

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

4-1-1874

The Morning Star - volume 49 number 13 - April 1, 1874

Freewill Baptist printers

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

The Morning Star.

Volume XLIX.

DOVER, N. H., APRIL 1, 1874.

Number 13.

THE MORNING STAR A WEEKLY RELIGIOUS NEWSPAPER FOR THE FAMILY.

ISSUED BY THE
FREEWILL BAPTIST PRINTING ESTABLISHMENT
Office, 39 Washington St., Dover, N. H.

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

TERMS: \$3.00 per year; or if paid strictly in ADVANCE, \$2.50.

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

Money sent will be at our risk. Otherwise they will be at the risk of those sending them. The regular charges for money orders, bank checks, and Post Office money orders may be deducted from the amount due, when thus sent. Agents are particularly requested to make their remittances as large as possible and thus save expenses.

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

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

NEWSPAPER DECISIONS.

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

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

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

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

The Morning Star.

WEDNESDAY, APRIL 1, 1874.

My Olden Home.

Sitting by my window, thinking,
Musing on the days of yore,
I can almost scent the roses
Blooming by the well-known door;
Almost see the golden willow
Wave its long arms to and fro;
Almost hear the pleasant voices
Of the loved of long ago.

Almost see the ships at anchor
In the waters of the bay;
Almost see the wavelets glisten
'Neath pale Lulahu's silken ray.
Ah! my eyes are filled with tear-drops,
And I wonder as they fall,
Is it truth or is it fancy,
Do I thus behold them all?

Many years have bloomed and withered,
Since, old home, I saw thee last,
Time has brought me many blossoms,
Seldom is my sky o'ercast;
But to thee my thoughts are turning
With affection's fondest glow,
And for thee my heart is yearning,
For the friends of long ago.

—Selected.

Missionary Correspondence.

BHIMPORE, INDIA, Jan. 28, 1874.

Another very busy month has gone, and I hope some progress has been made. On New Year's day our first Santal church was organized in this little village. Since then several persons—all heads of families—have been baptized, and there are several candidates awaiting baptism. The brethren here enter right heartily into the work of persuading men to accept the Lord Jesus Christ, and a blessing is sure to attend such earnest and persevering efforts for the salvation of souls. Our church, Sabbath school, class meetings, temperance society and sewing circle have all been organized and are carrying on their good work. Everything of this sort is new to these people, but they seem so eager to learn, that it is a great pleasure to teach them.

On the 12th inst., delegates from the Midnapore church met with us, and the Midnapore Quarterly Meeting was organized. The regular sessions will begin on the Friday before the second Sunday of Jan., April, July, Oct., and the April session is to be at Midnapore. This will be a great help to our Santal brethren. We begin with only two churches, to be sure, but such are the obstacles in the way of all the mission churches meeting once a year, it was deemed prudent to no longer postpone the organization of two Quarterly Meetings. As to membership, there are at least a score of Quarterly Meetings in the denomination numbering no more communicants than ours, so we shall not be discouraged about that. Let our friends pray God to make this new organization a great blessing to this part of our mission field. We begin with three ordained ministers and two licentiates, but hope the Lord may soon call others into the ministry of his word.

This month eight days were devoted to the semi-annual meeting of the Santal village schoolmasters. The examinations, which were severer than before, indicated studious application, and on the whole, real progress. There is a special Scripture lesson on which all of these Santal teachers are examined, and this time we had cheering evidence of careful study of the Bible. Most cheering of all, some of these young men, for whom many prayers have been offered up, are surely near the kingdom of heaven. While preaching to them, holding private, personal interviews with one and another, and questioning them on topics relating to the salvation of their souls, I often felt to say, "Thou art

not far from the kingdom of God." One day, Jaga Saren came to my tent during recess, and begged me to take along some of our Christian girls when I went to visit his school. Said he, "Do bring some Christian women to teach our poor, ignorant wives, mothers and sisters, for until they learn it will be very hard for us to follow Christ." I said to him, "We shall surely go to your village and the *missibaba* (my sister) will probably take some of her zenana workers and accompany us, so that your Santal women will be taught the way of salvation; but, Jaga, mind you don't stand in the door to keep them out of the kingdom of God. Last year one teacher did just this. His sister, brother, uncles and cousins, besides other neighbors, stood ready to follow Jesus, but they all said, 'Let the teacher move first, for he has learned much more than we have of Christianity; he says he believes it, and he tells us to believe it too; if he will lead off we all shall follow.' That teacher faltered, and to-day his whole village sits in darkness. What an account his will be in the judgment day, except he repent! Don't you do as he did." The man exclaimed with tears, "I will not. Do come and preach to us." God bless him and many others like him. I beg all your pious readers to offer up special prayer in behalf of these Santal teachers. They lead the people, and, if converted, can do much good. I have strong hopes of several. Don't forget them at the prayer meeting, the family altar and in the closet. Of the fifty-eight teachers examined this month only eight are professed Christians. I entreat you to pray for the fifty that are left, and may the Lord speedily hear your prayer and ours in their behalf.

Ten days of this month were devoted to touring in the Santal country to the south. Six schools were inspected and the gospel preached in many villages. The Roman Catholics have entered this section of our field, and we found a priest putting up a nice house in the jungle. But we do not fear their interference. If we are faithful, I believe the Lord will give us the Santals; and as for the Hindus, they like their own kind of idolatry better than any Rome has to offer.

We found one teacher, Jitu Murma, doing a good work as an evangelist. He studied at Midnapore and was converted there. Now he teaches and preaches, and the people hear him gladly. His school boys have learned to pray, and are striving to serve Christ. His Sabbath school and Temperance Society cheered me much. He showed us a fine site for a new school-house, and said, "May God make it a chapel for his worship." And our hearts and lips responded, Amen. I have just sent another Christian teacher into that neighborhood. Praying friends, put this down, and crave God's blessing on these young toilers.

The dear Star of Dec. 17th came in last evening. It always brings good cheer. So the great Agassiz is dead. I wonder why the telegraph did not inform us long ago! Had it been some royal imbecile that died, weeks ago the event would have been made known to both hemispheres! *Sic transit gloria mundi!*

My last word shall be for the mission. Let every one help send out the two new missionaries and their wives, who wish to come this year to Midnapore and Balasore. Help heartily and at once. J. L. P.

Wesley and Methodism.

Few thoughts give us more pleasure than that of God's resources,—the "mysteries" of providence, "hid from the ages," and revealed in their proper time. Among the latest is the woman's temperance movement, bursting as the day star of hope on the black night of our despair. John Wesley and Methodism were another such near the middle of the last century. At the beginning of that century who could have foretold the advent of that new moral force in our world? Says Dr. Guernsey in the *Galaxy*:

After the establishment of the American Republic, the institution of Methodism is the greatest event of the eighteenth century, and of all the men who lived in that century there is no one whose influence upon our age equals that of John Wesley. Of the seventy-five millions who speak the English tongue, about three and a half millions are members of the Methodist churches; four millions more are pupils in their Sunday schools, and the regular attendance upon Methodist worship can not be less than as many more—fifteen millions in all. Thus one-fifth of all who speak our language are directly molded, for this life and the life to come, by Methodism. We doubt if any other Protestant communion really numbers as many. The established churches of England and Germany, indeed, nominally include more; but in counting their numbers, all who do not formally belong to other communions are put down as Episcopalians or Lutherans. Fully two-thirds of the Methodists are in the United States. To Methodism more than to any other one thing it is owing that our Western States grew up into civilization without passing through a period of semi-barbarism. Southey expressed no more than the bare truth when he said, "I consider Wesley's as the most influential mind of the last century—the man who will have produced the great-

est effects, centuries or perhaps millenniums hence, if the present race of men shall continue so long." This judgment is coming to be acknowledged. Within a few months past a site has been appropriated in Westminster Abbey for a monument to John Wesley. Of all the great Englishmen there commemorated, there is no one more worthy of a place. The world does move, after all; and who shall say that among the portraits of British sovereigns in the House of Parliament, that of Oliver, the great Lord Protector, will not yet find place?

Sanctification Progressive.

We have no fear that any Christian will set his standard of holiness too high. There are fights before us which have never yet been climbed, and boundless breadths which have never been explored. All, however, is provided for in Christ, even with reference to the eternal future of attainment. But the Divine hallowing will never be apart from the human activity. We agree with the following from an English reviewer:

It appears that the doctrine of an actual, immediate deliverance from all sin is not the doctrine of the Bible. Justification is indeed an act done once and done forever, and all the condemning guilt of sin is washed away in it by the merits of the Lord Jesus Christ. But sanctification is gradual and progressive, and never complete on this side of the world of glory. Conversion is the new-birth of the soul, but the life communicated has, like the life of the body, its infancy, childhood and manhood. It needs to grow, and in that growth the effort of the saint has its place. There is neither self-trust nor self-righteousness in this effort, for the grace which enables the saint to make it, is all of God from end to end. It is the work of God the Holy Ghost, purchased for us by the blood of Christ, and freely bestowed in answer to prayer according to the yea and amen of the everlasting covenant. It is therefore scarcely true to speak of Divine grace as one thing, and human effort as another, for they are really one and the same. Yet they may be distinguished, though not separated; and as Scripture itself, speaking after the manner of men, distinguishes them, so we need not be afraid to distinguish them likewise. While the power that sanctifies is all of God, it yet leaves room for human effort and struggle at the same time.

Three Blank Leaves.

We heard of an old man who always carried a little book in his pocket which contained only three colored leaves. There was nothing written on them, and yet he looked at his little book very often, and he seemed to derive much comfort from it. One leaf was very black, one was very red, and one was very white. What puzzled others was plain to him. The black leaf told his condition as a sinner; the red one of the blood of Jesus Christ; and the white one of himself again—now washed white in the blood of the Lamb. We thought if he had a fourth with words printed upon it, his book would be more complete, for it would remind him that he should be "a living epistle," to be read and known of all men.—*The Testimony.*

How to Make Work Easy.

The same amount of Christian work is exhilarating to one man and exhausting to another. In the one case it is a tonic and in the other leeches. Why the difference? In order to work easy the undertaking must be congenial. But you say that much of what is expected of us is repulsive to the natural soul. Our reply is, "Get your heart right and the work will be pleasant. No need of your trying to do Christian work unless you are a Christian."

If you have the salt rheum, and a man offer you a box of salve that he says will certainly cure you, and you observe that he has on his hand the same disease unhealed, you say, "No, I thank you; if your medicine were worth anything, you would cure your own hands." So there is no use in a morbid man of gloomy heart attempting to raise others out of spiritual misfortunes, because his shadowed soul is a slander on his medicine. A man must have both his own feet solidly planted on the Rock before he can pull sinking men out of the floods.—*Christian at Work.*

Christian Patience.

If a man ought and is willing to lie still under God's hand, he must and ought also to be still under all things, whether they come from God himself or the creatures God has made. And he who would be obedient, resigned and submissive to God, must and ought to be also resigned, obedient and submissive to all things, in a spirit of yielding and not of resistance, and take them in silence, resting on the hidden foundations of his soul, and having a secret inward patience that enable him to take all chances or crosses willingly, and whatever befall him, neither to call for nor desire any redress or deliverance, or resistance or revenge, but always, in a loving, sincere humility, to cry, "Rather, forgive them, for they know not what they do."—*Theologica Germanica.*

Conscience disobeyed is conscience stifled.

Events of the Week.

MOIETIES.

As the congressional investigation proceeds, the detestable nature of the moiety system of paying revenue collectors, and the questionable part that the Secretary of the Treasury has had in the matter, become more apparent. The evidence against Sanborn and Jayne, the two chief blackmailers, is complete, and suits will accordingly be entered against them in New York and other places as soon as they are excused from Washington. The doom of the moiety system seems to be sealed.

ANTI-INFLATIONISTS.

A large meeting was held in Cooper Institute in New York, last Wednesday evening, to consider the subject of the national finances, over which William Cullen Bryant presided. Addresses were made by the chairman, the Hon. Edward Atkinson of Boston, George Odyke and others, and letters were read from Charles Francis Adams and other distinguished persons who were absent. The sense of the meeting was strongly opposed to further increases of the currency, and resolutions to that effect were passed.

BENJAMIN REBUKED.

When the Simons contest was waging in Washington, there were boasts from many of Butler's friends that he was able to obtain private despatches to members of the House before those members themselves had received them. Last Wednesday, the House, on motion of Mr. Pierce of Boston, passed a resolution aimed directly at Butler, charging that certain "disreputable" persons had been able to secure despatches in the manner named, and directing the architect of the Capitol to inclose the telegraph stands so that outsiders could not hear the instruments.

FOURTEENTH AMENDMENT LEGISLATION.

The House foreign-relations committee have agreed to report a bill to carry into execution the provisions of the fourteenth amendment concerning citizenship, and to define certain rights of citizens of the United States in foreign countries, and duties of diplomatic and consular officers. The bill covers all cases that can arise touching citizens of the United States, by birth or naturalization, traveling in foreign countries.

A LETTER TO THE COUNCIL.

Theodore Tilton addressed a letter to the Congressional Council, in Brooklyn, Friday, in which he defends his way of leaving Plymouth church as strictly in accordance with its rules, and adds, "A wide spread impression overshadowed good men's minds, that whatever other points were in doubt, there could be no doubt I had slandered the pastor of Plymouth church." I hereby declare that I had not then, nor have I since, nor at any time in all my life have I ever uttered a slander against any human being.

THE CENTENNIAL CONTEST.

The Senate committee on the centennial had a long hearing in regard to the matter Monday, the 23d. The delegation before them labored to show that if Congress should give three millions, all other expenses could be met by private means. The majority of the committee seem to feel that the United States has already gone too far in the matter to refuse to make the exhibition international. The nature of the report, however, is as yet doubtful.

THE GENEVA AWARD.

The Congressional judiciary committee had up for consideration Tuesday the subject of the distribution of the Geneva award, and a vote was taken on the question of rejecting the claims of insurance companies. The vote was five to three, and that class of claims was not rejected. On the proposition to refer the claims to a commission, as proposed by Butler, or to a court, as provided by Mr. Poland's bill, the vote was a tie—four to four—three members of the committee being absent. On the question that the money received from England should not remain in the Treasury, but should be distributed according to equity, it was carried by six to one. This leaves the matter exactly where it was, so far as a decision is concerned.

THE REVISION OF THE LAWS.

The House has nearly completed its work upon the revision of the laws. The present intention is to add as a final clause a precautionary provision that in case it is ascertained that any portion of the revised laws has been changed by the revision in such a manner as to give it a different construction from the original, it shall remain in force until the error can be corrected by legislation. The course the Senate will adopt to pass the revision has not yet been decided upon, but it is quite certain that a method will be found by which the work so near completion can be finished.

ASHANTEE SOLDIERS AND FENIAN CONVICTS.

The Queen reviewed the soldiers of the Ashantee expedition at Windsor last Monday.—Disraeli has consented to receive a deputation of 70 Irish members of Parliament who came to urge the release of the Fenian convicts. Dr. Butt and Messrs. Martin, Ronayne, Sullivan and others will address the Premier. The members of the deputation are very hopeful of a favorable reply. But in the House of Commons Friday Mr. Cross, the home minister, declared

that it was not the intention of the government to interfere with the execution of the sentences of the Fenian prisoners, and the declaration was received with cheers.

BURNED, BUT NOT DESTROYED.

The large music publishing house of Oliver Ditson & Co., Boston, suffered severely from fire on Tuesday evening of last week. Although many thousands of valuable books were ruined by fire or water, their remaining stock in other buildings and in branch stores is quite large enough for present demands, and a large corps of printers and binders will soon supply what has been lost. A very few days interruption of active business is all they anticipate.—They have temporarily removed to No. 235 Washington Street.

Mission Field.

Ten years ago, Mr. and Mrs. Ramsey were sent by the Basle Mission Society to the western coast of Africa, where they commenced a station at Anun. In 1869, the king of the Ashantes sent his army into that region, destroyed the station, took Mr. and Mrs. Ramsey and their small male associate prisoners, and carried them to Koomassie, the capital of Ashantee, where they have been kept more than four years. Frequent but fruitless efforts were made for their release. Much prayer had been offered and hopes were inspired that the recent invasion of Ashantee by the English might secure their liberation, if, indeed, they had not already been put to death. The hopes and fears of Christians were becoming more and more intense and disquieting, when the telegraph announced, not only to the friends of the Basle Miss. Soc., but to the friends of humanity throughout the world, "The captives are released." King Karakari, to save his capital from conquest, made a timely submission, and as one means of reconciliation, surrendered the missionary prisoners whom he had so long held in his grasp.

BURMAH.

Great success has attended the Am. Baptist Mission in the Bassein district. It has the largest number of communicants of any of the Asiatic missions. It now enrolls 6,947 members, 62 churches, 22 ordained preachers and 62 unordained preachers of the gospel. Mr. Abbott, the founder of the mission, commenced his work in this district in 1840. A young chief of Bassein, who had suffered much for his faith in Christ, became the leader of the people in that district, and it was judged that not less than 1,000 believers were, at one time, waiting for baptism. Mr. Abbott gathered a company of about 50 of the most promising young men for the purpose of training them for evangelical work. Whole villages turned to God, and hundreds of Karens passed over the Arracan mountains to be baptized by him. The year 1844 was a year of great success. The accessions to the churches, including the Karens who crossed the mountains to escape the persecutions raging in their country, were 2,039. In 1845 Mr. Abbott's failing health compelling him to rest, he visited America, but the early part of 1848 saw him again in his mission field. One of the native preachers, during his absence, had baptized 800 converts, and another 550. The number of church members had increased to 5,000, and large numbers were reported as candidates for baptism. During the year 1849, twelve chapels of superior construction were completed, and nearly twenty chapels of an inferior style. Again falling health forced this faithful missionary from his field, and in Jan., 1853, he landed in Boston, and after lingering nearly two years, went to his rest.

A TELEOGOOO CONVERT.

The *Miss. Mag.* (March No.) tells an intensely interesting story of Pariah, one of the Teleogooos converts. He chanced to hear two native converts talking about Christianity, and their words deeply impressed him. On going home, he said to his wife and neighbors, "I am resolved to give up idols." "Then Polarana and Malutcha will send cholera and small pox among us; you are mad," was their answer. And for some months he was treated as if he were a walking embodiment of both diseases. At last his wife asked, "What is the Christian religion?" He told her the little he knew. It made her long to know more. One day as they were sitting down to eat, word came that there were missionaries at Ongole. Without stopping to taste their food, they started for Ongole, 40 miles away. They presented themselves as inquirers and were soon baptized. When Mr. Clough was stationed at Ongole, Pariah was very happy. To think of having a meeting and Christian teaching, separated from him only by a forty miles' walk! Such rare privileges as these must be improved. So Pariah often came to Ongole, and every time carried home something new from God's word. Soon tidings reached the Ongole missionary that at Tola Konda Pond, in the neighborhood of Pariah, there were many inquirers; so in the early part of Jan., 1867, Mr. Clough visited the place, held meetings, and at the close of 28 were baptized. This was the beginning of the marvelous work still going on among the Teleogooos. In the seven students selected from those 28, was laid the foundation of the Theological Seminary to which American Baptists have just given a \$50,000 endowment.

WOMAN'S MISSION BOARDS.

The *Miss. Her.* says: "It is with no little satisfaction that we note the growing importance of woman's work in the missionary cause, both at home and abroad. . . . But more: The organization of a Woman's Board of Missions, auxiliary to the American Board, had really come to be a necessity. . . . The Christian women, who, in faith and prayer, led the way in this new movement, acted more wisely than they knew. . . . The wisdom of this action was so manifest that the example thus set was followed by nearly all the other missionary bodies of the country. A great forward step has thus been taken by the Christian women of our land in the great work of the church. By assuming the support of missionaries and schools they have been brought into closer relations of sympathy and personal interest in the work and in those engaged in it. . . . Our mission treasuries are all under great obligations to these women's boards. The additional income to the Treasury of the American Board from this source was most timely. The receipts from its two auxiliaries amounted in 1873 to nearly \$50,000. For the present year they have assumed the support of 70 women from this country, 58 Bible women and native teachers, over 50 village schools, and 20 seminaries. In some states at the West, the Woman's Board of the Interior, received more

than half of all that was given to Foreign Missions. And now comes tidings of a new organization and of the growing interest in this cause among the ladies of the Pacific slope joining with their sisters in the East and in the Interior.

MEXICO.

The American Board has just received the painful intelligence that one of its missionaries, Rev. J. L. Stephens, was assassinated on the 2d inst., at Ahualulco, Mexico.

Washington Correspondence.

WASHINGTON, D. C., March 25, 1874.

JUST TRANSPORTATION.

The question of what has been called cheap transportation, but what the friends of the measure now choose to call "just transportation," is beginning to loom up in Congress, and it will soon apparently exercise a large influence in shaping parties in legislation. I listened, on Wednesday last, to a very able speech, delivered by Hon. Mark H. Dunnell, of Minnesota. His argument was clear and cogent, and may be set down as exhaustive of the whole subject, and if it did not carry conviction to all minds, and if all who heard his forcible words and carefully prepared statistics did not accept his conclusions, one thing is pretty clear, that the enemies of this railroad reform will find it difficult to refute Mr. Dunnell's arguments.

There is no good and valid reason why the farmers of Minnesota should pay \$12,000,000 to get \$20,000,000 worth of wheat to market. Mr. D's speech contained much valuable statistical information, and produced an impression even upon Congress, and when printed and sent abroad upon the land it will produce a much wider impression. The great West, and especially the great valley of the Mississippi, is fast filling up, and its millions of population will clamor for such laws and regulations in respect to the common carriers,—for the railroad corporations are common carriers and nothing else—as will enable the producer to realize a legitimate profit from the products which his industry and labor have brought forth. Mr. Dunnell, as I think, gave to the dominant party some wholesome advice upon this important matter. Let it prepare to grapple with the forthcoming issue and settle it right.

FINANCIAL.

It has been gravely and truthfully said in many quarters, that Congress had spent about four months and yet had given to the country no substantial legislation in behalf of either finance or commerce, and it was feared that much more precious time would be wasted with like fruitless results; but on Monday the House came promptly up to the work and fixed the maximum amount of legal tenders. This bill legalizes the issue of the \$44,000,000 reserves by the re-issue of the amount now in the vaults of the Treasury, thus making our greenback currency up to a round \$400,000,000. It is known that a portion of this reserve is already out, so that we now have in circulation \$382,000,000, and it is said that a strong effort will come from the money centers to make a compromise to keep this figure as it is by holding back the other \$18,000,000. A pressure is to be brought to bear upon the Senate to secure this result. I hardly think that body will think this a matter of so much moment, as to induce a disagreement with the House upon the question whether we shall have a clear four hundred millions or three hundred and eighty-two millions.

Now that the members have shown their hands, the country may be satisfied at least that we are to have no very alarming inflation. What is needed further is that Congress go forward with equal promptness and provide for the redemption of these legal tenders in coin at no distant day. I think if Congress should so determine, circumstances will favor this consummation as early as Jan., 1876. Then people will know what kind of money they have, and confidence will be inspired.

It now remains to see what the Senate will do, and it may be hoped that it will come up promptly to the question and settle it at an early day.

TEMPERANCE.

It now looks as though what is called the woman's movement in behalf of temperance would become a fixed fact in the National Capital. Dr. Dio Lewis is here, and a stir is already manifest which promises to culminate in something like what is now occurring elsewhere. On Sunday last, Lincoln hall was packed to its utmost capacity by the friends of temperance and the curious; and much enthusiasm was called forth by the recital of incidents and facts by the Doctor in reference to what is transpiring elsewhere. On Sunday evening large meetings were held in different portions of the city, and several ministers preached on the subject during the day.

This week is a week of prayer, and large gatherings are held twice a day, and devout men and women are lifting the heart up to God in earnest struggles for the temperance cause. On Monday at 12 M., 1,000 women met and organized, and made preparations for work, and many of our leading women are in the movement. The plan is, for three or five women to go in the first instance and talk with the property holders, the men who rent buildings to the trade; then they will visit the dealers at their homes, and talk and pray with them, and then if these measures and methods do not succeed, the women will go into the saloons and talk and pray there, and in case they are refused admission they will pray on the outside, so you see that we bid fair to have all the features of this novel movement developed here. There is one thing about Dr. Lewis that I can not indorse. He repudiates prohibition, indeed, he almost scoffs at it. He claims to be the father of the woman's crusade, and displays no small amount of vanity and egotism on this account. He denounces prohibition as a failure in all his meetings, but will not allow anything to be said on the other side. He says that the prohibitory question is not to be brought into his meetings, but if he did not bring it in nobody else would. Not a few of our rum-sellers and tipplers rejoice that the Doctor is down on the prohibitionists, and just at this time, when Congress has two important bills before it, which if passed would aid the cause here and in the territories materially, it is to be regretted that anything is done to weaken this legal phase of the movement.

OUR DISTRICT INVESTIGATION.

The examination is going forward, but nothing which establishes anything like the alleged frauds is yet produced. Investigations rarely amount to much, and this new in progress bids fair to take its place among others which have turned out to be farces in the end.

PHAROS.

S. S. Department.

Sabbath School Lesson,--April 5.

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

THE TEN COMMANDMENTS.

EXODUS 20:1-17.

GOLDEN TEXT:--Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

NOTES AND HINTS.

The ten commandments, called, in the original, "the ten words," are also mentioned in the Scriptures as "the covenant," "the testimony," "the tables of the covenant," "the tables of the testimony." We often speak of them as "the decalogue," a term denoting "the ten words."

They were written on two tables of stone, consequently were divided into two parts, but just where the line of division was drawn is a matter of controversy. The Catholic church, sensitive to the language forbidding image worship, has, since the days of Augustine, divided the command against covetousness into two parts, and made out of the first two injunctions one commandment. For their treatment of the tenth commandment they find a slight warrant in the book of Deuteronomy, which varies in its language from the statement of this, as well as of other commands as given in Exodus. For joining the first two commandments together they have no authority.

The most natural division of the law was indicated by our Lord, and is that which groups the first four, as teaching our duties to God, into one table, and the other six relating to our duties to man in the second table. This is the mode of division approved by the most ancient authorities, and suggested by the Scriptures. Ro. 13: 9. Luke 10:27.

1. "And God spake all these words." For a graphic account of this speaking, see Deut. 5:22. The object of this statement evidently is to give weight to the commands that follow and to secure reverence for them.

THE PREFACE TO THE LAW.

2. "I am the Lord thy God which brought thee out of the land of Egypt." The author of the commandments is declared to be Jehovah. He is said to have brought forth the Israelites from Egypt, rather than to have created the heavens and the earth, because to the Israelites the commands were primarily addressed, and they would be more impressed by the voice of Jehovah, their Deliverer, than by the voice of Jehovah, the Creator. Besides, the law was of the nature of a covenant between their God who chose them to be his people, and themselves. A new motive for obeying the law will be found in this fact. Thus, too, the decalogue is made one of the beneficent fruits of their calling, and becomes inseparably connected with their history. This does not imply that the commands are not of universal obligation. God has here spoken words that only need to be heard to be recognized by every man as his rule of duty.

3. The first commandment forbids worship of but one God. The fuller rendering of it is, "Thou shalt have no other gods before my face," that is, in my sight, or besides me. The reason of this command is, there is but one God. This precept is, in spirit, violated whenever supreme affection is bestowed on any other than God. Hence, the first command is, in Christian lands, frequently transgressed. If we love not God above all else we are idolaters.

4, 5, 6. The second commandment consists of three parts:--one forbidding the manufacture, the second the use of images, the third assigning a motive for obeying this law. Graven images were carved out of wood and stone; molten images were finished with the tools of the engraver. Hence, the prohibition covers both kinds of idols. The tendency of the Israelites, in view of their education in Egypt, and of the prevalent customs of the most powerful nations, was strongly in favor of idolatry. Hence God, when revealing himself to them, allowed them to see "no manner of similitude," Deut. 4:12, 15. The command not to make any likeness of any created thing was not intended to forbid sculpture and painting, as means of culture; for even the robes of the high priest, and the tabernacle, built after a divine pattern, were adorned, the one with the likeness of fruits and flowers, the other with figures of the cherubim. The temple too was ornamented to an extent with works of art. Besides, there is no fundamental reason for prohibiting these arts, and many reasons for not prohibiting them. The command requires us to worship God as invisible, and forbids the use of any outward representation or symbol of him. To bow before images, and to serve or pay homage to them, as symbols of God, is forbidden because the custom tends to introduce various gods, to mislead the mind, and to make gross its conceptions of God. No image could show forth the glory of the invisible God who is to be worshiped, not for his outward form, but because of his holy attributes and character. It is evident that the reason for this law is sufficient to condemn the practices of the Roman and the Greek churches. By their relics, crosses, images, paintings of saints, the virgin Mary, angels, Jesus and even of God himself, they have sought to aid devotion, and with a success that proves the wisdom of the second commandment, and warns us against the consequences of forgetting it.

God says, "I am a jealous God," or, as in another place, "My glory will I not give to another." The connecting link

here is this:--since worship of me by outward symbols runs inevitably to the worship of the symbols, and my glorious character is thus lost from sight, and man, by this worship, is degraded, I can not endure idolatry. It robs me of my grandeur, it takes away my excellence. The effects of obedience and of disobedience to this law are transmitted to future generations. As in our physical, so in our moral nature, parents affect their children and give to them the good or evil consequences of their lives. God holds each person responsible for his conduct, but the father educates and influences the conduct of his child. Hence when one is corrupt and hates God, the other easily follows in his steps; and on the contrary, virtue and righteousness in the parent; by the same law, hasten to appear in the child. To "visit iniquity" is to punish it. To "show mercy unto thousands" means unto the thousandth generation. Notice the contrast. Evil follows the descendants of sinners unto the "third or fourth," but goodness the children of the obedient unto the "thousandth generation." Abraham is a good illustration of the latter statement.

7. The third commandment forbids profanation of the name of God, either by false swearing in his name, or by a trifling use of it in speech. The most consistent view of this command is that taken by most modern scholars and suggested by the paraphrase of Christ upon it (Matt. 5: 33-37), which refers it to false swearing rather than to common profanity. Both meanings may, however, be included, as they are almost inseparably connected in practical life. God will not hold the perjurer who invokes God as a witness to his lie, nor the man whose lips make light of the sacred titles of Jehovah, as "guiltless." This is a negative way of saying God will consider him as a guilty man, and implies that he is guilty. God will judge him. Josh. 9:19, 20; Mal. 3:5. That this law does not forbid the use of oaths in our courts of justice is obvious; for it requires truth from those who take an oath. The prophets have said, "Thou shalt swear in truth, in judgment, and in righteousness," and also it is written that, when God "could swear by no greater, he swear by himself." At his trial Jesus was put under oath, so that we are justified by example as well as by reason of the thing, in believing the lawfulness of oaths in courts.

8-11. The fourth commandment requires an observance of the Sabbath, and assigns, as a reason for it, that the day belongs to God, that God rested from creation on the seventh day, and that he has blessed and hallowed it. In Deut. 5:12, 15, the reason given the Israelites for an observance of this day is, that the God of their deliverance commanded it. Why God commanded it is stated here in Exodus. The meaning of Sabbath is rest after labor; and of "the stranger that is within thy gates," is a person who has permanently joined himself to the Israelites. The latter sentence does not denote simply a lodger or traveler accidentally present with them on the Sabbath. When it is said "God blessed the Sabbath day and hallowed it," the meaning is that he has pronounced it a consecrated or holy day, and the implication is that those who observe it shall be blessed by the day.

12. The fifth commandment enjoins respect for parents, and states one of the glad results that reward filial obedience. The foundation for this, as for each other command of the ten, is deep in our natures. The New Testament modification of this law is implied here, that parents require things not hostile to God. "Children, obey your parents in the Lord," is the will of God. The motive for obedience to parents is philosophically given. The primary reference is to permanent occupancy of Canaan, but the principle that filial respect tends to the perpetuity of a people can not be questioned. Between obedience to parents and obedience to lawful authority in the state, and to God himself, is an inseparable connection. When the former prevails, so will the latter; but when authority and character in parents is despised by children, the nation tends to anarchy and to ruin.

13-17. The next five commandments forbidding the sixth, murder, the seventh, adultery, the eighth, theft, the ninth, false evidence against a neighbor, the tenth, coveting, are of a nature that need little comment to be understood. We need to remember, however, that Jesus taught that the external act was unnecessary to a violation of these precepts. They can be broken in the heart, and practically every offense against these laws begins in the heart before breaking forth into open crime. Hence, "Keep thy heart with all diligence, for out of it are the issues of life." There is some truth in the statement that the sixth, seventh, and eighth forbid us to injure, in deed, our neighbor, the ninth, in word, and the tenth, in thought; but the spirit of each commandment is expressed of Christ, when he says, "Love thy neighbor as thyself." Love is of the heart, and fulfills the law. No outward deed, no word of the lips will be allowed by one who in heart loves his neighbor, to injure him. Covetousness does not consist in desiring for yourself equal or superior blessings to those given your neighbor, but consists in desiring to have his blessings, at his expense.

Improvement springs from desiring what others may or may not have, but what we have not. In this there is no sin. It is sin only when we desire to have, at the loss or prejudice of another, what he now enjoys. Remember the wide scope of these commands. They embrace, according to our Lord, every principle of duty to God, and to man. These precepts must be kept by loving God, by loving man. They are beyond the reach of any piety not flowing out of supreme love to God, and that love we find by studying deeply the manifestations of God's love to us. "We love him because he first loved us." The love of

God is revealed to us, it is true, in nature and the Old Covenant, but above all, in our Lord Jesus Christ. "Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation of our sins." The whole duty of man is done, the commandments of God are kept, when we love Jesus.

Communications.

The Situation.

At the close of my letter, a week ago, affairs seemed in a somewhat critical state here. Changes have since occurred, and I now present a few facts illustrative of the situation. The influence of the Raja, Prithinath Sing, who, though rejoicing in the title of royalty, is scarcely anything more than an ordinary zemindar, or land-holder, has an important bearing on our work. His highness, called on us in the tent on Saturday, the 17th, and although not very sociable appeared on the whole to be friendly. His attendants (a rabble) were more or less noisy and boisterous. They had scarcely left us, when it became evident that our people had become not a little alarmed. Vague rumors of a night attack, by the Raja's people on the new converts, were afloat. Barju Mandal, one of the two brothers who had lately broken caste, begged to have Madhu Das, the native preacher, go and sleep in his house. Madhu went, at evening, but found that all had gone, or were going, to the Raja's camp in a grove near at hand. Hence he returned to our camp. But early the next morning, we learned that the three men who had previously broken caste by eating with the Christians, had all resumed their *matias* (beards). This was sad news! But the Raja's people were still all about, and everybody looked crestfallen. Those who before had opened their minds to us freely now suddenly became very reticent.

On Monday, we attended the large market at Kalkitaki, where his highness resides, having engaged to call on him. But not finding him at home, we attended to our usual work at the market, the natives hearing well, and accepting and even purchasing a good number of books.

Wishing to remove the terror that pervaded all classes, and bring matters to a favorable issue, I addressed a friendly note to the Raja, early on Tuesday, and at evening received the following reply:

"THE GARD KALITAKI. 20-1-74.
"SIR:--I have the honor to receive your letter on account of coolies who are wanted to work your school-house business, with Christians but I see no harm for them to work by any person as he may be Christian or some other else. Therefore, I send you my own amla (court-officer) who will assist you there about your any business, and I remain, Sir, your most obedient servant,
RAJA PRITHINATH SING, Maha Patla."

The young Raja has but lately come in possession of his estate, having been educated in Calcutta and learned a little English. His predecessors are reputed to have been a cruel, bloody set of men, and men who were with his father are still at court. Thus, while the Raja himself may be friendly or at least indifferent, the people about him have it in their power to vex and oppress, yes ruin the weak and defenseless tenants, and when religious hatred comes to be superadded, as in the case of native Christians, their power for doing harm is not small, even while living under the shadow of British law. On the other hand, the natives are so weak and cowardly and ignorant of their rights, that it is hard indeed for them to put themselves on the defensive, and demand justice. And just here comes the trouble. While the people all about here appear to have had their confidence in Hinduism shaken, and their inquiries very much awakened, and many of them have, at times, believed themselves ready to become Christians, still this fearful social scourge stares them in the face, and they shrink from the awful ordeal. Two men had previously come to this point and finally resolved to break away, and so, went and ate with the Christians, but afterwards their hearts failed them and they drew back. Hence, there are now five men here, heads of families, just in this predicament, neither Hindu nor Christian, but they have been hoping for re-instatement in caste.

A wedding in the village last week, which called together the Hindu Sanhedrin, seems likely to have an important bearing on this matter. The Brahmins, we are told, have decided that these men who have eaten with Christians can not be received back again into caste, and here the matter rests just now. An appeal may be taken to a larger council, but this is not likely, to change the decision.

The minds of the people have become more calm and assured. The Raja's *Amla* called on us the next day, matters were freely discussed, and the order passed that so far as labor and rights of the village washerman and barber are concerned no person should be allowed to suffer on account of a change of his religion. This was, of course, but a reaffirming of the law of the land. But in an out of the way place like this, it was quite necessary. How far this will tend to restrain the rapacious on the one hand, and, on the other, re-assure the weak and wavering, remains to be seen.

Our friends here have long been calling for a school, and a Christian school seems very desirable. One had therefore been resolved on, and arrangements for a house already made before the panic. Numbers, who were then ready to help, now drew back, and it seemed for a while uncertain whether coolies could be had to do the work. Hence, one item in the correspondence with the Raja. The house is now in a good state of forwardness, and next week a young brother by the name of Phalkira is to commence a school. We hope he will be also something of a missionary in the

community. A school for girls was also strongly urged before the flight. "Nannu, one of the newly baptized, is expecting to obtain a wife from the girl's home in Midnapore. With this accession, we hope something may be done to teach the women and girls who show a disposition to learn. Paul Bearer and wife are wholly untutored people, but they are warm-hearted, generous and zealous to extend the truth. Their neighbors appear to have confidence in them. Aided by the school-master, and a monthly visit or so, from a native preacher, I can but hope the good work now well begun here will advance and spread. Madhu Das has been with us and labored here. Indeed, his efforts are earnest and unwearied. Oh, that we had more live men to itinerate and preach the gospel throughout this region! Our visit of three weeks and labors in the vicinity will, I trust, have done good! But the work needs to be followed up. The district is populous. Large markets are held within six or seven miles of this place almost every day in the week, where good congregations can be had. O friends of Jesus, come to our help, and pray the Lord of the harvest to send more laborers into this vast harvest-field."

J. PHILLIPS.

Camp, Babae's Garden, Jan. 26, 1874.

One Sleeps.

Last evening the *Star* of Dec. 17 came, bringing to me the sad, sad intelligence that Miss Laura Rowe has passed away. She was more to me than any woman but my mother. Now she has gone, and I, so far away, could grant no desire, could say no grateful word of love and cheer, could hear none of the blessed words that fell from her dying lips. So one by one my heart's loved ones will sleep, and others will close their eyes and fold their hands, tired with earnest toil, and lay them down to rest. But "he doeth all things well," and we shall be satisfied when we awake in his likeness.

Not alone because of what she was to me, but because of what she was to all as a Christian teacher, I wish to say a word. And I wish all, who deem a woman's sphere of usefulness too narrow, might know what she who demanded nothing received and gave.

I knew her first personally at Hillsdale College. Both having been born and reared in the same county, Ionia, Mich., I knew before of her as a woman who by her own exertions received rare culture, and consecrated all her talents, natural and acquired, to God. In Hillsdale College she was our Principal, and with her that meant that she was accountable for our education not of head only but of heart and soul. She lived for us, and we knew it. Our every mistake grieved, not angered her, and our every improvement came to her as one more of the many blessings God showered upon her. Every girl added to the institution was an added weight to her mind. We could confide everything to her and be sure of the tenderest sympathy, the nicest regard to our feelings, yet the truest words of counsel and the most faithful words of reproof. Our interests were hers. It was no pretence, as is sometimes the case, but her noble soul took us all in and would gladly have laid us all at Jesus' feet, pure, refined, thoroughly educated women, wholly consecrated to his work. What she did to-day this man can never calculate, for there be things too precious for his estimating. God knows, and when he makes up his jewels we shall know how many shine pure and bright because polished by her hand.

How she prayed for us! But that was not enough to her,--she prayed with us. And she led us to pray for and with each other. Many an altar was erected in those little college rooms by her suggestion, and her suggestions were made in such a quiet way that we often thought we did of our own accord things that originated in her own active mind. Hers was a quiet, never ceasing effort for the salvation of souls, and in the great revival the large proportion of young ladies saved testified to her deeply laid plans and prevailing power in prayer. From the little prayer-meeting in her pleasant room we went forth stronger in the Lord and better prepared for his work. She kept a list of the ladies' names, and as one by one was led to God, her name was crossed from the list. At Miss Rowe's suggestion, each Christian lady prayed and labored for some special one, and who of us can again doubt the efficacy of prayer? For the few who linger yet outside, sisters, let us continue to pray.

In the class-room her teachings were remarkably clear and thorough, and she performed her appointed tasks with general satisfaction. But the worth of her example lies in the fact that she went deeper than a teacher's required routine.

In Foreign Missions she was especially interested, and as was stated in the *Star*, gave herself to the work. But it was not hers to do, for the bodily strength was not given to her. The *Star* writer says, "we are told she urged them" (those recently gone to India) "to give themselves to the work, and who knows, but some one may have been influenced to take the place she gladly would have filled?" The writer has well said. She did lay the work before the ladies of the college and plead for it. She did give us the precious example of a woman who amid overwhelming cares never forgot those gone to labor far away, and never forgot to pray for them and accompany those prayers with money for their work. God leads us in his way, and in his infinite kindness he permitted me to know and love her, and through her to know him the better and the better to love his work. Those were dark days in the Spring of seventy-three, in which I was deciding to leave home interests for a field thousands of miles away, and home

and loved ones for stranger faces. Had it not been for her I might have been too weak to be true to duty, for more than once, when God's providences seemed to me cruel, and I forgot the tender Father in the all powerful monarch and staggered beneath the sense of duty, she led me back, by talking of God's goodness, of the sacrifice of Christ and the glorious privilege of suffering for his sake. She told me how she had faltered and struggled in deciding the same question, how she had proven the promise true, "as thy day so shall thy strength be," how Christ was doubly precious because of every thing abandoned for his sake, and how when that work became impossible to her she tried to work the harder in the whitened fields at home. "But Libbie," she said, "now that you are going to India I seem to feel at rest. I shall look upon you, darling, as in a measure mine. Anything that I can do for you shall be done; anything that I have that you want is yours. This is worth all that I have suffered to be able the better to help you." And we prayed together and thanked God that because of human sorrow human sympathy is sweeter, and because of Christ's temptations divine succor is all-sufficient.

She looked upon me as doing her work. How unworthy of her mantle! And she has gone who did so much for me, and I could repay nothing. Yet this I know, that my leaving her for God was a greater satisfaction than my presence could have been. Just as I began to tread the soil of long crucified India, she entered the golden gate and walked the streets all glorious. O you in my own land that knew and prayed for her, remember those who are trying to do the work she loved, and plead earnestly with God that I may not betray the trust she gave. When you think of her, pray to the Lord of the harvest to raise up laborers who shall be content with what the Lord gives them to do, who shall do that as to the Lord.

She sweetly sleeps. I have as yet heard no particulars of her death, but what need of evidence more than this?--she knew how to live. With God's constant aid she has earned that most beautiful epitaph, "she hath done what she could."

LIBBIE CLEY.

The Disciples of Christ.

The Disciples of Christ, as a distinct body, differ in some respects from all other religious sects. While all Protestants assert that the Bible alone is a sufficient rule of faith and practice, and the fundamental principle of Protestantism, still, in practice, many deny it; for we find human standards exalted, equal in authority, to that of the Bible. This departure from original Christianity, the Disciples say, is wrong, and have, therefore, endeavored to return to the broad platform of true Protestantism, to the ground occupied by the early Christians. They proposed not to mend and reform the present creeds, but to return to the church and creed of Christ and his Apostles. They consequently discard all creeds and confessions of faith which rest upon mere human authority. They contend that faith in Christ and a thorough repentance of past sins are taught by the "One Book" as pre-requisites to baptism. See Mark 16:16, and Acts 2:38. Being unable to find where God makes any distinction in his commandments, as to importance, they necessarily conclude that baptism, being a commandment, is as essential to salvation as any other commandment. Hence he who knowingly refuses this commandment refuses to love Christ, for Christ has said, "If a man love me he will keep my words." John 14:23.

H. MURRAY.

Church Government.

Each individual uniting with the church is supposed to indorse its creed and agree to all its ordinances, &c. They commit themselves not only to its care and protection, but also to its discipline. They subscribe to its rules, and covenant to sustain its interests. Although each one may work according to his or her several ability, talent and position, yet in every church the labor of sustaining the prayer meetings and mission work seems to be done by a certain few. Here is a church, for instance, with a prayer meeting Sabbath morning,--note the ones who are there. Next go into the Sabbath school,--who are the teachers and the earnest ones in the larger classes? At 6 o'clock is prayer meeting for young people,--see, the same ones, and now the regular prayer meeting in the evening. There is the faithful band. And they have heard the preaching, too, and in the meeting tell what impressions have been made on them. But you do not see some there that you saw in the day. Why? They have gone over the bridge to a prayer meeting connected with a mission Sabbath-school. Almost invariably you will see the same ones in all these places, whoever else may or may not be in there.

We once knew of a church in which some zealous souls had united with members from other churches in the establishment of a mission S. S., in connection with which prayer meetings were held Sabbath evenings. Some half dozen from this church, who were in their lot and place in the church meetings, attended those just out of the city on Sabbath evenings. Sabbath evenings the vestry was always full, and most always some strangers were in who would take a part in the meetings. But notwithstanding the numbers, for a while the pastor felt that the meetings dragged heavily. Now, let us make allowance for all whom duty detains, from whatever cause; and can it be possible that a church with over three hundred members can not sustain a prayer meeting and spare six to go to a place needing their

services? Perhaps a church may not have a right to dictate one's duties specifically or to judge of their talent, but can it not systematize in this respect, so that provision could be made for all, and none of these meetings suffer?

The fault is with individual members. But still those who are the most engaged often are blamed for what the negligent do not do. As said before, each member covenants to the support of the church and to the maintenance of the cause of Christ, and why should not the church exercise itself in the form of government for the position of its members with particular regard to their engagedness in public services, mission work, &c., or must it all be done by a few? The Young Men's Christian Association is made up from the churches, and is a body united and active. And every mission, Sabbath school and prayer meeting under its auspices can be ably sustained, and each home church prayer meeting handsomely carried on by each member acting well his and her part. "In union is strength," and "there is that scattereth and yet increaseth."

W. G. H.

One Command Violated.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

In the preceding verses, respect of persons, in preferring the rich and despising the poor, is condemned and shown to be a violation of the second table of the commandments, the last six, which, summed up, embrace this idea, "Thou shalt love thy neighbor as thyself." When this second table is violated, it is quite manifest, the first table is also,--the first four, which, summed up, embrace the idea of love to God. "If one love not his brother whom he hath seen, how can he love God whom he hath not seen?"

Such, then, is the close connection between the commands of God, that if one is violated, others, in effect, or in fact, are violated likewise.

The Jews taught this. Examples are given by them, showing how one great crime, in the violation of one commandment, is a violation of all.

The truth in its simplicity, however, is, he who has committed one transgression, has resisted and thrown off the Divine authority. The penalty of the law is out against him. "The soul that sinneth it shall die." He has broken at least one link in the chain. It no longer binds. He is liable to break other commands. He may all. One sin does not usually stand alone. But if other precepts of the law are not violated, he can not plead excuse, because he has kept some. If one is a thief, it avails nothing that he is not a liar. If one is a murderer he can not escape the penalty of the law, because he is not an adulterer.

Great sacredness should be felt towards the law of God. It is perfect. Violate it, and misery and ruin ensue. But, blessed are they who do his commandments. They shall have right to the tree of life, and enter through the gates into the city."

Raymond, N. H.

Work for Women.

I wish to say a few words to the mothers, wives and daughters who read this paper.

Our western sisters are sacrificing comfort and ease, to the demand of conscience. Temperance, so long held in check, has through them begun to raise its voice and cry out against the demon of the still. Shall we let it be said that our voice is silent, that we have no interest in stopping a traffic that claims its victims among our noblest and best? Shall we by silence give countenance to this death-dealing foe?

I do not ask that you go out in the streets and lift up your voices, but I do ask that you give your hearts to earnest prayer, to the assembling of yourselves together for that purpose, that those who do go out may be made successful in their work, that your closets be the place of special pleading, that the Lord may be with them on the right hand, and on the left, and give victory to their labor. We must not say peace, for there is no peace when our best and dearest we being torn from our sides, and made a thing to dread and loathe.

But "the arm of the Lord is not shortened that he can not save, nor his ear deaf that he can not hear," and "The earnest, effectual prayer of the righteous availeth much."

Let not any one say, "It is so little I can do." Are we not told if we "have faith as a grain of mustard seed" that we shall be able to move mountains? Paul said he could "do all things Christ strengthening him." And that power is as great to-day, and as freely bestowed as then. Oh, for a heart so filled with the desire to save souls, that every thought of our hearts shall be a prayer; for, are we not told that no drunkard shall inherit the kingdom of heaven? And can we, shall we, sit at our ease while so many are going the broad road that leads to death? "Where two or three are gathered together" the Saviour has promised to be in the midst as a helper, and can we doubt his helping in this work, when a word spoken for the Master may save a soul?

If you had a dear one sick, would not you beseege the throne of grace night and day; and are not these souls sick even unto death?

O my sisters, to-day is all we have given us, and the Tempter stands at the corner of every street, to lure our sons and brothers to worse than mortal death; our brave and gifted ones have yielded to its power, until intellect has been destroyed and the glory of manhood has groveled in the dust. And their very blood crieth out for help to save those who are following after. Are not we our brothers' keeper in the sight of God?

How shall we answer to him who is our leader, if we neglect this great duty? Let us do the little we can with all our wills, believing that God is a hearer and rewarder of prayer.

COM.

The Morning Star.

WEDNESDAY, APRIL 1, 1874.

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.

Premiums to Subscribers.

The special Premiums offered for a limited time to both old and new subscribers to this paper, are set forth on our third page. We ask the attention of our readers to these offers. We also suggest that they call the attention of those who are not now subscribers, both to the *Star* and to these special Premiums. They may thus serve more than one important end by a small outlay of time and effort.

The Friendly Spirit.

It is related of Franz Liszt, the celebrated Hungarian pianist, that, listening to the performance of a pupil one day who played rather feebly, he sat down beside him and played the piece through with spirit, remarking as he did so, "When I play, I always play for the people in the gallery, so that those persons who pay only five groshens for a seat also hear something." The anecdote would have less significance if it was the only thing of the kind that Liszt ever did. But it may go with several others of his kindly acts of that nature, which show that of all the ornaments of his remarkably honored life, his real, unassuming friendliness was about the brightest. Isn't it pleasant to think of so famous a musician, sitting at his instrument in the royal theater at Berlin or Weimar, with emperors and princes in his audience and jeweled hands tossing rare flowers at his feet, while he for a moment forgets them all and flings bits of that exquisite melody away over their heads to charm some of the humbler spirits that listen in the gallery?

This idea of playing to the galleries is no fiction. It has been among the characteristics of the great minds of every age, and indeed is one of their chief claims to greatness. To put a just estimate upon those who fill high stations, to show them proper deference and treat them with becoming consideration, but at the same time to reach down for the hand of those whom these affect to despise, to pity their condition and seek to improve it, to see in every person the image, however rude and marred, of the infinite Friend, and so strive to polish that image and elevate it to a pleasanter place,—this marks real worth, and keeps one's faith in man from failing.

Take them all in all, what generation has produced three greater men than Lincoln, Greeley and Sumner? But where did their greatness lay if it was not in this constant expression of friendliness? They were humanity's triumvirate, striking at human wrong wherever they saw it exercised, pitying and seeking to help whatever friendless, or afflicted, or suffering one that came in their way. The President could turn from decorated aristocrats, who had called to present their distinguished compliments, to relieve the poor mother whose son was condemned to be shot for an unintentional offense; the Editor found his main occupation in seeking the reform of those social abuses which especially affected the weaker classes; and the distinguished Senator, whose prized companions were books and statues and cultured associates, kept ever turning from these to his brethren in bonds, and died struggling for their complete social redemption. Like Liszt, they were distinguished actors in distinguished scenes, but their main thought was ever towards their less fortunate fellows.

All our lives would be better and our service nobler if they could be more graced with the acts of a friendly spirit. What matters it that our effort is often too weak to relieve the suffering that appears on every hand? There may be sweeter music in kind and helpful words than Liszt could awake from his piano, and we can all speak those. Real heart-kindness will always find opportunity to exercise itself. It exists in our very neighborhoods, very often in our homes, and always in their condition whom it might almost seem that the Father himself had left in cheerless galleries, with no sweet influence to fall upon their fires. Human wretchedness, seemingly inevitable, is indeed deplorable. But what brighter contrast has it than these spontaneous acts of human kindness?

But do we say that this friendly spirit is almost alone, that selfishness rules the heart of the world, and that the fountains of human pity are very rare, and growing less? Why? May it not be because we are individually exercising the selfish spirit? By what right do we regard the suffering about us as something that our neighbor ought to be relieving? Is the sufferer less my brother than he is my neighbor's, that I should think this way? There is no special call to this service, or if there is it is addressed to all alike, and they are the noblest who quickest hear and obey it.

This friendliness of spirit is the very essence of Christianity. When the Saviour wished to impress upon his followers the blessed station to which he had called them, he said, "I call you not servants, but friends." And why? Because, all things which he had heard from the Father, he made known unto them; Wonderful service of love, which at once constituted and sealed Christ's friendship for the world! Can one be his follower and fail to exercise the same spirit? Has not the church this divine message for the world, and is it not

a part of its mission that it be delivered in sympathy and love? How else shall we gain the heart of those whose knowledge of our religion is so often gained only from our cold and formal expressions of it? It is, moreover, largely by the exercise of this friendly and sympathizing spirit that the church keeps up its life. Thinking only of itself, of its elegant house, of its eloquent preacher, of its exquisite singing, of its wealthy membership, what service, such as the world needs, is it fitted to render? Opportunities depend upon the use we make of them. Bayard Taylor's Lays was

—Weary, not in hands and feet,
But tired of idly owing them.

It is so with whatever opportunities we idly possess. They become only a burden and a reproach to us. If the world could be blessed with more of that friendly spirit which Christ came to impart to it! Then social galleries would disappear, and the music of generous, helpful words would fall upon all ears.

Churches and Taxes.

Within a few years the propriety, or more properly perhaps the principle, of exempting church property from taxation has been considerably discussed. Opposition to it has grown with the discussion, mainly, we suppose, because the most that has been said about it has been said by those who condemn it, so that the argument and its results have been nearly all in one direction. Taxation is urged chiefly for the reason that a great deal of property, taking the country as a whole, is put into churches, the money value of which is thus withdrawn from the market, and of course taxes upon other property rated correspondingly higher to make up the requisite amount. Why, it is asked, should property of one class be exempted from taxation, and not property of another or any class?

But how can it be said that there is no direct income, speaking after the manner of business men, from church property? Where, for instance, is there a church whose very existence doesn't call into circulation as much money as, to say the least, would equal a fair rate of interest on the property invested? The minister must have his salary, which a needy family usually obliges him to put at once in circulation; then money must be raised to carry out the benevolent enterprises of the church, and that very soon finds its way into the ordinary channels of trade; and so, in numerous ways, the money that is expended in erecting the most of our meeting-houses and for other church purposes, is as good as put directly into market-circulation. If we persist in straining at gnats, let us be careful lest in some unexpected moment we be caught swallowing camels. Certainly, we seem to be getting as little income from money invested in un-taxed government bonds, as from that put into our meeting-houses.

Who will pay this tax, supposing the churches cease to be exempted? Will the pew-owners, or, which is practically the same thing, the Society under whose care the worship is maintained? But we should say that they had already paid a decently fair tax in helping both to build the house and to sustain worship after it is built. What is all money, expended in these charitable purposes, but a certain kind of taxation on one's property, self-imposed, and very often at a much too high rate?

Does the community of ownership, and therefore the comparatively small tax that would fall on each individual, have any influence, suppose, with those who so strongly advocate this taxation? Suppose the great newspaper establishment, for instance, from which so many shot have lately been fired at this tax-exemption principle, was in the same category, would the editor begin to clamor that it be taxed at once for the general good? Perhaps so. But we have frequently noticed that it makes considerable difference whether one has a sole and pecuniary or only a common and sentimental interest at stake.

But there is a feature of this question which is especially interesting, and that is the immense amount of property which our Catholic friends are annually retiring into cathedrals, parishes, &c. In their case, church-property is much more effectually retired from channels of trade than in the Protestant case. Their very methods of church-government and the disposition which they make of all church-contributions are so totally different from ours, that it leaves no ground to urge the same reasons why their property should continue as it is. And yet, it would hardly do to discriminate in a question of this nature. How is it to be got over? Should we suffer a hardship to be put upon Protestantism while seeking to exact justice from Catholicism?

It does not need a particularly shrewd observer to see that the great extravagance of modern church-builders has had much to do in turning the attention of thoughtful men to this whole subject. On this point, the editor of *Scribner's* magazine says, in the April number:

"We do not think the question would ever have arisen, but for the schemes of church aggrandizement that are visible on every hand. If the church had always confined itself to the simple work of doing good to the country and the world, and if it had not retired from taxable property untold millions that are practically useless for that purpose, the State would have had nothing to say except to give it God-speed. The question whether the church would be benefited or harmed by the taxation of its property is an open one. It may be that such taxation must come at last, as the only corrective of the disposition to grasp at power, whether social or political, on the part of the church, or to strive after sectarian aggrandizement."

There is a point which we can earnestly ask Christian church-builders to prick themselves with awhile, just to see what they think of it temper.

The Congregational Council.

The Council of Congregational churches, the occasion for which, as well as the propriety of the council itself, has been the theme of so much discussion lately, met in Brooklyn, N. Y., on Tuesday last week. The attendance was large, and it well represented the culture and character as well as the spirit and policy of Congregationalism. The council is composed of delegates chosen from all parts of the denomination in the United States, the aim being to make such a disposition of certain questions that keep arising, to perplex it, as shall henceforth make them referable to denominational law instead of the caprice of individuals and churches. So great interest attaches to the Council, and a proper appreciation of its results will depend so largely upon a knowledge of the points at issue, that we will try to state the circumstances that have led to it, as briefly and correctly as may be.

It will be remembered that Theodore Tilton, a member of long standing of Henry Ward Beecher's church, was called upon several months ago to answer to the charge of "having circulated and promoted scandals derogatory to the Christian integrity" of his pastor. He refused to heed the call, offering as his reason, that, as he had absented himself from the services and communion of the church for several years, past he was no longer a member, and hence not amenable to its discipline. Still, his name continued on the church books, he having neither asked nor received dismission, nor been expelled. But the church accepted his statement, stopped action against him, and dropped his name from the list of membership.

At this point, Doctors Storrs and Budington, pastors of Congregational churches in Brooklyn, made the statement that this action of Plymouth church was contrary to Congregational usage, and, acting with other churches, they entered a protest against the proceedings. But Plymouth church, probably acting in accordance with the wishes of its pastor, replied that it did not hold itself responsible to other churches of the denomination, and would prefer, and in fact meant, to take care of its own affairs. We all remember the correspondence that then ensued, with an aim to bring about a harmonious understanding. It failed, and so this Council was called by Dr's Budington and Storrs, to the end that they might get recorded the opinion of the principal Congregational churches in the United States on the following points:

First. Can a member terminate his membership of a Congregational church by absenting himself from its services and communion?

Second. When a member voluntarily absents himself from the ordinances, and specific charges of "grossly unchristian conduct" are presented against him and remain unanswered, is it in accordance with the usage of Congregationalism to withhold investigation and drop his name as if still unaccounted?

Third. If a member charged with having "circulated and promoted scandals derogatory to the Christian integrity of the pastor," etc., is publicly released without examination into the facts alleged, has the rule of Christ in Matthew 18th chapter been maintained as administered in Congregational churches, or disregarded?

Fourth. Was the action of Plymouth church, in relation to Mr. Tilton, in accordance with the usage of Congregational churches, or contrary to it?

Fifth. What is the duty, concerning Plymouth church, of the churches calling the council, especially in relation to their fellowship with it?

Sixth. In view of the resolution of Plymouth church, declaring its rules "as relieving all other churches from responsibility for the doctrine, order and discipline of this church, and this church from all responsibility for those of other churches," what is the duty, concerning that church, of the churches calling the council? Should they take any action to release themselves from their mutually responsible connection with it, and if so, what?

Seventh. Have the churches calling this council acted properly in so doing?

It will be seen that the points at issue are of a very practical nature. Conditions might easily arise under which whole churches would be lost to the denomination, and in which there could be no sort of unity in action, if each person is to be a law unto himself as to his church membership. The proceedings will be watched with interest. It does not appear that the Council proposes to touch the scandal, *per se*, against Mr. Beecher.

At this writing (Friday) the questions enumerated above have been quite generally discussed, but with no actual decision of the points at issue. The organization consists of Dr. Leonard Bacon as first Moderator, and Dr. Quint as first Secretary. The first sharp discussion was on the question of inviting Plymouth church to a seat in the Council, which was carried. But the invitation was declined, and a remonstrance offered against the calling of the Council. This looks like business.

There can be no doubt that the Council and its doings will become historical in the annals of Congregationalism. But this bare statement of details fills our space for the present. We hope to be able to say something about the practical results of the Council after they shall have been reached.

LITERARY ANNOUNCEMENTS. It is announced that Scribner, Armstrong, & Co., New York, are about to publish a "Popular History of the United States," by Wm. Cullen Bryant. Mr. Bryant's literary reputation has been to a great extent based on his poetical productions, yet his political writings as editor of the *Evening Post* have been exceedingly voluminous, and all his utterances in prose have been marked by a grace and clearness of style which make it sure that the work now promised will add breadth and solidity to his already brilliant reputation as one of the very first of American authors. The history will comprise three and perhaps four octavo volumes, and will extend from the discovery of the Continent through the first century of American

independence. Within a month or two, these publishers will also issue a work by Dr. Hodge, meant to explode Darwinism, and also, the volume of Lange's Commentary devoted to Revelation. These, with other important works announced as forthcoming, give promise that certain departments of literature are to be really enriched.

Current Topics.

CHARLES SUMNER'S SUCCESSOR. At this writing the Massachusetts Legislature has spent about five days balloting for a successor of Charles Sumner in the U. S. Senate, but without any practical result. There are numerous candidates, and consequently the aggregate vote is too broken to secure an election. We would gladly see in this kind of skirmishing a high purpose to best serve the commonwealth and honor the Senate. But it really looks as though partisanship and sectional rivalry were exerting the greater force. Two or three candidates have their helpers at the State House, and there is a resort to the usual means to gain voters. Even the leading newspapers in the State are warmly contending for their special choice, thus helping to defer the needed unity of sentiment. This is quite too bad. Charles Sumner's public work was too noble to be dropped into the hands of such a contending rabble as this. But, perhaps, since politics is the miserable trade that it is, this is unavoidable. So much the worse then, for the whole country is deeply interested in the matter. Mr. Sumner was the nation's man, and the nation is rightly solicitous that his place be filled, as nearly as may be. Massachusetts has no man who can just do that. Perhaps she has one or two who could do better in some respects. But to find a man of stricter integrity, of sterner devotion to human rights, and a firmer champion of all that is true and noble in public life,—this it will be difficult for her to do. Mr. Sumner's culture, his fine literary and artistic taste, his manly bearing, his judicial astuteness, and the breadth and acuteness of his whole mental and moral nature, all helped him to fill out the noble career which has just ended. And these qualities should rightly be expected in his successor. If Mr. Dawes gets the nomination, and that now looks quite probable, he would doubtless come nearest to meeting the popular choice. He has been tried by long service in Congress, and found wanting in almost no essential respect. The choice may not fall upon him. But if it should, we doubt if there would be much complaint.

THE APPLETONS AND THE CATHOLICS. There is beginning to be something like a charge made against the publishers of the "New Encyclopedia," to the effect that they are trimming it down with special reference to its circulation among the Catholics. We have before us a western paper, in which there is a three column article going to show that the publishers have given revisional discretion to a Catholic, such as they have withheld from every other denomination which is mentioned in the work.

We can notice from a careful reading of the article that the charges are at all substantiated. They seem rather to come from the pen of one who has strong prejudices against our Catholic friends and is hardly willing to allow them a fair chance. To be sure, a prominent Catholic is allowed to revise that portion of the Encyclopedia which deals especially with the subject of Catholicism, but all his work passes through the hands of several Protestant editorial revisers before going to press, who would hardly allow a too rose-colored tinge to be put upon the subject. Besides, so far as we can learn, each of the leading denominations mentioned in the work has the same privilege of revision that is given the Catholic referred to. Certainly, that portion of the work which deals with Freewill Baptists was sent to this office for examination and revision, and we could not discover that our discretion in the matter was at all curtailed. The Encyclopedia seems to be issued for popular and general reference, and we can not see why a Catholic should not have as much to say about his side of the case as the hosts of Protestants who contribute to the work have about theirs. When, however, we find that the work is whitewashed to suit the Catholic taste,—which is not likely to be the case, considering the character of the publishers,—we shall feel free to protest.

THE SECOND SERVICE. There is a variety of testimony as to the propriety of giving up the second Sabbath service in our churches. Dr. Bellows frankly confesses that his parishioners are much in the habit of cutting him on Sunday afternoons, and that if it were not for the strangers who come, he should be inclined to follow their example. Many other eminent pastors favor but one sermon per day, the Sabbath school occupying the other portion and the evening being used for lectures, preaching, prayer meetings, &c. Of course, these views bring out counter views, and the present general system of worship finds zealous advocates. It would seem to be difficult to apply any set rule to the case. Some pastors could really do more for their charges with one sermon than with two, and so some parishes would get more profit from a single service. Such churches should at once adopt the system. But then there are very many other churches that would best prosper under the double Sunday sermon, and such should hold to it with a saintly grasp.

REVIVALS. It is quickening to glance over the revival lists which have come to us for the last few weeks. Very many churches are receiving that best of blessings, a revived membership, and many seekers after the peace of God seem to be rejoicing in its

possession. And it is the same in other denominations. Many of our exchanges this week contain precious accounts of revivals and the harvest of souls promises to be unusually large. All this is peculiarly gratifying. Let the ranks be kept full. The hosts of sin keep pressing. Standard-bearers are falling here and there. Now and then one goes over to the enemy. It is only by this frequent recruiting service that Christ's army can be kept in proper condition and its triumphant march unchecked.

SOMETHING TO REMEMBER. The next time we find ourselves in prayer meeting devoutly singing the hymn, "Sweet Hour of Prayer," let us bear in mind that the authoress of it, Miss Fannie Crosby, is suffering from poverty in New York, and would be glad of relief. We should not have called attention to the fact in this public way, but for a circular which has just come to hand asking us to do so. It is sent out by a party of prominent and reliable gentlemen in New York, who have organized what they call the "Central Relief Committee," and whose aim is to help deserving persons like the one mentioned above, a great many of whom in that city the late financial irregularity has brought into suffering conditions. Whatever may be thought of the degraded poor, who live by begging, and fill our jails and almshouses, there can be no doubt that there are very many in this and other cities—respectable persons, who have seen better days and are too sensitive to beg,—whose condition is deplorable. They suffer in cellars and garrets, on the streets, in all sorts of places, including what have until lately been very respectable homes. There is always a class who fear that their charity will be misplaced. Here is a company that seems really deserving of aid, and whom discreet givers can hardly hesitate to aid. Those disposed may send contributions to Rev. C. C. Goss, 97 Varick St., N. Y.

A CONTRAST. It is not long since a desperate southerner, familiarly known as Hangman Foote, offered to pay \$10,000 for the scalp of an abolitionist delivered to him in Washington. Last week this same creature dined with Wendell Phillips in that city (Washington), and at a restaurant, moreover, kept by a colored person. Judging from this, it would seem to be in order for Bishop Haven to anticipate the approach of his ideal era of Republicanism, when a woman shall be President of the United States, and a colored woman at that!

IMPERIAL CONGRATULATIONS. The Empress of France, passing her days in retirement at Chislehurst with the Prince Imperial, has lately had fresh attention called to her by incidents connected with the Prince's majority birthday. France allowed herself to exhibit considerable uneasiness over the affair, it being given out shortly beforehand that the birthday would be made the occasion of an Imperialist demonstration in Paris. Even England seems to have been somewhat expectant as the day approached, but aside from the assembly of several thousand sympathizers with the dethroned family at Chislehurst, and the congratulations offered, there was nothing to occasion remark. And yet it seems from this that the spirit of the dead Emperor still haunts the Champs Elysees, and that the Republic does not feel itself absolutely secure so long as even this girlish Prince remains alive. Moreover, he expressed his congratulations some non-sense about a plebiscite, as though the French people demanded it, and he was ready to submit to his country's patriotic will. Poor little martyr.

AID FOR HILLSDALE. The subscribers of the *Star* will generally receive, the present week, from the Faculty of Hillsdale College, a Circular, stating the wants of the college on account of its recent misfortune, and asking for aid. A blank note is attached to the Circular, which may be filled by such a sum as each person is willing to give, and forwarded to the Treasurer. Now is the time to show whether our sympathy is from the heart, or in words only.

Denominational News and Notes.

Home Mission Chit-Chat.

The following letter from a Christian brother in East Tennessee, will be read with interest:—"Since the banks closed last fall, we have made slow progress in collecting funds for our college. We have the bricks for the walls, and a quantity of lumber. It is located ten miles south of Greenville, in a good neighborhood, on a beautiful elevation sixty feet above the creek. We think that we shall finish the building this fall, and would like to have you make us a visit then. It would do us good. I will give you a sketch of our people. About twenty-six years ago John Wheeler and Moses Peterson, of North Carolina, and the writer, belonged to the Baptists, and being convinced that all Christians had a right to the Lord's Supper, we practiced that doctrine, for which we were labored with, and told that we must stop practicing open communion, or be excluded, but conscious of being in the right, we commenced building up for ourselves, and the Lord blessed our labors. We called ourselves Freewill Baptists, and increased to about 600 before the war. Being nearly all Union men, we suffered great persecutions; the rebels robbed us, and drove us hither and yon. Nearly all were conscripted into the rebel army. You in the North can't conceive the troubles we passed through. They robbed us of our cattle, grain, furniture, clothing, &c. But when the Lord turned again the captivity of Zion, we were like them that dream. Since the war we have increased to three associa-

tions, and are still prospering. I believe if we can finish our college and obtain a good teacher, that the Freewill Baptists will be a success in this country."

Bro. A. Scott, of Texas, is preaching to a congregation gathered by Bro. Rail, who is for the present in Mo. It is a new field and has many discouragements, but the good seed is being sown, and by and by we shall have strong churches in this southern state. Bro. Scott writes:—"At present the church is getting along very well. We had a good meeting on last Sunday, and the presence of the Lord was with us. We need a minister and his wife, who are capable of teaching school in connection with their Christian duties. We will do all that we can to support them. As yet there are but a few Freewill Baptists here, and we have a hard struggle to live."

The church in Fond du Lac, Wis., was in a very low, discouraged condition last fall, having been for some time without meetings, when the Home Mission sent Rev. A. B. Taylor, of Mich., to its assistance. He commenced with a dozen or two in the congregation, and had to work by faith. By earnest labor he has been greatly blessed. In his last monthly report he gives his average congregation at 80; added to the church, 11; number of sermons preached, 20; social meetings attended, 12; average in S. S., 62; collected for H. M., \$2.50. "A very good month's work, we should say. Since Bro. T. went to F., 27 have been converted, and he writes that the interest is increasing. We have not the least doubt but for the aid of the H. M., this church would soon have become extinct. Other churches in this State need aid, and Bro. T. must be helped until the church can support him. If the 2,654 members of the Wis. Y. M. would each give the small sum of twenty-five cents a year for Home Mission purposes, it would help the Society to do much more for the cause in that State."

The following is an extract from a letter written by one of our most sacrificing ministers, a brother of good abilities and one that would receive a good salary in most any of our churches, but for the sake of a few, weak pioneer churches, he labors on with them:—"What the churches will do it is hard to tell. Times are hard. I have only received \$49.00 since last Sept. Yours relating to the H. M. appropriation is not cheering. Something must be done, or I shall be forced to seek labor elsewhere. God knows that I love the cause here, and would do anything in my power to keep it up. I greatly need some aid. Can't this H. M. help me to \$100.00? I have received for the support of my family for six years \$659.83, which is about \$100.00 per year. You ask why I do this. I answer, To save our cause from utterly failing. I have toiled all day and then sat up and studied until midnight. It has been work, work, and no one to help me. I would not ask the H. M. to help me to a dollar if I could live without it."

The field where this brother labors is an important one. What do our churches say to helping him? Let our money to the Treasurer of the H. M. be the answer.

Rev. R. Woodworth has engaged to preach for the Congregational church in Wheatland, Mich., the ensuing year.

Rev. J. W. Dungee, of Providence, R. I., is laboring with the churches in Harper's Ferry mission.

Rev. J. S. Manning has returned from his visit to Southern Ohio, and in a few days will return to his labors in the Cairo mission.

Rev. J. C. Dyer, of Wellington, O., has moved to Hillsdale, and gone into the furniture business with his brother.

Rev. T. P. Taylor, of Conneaut, O., is going to Alabama, as a missionary among the churches organized by Bro. Manning.

Rev. E. R. Clarke, formerly pastor of the church in New Haven, Mich., has united with the C. Baptist church in Cortman, Mich.

A. H. CHASE, Cor. Sec.

R. I. and Mass. Ministers' Institute.

The 16th annual meeting of the Rhode Island and Massachusetts Free Baptist Ministers' Institute was held with the Olneyville church, March 17 and 18. We have received from the Clerk a printed report, which was furnished a Rhode Island paper, and from which we gather the following:

There was a good attendance, and the interest in the exercises was marked and well sustained. Organization was effected by the choice of Rev. W. F. Davis, Moderator; Rev. J. M. Brewster, Clerk; and J. A. Stetson, assistant clerk. The Committee of Arrangements consisted of Rev. Messrs. C. S. Perkins, S. G. Woodruff, and W. F. Davis. After the usual reading of the minutes, a delegation was appointed to represent the Institute at the Temperance Conference at the Beneficent Congregational Chapel, consisting of Rev. Messrs. W. F. Davis, and D. Boyd, of Pawtucket. Reports of Committees were then adopted. The first paper on "Church Psalmody 89" was read by Rev. S. G. Woodruff, and was followed by a discussion, in which several of the brethren took part, general approval being expressed in favor of the united congregational singing which the essay had advocated.

At 2 o'clock the Institute reassembled, after noon adjournment, when papers were read by Rev. Messrs. J. A. Stetson and C. S. Perkins, the former on "The Duty of Pastors and Church Members to those in the Congregation not belonging to the Church," the latter on "The Comparison of the Various Methods of Preaching," and sketches of sermons on 1 John 1: 9 were given by Rev. Messrs. J. Rand, J. Boyd, M. W. Burlingame, and J. A. Stetson.

In the evening, after preliminary services which were conducted by Rev. Messrs. J. M. Brewster and J. Boyd, the Rev. C. H. Mäcom, D. D., of Newport, preached a masterly and eloquent sermon abounding

News Summary.

CONGRESSIONAL.

On Monday, in the Senate, besides the transaction of considerable miscellaneous business, the bill for the equalization of the currency was again resumed and discussed at length. In about the same manner as on previous occasions when the bill has been under consideration, the discussion degenerated into little less than a personal warfare between Senators Morton and Schurz, and no action being reached. The new bill from the finance committee was also reported. In the House of Representatives, the currency bill, commonly known as the "Four Hundred Million bill," was passed after most of the day had been spent upon various points connected with it; the final vote standing, yeas 168, nays 77.

On Tuesday, in the Senate, the new finance committee bill was taken up, and Mr. Sherman of the committee addressed the Senate in regard to it, after which it was discussed through the remainder of the session. In the House of Representatives, the Georgia contested election case was decided in favor of the contestant, Sloan, who was sworn in. The inter-State commerce bill was taken up, and Mr. Willard of Vermont made an argument against it. The discussion of the bill was continued into the evening.

On Wednesday, in the Senate, the bill for the redemption and re-issue of United States notes and for free banking, was discussed through the greater part of the session, but no action was taken. In the House of Representatives, the inter-State commerce bill was further discussed during most of the session. The bill supplemental to the mining act was discussed at some length and the amendments adopted.

On Thursday, in the Senate, the consideration of the finance bill was resumed, and in accordance with a vote, after four o'clock the speech-making was limited to ten minutes, and the voting on the bill began. Several amendments were voted on, but no new features of importance were added to the bill. In the House of Representatives, final action was taken on the bill to regulate inter-State commerce, resulting in its passage by 121 to 119. The House then took up the currency bill, and discussed it through most of the remaining time.

On Friday, in the Senate, the financial discussion was renewed, and became largely personal before its close, which left the Senate apparently no nearer action than at the beginning. In the House of Representatives, the currency bill was further discussed.

MISCELLANEOUS.

The Parker Fraternity celebrated its sixteenth anniversary last Friday night.

The prohibitory liquor bill passed the Rhode Island general assembly, Friday.

The Rev. Dr. Edward N. Kirk died suddenly at his home in Boston, Friday afternoon, from a stroke of paralysis.

A fire in Ditson's music publishing establishment, 277 Washington street, Boston, Tuesday evening, damaged the building and stock to the amount of \$70,000.

It has been decided that the Summer memorial shall be a monumental structure with a statue in it.

It is represented that the women's crusade on drinking-saloons in Worcester is showing results in a change of public sentiment to its favor, and that liquor-dealers really fear the success of the movement.

A tow-boat on the Mississippi River, Tuesday, was blown up near Montezuma Island, and ten men were killed and others wounded.

A fight of United States troops with the Apache Indians in Arizona is reported, in which eleven Indians were killed and three white soldiers wounded.

The Boston Young Men's Christian Union building fund has reached \$78,995.

Samuel Hatch & Co. sold the Manchester Print Works at Manchester, N. H., Thursday, to S. R. Payson, Esq., of Boston, for \$1,000,000.

A fire in a tenement house in New York, Wednesday, a woman and her three children were burned to death.

The McLean asylum, Mass., has treated 256 persons during the year; admissions, 92; discharges, 95; deaths, 13.

It is reported that scientific men who have investigated the manifestations at Bald Mountain, in North Carolina, are of the opinion that no eruption is to be feared.

A serious riot among laborers is reported from Hoboken, New Jersey, some new Italian hands on the Lackawanna and Great Western Railroad being attacked by strikers. One man was fatally wounded.

The annual report of the Massachusetts general hospital shows an excess of expenditures over receipts for free beds of \$37,173.75. The average number of patients has been 165, at an average cost of \$19.23 a week.

The annual meeting of the directors of the Maine Central Railroad was held at Waterville, Maine, Wednesday. It was voted almost unanimously to ratify the contract of lease to the Eastern Railroad. A board of directors was chosen, of which four are directors of that corporation.

The decision of the Congressional council to settle the controversy with Plymouth church was rendered on Saturday. It advises continued fellowship with the church, while expressing disapproval of the action which was the occasion of the calling of the council.

The strike of the Erie Railroad employees at Susquehanna Depot, Penn., has assumed very serious proportions. The strikers, one thousand in number, have forcibly seized the locomotives and other property, and prevented the transportation of freight, though permitting passenger trains to run.

The Secretary of Treasury at Washington, has directed the assistant treasurer at New York, to sell a million of Gold each Thursday during April, or five millions in all.

FOREIGN.

An ammunition wagon is said to have exploded at Serrano's camp in Spain, by which fifty men were killed and wounded.

The small-pox is again on the increase in Montreal. It is estimated that there are at least 200 cases in the city, and several deaths daily.

In the French Assembly, Friday, a motion was made to take a vote to decide the future form of government of France, which, after a heated debate, was rejected by a vote of 330 to 266.

Advices from Spain report that the great battle before Bilbao was renewed, Friday, and continued throughout the day. The reports conflict as to the result, each side claiming the advantage.

The new cable, which is to be laid from England direct to the United States, will be put on board the steamer Faraday the middle of next month.

At a public meeting in London on Wednesday night, Mr. Mundella made a speech in the course of which he declared it his conviction that the party to the United States which abolished slavery would yet succeed in establishing arbitration

as a method of settling disputes between nations.

The Madrid Journals report a suspension of further shipments of Carlists prisoners to Cuba, and that an order has been issued for the return of a number of prisoners to Spain by the next steamer for the purpose of being exchanged.

Advices from Cuba report encounters between the government and rebel forces near Puerto Principe, but the result is not announced.

Dr. Livingstone's remains have arrived at Aden.

Advices from Spain report that the Carlists are making a vigorous siege at Bilbao, and that a recent engagement before the city resulted in the occupation of Alba, a suburb, by the besiegers.

Advices from Spain report that the Carlists have routed a force of republicans at Tordes, the republican loss being reported as 300.

The great Eastern will start in August to lay the Portuguese telegraph cable from St. Vincent, in the Cape Verde Islands, to Purnambuco, Brazil.

Paragraphs.

Potatoes are worth more than wheat in Kansas and Iowa.

Chief Justice Waite has received and acknowledged the degree of LL. D., conferred by the faculty of the Kenyon College, Gambier, of whose board of trustees he was last year elected a member by the convention of the diocese.

A Delaware physician some time ago grafted a piece of his own skin (white) on the body of a negro. It grew, but at the end of three months was as black as the surrounding cuticle.

The island of Ceylon has had its first census taken, from which it appears that the population is 2,500,000. A very curious effect of the census was to cause a large number of marriages, a report having been spread that it was intended to ship all the unmarried people to France.

Among the delegations to the Centennial Exhibition, the Pacific coast pioneers, who are to attend in a body, will attract considerable attention. Probably no set of men will so well represent the typical American as the old pioneers of the slope. The Argonauts of '49, the broadened, Westernized Yankee, come nearer to the best type of American citizen than anything we have, and we are glad the world will have an opportunity of seeing them. A call for a general organization of the pioneers is issued from Virginia City, Nevada.

A massive granite cross has been erected on the spot where the late Bishop Willbrock met his death. The locality is known as Evershed's Rough, near Dorking. The work was entrusted by the family to Mr. Gilliam, sculptor, of Dorking. The monolith is one of solid block of granite, thirteen feet in length and of corresponding dimensions. The memorial bears the simple inscription, "S. W., July 19, 1873." The characters are chiseled out of granite, and a carved pastoral staff passes diagonally through the two initial letters. The design was supplied by the late bishop's family.

The Senate has passed the bill which provides for a commission to inquire into the effects and results of the liquor traffic.

England spends sixty-four million dollars a year for tobacco.

Professor Blake of Edinburgh holds a poor opinion of Thackeray's writings, for he says: "When I see young men loitering on sofas, and grinning over those caricatures of humanity with which the pages of Thackeray and other popular novelists are filled, I often wonder what sort of a human life can be expected to grow up from that early habit of learning to sneer, at least, to be amused, at an age when seriousness and devout admiration are the only seeds out of which any future nobleness can be expected to grow. For myself, I honestly confess that I never could learn anything from Thackeray; there is a certain feeble amiability even about his best characters, which, if it is free from the depressing influence of his bad ones, is certainly anything but bracing."

A curious tradition is said to exist among the Abyssinians concerning the origin of burial. They say that when Adam found the body of the murdered Abel he carried it about upon his shoulders for twenty days, not knowing how to dispose of it. The Almighty took pity on him, and sent forth a crow with its dead young one on its back; and the crow flew before Adam until it came to a tract of sandy ground, in which it dug a hole with its feet and there buried its young one. And when Adam saw this he dug a grave in the sand and buried his lost boy in it.

A pelican which had been domiciled in the Zoological Gardens at Dublin for forty-two years died recently. The bird was supposed to be about eight years old at the time of its admission to the gardens, which would make him over 50 at the time of his death. Every effort was made to prolong his valuable existence by feeding him on live eels and whiskey punch; but old age prevailed, and he died peacefully on the approach of the cold weather. He drank the punch with great relish; in fact, he had resided so long in Dublin that he must have come naturally to him, and this and the live eels prolonged his life for at least a fortnight.

A strange story reaches the Homeward Mail from India. It will be remembered that the steamship Dhooria was wrecked in the Red Sea. Among the wreckage, sold for a mere song, was a box, supposed to contain nothing valuable, but afterwards discovered by Egyptians to contain damaged Indian postage stamps to the value of about four hundred rupees (\$40,000). The stamps had been manufactured in England for the Indian post-office, and sent out as a cargo with no proper description or declaration of value. These stamps are finding their way into India through various channels; they would have been no loss to the country if they had been at the bottom of the ocean, but, being found and sold, are likely to cost the government of India little short of £40,000.

The people of Denver, Col., were recently treated to a mirage; the sight was provokingly brief but very grand. The News of that place describes the objects reproduced as follows: "A double or reversed image of the Rocky Mountains, from Mount Vernon to Cache la Poudre, and from the foot hills back to the grandest peaks, was suspended in the air, on the east of the city, and apparently just beyond the outermost houses. The refraction was so perfect that those who saw the mirage were actually puzzled to distinguish between the real and the fictitious mountains. The lovely but unsubstantial picture, with its heaped-up beauties in endless variety, was quickly dissipated, the white urban of Long Peak being the last object to vanish."

A court-martial in Paris is now trying a captain and three officers, and a sergeant and corporal, of regular French-Tirailleurs of the department of the Aude, for having, in February, 1871, after the armistice was signed, refused to dissolve, and with having, when no longer legally embodied, accused, tried by court-martial and shot one Tritz, a deserter, in consequence of the rank of the prisoners. The court is especially composed of a colonel, lieutenant-colonel, two majors, a chief of escadron and two captains. It is alleged in the indictment that the prisoners, knowing that their duty was at an end, unlawfully and willfully levied contributions and made arrests.

Rural and Domestic.

A Plant Stand.

The lack of a desirable place to keep plants often prevents the pleasure of raising them. They must have light, and air, and sunshine, and it is not always convenient to devote the brightest windows to their occupancy. If kept on the ledges, they are in danger of being chilled on a frosty night; and it is a tax to be compelled to move the heavy pots every time the thermometer drops. A flower stand of some sort that can be readily moved from window to window is, therefore, a necessity. The old-fashioned wooden ones are clumsy, heavy, and take up too much room. The modern wire frames are pretty and light; but one of moderate size costs ten or twelve dollars, which is a great deal to put in the stand when we wish to put it in the flower.

We saw something, the other day, that seemed to serve both economy and convenience. A box three feet long, a foot and a half wide across the bottom, and eighteen inches deep, is made of common pine. The sides flare outward, so that at the top they measure six or eight inches more, from edge to edge, than at the bottom.

This box stands on four legs with casters, and under the bottom of the box, a piece of wood fancifully cut on the edge (a sort of pine valance) holds the legs firmly and symmetrically together. The top of the box is nearly even with the window-sill, and when the whole is constructed, it may either be painted, or stained dark-brown, to match the furniture wood. The inside of the box is better preserved from decay, if lined with zinc or tin; but it will last one, possibly two seasons, without any lining at all.

Over the bottom is spread a three-inch layer of bits of broken flower-pots, and on this is set a double row of pots, or as many as will stand evenly on the surface. Then a thick layer of soil is poured over the broken pieces, and the rest of the space filled up with earth till it is even with the top of the flower-pots. In the bed thus formed, bulbs and slips are planted between the pots, and vines are started at the corners. When the latter are well under way, wires, on which the vines twist, are fastened diagonally from corner to corner, forming a beautiful green arch over what seems to be a bed taken bodily from the garden. Sometimes a tiny hanging basket or an ivy growing in water is hung from where the wires cross in the arch, but even without it there is no appearance of bareness. A center-penter will make the box for two dollars and a half, and the rest, painting and all, can readily be done at home.—*Scribner's Monthly.*

Idea of the Spinning Jenny.

"James Hargreaves dropped upon his knee, and rolled on the floor, at length. He lay with his face toward the floor, and made lines and circles with the end of a burnt stick. He rose and went to the fire to burn his stick. Then he sat upon a chair and placed his head between his hands, elbows on his knees, and gazed intently on the floor. Then he sprang to his feet, and replied to some feeble question of his wife, who had not risen since the day she gave birth to a little stranger, by a loud assurance, that he had it; and taking her in his sturdy arms, he lifted her out and held her over the black drawings on the floor. These he explained, and she joined in a small, hopeful, happy laugh with his high-toned assurance that she should never again toil at the spinning-wheel; that he should never again 'play' and have his loom standing for want of work."

"Our fortune is made when that is made," said he, speaking of his drawings on the floor. "What will you call it?" asked his wife. "Call it What and if we call it after thyself, Jenny? They called thee 'Spinning Jenny' afore I had thee, because thou best every lass in Stanchell Moor at the wheel. What if we call it 'Spinning Jenny'?"

The Spinning Jenny could spin twelve threads, instead of one, by hand-spinning. The populace broke the machine to pieces, and poor Hargreaves' heart at the same time.

Richard Arkwright, a common barbar, caught the idea of Hargreaves, improved upon it, realized half a million sterling, and became Sir Richard Arkwright, whose son, in 1843, died the richest commoner in England.—*Observer.*

How Raisins are Manufactured.

Charles Nordhoff, writing from California to the New York Tribune, speaks of the manufacture of raisins as follows:

For making raisins, they wait until the grape is fully ripe, and then carefully cut off the bunches and lay them either on a hard clay floor, formed in the open air, or on brown paper laid between the vine rows. They do not trim out poor grapes from the bunches, because, as they assert, there are none; but I suspect this will have to be done for the very finest raisins such as would tempt a reluctant buyer.

The bunches require from eighteen to twenty-four days' exposure to the sun to be cured. During that time they are gently turned from time to time, and such as are earliest cured are removed to a raisin-house. This is fitted with shelves, on which the raisins are laid about a foot thick, and where they are allowed to sweat a little. If they sweat too much, the sugar candies on the outside, and this deteriorates the quality of the raisin. It is an object to keep the bloom on the berries. They are kept in the raisin-house, I believe, five or six weeks, when they are dry enough to box. It is as yet customary to put them in twenty-five pound boxes, but no doubt, as more experience is gained, farmers will contrive other parcels.

A New Cereal.

A new cereal has been grown in Oregon, which has puzzled the farmers, as it is unlike any grain with which they are familiar. From seven to ten stalks grow from one root, to a height of about four feet, and the radicals are, as they are called, hard. The heads are six inches in length, and covered with a heavy bloom, each filament being five inches long. The grain is double the length of a kernel of wheat, and, instead of being firm and compact, is hollow, the cavity containing glutinous matter. While the grain bears a closer resemblance to wheat than anything else, the straw looks more like that of rye or barley. Its origin is somewhat peculiar, the first grain having been taken from the stomach of a wild goose, by a farmer in Tillamook county, nearly three years ago. He was struck with its appearance, and planted it, and the succeeding season sowed the product. He distributed a portion of the second crop among a few friends in different parts of the state, who the next year raised small quantities. It will require another year to determine the value of the grain.

Woodman, Spare That Tree.

An exchange says: "The legislatures of what are called the 'prairie states' are taking wise measures to encourage the growth of forest trees, and our people generally, save, perhaps, some who live quite in the back country of the North and South, are beginning to cherish a certain sentiment of respect for wooded growths many times older than the age of man. Indeed, their mere money value is rapidly augmenting. But the thoughtlessness with which an old woodsman will do a work of destruction which neither he nor his children can repair, is painful to witness. In France and Germany forestry is a profession, and is filled by the state with trained and scientific men. France has 2,700,000 acres of state forest; Prussia, 5,070,000; Bavaria, 1,963,000; and Austria, 13,000,000. We also read that India, the country of jungles, has been obliged to establish a system of forest conservation, owing to the reckless cutting and neglect of her teak and sal forests. Teak timber ranks number one for ship building, and sal timber is almost the only one capable of standing the Indian climate for railway uses; yet teak is very scarce, and the East India Railway has been obliged to import pine sleepers from Norway, sal being scarcely procurable."

Training of the Body.

President Felton, in discussing a physical training, said that among the Greeks, a people so wise in all which concerns the physical man, there were two widely different systems of training, one adapted to the athletic, the other to gentleness and men of learning. The former resulted in immense development of muscle and crude strength, while the latter resulted in a wonderful grace, agility and beauty. The former produced the great wrestlers, but was deemed unfavorable to intellectual genius, while the latter was resorted to as the surest means of securing that delicate susceptibility and elastic vigor which characterized the Greek poet or orator. A prodigious abnormal development of muscle, the result of long-continued, special, intense training, destroys the balance between mind and body, and, while it produces a splendid animal, leaves the brain with less than its share of power. Plato says: "Excess of bodily exercise may render us wild and unmanageable, but excess of arts, science and music makes us fuddled and effeminate. Only the right combination makes us wise and manly."

Treatment of Cancer.

In every case of cancer it is not the tumor, but the condition behind the tumor, and which produces the tumor, which is to be treated. It is very doubtful if the knife or the arsenic plaster ever yet cured a cancer, while there is no doubt that a very large majority of the cases of cancerous tumors may be cured, or entirely arrested, and brought within safe limits, by the following management:

1. Wear a wet compress, covered with half a dozen thicknesses of dry flannel, every night over the tumor.

2. Go out much in the sun.

3. Breathe full of the purest air day and night.

4. Eat the best beef and bread, and no trash.

5. Go to bed at eight o'clock, and sleep as long as possible. Lie down an hour in the middle of every day, and try to sleep.

6. Cultivate a cheerful, jolly temper.

7. Exercise freely every day in the open air.

8. Keep your skin open by a regular morning bath in soap and water.

This I have no doubt will cure you.—*Dio Lewis.*

DURING TWENTY YEARS

that Clarke's European Cough Remedy has been before the Public, a large number of medicines have been advertised, tried, proved worthless, and will soon be forgotten, while the European Cough Remedy, on its own merits, has become a Standard Medicine throughout the country, increasing in popularity from year to year. That it has made most wonderful cures, no one will deny. Hundreds of persons, who for months had been emaciated by coughing, night sweats and raising of blood, who were thought to be in hopeless Consumption, have been cured by from one to six bottles of the European Cough Remedy. It is, in fact, the best medicine known for coughs of every description, and consumption in all its stages. It should be kept in every family, as a few doses taken in time, may save from a long sickness or premature death.

Prepared by Walter Clarke & Son, Minot, Me., Proprietors of Clarke's Rheumatic Elixr., &c. Sold wholesale by Geo. C. Goodwin & Co., Boston, U. S. H. H. Hay and John W. French & Co., Portland, and retail by Druggists and Medicine dealers generally.

"NOTHING BETTER." Cutler Bros., Boston, U. S. H. H. Hay and John W. French & Co., Portland, and retail by Druggists and Medicine dealers generally.

ETABLE PULMONARY BALAM, for Colds and Consumption. 384

\$5 to \$20 per bottle. Agents wanted! All classes of working people, of either sex, young or old, make more money at work for us in your spare moments or all the time than at any other place. For full particulars, address, A. J. H. H. Hay, Boston, Mass.

1741

Farm for Sale.

A Farm of 20 Acres, near West Lebanon Academy, at a good bargain. Enquire of Levi Furber, opposite, or of Lewiston, Me.

HENRY'S

Carbolic Salve!

THE MOST POWERFUL HEALING

AGENT EVER DISCOVERED.

The wonderful efficacy with which this combination of CARBOLIC ACID with OTHER SOOTHING and CURATIVE EXTRACTS

HEALS THE MOST VIOLENT SORES AND ULCERS

Is something akin to the marvelous. It is with good cause that the Proprietors call attention to the following facts that

Physicians give it the highest meed of praise, and use it and prescribe it in their practice.

POINTS TO BE BORNE IN MIND: CARBOLIC SALVE positively cures the worst sores. CARBOLIC SALVE instantly allays the pain of

CARBOLIC SALVE cures all cutaneous eruptions. CARBOLIC SALVE removes pimples and blotches. CARBOLIC SALVE cures the head of all Salves. CARBOLIC SALVE ranks at the head of all Salves. Ointments or other Healing Compounds, and HAS A LARGER SALE than any other similar preparation of contemporaneous invention.

Sold everywhere. Price 35 cts. JOHN E. HENRY, CURRAN & CO., Proprietors, 8 and 9 College Place, New York.

Children often look Pale and Sick from no other cause than having worms in the stomach. BROWN'S VERMIFUGE COMBIS will destroy Worms, injury to the child, being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations. CURET & BROWN'S Proprietors, No. 215 Fulton Street, New York.

Sold by Druggists and Chemists, and dealers in fine goods at TWENTY-FIVE CENTS A BOX.

Life Insurance.

The Equitable Society.

As a rule, no man deserves that to which he can not attain by his own merits; and so no institution which charges itself with the interests of widows and orphans deserves honor unless it successfully accomplishes those objects for which it was established. We can point to the successful career of the Equitable Life Assurance Society, whose fourteenth annual statement is published in another column, as a conspicuous example of what industry, energy, perseverance, and an adherence to honorable principles, can accomplish.

This Society was organized in the year 1859, under the new and very stringent insurance-laws of the State of New York, when our life-insurance companies were doing an irregular and limited business. Its foundations were carefully laid; its plans were thoughtfully matured; its directors gave their personal attention to its development, and, with the determination to command success, they succeeded, after some years of active industry, in making their Society a leader and an authority in the important business of life-insurance. That position the Society has maintained so successfully, that it now attracts not less attention in England than in this country. A recent London journal, criticizing its position, says that "the Equitable, though not the company of the greatest magnitude in New York, is the leading society, born under the most stringent system heretofore made applicable to life-insurance." Its annual business-statements furnish good reasons for such an opinion.

It appears that during the past year the new insurances of this Society exceeded fifty-three million dollars. A business so immense has never been done nor even approached by any life-insurance company in England, where we might expect to find larger annual transactions than here, since it is there that life insurance has been practiced as a business for a hundred years or more. A result of the year's transactions was, to increase the accumulated capital of the Society from eighteen and a half million dollars to more than twenty-two and a half million. Its cash receipts during the year amounted to nine million eight hundred thousand dollars, which is an enormous sum, representing a very great activity and confidence in the operations of the Society. Then there remains a surplus of more than two and three-quarter million dollars to be divided to the policy-holders in 1874.

Nor is this all. Those who have had no practical experience of the value of life-insurance—who have never received the payment of a policy for an estate; who have never collected the life-insurance money for the children whose father died insured, for the widow whose husband died insured, for the creditor whose debtor died insured—may read, without a thought, the statement that death claimed, for widows and orphans, nearly two million dollars from the Equitable Society during the past year. Yet there are volumes of biography in that fact. It tells us that this society has been educating men out of selfishness, and teaching them to have a consideration for the welfare of others. It tells of the alleviated anxieties of dying parents, of desolated homes made comfortable, of children preserved from vagrancy and crime, of inexperience and virtue shielded from the cold charity of an unsympathizing world.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies paid, we should probably be astonished by the number of families in every part of our land who now have reason to be thankful for the blessings of life-insurance.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies paid, we should probably be astonished by the number of families in every part of our land who now have reason to be thankful for the blessings of life-insurance.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies paid, we should probably be astonished by the number of families in every part of our land who now have reason to be thankful for the blessings of life-insurance.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies paid, we should probably be astonished by the number of families in every part of our land who now have reason to be thankful for the blessings of life-insurance.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies paid, we should probably be astonished by the number of families in every part of our land who now have reason to be thankful for the blessings of life-insurance.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies paid, we should probably be astonished by the number of families in every part of our land who now have reason to be thankful for the blessings of life-insurance.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies paid, we should probably be astonished by the number of families in every part of our land who now have reason to be thankful for the blessings of life-insurance.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies paid, we should probably be astonished by the number of families in every part of our land who now have reason to be thankful for the blessings of life-insurance.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies paid, we should probably be astonished by the number of families in every part of our land who now have reason to be thankful for the blessings of life-insurance.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies paid, we should probably be astonished by the number of families in every part of our land who now have reason to be thankful for the blessings of life-insurance.

And we may with much reason ask, What benevolent institution is doing more good than this Society is doing year after year? Have all the domestic charities in the land expended as much for the relief of distress, for the improvement of social life, for the preservation of home, as the sum which the Equitable paid, on the demand of death, in the year 1873? If we knew the history of all those policies