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The Morning Star - volume 49 number 18 - May 6, 1874

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The Morning Star.

Volume XLIX.

DOVER, N. H. MAY 6, 1874.

Number 18.

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

ISSUED BY THE
FREEWILL BAPTIST PRINTING ESTABLISHMENT
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Rev. J. D. STEWART, Publisher.

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ful veins. We were ready to exclaim with Burns:

Here wealth still swells the golden tide,
As busy trade his labor piles;
There architecture's noble pride;
Bids elegance and splendor rise!

At six o'clock, however, as I walked again through some of the principal streets, I found them becoming deserted, and nearly all places of business already closed as if in anticipation of the Sabbath;—the reverse of the custom so common in many places, of preparing for a Sabbath of dullness by working to later hours than usual on Saturday nights. Being on the street again at an early hour in the morning, we noticed with no little surprise groups of laborers there at work, but soon discovered that this was only the necessary morning's cleaning up. The streets must be freed from all dust that could fly, or be, by a shower, converted into mud. I doubt if there is in the world another great city that is so clean and so quiet on the Sabbath as Edinburgh. But we have come out, not to inspect the town, but to learn where we shall attend church. In answer to inquiries, we are told that, if we wish to kindle imagination before the pulpit where Chalmers once roused and melted and constrained hearts, we had better go there when it is empty, and employ the Sabbath where we may hear voices that represent a more Catholic spirit, a warmer heart and a stronger brain than the one usually heard there. We inquired for Bonar, whose sweet hymns have spoken to so many hearts, and helped so many preachers to wing their appeals with tender and rhythmic quotations; and were told by a Presbyterian elder: "Edinburgh thinks him a dull preacher. If you have a pleasant ideal of Bonar, the Christian poet, do not mar it by contact with the belligerent and prosy speaker." Without accepting these as exponents of the general sentiment, they showed that it was easiest to find where not to go. Dr. Wardlaw is abroad; Dr. Gregory, whom one of his parishioners pronounced the most eloquent preacher in the city, is out of town for the day. No one yet wears the mantle of the ascended Guthrie. Returning to our guide book, we fix the locality of St. Cuthbert's church; and, having satisfied ourselves that, despite its bearing the name of a popish saint, it is a representative of the Established church of Scotland, we go thither. It is situated, as are almost all the churches of the city, in the midst of a burial ground, and has monumental slabs attached to the basement walls. Among these, one marks the resting place of DeQuincey, the "English opium eater." The yard of St. John's church, which is separated from this merrily by a wall, is far more magnificent, and contains the remains of Sir William Hamilton and the poet Rogers.

On entering St. Cuthbert's, we find a large, plain audience room, literally three stories in height;—that is, there are two galleries occupying the places of second and third floors. We were shown to a seat so favorably situated for observation that I ventured to use the time before the beginning of the service for that purpose. One could not but note with satisfaction, that family after family passed to the pews, not only in the first but in the upper gallery, thus suggesting the inference that the necessity of wearing plain clothes or of occupying inexpensive pews affords no pretext for neglecting to attend church. Perhaps, however, it was but a fancy rather than anything discerned, which suggested the idea that it was the humbler class in society that thus by choice and right took their places so much nearer heaven. Their look was intelligent and attentive, and, as for plainness of dress, it was apparent in all parts of the house. Among those around us were evidently persons of culture and social rank, yet there, too, was a plainness of dress, an absence of flaunting display which showed the piety or good taste which reserves finery for other occasions than those where rich and poor meet together to worship the Maker of all.

The two galleries extend entirely around the walls, excepting the space between two windows, which is occupied by the pulpit and two or three memorial tablets that flank it. The pulpit is a sort of tube, rising nearly to the level of the lower gallery. From the front of this, and about half way to the top, projects another desk, immediately under which is the orchestra, a square box like the pews, but a little larger than one of them, and on a higher level. In this sat, against the pulpit, a row of young ladies, and in front of them a row of men with their backs to the audience. Their seat was considerably higher than the one opposite, in order more effectively to screen the ladies, as from the appearance one might imagine, but probably to give its occupants a chance to look up to the preacher without danger to their necks. In the lower desk sat a man in clerical robes, whom I at first took to be the preacher, but discovered my mistake when a tuft of hair, which had at times been discernible from the top of the tube, was thrust upward, followed by the pale, youthful face and slender form of a man who read the hymn. As soon as he disappeared, the man in the second desk, who, it seems, is chorister, musical director and organist, arose and commenced the singing. The Presbyterians of Scotland would as soon, like the Persians, employ a wooten praying-

machine, as a machine to aid their songs of praise. What a pity that our humanity and our Christianity are not broad enough to embrace, harmonize and use all things good and true, instead of setting them in opposition! The cultivation and gratification of the æsthetic faculty which delights in music, was surely never designed to be the antagonist of the religious faculty, but rather its helper. Except when preventing a higher good, it is itself a noble good, to awaken ecstasy of soul with organ tones, whether such as roll among the columns and reverberate from the arched roofs of continental cathedrals, or such as guide and sustain the voices in a country church. But if we can not unite and enjoy the two in one act of worship, then, a thousand times sooner than suspend the worship to listen to ever so exquisite a performance of quartette and organ, let all the congregation unite with the choir in singing, with the spirit and with the understanding also, as it was done on this Sabbath morning, with such grand and animating effect, by this large assembly of Scotch Presbyterians.

Another thing struck me as eminently worthy of imitation: it was the fact that, during the reading and exposition of the Scripture, every hearer, with one of the Bibles with which all the slips were plentifully supplied, attentively studied the passage for himself. And though all sat during the singing, all assumed a more reverent attitude during prayer.

The subject of the discourse was Paul at Mars Hill. It was polished, critical, philosophical; but was tamely read, with eyes ever on the manuscript. The customary formula pronounced at the end, "May God bless the preaching of his word!" showed that this is called preaching, even in the city where Jennie Geddes once threw her stool at the head of the preacher, and the parishioners went home to take their own books instead of staying to listen to the minister when he could not go through the service without reading.

H.

Letter from Block Island.

A small, irregular dot in the ocean, south of Rhode Island, is all the impression which Block Island, as seen on a map of the New England states, makes on the eye. But this dot of land is some 9 miles long by 3 to 5 miles in width, and supports a population of 1100. The Islanders are a rugged, honest and hospitable people, who win a comfortable subsistence from the soil and the sea. Most of the farmers are also fishermen, and most of the fishermen are also farmers.

There are no trees on the Island, excepting the few fruit trees which the more enterprising residents have recently set out, and all lumber is brought from abroad. The fuel used consists of coal shipped from Stonington, and peat dug from the meadows. At low tide the farmers collect cart loads of sea-weed from the rocky beach, which, piled in heaps for partial decomposition, is afterwards spread upon the land, and constitutes the principal part of the dressing.

The problem of ventilation is easily settled here. It seems to be a camping ground of all the winds. The windmills, therefore, are among the most successful institutions on Block Island,—except when they blow down.

One dined with city sights, tired of its heat and dust, wearied with its hurrying crowds and ceaseless rattle, and panting for a breath of fresh air and an unstinted view of the limitless expanse above, and the grand, rolling sea around, would find the agreeable change desired by coming here. Many have found their health improved by a short visit to the Island; but the hardships attendant upon a rough passage by the sailing packet, which plies with irregular regularity between here and Newport, have proved an obstacle sufficiently serious to prevent the sick or pleasure-seekers from coming in very great swarms thus far. A large hotel has, however, just been completed, and is nearly furnished for the reception of Summer visitors. And it is expected that an excursion steamer will begin to run from Providence and Newport to the Island by the first of July, making three round trips per week.

During the past winter, a revival of religion has quickened the inhabitants to a more general interest in Christianity, than has been before experienced during many years. The C. Baptist Church, on the east side of the Island, have received 114 by baptism; while our Free Baptist Church, on the west side, although destitute of a pastor, have received 39 by baptism. Several others have been baptized who did not join either church, so that over one-eighth of the entire population have received the ordinance of baptism during the past three months. The beneficial effects of this revival are visible in many ways. Two rumshouses have closed for lack of patrons. A bowling alley, which was formerly a resort of the worst characters and a school of vice for the young, lost its attractions, and the building is now occupied by a grocery store. The card-playing, and profanity, and low songs which made the schooner packet even more repulsive to a Christian's conscience, six months ago, than sea-sickness was to his physical nature, have given place to a gentleness and sobriety of behavior pleasant to behold. Young and

old alike have shared in the benefits of the Christian faith, and the prayer and conference meetings are well attended and full of interest. Our own church, which, before last Sunday, April 26, has not partaken of the communion during more than six years, and which, in the language of its clerk, Bro. E. B. Rose, has heretofore contributed "nothing for nothing," is bestirring itself to secure a pastor, and has already pledged \$300 towards that object. It is to be hoped that this church, which is 102 years old (being older therefore than our denomination), may yet accomplish a good work here. Both churches seem to be needed, and are on friendly relations with each other.

If our church secures a pastor, we shall doubtless hear oftener from them, and they will be stimulated to perform their long neglected duties to Home and Foreign missions, and other enterprises connected with the cause to which they own a general allegiance.

Wm. F. DAVIS.

Manna.

Canon Cook says:

The manna of the Peninsula of Sinai is the sweet juice of the tamar, a species of tamarisk. It exudes from the trunk and branches in hot weather, and forms small, round, white grains. In cool weather it preserves its consistency; in hot weather it melts rapidly. It is either gathered from the twigs of the tamarisk, or from the fallen leaves underneath the tree. The color is a greyish yellow. It begins to exude in May, and lasts about six weeks. The Arabs cleanse it from leaves and dirt, boil it down, strain it through coarse stuff, and keep it in leather bags. They use it as honey with bread. Its taste is sweet, with a slight aromatic flavor. Travelers generally compare it with honey. According to Ehrenberg, it is produced by the puncture of an insect. It is abundant in rainy seasons. Many seasons it ceases altogether. The whole quantity now produced in a single year does not exceed 600 or 700 pounds. It is found in the district between the Wady Gharudel, i. e., Elim and Sinai, in the Wady Sheik, and in some other parts of the Peninsula. But—1. The manna of Exodus was not found under the tamarisk tree, but on the surface of the wilderness, after the disappearance of the morning dew. 2. The quantity which was gathered in a single day far exceeded the annual product at present, and probably at the time of Moses. 3. The supply ceased on the Sabbath-day. 4. The properties differed from common manna. It could be ground, baked, and in other respects treated like meal. It was not used merely as a condiment, or medicine, but had the nutritive qualities of bread. 5. It was found after leaving the district where it is now produced, until the Israelites reached the land of Canaan. In the appearance of the manna "we have all the conditions and characteristics of Divine interpositions: (1.) The condition of a recognized necessity; for all writers agree that under any conceivable circumstances the preservation of the Israelites would otherwise have been impossible. (2.) The condition of a harmony with a Divine purpose, the preservation of a peculiar people on which the whole scheme of providential government and the salvation of mankind depended. (3.) We have the usual characteristics of harmony between the natural order of events and the supernatural transaction. God fed his people, not with the food which belonged to other regions, but with such as appertained to the district. The local coloring is unmistakable.

A Cardinal at Confession.

We are not sincere. We profess all horror at wickedness, but we seem to mean wickedness in general, not anything we have really done in particular and in person. It is sin we deplore, not sins. Our words of self-abasement must not be pressed, nor misunderstood. In the old legend, it was no less than a cardinal that once went to confession.

"O I am the very chief of sinners," he murmured, in the ear of the priest.

"Too true; too true; God have mercy," were the words that came back through the grating.

"Surely I have been guilty of every kind of wrong," he continued.

"Alas, my son, it is a solemn fact; have mercy upon him, O Lord."

Thinking that great enormities admitted would force at least a deprecation, he went on:

"I have indulged in pride, malice, revenge and ambition."

Then he sighed in mournful tones; and in tones as mournful the honest monk answered:

"Yes, alas! some of this I had heard before; the Lord have mercy."

The exasperated cardinal could stand it no longer.

"Why, you fool, he burst out sharply; do you imagine all this to the letter?"

"Alas, alas! the good Lord have mercy," said the pitiful priest, "for it seems his eminence is a hypocrite likewise!"

The best way to get the world washed of its sins and pollution is to have our own heart and life cleansed and purified.

Events of the Week.

THE SUMNER EULOGIES.

Both branches of Congress devoted Monday of last week to the formal work of eulogizing Mr. Sumner. The tributes were generally appreciative and just, and marked by good taste, sound judgment and manly feeling. The fact that it was a set service took much of the heart and effectiveness out of the tributes. Besides, there was nothing new to be told; silent meditation in the presence of such a character and life are more satisfactory than labored panegyric; and the tide of public grief and sympathy, having gone up, weeks before, to an unusual height, was now inevitably ebbing, and could not be turned even by Congress itself. A minute's look into his coffin, as he lay in state, was more impressive than the rhetoric of eulogy. But the utterances in both branches were unusually numerous, representative, tender, subdued and suggestive.—The eulogy of Senator Schurz, in Boston, on Wednesday, was ten-fold more significant and forcible.—We have spoken more specifically of both things elsewhere.

THE SUPPRESSED SPEECH AGAIN, &c.

Singular and unfortunate it was that, on Tuesday, the very next day after these eulogies were uttered, and while their echoes had hardly ceased in the Senate Chamber, a somewhat angry, wholly needless and unbecoming debate sprang up among the Senators over what is known as Mr. Sumner's suppressed speech on the San Domingo matter, and his displacement from the chairmanship of the Committee on Foreign Relations, which some treacherous possessor has given to the public. The only important facts that came out in this debate, along with the fiction, the folly and the filibustering, were these two: That Mr. Sumner was not displaced for opposing the President's scheme for annexing San Domingo, but because he was not on speaking terms with Secretary Fish; and that the Democratic members are ready to use any available expedient, however unworthy, that promises to demoralize the Republicans,—information that is neither new, nor worth getting up a pitiable quarrel to elicit.

THE AFTERPART OF THE VETO.

The Senate acted promptly on the Finance bill which the President refused to sign. As was evident before, and the inflationists could not pass it over the veto. The vote stood about the same as when it was originally passed. So the scheme is dead, and the country saved from a fresh humiliation, a sad financial disaster, and a most mischievous precedent. Of course, the President is here and there criticised, condemned and threatened, especially by intense partisans in the West and South. But soberer and better thoughts are returning; the threats grow fewer and less passionate; no serious party rupture appears imminent; and it is hoped that some financial measure may be devised that shall substantially unite the divided Congressmen and country. Both at home and abroad, this veto of the President is justly commended by the best and leading minds, as one of the most important and creditable acts he has performed, whether in the military or the civil sphere.

THE ARKANSAS QUARREL.

The later news from Arkansas is bad. Brooks and Baxter still quarrel for the Governorship, and on Thursday last, forces representing the two parties came into collision at New Gascom. Desperate fighting followed, which resulted in killing and wounding a considerable number of the belligerents. Hostile proceedings appear at several points. Resolute interference by the U. S. authorities is likely to prove the only way of saving the state from anarchy and a good deal of bloodshedding.

ANOTHER SIGN OF PROGRESS.

Last Wednesday witnessed a novel sight in the House of Representatives at Washington. Mr. Rainey, a colored member from South Carolina, was called by the Speaker to occupy his chair while the House was in Committee of the Whole. And there sat the negro, presiding with quiet and manly dignity, while a number of white members on the floor were advocating civil rights for the Indians. Nothing could more effectively show that we have indeed entered upon a new regime.

THE SOUTHERN FLOOD.

Fuller information only makes the inundation suffered in Louisiana and other southern states appear a greater calamity. Nearly 10,000,000 acres have been submerged, embracing much of the best cotton and sugar territory in the country, and making small crops this year inevitable. Nearly 175,000 people are driven from their homes, 30,000 of whom are stripped of their resources and must be fed or starve. The government is supplying aid so far as is practicable, and the various cities at the North are rallying to relieve them. In this work, Boston, as usual, is prompt and prominent, having raised in a short time nearly \$50,000. The rivers are now falling, and the worst is probably over.

MR. SUMNER'S SUCCESSOR.

Hon. W. B. Washburn, the newly elected Senator from Mass., appeared in the Chamber on Friday, where he was warmly congratulated by his old associates in Congress,

and by other public men of all parties. The general impression made by his election and his appearance at the Capitol is eminently favorable.

Washington Correspondence.

WASHINGTON, D. C., April 29, 1874.

FINANCIAL.

Since the veto of the currency bill, Congress has been drifting; and while the doctors of finance have been busy in devising new remedies, they have not improved the situation, and the temper of both houses is such that the outlook is not at all hopeful. The indications are that the matter will not be adjusted until a considerable amount of "sound and fury" is expended. It is said that the capitalists and owners of the national banks have ruled the day, and compelled the President to exercise the veto power against his own judgment; and that now war is to be waged against the banks, and the entire character of our circulating notes is to be changed. This is the programme of the expansionists, who are, just at this juncture, largely influenced by anger—a state of mind which ill becomes a body of professed statesmen. We may hope that, after a little calm reflection, this ill-thought and passionate action will give place to calmer views, and that legislation in harmony with the real interests of the business of the country will be reached and perfected.—It is a pertinent question which addresses itself to our legislators at this time,—What is the matter with our national banking system? Time has demonstrated that the circulation of our national banks is safe. The people and bill-holders have lost nothing by it. And what is true of these bank notes is also true of the legal tenders. This system has been tried, and has not been found wanting. Why then should we enter upon some new and untried experiment? If legislation can do anything to save us from future panics, it is desirable to secure this end, and not proceed to so unsettle the whole system as to launch us upon an untried experiment and an unknown sea of fluctuations.—The inflationists, and those who condemn the President, should look at a few facts that can not safely be ignored. Both political parties stand pledged to the country to resume specie payments at the earliest practicable moment. Congress stands pledged to it; and the President, in several of his state papers, stands pledged to the same doctrine. We have been gradually approaching this desirable state of things, and about a year ago had well-nigh attained it. Last summer our bonds reached the par value upon a gold basis; and inasmuch as these bonds were the security of the note-holder, all would have been satisfied. The notes were indeed below par, but this was owing to the fact that they were not immediately available in coin. True, these notes were only redeemable in legal tenders, and these latter were only receivable in certain classes of government dues. But for the panic, it would not have taken much time to reach a condition when the legal tenders could have been redeemed in coin. Then we would have had a gold basis. This was the situation when the panic surprised us; but even after this, and up to the time that Congress met, our currency had not been discarded, and no word was uttered in disparagement of its solvency. When it was understood that Congress was to repudiate all Congressional and party pledges, a fear and distrust sprang up in the public mind, weakening the confidence of the people in the government. Had the expansionists in Congress been able to carry the Executive with them, it is impossible to see how great mischief would have followed.

MR. SUMNER.

Monday was devoted to eulogies on Mr. Sumner. What was said was generally tame common-place, and somewhat stupid. Eulogies upon dead Congressmen do not generally amount to much, being insincere, and, as a general thing, services more honored in the breach than in the observance.—On Tuesday, however, there sprang up a debate as to the displacement of Mr. Sumner from the Committee on Foreign Relations. It was asserted that Mr. Sumner was deprived of the chairmanship of this committee because he differed with the administration upon the question of annexing San Domingo. This charge was stoutly denied. Mr. S. was displaced solely because he was not on speaking terms either with the President or the Secretary of State. It was clearly shown that it was impossible to have such a man at the head of the Committee on Foreign Relations.

CHEAP TRANSPORTATION.

The Senate appeared disposed to give the cold shoulder to Mr. McCrary's bill on cheap transportation, which has passed the House. The western members are becoming uneasy about it, and much complaint is being made in certain quarters. It is becoming apparent that the Senate committee intend to let the matter sleep. Western members now say that the Senate committee's report will be in the interest of railroad monopolies, and it is believed that the schemes to be recommended will be such gigantic swindles as to carry with them their own defeat.

THE GENEVA AWARD.

There has been a good deal of indifference in the House respecting the Geneva Award, but this supineness has had its effect upon the Senate, and that body is inclined to settle the matter at an early day, by deciding how it shall be distributed. Senator Edmunds, from the Judiciary Committee, has reported a bill which will settle this award on just and equitable grounds, and it is believed this bill will give general satisfaction.

POSTAL TREATIES.

The United States has made a Postal Treaty with France, and it now has Postal Treaties with the other principal nations. This proposition for a Postal Treaty with France was a long time in negotiation, and was about the only matter which brought the French Minister into communication with our government. The Marquis de Noailles, the late French Minister, had strong hopes that he would consummate this important treaty before he was recalled, but he failed, and was not able to make this work the glory of his mission. Our government has been at work some four or five years with the accredited agents of several foreign powers in making Postal Treaties, but, as we understand it, the work is now finished. Hereafter, what can Foreign Ministers and diplomats find to do? Their occupation is gone.

TEMPERANCE.

The persistent and earnest labor of many members of the churches in this city, in behalf of temperance, is commendable, and gives assurance of large success.

PHAROS.

The Morning Star.

WEDNESDAY, MAY 6, 1874.

A Song of Solace.

Thou sweet hand of God, that woundest my heart,
Thou makest me smile, while thou makest me smart;
It seems as if God were at ball-play—and I,
The harder He strikes me, the higher I fly.

I own it: He bruises; He pierces me sore;
But the hammer and chisel afflict me no more.
Shall I tell you the reason? It is that I see
The sculptor will carve out an angel for me.

I shrink from no suffering, how painful so'er,
When once I can feel that my God's hand is there;

For soft on the anvil the iron shall glow,
When the smith with his hammer deals blow upon blow.

God presses me hard, but He gives patience, too!
And I say to myself, "Tis no more than my due."

And no tone from the organ can swell on the breeze
Till the organist's fingers press down on the keys.

So come, then, and welcome, the blow and the pain,
Without them no mortal can heaven attain;
For what can the sheaves on the barn-floor avail,
Till the threshers shall beat out the chaff with his flail?

'Tis only a moment God chastens with pain;
Joy follows on sorrow like sunshine on rain;
Then bear thou what God on thy spirit shall lay;
Be dumb, but when tempted to murmur, then pray.

—From the German.

European Correspondence.

A MEMORABLE DAY.

No one will think it strange that I designate the first Sabbath in Europe by this title, if he can, by memory, or a miracle of imagination, realize the contrast of feeling and the vividness of sensibility that one experiences when just long enough out of the purgatory of an ocean steamer to be conscious that he is himself once more, that sea-sickness is gone like a horrible dream, from which, having awakened, he finds himself refreshed, despite the terrors of the night. A—could hardly afford, the first night on shore, to go to sleep, and thus lose the delightful consciousness of being once more on the motionless ground. On every hand were reminders that we were in a new world, and every experience challenged comparison with anticipations formed on the other side of the water.

After three never-to-be-forgotten days in the Highlands, we reached Edinburgh toward evening of Saturday. Sunshine and shower had vied with each other during the day to enhance the beauty of earth and sky. We had spent most of the day amid the wonderful and exciting antiquities of Stirling—the old home of the Scottish kings,—and after that had felt ourselves soothed and rested as we rode along, by the quiet loveliness of the landscape on either hand,—the beautiful and endless hedge-rows, the grove-crowned hills, the pretty thatched cottages with their never falling flower gardens, the grand villas and their extensive parks; and, finally, to crown the week,—“All hail Edina!” Through a long tunnel which goes under the old castle, we emerge into the heart of the town. The slant rays of the sun were burning the grey sides of palaces and towers. Streams of human beings, and all sorts of vehicles that would clog to repletion the narrow streets of continental towns, were flowing through its broad thoroughfares, continually yet unobstructedly, like the life current that bounds through health-

S. S. Department.

Sabbath School Lesson.—May 10.

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

THE THREE GREAT FEASTS.

LEVITICUS 23:4-6, 15-21, 33-36.

GOLDEN TEXT:—*In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink.*

NOTES AND HINTS.

4.—6. The law required all the males of the Jewish nation to come together three times a year in the place which God should select, that is, at Jerusalem, Deut. 16:16. The object of this command is not stated, but the effects of it can be studied, and so the object of the law be found. These may be noticed. (1.) This meeting thrice a year preserved the unity of the nation. The scattered tribes came together for purposes, and under a sense of obligation, which tended to consolidate the nation and to maintain the government. (2.) These gatherings educated the people in their religion, and served to guard their faith from tendencies to idolatry. Pagan worship abounded in public and attractive festivities, the influence of which was counteracted by these meetings. (3.) They furnished religious enjoyment and recreations. (4.) They promoted internal commerce, and associated religion with the business of life. (5.) They specifically commemorated the mercies of God to the fathers, and established anew the covenant of God with them.

THE FEAST OF THE PASSOVER.

This feast includes that of unleavened bread, though strictly it was held but one day, while that of the unleavened bread was held seven days. On the tenth of Nisan each household set apart a lamb or a goat for the night of the fourteenth, when it was to be slain and its blood put on the door posts. This custom was subsequently so far changed as to have the victim slain and the blood poured out at the altar. The animal slain was cooked, and served up with a salad of herbs. Unleavened cakes were eaten, and wine was drunk at the supper. We have already studied this feast, in past lessons, and know its origin and meaning. We are familiar with the account of Christ's last supper, which began after the celebration of the passover. On the evening of the passover the Jews put away out of their dwellings all leavened bread. The next day and the seventh day were sacred days, in which no "servile work, that is, no menial toil, drudgery, or exhausting labors, could be performed. "An holy convocation" was required for those two days, that is, an assemblage of the people at the tabernacle or temple for worship. On the other five days labor was not forbidden, but special offerings to God were made, and the "bread of affliction" was to be eaten. The observance of the "first fruits" occurred on the second day of the feast of unleavened bread, on the sixteenth day of Nisan. Barley is in full ear over all Palestine by the first of April, so that the first fruits of the harvest would correspond with the time of the feast of "unleavened bread." A sheaf or handful of the barley was cut, brought to the place of worship, and given to the priest who waved it before the Lord in recognition of the giver of every good gift. In addition to this, a ram was offered as a burnt offering, and a meat offering and a drink offering of the usual description were required. These were thank offerings expressive of gratitude to God, just as the burnt offering was of the dedication of all to him. We can not fail to notice the appropriateness of this custom by which God was annually acknowledged by every devout man of the nation, as the Lord of the harvest. Can we fail to see the duty now of bringing to God, in the midst of all prosperity, free-will offerings of acknowledgment and gratitude? The feast of unleavened bread was a memorial institution designed to perpetuate the mercy of God to the nation in the exodus. The remembrance of the favors of God, we are thus taught, is an act pleasing to God, and this institution suggests the tendency of men, without special seasons and efforts, to forget divine goodness when it is past.

THE FEAST OF PENTECOST.

15.—21. Pentecost is a Greek word for fifty. The feast took place just fifty days after the feast of unleavened bread, and was known also as the "feast of harvest," or "the feast of weeks," because a week of weeks elapsed between the feast of unleavened bread and the beginning of this. The festival was designed to be a period of thanksgiving for the harvest of the year. "First fruits" recognized the beginning, and the pentecost the close, of the harvest. Barley ripens in April, but wheat was not garnered for nearly two months later, when this feast was assigned. It also occurred on the anniversary of the gift of the law on Sinai. Hence this festival came, in later times, to be used to commemorate that event. It was celebrated by special offerings of all kinds, and by a "holy convocation." Leavened bread might be used at this feast, because it was especially a feast of rejoicing, and the bread was not to be burnt on the altar. Unleavened bread is called the "bread of affliction." Free-will offerings were also expected of the people, of such a nature as the gratitude of each heart prompted it to offer. This festival was a joyful feast, and was required to be kept with rejoicing, Deut. 16:11. The appropriateness of a festival of this character has already been noticed. One thing needs to be mentioned, that a cheerful, glad, joyful manner of worship was especially enjoined on days holy to God. Hence, joy rather than gloom, a sunny spirit instead of a severe and cold sobriety, is

generally true to the ordained mode of representing our relations to God. This peculiar command also extended to other festivals, as if to banish clouds, and stern, cheerless solemnities from the realm of natural or revealed devotion. The laughter of childhood is music to God, and gladness more pleasing than all artificial and conventional sanctity. This feast continued, by law, only a day, though in later times other services were said to have been connected with it, and to have extended it.

THE FEAST OF TABERNACLES.

33.—36. It occurred during the month of Tisri, or, as it was called in more primitive times, of Ethanim. 1. Kings 8:2. It was the seventh month of the year, corresponding in season to our October. The feast properly continued but seven days, although an eighth day was added as a closing day. Num. 29:35. This feast was preceded by the feast of trumpets, on the first of the month, celebrated by blowing trumpets wherever the Jews had places of worship in the land, and by special sacrifices. This month was before the exodus, the beginning of the civil year, and this feast is supposed to consecrate the year, as the feast of new moons did the months. The tenth of this month was observed as the annual day of atonement, Lev. 16. The feast of tabernacles was so called because of the booths or tents which were occupied while observing it. The feast commemorates the life in the wilderness, when the Israelites had no fixed habitation, but dwelt in huts, booths, or tents. It is also called the "feast of ingathering," because the close of the vintage and of the harvest of the year was celebrated on the eighth day, and had come to give its name to the whole feast, just as the passover was called the "feast of unleavened bread," or because the feast was brought from Egypt into the wilderness, and there lost its distinctive character as a harvest feast; or else because it occurred after harvest was gathered in, but was without any special reference to the harvest. It denotes, as we see from this chapter, the sojourn in the desert, and it called to mind the way in which, while they neither sowed nor gathered into barns, God fed and sustained them for forty years. The Jews were required to take "boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." By goodly trees, some think the citron is meant. Tradition explains the boughs of thick trees, and of willows from the brook, by the statement that, at this feast, loyal Jews carried a bunch of various branches in one hand, and of citron in the other. The sacrifices for this feast were the most extensive of any of the year. On the first day, in addition to the daily offering, thirteen bullocks, two rams, fourteen lambs, special meat offerings of flour and oil, and one kid of the goats for a sin offering were sacrificed to God. The second day one bullock less was offered; in all other respects the offering was the same as on the first day. On each succeeding day one bullock less than on the previous day was sacrificed, while no other change was made. Twice as many lambs and four times as many bullocks as at the passover were demanded for the feast. Curious explanations of the lessening of the number of bullocks are given:—some regard it as a way to secure, on the seventh day, the sacred number seven; others see a reference to the waning of the moon which was full on the first day; and some a symbol of the vanishing of the law before the rising of the gospel. It certainly is strange that this feast should require more sacrifices than the great day of atonement, or the sin offering for the people. In the esteem of the Jews it was the great feast of the year. It was required to be kept joyously. It was during this feast that the temple of Solomon was dedicated. 2. Chron. 7:8. At an observance of this feast in the time of Nebuchadnezzar, when the people, who had not for a long time heard the law, listened to Ezra as he read it, they wept, but were hushed and forbidden to weep, because it was a day holy to God. "So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved." Neh. 8:9—12. One ceremony of later times connected with this feast, consisted in taking water, by a priest, from Siloam, carrying it to the altar, mixing in it the wine that was used for the drink offering, then pouring it out before God. The silver trumpets sounded, and the people rejoiced with great gladness during this rite. It is supposed this incident drew from Jesus the words he spake on the last great day of the feast. See the Golden Text.

Besides these feasts, the Jews observed others, especially the feast of Purim, of the rise of which see an account in Esther 9:17—19. These festivals were all commemorative of God's mercies, and were all seasons of pleasure and rejoicing. They show the will of God in these directions. The Christian service is not so much outward as the Jewish, and hence its spiritual worship has rendered obsolete the customs of the Old Testament. The hour has now come of which Jesus spake. John 4:23.

Communications.

The Power of the Gospel.

The Christian Mission, which was organized by Rev. Wm. Booth, in 1865, and is still superintended by him, is one of the agencies by which Christians in London seek to reach the low and degraded portion of the population, who seem to stand outside of the ordinary means of grace in that city. We gave some account of this "Mission" in the *Star* of Dec. 13, 1871. From the annual report for 1873, now before us, we learn that the work of this mission is going on and increasing, and we extract from it some of the numerous cases

of usefulness recorded. We do this to show the character of those whom it seeks to save, to prove the power of the gospel in the worst cases, and, if possible, to encourage and stimulate our readers to seek to rescue those whom we are too apt to regard as unlikely to be saved.

"Black Tom.—Is a navy, and has worked on almost every railway in England. He was a great drunkard, passed six months in Norfolk jail, and led a life of destitution and degradation beyond description. When employed in the construction of Victoria Docks, he heard our people preaching in the open air, was awakened, and afterwards converted. He is now a total abstainer, has a comfortable home, and is a happy and useful worker in the mission."

"A poor drunken woman.—The wife of Black Tom; if possible, more dissolute and drunken than her husband, sleeping in out-house or anywhere, and going without food, and almost without clothes in order to obtain ardent spirits. More than once she was nearly murdered by her husband in their drunken quarrels. She was led to Christ soon after her husband, and is now a member of the Mission, and leading a Christian life."

"A terrible drunkard and blasphemer.—One of the most awful cases ever heard of. Drunk for a week at a time. Abused and beat his poor wife, and once attempted to murder her. Seldom went to bed sober, and always cursed and swore until he fell asleep, and spent his waking breath in the morning with the same hideous blasphemy. Drunk was the agent with which Satan was driving him to destruction. He lost an eye through drink, and was drunk twice the Sunday before he was awakened at our preaching in the open air. He was converted soon after, and is now the manager of a temperance movement, an open air preacher, and a leader in Christian work at one of our stations."

"A common beggar.—A young man, getting a livelihood by begging, was attracted by our open-air preaching; he came into the hall, and was led to Christ. He is now earning a respectable living, and is a Sunday school teacher in a Congregational church."

"A would-be suicider.—He says, 'If ever there was a wretch outside hell, it was me.' In despair, he was on the way to drown himself, when he was arrested by an open-air service. 'Christ praying for his murderers' was the theme, and so powerfully was he wrought upon, that he felt as if the ground was opening beneath him. He followed the speakers to the hall, sought and found Christ, and is now walking consistently."

"A crack-skittle player.—He lived purely a life of pleasure. Being a good singer, his companions would hire a public house parlor for the night, when he sang, and some else danced. At skittles he was a sort of champion, for again and again he challenged the working men of the east of London, and we believe he was seldom or never beaten. He was awakened at some services held in a dancing-room, and soon afterwards found mercy. He at once became as bold for Christ as he had been for Satan. He is now an evangelist, and has been the means of leading hundreds to the Saviour."

"A drunken disciple of Bradlaugh.—For years notorious for his love of Bradlaugh and the public house. Used to drink a bottle of rum at one bout. He came to a meeting, was deeply convicted, and, in his own words, 'ran into the arms of Jesus.' He now works in the open-air services, and brings his old companions, of whom one or two are serving the same blessed Master."

"A wild profligate.—Young, strong, and daring, woe to be to any who crossed him. Drink, fighting, and all their accompanying evils were fast carrying him away, when he was induced to come to one of our halls; there God met and saved him, and he is now one of our most fearless street preachers; will go anywhere, or face any crowd, with the message of mercy."

The above cases are fair specimens of the others. We can not but be thankful for an agency which can reach such cases as these. One peculiarity of this mission seems to be that it sets its converts at work for Christ. While a few devote themselves entirely to evangelistic work, the most of them seem to find work to do as tract distributors, helpers at out-door and in-door services, and speakers and preachers.

W. H.

Light and Shadow.

BY MARILLA.

I am in a strange place. Everything, save a few dear familiar faces in this one room, seems new and strange. Even the sun appears to have changed his place in the heavens, and on this lovely morning I find all the shadows falling eastward. How often it is thus in life's pathway. The All-loving Father, in his wisdom, allows us to find shadow where we expected sunlight, and sunlight where we looked only for shadow. Even through the chills of the darkened tomb the eye of faith beholds the sunlight of the glorious resurrection morn, when to the faithful child of God all shadows will be forever passed.

Even as I muse there is a funeral procession near, bearing some form to its final rest. All are unknown, and I wonder,—what heart has ceased to beat? Was it one strong in the world, self-reliant, trusting to reason to find out a future, and rejecting Him who is the only Way to eternal life? Alas, for such an one! To them death must indeed have been the King of terrors. How could they go thus,—all alone, with no light to gleam on the shadowy land? No Saviour to come and lead them safely 'o'er the tide.' No hope of rest beyond. Let us trust it was different. It may have been one who had laid

aside self-righteousness, accepting Christ's instead. One who had been adopted into our Heavenly Father's family, and thus became an heir of glory, a joint heir with Jesus, our blessed Lord and Master. If so, to that heart the King came, not in terror, but in beauty. The Sun of Righteousness has in truth arisen to them, no more to set, no more to be clouded o'er. The valley was robbed of all its darkness, all its gloom, for Christ was with them all the way.

Some one says, it was a little coffin that passed just now.

A little coffin! What a deep throb of grief these words will awaken in every bereaved mother's heart! What remembrances of a fair child-form, of loving little arms, of a tired, nestling head, and a sweet, trustful, lapping voice. Then of a day that was all shadows; when the loving eyes were closed and the dear voice hushed forever. No, not forever, but the saddened soul forgot that. It forgot to look up for a glimpse of the divine light when the pearly gates were opened to admit the freed spirit. Yes, we forgot all this for the time, but we could not forget the vacant place at the table, the unused high-chair, the lonely household which seemed so silent, the great void in our hearts, the deep shadow all around us. Thank God, there is a light beyond this shade; a home that is never darkened, a rest that is never broken, a love that naught can sever. O blessed thought! O joyful trust! To the Christian, and to each child,

Death is nought, but an awaking
To a brighter life above;
But a birth into the mansions
Of our Saviour and his love.

Intemperance.

God gave to man a beverage, and sent it coursing down the mountain side in plenty. This was sufficient. But man is not satisfied with what God gave him, and by invention has converted from the many bounties of heaven many kinds of drinks, nearly all of which are detrimental to health, honor and religion. Rum, the vilest of all drinks, has the most control over man's appetite. Through rum more damage is done to humanity than by all other evils of the world combined. In fact it is the foundation of two-thirds of the many evils of the land. Nearly all the corruption of the land can be strictly referred to the effects of rum.

Man is ever open to the influence of good and evil, and so many inducements and influences are thrown around him, that he often yields to evil than to good; and rum being the greatest and the most alluring of evils, man readily falls a victim to its snares. It is not only the weak that fall, but the strong. An appetite is formed slowly and takes root as the person advances in his indulgence, and so it continues until it has its victim in a firm and fearful grasp, and as he becomes habituated to its use, he forgets his manhood, he forgets his family. His friends no longer have any influence over him, but rum has complete control over all his faculties, and all his energy has left him. It's a fearful thing for a man to become so biased that he will forget all his manhood. Let there be many in the land that have no thought but to satisfy the craving of an appetite. Friends, family position and everything designed to make man happy, are thrown aside by the use of intoxicating drink. Rum is continually whirling down to sorrow and shame many of the best men in the world. History lifts up a warning voice, telling us to beware of strong drink. It tells us of mighty men that have fallen by its power, and we are continually warned now, day after day, by seeing so many of the noble men of our day drinking the vile dregs of poverty and shame through rum.

J. E. TAYLOR.

Passing Away.

Change and decay are written upon all things earthly. Man, with his noble physical structure, is not an exception to this statement, since it is appointed unto men once to die, but after this the judgment. Long since the royal psalmist went forth from the throne of the Eternal One,—*"Dust thou art and unto dust shalt thou return."* From that time onward, Death, the relentless enemy of the human race, has been faithfully looking—

"After the risen multitudes of all mankind."

It is truthfully said of him,—

"The blood
Of nations could not make thy parched throat,
No bribe could buy thy pardon for an hour;
Or mitigate thy ever-cruel rage
For human prey. Gold, beauty, virtue, youth,
Even helpless, swaddled innocence, failed
To soften thy heart of stone."
Each son of Adam's family beheld
Where'er he turned, whatever path of life
He trode, thy goblin form behind him stand."

And from this death penalty there is no escape.

A God directed his prophet anciently to proclaim the great truth of man's mortality in the following language,—*"All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: but the word of our God shall stand forever."* Isa. 40:6, 8. Here we have a striking yet glorious contrast brought to view. If man is mortal and his flesh must return again to dust, the word or truth of God is eternal and immortal, and brings a never-failing relief to the soul that feeds upon that truth, and that soul will live with him forever.

These thoughts are suggested in view of the death of several brethren in the Susquehanna Y. M., within a few months past, who for many years occupied an official position, and were pillars even in the churches to which they belonged. We mention Dea. Nathaniel Norris, of Jackson; Dea. Billings Burdick, of Greenfield; Dea. Daniel Banfield, of Dryden; Dea. Orasmus Hills, of Fabius; Dea. James H. Ward, of East Troy; Dea. Luther F.

Clark, of Granville; and Dea. Walter Taylor, of Tuscarora. As "the memory of the just is blessed," these brethren will long be held in grateful recollection by the churches they so faithfully served and by the people of their choice. May their mantles fall upon others who by their faithfulness shall equally honor their calling.

J. W. HILLS.

"Be True Women."

Ten years silently and swiftly have almost glided away, since the class of '64 gathered to receive the parting blessing of its *Alma Mater*. Some of us had shared her fostering care nearly five years, others a less time. When we first came to drink from her flowing fountain, she bore the modest name of "Maine State Seminary," but, like many other sisters, she desired a new name. After much discussion in the family, her name was written "Bates," in honor of a Boston benefactor. We felt a little troubled, as children always do in such a case, but when we learned we were not to be sent away from home, we were happy indeed, and accepted gladly the honors and open doors of increased usefulness the new name brought us.

There was no small stir in all our borders over the rashness of our *Alma Mater* in allowing her daughters equal privileges with her sons; but with a most praiseworthy spirit of loyalty, liberty and love, she was true to her mission, and led the way for all her New England sisters to a "Higher Life" and broader field of Christian work, worthy of the nineteenth century; her daughters shall rise up and call her blessed. Among all the treasures we gathered there none were so valuable as the words, "Be true women!" which our loved and honored President thrillingly uttered in his farewell address. "Be true women!" Our hearts were full of thanks we could not speak, and with such blessing as our *Alma Mater* had given, how could we fail to "be true women!"

Ten years are nearly numbered, and what has the record been? Only a few months from that day, Mary, the youngest of our class, pure and lovely as the fairest flower of Spring, went to her home in heaven. Our loss was her gain. A few months later, and Addie, the next youngest of our class, was wrapped in the still sleep that knows no waking. Her active intellect and loving heart won many friends, but "Death loves a shining mark," and claimed our Addie, ere care and tears had cast their shadows on her pathway. A few years passed, and faithful Hannah found her grave among strangers, whither she had gone to seek health. No mother smoothed her dying pillow, but we trust the Saviour she learned to love while a member of our Band at Lewiston, led her safely through the dark valley, to the home where pain and sorrow never come. We are sure no one of our number would strive more earnestly to be a true woman. Lucy, Lettie, Mattie, Allie and Nellie have accepted the high and holy trusts of wedded life, and as "true women" are ready for every good work; Minnie and Anne have been missionary teachers, South; Dora and Lettie teachers in the West; Nellie K. and Lucy, teachers in places of high trust in Maine. The last we knew of Mary H., she had gone west to comfort a dying sister. Rachel went to her Saviour a few months before we left school, but we leave love's tribute on her youthful grave, as one of our number. "Be true women" has been the motto of all, and will be till life's work is done.

In all the walks of life, high and humble, true women, Christian women, faithful women are needed, who will shield their tempted brothers with such holy influences, that they will be true to principle anywhere. A lady said recently in a temperance meeting, "I have had wines and brandy on my table ever since I was married, and never thought it wrong, till lately I resolved never to taste it again as a beverage. I left my glass at dinner, untasted for three days, without a word, and of a large family of children, who have always used it, not a child touched its glass! Then I told them of my purpose, and how happy we are!"

"Be true women" at home, and everywhere! We ask heaven's best blessings for Bates College and its noble benefactors. We have learned to like the new name better than the old, and may its sons and daughters multiply; and bless the world in the future as in the past, with noble men and true women. ANNE S. DUDLEY.
89 Penn St., Brooklyn, N. Y.,
April 17, 1874.

In the Dark.

How few Christians there are who fully enjoy their profession! There are too many dark passages in their lives, too much weary sighing, too little clinging to the Rock of Ages. The lives of many who are waiting "in the vestibule" are like a night spent in some lonely, haunted old castle, dark, cold, and filled with only ghosts. Some live in the world very much as they would pass a night in such a place, waiting, watching for and expecting just such things all the dark night through, and making no effort to discover the cause of such appearances; in despair, seemingly, waiting for the dawn, instead of lighting a lamp and taking a guide, and searching out the cause of such manifestations, which are always found to be produced by some cause other than supernatural.

So let the Christian who finds himself in darkness, with ghosts appearing to him in the shape of temptations and reverses, take the lamp of God's word, with Jesus for a guide, and search the heart and see if the cause is not there; and when found let him remove it, and let light and joy fill up the measure of his days. Let no more dark misgivings haunt him. "Make this world,

instead of a wilderness of woe, a garden of bloom, and let him plant roses and root out the thorns and briars as fast as he finds them, with the powerful tool, prayer. Let the weeds of discontent be removed, and lovely blossoms of peace and quiet hope take the place of the damp, slimy vines that would cling round his heart and choke out everything pure and lovely, and make it a fit place for darkness and sin to dwell in.

M. N. ROWE.

Saco, Me.

Husbands' and Wives' Duties.

It would be well for husbands and wives to stop and consider what their duties are; for it is not unfrequently the case that the one expects too much of the other, and is not satisfied with a proper share of love and devotion. Many serious troubles, we are fully satisfied, have grown out of mere nothing but imagining of wrongs, while the supposed guilty one really meant to be true. Too much care can not be taken to keep that meaning pure. Would it not be wise for either to suffer much from what might be interpreted as improper or imprudent, before attempting to condemn the one who might be innocent? Who knows how much happiness might be saved by a little charity? How many are really guilty of the serious charges laid at their door we are unable to tell; but that at first many are innocent, yet by frequent misrepresentations, their innocence is by degrees forced out of them, until crimes are committed that ought not and need not have been. Husbands, bear with your wives until you know for sure they are guilty. Wives, bear with your husbands the same, and thereby save yourselves many hours of sadness and pain. What sensitive heart can lay bare repeated charges of improprieties, while it knows there was no cause or proper occasion given? How many a wife has driven her best love from home in this way, to the shops of vice and dens of evil. How many of these victims might have been kept at home by the loving wife, had she known his temperament and taken double pains to save him when she thought he was leaving her for the society of others, and had made excuses to cover these seeming faults, instead of threats and outbursts of displeasure.

Why companions are so unwilling to go to God in prayer for their supposed offending friends is a mystery. This suggestion ought to be a benefit to thousands who think they are in trouble and anxiously desire relief. Confidence made you happy at first. Then if there is a lack of it, seem to have all the more; while you pray, give the offending (or seemingly offending) ones, more proof of your confidence than before, always meeting them with a smile, free of censure. Stout hearts, bent on mischief and evil, will melt under such treatment, and while you cling to them with renewed tenderness, they will return and be much better and wiser than before.

Better suffer a thousand intended injuries to pass unnoticed than notice one such that was not intended. None but a sensitive heart can tell how far one such wound drives the companion from the one they ought and deserve to love. What companion can long love to remain in the home where they know every look and act is watched, and even the most innocent words turned to evil? No one can be driven to love another; every attempt would only weaken and lessen it even in their best friend. The best advice to afflicted ones is, Go to God, pray much, keep yourselves free and pure, return good for evil, whether it be real or imaginary, and happiness will shine out in your otherwise sad hours of life.

A FRIEND.

An Element of Happiness.

Life is full of surprises. In the unlooked-for thing, the unrecognized value in the familiar thing, we have hints in a thousand ways of this element of our life, the unsought, the uncalculated, the unprepared for. It has its dark side, I know; the sad disappointment, the unlooked-for trouble, but quite as often it is the unlooked-for of flooding our souls with gladness. But even of the dark side, the disappointed hope, the unexpected sorrow, we have to say that that also bears in its heart the unlooked-for good, the still more unexpected peace. Even the anticipated evil, before the coming of which we have trembled as something we could not bear, when it comes, has brought with it an unexpected strength. God's hand was there—the secret might which he has set in the depths of the soul, or the hidden safeguard whereby we are shielded from feeling more than we can endure. It is not all that we dreaded; and the tears wherewith we water the garden-bed beneath which a dear hope is laid, themselves flow into a river of life, and bear us out upon the deep ocean of God. Next to the joy in the discovering of unexpected love, I suppose the highest may be that of the discovery of unexpected truth. Old Archimedes went only for a bath, but found a truth that sent him flying with joy through the streets of Syracuse, and he put such life into the word Eureka, which he shouted that day, that it has lived until now. And not into the lives of great men only; into all our lives, in many simple, familiar, homely ways, God, who has made us what we are, infuses this element of joy from the surprises of life, which unexpectedly brighten our days and fill our eyes with light. He drops this added sweetness into his children's cup, and makes it run over. The success we were not counting on, the blessing we were not trying after, the strain of music in the midst of drudgery, the beautiful morning picture or sunset glory thrown in as we pass to or from our daily business, the unsought word in encouragement or expression of sympathy, the sentence that meant for us more than the writer or speaker thought, these and a hundred others that every one's experience can supply, are instances of what I mean.

The Morning Star.

WEDNESDAY, MAY 6, 1874.

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

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

Premiums—A Closing Word.

The offers of the Premiums to subscribers to the *Star* will be positively withdrawn, June 1. Hence, those who intend to avail themselves of the opportunity to secure these premiums will need to act promptly. The chief statement of the offers will be found on our third page, to which readers are referred.

The "View on the Kennebec" is exhausted, so that we can no longer fill orders for that Chromo. We have on hand, however, a small lot of other pictures, which we will furnish to subscribers, during the present month, on the terms stated below. We furnish them at a price less than cost, because we wish to close them out.

1. We have about 20 copies of "Mercy's Dream," a large and most superb Steel Engraving, 18 by 26 inches. This is a rare and choice work of art, that needs no praise. We will send a copy—till the lot is exhausted—to any person sending us the names of three new subscribers, with the money in advance; or, to any person renewing his own subscription for a year in advance, and sending two new subscribers; or, to any person renewing his own subscription, as above specified, and sending \$1.00 extra for the picture.—In each of these cases, 10 cts. in addition should be sent to pay for wrapping, mailing, &c.

2. We have about the same number of copies of "Little Students, or Home Sunshine,"—the Chromo offered a year since. Any person sending us the names of two new subscribers, with the money,—or, renewing his own subscription and sending one new subscriber,—or, renewing his own subscription and sending 50 cts. extra for the picture, shall receive a copy of this Chromo, with postage, &c., prepaid.

3. We have also copies of a colored Lithograph, 12 by 17 inches, entitled "Pussy-Pussy," pleasantly suggesting child-life at home. We will send that where it is preferred, instead of the "Illuminated Cross," and on the same terms.

Our readers will at once perceive that several reasons urge prompt action, if they are to secure the pictures which they may desire.

The Congressional Eulogies.

Monday of last week was given up by both branches of Congress to eulogies upon the great Senator who so recently passed away. It was an impressive scene. Of course one could not well avoid seeing the formal element that always enters into proceedings of this sort at the Capitol. The telegraph tells beforehand who will speak, and what in substance they will say. In the specific line of remark that is chosen it is sometimes easy to detect the movements of the politician and the passages meant for buncombe. The funeral orations at times embody more rhetoric than reverence. The solemn words are joined with a worldly soul. The homily is only on the lips; behind it may be the hatred of low passions and the heat of poisoned liquors. What on the surface seems simply a pathetic tribute, is really more or less a necessary but tiresome performance.

But there was much meaning in the utterances relating to Mr. Sumner. His character, his abilities, his aims, his service, his devotion to high ends, had compelled respect even from unwilling men. A heroic soul and a consecrated life like his are things that are sure, sooner or later, to conquer and be canonized. His nobility was established beyond all question, and his loss was felt by all hearts. And so the eulogies were generally full of sincerity, and there was little need to simulate emotion. The voices of the speakers were often tremulous with feeling that it was hard to repress, and the eyes of the great audiences were half the time dim with tears that would not be kept back. If Mr. Sumner was not always understood or fully portrayed by the speakers, he was, so far as his great life purpose and work were concerned, most effectively vindicated.

There is little need to speak of the eulogies. For the most part, they were discriminating, manly, just, giving proof of good judgment and good taste, even when falling to rise to the height of the occasion. In the Senate, Mr. Boutwell's sketch was clear and strong, and Mr. Anthony's tribute was graceful, subdued, reverent and touching. In the House, Messrs. Hoar and Dawes spoke in a way worthy of their subject and their state. Mr. Nesmith was apparently quite as anxious to exhibit himself as a critic as he was to honor departed greatness; but Mr. Lamar, of Mississippi, so voiced the best political sentiment of the South, while frankly avowing his own reverence and grief, as to stir the great assembly as did no other speaker. His testimony was very frank, very grateful, and full of promise. He went at once to the heart of Mr. Sumner's character and service, as a champion of freedom and a tireless and terrible antagonist of slavery. He

honored him for these things as for no others, declaring that he had "the characteristics which have in all ages given to religion her martyrs and to patriotism her self-sacrificing heroes;" he insisted that Mr. Sumner had ever coupled a magnanimous generosity with his sternest warfare; he lauded the open heart and the unequivocal avowals of the dead statesman; and ended by beseeching the still reticent and half-antagonized North and South to come together at his grave, cast aside all masks and pretenses, and henceforth treat each other with the manly frankness that destroys suspicion, and then begets the mutual respect that leads in unity.

That was a fitting word to speak; southern lips were its proper vehicle, and no happier time could have been chosen for its utterance. If Mr. Sumner could have once more made himself heard by his countrymen, we can well believe that he would have uttered an emphatic "Amen" over that plea, and found in Mr. Lamar's confession and statement one of the most welcome evidences that he had not lived in vain nor spent his strength for naught.

Rebuilding at Hillsdale.

Hillsdale College is located in a thriving little city of Michigan. It is a good place for it. Its whole history there has not merely justified the choice of a site; it has furnished many reasons for gratitude that it found a home just where it did. That little city has a special right to speak of it as "our college." The State can not be properly explained of for putting it into the inventory that represents her own possessions. It is also a part of the higher wealth of the West, as distinguished from that of the East. It is, moreover, pre-eminently a symbol of the life of the western part of the denomination with which it is so closely connected, rather than of the eastern. We freely concede all that at once.

And yet New England has a vital interest in that institution; and all of us who love and labor for the welfare of the F. Baptist denomination, feel that it is not something foreign and remote, but rather a part of our own heritage,—a part of our very selves. Its successes are our pride and joy; its reverses and disasters come to us like so many blows upon sensitive nerves. It is for this reason that we have watched with eager interest every step that has been taken since the fire, looking to a provision for the future. It is for this reason that we say a word now.

The faith and resolution and pluck that spoke out even in the telegram reporting the disaster, were a wonderful relief. They brought a prophecy cheering to read and full of meaning. And from that hour, the question, whether the college should be promptly rebuilt, and the work of increasing the endowment be pushed with fresh energy, has never been raised. Nobody responsibly connected with the institution seems even to have indulged a thought of surrender. Instead, all parties have been bent on turning the disaster into a blessing,—making what wore the aspect of a defeat take on the form of a thorough victory. The prompt use of the misfortune which arrested attention, and in such a way as to call out practical sympathy and enlist the help of the public, showed that the managers meant business for the future even more than they meant sorrow over the past. They showed themselves wise sufferers; for, while they wiped away the tears with one hand, they were earnestly beckoning real helpers to their side with the other. They did well, as we who knew them were sure they would do.

We do not know how much money has been given and pledged to rebuild and add to the endowment, since the fire. We trust it is a creditable sum. We are sure it is only a mere fraction of what is imperatively needed, and at once. We do most earnestly hope and plead that the offerings may flow in, steadily, generously, from a wide field, without any waiting for an agent's plea, or for some future time when to give may involve less self-denial and moral heroism. The gifts that cost, and therefore mean something, will have a double value. And he who gives promptly thereby gives twice.

We learn just what we supposed we should learn, that the people of Hillsdale county expect to supply most if not all the funds necessary to rebuild in a tasteful, convenient and substantial way. They built the structure which the fire has demolished. It was a fine testimony to their appreciation, their generosity and their enterprise, when they were far less in numbers and poorer in purse than now. Then, too, it was an act of faith. They took risks. They could not surely know that the college would prosper,—that it would be a credit to them,—a thing to be proud of in a manly way,—a builder-up of their business and social and moral life,—a magnet to draw around it intelligent and enterprising men and families as the lodestone draws bits of iron,—a lever to lift the prices of real estate,—an agency to make poor men grow rich,—a strong helper to the capitalist who accumulates with the skill of his brain, and to the laborer who earns with the vigor of his muscle. True, they hoped for all these things. But it was only hope then. It is all fruition and fact now. The vital relation of the college to the general welfare of the people among whom it has its home, is to-day a vital, tangible, undoubted fact. And so, when they are called on, as they now are, to provide means for its future life and influence, what should anybody look for, at the hands of such a people, but broad plans, and enterprising methods, and gifts at once prompt and generous? We must indeed lose, for the present, their aid in adding to the endowment,—a most imperative need; but helpers from abroad, we trust, are to take hold of that work and carry it on with a noble rivalry. Friends of education in the county seeking their specific object, and friends

outside of it intent on gaining theirs, will present a fine and cheering sight as they thus "provoke each other to love and good works." We think both the observing public and the all-seeing God will find it easy to pardon any reasonable amount of that sort of mutual provocation.

We know little of the plans now under discussion, that relate to the matter of rebuilding and freshly endowing the college. We are glad to be assured that the various questions that arise will have the best thought of wise and true men. They who are and have been long on the ground, can see many things more clearly than those of us who are far away. Meddlesome advice from a distance might well enough be met with resentment and rebuke. We have none to crowd upon the attention of those busy and burdened men.

But we may, perhaps, be allowed to say,—speaking from our own stand-point, and voicing the thought and feeling of not a few warm friends of the college and of the denomination here in New England,—that, in rebuilding and otherwise planning for Hillsdale College, there seem to be the strongest reasons for laying a broad basis, for devising liberal things, and embodying an enterprise that means much more than was meant when the work was undertaken twenty years ago. The higher educational ideas, developed within that period, should certainly blossom out in the college that is soon to be. We have now not merely to provide tolerably for the present, but fairly well for the future. It is a time for magnanimity and faith, for the hero's pluck and the Christian's devotion. In the reforming ideas that enter into the efforts for the Hillsdale College now to be fashioned, we ought to choose such as will help to build for the ages. Plans that have no narrowness,—aims that no fair judge can accuse of being low,—enterprise worthy of great western souls and of the last half of the nineteenth century,—generosity that deserves to be built into a monument,—faith that reaches out a full hand toward a needy future whose footsteps are already heard at the door,—these are the things which we long and expect to see incarnated in the Hillsdale College that is about to spring out of the pile of rubbish into which the goodly structure of other days so lately went down. Shall we be disappointed?

Ignorance of Law.

The investigation into the Sanborn contracts has given us several very unpleasant revelations. The worst one has to do with the Secretary of the United States treasury.

It should be premised that the law under which Mr. Sanborn made his collections was a very loose one. It allowed him to make a deliberate and unchecked raid upon the public treasury. The dues which the regular officers were already paid to collect, this man assumed to gather himself, appropriating half of the collections to pay him for his pleasure, thus taking from the Government several hundred thousand dollars, while the collections might and in all probability would have been made by the proper officers for a very small proportion of that sum. Even if they had not succeeded in making the collections at all, it should not mitigate the charge which it seems to direct against the Secretary.

The charge, in its mildest form, is ignorance of the law under which the Secretary authorized the collections to be made. It was his office to sign the papers, armed with which, Mr. Sanborn made this raid. His defense, now that he sees what an unfortunate piece of business he thus put his hand to, is that he signed the papers in the routine of business, being ignorant of the nature of the law which he thus sanctioned, and not taking pains to post himself.

Which is the graver fault, that of ignorance of a law which it immediately concerned him to have knowledge of, or consenting to sign so important papers without carefully inspecting their nature? In the judgment of every fair-minded person, we do not hesitate to believe that, considering the interests involved, he has thus shown himself unfit for the responsibilities of the office which he holds, and should immediately resign. To continue him where he is, with this aggravating evidence against him, is, even in these days of peculiar official qualifications, quite too much.

His shabby excuse brings up the whole question of a person's guilt, who violates a law of which he was ignorant. It is an offense that is committed, in one shape or another, daily. It may be a game law, or a law for the sanitary regulation of society, or for the observance of certain forms in places where the offender may be a new comer, or laws to meet a large class of similar cases. Ignorance of the law is counted no valid excuse for the offense. From the days of Moses until now, society has found its only safe basis in thus holding its members to a legal responsibility for their acts. By the shortest process of reasoning, one can readily see that pardon for offenses committed in ignorance of law would soon plunge communities into hopeless confusion.

The essential authority for this treatment of such offenses doubtless lies in the accepted idea of crime itself. It is the violation of law that is supposed to constitute crime. Without law, it would cease to exist. For instance, there is a law against murder. Annual the law, and murder would be no longer a crime. However sinful it might be, it could hardly be criminal.

This being the nature of crime, it will not do to excuse ignorance of law. For that would be practically to adjudge an innocent of offense, since innocent ignorance of a law would also imply innocent violation of it. It certainly can not be admitted that the Secretary of the treasury was innocently ignorant of the nature of the law

which he has so unfortunately helped to enforce.

The Old Catholic Movement.

The last number of the *New Englander* contains a translation of an "Address of the central committee of the Old Catholics of North Germany to the Catholics of Germany." That committee have hitherto refrained from making the Church questions of the day the subject of an address to their fellow citizens, but the state of affairs now compels them to change their policy. "The Church-question has, within a brief period, entirely changed its character and aspect." It is no longer purely an internal concern of the Roman Catholic Church, but it has developed a bitter conflict between State and Church. The bishops are strenuous and systematic in their opposition to the recently enacted laws of Prussia, framed to regulate ecclesiastical affairs. Upon the action of the refractory bishops, followed further enactments for the purpose of maintaining the authority of law and government. The bishops are subjected to pecuniary fines, to a loss of temporal support, and forbidden to exercise their functions. This treatment is of course, called "a persecution of the Church." "The Polish primate calls the official enumeration of his many and heavy misdeeds against his lawful king and sovereign, 'a testimony of his faithfulness to God.' The Pope in his Encyclical praises his Catholic servants for the noble spectacle which they are now giving to angels and to men." Amid all this excitement, elections are held by which the Catholic people return 93 deputies, instead of 82 as formerly, whose demand is that the ecclesiastical laws be abolished, and that there be a return to the condition which prevailed previous to 1871.

So the difficulties thicken in the path of the government, and increasing excitement and opposition characterize the Catholic bishops. The termination, if there be one, must come either by "bending or breaking." A result, the incalculable consequences of which will fall precisely upon the most innocent party, namely, the Catholic people. It is impossible that the leading State of Germany should waver or hesitate even for a moment, on the path it has entered, without incurring the verdict that it is "going to Canossa"; on the other hand, the inevitably increasing vigor of its just executive measures must, for its Catholic subjects, produce a state of things which will amount in fact to an Interdict, a weapon which, in times gone by, used to be the *ultima ratio* of the Roman pontiff when he wished to break the opposition of worldly princes by the prospect of a rebellion, if their subjects should be prevented in the exercise of their religion.

One great difficulty in the way of the solution of these questions, is the attitude of the people themselves. They raise the cry, "Up to battle against Ultramontanism!" Its aim is the ruin of civilization, its means, the uprooting of moral order, its system, the world of painted sepulchers." But the people are blind, meanwhile, to the real essence of Ultramontanism. Their attention is largely diverted from the corner-stone of the whole organization, its only vulnerable point. So, deceived and deceiving themselves in regard to the real danger, "the people place their entire confidence in a power that, from its very nature, is no match for its adversary."

The "Ultramontane danger" consists, not in any menacing army, nor in the usurpation of State control by the Pope, nor in the danger to political institutions, primarily, in embarrassing civilization or moral order; but it consists "essentially in the weakening, corrupting, debasing of the spiritual heart, of Christian faith." The heart is made, by the dogmas of the Vatican, empty, and fitted only to be filled with definitions and commands from without, from the authority of men, rather than from God; it is made to obey, not the voice of the living Spirit, but the utterances of an oracle "severed from the conscious mind of humanity, from reason and history, poised upon its own naked egoism. Instead of the honor of being children of God, and fellow heirs with Christ, we are to feel elated by being clothed upon with fealty to the pope, and forget in this slavery that we are of royal lineage."

It is natural, in looking for relief, that the eyes of the people should turn to the State. The State can, by legislation, establish a new external order, and enforce it by its officers, crushing all uprising against its edicts; but the State can not remove the real danger nor solve the real difficulty. It can not dispel "the venom which has penetrated into the vitals of the people; the *animus hostilis* of the clergy." The seat of the evil can not be removed by the State, whose sphere of action lies elsewhere: The State itself stands in need of help.

The power which by nature is opposed to Ultramontanism, qualified and called to uproot it, is Old-Catholicism, which represents the positive side of faith, scouting infallibility. It is a movement against the principle of selfishness. The Vatican, by its definition of its powers and dogmas, made war upon Germany for the purpose of crushing it intellectually and religiously. Pontifical wrath has poured out its hottest vials upon Old-Catholicism. It is easy to understand why the Pope has chosen Switzerland and Germany, i. e., Old-Catholicism, now ecclesiastically organized in these countries, as the objects of his *ultima ratio*. It is because "he has recognized in Old-Catholicism the only power which does not waste its strength against the outworks of the Ultramontane edifice, which does not only combat consequences the premises of which have been conceded, but which is qualified, called, and determined to attack the foundation itself."

The remedy is not in mere political expedients. Votes will not bring the needed relief. Addresses, condemnations will not

erect any effectual barrier against Ultramontanism. "For it is not against our State institutions, but against the inner and ideal basis and factors of the same that the attacks and interferences of Romanism are directed; the hearts of the people are to be Romanized, their intellects confounded; it is a Dogma with which Rome enters the field against Germany."

The Committee thus conclude their address:

Therefore, Catholic fellow citizens, give to the State,—and you can surely do it with a good conscience,—this indirect aid, which no legislature, no applause of the press, no address of State-Catholics can give it directly. You give it, by declaring decisively before the nearest Old-Catholic society, or parish, your Old-Catholic stand-point. Truly a little mite on the altar of the Fatherland. And yet a single entry on the registers of an Old-Catholic community is more efficacious than a hundred votes for the liberal candidates to Legislature or Parliament. Arise from your passiveness to action, show that the divine power of a truly Christian community of feeling lives within you, that your heart is not Romanized. We conclude with the cry: Up to battle against Romanism, through the power of de-Romanized Catholicism.—W. H. B.

Current Topics.

—A COMPLIMENT THAT MAY MISLEAD. The English attendants upon the meeting of the Evangelical Alliance, in New York, last Oct., went home to say strong things about the vitality, the courtesy, the generosity and the appreciation of American Christians and churches. Some of them, seeing of course the sunny side in very sunny weather, were almost ready to believe the pastorate in this country very blessed spheres, having little that suggests purgatory and much that savors of paradise. The hearty way in which those English visitors were welcomed, the readiness with which they were taken into the homes and hearts of our people, the interest shown in efforts to make their stay pleasant, the crowded and attentive congregations which they met when preaching in the pulpits to which they were invited, the liberal salaries—as they seemed—paid to ministers occupying important posts,—all this helped to induce an estimate of the work and privileges of American ministers which a wider survey and fuller knowledge might largely modify. Hugh Stowell Brown's report on this subject abounded in superlatives and glowed with a magnetic enthusiasm. The result is, not a few English pastors are seriously debating the question, whether it is not best, for the sake of their pockets, their comfort and their usefulness, to tear themselves up by the roots from the English soil, and hasten to plant themselves on this side the Atlantic. Not a few of them are planning to do so soon, and others only wait for a signal to follow.

Now, it is very pleasant to have our English cousins come over and see us, and especially pleasant to have them think and speak well of us when they go home. A pastor here does escape some discomforts that are suffered in England, and gain some real advantages. And the really strong, earnest and effective men who are felt as a power in England, will always find open doors here. Some men of only average ability may chance to strike an American audience favorably, and so gain and hold a position higher than could have been reached at home; just as some average Yankees are now and then lionized in London greatly to our surprise. But we could hardly feel justified in urging average English preachers to flock to America, in the assurance that they will readily find desirable pastorates and doors opening to a wider influence and usefulness. The few might succeed; the many would be in danger of serious disappointment. There are trying ordeals, here as elsewhere, for ministers; some of them peculiarly trying. Nothing but brain and skill, pluck and piety, hard work and patient endurance can count on success; and even these are sometimes kept waiting so long that heaven must give them their visible reward.

—THE BROOKLYN CONGREGATIONAL CHURCHES. The action of the Council, lately held in Brooklyn, does not settle every question, nor allay all unpleasant feeling, nor make the life of the churches to which it was specially related wholly free from friction. Several members of Dr. Budington's church have left to join Mr. Beecher's, and a few members of Mr. B's church will seek a home with those of Dr. Budington and Dr. Storrs. Immediately after the Council was held, a building movement, several times talked of in the past, was brought forward and urged with great enthusiasm by a number of the members of the Plymouth church. It was proposed to build at once a new, vast and expensive church edifice for the Plymouth church and pastor. But that project is now abandoned, with the approval of Mr. Beecher, who, since his strenuous and unsuccessful effort ten years ago, has not favored it. There was probably a little human spite and unsanctified will in reviving the project just now; and as these are not the best elements to underlie and inform a Christian undertaking, it is doubtless well that they did not get control of matters. We trust the Congregationalism of Brooklyn is to be a fraternal as well as a vigorous thing. It has fully proved itself the possessor of brain, independence, shrewdness and pluck. No w let it set forth the graces of meekness, patience, brotherly-kindness and charity.

—RADICAL UNITARIANISM. The company of radical Unitarians who began so swimmingly in Music Hall, Boston, are making a failure. They have no man strong enough as a magnet to draw and hold the crowd; and as the very basis of the organization was a liberty that is too self-asserting to make organic forces available, and as the teaching had no positiveness, the whole thing falls to pieces. The audience, even on pleasant Sabbaths, is said to have gone

down to 300, which looks badly scattered in a room seating 3,000. The regular Unitarians are now going to try a free Sunday service in the same place. Our faith in this proposed movement has some serious misgivings.

—SENATOR SCHURZ ON SUMNER. It was a noteworthy day in Boston on Wednesday last. The city authorities had invited Senator Schurz to speak of Mr. Sumner. Music Hall was draped and decorated and packed as almost never before; there was a crowd of notabilities on the platform and in the seats; Holmes furnished a poem; Phillips characteristically introduced the speaker, and Schurz held the heart of the vast audience as in the palm of his hand for two and a half hours. The effort was masterly,—worthy of the speaker, the subject, the place and the occasion. In thorough analysis, in vigorous narrative, in vivid portraiture, in skillful grouping of facts, in philosophical breadth of view and statement, in unalloyed appreciation, in felicity of language, in touching pathos, in incisive criticism, in outbursts of genuine eloquence, the speaker showed himself to be as eminent as his reputation had made him. His cabinet pictures of Clay, Webster and Lincoln, executed in a paragraph, which he grouped around the great portrait of Mr. Sumner, were wonderfully fine; and his presentation of the state of the slavery question at the time Mr. Sumner entered the Senate, was something that has rarely been excelled. The way in which the speaker entered into the defense of Mr. Sumner for breaking with the President and his party, was the only thing that is open to question on the score of good judgment and taste; but one would surely wish the most generous explanation of that procedure; and Boston very well knew, when she invited Mr. Schurz to speak, that his identification with the Liberal Republican movement was far closer than Mr. Sumner's, and probably expected and indicated its willingness to hear the eulogist thus defend both the dead statesman and himself. But, in spite of every drawback, the nation may well thank the Senator for his utterance.

—MR. MURRAY AND A COLLEAGUE. The Park St. church in Boston is having quite a time in disposing of Mr. Murray's request for a vacation to recruit his energies, and a colleague to help him through with his excessive work. Last week, at a pretty full meeting, the matter came up afresh, through the presentation of majority and minority reports from the Committee previously appointed to consider the subject. About two-thirds of the Committee were in favor of acceding fully to the pastor's request; the other third decidedly objected to the colleague, and insisted that Mr. M. had not lost his health through excessive labors in his pastorate, but had grievously neglected this and spent his time in lecturing, &c., and that the church should not therefore be called on to pay for work which he was engaged to do,—much less should they endorse his procedure and invite him to continue it by hiring a colleague. The report of the majority was adopted by a vote of about two-thirds of the voters, the other third emphatically sustaining the minority report. It is not a pleasant state of things, and one can hardly perceive as yet what will be the outcome of it.

—REASON IN RICHMOND. An immense Sumner memorial meeting was held in this southern city, April 29, in the First African church, which has a seating capacity of 3,000. It was densely crowded. Many whites were present, including legislators and other prominent citizens. Professor Langston, of Howard University, Washington, delivered an eloquent discourse on the life and character of the deceased statesman, after which eulogistic resolutions were adopted. That speaks well and hopefully for unity on a right basis in the future. The statement in another column, touching the opportunity now offered to establish a F. Baptist church in that city, is one deserving prompt and practical attention. We trust the small sum of money needed will be at once forthcoming.

—PROVIDENCE IN PASTORATES. Rev. Dr. Tyng, in his volume just published, makes the following suggestive and touching statement respecting his own experiences in the ministry. Many others, occupying various spheres, will find their own hearts and recollections responding to his words. He says:

I have been singularly overruled and disappointed in the arrangement of my places of ministry all my way through. The places which I desired and sought have never been open to me. I have been successively sent to places to which my tastes were repugnant, and unexpectedly removed from places in which I had become contented and attached. And yet I have never failed to find, in subsequent experience, that the Lord's choice was the best choice, and the move which I had dreaded had been made graciously to open for me a happy—I might say a still happier—home. . . . I gave up the wealth of earth to preach the Saviour's gospel; and when I began that sacred work, in this world's goods I was poor enough. When I was settled in my first charge I had ten dollars in my possession, and that was borrowed. Through my whole early ministry I knew much of the restraints of narrow means of living. . . . I had been in the ministry twenty-four years before I received for my pastoral work a salary sufficient to afford me what might have been considered a proper support for my family.

THE EVANGELIST is the name of a Monthly Magazine, of 24 pages octavo, published at Hillsdale, Mich., under the auspices of the F. Baptist Home Mission Society, and edited by the Cor. Sec., Rev. A. H. Chase. The issues from April to Dec. inclusive, are furnished for 75 cts. The first No. appears well, lively and inwardly. It has several live, pithy, pungent, practical articles, which set forth the wide field, the varied

wants, the large opportunities, and the necessity of devising at once more liberal things and more enterprising methods. The editor's brief paragraphs are direct and incisive, as might have been supposed. He tells plain truths in plain terms, and intends to hit something and somebody with every shot he fires. The circulation of 10,000 copies of this work among our church members would do great good. It would raise hearts and help to replenish the out-crying Treasury of the H. M. Society.—Orders should be sent to the Sec., at Hillsdale.

Denominational News and Notes.

Why Not?

The *Star*, of March 26, contains the following expression from Bowdoin Q. M.: "Resolved, That it is the wish of this Q. M. that there be added to the present contents of the Register, an alphabetical list of the names and addresses of the ministers of our denomination."

This certainly would be a matter of great convenience, as it would often save us hours of fruitless search for some unknown address. We hope the wish may be so universal as to warrant the proposed addition. If it adds a trifle to the cost of the Register, we think no one would complain, as the improvement would be worth far more to us than the expense. Then why not have the improvement? Shall we not hear from those interested, both pro and con?

INQUIRER.

Freedmen's Mission.

ABOUT A CHURCH IN RICHMOND.

Just now, a house is offered us, for a few hundred dollars, and if three hundred be raised to make a payment at the start, we think the society that might be gathered would work out the rest by themselves. A very large population of colored people live in Richmond, and the opportunity for great usefulness opens there. But we have not the means to start with. Who will take the responsibility of securing to us the \$300, and take security on the house, or give us the money? Is any one moved toward this enterprise so important? Please write me immediately, and all the particulars will be given you. It seems to us here of vast importance to move in this, and do it quickly. The chance can not long remain open. A. H. MORRELL.

Harper's Ferry, W. Va.

Revivals, &c.

RIO GRANDE, O. Twelve have been added to this church, seven by baptism and five by letter.—Rev. L. Z. Hanning, pastor.

CHESHIRE, O. Forty-two persons have united with this Kyger church in this township, under the labors of Rev. W. J. Fulton, in the first year of his pastorate. Six others have been received for baptism. S. H. BARRETT.

LARUE, O. Twelve persons recently joined our church in this place, ten by letter and two by baptism.

At Grand Prairie, O., six persons were baptized last Sabbath, four of whom joined the F. W. Baptist church there.

R. J. POSTON.

Ministers and Churches.

REV. A. P. TRACY has resigned the pastorate of the F. B. church in Havertill, Mass. Com.

I closed my pastorate of 13 years with Barton church, April 12. It is hard to part with kind friends who have been tried for years. But I have acted from a sense of duty, and go to a new field of labor. I have also assumed the pastoral care of the Summerhill church. W. BROWN.

THE F. B. church at W. Campton are in want of a pastor, and would be glad to correspond immediately with any minister, with a small family, who is desirous of doing good in the cause of Christ.

Address LYMAN AVERY, W. Campton, N. H.

Donations.

REV. A. H. MILLIKEN and wife return thanks to their friends of Parker's Head for a donation of \$120.00.

Quarterly Meetings.

BRADFORD & TIoga Q. M.—Held its Feb. session at the Loxey Brook school-house. The session was one of considerable interest, mainly because it looked towards better days, and not only looked but acted. The opening of hearts to the wants at home and the appeals from abroad had a good effect.

June session will be held with the Stony Fork church, to commence Friday, June 6. Conf. at 2 o'clock. J. W. INGERICK, Clerk.

CHENANGO Q. M.—Held its last session with the church in Holmesville, Feb. 20-22. Council was called Friday evening, but, owing to unfavorable circumstances, no business was done save appointing a moderator. The roads and weather being so unfavorable, but few were present from a distance, though the churches were nearly all represented by delegates or letter.

Next session with church in Smyrna, commencing at 7 p. m., May 22, and holding over the Sabbath. Clerks please report for next Register. R. F. FRANCISCO, Clerk.

GENESSEE (Mich.) Q. M.—Held its spring session with the church in Goodrich, April 17-19, 1874. Nearly all the churches of the Q. M. were represented, and the attendance upon all the services was unusually large. Most of our churches report a cheering degree of steadfastness, and with some there is developing a real aggressive power, manifested in pushing forward the borders of Zion, lengthening the cords and rebuilding the waste places thereof. One new church was presented for recognition, and admitted to the Q. M. A report of its organization will probably be forwarded soon. A council was also asked to organize another church, and will meet for the purpose, April 29. Hillsdale College was remembered, and \$145 raised in cash and pledges to rebuild. Rev. M. W. Spencer, of Custer, Q. M., N. Y., was with us, and gave effective aid in preaching the word.

Next session with church in Hillsdale, June 10-21.

CHICAGO Q. M.—Held its last session with the church in Chicago, April 22 & 23. Brother Johnson was encouraged, and a profitable season was enjoyed. Rev. John Thomas was present as corresponding delegate from Fox River Q. M., and reported a good degree of prosperity. Chicago church reported an addition of 14 members

since last session. Revs. J. Malvern, C. A. Hilton and A. H. Huling were elected delegates to next session of the Y. M.

A. H. HULING, Clerk.

TRYON Q. M.—Held its Feb. session with the East Tryon church. The meeting was an excellent one. The business of conference was done harmoniously. The social meetings were unusually spiritual. Preaching was interesting and practical.

Next session will be held with the Barton church, at Hicklow, commencing Friday, the 2nd of May. A large delegation is solicited, as it is the annual session. W. BROWN, Clerk.

VAN BUREN (Iowa) Q. M.—Held its last session with the Hillsboro church, commencing on Friday, before the first Sabbath in March. Rev. O. E. Baker, of Wilton, Iowa, was present, during the entire session, and preached to good advantage to large audiences. Although the roads were bad and the weather inclement, the congregations were large, throughout the Q. M.

Next session will be held with the Lockridge church, commencing on Friday before the third Sabbath in June, 1874. Business conference at 8 o'clock, P. M., on Friday. D. K. HILTEBRAND, Clerk.

TUSCARORA N. Y. Q. M.—Held its last session with the church in Tuscarora, Feb. 27-29. A goodly number were present, and all seemed to enjoy the meeting. According to reports of churches, our Q. M. is taking a stand higher and nobler attainments. Two new church organizations have been received the past year, and one by letter. The presence of Bro. D. M. Stuart, of Buffalo, added much to the interest of the occasion. Truly the Lord is good, and his mercy endureth forever.

Next session with the Brookfield church, Pa., commencing Friday, May 22. Let all churches of the different churches see that all dues are paid in season to sustain the Y. M.

D. W. GLOTT, Clerk.

RELIGIOUS MISCELLANY.

General.

There have been three hundred accessions to the several Baptist churches of Pittsburgh, the last winter, making the present total number of Baptists in the city twenty-two hundred.

Hamilton Murray, who was lost on the Ville du Havre, left by his will the sum of twenty thousand dollars to the Philadelphia Society of Princeton College. The purpose of this society is to foster religious influences among the students, and to promote labor for the salvation of those who are strangers to Christ and his salvation.

The Young Men's Christian Union of Chicago numbers over a thousand members, and requires an annual expenditure of \$11,000 for its proper management.

Elder Knapp made money enough during his life to leave \$5000 to Madison University, \$5000 to the Missionary Union, and \$5000 to the Home Mission Society.

At the commencement of the present year, the Congregational church in Williamstown, Mass., adopted the envelope system of weekly contributions. At the close of the first quarter, it was found that the contributions of the three months were more than four times those of the corresponding three months last year. No appeal whatever has been made during the quarter for enlarged contributions.

The Lutheran Observer is gratified to announce that the late Charles A. Morris, of York, Pa., has made the following bequests to institutions of the church: To Pennsylvania College, at Gettysburg, \$20,000; to St. Paul's Lutheran church of York, \$7,000; Orphans' Home at Loysville, \$2,000; to the Theological Seminary, at Gettysburg, \$1,000, and the same amount to each of the several Boards of Home and Foreign Missions, Education, Church Extension, and Publication, and \$1,000 to the Aged Pastors' Fund. He also willed \$5,000 to the Children's Home at York, and \$2,000, in trust, to supply a Sunday school paper to each family whose children attend the Sunday school at St. Paul's.

There were by the last report, in the United States, 2,487 congregational churches, 318,916 church-members, and 371,110 in Sunday-schools. The denomination is said to be increasing in Great Britain, and at a late meeting of the Congregational Union of England and Wales in London, an increase of more than three hundred churches was reported in alliance with the union.

As to the summaries of the Methodist Episcopal church south, the latest reported numerical statistics of that church up to the forthcoming General Conference, are as follows: Number of traveling preachers, 3,134; supernumerary, 287; local, 5,344; white members, 659,677; colored, 3,429; Indian, 4,779; total preachers and members, 676,000; Sunday schools, 7,019; teachers, 45,530; scholars, 321,572; raised for membership claimants in 1873, \$64,019; for missions, \$99,644.

Among recent revivals, one is reported at Ann Arbor, Mich., in which most of the churches have shared, and especially the students of the state University. Of the hundred and fourteen students in the law department, two-thirds of them are professing Christians. In five Sunday schools organized in Minnesota under the auspices of the American Sunday school Union, an encouraging revival work has been carried on by faithful lay members, both men and women, since no ministers could be had.

The Congregational Quarterly for April gives the following summary of students in the Congregational Theological Seminaries for 1873-4: Andover, 73; Bangor, 40; Chicago, 42; Hartford, 17; New-Haven, 98; Oakland, 5; Oxford, 11; total, 327. Andover College furnishes 30 graduates; Bangor, 18; Dartmouth, 14; Harvard, 9; Oberlin, 81; Yale, 23; other colleges, five or less. Of the remainder, 31 are reported as having had only a partial education, and 100 none.

Professor Phelps, of Andover Theological Seminary, presents, in the *Congregationalist*, statistics showing that of the 646 living alumni of the institution, graduated in the last twenty-five years, only 35 are to be reckoned as incompetent for ministerial service. This, he submits, "represents an astonishingly small amount of wasted power and culture and money. It is less than five and a half per cent. of the whole number. What other profession or business or trade can show so fair a record of twenty-five years of experiment in the tug of real life? Furthermore, so far as there is any difference between the class of the beneficiaries and that of the self-supporting, the advantage is heavily on the side of the beneficiaries. Of those who have abandoned their ministerial purpose, the self-supporting are proportioned to the beneficiaries as twelve to five. And the entire 'waste' in the two classes, while it is less than ten per cent. in the self-supporting class, is less than three and a half per cent. of the beneficiary class."

Rev. Dr. William Adams, of the Madison Square Presbyterian church, New York, preached his farewell sermon on the 19th ult., after forty years active service in the ministry. It is already known that he resigned his charge some time ago to accept the Presidency of Union Theological Seminary. No one has yet been chosen as his successor.

The Glasgow revival continues to progress, which originated in connection with the labors of Messrs. Moody and Sankey. Ministers of various churches are assisting. Mid-day and other meetings are attended, and the various churches are receiving large accessions, especially of young people.

An English religious paper of High church proclivities protests against the burial of Dr. Livingstone in Westminster Abbey, because he was a Presbyterian.

The Rev. Narayan Sheeshadi, the converted Brahmin, is preaching in the Presbyterian churches in London.

Mr. Moody has had the courage in the midst of his Scottish revival to decline all offers of pecuniary assistance, and has lately quite surprised people where he is working by declining a thousand pound check from the Baroness Burdett Coutts. She was in Edinburgh during the whole of the time when Messrs. Moody and Sankey were at work in the city, and her offering shows the nature of the estimate she had formed from personal observation of their labors.

In addition to the fifty thousand dollars which the Jubilee Singers have raised in Great Britain, two thousand dollars have been contributed from one source and another to furnish forty students' dormitories, and over a thousand dollars for a library. Mr. Gladstone, Dean Stanley, Mr. Spurgeon and others have also made presents of books. The Quakers have subscribed eleven hundred dollars for a set of philosophical instruments while the town of Hull has presented a portrait of Wilberforce, to be placed in Nashville University. Mr. John Crossley, the great carpet man, is to carpet the rooms.

We should not hesitate to recommend to any friend or friend of the cause of *Paragene Tablets*; they are scientifically prepared, and are adapted to all the purposes of a good purgative medicine.

Decidedly the best remedy that has ever been discovered for rheumatism, swollen or stiff joints, flesh wounds, sprains, bruises, cuts, and burns, is *Johnson's Anodyne Liniment*. We use it, and always recommend it to our friends.

Many of our ladies complain of being defrauded in buying Silk Silks, in some instances getting not more than one-half the number of yards represented. Every speck of the Eureka Silk is warranted full length and perfect in every respect.

FOR MOTH PATCHES, FRECKLES
AND TACK, ask your Druggist for *Perry's Moth and Freckle Lotion*, which is harmless and in every case infallible. Or for his improved *COMBODER* and *EMERALD* Creams, the great *MAKERS* for Pimples, Black Heads or Flesh-worms. Or consult B. C. PERRY, the noted Skin Doctor, 49 Bond St., New York.

PRETTY WOMEN
Always like a neat foot, and buy nothing but *ENGLISH CHANNEL* Shoes. Ask your dealer for them. A dark line around the sole near the edge shows where the channel is cut. They never wear ragged.

Colds and Coughs.—Sudden changes of weather are sources of Pulmonary and Bronchial affections. Take at once *Brewer's Bronchial Troches*, let the Cold, Cough, or Irritation of the Throat be ever so slight.

Centaur Liniments
alleviate pain, subdue swellings, heal burns, and will cure rheumatism, sprain, and any flesh, bone or muscle ailment. The White Wrapper is for family use, the Yellow Wrapper is for animals. Price 50 cents; large bottles \$1.

Children Cry for Castoria.—Pleasant to take—a perfect substitute for Castor Oil, but more efficacious in regulating the stomach and bowels. 12c

Notices and Appointments.
Notice.
The Corporation of the Green Mountain Seminary will hold its Annual Meeting in its Seminary building at Waterbury Center, Vt., on Tuesday, the 13th day of May, 1874, at one o'clock, P. M. The business of the meeting will be as follows:
1. To hear and act on all reports.
2. To hear and act on all reports.
3. To see if the Corporation will vote to alter the 6th Article of the Constitution.
4. To elect officers for the ensuing year.
5. To transact any other business found necessary when met.
H. W. JUDSON, Sec. Sec.
Huntington, Vt., April 24, 1874.

Notice.
MICH. Y. M. will hold its next session with the Congregational church in Michigan, on Friday, June 6, at 10 o'clock, A. M. Q. M's that have not paid the Y. M. tax of five cents per member are requested to forward it.
J. H. MAYNARD, Clerk.

Notice.
New Hampshire Y. M. will hold its next session with the church in Ashland, June 9.—PER ORDER.

Notice.
KANSAS Y. M. will be held with the Pleasant Valley church, 18 miles south of Fort Scott, Thursday, May 21, beginning at 10 A. M.
M. W. CAMPBELL, Locating Com.

A New England Convention.
Whereas, The Trustees of Bates College, and some of the New England Yearly Meetings, have indicated their approval of the organization of a New England Free Baptist Association; and
And whereas, The interests of the Free Baptist churches in and about Boston seem to require immediate action on the question of such organization;
Therefore, with the approval of those who have been chosen moderators on the subject by the Boston churches, held some weeks since, a committee was chosen to call a Convention to consider the question of forming an Association;
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Poetry.

"Borrioboola Gha."

A stranger preached last Sunday,
And crowds of people came
To hear a two-hours' sermon
With a barbarous sounding name:
"Was all about some heathen,
Thousands of miles afar,
Who live in a land of darkness
Called "Borrioboola Gha."

So well their wants he pictured,
That, when the plate was passed,
Each listener felt his pocket,
And goodly sums were cast;
For all must lead a shoulder
To push the rolling car
That carried light and comfort
To "Borrioboola Gha."

That night their wants and sorrows
Lay heavy on my soul,
And, deep in meditation,
I took my morning stroll,
Till something caught my mantle
With eager grasp and wild,
And looking down with wonder,
I saw a little child—

A pale and puny creature,
In rags and dirt forlorn;
What could she want? I questioned,
Impatient to be gone,
With trembling voice she answered,
"We live just down the street,
And mamma she's a-dyin',
And we're nothing left to eat."

Down in a wretched basement,
With mold upon the walls,
Through whose half-buried windows
God's sunshine never falls;
Where cold and want and hunger
Crouched near her as she lay,
I found a fellow creature
Gasping her life away.

A chair, a broken table,
A bed of dirty straw—
A hearth all dark and fireless—
But those I scarcely saw;
For the mournful sight before me,
The sad and sickening show—
Oh! never have I pictured
A scene so full of woe.

The famished and the naked,
The babes that pined for bread,
The squalid group that budded
Around the dying bed:
All this distress and sorrow
Should be in lands afar;
Was I suddenly transported
To "Borrioboola Gha"?

Ah, no! the poor and wretched
Were close beside my door,
And I had passed them heedless
A thousand times before.
Alas for the cold and hungry
That met me every day!
While all my tears were given
To the suffering far away.

There's work enough for Christians
In distant lands, we know;
Our Lord commands his servants
Through all the world to go:
Not only to the heathen—
This was His charge to them:
"Go preach the Word, beginning
First at Jerusalem."
O Christian! God has promised
Who'er to these has given
A cup of pure cold water,
Shall find reward in heaven.
Would you secure the blessing?
You need not seek it far;
Go find in squalor here
A "Borrioboola Gha!"

The Family Circle.

Be True.

BY M. E. H.

"This plaguey Algebra! I never can do these examples;" and the young girl threw her book down very impatiently.

"Why, what is the matter now, Sadie?" said Helen Johnson, a quiet, unobtrusive girl, who stood by the school-room window studying her history lesson.

"That whole page of examples, that Miss Norton gave us to do, I haven't done one of, and I never can, I know."

"Oh! Yes you can; they are easy; I did them all in about an hour last night."

"You'll show me how, then, won't you?"

"I would, Sadie, but you know Miss Norton said that we were to have no help upon these."

"The hateful old thing! She knew they were the hardest in the book."

"Don't say so, for I am sure she helps us all she can."

"Perhaps she does you, but she never helps me."

"How can you say so? I am sure she is always ready to help you when you try to get your lesson."

"Don't I always try?"

"I don't know, Sadie, but I often see you looking around the room, and Miss Norton often speaks to you."

"Well, I can't keep at it all the time as you do, and if I did, it wouldn't do any good. She's got a 'tipathy' against me, as Hattie says, and she couldn't live if she couldn't scold me."

"Now Sadie, you know that's wrong. You have heard her say many times that she did not like to talk to us so much, and wished we would do right because it is right in the sight of God."

"Of course she'd say so, but if she doesn't like to, what makes her?"

"She is obliged to, because we do not do right."

"If she would treat all alike, I wouldn't care so much. You know yourself that if you ask to do anything, it's always 'yes, my dear,' but if I ask a favor she has forty questions to ask before she'll grant it."

"But, Sadie, do you think she would if you were always honest?"

"I never told her a lie in my life," and Sadie's eyes flashed angrily.

"No, but you try to make her believe that you have your lesson a great many times when you haven't looked at it, and that is dishonest, isn't it?"

"I don't do any worse than the other girls do, so you needn't lecture me."

"What's all this about, girls? You look as solemn as you can, and a lively girl skipped into the room."

"O Angie, is it you?" said Sadie. "I just asked Helen to do these awful sums, and she won't, but has given me a half hour's lecture instead. Have you done them?"

"Me! no indeed. You don't suppose I'll bother my head about them, do you? Haven't any time."

"What did you do last evening?"

"Went down to May Austin's party, and O girls! I had such a splendid time. You ought to have been there, every one of you. Fred was home from college, and he just kept the fun going all the evening, and then we had an elegant supper."

"Do stop talking, and tell me what you are going to do, Angie. Miss Norton said if we failed to-day, we must recite to Prof. Walker for a week, and I never can do that."

"I guess it wouldn't hurt you. I think it would be fun; we'd have a chance to see all those fellows reading 'Virgil,' and they are magnificent," rattled the lively girl.

"I don't care anything about them, if you will only tell me how you are going to get out of this."

"Nonsense; don't worry, just look here," and Angie opened to the page of examples, every one of which was worked through with a pencil upon the margin of the book.

"Who did that?" asked Sadie.

"Oh, Tom, when he was here, and I have his book, you see."

"But Miss Norton said we were never to copy our examples in our books, only in our heads," said Helen.

"What if she did, if one's head won't hold them, the book must," laughed the lively girl.

"What would she say if she should see them?"

"Oh, I look out for that. I'm away down to the end of the class, and she never takes my book, and I always take another one, if I ask her any questions."

"It is a real cheat," said Helen, "and I would not copy them if I were you, Sadie. I would rather get excused."

"Haven't any earthly excuse; played all the evening when I might have worked," she answered, still crying.

"Well, do not do it, it's just as wicked as lying, for it's a real cheat."

"Nonsense, Helen; don't be so over-nice," said Angie.

"I don't think that we can be over-nice in the matter of doing right."

"Well, you are; just as if there was any wrong in Sadie's copying those examples when she hasn't time to do them for herself."

"She did have time if she hadn't wasted so much. If she copies them, she can't understand them, and what good will it do?"

"That's her lookout, not yours, and I guess we will pass as good an examination as you; never you fear."

"We ought not to study merely for that."

"Well, I do. To get through that well is all I ask, for father will be in, that day," said Sadie.

"If we expected to be 'skulemarm's,' as you do, and rule with the rod of iron, we'd be as good as you, but we don't, do we, Sadie? We'll get through these four years some way, and then good-bye to school forever."

"If I were not to be a teacher, I would study for the good I might do in the world, for none of us liveth to himself, and no man dieth to himself."

"Time enough for that by and by. Come, Sadie, there's the bell; let us take our seats."

Sadie succeeded in copying the last example before the bell rang for the class. She could give no reasons, but they must be right, for Tom Head was a good scholar and never failed. Like too many others, she was a surface scholar. If she managed to get through with a lesson well, it was all she asked. She did not like hard work, yet, unlike the lively Angie, she could not throw the care of study off. She liked her father's commendation, but he was far away, and could only spend time for the yearly examination. If his daughter did well on those days he commended her very highly, rewarded her in some way, and was satisfied until a year from that time. Ah! how many parents will answer for this one sin.

Merchants find time to look at their stock before purchasing; Farmers, time to study well how best to manage the farm; Lawyers, time to study their cases thoroughly before they shall attempt them; and even God's ministers find time to study the wants of their people before they shall preach to them; but how many of these find time to look into the education which their children are receiving?

When the class assembled for recitation, they found several visitors in. Sadie trembled, for it was the first time she had copied her examples, and she feared Miss Norton would find her out. She and Angie were seated at the farther end, but for some unknown reason Miss Norton walked down to that end and said,

"Will you allow me to take your books for our visitors?"

They dared not refuse, and with consternation handed them to her. Examples were assigned, and all went to the board. Angie stood for a moment, and then turning, said,

"I can not do that one, Miss Norton. I haven't tried it."

"You may take the next one then."

The class was large, and each example had been given out twice, and Angie's sharp eyes saw the one that was given her already done, and quickly copied it. Sadie could not do hers, neither could she understand Angie's sign for her to copy it. After a few moments of staring blankly at

the board, she burst into tears and went to her seat in disgrace. Angie blundered some in her explanation, but went through with it fairly, and going to her seat congratulated herself that she wasn't such a goose as Sadie. But this time her sin was to find her out, and after assigning the morning's lesson, Miss Norton said,

"I am very sorry that any of my pupils should have failed after what was said yesterday, but as you have, you know the penalty, and I shall not expect to see Angie and Sadie for a week. Professor Walker will hear you recite at this hour during that time, I sincerely hope you will come back with a love for study, and for the right, which is far more important. I ask you to stop and think where this system of deception will lead you. You wish to be noble and true men and women, such that the world may rejoice that you have lived in it. Your school life must discipline as well as prepare you for your future life work. What you are now, you will be then. The same character, the same thoughts and feelings will characterize you then that do now. Are you willing to go through life with the feelings and habits that are clinging to you now? If not, let me beg of you to overcome them before they are fully formed."

"Ole Aunt Betsy."

She was a negress, with a white head, and a frame, once uncommonly powerful, now stiff and bowed with years. Of course, no one knew her exact age; but she was so old that even the black "aunties" themselves called her "auntie." She always spoke of herself as a "poor old one-handed 'oman," and often mourned the loss of all the fingers on the right hand, which had been crushed in a sugar-mill.

Her account of herself was very interesting. She was born a slave in "Ole Kentucky," where it "pears like white folks is more friendly dan day is down hyer in Louisiana. I tell ye, honey, ye deen know nuffin how mighty peart and proud I was in dem days. I jes' sot up like, 'thout no grace into my wicked heart. But time-by, de Lord, he jes' speak up to me right smart, and say, 'You, Betsy, you, go 'long now! What fur you so proud? You're nuffin but a poor 'mable sinner.' Says I, 'Shore nuff, now; dat am a fact, Lord Jesus.' And dat ar set me thinkin' 'serus like.

"Now ye see, child, I heerd em say how, when you is converted, ye mus' see de Lord on de cross; and den all de burden goes away, and your soul grow light as a feather. So I tried my best to stop bein' proud and sinful, a thinkin' all de time dat mabbe, when I'd growd a leetle better, den I should see him on de cross. But, 'stid ob dat, de load jes' grew bigger'n' bigger, till I couldn't bar it no longer; and down goes de ole hoe, and down I goes on my two knees, and says I, 'O bressed Lord Christ, 'tain't no use fur to try no more. Now, ef you eber does hear any seneere prar, jes' please to hear me now, and show me de cross wid de Lord Jesus a bleedin' on it fur me.' Pretty soon I heerd de hebenly bell. First I thought 'twas de house-bell; but Myrry says she, 'Betsy, dar ain't no bell ringin'.' Dat am your token. It's my 'pinyun you's hearin' de hebenly bell.' An' while I se 's'nin', shure nuff, I seen de angels comin' long—not walkin' nor flyin', but jus' in waves like—de hebenly bell ring louder'n' louder, and I seen de Lord Christ on de cross, and de crown ob thorns, and I felt de sorrow so, I jus' fell down like as if I sead. And dat ar's de way I got 'ligion down in de cotton-field. Bress de Lord!"

This last exclamation was given with the peculiar rising inflection and prolongation of sound common in the religious conversation of these people. Her feet began to grow uneasy, her body to sway backward and forward, while her eyes were apparently fixed on some object a long way off. If not checked here by a question, she would have gone into one of those strange rhapsodies so often to be seen in their meetings for worship. Any mirth, doubt, or speculation always faded before the respect due to the private spiritual experience of every individual. "Ole Betsy" could not read or readily understand the Holy Scriptures; and how could one deprive her of the comfort she derived from what she had "seen in de sperer"? To her it was real and true, and it had a great and lasting influence upon her life and conduct; for "Bime-by some of de niggahs, dey began whisperin' round, 'Betsy's got 'ligion, shore nuff.' Den Missus, she call me up to de house one day, and says she, 'Betsy, they say you've got 'ligion. How is it?' Now I jus' stood dar shakin' when she say dat, but she spoke so kind, I tole her all about it. Den she say she's tryin' to sarve de Lord herself. I misdoubted her long time; 'kase I reckoned her 'ligion and mine might not be de same kind. Hers was book 'ligion; but I just had to work hard for mine on my knees. But when I seen that de 'ligion in de book go down to Missus's stiff knees, and made her pray wid me like I se her own sister, den I say she's converted, shore nuff."

After this, until the death of her mistress, her life was one of comparative ease and comfort. Then her master sold her "down South." Bereft of her "three-year-ole baby" taxed to the utmost which her tall, strong frame would endure; treated with neglect, and occasionally with downright cruelty—this was the dark time of her life. "Peared like sometimes de Lord dar forgot poor Betsy. But when I se mos' forsaken, den de time I get low on my knees again; and de good Lord, he allus send comfort into de heart ob my soul."

I recall her as she used to sit by the fireplace, the light dancing on her clean frock and homely face, her gay turban shaking emphatically at certain points of interest in her story, as she told by the hour, always with the most truthful manner, and never

contradicting herself, incidents that constantly recalled to mind "Uncle Tom's Cabin."

Her release came from the Lord by the hands of the United States forces. How she would laugh when describing the consternation of the masters and the joy of the slaves at the time of the attack by our gunboats! They entered the town on Saturday; and when they left, on the next Tuesday, she was ready to follow them. She never could be persuaded to go to a place where there were no Union troops stationed. "Dese yer folks, day's jus' nussin' de wraf in deir selfs de whole time; and ef de Linkum sojers dun gone way, we see de ole times again, shore."

She had a plan which she greatly desired to see carried out by her people. It was to reward "de good North-uns" by sending them all the avails of a year's labor. "Ye see, dey all could get deir libin' by de eggs and de chickens, and de corn and taters de ole women and de chiluns could raise; and den de rest all jus' send deir yernin's up dar, to show we hasn't dun forgot all you has done for us. It was de Lord made us free; but you good Northuns and de sojers help a heap 'bout dat ar."

She was a firm believer in all the superstitions current in the South. She never doubted the existence of "hoodoos," or witches, and had dreams and warnings without number. In the summer of 1866 she grew silent and burdened. When pressed for the reason, she refused to give any for some time; and then said, reluctantly, "Oh, I se had a warnin'. I seen strange things in my slumbers ob de night." "What did you see, Auntie?" "O Miss Lizzie, ye jes' don't bleeve nuffin 'tall only de book larnin', and you laugh at me; but I seen fightin', and hear de drums and de guns, and I know dat battle come, shore." When assured that this could be nothing but a good omen, indicating that all the "soldiers in the army of the Lord" were not dead yet, but at work bravely, she shook her head solemnly, and exclaimed, half in pity and half in indignation: "You please 'seuse me; but you's a young, ignorant 'oman! I tell ye my mind neber deceiv me. What my mind tell me come true, shore. You see dat fight 'fore long, and may God hab mercy on my poor soul." Three weeks later, July 30th, 1866, when riot raged in the streets of New Orleans, she stood before me, taller, blacker than ever, a prophetic, sorrowfully triumphant.

In the days that followed—of forced inactivity on account of the rude check given to labor among the freedmen, by that and other adverse circumstances, of sickness and weakness, of doubt and perplexity, and finally of poverty—this woman, bound by no ties excepting those of gratitude and Christian sympathy, remained faithful, striving, in spite of deformity and the pains of age, to do the work of a sound young servant; crooning her monotonous minor music over the little babe, for whom she expressed her love by saying, "Dis yer white Northern young un's worth as much to me as if he was black, and my own kin;" and at last, when forced to part with us, shedding honest tears over the hand she held, and praying that we might meet again, "up dar in de new Jerusalem, whar dar's no more white folks nor black folks, but all together de children of de good Lord."

As we steamed down the deep, muddy river, and out into the Gulf, bidding good-bye to the flats and orange-groves of Louisiana, we felt that we left behind us no sinner excepting those of gratitude and Christian sympathy, remained faithful, striving, in spite of deformity and the pains of age, to do the work of a sound young servant; crooning her monotonous minor music over the little babe, for whom she expressed her love by saying, "Dis yer white Northern young un's worth as much to me as if he was black, and my own kin;" and at last, when forced to part with us, shedding honest tears over the hand she held, and praying that we might meet again, "up dar in de new Jerusalem, whar dar's no more white folks nor black folks, but all together de children of de good Lord."

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