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The Morning Star

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Number 20.

THE MORNING STAR A WEEKLY RELIGIOUS NEWSPAPER FOR THE FAMILY.

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The Morning Star.

WEDNESDAY, MAY 20, 1874.

Sweet Marjoram.

God's garden—where tall lilies grow,
Silver, and golden, and sweet;
Where crimson roses only bloom,
To shed their bloom at His feet;
Purple pansies, with hearts of fire,
Violets bathed in their own perfume;
Amid the rainbow tangle of flowers,
Can a little herb find room?
God's garden—where the thrushes sing
Ere spring has yet begun,
Where larks with dew upon the wing
Rise warbling to the sun,
Nightingales chant as day grows dim,
Gaily glistens the humming-bird;
Through the choral notes of that great hymn,
Can a little weed be heard?
Herbs will sweeten the bleak hillside
Where flowers can never grow;
Through winter frosts the wren will bide,
And sing above the snow;
And God accepts with tender love
Their service true and sweet;
Can nightingales or roses give
An offering more complete?
—Sunday Magazine.

European Correspondence.

A MEMORABLE DAY.—No. 2.

Just beside St. Cuthbert's church stands St. John's Episcopal. The sexton, in his long black gown, was just closing it, as we passed from morning service in the former. Could he give us a seat in the afternoon? "If possible," he replied, "but Dean Stanley is to preach, and if you desire a seat it will be well to come half an hour early." To be yet more sure, we made the half hour three-quarters. There was already a crowd around the door, which every moment grew more dense, in spite of a passing shower, until, at length, the doors were thrown open, and in five minutes, not only the slips, but the entire lengths of the aisles were filled. The church, though less spacious than several in Edinburgh, is an elegant Gothic structure, and the interior is most beautiful and imposing. Its lofty stained windows, some of them memorials of distinguished Scotchmen, but most of them representing, in rich colors, and with life-like vividness, Scripture scenes; the exquisite frescoes of the high ceiling, and the admirable harmony of the whole, combining the impression of their beauty with that from the tones of an organ of rare excellence,—altogether awoke emotions which, it is to be feared, partook far more of curiosity and admiration for the visible than of worship for the Unseen. Nor were the opening services, in which Scripture and prayer and hymns were all alike monotonously chanted alternately by the rector and the choir, of a character adapted to reverse the effect.

It was not so, however, when, in the most unaffected manner, the Dean commenced his sermon. I give you a brief abstract of the discourse, because it appears to me that it must be agreeable to your readers, to observe, in doctrines coming from such a source, the harmony, unlooked for, with what they themselves believe.

His theme, drawn from Eph. 4:11, was the church, or the kingdom of Christ, and its ministry. He holds the church to be of divine origin, not alone because of its foundation, Christ, but by virtue of its divine mission, and the diversity of gifts divinely bestowed, for the accomplishment of that mission. The form and methods of its organization, however, are not divine, but human. It was first constructed, and has often been modified, according to the judgment, culture and circumstances

of those who have received, and exercised its gifts. Only the divine is permanent. The human must adapt itself to the varying necessities and characteristics of the centuries and countries. Not any one, but every Christian church may claim the same lofty pedigree. All its ministers should remember that each is bone of the others' bone. The orders of the clergy, as established in our (the Episcopal) church, belong to the arrangements made by man for carrying on the work divinely assigned to the church. Christ himself appointed the apostles. They had no successors, and could have none. The growth of the church demonstrated the need of a more complex organization than that which served while Christ was himself on earth, and seven deacons were appointed, of whom Stephen appears to have been arch-deacon. Then, as the kingdom grew, as its congregations multiplied, overseers or bishops were appointed. Then came the overseer of a class of churches, in addition to those whose office was confined to the single congregation. In the fourth century, we find the name of archbishop, or patriarch, applied to this class of bishops. But in no instance, in the early church, is any resemblance found to the distinction of the clergy into a first and second class, such as prevails in our (the Episcopal) church at present. The duties of the deacon of the first century were different from those we assign to the officer so named at the present time. The offices of the Presbyter and Bishop are very different from what they were eighteen centuries ago. The latter title has, at different times, designated the overseer of a country, an abbot, a circuit, or a mission. The office has been entered into by election. Ordination thereto rests its validity, not upon any positive command or direct transmission of authority, but upon the power of the church to do, within the limits of the New Testament precept and example, what may be found to be conducive to the welfare of the kingdom. Such ordination does not convert the pastor into a different order of the clergy. It simply assigns him to a sphere of labor more or less limited,—the village, the town, the province, or the kingdom.

The ministry of Christ's church is distinguished from that of other kingdoms by two characteristics. The first is, that they are pastors, and the second, that they are teachers.
1. They are pastors, or shepherds. In the country where the Bible was given, the shepherd constituted a distinct class, and his calling was peculiar. He passed his life among his sheep; he knew them; they knew him, and followed his voice. The Jewish priests were not shepherds. The Jewish priesthood was not a type of the Christian ministry. The relation of the pastor to the flock he feeds is a thousand fold more intimate. He is not to be isolated from them by professional barriers; nor to regard anything as unworthy of his office that is necessary to the feeding of his flock. He must shun nothing as secular that is not sinful; nothing as dangerous that is not untrue. To sacrifice one's own pride of language, of profession, to adapt oneself to the capacity of all,—this is to be a bringer of life.
2. The ministry of this kingdom are to be teachers. Under this head was given a very clear and impressive view of the dignity and importance of this specific work of the ministry, together with an exposure of many failures resulting from lack of earnestness, from literary idolatries, from love of controversy, or from failing to apprehend the duty of teaching, as the true work of the pastor.

The conclusion set forth the duty of a national church to work for the good of the whole land; not for its own organization or communion, but for all interests, and for every part of the nation, and at the same time to cultivate harmony, charity and good fellowship in all its relations and co-operations with non-established churches. He closed with a eulogy of Dean Ramsey, late pastor of the congregation to which he was preaching, as one whose life had illustrated the sentiments of the discourse. The discourse apparently departed so widely from high-church, if not from usual Episcopalian views, and the duty of an established church towards all others was so liberally viewed, that one knowing nothing of the preacher, but that he is dean of Westminster in London, would be in danger of harboring a suspicion that the sermon was prepared wholly for the latitude of Scotland, where Presbyterianism and not Episcopacy is the established order, and where the dean himself is so tolerated as a dissenter, as the Presbyterians are in England. But the action of Dean Stanley, on the occasion of the Evangelical Alliance, and his noble avowal, and defense of the same, at home, show that his own ministerial action is everywhere regulated by the principles which he preached in Edinburgh.

Men who are confined in their thoughts and affections to the narrow circle of self, and self at second-hand, can not give advice to those who are out of that circle, and the world is very apt to confound moderation in discourse and prudence with deep and comprehensive judgment, which rests on a very different basis, and results from far deeper qualities.

Charles Babbage.

This remarkable Englishman died on the 18th of October, 1871, at the age of nearly seventy-nine years; and although justice to his large and varied ability can not be done in a short sketch like the present, yet some of the salient points of his character and the leading events of his life may be briefly noticed.

His early education was prosecuted at various private schools, supplemented by a short drill under a private tutor. Before going to Cambridge, he had read many works of the greatest mathematicians, and this, combined with his subsequent studies, inclined him to strongly favor Leibnitz's system of notation instead of Newton's, then in use at the University. As a consequence, a society for the promotion of analysis was organized at his suggestion, among whose members we find the names of some of England's best mathematicians, and the result of whose labors contributed largely to the introduction of the foreign calculus.

Here, in 1812 or 1813, the idea of a calculating machine was first conceived. This was styled by him a Difference Engine, its object being to compute by the method of differences, an end attainable by a slight advance upon the fundamental rule for addition. However, this process required the carrying over the tens, and here Babbage experienced his main difficulty,—its satisfactory solution occupying him for many years. This was a great triumph, and of itself would have secured imperishable renown to its inventor, but after much progress had been made in its construction, he happily conceived the plan of one of a much higher order, namely, that of an Analytical Engine, which should not merely tabulate like the former, but calculate any formula presented to it.

This machine was one of the greatest triumphs of the human mind, and, in principle, similar to the Jacquard loom, which, as Mr. Babbage says, is capable of weaving any design which the imagination of man may conceive. Aside from its leading operations, it was designed to print one or two copies of results, from a stereotype mold of the same, and punch cards or metal plates the numerical values of its computations. As an example of its available working speed, it was to be capable of squaring fifty figures in one minute.

Its complexity also was so great that the inventor found some inconvenience in interpreting his own drawings; and to obviate this, as well as other difficulties, he invented a system of mechanical notation which should show at a glance the relation of every part.
A proposition was early made to the Government, that it should contribute to the construction of the first engine, and this having been favorably reported upon, funds were provided. However, these never being competent for the work, Mr. Babbage was obliged to draw largely from his own private resources.

But when the conception of the Analytical Engine became clear, he felt it a duty to ask the English Government if it would begin its construction, embodying, as it did, almost limitless powers, rather than continue the work upon the more limited Difference Engine. To this question he waited seven years for a reply, and obtained, as a final answer, the withdrawal of all further appropriations for either,—a result attributable to narrow-mindedness, as well as to the fact that there was no proper head for the consideration of such subjects.

Babbage now questioned in his own mind whether he should attempt, unaided, the completion of his greatest work, requiring even the invention of new tools for its construction. His conclusion was fully worthy of his character; for he labored unremittently upon it as long as strength remained. As to the Difference Engine, the amount of appropriations by the Government reached about eighty-five thousand dollars, while Babbage expended upon it upwards of one hundred thousand dollars. The completed part was first placed in the museum of King's College, afterwards removed with great labor to the International Exhibition Building of 1863, and is at present located in the South Kensington Museum.

Although Babbage did not see either of his engines fully completed, yet his labors are not without fruit, for, combined with those of Pascal's previously, they have contributed to give us machines capable of doing the work of several men.

However, these labors, although requiring a large amount of time and energy, did not prevent him from filling a much wider sphere. In 1828, he received the appointment of Lucasian Professor of mathematics in the University of Cambridge, a position previously held by such profound mathematicians as Dr. Barrow, Sir Isaac Newton, Prof. Woodhouse, and Sir G. B. Airy, the present Astronomer Royal. He was also one of the founders of the Royal Astronomical Society and the recipient of its first medal; took a leading part in establishing the British Association for the advancement of science, and organized its statistical section, as well as proposed and established the Statistical Society of London. He contributed to various societies more than one hundred able papers bearing on all branches of science,

besides writing on a great variety of other subjects; wrote the ninth Bridgewater Treatise, in which he attempts to prove the doctrine of miracles by the calculus of probabilities; and produced one of the best tables of logarithms existing at the present day.

With the profoundest mathematical attainments, Babbage may perhaps be considered the greatest scientific mechanician that ever lived.

OLIVER C. WENDELL.

Conversion of Count Gasparin.

Adolph Monod, one of the most gifted and faithful evangelical ministers of the present century, preached Christ crucified and his free grace to his church in Lyons. One Sabbath, preaching from the text, "God so loved the world that he gave his only begotten son," &c., he spoke of the person of Christ as the true God-man. He announced at the same time that the next Sabbath he would show how men could be saved through faith in this God-man. But the authorities of his church were full of Catholic and other errors, and opposed to a doctrine so truly evangelical. Hence, they informed Monod that if he did not omit the sermon he had announced, they would have him arrested and brought before the prefect, and dismissed from his office. Monod, notwithstanding, preached the sermon, and the authorities made their complaint. The prefect demanded the two sermons of the accused, and Monod sent them to him. The prefect was a Catholic Count, Count de Gasparin. He came home at evening, to his wife, and found the sermons. He had never liked sermons, especially evangelical sermons. But he was a man who discharged faithfully the duties of his office. It was necessary that the sermons should be read. He came to his wife with the manuscripts in his hand, complaining that he would have to give up the whole evening to this irksome and protracted labor. She offered, as her husband's worthy helpmeet, to read the sermons with him, so that the task might seem to him less tedious. They began. They read the first. With every page they grew more and more interested. They forgot that it was evening and night. That which was first an official duty became a service of the heart. They finished the first and eagerly grasped the second. And what was the result? As a magistrate, a prefect, Gasparin was forced to deprive Monod of his place, because all the authorities demanded it. But he and his wife became evangelical Christians, yes, living, joyful and happy believers in Christ. They found that night the pearl of great price, and it has remained in the family. Their son, Count Agenor de Gasparin, has long been the head and pillar of the evangelical party in France.

Duty and Heroism.

Charles Kingsley says:
The young and the enthusiastic should bear this in mind: Though heroism means the going beyond the limits of strict duty, it never means the going out of the path of strict duty. If it is your duty to go to London, go thither; you may go as much further as you choose after that. But you must go to London first. Do your duty first; it will be time after that to talk of being heroic.
And, therefore, one must seriously warn the young, lest they mistake for heroism and self-sacrifice what is merely pride and self-will, discontent with the relations by which God has bound them, and the circumstances which God has appointed for them. I have known girls to think they were doing a fine thing by leaving uncongenial parents or disagreeing sisters, and cutting out for themselves, as they fancied, a more useful and elevated life than that of mere home duties; while, after all, poor things, they were only saying with the Pharisees of old, "Corban, it is a gift, by whatsoever thou mightest be profited by it," and, in the name of God, neglecting the command of God to honor their father and mother.
There are men, too, who will neglect their households and leave their children unprotected for, and even uneducated, while they are spending their money on philanthropic or religious hobbies of their own. It is ill to take the children's bread and cast it to the dogs; or even to angels. It is ill, I say, trying to make God presents before we have tried to pay God our debts. The first duty of every man is to the wife whom he has married, and to the children whom she has brought into the world; and to neglect them is not heroism, but self-conceit; the conceit that a man is so necessary to Almighty God, that God will actually allow him to do wrong, if he can only thereby secure the man's invaluable services. Be sure that every motive which comes not from the single eye—every motive which springs from self—is, by its very essence, unheroic, let it look as gaudy or as beneficent as it may.

The office of religion is not to drive us back upon ourselves in self-criticism, but to take us out of ourselves and unite us to the Whole, in loving self-abandonment. A man must take himself for better or worse, and forget himself, if possible; so shall he soonest arrive at the beautiful vision.

Events of the Week.

NEW YORK ANNIVERSARIES.

Last week brought around what used to be most significantly called "Anniversary Week" in New York. Twenty-five years ago, the anniversary exercises almost crowded other matters out of the general thought of the metropolis. The largest gathering places were thronged by citizens and strangers. Broadway exhibited a panorama of clergymen. The papers were full of reports of speeches from the eloquent men of the land. More than a score of prominent benevolent organizations were set before an interested public, and any number of side conventions were added. The meetings were the great sensation of the season, and the subjects of remark in a thousand pulpits long afterward.—All this has wonderfully changed. Last week, only three or four of the great Societies held formal meetings. A sort of anniversary exercise on the previous Sunday, at some church, was generally all that signified the ending of the Society year. The Am. Home Miss. Society, the Am. Tract Society, &c., stood forth in something like the old attitude, but the number of observers was small. The first of these Societies has received the past year, \$290,120; the second reports \$552,391.—Boston will do a much more striking thing in this way during the last week of the month.—The Baptist anniversaries will be held at Washington this week.

THE PRESS AND THE VETO.

It was claimed that the public sentiment, west and south, was both strong and general in demanding an inflation of the currency, and that the President would not be sustained in his veto of the inflation bill. It seems that there are two sides to that matter, and the facts, as they are learned and published, show that the West is not going headlong into a policy that has a hint of repudiation in it. For example: The Chicago Tribune publishes the replies to a circular sent to the press of Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Kansas, Missouri and Nebraska, asking how each had stood on the question of the President's veto of the currency bill. The summary shows that of 938 papers answering the circular, 514 sustain the veto, 408 oppose it, and 11 are non-committal. Of those sustaining the veto, 295 are Republican and 217 Democratic, and of those opposing the veto, 284 Republican and 174 Democratic. Indiana, Missouri and Kansas are the only States where the majority of the papers oppose the veto. The sober second thought of the country promises to be both considerate and wise.

MORMONISM IN CONGRESS.

Elder Cannon, the Mormon delegate to Congress from Utah, who is said to be the husband of four wives, has been declared regularly elected to his position, the House deciding that the contestant for his seat has no valid claim to it. But the question still remains, whether Cannon is properly qualified to be a delegate. The House of Representatives is now busy with the question, whether polygamy can be properly lifted into such a recognition as will be implied in admitting a man so much married, and especially whether the oath taken by the Mormon Elder to his church does not involve a disloyalty that requires his rejection from the Capitol. That matter is now under serious discussion.

THE ARKANSAS MUDDLE.

At the time of our writing, the question, over which there has been so much fighting with words, and some fighting with stern weapons, remains unsettled, and the hostile and warlike demonstrations continue. Whether Baxter or Brooks will finally be declared Governor of Arkansas, can not now be told. A sort of compromise was proposed from Washington, which promised well for a time, but it came to nothing. A quorum of the Legislature has gathered and organized, and it adds its appeal to the President to interfere for the sake of peace. It is now thought that the federal authority will be exercised in support of Baxter, so far as to protect him in his position as Governor de facto until the question has been finally settled by the courts, the legislature, or the people.—P. S. The President has done just what is indicated above.

THE YELLOWSTONE EXPEDITION.

The new exploring expedition to the Yellowstone river and vicinity seems to have met special difficulties, and the successes reached were consequently small. It is announced that two members have reached Bazerman, Montana, and report the whole party returning. The command penetrated the country to near the vicinity of Tongue river. From the first to the 26th of April, the force was harassed the entire time by Indians. Four pitched battles were fought, in which 100 Indians were killed. Skirmishing was continuous, bands of from 100 to 1000 Indians hovering around. The whole outfit are in a battered and exhausted condition. The party lost one man killed, named Z. Yates, and two wounded. Twenty horses were also killed. The members of the expedition assert that rich mines exist in the Bighorn mountains, but the vigilance of the Sioux Indians made prospecting out of the question.

THE GUATEMALA OUTRAGE.

Mr. Magee, the British Vice Consul at Guatemala, was recently most brutally outraged by order of a high officer of the

Guatemalan Government, and on a most frivolous pretext. He was condemned to be stripped and receive 400 lashes. Half this number was actually given him, when he fainted, and was taken away to be revived, so that the remainder of the sentence could be executed while he was alive. The arrival of troops prevented the infliction of the full sentence, and while the villain was trying to escape to a vessel, he was shot by some unknown party whose sense of justice got the better of his prudence. Guatemala is pretty likely to hear something of importance from John Bull, and without much delay.

Washington Correspondence.

WASHINGTON, D. C., May 13, 1874.

THE CENTENNIAL.

The past week's discussion upon the proposition to appropriate \$3,000,000 to aid in holding an exposition in connection with the Centennial anniversary, has shown some queer developments, and reflects no particular credit upon Congress. No one will deny that there is ample ground to stand upon, on either side of the question, whether it will be best or even wise to have anything more than a simple recognition of the Nation's natal day, and this to be celebrated in as inexpensive a manner as possible. To settle down into and express this conviction, whether in or out of Congress, ought not to disparage any man's patriotism. People in Philadelphia and elsewhere throughout the land may celebrate the one hundredth anniversary of American independence in their own way, and in as cheap and unostentatious or as expensive a manner as they please, and it should not be considered to their discredit.—There has been a very flippant discussion in Congress, and much that has been said were better left unsaid. However, the talk is at an end, and the appropriation has failed for the present. The next attempt to bring it up will probably be made in the Senate, and I think something commensurate with the undertaking to make this occasion a grand exposition for the world, will be done by Congress in the shape of an appropriation. Several good speeches and not a few poor ones were made while the question was under consideration, and now that the froth is all expended and the over-zealous Philadelphia lobby has gone home, something really satisfactory to the nation may be done. The Philadelphia and Pennsylvania generally, were a little too obtrusive and unwisely pertinacious where less zeal would have contributed strength to their cause. It will not do to assume that all the patriotism is included in the Keystone state and in the communities immediately surrounding the city of "brotherly love." But this is all past now, and the sober second thought may redound to the advantage of a grand exposition in connection with the Centennial. It may be hoped that the bill will meet with more favor next time.

THE ARKANSAS TROUBLES.

The disturbed condition in the local state government of Arkansas, or, in other words, the war between the governors of that commonwealth, has created quite an uneasiness in political circles here, and fears are expressed lest the administration shall, in some way, take an improper and unwarrantable step, as it evidently did in the Louisiana muddle. The President is cautious, and no one doubts his desire and determination to do just what the constitution authorizes, no less and no more. Arkansas is a peculiar state. There is still a degree of barbarism and ignorance there which is astonishing to the people in the more enlightened states. In a paper now lying on my table, it is stated that, for some reprimand which a judge is that state administered to a lawyer at the bar, the latter drew a pistol and shot the judge. The jury, before which he was tried, returned a verdict that this act of the lawyer was simply unprofessional conduct. It may be expected that, in such communities, demagogues and political adventurers may be able to embroil the people in local and even bloody strife, and it may be hoped, in this instance, the President will act with a firmness and a discretion which are the cardinal virtues of his character.

FINANCIAL.

Nothing can be predicted with any degree of certainty respecting the ultimate adjustment of the financial policy of Congress. Many senators and representatives are at work upon the diverse problems submitted for their solution, but how it is all to end puzzles the calculation of the wisest heads. No bill, as it now appears, however perfected in committee, can run the gauntlet of either House without numerous attempts at amendment. There are questions upon which the less some men know the more they think they know, and this question of finance seems to be a topic of this nature. Hence, every financial project brought forward will be bartered with amendments which, in the opinion of the movers, are just what the country needs. At this writing, I can not predict anything respecting the character of the measure which may be enacted, either in regard to the currency or banking, except to affirm that any bill which shall not provide for a return to specie payment at no distant day can not receive the President's signature. This much it is safe to affirm.

THE GENEVA AWARD.

This question is finally disposed of by the Senate, and the amended bill includes Insurance Companies as well as merchants and individual owners of vessels. The vote upon this amendment, offered by Senator Thurman, stood 31 yeas and 27 nays; so the proposition was carried. Mr. Thurman made a very eloquent and able speech, in the course of which he paid a very high compliment to President Lincoln and Mr. Seward, for the very careful, discreet and able manner in which they managed the delicate question arising between this country and Great Britain during the war. I recollect how these statesmen were denounced for this very policy when the war was going on. How true it is that right action will be commended sometime! If a man's contemporaries condemn him for doing his duty, he may feel confident that posterity will do him justice, and even his enemies will live, perhaps, to place wreaths upon his tomb. I thought of this while listening for a few moments to Mr. Thurman's great speech.

TEMPERANCE.

The women and the churches are steadily pressing forward in the temperance work, and there is no stay of labor and effort, as some predicted there would be, after a little. Temperance prayer meetings are held daily and nightly in different parts of the city, and much good is being done.

PHAROS.

S. S. Department.

Sabbath School Lesson.—May 24.

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

ISRAEL'S UNBELIEF.

NUMBERS 14:1-10.

GOLDEN TEXT.—*Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.*

NOTES AND HINTS.

1. Our lesson opens with all the camp in tumult and grief. The spies have returned from their trip through portions of the land for which they left Egypt, and have reported that, while the land was all they expected, the inhabitants dwelt in cities "walled and great," and were "stronger" than the Israelites, that they were "the sons of Anak" in whose sight "we were as grasshoppers." Caleb and Joshua maintained that they could be easily conquered. The rest of the spies declared it was a useless undertaking. Hence, as the ten were believed, the people "lifted up their voice and cried," weeping aloud through all that night.

2. The usual outburst of indignation and complaint against Moses and Aaron followed. The people wish they had died either in Egypt or in the wilderness. It is evident that they had been cherishing hopes of an easy conquest of Canaan. They wanted the rewards of exertion without the toil, and the spoils of victory without fighting. They had misunderstood the laws by which God bestows his prizes. They fancied themselves obtaining the land of Canaan without conquest, and the possession of its garnered treasures in the most comfortable, rather than by the most heroic way, and therefore when they learned of the walled cities and of the stalwart men that no proclamation nor unmanly fears would cause to surrender, dreams gave way to realities, and hopes of ease to the necessity of courage and endeavor, for which they were not prepared. Here pause, and see that the heavenly Canaan is not won by dreams, that believers should remember the difficulties in the way, and start for it with an expectation of meeting evils intrenched and walled in, giants in the form of wicked habits and popular customs, and stout opposition from without and from within.

3. The murmurs that at first assailed Moses and Aaron, were, with more consistency, transferred to Jehovah. They were complaining of eternal laws, and of arrangements in accordance with them which Jehovah had made. Moreover, they were more eager to believe evil than good, to distrust than to confidently follow Jehovah, to forget, in view of these exaggerated difficulties, the triumphs of God's power in their history, than to remember them and to make courageous deductions for the future. They had not yet learned the lesson, which one short course of study in the wilderness was designed to teach. Forty years more of discipline were necessary to teach them to trust Jehovah.

4. Israel never came so near a revolt against Moses and against God as when on the very border of the promised land. They discussed the question of choosing captains and of returning to Egypt. Surely Moses had reason to say that they were an obstinate people, and the Lord had reason to ask, "How long will this people provoke me, and how long will it be ere they believe me, for all the signs which I have showed among them?" How far beyond the discussion of a return to Egypt they went, whether they selected any one for the captaincy, or not, we are not told, but the subject was agitated, and the people were ripe for any ill-advised movement.

5. Then Moses and Aaron "fell on their faces in the presence of the people, before the Lord," fell to pour out to him cries for help and pardon,—for help to restrain the madness of the people, and for pardon for their sin. Before this, Moses had certainly remonstrated with them, and urged them to trust in God. Consider that we read in a moment what, as it occurred, took hours. How much, therefore, that was said and done is not told! But in another place Moses reports himself as saying, "Dread not, neither be afraid of them." The Lord your God, which goeth before you, he shall fight for you according to all that he did for you in Egypt before your eyes, and in the wilderness." Deut. 1:29-31. Many such exhortations as these were made to them, and it is in view of them that the obstinacy, blindness, stupidity, sin, of their unbelief grows plain. Moses is called the meekest of men. Here he shows no anger, but grief and love. He comes to God in a spirit of forbearance, distress and helplessness. Many a minister or Sabbath school teacher has felt, in view of the state of heart among those he was at work for, that he was powerless for any good, and has been compelled to fall on his face before God, and plead for succor from him as his only resource.

6-9. Joshua and Caleb expressed their abhorrence of the course of the people, and their grief and shame, by rending their garments. Then they addressed the excited and affrighted people as once before, on returning from the search of the land, they had addressed them. First, they sought to turn attention to the character of the country, and to excite an interest in that; then, when passion had subsided, to give the reasons for believing that they would not fall in an attempt to subjugate the land. "It was an exceeding good land," they said. "If the Lord delight in us, he will bring us into this land." And in order that he may delight in us, "rebel not ye against the Lord." "Fear not the people of the land,

for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not." Thus these devoted servants of God, with faith in God, and by faith in the working of God made courageous, besought their countrymen to be valiant. Their "defense" reads, in the original, their "shadow." In the east, this figure was used, to denote protection from evil, because, in that warm climate, whatever shields from the burning rays of the sun is a refuge indeed. So the Scriptures speak of the "shadow of a great rock" as a welcome defense. Hence, when we read, their "shadow" is departed from them, it means, their protection is gone.

10. "But all the congregation bade stone them with stones." The people were wild with unbelief, and terror. They were in the condition of an angered, sullen mob, on whom kindness, reason and remonstrance are wasted. Substitute faith in God for their unbelief, and how different the scene! The glory of the Lord suddenly appeared in the tabernacle, and they all beheld the manifestation of God's presence. "The majesty of God flashed out before the eyes of the people in a light which suddenly burst forth from the tabernacle." Again Jehovah tried Moses with proposals to renounce the Israelites and to make of him a great nation, and again this noble, unselfish, patriotic and meekest of men pleaded with God for Israel. In few trials of the many to which the wickedness of the people subjected him, does the integrity of Moses' character shine forth with more splendor than in this. He was faithful over the whole house of God, in comparison with which Moses felt that his own glory was not to be considered. It is noticeable here that the unbelief of the wicked, furnished to the faith of the devout, like Caleb, Joshua and Moses, its temptations. So when the Sabbath school teacher finds his toil, prayer and faith resisted by indifference and folly, his fidelity to his charge meets its severest trial; and happy is the school at such seasons! If the teacher, in the spirit of Moses, endures the test. It is not for the teacher then to ask for some place of private gratification to be obtained by the surrender of his class, but rather to plead before the Lord with new earnestness for them.

The lesson shows us the importance of attention to the duty of trust in God; that unbelief grows by not considering how God has helped, and has promised to help, and waits now to hear the prayer of trust; that men, by not educating themselves in faith, as life multiplies its events in their histories and God makes his goodness manifest by daily dealings with them, are not ready, in their great trials, to calmly trust in his powerful, wise and holy guidance. This lesson therefore proves the bitter results of unbelief, and teaches us to cultivate faith in God. Moses used the past, in which the safety received from God was evident, as a reason for not disbelieving him now. So let us, from the past mercies of the Lord, learn to trust him now and ever. Faith seizes the good of this life, passes the Jordan on dry ground, and with shouts of triumph goes into the heavenly Canaan.

Communications.

Help for an Unpopular Cause.

It is not disesteemed in heaven. It ought not to be on earth. It is, doubtless, near the heart of Jesus. Yet, sad to say, his people seem, extensively,—must it be said,—generally, almost wholly to overlook it. The missionary cause, foreign and domestic, though imperfectly cared for, fares sumptuously compared with this. So do the Bible, the Tract, the Temperance, and other grand, beneficent enterprises. Notwithstanding temporary drawbacks, to which all like voluntary associations are subject, these usually rise from their depressions to new endeavors, and live in the hearts of multitudes. If forgotten for a time, by a portion of their friends, amid the unwonted fascinations of worldliness, they are remembered in better moments, and are never suffered to starve. *W. A. B. B.*

But this cause of disabled ministers, in poverty, and of the widows and orphans of ministers, is not thus generally looked after; albeit scarcely any other has higher claims upon the church. In this instance, surely, charity has not begun at home. One would think that cases of need so palpable, within our own borders, at our very doors,—the claimants being largely so meritorious, among the greatest benefactors of church and nation, among the very best educators, among the best exemplars, in morals, patriotism, and beneficence,—would need no argument to set home their claims.

How came these men and their families poor? In many instances, if not most, because their earnest service was so ill paid. Multitudes of them understand economy as well as others, may, better perhaps than most persons of their qualifications and standing, being taught it by hard lessons. Many of them in other callings might have secured a competency, and more than a competency, for their old age, or for their bereaved wives and children. But for Christ's sake, and the church, they turned away from lucrative employments, to preach the gospel; some of them taking incredible pains, or incurring painful debts, in preparing for their work. Coming, thus poor, into the work, not through their own fault, and impoverished the more by the preparation itself, while thousands of Christians were "making money," the least, according to reason, justice, gratitude, and Holy Scripture, they had a right to expect, was a sufficient temporal provision to enable them, with ordinary prudence, to lay by something substantial, in the course of years, against adverse times; or, at the very least, to enable them to make the two ends of the

year meet. But how many have derived a part of their support from other sources than their salary, none doubtless but the Master knows; though it might be well, were it possible, to hold up the authentic statistics before the eyes of all who call themselves Christians.

It is not here meant to be insinuated, that all the churches have been in this neglectful. But that many have been, it is presumed, needs no showing. This appeal, however, is not meant to be fault-finding. Oh, no; it would rather, for love's sake, implore the friends of Christ, who have been remiss, to awake to this urgent duty of caring for infirm ministers, and the widows and children of faithful ministers, deceased. What a trifle would be the cost to each church of providing sufficiently for all these deserving ones. If one quarter of what is spent in luxurious, injurious indulgences were expended in this Christian manner, would it not go far toward relieving these wants? And can earnest Christians prefer a doubtful, a needless if not sinful indulgence, to the privilege of doing this evident good?

Christian brother, sister, let these thoughts come home to your hearts. Is there no sweetness in working for Jesus, in blessing those whom he deeply loves? Under God, many of you owe your hope of heaven to the ministers of Christ, and their faithful partners. As Paul hinted such a consideration to Philemon, even so it is now intimated to you as an incentive.

Faith.

Is man saved by faith alone? Can he have faith by a mere mental grasping for it? In the absence of what some call saving faith, can a sinner look up and grasp for it, and bring it to his heart by mental exertion? If so, by what exercise of mind and heart will he secure it? By a heart and mind of faith, or will he be looking up secure saving faith, without using faith to look up to God with? I use the terms "look up," because I have heard men frequently say to the penitent at the mourner's seat: "Look up, look up; believe, believe." You must have saving faith; O Lord, give them saving faith. Now the truth was, the poor penitent then had faith, and was wrestling with his convictions, or a faith that would save if he knew how and would use it.

Most people, in a land of bibles, have faith, evangelical faith, that is to them of the highest possible value; for God has planted it there. And it is the only light in the sinner's heart, that can light up his pathway through the death-valley of sin, to Christ. The sinner must have faith before he can ever be a penitent, and a faith that will bring him to penitence, and thereby break down the bulwark of sin in his heart, must be all-sufficient to lift him from this broken, penitent state, nearer to Christ.

This being true, why confuse those who are already struggling with a terrible consciousness of sin, which faith in Christ, and a knowledge of a want of conformity to him, have already wrought in the heart, by telling them to pray for saving faith? The church has faith enough to-day to remove moral mountains and convert the world, if she will only use it, and bring life into it, by working faithfully and in harmony with the law of success.

D. D. HALSTEAD.

Rev. F. B. Tanner.

I have just received the intelligence of the death of my father, Rev. F. B. Tanner, of Chataque Co., N. Y. Not knowing what, if any, arrangements may be made for publishing a notice of his death, I venture a brief outline of his history to the best of my knowledge; but hope that he left some means by which a more extended biography can be obtained.

My father was born, April 14, 1793, in the state of Rhode Island; and was a grandson of Francis Tanner, from England, the first of that name, so far as we know, in America. At the age of seven years, they came to N. Y., where he lived, labored and died. He gave himself to Christ and his cause at the age of twelve years, commenced preaching at the age of seventeen, married Oct. 1, 1815, subsequently settled in western N. Y., in the town of Gaines, Orleans Co., was ordained in 1823, and organized, with such assistance as he could get, the church in Gaines, Monroe Co. M., with which he labored till Sept. 1832, when he went with his family to Ellington, Chataque Co., in which county he died, Sabbath morning, April 26, 1874, in the 81st year of his age.

His earliest associates in the ministry were Revs. Hannibal, Brown, Jenkins, Craspey, Rufus Cheney and some others. In 1845 he attended the October term of the London (Canada) Q. Meeting, at which time the writer of this notice was present; and in 1849 he attended the Honey-Creek (Wis.) fall term, and assisted in the ordination of Rev. E. J. Keavill, giving the charge. Since then, the writer hereof has seen him but once; but it is understood that, for several years past, he has been unable to preach, being confined at home altogether.

As a Christian, his faith in the Christian religion was perfect. As a minister, so far as I know, he was most highly regarded by those who knew him best. His last hours must be described by some other pen.

He leaves eight children, four of whom are in Wisconsin. Ministers present on the funeral occasion, Elders Wm. and Oliver Johnson, Rogers, Morton and Church. Sermon by Eld. Griffith, from John 6: 28, 29.

G. W. W. TANNER.

The idle do not like the busy; they do not understand the luxury of labor.

A Worthy Example.

"The memory of the just is blessed." An example of this, worthy of mention, is found in the case of Dea. N. Lord who recently died in West Lebanon, at an advanced age. He had lived and labored with his Christian companion more than 60 years, and was all this time active in the society where he found his home. Steady and faithful for so long, he is greatly missed.

We miss his counsels in our church, his prayers and exhortations in our meetings, his presence in the holy sanctuary and in the Sabbath school. For, although he was nearly 84 years old, he was not ashamed to be seen as a scholar in the Sabbath school, though he had previously been a teacher for many years. He loved the S. school, and every object which had the elevation of man as its object, for he was ever a progressive man. Although aged, he was not found in the rut, finding fault with the progress of the age, but was in the front ranks, seconding every laudable effort. He was a constant subscriber to the *Star* from its first issue, and he kept up with all the good causes which the *Star* ever advocated. His benefactions to the poor, and his many contributions to the various benevolent objects of our denomination, won for him the esteem and gratitude of all who knew him. Though positive and decided in his preference of the F. Baptists, with whom he held his connection for so many years, yet he was liberal towards Christians of other denominations,—thus evincing the truth, that real piety is not confined to one church and denomination, but is found among all who love our Lord Jesus Christ. Such an example deserves to be cherished and copied.

W. T. SMITH.

New Sect—The Partonians.

The *Watchman and Reflector* has these forcible, just and timely words, in one of its recent issues:

There are quite a number of men who are ambitious of becoming founders of a new religion. If we may write of one who has but just died, we should put Strauss among these aspirants. Mr. Francis Abbot is indulging in some lofty hopes in this direction. But Mr. James Parton is likeliest of all to win success. Of course these men take it for granted, and suppose that all the world also takes it for granted, that Christianity is dead. If any one doubts it, these men are willing to testify that they were present, assisting both at the death and burial of the old religion. It is a matter of wonder to the reader of history, this frequent demise and sepulture which Christianity has undergone even from the day of its birth, nineteen hundred years ago, down to yesterday. The high priests in Judea saw it die, and attended its obsequies. It rose again, and then Celsus, two hundred and forty years later, boasted that he had committed it to its final grave. A hundred years later, Julian buried Christianity anew. In more recent times, the death of Christianity has been almost an annual occurrence. Voltaire affirmed that it was dead in his time. Hume deposed that he himself saw it entombed. Tom Paine, fifty years later, boasted that he had given it a fatal blow. And now, in our day Strauss has killed it again, and Abbot has buried it once more, and Parton has sung its last requiem. There certainly must be some strange life in Christianity that it should survive so many dyings; that these very tombstones which impious men have erected to mark its graves should be but as mile-stones to show the successive *stadia* of its progress.

But let it be as Mr. Parton solemnly testifies, that Christianity is really dead this time, that the old religion which has drawn to it the noblest men, the greatest intellects, the most heroic characters of these last eighteen centuries, has at last passed away.

What is this new faith, this rising religion, which Mr. Parton has founded in order to take its place? It is a short creed, this of Mr. Parton. Like all the creeds of the new religions, it is made up pretty much of unbeliefs. It is nearly all negative. But, in short, if it is not sweet. Here it is, first, in its doctrinal part: "The human race is tossed upon this round ball of earth, naked and shelterless, and sent whirling through space; why we don't know, and whence we don't know, and whither we don't know." It is a cheerful thing in all this dreary ignorance that Mr. Parton knows this much, that it is so. Then as to the practical part, the ethics of this new religion. It runs thus: "Our duty is to hang together, and stand by the interests of the whole body." We take it that the idea of man being jostled and whirled through space upon this round ball of earth suggested to Mr. Parton's philosophical mind the necessity of "men hanging together." Otherwise some of us would lose our footing, and go spinning off, no one, not even Mr. Parton, knows where.

Take it all round, this is any thing but a cheerful creed for poor humanity. Conceive of men feeling God Christianity with its kindly providence, and its daily bread from a Father's hand,—and its great hereafter, where the unbalanced affairs of this life shall be adjusted; conceive of men letting go their faith in God who watches the swallow's dizzy flight, and tends the lily with his dew and sunshine, and numbers the hairs of one's head, and looks upon humanity as his lost child yet to be found and saved by Him; conceive of men giving up the creed which Jesus Christ bequeathed them, and taking refuge in this new religion of James Parton. No, Christianity is not dead, even this time.

The fear of God begins with the heart, and purifies and rectifies it; and from the heart, thus rectified, grows a conformity in the life, the words, and the actions.

The Nile.

Other countries are benefited by their navigable streams, but Egypt, as was said ages ago by the father of history, owes its very existence to the Nile. Did not the river bear upon its ample bosom the torrents occasioned by the tropical rains and the melting of the snows on the high mountain ranges at the equator, the great desert would extend from the Atlantic to the Red Sea, and Egypt would disappear from the map. Even now, as always in the past, the line between soil and desert is marked exactly by the extent of the Nile's waters, and that line corresponds to the mathematical definition of "length without breadth." This becomes more obvious when it is remembered that it is hardly an exaggeration to say that in Upper Egypt it never rains. The Governor of the district extending from Erment to Wady Halfa, remarked recently in answer to a question, that it rained in his province for five minutes last year, but that the previous year they had had an extraordinary pour which lasted for half an hour. Thus the people are compelled to depend upon the river for water for any and every purpose of life. Even the few wells which they have do not contain water fit to drink. One of the most constant sights which meet a traveler's eye is the procession of women going to the edge of the stream with huge jars on their heads, which, when full, they carry in the same manner with wonderful apparent ease.

After the first effect of the annual inundation has ceased, any further crop is gained only by a new application of water, and the securing of this seems to be the main work of the Fellahs for the year. They raise the water from the river either by a chain of buckets fastened to a wheel (sakkia) which is turned by camels or cattle, or by a series of well-sweeps, as we would call them (*shadouf*), sometimes five in number, each worked by one or two persons. In this toilsome way is by successive stages, the water, brought to a height at which it can submerge the fields. The labor is severe, but the men show great activity and patience, especially when they continue at it for hours under the fierce heat of an Egyptian sun, with no clothing but a rag around the loins. Thus the first and last thought of the tiller of the soil turns upon the great river. The bread of millions depends upon the height of its rise in the time of the overflow, and after that upon the degree in which its streams can be lifted above their natural level. It is no wonder that Moses, when depicting to Israel the blessings of the promised land, dwelt with emphasis upon the fact that it was "a land of brooks, of waters, of fountains"—"a land of hills and valleys that drinketh water of the rain of heaven." The Nile is said to abound in fish, many of them of large size, but if one is to judge from the specimens furnished by the table of the steamers, they are coarse in texture and poor in flavor. On one particular occasion I remember being served with what was called fish, but was as tough as India-rubber and as insipid as sole-leather. The Israelites in the wilderness, we are told, looked back with longing regrets upon certain vegetable productions of Egypt, the leeks, the onions, &c., but nothing is said of any yearning after the finny tribes. These were so poor that even chronic grumblers could not murmur over their absence. It was different with the green crops, of which there must have been almost a perpetual succession. There are many fields now as blooming as an English meadow in May. Land which is over-flooded always produces two crops, often three, and some times four, yearly.—*Christian Intelligencer*.

Our Poetic Drawer.

[One of the perplexing things attaching to an editor's work is the proper and polite disposition of the mass of matter called poetry that comes into his hands. A small fraction of it is so good that its insertion can be decided on at once. A much larger fraction is so bad that it can be turned over to the waste-basket without a minute's hesitation or a single sigh,—unless the sigh is induced by the thought of the disappointed rhymist who waits to see the production in print with an almost nervous interest; who unfolds the paper with tremulous fingers, and fluttering heart, and shining eyes, week after week, only to fold it up in disappointment and perhaps disgust over the editor's lack of appreciation. We can pity the sufferer who has thus mistaken the discordant jingle of stumbling rhymes for the music of real poetry, but we never doubt for an instant over the question of duty.]

But there is not a little verse that runs all the way from one of these extremes to the other, constantly coming to our table. How to dispose of this is often a perplexing question. It has merits enough to make us wish there were more; it has defects or positive faults enough to make us ask, "Why could they not be fewer?" We have a pile of such material now on hand, and it grows larger rather than smaller. More, or less of it really deserves to be set light, and it has waited quite long enough for its opportunity. We can't use much poetry, and it is not easy to bring one's mind to the selection of a mere passable production in manuscript, when this involves the exclusion of one far better in printed copy. And so the drawer keeps filling up.

We have resolved to unload it. We begin that work this week, by inserting on this page a number of poems that have merit enough to justify their presentation. We shall follow this instalment by others as we can find room for them, using what seems to call for a place, and letting others that are far from worthless, but not quite good enough for use, go to the paper mill.

There are some pleasant things below, and we have more that are equally so.—Ed.]

MY TIMES ARE IN THY HAND,

BY MRS. S. A. E. PRICHARD.

My times are in thy hand, O God.
Thou numberest my days,
Thou markest out my earthly path,
Add these are all my ways.
Thou holdest at thy will my breath,
My life is hid in thee:
All that I have and am is thine,
To all eternity.

'Tis thine to fix the time, the place
Of my sojourning here,
While thou preparest me a home
In some far brighter sphere.

Thou art my guide, O God, my God,
My Saviour and my King,
In every grief I flee to thee,
Oh, hide me 'neath thy wing.

My faith in thee is like a rock
Which nothing can remove,
Here peacefully I rest secure,
Surrounded by thy love.

No power on earth, no plot in hell,
My trusting soul can harm,
For, oh, I feel around me thrown
The everlasting arm.

I know my wayward feet may slip,
But I shall never fall,
For He who holds my hand in his
Is mightier than all.

My times are in thy hand, O God,
How precious is the thought!
What cause have I for anxious care,
What cause for fear or doubt?

Then patiently I'll journey on,
Still looking unto thee,
And waiting for the blessed hour
When thou shalt come for me.
Remsen, N. Y.

OUR LITTLE HENRY.

BY MRS. S. A. E. PRICHARD.

Oh, it was hard to lay his sleeping form
So young, so fair, so sweetly beautiful,
Low in the ground, and leave it there alone.
But it is harder still, day after day,
To miss him all the while, to gather 'round
The fireside lone and see his empty chair,
To spread the table for the accustomed meal,
And put no plate for him; to see the clothes
All put away with tender, loving care,
And think that he will never need them more.
Ah! this is hard, and 'twould be bitterness
Indeed did we not know where he has gone.
Oh, blessed joy, our child, our precious child
Is safe, all safe in heaven—and though we wept
To see him go, 'tis sweet to know he's there.

LIFE'S VOYAGE.

BY E. A. LYTTEL.

A mariner thou,
And life is the river;
Thou canst not go back,
But onward forever.
Thy frail bark but lives
Till the voyage is o'er,
Then lieth a wreck,
On eternity's shore.

Mayst thou from the wreck,
By tempest erst driven,
Arise, with the freight
Of thy treasures in heaven.

Norton, Mass.

SYMPATHY.

BY J. A. TENNEY.

Germs blighted by the grievous death
The drouth was wasting grass and grain;
Then angels wept, and all the earth
Was satisfied with piteous rain.

The grateful plants looked up and smiled,
Mute thanks to those whose tears could bless,
And germs, to dormant rest beguiled,
Pushed out their leaves in joyousness.

So man gains help from gentle showers,
To cheer him when his faith is dim,
"For whose careth for the flowers
Will care more tenderly for him."

Our brightest germs of thought droop low
Through drouth of sympathy and love;
The truest breathings we can know
Are only heard in heaven above.

Father of Spirits! lift us higher,
That all our tears may help us here,
To lead the budding of desire,
Through thought and action, up to thee.

NEVER DESPAIR.

BY ADA.

When footsore and weary,
Still pressing our way,
Through thick be the darkness,
Far distant the day,
Take courage, press onward,
Through clouds dark and drear;
Their lining is golden,
And soon 'twill appear.

Though foes may deride us,
Though friends may depart,
Though falsehood assail us,
Though faithfulness assail us,
Hope sink in the heart,
Still onward and upward,
Though clouds fill the way,
Their lining is golden,
And heralds the day.

THREE IN ONE.

BY A. L. M.

Sing praises to Jehovah!
His power is to save,
He hears the weak ones over,
And hides the dismal grave.

Sing praises to Messiah!
He hears the wounded cry,
And when the red blood floweth,
The Surgeon standeth nigh.

Sing praises to the Spirit!
That waits the sinner's soul,
On the wings of dewy prayer,
To the blessed, heavenly goal.

Salvation, truth and love
In a garland sweetly twine,
And a wreath of fairest roses
The three in one combine.

A SIGH FOR REST.

BY BELL WALDON.

Heavenly Father, on thy bosom
Let me rest my weary head,
Till the storms, that rage so fiercely,
Shall have spent themselves, and fled.

Lord, thou knowest all my sorrow,
All the weary weight of sin,
Yet thy mercy is sufficient,
Whate'er my life hath been.

Grant me, Father, thy forgiveness,
And the rest for which I pray;
Let my life grow less oppressive,
As each season wears away.

Let some deed of human kindness
Mark the days that come and go;
And at last, in thy dear bosom
Let me rest from grief and woe.

The Morning Star.

WEDNESDAY, MAY 20, 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 are 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. These are 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 a one 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.

Creed and Pulpit.

We have more than once referred to the trial of Prof. Swing, of Chicago, before the Presbytery, for alleged heresy. If we speak of it again, it is chiefly because of the wide and general bearings of that trial, rather than on account of its relations to the few men who are directly concerned in it.

It is not important in this latter respect. Prof. Swing is a very able man and a most effective preacher. His position and acknowledged power give both himself and his utterances prominence and weight. He is a fresh and forcible thinker. He holds a leading position in the Chicago pulpit, and the pulpit of that city represents unusual and most effective forces. He is at once a student, a theologian, an acknowledged leader of young and vigorous minds that are sure to be felt hereafter, a master in pulpit address, an example of public spirit, and a man whose genial and magnanimous nature gives him a popularity which it were a virtue to desire and a large privilege to possess. And the case is exciting much attention and interest in religious circles at the West.

The prosecutor, Prof. Patton, is also a man of ability, character, standing and influence. He is one of the solid pillars in the Presbyterian church. He is an intelligent theologian. He holds to the creed of his church, and is bound to stand by it and for it. Dissent from any of its dogmas is to him heresy that should at once be disciplined. He first sought to point out Prof. Swing's delinquencies and buttress up the Confession in the able denominational paper which he edits, the *Interior*. Not satisfied with the issue of this effort, he formally arraigns the offender before the Presbytery for trial. That trial is now in progress; it is calling out crowded audiences day after day; it is conducted with skill and ability; full reports of the proceedings appear in the daily papers and are read with intense eagerness. It is evident that the tide of public sympathy is strongly setting in Prof. Swing's favor, and so far as one can judge from what now appears, the court is likely to end by an emphatic acquittal. Prof. Patton may then appeal from Presbytery to Synod, and the case may at last go up for adjudication to the General Assembly.

The thing that especially interests us, and prompts to this liberal notice of the proceedings, is the "special and open ground" taken by the defense. Prof. Swing, while clearly and strongly avowing his faith in and his adherence to the vital doctrines of the evangelical theology, says, in the frankest and most unequivocal way, that there are certain statements in the published creed of the Presbyterian church,—the Westminster Confession,—that he does not

preach nor believe; nay, he declares that he repudiates and preaches against them. The high Calvinism, so strongly asserted in that formula, he believes at war alike with reason, philosophy and Scripture, repulsive to a sound heart, hostile to true piety, and calculated to promote infidelity and paralyze the efforts of the Christian church. He owns frankly to so much heresy, and glories in the avowal of it. Tested simply by these items in the Confession, he calls himself a heretic and finds the name honorable. But he says that almost nobody now really holds those dogmas as they are thus set forth; that the Presbyterian church has slipped away from them and left them as fossils and relics that stand for a bygone and outgrown theology; and that the prevailing and accepted sentiment of that body counts it both sufficient and wise for its ministers to hold and teach the actual and vital Presbyterianism of to-day, rather than cling with an artificial and heartless grasp to the fossilized and dogmatic Presbyterianism of the old Confession.

The paper which he presented to the court, in reply to the accusation, is before us. It is a forcible and characteristic document. It is too long to be reproduced entire; but we give below several of the more significant paragraphs, and those which exhibit the gist of the matter. No such frank and open avowal has before been made from such a quarter and in such an important position. It shows the strong and steady drift of religious thought. It indicates that our old central and cherished doctrine of *free will*, with all that it logically implies in respect to the character and government of God and the freeness of salvation, is boldly coming to the front where it has long been contemned, and that our protest against hyper-Calvinism is to be taken up and swelled in the very circles where it has been long and desperately fought for. Here are some of Prof. Swing's words, and they are such as deserve to be read and pondered. If the extracts are liberal, few intelligent readers will wish they were shorter. He says:

A distinction evidently exists between Presbyterianism as formulated in past times and Presbyterianism in actual. A creed is only the highest wisdom of a particular time and place. . . . In the Presbyterian confession of faith there are about two hundred formulas of truth, or supposed truth.

To designate these two hundred as Calvinism is a gross injustice, for they are almost all only valuable truths, common to all churches, and gathered up from the sacred pages. But from a few statements out of this large number the actual Presbyterian church has quietly passed away. Conventions can not be called every few years to amend or repeal some one article. It would entail endless debate and expense, and perhaps promote wide discord, thus to call from time to time a new Westminster Assembly. As the Christian world avoids a revision of the translation of the Bible because of the tumult such a new version would probably create among the sects, so each particular church postpones, as long as possible, any formal modification of its historic statement of doctrine.

But meanwhile individual minds can not be slaves. They can not suspend the use of their best judgment and best common sense. Hence, unable to revoke any dangerous idea by law, the Presbyterian church permits its clergy to distinguish the church actual from the church historic. To the Presbyterian church actual I have thus far devoted my life, giving it what I possess of mind and heart.

Chief among the doctrines which our church has passed by, as being incorrect or else an over-development of Scriptural ideas, are all those formulas which look toward a dark fatalism, or which destroy the human will, or indicate the damnation of some infants, or that God, for his own glory, fore-ordained a vast majority of the race to everlasting death. It has been my good or bad fortune to speak in public and in private, to a large number of persons hostile to our church, and in nearly all cases I have found their hostility based upon the doctrines indicated above; and in all ways I have declared to them that the Presbyterian church had left behind those doctrines, and that her religion was simply evangelical, and not, par excellence, the religion of despair. In my peculiar ministry a simple silence has not been sufficient. I have, therefore, at many times, declared our denomination to be simply a church of the common evangelical doctrines.

Against the doctrine of fatalism, as implied in the perfect independence of God's decree as to all human conduct, against the ultra form of human inability, it has been my constant duty, as it seemed, to protest, and thus defend our church from the influence of ideas so repudiated by modern thought. An eminent churchman, perhaps Luther, said, "All things take place by the eternal and invariable will of God, who blasts and shatters in pieces the freedom of the will."

Next to the baneful Calvinistic estimate of the will comes the overstatement of the idea of salvation by faith, all along through the Presbyterian history. Said Luther, "You see how rich is the Christian. Even if he would, he could not destroy his salvation by any sins, however grievous, unless he refuse to believe." Also, "Be thou a sinner, and sin boldly, still more boldly believe. From Christ no sins shall separate, though a thousand thousand times a day we should commit fornication or murder." In my ministry I have toiled the harder to write faith and holiness, because of this dreadful page of history written down against the Calvinistic branches of the Protestant church.

Amid some of the unparalleled doctrines of our church, arose the intellectual revolt of the present times, and we can only check the progress of the evil by withdrawing from the cause. It is an ominous fact that the Liberal creed, which the charges in this case attack, has sprung chiefly from that land which once lay wholly subject to the severe tests of the Puritans.

It seems to me the world is now fully ready for an orthodoxy that shall firmly yet tenderly preach all of the creed, except its plain errors or dark news of God and man. Not one of you, my brethren, has preached the theology of Jonathan Edwards in your life. Nothing could induce you to preach it; and yet it is written down in your creed in dreadful plainness. Confess with me that our beloved church has slipped away from the religion of despair, and has come unto Mount Zion, into the atmosphere of Jesus as he was in life and in death, full of love and forgiveness. And yet it is only in the narrow field just pointed out that I have in any way departed from the doctrines of the Presbyterian church.

These utterances need no special glossary or comment. They speak for themselves. And if, as appears almost sure to be the case, the Presbytery acquiesces in the man and vindicates his teaching as sound, nobody can fail to see that High Calvinism must hereafter put itself openly on the defensive, and fight stoutly, while it can, for its own life. That fight may be desperate; it may last for some time to come; but the issue of it is not doubtful, and the vanquished will have special occasion to rejoice over the thorough defeat which they suffer.

We only add a word expressing our decided dissent from the view which seems to be taken by Prof. Swing, respecting the impolicy of revising a formal and published creed when it is seen to be false to Scripture and mischievous in its moral influence. It may be inconvenient and expensive to tell the truth and put away falsehood; it is often so, in fact; but the duty is plain, imperative, and forbids waiting. The Westminster Confession is still put forth as the real creed of Presbyterianism; it is referred to as such; it is quoted by friend and foe as an exponent of the theology of the body. If that confession is not believed, what right have men to profess to believe it? If the teaching of it from the pulpit, dishonors God and leads men to infidelity and irreligion, how can it be proper and wholesome to teach it through a book, a pamphlet, or a catechism? If thinking men are forced to repudiate important portions of it because it is false and injurious, how can they excuse themselves for teaching these very portions to the illogical masses of men and women, and pouring them into the receptive minds of confiding children? It is not only time that these dogmas should cease to be preached in pulpits, but also time that they should be openly taken out of formal creeds. And in bringing about that result, there are many and strong reasons why F. Baptists should speak with a strong voice and work with a diligent hand.

Arbitration vs. War.

We are hardly likely to see an end of war during the present year. The world has fought so long, so often, so fiercely, on such slight provocations and pretenses, and has so thoroughly accepted the idea that there is no other manly thing to do when a difficulty springs up between nations, that the pacific spirit and methods will come in with difficulty.

And yet, it seems strange that peoples who have long disposed of the difficulties arising in their own civil domain by an appeal to the courts or by the selection of arbitrators, and who account fierce and deadly quarrels between man and man as barbarous and disgraceful things, should still be so ready to plunge into war when a national controversy springs up. They thus condemn on the broad scale what they exalt on the narrow one. A duel between two respectable men raises a cry of horror and makes thousands blush with shame; a duel between two Christian nations is glorified in art and crowned in history. Smith and Brown pound each other with their fists because they can't agree where the fence should run that separates their farms, and the stigma clings to them and their families for years; Prussia and France get jealous of each other's power and angry over a supposed intention to overreach, and forthwith half a million of men from each country come out to destroy one another, while the world looks on with glowing eyes and explosive admiration. A citizen of London and a citizen of New York get into a disagreement, but each feels bound to treat the other like a considerate gentleman, and both start back at the very idea of a brutal quarrel; but England and America approach questions in dispute with bayonets and rifled cannon bristling and gaping behind the diplomats, who often seem more than half willing to call the destructive implements into speedy and furious play. All that seems strange, unreasoned and pitiable enough when one stops to think about it in a calm and candid way,—to say nothing of the teaching and spirit of the gospel.

That way of looking at the matter suggests the true method of settling national disputes,—that is, by turning them over to a court of arbitration. There surely ought to be enough of dignity, of self-respect, of the sense of honor, of magnanimity, of faith, at least among the nominally Christian nations, to induce an earnest effort to constitute such a court, and submit international disputes to it for adjustment. There surely ought to be true statesmen and trustworthy men enough to constitute such a court, so that its decisions would carry all requisite authority. The verdicts of such a tribunal would not indeed be perfect, for nothing human is complete. Perfect justice would not always be done. The national litigants would not in every case be wholly satisfied. That is not to be expected. But are all the issues of war right ones? Does justice always triumph on the battle-field? Does every contending nation call home its armies fully satisfied, feeling that every proper end has been gained?

The old method has certainly proved defective enough, every way; the new one, so far as it has been employed, has offered us most grateful results. The moral triumph lately won at Geneva is something that extorts the grateful approval of the civilized world, and it is not strange that the friends of Peace are earnestly at work, in both hemispheres, urging the project of a court of arbitration upon the leading statesmen and publicists of both Europe and America. Rev. Dr. Miles, of the American Peace Society, has been especially active in this good work, and is meeting with large encouragement. He has lately presented the subject, publicly and privately, in Washington, has personally conferred with the President, and found sympathy and assurance of co-operation; and now a proposi-

tion, looking to the very measure we have been considering, is likely to be brought forward in both branches of Congress, and find hearty support and earnest commendation in those high places.

In all this we find ample occasion for gratitude and hope, as well as a fresh reason why Christian men and women should labor with added zeal to bring in the work of righteousness which is peace, and the effects of righteousness which are quietness and assurance forever.

Progress of Truth.

It seems to be the business, if not the vocation, of many to resist all progress. Their labor is to keep things as they are or were, though this is impossible. There is no conservatism that can prevent change. Nature knows no stand still, but everywhere inscribes the law,—Not to advance is to recede. Error, wrong, sin are ever aggressive; physically, intellectually, morally, their tendency is the same; and in this fallen world they have a most prolific soil. But they encounter the antagonism of truth, operating often silently, imperceptibly, yet effectively, in the accomplishment of its great objects.

Superficial observers utterly mistake the nature and position of this conflict; pronounce hasty judgments; put bitter for sweet and sweet for bitter; evil for good and good for evil; making inversion and confusion in their own conceptions at least, and so far as their influence extends, mystifying the minds of others and hindering the work of benevolence. After all, it is not very difficult for the sincere and earnest seeker to strike the balance between the right and the wrong, and ascertain which are their forces and how arrayed on each side.

False conservatism deals largely in precedents and majorities. It condemned Jesus because his doctrine was new, and opposed to the sentiments and practice of the world. Wickliffe, Huss, Luther were denounced on the same ground. What was the issue before the diet at Worms? Not one respecting truth and right, but precedents and majorities. The reformer must bow to these, whatever his own conviction and knowledge. Bow to our behest, or take the dire consequences. Would he yield to such oppression? Never. He planted himself on the divine word, on conscience, on truth, to abide the result, whatever it might be. Short-sighted popes, cardinals, princes, how vain the expectation to crush such a man and the cause he represented! How much wiser the counsel of another in a like controversy: Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God.

It is a blind imitation of error to suppose that the progress of truth can be forcibly suppressed. It may be obstructed for a time,—only to burst forth with greater force, and expose the folly of its opposers. Reform may have a long and fierce conflict, but it will succeed. There may be reaction, and retrogression, and apparent repulse; but it will eventually triumph. Let those, therefore, who would be on the strongest side, look not merely at the past, or the prestige of the present, but search for the truth and the right.

The tactics of the defenders of slavery were equally blind. Said a prominent leader: Two hundred years of legislation have sanctioned and sanctified American slavery. But what did all such legislation or precedents avail to uphold the oppressor, enforce fugitive slave laws, and overcome the friends of freedom and progress? They could mob Garrison, murder Lovejoy, hang John Brown, ensue compromises, fortify the institution, provide for its expansion; but all such efforts to crush truth and right only hastened the overthrow of the stupendous wrong. Truth, by persistent progress, made its way through all constraint to the glorious consummation.

Illustrations of the result abound in the history of science, literature, and religion. Unjust restrictions placed on free thought, free speech, and free privileges are ever equally nugatory. It might seem that the lesson would be learned by this time; but experience proves the contrary. Witness the struggles of high-churchism everywhere to suppress evangelical sentiment and practice. We may especially note the stringent means now employed in the interest of Close Communion. Is it conceived that the rising sentiment in behalf of Free Communion in the Baptist denomination is to be suppressed by force? Those who think so can try it in the face of all the facts of history. It is useless to assume that majority, precedent and Scripture favor the restriction, and therefore no tolerance shall be extended to the other side. Suppose it shall be found, as it surely will be, that Scripture, precedent, and majority even are against those who make the assumption, and that they are found contending against conscience, a divine right, liberty and the best tendencies of the age; the right will be vindicated all the more speedily from these very attempts at coercion.

Who can but smile at the grave action of Presbytery to deny liberty to one of its churches of enjoying the modest but helpful labors of a Christian woman in conducting a bible-class exercise? Theodore Cuyler and his church are admonished of their departure from precedent, not for admitting a woman to preach, but for allowing her to instruct a bible-class when men were present. Is it to be supposed that Miss Smiley is thus to be put down, and with her, as a representative of Christian liberty, woman is to be crushed in the exercise of a God-given right? We are heartily willing that the test should be made with just such cases and circumstances. It could not be better. All such attempts will but hasten to decide another great question, and to put woman in her just position before the civilization and moral sentiment of the age.

—J. J. B.

Current Topics.

—GEN. HOWARD'S ACQUITTAL. The military court, to which were submitted the formal and grave charges against Gen. Howard as head of the Freedmen's Bureau, has closed its examination and rendered its decisions. No formal report of its procedure and its findings has yet been given to the public, but it is definitely understood that he has been acquitted on every one of the charges. That he administered the affairs of the Bureau in the spirit of thorough integrity, utterly putting away every temptation to enrich himself by appropriating a single dime for his own personal advantage, is what they who well knew the man were morally sure of beforehand. Even his bitterest and most malicious enemies have hardly ventured to allege this fault against him. But whether he ought to be held responsible, as a public officer, for the irregularities of which some of his many subordinates were found guilty, and would be so adjudged by the court, was a question not so easily answered. In these days of frequent embezzlement, when public stealing seems almost a mania, and the sternest discipline for such offenders is clamored for by the people, there was reason for question whether the facts might not seem to warrant the court in holding him accountable for the losses sustained by the Government.

But the court, it is confidently said, does not account him responsible. He is acquitted on every charge, in spite of the skillfully planned and persistent efforts of not a few public men to get an unfavorable verdict, and their confident prediction that he would be found guilty and condemned. It is said that the vote declaring him not responsible lacked unanimity, which is not strange. But it is a grateful thing that he stands vindicated before the country, and that his accusers are rebuked and rebuffed. Few men have been so set upon by the lower politicians as he. Again and again have the most serious attacks been made upon him. Leagues to smut and worry and crush him have been formed again and again. And the painful thing appears in the evidence that much of this active opposition springs out of Gen. Howard's openly avowed and active religious faith. Because he is freely spoken of as a Christian soldier and statesman, men have been bent on dragging his reputation into the mire. It was not simply him that they would cover with ignominy; it was the Christianity which he represented. His straightforwardness and purity and devoutness could not be tolerated because they were confessedly the outcome of his faith in Christ, and his presence was felt as a rebuke. But we are grateful that truth and justice have triumphed again in his case. We have never for a moment ceased to believe in him. We have revered his Christian simplicity and manliness. We thank God that this madness which plotted his overthrow, and felt sure of success, has been gibbeted afresh before the world. We are thus helped to recall with new interest the lines in which the poet asserts a great truth that we often need to remember and profit by:

For Right is Right, since God is God.
And Right the day must win;
To doubt would be delusory,
To falter would be sin.

—BAPTIST DISCIPLINE. Michigan takes its turn in dealing with ecclesiastical questions. Open Communion has appeared there, and it will not depart in response to any word of excommunication. The impulse of Christian love is too strong to be mastered by the logic of church theories. And so a Council is held at Greenville, to answer the question, "What is the duty of a Baptist church toward a member who communes with a church of another denomination, and persists in the grievance of his brethren, in affirming his right to do so?" The answer was true to the logic of the exclusivists; true also, it may be assumed, to the real convictions of the court. They say that such liberality will not do at all; it sets aside ancient usage, church order and sound doctrine; and so the offender should be first admonished, then treated as a delinquent, and finally disciplined. That probably means expelled. Well, these brethren must follow their own honest convictions; but we hope they will look for clearer light and welcome it when it comes. They may well distrust their premises when they lead to such a conclusion. We would certainly prefer to receive the discipline in such a case rather than administer it.

—THE CRUSADERS SELL MOVING. The effort of the women against intemperance, and especially against the liquor shops and saloons, still goes on. Here and there the movement falters; at other points it gains in momentum. Now we read of large successes; then of seeming repulses and defeats. The radical methods that proved effectual in the West are less resorted to in New England, and promise less when used. But in spite of all drawbacks, much has been done to strengthen and tone up public sentiment for resolute and aggressive work. While betes and there extravagances have appeared that perhaps really lessened the public respect for womanhood and awakened prejudice against religion, in far more instances, we think, religion has been made real and impressive, as in the persons of its professors, it has taken off its false dignity, given up its daintiness, and, in the spirit of heartiness and humility, as well as in the purpose to grapple directly with the evils that stalk through the streets, it has gone to its proper work, in self-denial, heroism, sympathy and prayer. Such a vital and practical earnestness always tells. It is telling here.

—SOME NEW THEORIES. An English correspondent of the *Boston Advertiser* mentions the appearance of a treatise by

Ernest de Bunsen, in which reasons are given for accepting the Biblical chronology suggested by Irenaeus, and for regarding Jesus as in his 49th year when he died. His birth is placed fourteen years before the Christian era, and the wisdom which astonished the doctors of Jerusalem in a boy of twelve years of age is traced back to the schools of Alexandria! The so-called patriarchs before the flood can not, Mr. Bunsen contends, be regarded as individuals, but the number of years assigned to each patriarch possibly represent "successive historical periods," amounting to 8,225 years. That is a field in which speculation may indulge itself *ad libitum*, but the practical value of thus using time and energy is in serious doubt.

—EXPLORATIONS IN PALESTINE. Those interested in the progress of exploration in Palestine, by the American party, will be gratified to learn that the subscriptions to the society's funds now amount to fifty thousand dollars, or one third of the whole sum needed for the five years' work. An effort is to be made to secure at least one thousand Sunday-school subscriptions of the sum of ten dollars annually, which entitles the school to copies of all the society's publications, and the final splendid map. Several hundred such subscriptions have been received, and the list is rapidly increasing. It is a fruitful and promising field which these explorers have entered, and the recent successes are full of encouragement.

—ANOTHER ACCUSATION DISPOSED OF. It is as gratifying to see men, who are unjustly suspected and aspersed, brought out from under the cloud and commended afresh to public confidence, as to know that a great and audacious swindler has met his deserts. The very spirit that claps its hands over the removal of Tweed to the penitentiary, thanks God when Howard comes forth from the ordeal with no ill-gotten gain nesting in his pocket or clinging to his palm, and no smell of fire on his garments. And so good men will rejoice that the serious charges trumped up against Ezra Cornell, the founder of Cornell University, are proved groundless. His great benefaction is found to be as real and as noble as it seemed. He has neither played sharper with the Government, nor coined money for himself out of the public confidence which applauded his large service to the higher education. He asked a thorough investigation; he secured it; and it has wiped out the artificial stain which ignorant, or jealous, or malicious accusers had left for a little time on his fair fame. May such large-hearted and liberal-handed men be multiplied; and, if they must run a similar gauntlet, may they come out as triumphant at the end.

—BOSTON'S LOSS. Hon. John D. Philbrick, for seventeen years the accomplished, efficient and successful Superintendent of the Public Schools of Boston, formally announces that he shall close his labors in that position with the present school year. We confide in Mr. P.'s good judgment; he knows better than we what is likely, on the whole, to be best; we do not therefore criticize his decision. But the New England metropolis will suffer a serious loss in his retirement from a position which he has so admirably filled, and to which he has brought so large a wisdom and so fruitful a service. And the puritan city will have a right to congratulate herself if she can find a successor who really reaches Mr. P.'s effectiveness at the end of five years of labor. Boston could indeed call him her public servant in a special sense; but the cause of public education throughout the Union, and even in foreign lands, claimed him as an exponent and honored him as a leader. The gratitude of thousands will go with him into his retirement, and do not a little to fill his heart with glad recollections.

—PULPIT SENSATIONALISM. Live men in the pulpit, who think more of truth than of etiquette, and are willing to risk the proprieties for the sake of reaching souls, are always a refreshing sight. Even excesses that are born of true Christian zeal can be readily pardoned. But a few sensationalism, buffoonery, clownishness, an affectation of oddities to draw a crowd and win notoriety, are at least of doubtful value. A minister would do well to change his sphere before turning mountebank. Harlequin is not adapted to the preacher's functions. A case in Worcester has suggested this line of remark. We mentioned, a few weeks since, some things respecting Rev. Mr. Parry, who had bolted from the Old South Parish, and organized a new church and society in that city. A Council, after examination, refused to install him. So he arranged for an installation at home, in which members of his church performed most of the service, while he himself preached the sermon, taking as his text the words, "Never skeddaddle." Later, after preaching a discourse on "Religious Bugs," he read off his programme of subjects for two or three months to come. Here are some of them: Gutzle and Give; Republican Locusts; Main Street; The Mad Prophet; "Who's your Hatter?" Popping the Question; A Tragedy in four Acts, &c., &c. It is urged, in defense of this method, that it draws those who wouldn't go to church without some bait of this sort; and, after getting the audience in, it is said, the preacher can ignore his announcement, or dismiss the matter in a few words, and then give them the real gospel. We confess that this seems to us rather un-apostolic, half hypocritical, quite unworthy of a minister, and likely to disgust and repel twenty sensible souls while winning one brainless adherent whose coming is of very doubtful importance.

—HEAT AS A STIMULANT. The hot weather that swooped down upon us so suddenly

last week worked admirably in checking the half-aimless talk of Congress, and set it about practical work. Visions of July sweltering came up, and prompted the members to an effort to get their work done and go home. And so they have really begun in good earnest to effect necessary legislation. The work of distributing the money received from England, in accordance with the Geneva award, according to the intent of the arbitrators and the rightful claims of citizens, is likely to be provided for soon. The Senate and House are not yet at one on the matter, but a bill is likely to get approval in both branches, and go into effect speedily as a law. There is also hope that a financial scheme may be found that shall command general approval and escape the President's veto. At all events, it is grateful to see these good results of the hot weather, inside the Capitol, as well as outside.

DEVISING LIBERAL THINGS. The managers of our Foreign Mission affairs are not content with what has been done in the way of sending reinforcements to India. They pause just long enough to thank God and the churches for what has been accomplished during the year, and then, having received a fresh infusion of courage, they strike for another triumph. The Secretary has just issued a circular, and sent a copy to a considerable number of brethren known to be somewhat able and ready for every good work, asking of each, as a special offering, \$100, to be used in paying the outfit and passage of another company of laborers to be despatched to Orissa the ensuing autumn. He has a few such pledges to begin with, and it is certainly to be hoped that the needed sum may be speedily secured. We take the liberty to say that, if other parties, besides those who receive his circular, should send him their draft or pledge for the amount specified, he is perfectly capable of pocketing a pretty large number of disappointments of that sort. Try him, and see if he breaks down under the pressure.

By the way, why won't thirty persons do a similar thing for the Home Mission Society, and thus enable it to send missionaries into the South, where the opportunities are so large and the pleas are so urgent? We venture to promise that neither the Secretary nor the Treasurer will resent the coming of such offerings, even if they have not been directly asked for. Try them too, and see.

TAKE NOTICE. The request of the pastors in and about Boston, that brethren wishing entertainment during the Convention, to be held a week hence, should promptly inform them of that fact, is one that should be at once complied with. Their appeal will be found under the head of "Notices and Appointments."

DO NOT FORGET. As will be seen by referring to the notice elsewhere, the offers of Premiums to subscribers to this paper will be withdrawn on the first of June. Let all who wish to avail themselves of these liberal offers, and secure some really choice things, act with promptness.

Denominational News and Notes.

Hillsdale College. It is with no ordinary satisfaction that we copy the following statement of the plans adopted for rebuilding Hillsdale College. It is taken from a Hillsdale paper, and was furnished by a correspondent who writes out of the fullest acquaintance with the affairs of the Institution. We greatly rejoice in this decision of the authorities, and count with great confidence upon a significant future for Hillsdale. We presume our readers will prefer the full story rather than an epitome, and so we give it to them. Here is the statement:

On this, the 7th day of May, 1874, after the most careful consideration of this important question, we are able to say that those who have the custody of the interests of Hillsdale College have adopted the most thoroughly systematized and approved plan that could be conceived as adapted to the highest wants of the institution. Five separate buildings, three stories high, arranged in a group most harmoniously adapted to each other, and each complete and beautifully situated in itself, constitute the plan.

The Center Building is to be exactly upon the ground of the old Center Building, except that it is to be lengthened in front six feet, making it sixty-six feet deep; and the front widened from thirty to eighty feet. This is to be one of the most beautiful buildings, architecturally, of the country, and the central figure of the group. Its first floor is to contain the President's Room, Treasurer's Office, and two superior Class Rooms. The second floor will contain the Professors' Studies and the Library and Librarian's Room; and the third story a beautiful Chapel, 60 by 66 feet, with light from front, and east and west, with a vestibule and front gallery. The roof to be of the Mansard style, and the building surrounded by a tower or dome, the cresting summit of which is 125 feet from the ground, and the points of the figure surmounting it 150 feet.

To the right and left of the Center Building, fifty feet distant, and connected therewith by corridors, are ultimately to be the ladies' and gentlemen's dormitory buildings, fifty feet front by seventy-two feet deep. The east one of these is to contain the Boarding Hall on the first floor, and the west one, public rooms on the first floor.

To the east of these, two buildings, forty-eight feet distant and forward, so that their north line is forty-eight feet in front of the dormitory halls, are to be two beautiful, independent halls fronting each other, and each fronting a street east and west of the college grounds, and in size 48 by 72 feet. The west one of these two is to contain upon the first floor the Natural History and

Chemical, Lecture Room, the Laboratory, and the College Museum. On the second floor, an Alumni Memorial Hall and the Theological Literary Society Hall, and on the third floor, the Amphitheater and Alpha Kappa Phi Literary Society Halls.

The east one is to contain the Philosophic and Astronomic Lecture Room and Apparatus Room, and two Mathematical Class Rooms; the second floor, a home for the Music Department and Beethoven Hall jointly, and an Art Gallery and Artists' Studio; the third story, the two Ladies Literary Society Halls, with the appropriate waiting or dressing rooms in connection with them.

The only barrier which will hinder the entrance upon this work immediately, will be the means necessary above the insurance fund, the imperishable material of the burnt buildings, and the county subscriptions hitherto intended for the endowment, now turned over by the trustees to the building fund at the discretion of the donors. The amount to be thus added can not be exactly stated, but ought to be at least \$10,000, which it is hoped will be raised within the city of Hillsdale by the 1st day of June, during which time the architects are completing the working plans and specifications. The desire of the building committee is to be able to contract for the Center Building and the two buildings containing the Society Halls and public rooms at once, and secure their completion at the earliest day possible, consistent with securing the highest quality, simply not to allow an anxious expediency to make such haste as to fail in the most complete result. The whole plan of rebuilding is so superior, and promises so much, that it is believed that all will take a due proportion of the burden, and enjoy a corresponding measure of the satisfaction which will come as a consequence.

As it is expected that the city will build the buildings; the county at large then is to be canvassed to raise the necessary amount to build the Dormitory Halls. With this united effort, the college will be a pride to the city and county, and justly stand as a monument to all who bear a part in so noble a work.

Just at the hour of the final and unanimous action upon the subject of the adoption of plans so generous, the mail brought an editorial from the editor of the *Morning Star*, which seemed a providential and timely ratification of the whole; a copy of the article will appear next week.

Ministers and Churches.

REV. A. LOVEJOY, of South Berwick, Me., has accepted a call from the F. Baptist church at Pascoag, R. I., and will enter upon his labors in his new field at an early day.

REV. H. F. WOOD is to be installed pastor of Pine St. Free Baptist church, Manchester, N. H., next Friday evening, May 23d. Sermon by Rev. C. F. Penney, Augusta Me.

A F. Baptist church was organized, April 29, in the town of Richmond, Genesee Co., Mich., by a council from the Genesee Q. M. The number of members uniting in the organization was 13; and after they had entered into covenant, 14 others were voted for and accepted. Baptism to take place May 10. The church takes the name of the Flint River Free Will Baptist church.

G. H. H.

LYNDON INSTITUTE closes its Spring term Friday, June 5th. The school is growing continually in public favor and patronage, the year being the most successful since the school opened. The Fall term begins Tuesday, August 25.

I. W. S.

REV. W. A. NEALY, of Franklin, Vt., has accepted a call from the F. B. church in Putnam, N. Y., and entered upon his labors.

E. TIBBETS.

SOME encouraging revival interest has been enjoyed by the Medicine Creek church, Iowa, resulting in the addition of a few members to the church.

E. TIBBETS.

PARISHVILLE, N. Y. After an absence of one year, I am privileged to greet the dear brethren and friends of the Parishville church and society. The society has been supplied the past year by Rev. Mr. Cough, a Presbyterian, who gave excellent satisfaction. They are now in want of a pastor. A man of sound piety, fervent faith, and good ability will find here a desirable field of labor. They have a flourishing Sabbath school, a young folks Bible class of about 40 members, and a congregation that will do honor to any country parish. The people are wide-awake and intelligent. If they can secure the needed man, they will give him a good support. Who will take hold of this interest?

Address Dea. C. B. WILLIS, or DANIEL SMITH, Potsdam, P. O., St. Lawrence Co., N. Y.

The Hopkinton and North Lawrence churches are destitute of pastors. They are able to pay a liberal salary.

G. H. C.

AROSTOOK CO., ME. We are enjoying some prosperity in the Arostook Mission. There were twelve converts baptized at Ft. Fairfield last Sabbath, and more are intending to be baptized at the next appointment, four weeks hence. Thirteen united with the church, making eighteen added to this church since January. The Lord is blessing the people with salvation in the east part of Presque Isle, and there are some to be baptized the 4th Sabbath in this month. Pray for us.

J. W. DARR.

Churches Organized, &c. A F. Baptist church was organized at White Rock, Republic Co., Kan., in Feb., which was a cause of rejoicing to the brethren and sisters who have found homes in this new country. May the Lord grant them prosperity. Bro. E. E. Harvey is laboring to promote the cause of Christ.

Also, a church was formed in Albion, same county. Rev. John Palmer, of Washington, Kan., was with us, whose labors were gladly received. Should any minister come this way, these churches would be pleased to have a word of encouragement.

R. D. PRESTON.

Donations. Rev. E. & Mrs. A. M. TIBBETS express thanks for a donation of \$100, in cash and other substantial, from friends at Pleasant Point and vicinity.

Quarterly Meetings.

LAUNING Q. M. Held its first session with the Free Baptist church in the city of Launing, Mich., May 18. It is proper to state that this new Q. M. is formed of the churches formerly composing the Grand River & Shiawassee Q.

M's, in accordance with a recommendation of the last session of the Michigan Y. M. The churches were well represented by delegation and letter. Some revival interest was reported. One new church, called the Delta church, was admitted to Q. M. membership. It was a harmonious, interesting, and we trust profitable season to all who attended. There was taken by pledges and Q. M. collection for Home Mission purposes, to assist the Grand Lodge church in the erection of their new meeting house, (the work upon which has already commenced) money to the amount of \$250.

The following resolution was passed: Resolved, That the Launing Q. M. of F. W. Baptists, in conference assembled, do hereby declare that we do most heartily approve of every wise and true effort to suppress the great evil of intemperance in our land; and that we pledge our prayers, sympathies and efforts for the overthrow of this evil.

The next session will be held with the F. B. church in Bath—Conference commencing Aug. 7, at 2 o'clock, P. M. A. J. DAVIS, Clerk.

RELIGIOUS MISCELLANY.

The *Christian Statesman* regards the appointment of a Jew to the professorship of Hebrew history at Cornell university as inimical to Christianity.

Delegates from the Methodist Episcopal church North were cordially received on Friday last by the Methodist General Conference South at Louisville.

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.

A great revival is in progress in Petersburg, Va., among the colored people. Over five hundred were recently baptized in the Appomattox river, an immense multitude witnessing the ceremony.

Among revival items of more local interest are reports from many churches in Springfield, Mass., showing a religious awakening not experienced since 1857. Special meetings have been held, since the week of prayer, resulting in numerous conversions—about one hundred and fifty in three Methodist churches; a hundred or more in two Baptist; fifty in the First Congregational; and a good number in the other churches.

Five hundred conversions are stated to have been the fruit of the winter's revival at Knoxville, Tenn.

A lady connected with the Philadelphia Temperance League writes that more than 20,000 women are engaged in the work in that city. Some 400 saloons have been closed, and 226 saloon keepers and 213 bar tenders have signed the pledge.

The *Church Journal* calls for the revival of discipline in the Episcopal church, and affirms that, while the clergy are closely guarded by the canons, and sharply watched by the bishops and people, the laity are left very much to themselves. The editor says: "We are like all the rest. We are practically without any lines between the church and the world, as a matter of life."

The Christian Chinese in San Francisco recently held a prayer meeting for their own, which was well sustained, as many as eighty having sometimes been present.

The American Bible Society has received and expended upon its great work \$664,436 within the last year, and yet it is unable to meet the demand for the Bible that comes from every part of the world.

Think of a Presbyterian (or any other) church being without a pastor for forty years! Just this has been the case with the Presbyterian church of Constantine, who have finally called Rev. Howard Cornell of Union College. He has just been ordained and installed pastor of the church.

The monthly statement of the New York City Mission shows that there are thirty-eight missionaries employed; 6,871 visits were made during the month, and 438 meetings held. Meals and lodgings were given to 2,750 persons, and 339 families were aided in their homes. Receipts for the month, \$2,630.04; expenditures, \$9,412.17.

When Rev. Mr. Sabine left the Episcopal church to join the Cummins movement, he seems to have been neglected to notify Bishop Potter, and the neglect is set down by high churchmen as an act of discourtesy. It is now understood that the Bishop has determined to subject him to a formal deposition from ministry.

A curious incident occurred at the Warren Avenue church a few Sabbaths since. The pastor, Mr. Pentecost, having exchanged pulpits with another of the Boston pastors, a lady in the congregation deliberately walked into the pulpit and placing her hands on the minister's head, offered a brief prayer of consecration, in which many of the congregation seemed to join by reverently bowing their heads. The good woman then returned to her place, and the services proceeded as usual.

From reports received from 500 out of 800 students in Oberlin College, Ohio, it appears that forty-eight per cent. depend on their own exertions for at least one-fourth of their expenses; that 5170 weeks have been spent by them in instruction during the past winter, for which was received \$53,338, averaging \$11 per week for gentlemen and \$7 for ladies; that thirty per cent. of the students engaged in teaching; that twenty-eight per cent. need to be taught in order to continue their studies; that fifty per cent. prefer to have a long vacation in the summer; that twenty-five per cent. would have been deterred from beginning a course by a summer vacation; that fifteen per cent. came to the college by the influence of teachers at the time members of the institution.

A theological class for young ladies is about to be started at the Free-church college in Edinburgh.

The Rev. C. H. Spurgeon last month entertained forty poor blind people at tea in the large schoolroom in the Metropolitan Tabernacle. The guides and friends of the guests brought the number present to 100. After tea they were addressed by Mr. Spurgeon, and as soon as they heard his voice, it might be at once known that, though they were blind, they were not dumb, for the cheering was almost deafening.

The canonization of Joan of Arc is urged with much earnestness by French ecclesiastics, and Bishop Dupanloup is said to be in Rome for the purpose of compelling arrangements for the event.

Mr. J. C. Marshman, son of the celebrated Baptist missionary to India, and brother-in-law of the late Sir Henry Havelock, has spent at least \$150,000 on the education of the natives of India, a larger sum than has been devoted to this purpose by any other European.

The Rev. Dr. Watkins, the associate missionary of Rev. Mr. Stephens in Northern Mexico, writes to the American Board of Commissioners for Foreign Missions, that the Rev. Mr. Stephens, had so secured the favor of the majority of the people of Aguascalientes, that the infuriated crowd preached a sermon that excited the Indians to murder him and destroy his property. It was a part of the plan to assassinate Mr. Watkins at the same time. A Catholic priest and sixteen students have written him, threatening his life unless he leaves the country. The priests intend to foment a revolution unless he is banished, but the government promises him its protection.

A Hindu lady of high caste in Madras, of great strength of character, has so far broken through the trammels of native prejudice that

she has accompanied her husband to London, where she mingles freely in society, conforming to its social customs.

CARPETS AT STILL LOWER PRICES.—Previous to our removal, we shall offer to our customers, for cash only, 200 rolls printed Berles at 25 cents; always before sold for 37 1/2 cents.

100 rolls extra superines for \$1; never before sold for less than \$1.50.

100 rolls Kidderminster at 75 cents; market value \$1.25.

200 rolls new style Ingrains for 50 cents; price everywhere is 75 cents.

English Tapestries for \$1.25; always sold for \$1.00.

China and Japan Matting at the cargo auction price.

1000 English Crum-cloths, with borders, at half value.

Floor Oil Cloths of high grades and common qualities at less than manufacturers' prices.

Elegant Velvet, Wilton, Axminster and Brussels Rugs, Mats, etc., at value.

New England Carpet Company, 374 Washington street, 4110 Next building to Adams House, Boston.

The Ladies' Pronouncement. While protesting against all the old worthless Deities now in the market, the Ladies, with one consent, have adopted the *Sequester* as the one thing needful to insure the integrity of the teeth and a fragrant breath.

There are several kinds of worms which trouble horses; the pin-worms (pointed at both ends) are the most common and most dangerous. *Sheridan's Cough Condition Powder* will in a few days eject the worms, and the horse will begin to thrive.

Factories and machine shops should not be allowed to pass a day without *Johnson's Anodyne Liniment*. In case of a sudden cold or rheumatism, the use of it may save weeks of suffering, and perhaps a limb, or even a life.

"Brown's Bronchial Troches." Coughs and Colds are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. *Brown's Bronchial Troches* are an effectual COUGH REMEDY.

COCOA is known the world over for its great nourishing and strengthening properties. It is often difficult to select the best preparations of an article of such universal use. The Chocolates and Cocoas of Walter Baker & Co., Boston, have stood the test of nearly a hundred years, with a constantly increasing reputation for excellence and purity in all parts of the world. If you wish the best, at the most reasonable price, ask your grocer for Baker's Chocolate.

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

Ladies Careful of their Feet Always wear ENGLISH CHANNEL Shoes, and buy none other. A dark line around the sole near the edge shows where the channel is cut. No more ragged soles. Make your dealer get them for you.

2120

Our lady friends who have used the Eureka Spool Silks, will use no other. It is full size, full length, and every spool is found as represented.

Hearing Restored.—A great invention. Send stamp for particulars, to GEORGE J. WOOD, Madison, Indiana.

FOR MOOTH PATCHES, FRECKLES AND TAY, ask your Druggist for Perry's Mooth and Freckle Lotion, which is harmless and in every case infallible. Or for his Improved COMBINATION PIMPLE REMEDY, the great SKIN MEDICINE for Pimples, Black Heads or Flesh-worms. Or consult B. C. PERRY, the noted Skin Doctor, 435 Bond St., New York.

2015

Centaur Liniments allay pain, subdue swellings, heal burns, and cure rheumatism, sprain, and any flesh, bone or muscle ailment. The White Wrapper is for family use, the Yellow Wrapper 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.

1712

Notices and Appointments.

MAINE WESTERN Y. M. will hold its next session with the Harrison village church, commencing June 16, at 10 o'clock, P. M. L. H. WITMAN, Clerk.

MAINE WESTERN Y. M. MINISTERS' CONFERENCE will hold its next session with the Harrison village church, June 16, at 2 o'clock, A. M. L. H. WITMAN, Clerk.

IOWA NORTHERN Y. M. will hold its next session with the Central City church, commencing Friday, June 12, at 10 o'clock, P. M. C. DUDLEY, Pres.

R. I. ASSOCIATION OF FREE BAPTIST CHURCHES. The annual meeting will be held with the church at Greenville, June 9-11. Order of exercises as follows: TUESDAY, JUNE 9, at 10 A. M. and 3 P. M., Ministers' Conference. At 7 P. M., annual sermon by Rev. D. C. Church.

WEDNESDAY, JUNE 10, at 10 A. M., Prayer meeting, conducted by Rev. W. W. Burlingame. 10 A. M., Organization of Association and business. 2 P. M., Reading of letters from churches. 7-10 P. M., annual sermon by Rev. F. Davis. 4 P. M., Association business. 7-10 P. M., Revival meeting, conducted by Rev. J. Boyd, J. N. Rich, and many others.

THURSDAY, JUNE 11, at 10 A. M., prayer meeting, conducted by Rev. G. W. Wallace. 10 A. M., Educational Addresses, by Revs. A. H. Heath and J. M. Freeman, followed by Lyman Institute business. 2 P. M., Mission addresses by Revs. J. Mariner, L. W. Manning and C. Carter. 5-7 P. M., Sermon by Rev. E. Cameron. 8 P. M., Communion service, conducted by Revs. B. Phelon and M. Phillips. 7-10 P. M., Sabbath school Union business, addressed by Rev. J. W. Wallace. 8-10 P. M., Free men, Prof. G. H. Felton and H. J. White. Each church is requested to send a round collection for Association expenses.

2120

Bates Commencement. 1. Examination for admission to College, Saturday, May 10, 9 A. M., June 6.

2. Examination of sophomore class, Saturday, May 10, 9 A. M., June 6.

3. Examination of freshman class, Saturday, May 10, 9 A. M., June 6.

4. Commencement exercises, Sunday, 9-12 P. M., June 14, at Main St. F. Baptist church.

5. Sermon before the Theological school, Sunday, June 14, at 10 o'clock, P. M., at St. Paul's Baptist church, by Rev. Dr. W. C. Durgin.

6. Examination of the Theological school, Monday, June 15, at 10 o'clock, P. M., at St. Paul's Baptist church, by Rev. Dr. W. C. Durgin.

7. Junior prize Declaration (parish original), Monday, June 15, at 10 o'clock, P. M., at St. Paul's Baptist church. Three prizes, \$100, \$50, \$25. Committee: Revs. J. M. Houghton, J. E. Boyd, A. E. Dame and H. P. Gage.

8. Annual meeting of the President and Trustees, Tuesday, June 16, at 10 o'clock, P. M., at St. Paul's Baptist church.

9. Second examination for admission to College, Tuesday, at 10 o'clock, A. M., June 16.

10. Exhibition of theological school, Tuesday, June 16, at 10 o'clock, A. M., at the college chapel.

11. Concert by Germania band—Mme. Camilla Uro, the celebrated violinist, Mrs. H. A. Smith, soprano, and Mons. Auguste Sauter, pianist—Tuesday, at 8 P. M., June 16, at city hall.

12. Commencement exercises, Wednesday, June 17, at city hall.

Orations before the United Literary Society, Wednesday at 8 P. M., June 17, at city hall, by Rev. A. P. Penhoby, D. D.—Subject, The Culture of the Christian Scholar.

13. Meeting of Alumni Association, Thursday, at city hall.

10 A. M., June 18, at Main St. F. Baptist church. Orator, Rev. A. L. Houghton. Post, G. H. Stockbridge.

Class exercises, Thursday, at 8 P. M., June 18, at city hall.

Persons purchasing tickets to the concert will be entitled to the seats at the lecture, Wednesday evening, and at the class exercises, Thursday evening, which they occupied at the concert. Price of tickets for the concert, \$1.00. Persons out of town can secure good seats at the concert, by letter or telegram, addressed to Thomas Spooner, Jr., Lewiston, Me., or O. B. CHENEY, 3120

CUMBERLAND Q. M. MINISTERS' CONFERENCE will meet at 10 o'clock, P. M., at 2 o'clock, P. M., at city hall.

CATAWAUGUS Q. M. will hold its next session with the church at 10 o'clock, P. M., commencing Friday, June 5, at 3 o'clock, P. M. N. C. McKOOS, Clerk.

ILLINOIS Y. M. will hold its next session at Paloma, Adams Co., Ill., within the bounds of the Hancock and Quincy Q. M., commencing Friday, June 5, at 10 o'clock, P. M. Ministers' Institute on Wednesday preceding. Give this notice to satisfy inquirers, as the Clerk has failed to do this work. J. S. DICKSON.

ONTARIO Y. M. will convene in the 2d Zorra F. B. chapel, June 23, at 10 o'clock, A. M. It is very desirable that each Q. M. be well represented. We also wish to have a number of visiting brethren. On Wednesday and Thursday, teams will be at Tavistock, on the Buffalo division of the G. T. R. to convey friends coming by rail to the place of meeting. Opening sermon by Rev. J. W. Silcox. Subject, Education an element of Ministerial Success. J. S. HARRINGTON, Sec.

MINISTERS' INSTITUTE of the Ontario Y. M. will meet in the 2d Zorra chapel, June 25, at 10 o'clock, A. M. Order of exercises: Opening sermon, from Gal. 4:3, by Rev. J. W. Silcox. Essay, What is the first Resurrection?—by Rev. J. S. Harrington. Essay, Intermediate State—on Riform, Essay—Satan's Work in the World—by Rev. C. Patterson. Sermon on the 11th and 12th chapters of Butler's Theology, taught by Rev. J. Ingram. Each minister is expected to present a report of his labors and a skeleton of a sermon. J. W. SILCOX, Clerk.

The new church at Marilla is to be dedicated on Wednesday, May 27. Rev. D. M. Stuart, of Buffalo, is to preach the sermon. Teams will be at Alden for morning passengers, both from east and west. All are cordially invited to attend. G. W. KNAPP.

ST. LAWRENCE Y. M. will hold its next session June 26-28, with the Sprague Corners F. Baptist church, Jefferson Co., N. Y., on the Rome & Ogdensburg R. R., at 10 o'clock, P. M. Ministers' Institute on the 26th and 27th. Each minister is expected to present a report of his labors and a skeleton of a sermon. J. W. SILCOX, Clerk.

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SPECIAL NOTICE. Free return tickets will be given to all persons who attend the N. H. Y. M., and who pay full fare one way on the Boston Concord Montreal and White Mt. R. R. Reduced fares will be made to all persons who purchase tickets for the following stations on the Concord Montreal and White Mt. R. R.: Reduced fares for R. R. Vt., Portsmouth, Newmarket Junction, Candia, Manchester & Nashua. Inquire for tickets to F. Baptist Y. M. Association. S. CURTIS.

MINNESOTA SOUTHERN Y. M. will hold its next session with the Manchester (Minn.) church, four miles east of Alden station, Minn., Southern R. R., June 26.

THE TRUSTEES of the Lyndon Literary and Biblical Institution are requested to meet in the vestry of the Free Baptist church, at Lyndon Center, June 5, at 10 o'clock, A. M. I. W. SANDERS, Sec.

Lyndonville, Vt., May 11, 1874.

THE N. H. Y. M. will be held at Ashland, commencing Tuesday, June 9, at 2 o'clock, P. M. Annual sermon, Tuesday, at 8 P. M.

Consideration of the interests of the Printing Press, Wednesday, at 10 A. M. Foreign Mission addresses, &c., Wednesday, at 3 P. M.

Sabbath schools, Wednesday, at 6 P. M. Temperance, Thursday, at 8 A. M.

Home Missions, Thursday, at 10-12 A. M. After preaching services will be provided for hereafter.

A. LOVEJOY, Com. H. S. KIMBALL, Sec.

Lyndon Literary Institution. The annual meeting of the incorporators and trustees of this Institution will be held in the vestry of the Free Baptist church, at Lyndon Center, Thursday, June 10, at 10 o'clock, A. M. to select the officers for the year ensuing, and to transact any other proper business of the corporation. A full attendance is requested. I. W. SANDERS, Sec.

Lyndonville, Vt., May 11, 1874.

BARRY & ALLEGAN Q. M. will hold its next session with the church in Rutland, commencing Friday, June 14, at 2 P. M. and holding over the Sabbath.

RENSELAER

Poetry.

The Comforter.

BY ADDIE L. WYMAN.

The twilight deepens into night,
The silver moonbeams fall,
A glittering shower upon the sands,
And light you vine-clad wall.

When fruitless longings through my breast
Come like a surging flood,
In nature's throbbing heart I find
A place to talk with God.

Here, far removed from cares of earth,
Its burdens and its strife,
With naught to break the soothing spell,
My soul drinks draughts of life.

I've naught to fear, for watching stars
Their nightly vigil keep,
And he who guards the Israel
Hath never need of sleep.

The cricket sings its plaintive song,
Nor once disturbs my mood;
The little brooklet speaks to me
Like memories of the good.

Dear, happy little rivulet,
Have you e'er felt unrest,
Or wished for broader, brighter waves
To bear upon your breast?

The same sweet music soft, and low,
My only answer is,
While from their place on either bank
The bending rushes kiss.

Around me, robed in smiling green,
The blooming clover lies;
Home to her nest in yonder elm
The trusting sparrow flies.

O heart! O restless, yearning heart!
Within this peaceful vale,
Learn that the things which most you need
Your Father knoweth well.

By Him is every want supplied,
In Him is fulness all,
To satisfy the longing heart,
To feed the hungry soul.

His glory still the earth declares,
The firmament above;
The violet, in its mossy bed,
His never-dying love.

Shine on, ye radiant, heavenly lamps!
Your place, ye mountains, keep!
Within your caverns dark, O sea,
Still hide your treasures deep!

Silver Wedded.

BY AUGUSTA C. BLODGETT.

Friends have met with smiling faces,
Eyes beam brightly, hearts are gay;
Old and young hold pleasant converse
On this silver wedding-day.

Host and hostess bid them welcome;
Children come with words of cheer;
Present, past and future mingle
In one chain of gladness here.

In the years so swiftly vanished,
Since their journey was begun,
Joy and grief alike have borne them
Onward to the setting sun.

He who once was gallant bridegroom
Sees beside him stalwart men,
In whose youth his own, reflected,
Almost seems to live again.

And the whitened bride, grown older,
In her daughter's darling face,
Her own first-born, loved so fondly,
Smiling, dancing on her knees.

Though from lip and cheek the freshness
Of their early bloom has passed,
Though old time upon her forehead
Lines of anxious care has cast;

Yet, O husband! she is worthy
As when crowned with marriage wreath;
Tenderly and kindly lead her,
"Love and cherish" unto death.

Faithful now his strength who proudly
Sheltered once a girlish bride;
Strong right arm and hand grow weaker
As the swift years onward glide;

Still, O wife! reverse and trust him;
Let not woman's faith grow dim;
Twine your true heart's tendrils round him,
And, in clinging, strengthen him.

Silver-wedded! Oh! not sadly
Let your glances backward run,
For the future may accomplish
All the past has left undone.

Many lives your own have brightened—
Brighten more, and so fulfill,
With a tireless faith and patience,
All the holy Master's will.

Silver-wedded! crowned with blessings!
And may heaven in kindness grant,
Though no man of God pronounces
Solemn marriage covenant.

That ye may, in heart, as truly
As if love's young dream held sway,
Breathe again the vows ye uttered
On that far-off wedding-day.

Fair is to youth's glad morning,
Sweet its early opening;
But a life-long, tried affection
Is a far more sacred thing.

Golden is the chain that binds you,
Break not one bright link apart;
From this hour walk on upward,
Clasping hands and one in heart.

So, the earthly love and heavenly
Sweetly blending, angels may
Teach your souls life's grand meaning,
On this new, glad wedding-day.

Rumsey, N. H.

The Family Circle.

Blueberry Cake.

Very tempting it was, to be sure; brown,
And crisp, and sweet, creamy of tint, and
luscious with many berries.

The morning-glories were looking in at
the dining-room windows one July morning,
when Marion hopped into her chair
next her papa's.

"I'm glad we have blueberry cake," she
said, as soon as the blessing was asked.
Nobody doubted her statement, as piece
after piece found its way into the little
lady's mouth.

"No more, Marion," said her mother,
as she asked for yet another. "Not this

morning, dear. I am afraid you have eaten more than you ought, already."

Marion submitted quite cheerfully to her mother's opinion, and followed the family into the parlor, when breakfast was over. She was hardly seated, however, when "ding" rang the bell at the back door.

"It must be the butcher's boy," said Mr. Appleton. "Will you go to the door, Marion? Bridget has gone up stairs."

Out flew Marion, adding, taking the parcel from the boy, laid it upon the kitchen table. On the way back to the parlor, however, she passed through the dining room, though the shorter way lay through the back hall. "In a second the little girl had thought ever so many things, and the last thought was, that she must have another piece of that splendid blueberry cake. It needed but about two minutes to divide one of the blocks yet remaining upon the plate, butter the halves, and lay them one upon the other. But what shall she do with her treat?"

The little girl thinks very fast, and, running into the china-closet, she hides her spoil under the cover of a large dish.

"Marion!" calls her mother from the parlor.

"Yes'm, I'm coming right away!" and in she flies; her cheeks red with confusion and haste, and a strange, troubled look in her usually honest eyes, which makes her mother say: "Why, dear, what is the matter, and why were you gone so long?"

What should she say? Her eyes drooped, and if mamma had thought it possible that her dear little girl could tell a lie, she would have noticed that her voice trembled a little, as she said, with a slight hesitation:—

"The butcher's boy asked me for a drink of water."

"Oh, very well," said mamma; "that was quite right, dear."

Was Marion a happy child, as she sat in her chair by her papa, while he read in the Bible that morning, and then knelt at his side when he asked God's blessing upon the day? There was a tumult in her little soul. Her heart was beating quickly, and she felt a strange unwillingness to meet the eyes of her parents; but when she thought of the blueberry cake, safely hidden under that cover in the dining-room closet, then Marion couldn't help feeling glad. It was so good. What a grand lunch she would have by-and-by; and so, with all the miserable uneasiness, there was a small feeling of pleasure.

Prayers were over at last. They seemed very long to Marion this morning, for she was in a hurry to make sure of her lunch, and run down to a pretty place by the brook in the garden, where she might eat it, and nobody see her. But it seemed as if she was to be disappointed; for as she was leaving the room, her mother said:

"Marion!"

"What, ma'am?"

"I would like you to dust the parlors. You know this is Monday morning."

Marion's heart gave a great beat. Sure enough, she had quite forgotten that this was washing-day, and she did the dusting Monday mornings.

"I am going right into the dining-room," continued Mrs. Appleton, "and here is the duster."

Marion took it silently. She had not a word to say, but a trembling took hold of her fingers as she began her work.

"What if mamma should find the blueberry cake? What would she think?" thought the little girl.

Marion did the dusting as well as her miserable feelings would allow her. Then she went to the dining-room door and listened to hear if her mother was there.

No, everything was quiet. She must be in the kitchen. Marion wondered whether she had yet been to the china-closet. She opened the closet door and quietly slipped in, lifted the cover, and there was the piece of blueberry cake, all safe!

The little girl drew a quick breath of relief, and hastily placing it in her pocket, ran into the back entry, caught her hat from its peg, and was off in a twinkling down the garden walk to the brook.

There was a pretty rustic seat under the shelter of some willows, where Marion used to come very often during the summer days. This morning, she dropped upon the seat quite out of breath, with her hungry, and looked around everywhere to be perfectly sure that she was quite alone. That was something that Marion did not usually do when she came to her pretty seat.

Ah! me! the little girl had taken guilt into her heart, and guilt always makes people suspicious and cowardly. Though Marion had no need to be fearful, for not a person was near her, she looked over her shoulder once or twice as she drew from her pocket the little treat that had already caused her so much miserable feeling.

She took a large mouthful. Yes—it was very, very good. For a moment she forgot everything but that. Then she took another bite, which was not quite as nice as the first, she thought. It wasn't just as delicious as that she had eaten at breakfast.

"I am not hungry any longer," thought Marion. "I guess I'll give the rest to the fishes."

So she broke the cake into crumbs, and scattered them upon the brook; then watched them as they floated down stream. It was strange how utterly dull the day seemed to Marion, although the sun was shining brightly.

The brook and the trees and the seat failed to interest her, and so she thought she would return to the house.

Ah! the memory of her falsehood and her disobedience were wide awake. They would not let her rest, and yet nobody knew about them but her own little self.

Don't you see that it is the sin which punishes us, and not the discovery of the sin? Go where she might and do what she

would, Marion could not be happy; and yet she had done exactly what she had wished to do, and had accomplished all the ends she had intended.

I need not tell you that Marion's heart grew heavier and heavier all that day. At night, when she had undressed, and her mamma went up stairs to hear her prayers, the little girl could bear her wretchedness alone no longer, and with tears she told mamma what a naughty girl Marion had been.

"And so," said mamma, "my little girl has paid for her poor little pleasure with a whole day of guilt and trouble! How much we must suffer when we do wrong!"

They talked together; they prayed; together that God would keep Marion in the future from putting herself into the way of temptation.

Now, boys and girls, when you are tempted to do wrong, don't forget Marion's blueberry cake, and how much it cost her!—*Congregationalist.*

The Camel and the Desert.

It was early in the morning that the caravan started; the twilight was growing into day.

The camels had been saddled and burdened and chained, some ten, some twenty, in a row. There were precious things on those camels' backs—silks from India, pearls, ivory, gum, perfumed oils, myrrh, feathers, angora shawls and velvet. First among the heavily-burdened animals was an old camel-mother; she carried ice from Tartary for a pasha's cellar, a burden that would not appear very valuable to a European child. By her side trudged her little camel; it was three years old, and ran nimbly by her side.

"Mother, are the burdens very heavy?" asked the little camel, wonderingly.

"Yes, but not too heavy. Your turn will come next year, little camel; every child has to take up a heavy burden in time."

"It will be a hot journey for us all; and that little one," said a thin, aged camel, next in row; "but I prefer carrying perfumes to fighting the Bedouins; my cousin and I went many years ago; they ran away before us, the Bedouins, but they killed my cousin."

A cry of dismay escaped from the camels near, and then nothing more was said, for it was growing hot.

Many days did they journey, nothing but hot sand everywhere.

It was midday; the sun stood horizontal, and seemed to hang like lead over man and animal. The owners of the merchandise had wrapped themselves close in their burnous; only their black eyes were visible. The drivers crept slowly by their camels, every now and then speaking a kind word to them, or singing a song, and the faithful creatures turned and licked their hands, and hastened their pace, as if they knew that on them depended the safety of all.

"I am tired," said the little camel very often; but the mother answered, "It is good to become inured to hardships when you are very young; I have had many journeys more weary than this, and reacted the end."

"Mother," continued the little camel, "some of the camels behind us won't go on; the drivers are scolding them."

"Never be unwilling to carry your burden, and you will not get scolded."

Yesterday the drivers cheered their camels with kind words and songs, but to-day not a sound was heard but sighs here and there. It was the fifth day since the camels tasted any water; the precious ice on the camel-mother's back had long been consumed. What was to be their fate?

Just then a groan was heard in the rear, the voice of a driver in anger, then a moan less loud and one more feeble, and the angry voice of the driver again. He had picked up a parcel of silken shawls, cast away by a merchant to ease his animal's load, and the driver had put them on his own camel, intending to appropriate them, and the overburdened animal had sunk under the weight.

"It is a punishment for avarice," said the old camel to the little one; "he has learned his lesson too late."

The driver took the burden off the poor camel; he coaxed it, he whipped it, in vain; it did not rise. With mournful eyes it watched the caravan, that slowly moved on; sadly it stretched itself in the sand, as if it knew its fate. The avaricious driver had to sacrifice the merchandise and camel unless he would share the fate of his beast of burden.

"Mother, look at those angry-looking birds flying around us!" cried the terrified little camel.

"They are sent as a warning to keep steadily together and not to flag. We are the first, and must keep up, or we are lost."

"Why do we not reach any water?" asked the weary little camel again.

At that moment a glorious vision presented itself to the weary caravan. In the distance a sea showed itself, then rose walls with flowing flags, peaceful huts and sunny gardens.

"O mother, let us hasten there," cried the little camel.

"Beware, little one!" said the old camel; "it is a wicked illusion, more cruel than the birds of prey that hover around us to devour us; if we were to follow it, it would lead us farther into the hot desert. More dangerous are the pleasures that would lead us to destruction than the open dangers that beset our path. What you see is a mirage."

The little camel did not understand, but tried to keep up bravely by its mother's side.

The caravan was dragging wearily along; sometimes in despair a cheering word arose from one of the drivers to the patient animals upon whose strength the fate of the whole caravan depended. Even the lion's voice would have been acceptable now, for

it would have betokened the nearness of vegetation.

Listlessly the guidance was left to the camels, whose instinct was a sure guide.

Alas! the old camel-mother looked very anxiously at the hot sands stretching before them, and then at her little one. Was it instinct or mother's love that made her keep on, and not lose hope?

The sun was sinking and the shadows falling over the yellow sand when the camel-mother stretched her neck high into the air, sniffed and cried. With a wild effort, as if she would burst her bonds, she rushed forward. A cry of joy broke from the caravan, for they knew the unerring instinct of the camel, that can perceive water at a few hours' distance. All eyes looked bright, all limbs were full of life. It might be a few hours, but yet they would reach it some time, and on they pushed, forgetful of all.

At length a well-known sight offered itself to their eyes. A few palm-trees arose in the distance, and between the grass bubbled the fountain. The poor tired ones drank and rested, the little one by the mother's side. The camels were unburdened, and the next morning they started again refreshed. In a few days they reached their journey's end, bearing with them costly merchandise destined for European markets.—*Children's Hour.*

The Tenth Commandment.

"Just guess what Susan Shaley has got in her barn!" said Bella Stevens, fanning herself with her pink gingham sun-bonnet, and running into the house all in a flutter.

"Why, pigeons, I suppose; or—dear me, let me think—I don't believe I can guess."

"Pigeons! Now, Julie Stevens, you don't guess a bit right, I knew you could never guess. Why, it's two real, live kittens. I don't believe anybody ever had such ones before—cute little pink noses, and white feet and eyes!—Oh, just blue!" and she fanned away with her sun-bonnet, and walked up and down in the greatest flutter, sitting here and there and everywhere, and not being quiet a minute.

"Kittens? two of them? I don't believe she wants so many; maybe she will give us one, and we can get Jamie to fix it in the coach for a horse, and all the dolls can go riding, and Minnie can hold it in her arms."

"She just won't give anybody one, and I pretty nearly cried about it, and I said: 'Susan Shaley, you are just as mean as ever you can be.' Oh, I wish I could get one! What in the world does Susan Shaley want with two? And here are you and I with none. I mean to go right straight to her mamma and beg for it while Susan is at her grandmamma's, for I never, never shall be happy again until I get it!"—and she nodded her little head with all the earnestness in the world, and fanned with her sun-bonnet, and stamped her foot on the floor, and altogether was not a very good or mild-looking little girl; and it was fortunate she did not always appear to such disadvantage, for in such case she would not have been loved very much; but this morning something was wrong with her somewhere, as it was very easy to see.

"Maybe some other kitten would do," suggested Julie.

"No, I won't have none but Susan Shaley's, and I just mean to have it now. I will have it, you see if I don't, Julie Stevens."

"But," said Julie, "I have been thinking about what mamma told us yesterday. Don't you know she said to wish for other people's things was coveting and breaking the tenth commandment, and—"

"Yes, but then I don't believe she meant cats and such things; it would be such fun to see kitty's little white feet playing with strings, and to see her rolling all about the floor, and she has just no nails at all to scratch with, because she is so little. I am going to tease somebody till I get her."

"Yes, but about the commandment; I 'most know mamma would say you ought not to try to get Susan's kitty against her will, and make her cry."

"I can not help it; I must have her, and Susan won't mind it much after it is over. She has a rabbit and three dolls, and don't need her half as much as I do, because, you see, I only have Eliza Jane—and her nose is broken—and Josephine, with not a bit of anything alive to play with."

"Of course, Julie Stevens, you know I would not get it if I thought it was wrong. The commandment don't mean cats, and mamma never in the world thought of them either."

"Well, I want a kitty; but I do not want it so very much as to covet Susan Shaley's." Bella looked serious, and seemed to be thinking a great deal, as she said: "I'm sure it is no harm only to want the kitty and get some one to give her to me. To be sure, Susan would cry; but then I'll cry if I don't get her. The commandments don't say a scrap of a word about kittens or cats. It says: 'Thou shalt not covet thy neighbor's house, nor his maid, nor his ox, nor his ass.'"

"Not anything that is his," chimed in a soft little voice from up in the corner of the shop window, where five-year old Minnie was nestled, hard at work making odd figures intended to form a sample.

"Sure enough!" exclaimed Bella, holding her sun-bonnet suddenly still, and standing with her finger pressed to her lip for an instant; and then, reaching up into the shop window to give Minnie a kiss—

"Sure enough, I'll not go to Susan Shaley's; I'll try very hard not to wish—I see 'anything that is his' means cats!"—*N. Y. Observer.*

It is common with some men to swear only to fill up the vacancies of their empty discourse.

Literary Review.

THE REVELATION OF ST. JOHN. Expounded by John Peter Lange, D. D., Professor of Theology in the University of Bonn. Translated from the German by E. R. Craven, D. D., pastor of the third Presbyterian church at Newark, N. J. Together with a double alphabetical index to all the ten volumes of the New Testament. By John H. Woods, A. M. New York: Scribner, Armstrong & Co. 1874. Octavo. pp. 498. Sold by E. J. Lane & Co.

With the issue of this volume, the work of Dr. Lange and his associate, in expounding the New Testament, comes to an end. Dr. L. himself has performed the work of expounding this book, which has puzzled commentators and been the occasion of more diverse and painful teaching than any other extant. Its unique and symbolic character has offered ample opportunity to every imagination to indulge itself in serious effort and spasmodic freaks. As a result, we have had theories enough propounded to bewilder if not to discourage a host of biblical students. But of these diverse and antagonistic expositions we need not stop to speak. Nor can we find room for anything like an adequate statement of the view taken by Dr. Lange, and of the reasoning brought forward in its support. That he has made Scriptural symbolism a careful study, that he is in earnest to find the underlying principles which give meaning and character to allegorical forms of teaching, that he has held his fancy under constant and effective control, that he has carefully weighed the testimony which supports other expositions that differ from his own, and that his own aim has been to get at the exact import of this remarkable book and impress the lessons it is meant to teach, is obvious even to a cursory inspection of his Introduction and Notes, and it becomes still more apparent as the reader follows him with continuous care and patient reflection. The general view of the author is very well presented in the following extract from his Preface:

In respect of the construction of the Apocalypses, we adhere to the opinion that it is systematically arranged in cyclical collective pictures (pictures of the whole) which are always representative of the entire course of the world down to the entire period of its end, and yet, in the succession which they are made to observe, are constantly advancing nearer to that end. The succession of these cycles, which are modified by the number seven, is in exact correspondence with the movement, development and perfection of macrocosmic life, from within, outwards. The seven churches, in their symbolic significance, constitute not simply an introduction to the book; as the kernel and axis of the world's history, they form the determinative fundamental idea of the book. The seven seals constitute the history of the world, in relation to the seven churches. The seven trumpets, as divine judgments upon, or penitential (exhorting to repentance) trumpets over, seven specific corruptions or forms of sin in the church. Then come the seven thunders, as seven pictures of the times of awakening, and of reforms, in the church. Only in face of these powers of the world to come can the seven heads of the antichristian beast develop; the seven world monarchies ending in the consummation of antichristianity in the antichrist;—the demonic reaction of world-history against the kingdom of God. On the other hand, antichristian evil, on its side, calls forth the seven vials of anger, judgments of hardening, the last of which unfolds into the three special judgments upon the antichrist, the beast and satan, being afterwards summed up again in the general judgment of the world.

The volume exhibits the evidences and results of large learning and abundant labor, and will be found exceedingly suggestive and valuable even when not every way satisfactory.

THE SECRET OF CHRISTIANITY. By S. S. Hebbard. Boston: Lee & Shepard, 1874. 12 mo. pp. 210. Sold by E. J. Lane & Co.

It is comparatively a small book that Mr. Hebbard has given us, with a modest though significant title-page. But it is crowded with information and compressed thought. Its aim is "to show the essential difference between Christianity and all other religions," and as for its moral superiority as a power to fashion personal life, he says, with a vigorous brevity that is often illustrated in the vigor of the work, that if he has accomplished his design, the book is large enough; if he has failed to do this, it could well have been smaller.

His method appears in showing the working and the outcome of the two great moral and opposite tendencies that fashioned the older civilizations of the world. One of these turns the human spirit to the outer world in search of what will stir reverence and yield guidance and support; the other turns the spirit inward upon itself and teaches it to rely on its own impulses and powers. The first induces fear and submission; the second nurtures a self-reliant enterprise and audacity. Each, operating in a controlling way, leads to a mischievous one-sidedness, and becomes the terrible curse of the people that illustrate it in its excess. Brahminism and Buddhism represent one of these tendencies as they come out in the religion and the civilization of India; the Hellenic philosophy and mythology stand for the other tendency, and the civilization of ancient Greece shows us the practical product. These ancient and partial civilizations are traced in history, until they exhibit their practical and fatal defects. Then the author takes up Christianity, shows how it provides for meeting both these wants and answers to both these tendencies, sets forth the peculiarities in this system which appeal in the strongest and wholesomest way to the wants of the soul, and provide for giving it a harmonious development and life.—The argument is strong, it is finely managed, it shows the results of wide and critical reading, and stands for a solid and vital faith in the gospel as a regenerating force for the individual soul and a fashioner of a better type of civilization. The book merits attention.

NORTHERN CALIFORNIA, OREGON, AND THE SANDWICH ISLANDS. By Charles Sumner Boston: "California for Health, Pleasure, Residence." N. Y.: Harper & Brothers, 1874. Octavo. pp. 266.

We promptly pronounced Mr. Nordhoff's volume, devoted to California, the best that had appeared on that country. In the abundance of information, in the thorough fidelity to facts, in the intelligence with which the author had surveyed and grouped the marked phenomena of the western coast, in the discriminations which were constantly exhibited, and in the pleasant and picturesque style of description employed, we were offered a book that distanced all its competitors. This new product of his pen is not less attractive and valuable than its predecessor. Life in the Sandwich Islands has never before been more vividly pictured, and yet the reader feels that the imagination has not been allowed to take the place of scrutiny, and the coloring is everywhere that of nature. The same thing may be said of the part of the book devoted to the northwestern portion of our own land. The superior maps and illustrations add much to the attractiveness and value of the work.

PHRENETIC VOICES CONCERNING AMERICA. A Monograph. By Charles Sumner. Boston: Lee & Shepard, 1874. 12mo. pp. 177. Sold by E. J. Lane & Co.

BRIEF ESSAYS AND BRIEVITIES. By George H. Calvert. Same Publishers. 1874. 16mo. pp. 262.

This monograph, in substance, originally appeared in the *Atlantic Monthly*, and awakened considerable attention. It is here considerably enlarged, both by the summing up of the views of various witnesses and the drawing out of their utterances at greater length and with a more suggestive fullness. The considerable number of

eminent men, representing various spheres of life, who early and clearly saw the coming greatness of the new world and the power of the republic that had its seat here, are introduced to us, and repeat their significant words in our hearing. Some of these utterances are very striking, and suggest a foresight and an insight that, in popular language, are often called prophetic. Only a man of Mr. Sumner's wide reading, retentive memory and thoroughly patriotic sympathy and pride would have undertaken such a work, or succeeded in it even if it had been undertaken. He has made it attractive by stamping it with those qualities that were left upon everything to which he gave his mind and heart. An excellent front engraved likeness of the departed statesman fronts the title-page, and the publishers have given to the work that aspect of quiet and substantial elegance that so well becomes the author whom they exhibit.

Mr. Calvert's ability as a thinker and writer is something to which the American literary public is no stranger. And he has put the very pith and juice of his genius into these thirty brief products of his pen. They deal with a great variety of subjects, literary, artistic, biographical, and practical. He is a keen-sighted and appreciative critic, and there is some very pleasant expression of art set forth in the essays here gathered together,—art so fine that it suggests the spontaneity and vigor of nature. For cursory and occasional reading, the book will be found at once stimulating and recreative.

HAND-BOOK OF BIBLE MANUSCRIPTS AND CUNEIFORMS. By Rev. James M. Freeman, A. M. Illustrated by One Hundred and sixty-eight Engravings. New York: Nelson & Phillips, 1874. 12mo. pp. 116. Sold by D. Lothrop & Co.

ON HOLY GROUND. By Edwin Hodder, author of "Memories of New Zealand Life," etc. Same Publishers. N. Y. 12mo. pp. 326.

ELIZABETH TUDOR; the Queen and the Woman. Three illustrations. Same Publishers. N. Y. 12mo. pp. 32.

These three books are excellent ones. The merit of each is peculiarly its own. Differing widely in subject and special aim, yet they all sprang from the desire to provide useful, instructing and entertaining the reader.

The Hand-book is sure to supply a real want. Truly, most of what appears on these pages can be found elsewhere, scattered through the Bible Dictionaries, Commentaries, volumes of travels, special expositions, &c., but nowhere else have we seen a single book so abounding in just the information which the inquiring reader of the Scriptures desires to possess, in order to understand the frequent allusions and feel the force of many passages, as this before us. There are nearly 900 topics, dealing with manners and customs, thus brought out by means of statement and engraving, and each of them is made to illustrate some specific passage or passages of Scripture. The information has been carefully collected from a wide field; it is well arranged, pleasantly communicated, and adequately indexed. It is a volume which we would be especially glad to know was in the hands of every S. S. teacher, and used freely by pastors and parents.

Mr. Hodder's volume contains the record of an observing, intelligent and somewhat skillful writer, who made the tour of Palestine in connection with one of Mr. Cook's companies, who deals with the reader in thorough frankness, who means to learn what he can of the life that is lived to-day in the Holy Land, of that lived during the period covered by the Scripture narrative, and of the relation of the land and the life to the sacred Book. Though it tells little that is new, its accounts are given in such a form that the reader's interest never flags, and the Orient rises with growing clearness on the mental eye.

The story of Queen Elizabeth's life is told with reasonable fullness in the volume whose title we have copied, and in a very attractive way. The writer has taken great pains to get at the facts, has studied the character with patient attention, and drawn out the lessons that are suggested, so that they can not well be missed or fail to make an impression. He has also displayed a skill and power in thus treating historic personages and events that we hope will be frequently called into exercise. This sort of literature was never before so well appreciated, and, if adequately supplied, it must displace a large amount of that which is trashy, sentimental and morally worthless. We trust the author may keep on in a path so happily entered, and so successfully trodden in the earlier stages of the way.

THE PERIOD OF THE REFORMATION, 1517-1648. By Ludwig Hauser. Translated by Wilhelm Ocken, Professor of History at the University of Gießen. Translated by Mrs. G. Surze. New York: Robert Carter & Brothers, 1874. 12mo. pp. 702. Sold by D. Lothrop & Co.

THE GOSPEL AND ITS FRUITS. A book for the Young. By J. H. Wilson, M. A., Edinburgh. Same Publishers. N. Y. 1874. 16mo. pp. 312.

The volume whose groundwork and course of thought were furnished by the lectures of Prof. Hauser, but which owes much of its interest and merit to the research and contributions, in detail, of the editor, is one that richly merits attention even from those who have carefully read the works of other authors devoted to the same general subject. Prof. H. method is his own; his survey is wide; his habit of mind is truly philosophic; he treats his topics with unusual breadth; he sketches of characters and events are especially spirited; and he deals both with the varied causes operating to produce that great upheaval of thought involved in the Reformation, and the less obvious influences that went out from it to affect the life of both near and remote peoples. The information gathered and presented is large and varied; and much of it is of such a sort as does not generally appear in connection with the history of that movement. The style suggests Germany, but the intelligent reader will be able at once to enter into sympathy with the author in his careful and faithful translation.

One would readily find the evidence that Mr. Wilson was a Scotch preacher by even a cursory survey of what is offered on the pages of his book. The central principles of the Calvinistic theology appear continually, though the style and method in which they

News Summary.

CONGRESSIONAL.

On Monday, in the Senate, the Geneva award bill was discussed, but action was postponed until to-day. A petition of the Northern Pacific Railroad for a modification of its charter was received, accompanied by a bill, a full synopsis of which is published. In the House of Representatives the Pacific Railroad taxation bill was passed. A resolution was offered authorizing the President to appoint a provisional governor for Arkansas, until the question of fact and law in dispute can be decided. The military academy and deficiency appropriation bills were considered in committee of the whole, and the former was passed. The Indian appropriation and harbor and river bills were also passed. Several new bills were introduced.

On Tuesday, in the Senate, the new finance bill was the prominent subject under consideration, and a general expression of opinion was given as to its probable effects. Mr. Sherman, of Ohio, reported a bill to regulate commerce between States and foreign nations, and other bills were introduced. In the House of Representatives the passenger-steamboat and deficiency bills were considered in committee of the whole.

On Wednesday, in the Senate, an amendment to the new finance bill was reported from the finance committee. The consideration of the Geneva award bill was resumed, and after a very long discussion, and the rejection of the amendment including the claims of insurance companies in the distribution of the award, and other important amendments to the bill, it was finally passed. A resolution was offered providing for the investigation of the Arkansas troubles by a committee. In the House of Representatives, the Utah contested election case was decided in favor of Cannon, the sitting delegate. The bill to amend the passenger-steamboat law was considered in committee of the whole.

On Thursday, in the Senate, the new finance bill was further considered, and after the adoption of the amendment of Senator Wright and other amendments, the bill was passed. In the House of Representatives, the freedmen's bank bill, the deficiency bill and a bill to revise and consolidate the laws of the District of Columbia, were passed. The consular and diplomatic appropriation bill was considered in committee of the whole.

On Friday, in the Senate, the business was of a miscellaneous character. In the House of Representatives a joice debate was indulged in on the question of the printing of speeches in the Record, and bills of the calendar were considered in committee of the whole.

On Saturday, the Senate was not in session. In the House of Representatives, the diplomatic appropriation bill was taken up, and, after an amendment had been adopted fixing new rates of consular compensation, the bill was passed. The moiety repeal bill was reported.

MISCELLANEOUS.

The Rev. Elihu P. Marvin, D. D., the senior proprietor and editor of the Daily News, died at Wellesley, last week.

Gen. Howard was serenaded by the students of Howard University, Monday evening, and congratulated by them on the verdict of the court of inquiry.

The women of Washington have gone to work to raise money for the Philadelphia Exhibition, but it is doubtful whether as much can be collected as has been spent there by the lobbyists.

The national encampment of the Grand Army of the Republic has re-elected General Devens commander-in-chief, dined, and adjourned to meet in Chicago next year.

One hundred and eighty-five Mennonites arrived at Baltimore, Wednesday, and left for their settlement in the West. This is the first installment of this sect.

It is reported that a number of conductors on the Eastern Railroad have been suspended on a charge of systematically stealing from the road.

Remains of a mastodon have been dug up on a farm at Danville, N. Y. From the size of the bones it is judged the animal was 14 feet high.

A fight between the Sioux and the Gros Ventre Indians on the upper Missouri is reported, and the whites are not safe.

A Washington dispatch says that Prescott, to whom Sanborn paid \$28,000, was strangely taken sick in New York city while en route to testify before the Ways and Means Committee. Gen. Butler has avowed his intention to uphold the present policy system in a speech, when the matter comes before Congress.

Col. Forney, of the Philadelphia Press, is one of the chief mourners over the veto. Some one tied a piece of crape on his coat-tails the other day, and he created quite a sensation as he walked down street.

The ninth anniversary of the National Temperance Union was held in New York, Tuesday evening. The annual report of the Secretary shows 47 new publications and \$7,540,177 tracts, papers, books, &c., for the past year. The Treasury reported the total receipts \$57,293, and the expenditures \$67,335.

The exercises connected with the reunion of the army of the Potomac, consisted of a public meeting, at which an address was given by General Hartman, a poem read by Mr. Rolfe, of Pittsburgh, and an oration delivered by Colonel A. W. Norris. A grand reception and banquet occurred in the evening.

The estate of the Hon. Oakes Ames of North Easton has been declared insolvent, and commissioners have been appointed.

A calamity by flood, unparalleled in this country for its fatality, occurred in western Massachusetts on Saturday morning last. The bursting of the Williamsburg reservoir, covering a tract of over one hundred acres, on the Mill River, caused the practical destruction of the villages of Williamsburg, Haydenville, Skittersville and Leeds, which were in the track of the flood, and occasioned the loss of at least one hundred and fifty lives and the destruction of at least \$1,000,000 of property, most of which later is a total loss, there being no insurance for loss by flood. The circumstances of the calamity are of the most harrowing nature and abound in thrilling incidents.

FOREIGN.

The departure of the ice at Quebec damaged property to the extent of over half a million dollars.

At a recent sale in London, a series of 127 street ballads, printed between 1620 and 1690, and sold in those days at a half-penny each, brought £48, over a dollar and a half each.

The French Assembly has re-elected the officers of the last session.

A despatch from Havana says that the steamship Triunfo was lost in carrying provisions to the Spanish troops. The crew was saved.

The Emperor William has presented a piece of captured French cannon to the German Evangelical church at Duluth, Minn.

Warwick Castle, England, is being rapidly restored, over \$40,000 having been subscribed for the work of restoration.

Fifty thousand coal-miners of Durham, Eng-

land, struck work a few days ago, and for a time it was feared there would be serious trouble. The number swelled in a few days to seventy thousand, and the price of coal and iron advanced in consequence. But the men finally yielded to the terms of the employers, and the strike ended.

It is reported that the steamer Liberia, from Liverpool to Madeira, has been lost with all her passengers and crew. The schooner Baltimore, Captain Francis, of New Haven, and the Isaac N. Seymour, Captain Davidson, of Brookhaven, are reported to have been lost on the Long Island coast, with all on board. Four men of the schooner Thomas Hunt are reported to have been drowned by the capsizing of a boat.

The Pope lately received a number of Cardinals, Bishops and other eminent dignitaries of the church. In reply to one of the visitors from America he antedated severely on the Governments of Mexico and Guatemala for permitting the bitter persecutions of the church. The Pope appeared fatigued, and was unable to give audience to all delegations which waited upon him.

The Czar and the Grand Duke Alexis arrived on Tuesday of last week. Immense crowds witnessed the debarkation of the party and greeted them with hearty enthusiasm. The Duke and Duchess of Edinburgh, the Prince of Wales and Prince Arthur were waiting to receive the Imperial visitors, and conducted them at once to Windsor Castle, where they arrived at 10 o'clock.

Important news comes from Chili, South America. The British minister is reported to have demanded the release of the captain of the wrecked steamer Taca, or an indemnity of \$25,000, and the British fleet has been ordered to Valparaiso. An inhuman outrage on a British vice consul is also reported.

In the French Assembly the vote on the priority of the discussion of the electoral bill resulted in a defeat of the ministry, who thereupon tendered their resignations, and these have been accepted by President MacMahon. M. Goulard has been appointed to and accepted the premiership.

Paragraphs.

Paris eats 5000 horses every year.

Germany is making cannon at the rate of a hundred a week.

Persia is a poor market for foreign poetry. She has produced over twenty-five thousand native poets.

Belgium farm hands are taking the place of the farm laborers locked out in the east of England.

Judge Nott, of the court of claims, has decided that the wife of a judge may not practice as a lawyer before her husband.

The New York flower charity is again in active operation, and promises to be more useful than ever the present season.

Gentlemen hotel clerks are practicing on the response, "Besticando," for the benefit of summer guests who object to climbing five long flights of stairs to their rooms.

California can't understand why the "Last Rose of Summer," should be so popular. They bloom until November out there.

Illinois papers advertise that a horse-thief is wanted. We should be happy to accommodate them with a few dozen for a short time.

Thomas Jefferson has got into trouble in Chicago by reason of a street fight, and George Washington, noticing the sudden change of weather in New Orleans, secured an additional coat as a matter of precaution, and, as he could not prove his celebrated veracity, he now languishes in a common jail.

The pathetic paragraph headed, "Mr. Stephens going home to die," now making the rounds of the press, excites so much real sympathy that the Richmond Enquirer thinks it would be an outrage for him to live longer.

It is thought that the ex-Empress Eugenie will gradually begin to emerge from her self-imposed *exilium* at Chislehurst, where as yet she seldom stirs out, except to cross the common to the chapel that holds her husband's remains.

Soyer, the cook of the London Reform club, asserts that a person living to the age of fifty years, and conforming to the ordinary diet of well-to-do English people, consumes no less than 36,500 eggs. Where do they all come from?

San Francisco is shortly to witness an exhibition on a grand scale of the electric light, which is said, will be so intense as to be visible for a distance of 200 miles. The machine for the purpose has been imported from Europe, and it will be run by a steam engine of four-horse power.

There are recognized in baroque architecture three styles: The Italian, which appears first in different buildings by Michael Angelo, and which reaches the point in Borromini and Pozzo; the French style, exhibited in palaces constructed in Louis XIV's time; and the German or, as it is also called, the Jesuit school.

George W. Childs, of Philadelphia, has become the owner of the original manuscript of Dickens's "Our Mutual Friend." The manuscript was given by its author to E. S. Dallas, the husband of Miss Glyn, the actress. Dallas had a quarrel with his friend, and was therefore willing to part with this memento of friendship. He offered it for sale in the United States as the better market for curiosities of this kind.

This is the season for fish and storm stories in the South, and some of the narratives that have found their way into print already this spring are of a lively character. Oglethorpe, Georgia, is excited over the fall of a perch, five inches in length, into a gentleman's bag, and Carrollton, Kentucky, is priding itself over a hall shower, in which the stones ranged from the size of a bird-shot to that of a goose-egg.

A Liepzig professor has designed a furnace specially for the purpose of cremation, which will do the work efficiently in twenty minutes at the outside. The body is to be placed in an upright position inside a fire-proof receptacle, through which artificially heated air is forced in a current, carrying all the noxious gases up a chimney, and leaving after the process a small residue only of snow-white ashes. The cost at which the furnace can be constructed is \$2250. The cost of cremation for each body will not exceed nine shillings.

A minister named Hardy, while preaching in Bullitt county, Ky., a few Sundays ago, was worried by a youth who made no-y interpolations at frequent intervals. So he came down from his pulpit and gave the young man a first-class flogging; for which little diversion Mr. Hardy paid a justice of the peace \$10 the next day.

Those who know them personally are aware that Dickens and Wilkie Collins, on several occasions, wrote a story together. "On one of these occasions," said Mr. Collins, recently, "we agreed to change styles, so as to puzzle the critics; Mr. Dickens was to adopt my style, and I was to imitate his. The plan succeeded perfectly, and it was amusing to see the reviewer point out a passage of mine as Dickens's peculiar vein, and in the next sentence comment on a paragraph of Dickens as a sample of Wilkie Collins's sensational style!"

Rural and Domestic.

Kitchen Garden.

Such of the hardier vegetables as were sown last month will now be growing, and should be kept free from weeds, and, as soon as large enough, thinned. In most localities, all the varieties of vegetables except perhaps tomatoes and egg-plants, may be planted in the open ground.

Asparagus.—Do not cut until the plants are two years old, and if they can be left until three all the better for the future of the bed. Set new beds now.

Beans.—Do not plant until all danger from frost is over; then plant in rows three feet apart. Limas started on sods under glass may be set out when cool nights are over; and when the ground becomes dry and warm seeds may be put in.

Beets.—Thin out the early plantings and keep carefully hoed; the thinnings make greens, preferred by many to spinach. Plant for a succession.

Cabbages.—Broccoli, Cauliflower, etc., all need the same general treatment when young. Set out early plants from the hot-bed or frame, and keep well hoed. Sow for late crops in the open ground.

Carrots.—Sow the main crop when the soil is warm, and keep clean from the start, or the weeds will soon exceed the carrots in size, and the crop be injured.

Celery.—Sow seeds, if not already done, in open ground.

Corn.—Plant as soon as all danger of frost is over in drills 1-2 to 4 feet apart. Plant every week or ten days for a succession.

Cucumbers.—Plants started on pieces of sod may be set in the open ground and covered at night with frame or even a paper to prevent their becoming chilled. Sow seeds in open ground as soon as warm, and dust the plants when up with plaster or ashes to prevent the "bugs" from working on them.

Egg-Plants.—Do not set out until cool nights are over and the ground becomes thoroughly warmed; then set in rich soil two feet apart each way.

Lettuce.—Keep the soil around early-set plants loose and free from weeds. Set out new beds and sow seed for a later crop.

Melons require the same treatment as cucumbers. When growing well, give liquid manure once or twice a week.

Onions should have been sown last month to insure a good crop. Weed as soon as up and keep the soil stirred often. Ashes worked in between the rows, and worked in with a hoe, and a dressing of salt are beneficial.

Parsley.—Sow the seed in warm water and sow in open ground, patting down the earth well.

Peas.—Bush before they fall over. Earth up a little when hoeing. Plant late sorts in rows four or five inches deep, so that they will not dry out during warm weather.

Potatoes.—Finish planting for general crop, and hoe the early sorts as soon as up. Just before the potatoes appear above ground draw a harrow over the rows; this will destroy numerous weeds.

Radishes.—Sow every week for a succession, and keep clear of weeds.

Parsnips.—The earlier these are sown the better the crop is likely to be. Use only last year's seed. Hoe and weed as soon as the plants appear.

Rhubarb.—Do not gather from plants set last year. Cut off all flower-stalks as soon as they appear.

Squashes for late use should be planted by the middle of the month in rich soil. Treat the early sorts the same as cucumbers.

Tomatoes.—Transplant as soon as warm enough to the open ground, setting the plants 4 feet apart.

Turnips.—Dust air-laked lime on the young plants as soon as up to destroy the black fly which attacks them.

Pasturing Sheep.

Every flock master is anxious to get his sheep at pasture as early in the spring as possible. This is a laudable and wise practice, but it is sometimes done at the expense of the pasture and not always to the best advantage of the flock. If the pasture is blue grass and of ample extent, the sheep may be turned on as soon as the grass fairly appears. If the pasture be of clover, the damage to the field will not perhaps be severe, but if of clover and timothy, sheep, which gnaw very close on short pastures, often do irreparable damage by eating away the bulb at the surface of the earth, which is a part of the plant and absolutely necessary to the existence of the grass; indeed, a meadow may be mown with a scythe so close as sometimes to kill the crop.

How much greater, then, the necessity of feeding sheep until the grass is sufficiently high, so that no danger may occur in that direction. Many farmers believe that every day gained in turning the stock to pasture is so much feed saved; such, however, is not the case, for every extra day the stock is kept in the yards, the grass is growing better and better, and when the stock is turned out after perhaps a week's delay, the pasture is in such a condition that the animals are not obliged to gnaw to the very roots to get a scanty supply of dead grass mixed with a few short spears of soft and watery blades.

Besides this, if turned to pasture too soon, the flock is almost as much inclined to refuse good hay as when turned upon full pasture. The consequence is, they stop growing and lose flesh, and the wool becomes prematurely loose, and in any event is reduced in quantity and quality.

Do not be in too great a hurry, therefore, in the spring, especially if a few warm days may have started the grass. Cold weather will intervene, perhaps severe storms of rain, snow and sleet. The grass will keep and the sheep will be far better off in the barn, or in good warm sheds, and you will have the satisfaction of knowing that you can keep them up to their feed without loss of appetite or the deterioration of the wool. Once checked at this season, wool does not so readily recover as earlier in the season, and as the animal begins to thrive on the grass, and warmer days come on, instead of growing, it loosens, and sometimes begins to drop off before shearing time.

Wood for Butter Tubs.

There are but few kinds of wood that are fit to be used for packing butter, even for a short time. White oak is considered the best in common use. Ash is used considerably, but it is said to contain an acid which will injure the butter in a short time. Pine, spruce and other resinous woods are sometimes used, but are objectionable as they impart their peculiar taste to the butter. Whatever wood is used, it should be previously prepared for receiving the butter by soaking in brine a couple of days, then pour in boiling brine and let it remain two days longer. The hot brine takes out most of the wood taste, and fits the pores with an insulating, which helps to keep the tub air-tight. The importance of sending butter to market in suitable packages is not fully appreciated by many dairymen.

At the Vermont Dairymen's meeting, last winter, Mr. Henry Stewart read a paper on the question of butter making and butter marketing, looking at it from the standpoint of the consumer. He says it takes four times as long to use up a pound of poor butter in a family as it does one pound of that which is good. If all the butter that is made was of good quality the consumption would be increased to a great extent. A person can find but little first-rate butter in the hands of the grocer. The purchaser of poor butter considers himself ill used and grumbles. Much butter is spoiled by being packed in unprepared or second-hand tubs. He once made butter, and on one occasion of a package in tubs that had been used previously. He was returned twenty-seven cents per pound, instead of forty cents, as he would have had if the tubs had been new and sweet. Then much butter is spoiled in the hands of the dealers by allowing it to stand in close proximity to packages of codfish, onions, kerosene oil, mackerel and tobacco. Would line the boxes with cloth, saturated with strong brine. He had made and put up butter that sold in a country town for fifty cents when ordinary butter from the grocer's brought but twenty-five cents. The sweet butter, as it is called, though it is not legal to sell it under the name of butter, is vastly better than much real butter, that is exposed for sale in our cities.

Ornamental Tree Planting.

Do not plant trees directly in front of the house. The ground here, especially the central part, should be in grass alone, kept neat and smooth by frequent mowing. A few flower beds may be cut in the sod near the dwelling, or by the side of the pathway, and a few trees and shrubs set irregularly near the fence, to give shade and shelter, and still more at the side of the house, especially where they will screen from the view the backyard, stable, etc., and form a background to the view of the premises from the street. Do not plant so many trees about the house as to exclude the sunshine. Too much shade is a common fault with the older class of residences, and careful observation will show that families in such houses are much more liable to sickness than those living in houses where sunshine and air have free scope. Modern science has done good service in teaching the value of sunshine and dry earth as disinfectants or preventives of disease. The greatest improvement could be made in the looks as well as healthfulness of many good residences of the older class by the free use of the woodman's axe. Do not plant large growing trees in small yards, nor tall growing trees near low dwellings. Most of our village door yards are quite small, and when filled up, as is often the case, with a few large trees, they appear far more diminutive than they would if planted with shrubs or dwarf trees; and the low state of our older style of houses is doubly conspicuous where tall trees are seen towering higher than the cornice. For small yards and for cemetery lots the dwarfish and slow-growing evergreen is the most appropriate, and quite a variety of these can now be had at all good nurseries; but such kinds as the Norway spruce and Austrian pine, heretofore too commonly planted, should be only used in large grounds and for screens and wind breaks. But those who already have these and other free-growing trees planted in small lots can check their growth and improve their premises by removing them from the hour of the year, but let a variety of these can now be had at all good nurseries; but such kinds as the Norway spruce and Austrian pine, heretofore too commonly planted, should be only used in large grounds and for screens and wind breaks. But those who already have these and other free-growing trees planted in small lots can check their growth and improve their premises by removing them from the hour of the year, but let a variety of these can now be had at all good nurseries; but such kinds as the Norway spruce and Austrian pine, heretofore too commonly planted, should be only used in large grounds and for screens and wind breaks. 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