \$700,000. The earnings to be derived from the Milwaukee Division during the short period of the present year, which will be open, it is believed, will make the total gross earnings in excess of \$1,500,000, and net earnings in excess of \$800,000.

The Burlington, Cedar Rapids and Minnesota Railway Bonds, for intrinsic value, or security of principal and interest, inferior to none now upon the market.

are prepared to execute orders for these bonds at 90 and interest.

**HENRY CLEWS & CO.,**  
32 Wall St., New York.

For sale by CALVIN HALE, DOVER NATIONAL BANK, DOVER, N. H.

**OFFER EXTRAORDINARY!**

TO ANY PERSON sending me the address of 10 or 20 more men who want to make \$100,000 to \$500,000 per year sure (farmers names preferred), I will send a Census Book of 1870, and an engraving entitled "The Old and the New," 10x14 inches. Address J. C. TILTON, Pittsburg, Pa.

**SUN-SHINE.** (Close to the Bible, Close to the Heart, Close to the Musical and Religious needs of the Sunday school.)

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