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The Morning Star.

Volume L.

BOSTON AND CHICAGO, FEBRUARY 24, 1875.

Number 8

THE MORNING STAR A WEEKLY RELIGIOUS NEWSPAPER FOR THE FAMILY.

ISSUED BY THE
FREEWILL BAPTIST PRINTING ESTABLISHMENT.

Office, 39 Washington St., Dover, N. H.
Rev. I. D. STEWART, Publisher.

To whom all letters on business, remittances of money, &c., should be sent. In writing to this office the name of the State should always be given. All communications designed for publication should be addressed to the Editor, Boston, Mass.

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2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper is taken from the office or not.
3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected for, is prima facie evidence of intentional fraud.

The Morning Star.

WEDNESDAY, FEBRUARY 24, 1875.

The Soul.

My soul is like some cage-born bird that hath
A restless prescience—howsoever won—
Of a broad pathway leading to the sun,
With promptings of an oft-reproved faith
And yearnings. Stricken though her breast,
And faint her wing with beating at the bars
Of sense, she looks beyond out-lying stars,
And only in the infinite sees rest.
Sad soul! if ever thy desire be bent
Or broken to thy doom, and made to share
The rumbling's battle, content,
Cheering the end of knowledge, with no care
For germs of life within—then wilt I say:
Thou art not caged, but fully stilled in clay!
—Spectator.

New York Correspondence.

NEW YORK, Feb. 12, 1875.

JERRY McAULEY'S PRAYER MEETING.
It is over a year since I visited Jerry McAuley's prayer meeting, and it is a different night, too, so the scene is almost as good as new. Instead of stumbling on my friend, the old Wall street cotton-broker—who has probably handled more cotton than any other man in this country—this time, I stumbled with still greater surprise, on one of the most prominent bankers of that ungodly locality—the two extremes, the top and bottom of all that the world calls position, again in juxtaposition, in one of the once vilest haunts of upper Water street! Kit Burns's rat pit had never seen the better side of this man before, and the revelation and contrast were worth a good deal of trouble to see. Cased in case-hardened armor of coldness and reserve, whenever I had met him before in the walks of the world, he was here another man, with another character, another man's face, and a new manner and atmosphere, of which I had never caught a glimpse before, even at charitable anniversaries. The old Water street den of infamy has become a mount of transfiguration. The banker was radiant and exuberant; as unconscious of himself and his millions as if he had never heard of either; overflowing with genial greeting to every comer, known or unknown; evidently enjoying himself among the converted drunkards and prostitutes of the Fourth Ward, like a great boy Christian with nothing on his hands but to "love and praise and pray." The pinched features of Wall street, their straits all untied, spread out broad and open, and twice as big, and the head as well—and how much more the heart!—than I had ever seen them before. He had become all at once remarkably handsome and massive—a magnificent head and face, and a fascinating sight to watch, darting swift turns and glances of recognition to right and left, beaming with broad delight—no reveler so gay—and swelling the rousing chorus of the popular gospel songs with the most enthusiasm of them all.

A stately dame, robed in the richest furs and velvets and laces, escorted by a tall, dark and handsome gentleman, a noted physician—both bearing the most positive mark of the "world"—make their way

through the crowd of sailors, side by side with the blackest and illest clad of negro women, who happens to pass up to the front at the same moment. This coincidence illustrates the composition of the meeting; only the element of poverty and degradation predominates in numbers. In the course of the exercises a plain little woman—a shop-girl somewhere in the city—pours out her soul most pathetically in prayer and tears for "my sailor-brothers," and in particular for "that lady and gentleman," whom she identifies to the Lord by allusion to some previous interest in them. At the conclusion, the stately lady slips off her diamond cluster ring and gives it to Jerry's wife. She goes with it to the banker, who readily agrees to get four times its value for it, for the mission.

The banker opens the services by reading from the Bible with a few pointed and earnest remarks, both in a style that can not be imitated in any high and dry church prayer meeting. After the opening devotions, Jerry calls for the "testimonies," with an exhortation that deserves to be inscribed in large letters over the desk of every room in which a prayer meeting is held: "Don't say but a few words—half a minute is plenty time enough—and don't try to fix up anything; if you do you'll only spoil it." And then they respond—the happy souls of men and women who have come up out of the depths of sin and degradation with a new song in their mouths and the deadly appetite for drink taken out, follow each other in quick succession, in such artless, unfixed-up expressions as attest the sincerity of their story and of their grateful joy, until more than fifty have spoken. Most of them speak of only a few months' experience, but wonderful and glorious; some, of only a day or two; the most of the older converts having gone to sea before this, and so it is always, except as now and then a returned wanderer drops in to renew his thankful testimony to the grace that once met him here a hopeless wretch. A sailor and his wife give one after the other, a touching experience. "Our home was a little hell upon earth," said one of the pair. "It was not a home but a hovel, and nothing for comfort could stay in it an hour, before one of us would have it pawned for drink." And it would do your heart good, Christian reader, to hear your best deacon express as sweet and glowing a Christian experience as either of them does now. Jerry and his charming wife are themselves the most notable miracles of all; long, literally and without exaggeration, the terror and the shame of that terrible and shameful ward. They don't say much about it, but involuntarily let drop—often with a tear—enough to prove to the lost wretches they are speaking to or praying for, that there is One able to save even to the uttermost.

Several ladies from the interior were present. Among them was Mrs. Butler, the lady president of the Woman's State Temperance League, with lady delegates from different parts of the state who had been in attendance on the late convention in Brooklyn. Mrs. Butler, a lady of a middle aged but lovely and youthful countenance, made a charming little address to the point. One of her companions from the country mentioned the pains she had been taking to hear the great preachers of the city, and she had only just found them—down in Water street!

But if I should attempt to give the notable points of this single meeting, I should cover well-nigh a page of your paper;—and this is only a specimen in part, of an every night exercise. I should not forget to mention that under all these thrilling and magnetic influences, with the constant singing of gospel songs, and the power God gives to the prayers of faith, hardened sinners by the score almost invariably start to their feet at the call, to acknowledge a wish to be prayed for and to taste this wonderful redemption that makes the old low-browed den so resound with joy.

Jerry has an ingenious way of catching, as he calls it, the diffident and ashamed, by asking all present, who are saved or who want to be saved, to rise, and when he has the whole congregation on their feet, in this way, he begs earnestly of all who want to be saved to keep standing, and quietly asks the saved ones to sit down. Under the growing attendance and the irrepressible wonder and delight of visitors, slight symptoms of the self-consciousness which is so potent a drawback upon the Fulton street meeting, began to creep over this one. I suppose everything must run its course, in this world, and have to be born again somewhere else in a new form. But I hope it may be long before this genuine and blessed impulse will wear out. As for Jerry and his wife, they seem to me decidedly improved in a year, and the same of the meeting as a whole.

We must keep up to the simple things, to the plain gospel, plainly preached. The clay and the spittle were not an artistic combination; taste was not charmed by them, or culture gratified, yet by these and a wash in Sileam eyes were opened—events thus please God by the foolishness of preaching to save them that believe.

A man is said to be absent minded when he thinks he has left his watch at home, and takes it out of his pocket to see if he has time to go back and get it.

Missionary Correspondence.

BHIMPORE, INDIA, 28 Dec., 1874.

The Lord is magnifying his grace in our little Santal community. Saints are being refreshed and sinners converted. The prayer meeting last evening was very precious. I have never known so cheering a service among the Santals. The Holy Spirit moved the hearts of the people to pray and to speak. Full a dozen short, fervent prayers were offered up by men, women and children before we rose from our knees the first time. Upwards of thirty persons bore testimony to God's goodness. Sometimes several would be standing at a time in different parts of the chapel, waiting their turn to speak. I was more than once reminded of precious revival meetings at home. Some of our new Santal hymns carry me back to the American revivals, and our people are singing them so heartily. We have "Ere Me," "Jesus, like a Shepherd lead us," "Alas, and did my Saviour bleed," "There is a happy land" and "To-day the Saviour calls," the Santal translations of these are adapted to our English melodies. Some of the Santal tunes are very beautiful, and several brethren living at Santipore are here and have written excellent hymns adapted to them. These people are very fond of music, and the singing of good hymns helps our meetings much.

Christmas was the first anniversary of our daily prayer meeting, which has been held every morning for the past year. It has done us good, and we hope to continue it permanently. It is held at break of day, usually for half an hour, and often we are dismissed by sunrise. The brethren take turns in conducting this service, each attending to it for a week. Even in harvest time, the busiest season, this early meeting is not forgotten.

On coming back here after an absence of nearly four months, I found discussions had sprung up among some of this little flock in the wilderness, but it is just glorious to see how everything of this kind vanishes before the power of the Spirit in the hearts of these people. The Lord has surely been very gracious to this little church. Yesterday it was my privilege to baptize three believers. Every month, since the church was organized, there have been accessions, three months excepted, while I was away. There has been a steady work in progress the whole time, but now, as the year is closing, the religious interest has risen higher than ever before. Let us have the prayers of Christians for this revival in the jungle. Our Quarterly Meeting is held here next month, beginning on the 8th, and directly after it comes the Santal Teachers' meeting. Much prayer is being offered for these young men. I wish they all could be converted, and begin a life of earnest Christian effort, before we have to leave them.

Your readers may have before this been informed that Rev. A. N. Somerville of Glasgow has come to Calcutta under the auspices of the Anglo-Indian Christian Union, and is preaching daily in one of the Scotch churches. It is hoped that he will be successful in leading a union movement in our great Eastern metropolis, as he saw much of Mr. Moody's work in Scotland, and co-operated with him very heartily. The meetings of last May, of which I wrote you at the time, produced an excellent impression on Calcutta, and several churches received large accessions as the result of them. Has the day of the Lord come for India? Shall these millions yet look to Him and be saved?
J. L. P.

French Correspondence.

PARIS, Jan. 27, 1875.

A pamphlet which merits a passing observation is, "How the Empires return," by Albert Duruy, son of the ex-Imperial Minister of Public Instruction and Historian. The brochure roars as gently as any pamphlet. The very audacity of the pamphlet is attractive. It is not an apology for the Second Empire, but its apotheosis; it shows us the Emperor, the victim of the opposition and declaring war against Germany despite himself; the victim of his humanity by sacrificing himself at Sedan, and lastly the Emperor and Empire pardoning France for all the evil she has caused them. This is following Danton's recommendation to orators with a vengeance, "audacity, audacity, always audacity." The Fourth Empire, it appears, is to be an Agapemone; it will be pacific and august, will reconcile everything, even itself; will neither proscribe the Orleanist princes, nor exclude their followers from office. *Credat Judæus!* It will no longer be a narrow church but a vast cathedral open to all capacities and all energies. Stranger still, the Empire claims the reversionary interest in the Comte de Chambord. This programme will deceive no person in France; the borrowed skin badly disguises it. The moment the Republic fails, the Empire is certain, but the Republic is far from being a failure, and for the first time will be in hands capable of sagely and conservatively directing it. Imperialism can neither be element nor pacific; violence is its law, and it can only govern through force and not a little corruption. Its chastisement is to suffer like the Fallen Angel, by longing for those regions of peace and serenity which are interdicted to it. The Empire

can only commence by *coup d'état* and finish by invasions; it expires by the very system it creates.

The frequent homicides in low public halls, as well as their being the rendezvous for every kind of vice, have at last influenced the authorities to act decisively toward suppressing a great number of them. Each of these supposed places of "amusement" is dominated by a termagant or a rough. Two chevaliers lately returned from Cayenne are renowned for their ability, a trick of their youth, for hitting off the tips of the noses of all who incur their displeasure. Happily, French surgery is capable of grafting on new organs. There are instances where young girls come every evening since massacre week of the Commune to seek their lovers, who have been shot, leaving the sweethearts harmless lunatics.

A singular misfortune has fallen on a family occupying an important and wealthy station in Paris. The head of it recently died from an attack of apoplexy; afterwards search was made to place his property under lock and key till the will was acted upon; his property consisted of railway and other company scrip; but not a particle of it can be discovered; the deceased had such a dread of losing his shares that he never entrusted them even to the custody of a notary; the house has been ransacked; robbery is out of the question, but the documents can not be found, and the rich family is now penniless. It is believed that the deceased, like so many others, was so terrified by the Commune and the invasion, that he secreted his property and expired before revealing where it is concealed. For the family this "paper hunt" is painfully serious.

Publicity will stop at nothing; shops have very extraordinary names, and are placed under the protection of saints. There is a wine shop in the vicinity of the central markets dedicated to the "Holy Ghost." It is now becoming a custom for the delivery vans of shops to carry on the roof of the vehicle the statue of some saint, &c. Thus the ware-house "Infant Jesus," has a gilt statue of the Virgin with her Infant in her arms on the top of its vans. In the name of the Prophet, figs!

Tamberlick is reputed to be as little enamored of the clergy as Garibaldi, and like the Pope about as much as Mr. Gladstone does; yet the great singer's son is a pupil in the Jesuit school in this city. This seems to bear out the observation that Free Thinkers wish to start their children in life with a religious education, and so far no one can blame them.

A man aged 80 has committed suicide—a crime that old age and youth are rarely addicted to—by tying his feet, and, as well as he could, his hands, and then plunging into the river; he had taken the precaution to secure his body to a ring in the wall, so that it could be found, and "in pity buried in a Christian-like manner."

In spelling the word Boulevard, the final letter is often *t*, but generally *d*; a linguist asserts, the origin of the word comes partly from the English, "bowling-green." As Lent is at hand, the following receipt for making "herring soup" is published by Baron Brisse: Fry salt herrings in small morsels, without steeping, in lard, with several chopped raw leeks, add some boiled potatoes, water, and a few sprigs of rosemary—say for remembrance.

BARNE.

Exchange Notes and Quotes.

The *Congregationalist* loyally and without doubt kindly says:—"The Morning Star ought to be more polite, not to say more truthful, than to accuse Boston of showing in various ways a 'sympathy with godlessness.'"—When it comes to politeness, of course the very perfection of it is in publicly accusing another of being impolite.

"Probably," observes the *Christian Era*, "there is no religious ceremony towards which the average church-goer so saucily exhibits his characteristic, national indifference to so much, as to the benediction." If pastors propose to scold their congregations for any breach of worship during the next few months we move that it be for this piece of wide-spread misbehavior.

It is somewhat significant that the very newspaper which the *Advance* remarked a week or two since had been suddenly taken *sic* in the midst of a paragraph which was quoted from its columns, has been diligently discussing "the spare-chamber business" ever since. "What in the way of fire, and food, and general fare," it observes in its last issue, "satisfies the enterprising family, will be sure to satisfy their guests; who can ask nothing better than to be allowed to feel at home, and to be treated like one of the family."—That is fair, and good fare, too.

"How many a boastful argument," exclaims Prof. S. C. Bartlett in the *Advance*, "collapses when its foundation 'facts' are examined." He then cites three recent and notable instances to enforce his statement, namely, the new English book entitled "Supernatural Revelation." In which the defenses of the gospel were declared to be overwhelmed, but which is shown to be full of misquotations, mistranslations and misrepresentations generally; secondly,

Drapers' "History of the Conflict of Science and Religion," whose ideal of religion, claims the Professor, "is as much like the reality as a monkey is like a man;" and, thirdly, Dr. Bushnell's "Forgiveness and Law," whose collapse, our bubble-pricker declares, when it comes in contact with Scripture text "is obvious and fatal." And he illustrates this last remark by frequent use of Scripture much to the damage of Dr. Bushnell's positions.

The late remarkable session of the Boston Methodist Preachers' meeting, in which a prominent clergyman is reported to have said that "he believed the meanest rascals in the South are in the Methodist Church South," and that "we are undertaking to coax the devil out of the miserable whelps down South, when nothing but strychnine and cannon ought to be used" is still agitating the Methodist mind. The southern members are especially grieved. "Where are the tongues," asks Mr. Mangum, of Raleigh, N. C., in the *Methodist*, "that spoke so sweetly and the hands that clasped so warmly at Louisville and Round Lake? Fraternity and the Boston meeting! Mahomet's angel of fire and snow!" In response to such communications as this, the *Methodist* says editorially: "We are still in the receipt of letters from correspondents in the South, complaining of the speeches made in the Boston Preachers' Meeting. We do not know whether Dr. Ives has been properly quoted, we hope he has not, but the expressions attributed to him can not be justified on any principles of loyalty, Christianity, or common sense."

Apropos of this, Chaplain McCabe, at the very last session of this Methodist Preachers' meeting, referring to the condition of the South and the persecution of the negro, said that "nothing was to be made by cringing to the South, or by trying to patch up; he believed rather in thundering along the line."

Our contribution this week to the discussion now carried on over the communion and "Christian union" questions is taken from the *Baptist Weekly*, which says:

"A conscientious devotion to our distinctive principles makes it necessary for Baptists to maintain an independent existence. If we did not hold this conviction it would be easy for us, under the promptings of Christian charity, to become merged with other denominations. To live apart, without a principle separating them, and only because they prefer their trivial peculiarities of polity or forms, as Pedobaptist churches do, is to perpetuate schism in the body of Christ, and involves great wastefulness of means. Nothing is more common than the representation that Baptists form the chief hindrance to the attainment of Christian union. But that we do not interfere with affiliation among Pedobaptists is a fact requiring no proof. The question then arises, Why not throw away their denominational badges, and combine under our name and standard? If as sincerely grieved as they profess to be, on account of the numerous divisions existing among Christ's followers, why do they not abate the evil by giving up their chosen names and joining in one common organization? If union is so important, who should make the first advance to secure it, Baptists, who maintain practices that they believe to be taught in the New Testament, or those who acknowledge that no vital principle is involved in their existence? If the zealous advocates of Christian union were ready to promote it by the simple surrender of a choice, they might, with a trifling show of consistency, urge Baptists to do it by the sacrifice of their consciences. For the differences which divide the followers of Christ, Baptists are not to be held responsible, and if our Pedobaptist brethren will renounce their errors and return to apostolic practices, at once all our ecclesiastical divisions would be healed."

We referred last week to the practical failure of the Baltimore conference in discussing the question of union between the northern and southern Presbyterian bodies, and gave the *Observer's* comments on the matter. A slightly different view is here presented from the *Christian Intelligencer*:

"Is it more than justice to the Southern Committee to insist upon that well-known requirement of disrupted friendship, that the fissure if closed at all be closed not only at the top but at the bottom? Merely formal relations can be renewed on far easier terms. Men in business can accuse and distrust and despise each other, and still make bargains; and politeness may require men to be civil to each other in the house of a host while each cherishes the memory of an unregretted and unpardoned affront. But when a generous nature takes a single step toward cordial fraternity with a brother who has wounded it, it expects, and with a rigor sterner than mere justice, exacts a sign of brotherly regret. The sign may be the faintest that will tell the story—a mere tremor in the lip or a moisture in the eye. But till some such sign comes, a ton of documents will not meet the case. Now the Southern Committee, justly or unjustly, think themselves criminated by their brethren in the sacred matter of their fidelity to their Master. And while they think so, their resolute purpose to get quite back of the mere formalities of reconciliation, argues more for them than against them. It is not the pertinacity of shrewd men who are able

to make a point, but the persistence of hearty men who long, perhaps even more than they know, to have a painful breach thoroughly healed. The Southern nature is commonly called fiery, and some call it arrogant. But it is surely generous; and the three words 'We are sorry,' spoken at the North, would turn the heart of the whole Southern Church into the old channel of friendliness, if not of union."

Events of the Week.

DEATH OF CONGRESSMEN.

Hon. Samuel Hooper, member of Congress from Massachusetts, died of pneumonia in Washington last week. This makes sixteen deaths among members of this Congress, five of whom, four in the House and one in the Senate, have died this session. Last Saturday was used by Congress in eulogizing these deceased members.

SENATOR BOUTWELL'S SPEECH.

Senator Boutwell delivered his long expected speech on Louisiana affairs in the Senate last Thursday. He calmly reviewed the southern troubles, showing what a source of national peril are secret armed organizations, exposing the hurtful tendencies of democratic principles, declaring that Kellogg is the lawfully elected governor of the State by the action of the returning board, and that the mob-like acts of the legislature justified military interference. At the conclusion of his speech the resolution for the admission of Pinchback was tabled by a vote of 39 to 22.

THE STRIKERS.

The Fall River strikers still hold out, and are fast losing friends by their unwillingness to meet their employers on a compromise. Meanwhile they and their families are actually suffering for want of various things which their labor ought to purchase. There is discontent in the Lowell mills, and fears are entertained that there may be a general strike in that city. The perils which now envelop this question of labor and capital are grave ones, and require the exercise of great wisdom in dealing with them.

THE WEATHER AND SUFFERING.

The cold is still almost unprecedented and quite unabated. Great suffering is attending it. Frequent reports of persons freezing to death reach us from all quarters. The sailors and fishermen on our coast seem to have suffered the most of all. Several vessels have been lost and the crews have either frozen in the rigging or perished in the waves. The first of last week several schooners and fishing sloops became frozen in the ice off Gloucester and Provincetown, Mass., and the crews suffered considerably from cold and hunger. Relief was however afforded them before there was any loss of life. In the West heavy snow-storms are added, and for several days railroad travel into and about Chicago was actually suspended. Many farmers are losing what their cellars contained, and it is no unusual sight in Maine and New Hampshire to see a stove pipe extending out of the cellar window,—the last attempt to keep potatoes, &c., from freezing. This will doubtless pass for one of the severest winters lately on record.

A REMINDER OF THE WAR.

The award in gold coin of over \$197,000, made by the late British and American mixed commission to Augustus R. McDonald, a citizen of Great Britain, but for some years past a resident of Louisville, Ky., has been paid by our government to Henry Howard, agent of the British government and by him to McDonald. This claim was brought for losses sustained from the burning of cotton during the late civil war, and was the second largest claim adjudicated by the late mixed commission.

GOOD SENSE AND GOOD ADVICE.

The democratic members of Congress from the South and South-west have issued an address to the people of the Southern States, counselling patience and forbearance under the existing condition of affairs, and advocating the maintenance of the kindest relations with the negro, who should be fully protected in his right to vote as he pleases.

DEATH OF A FRIEND OF BYRON.

The death is announced on the 26th ultimo of George Finlay, who was probably the last survivor of the small band of enthusiasts who went out to Greece to join Lord Byron, and who remained staunch supporters of the Greek cause when success was almost hopeless. Mr. Finlay continued to reside in Greece until his death, and took a prominent part in the political affairs of that country. He was author of an excellent history of the struggle for Greek independence.

TWO NOTABLE ELECTIONS.

Dr. Kenealy, the English lawyer who defended the famous Tichborne claimant, and who was expelled from the English bench for certain transactions in connection with the trial, has been elected to Parliament by a good majority. The election in Tipperary, Ireland, resulted in the election of John Mitchel, the candidate of the Irish nationalists, but his seat in Parliament is declared vacant on the ground that he is a convicted felon. Mitchel declares that he will be re-elected from Tipperary.

S. S. Department.

Sabbath School Lesson.—Feb. 28.

QUESTIONS AND NOTES BY PROF. J. A. HOWE.
(For Questions see Lesson Papers.)

THE LAND DIVIDED.

JOSHUA 18:1-10.

GOLDEN TEXT:—The lines are fallen to me in pleasant places; yet, I have a goodly heritage.

Notes and Hints.

AT SHILOH.

1. "And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there." This verse alludes to three things worthy of attention: (1.) Shiloh. The place was twenty miles north of Jerusalem, ten miles south of Shechem, the modern Nablous, in the territory of the tribe of Ephraim. It was selected because of its central position, but in a place that owes all its interest to the event here noticed. The name means rest, and is that by which Jacob predicted Christ, Gen. 49:10. The modern name of the spot is Seilua. (2.) The assembling there involved removal from Gilgal. By the settlement of five tribes permanently the tabernacle at Gilgal became inconvenient of access. The removal to Shiloh is not described. It will be pleasant to read the direction Moses gave about the removal of the tabernacle, Num. 4:5-33. (3.) The erection of the tabernacle at Shiloh was a memorable event, an event which was not repeated for more than three hundred years. 1 Sam. 4:3, 4. They were enabled to erect the tabernacle without molestation because the "land was subdued before them." (4.) Every community that has a tabernacle of God erected in the midst of it is to be deemed fortunate. That makes for old and young, for the prosperous and unfortunate, for the living and the dying, a Shiloh-rest. When the people come together around the altars of God they exorcise from the community strife, alarms, terrors, woes, and enter into rest.

THE SEVEN TRIBES DIRECTED.

2-4. (1.) There were seven tribes at this time without a definite location in Canaan. On the east of Jordan were Reuben, Gad, and one-half of Manasseh. On the other side were settled the other half of the tribe of Manasseh, the tribes of Judah and Ephraim. Chapters 15-17. (2.) Joshua chided sharply the seven tribes for apathy in respect to obtaining their territory. "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" The tribes were slack because their immediate wants were supplied, because they were enriched by the spoils of the land so far subdued, because they were weary of war and struggles, because their enemies were not menacing them, and their foes would only be attacked and expelled by an offensive campaign, at remote regions. They were at ease regardless of the fact that dangers, so long as the Canaanites were neighbors, would yearly thicken around them. The teacher can here mark the similarity between the conduct of the tribes and of the candidates for a heavenly inheritance. (3.) The fault for which they were reproved was neglect of duty, the sin of omission, wrong done by not doing right. Joshua sharply condemned their stupidity, stirred up a sense of duty in them, and sent them about the great work. So the indifferent sinner needs to have his indifference pierced by pointed truth pressed home. To how many souls the question is pertinent, "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" (4.) What to do: "Give out from among you three men for each tribe, and I will send them, and they shall rise and go through the land, and describe it according to the inheritance of them." "To give out" means to select and appoint. Twenty-one men would thus be made commissioners and surveyors of the promised estate. They would not be able to go to every city and spot they were to describe. The power of their enemies was yet formidable. In the very heart of the country the Jebusites, until the time of David, were not dislodged. Recall the battles with the Canaanites that occurred much later, and in which too they were sometimes conquerors of the whole army of Israel. The duty of these men to "go through the land" must have been done in a general way. To "describe it according to the inheritance of them," means to describe the cities in the parts of the land which the tribes represented were to inherit. The description of the land was not a formal measurement of it. Surveying was known to the Egyptians as a necessity for restoring boundaries washed away by the inundations of the Nile. It would be therefore known to the Israelites. Here was no opportunity for anything more than a description from observation. Such a company would describe soil, topography, the springs and brooks, the location and character of the cities. The ninth verse interprets the fifth verse. That shows that these commissioners were to observe the cities in the land, and to make them objects of equal distribution among the seven tribes.

SPECIAL INSTRUCTIONS.

5-7. The division of the territory was left with the twenty-one men. It was for them, having mapped out the country, to say what would be a fair seventh of it in value. The lot of the tribes already settled they were required to respect. No assignment for the tribe of Levi was to be made. The priesthood was an honor that sufficiently compensated those invited to its sacred duties. "The priesthood of the Lord was their inheritance," that is, they, as servants

of the Lord's house, should have a liberal support that left them free to devote themselves to their office. All the increase of the other tribes was tithed to them as a means of sustenance.

THE DEPARTURE AND THE RETURN.

8-10. "And the men went and passed through the land and described it by cities." The character of all the cities they discovered was described in a book. The reason for making a map of the cities was both because they showed where their enemies were strong or weak, what places had trade and wealth, and what were naturally to be desired. "Into seven parts, in a book." The whole territory was partitioned by cities into seven equally valuable parts. "And Joshua cast lots for them in Shiloh before the Lord." It was a method of assignment of the divisions to the separate tribes free from favoritism or selfish ambitions. The division made by the twenty-one men was amicably concluded. It was a difficult task discreetly managed. How full of perplexity this business was, may, by modern difficulty over the settlement of estates, be understood. The partition was, without ill-will, effected. Since the lot was "cast before the Lord" there could be no appeal, no complaint. It proved that Benjamin was the first to have his choice, and Dan the last.

This lesson may serve to illustrate several truths of practical value: the tendency to delay attention to the work God has given us to perform appears in the course of the seven tribes,—a tendency which, if indulged, cheats the soul out of its heavenly possessions. The need created by this tendency is of men, like Joshua, servant of God, who shall urge us to attend to the work that alone can secure the heavenly land. Joshua, as he says, "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" is a good type of a faithful minister.

The practical feature of Joshua's preaching, in one feature of it, should arrest the attention of the teacher. Joshua told his brethren just what acts to do to finish the division. It is not enough to urge the young "to be good," "to be disciples of Jesus," "to strive for heaven," "to take by violence the kingdom of heaven." Tell them rather the acts, the single steps, the specific things that God wants done, then they will feel the force of exhortations and not allow their desires for obedience to God to become extinguished. The heavenly land is broader than the earthly Canaan. It has room for all the tribes of men. God by his servants calls them to go and possess it. They have a work to do, efforts to put forth, trials and denials to make. There is room enough in heaven for every Sabbath school, and for every class, and scholar. Will all reach and enjoy the goodly heritage? The school, the class, the scholar have a battle to fight, a struggle long as life to maintain, and a will to consecrate to Jesus, if they are to go and possess the land.

TEACHERS' MEETING. Of the importance of the Sunday school teachers' meeting, Rev. H. Clay Trumbull says:

The sooner it is understood that no true Sunday school—one complete and well-appointed—is possible without a preliminary teachers' meeting, or preparation and training class, the better it will be for all who are in the Sunday school as teachers or scholars. The best superintendent in the world will fail to have a first-class Sunday school without a teachers' meeting. In my opinion, there is no other need so great in the line of methods or work in the Sunday school cause, to-day, as that of regular and well-conducted teachers' meetings, in every part of our country. This agency is even more important than Teachers' Institutes and normal classes, valuable as they are; for the teachers already in the Sunday schools, with their present attainments, require to be brought into one spirit, and to be led to work efficiently together, even more than they require higher mental culture and increased stores of accumulated Bible knowledge. The greatest trouble with the most devoted of the teachers now in the Sunday school is, not that they are so poorly informed, but that they use their knowledge to so little purpose for the good of the entire school. The Normal Class and Institute are likely to give them more knowledge and to tell them how to use it.

SUNDAY SCHOOL EXTREMES. The Examiner & Chronicle thinks there is a tendency to go to extremes, and says: "One superintendent has the singing fever, another makes the blackboard the principal feature, another is great in geography, or biography and so on. In some schools great emphasis is placed on giving, in others committing verses to memory is made the chief end of the children. Punctuality, orderly behavior, questioning scholars, visiting them at homes, etc., are all made hobbies by some people sooner or later. Now, the fact is, all these things are good; but what is wanted is due proportion. Pundings are not good if made all of flour or all of plums."

RESPECT FOR THE DEFORMED. "You are made to be kind, generous and magnanimous," says Horace Mann. "If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the play which does not require much running. If there is a dull one, help him to get his lesson."

LACK OF PARENTAL INTEREST. The Presbyterian affirms that, so far as personal scrutiny goes, parents would never know even "if Mormonism were taught in the Sabbath school," unless the children should happen to let it out. Parents that see that their children are prepared for the Sabbath school and that question them after their return from it are rare exceptions. And yet, even if the Sunday school were triple the value that it is, we would not exchange our evening studies and prayer with our own boys for all that it could possibly do for them.

Dr. Tyng, who has been for half a century a good Sunday school "shot," says, there are some teachers who are so aimless that the devil says: "You may shoot at me for a cent a shot and you can't hit me."

Communications.

At Work.

The weather is now charming, though the nights are cold and chilly, and make warm clothing almost as necessary to comfort as in winter at home. The mercury, however, is seldom seen as low as 40 degrees above zero, still the blood becomes so thin that even this degree of cold is felt severely for a time, invigorating though it certainly is.

Last week we were out five days among the Santals, and met with about our usual reception. All appear friendly, but the great mass of the people seem to have no aspirations, no thought for anything beyond the present life. "Let us eat and drink, for to-morrow we die," but too fully expresses the sentiments of the multitude. Here and there one is found who loves to listen to the old story, and who seems to comprehend something of the reality of a future state and the need of a state of preparation. The late heavy rain in October left the land so very moist, and especially so in the jungles, that we were not to tempt the malaria in that direction. Hence this week we are on the banks of the Subanra amongst the Oriyas. There are two Christian families here. Katibag was baptized here in '65, soon after our return to Orissa, and has continued to reside here. He is a poor man and weak, both mentally and physically, still he appears to retain quite a degree of respect among his heathen neighbors. The other family, brother and son, who renounced caste about a year ago, thus far bring little or no help to our cause. Hatti Zeno, the son, has married one of our school girls, but treats her very rudely, I am sorry to say, and allows her very little opportunity for using her Christian education for the benefit of those around her. Numbers of the village people are very friendly with us—come and attend worship and listen to the word of life in the tent at evening. A year ago they built a school house for us to occupy with a Christian teacher, and for several months we did so. But the house was destroyed in the October Cyclone, and the villagers are so much discouraged by the opposition and oppression of the Zemendar that they have little courage to again arise and build.

Yesterday forenoon, we visited Katibag's widowed sister, six miles distant near the large market, Dhangale, which we attended in the afternoon. This is another nominally Christian family which came out last year, consisting of mother two sons and a daughter. The daughter is now in Miss Crawford's girls' school at Jellapore. Madhu, the elder son, wishes a wife, and will probably soon marry one of the school girls. An intelligent, active Christian girl would stand a far better chance of a happy and useful life in this family than in that of Hatti Zeno's. Madhu can read, and the family, though in very moderate circumstances, is industrious and well disposed. They are also on good terms with their neighbors, and the Zemendar's people, who at first gave trouble, now treat them kindly so far as I can see. This is cause for gratitude and thanksgiving. At the market we spent three hours and had a very good hearing, but could dispose of very few books by sale.

This morning have visited Bend Paidal's in a near village, a friend of Katibag's, and who professes to have renounced all idol worship. He was not at home himself, but his old mother-in-law interested us much. She seems a strong-minded woman, utterly averse to idolatry and somewhat interested in the gospel message. In fact among the Oriyas in this region very many appear to be very much in this state and would gladly break away from the fetters of caste and idolatry, but alas their social ties and the opposition on the part of Zemendars, or land holders! What with the ignorance and timidity of the former, and the greed and rapacity of the latter, any material improvement in the condition of the peasantry seems, to mortal eye, almost a hopeless case. Still light breaks in apnoe, and changes are taking place. The government of the country, from having been distrustful and suspicious of missions, is more favorable and helpful though in spite of all caution, many native officials are venal, mere mercenaries.

At this season especially, we very much feel the loss of our lamented Bro. Madhu Das. He was a very active, energetic man, and for village work had few equals. Hiram Whitcher Curtis and another lay brother are with me, and render good service in our work. Supai and Jitu are out amongst the Santals, while Bro. Silas Curtis, with two lay brethren, has been out for a number of weeks in another direction, and is at present at Balaajadia. Three native sisters are also daily engaged, as Bible women, near home. It is thus we are laboring to sow the good seed, and invite our heathen fellow-men to Christ. Shall we have the prayers and sympathies of our friends at home in this good work? Oh, how forcibly do we feel our weakness and need of divine aid, and the truth of what the Apostle declares, "So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." Pray for us, brethren, that God may give the increase.

Last evening, a man by the name of Ballaram Putra came into the tent, and after sitting a time, started several inquiries, which awakened my surprise and curiosity. Such questions as these for instance: "Where did God reside before he created the sun and moon? Why were the first man and woman ashamed? By what means did God supply them with clothing?" &c. Such inquiries evidently were not of Hindu origin. I soon learned that our visitor had read our books for many years—had entirely renounced idolatry but was

held back by his social ties. This morning we visited a family near by—Kamal Lochan Patra, friend of the above named,—and both had a good hearing and found much the same state of things there also, believing the gospel, but hesitating to confess openly for fear of persecution! Doubtless there are very many in this same state. Brethren, pray for these weak ones. J. P. Camp Mizapore, Dec. 25.

Rev. Ebenezer Knowlton.

BY PRES. O. B. CHENEY.

I first heard of Ebenezer Knowlton through the late Rev. Enoch Place, of Stratford, N. H., in the summer of 1846. The latter was a strong Anti-slavery Whig, and he spoke of the former as a Democrat, presiding with great ability over the Legislature of Maine on week days, and preaching to churches in the vicinity of Augusta on the Sabbath. Mr. Place said he knew well the father of the young statesman and preacher, and he prophesied that the son would be a worthy successor of the father. This conversation made a strong impression on my mind, and from that time I could not be satisfied with anything short of the honor of an introduction to him, and in the summer of 1851 an opportunity was afforded me of meeting him at Augusta. He was still a member of the Legislature, though not Speaker. I met him for the first time in the Representatives Hall, and not an hour had passed before he seemed to me as an old friend. He took me to his home, thirty miles distant, on the succeeding Saturday, and to his pulpit the next day.

Ebenezer Knowlton was born in Pittsfield, N. H., Dec. 6, 1815, being the son of Ebenezer Knowlton, Sen., and Abigail True Knowlton. At twelve years of age, he went to Montville, Maine, with his father on his removal there in 1827. In that place he made his home through life, and there he died, Sept. 10, 1874, at the age of 58 years, 9 months, and 4 days.

He had a thorough academical education, and he made good use of the same in his early life as a teacher in our public schools, but he always felt that he left school too early as a student, and entered too early upon the performance of the duties of a public man. Indeed, I have often heard him remark that the great mistake of his life was that he did not go through college. He became a Christian in 1832; at the age of 17, received baptism, and united with the Free Baptist church in Montville.

The life work of Ebenezer Knowlton was twofold, that devoted to the church and that to the state. He was a Christian minister and as such he was divinely appointed, and this he knew, because he knew that he preached from a sense of duty. The preaching of the gospel was not with him a question of choosing a profession, receiving a salary, or residence in a certain place.

The day he decided to preach was the day he was elected Speaker, and he preached his first sermon at Hallowell, August 9, 1846, from these words: "We love him because he first loved us." He was ordained Dec. 17, 1848.

I have said that his home was in Montville from the time of his going there until his death. This was true even for the two years he preached in Rockland. His labors, however, covered a wide territory in Eastern and Central Maine. His presence at Yearly and Quarterly Meetings and at councils for the settlement of church troubles was as the coming of Jesus; and he went far and near, to solemnize marriages, attend funerals, and deliver temperance and Sunday school addresses. He never received, I think, in his adopted town a salary properly so called. This is certainly true down to the time he was elected to Congress. But he never complained because of this, and was always made happy, whenever he heard of an increase to the salaries of his brother ministers.

In this connection I make two extracts from his journal. At the close of the year 1852 he writes: "Number of funerals attended during the year, 60; sermons preached, 171; religious meetings attended, 332; temperance and Sunday school lectures delivered, 23." In closing his labors at Center Montville, where he had preached half the time for two years, he writes: "I have received \$137 for preaching half of the time for two years—all it is worth!"

Ebenezer Knowlton was a statesman. I mean that he had all the mental and moral qualities that go to make up the real statesman, such as ability, strength, foresight, decision, honesty, integrity, a love of humanity, and fear of God; and the only reason he did not go up higher in the management of affairs of state was that he declined to do so, believing as he did believe that as a minister of Christ he was holding the highest office on earth.

In 1853, the Legislature of Maine chose him State Treasurer. The election was to him a perfect surprise. To perform in good faith the duties of the office would have required his presence in Augusta only three or four months in a year, and would not have taken him from his pulpit a single Sabbath, and yet, not listening a moment to the call of the Legislature, he sent to its members a letter declining the great honor.

In 1854, the people of his adopted state made another call upon his services in a demand that he should represent them in the Congress of the United States. I remember well how anxious he was to do what would be just right under the circumstances. He took the advice of his brethren in the ministry, and so far as I know there was no division of sentiment as to his duty. After his nomination he wrote privately as follows: "I informed the convention that nominated me that if elected I should go to Congress as a Christian minister devoted to the interests of humanity; that I would accept the nomination only as from freemen desiring to be represented by a freeman; that I should allow no alle-

giance to any clique or party in any way to interfere with a strict adherence to freedom, country, and God."

Before leaving home for Washington, he prayed for divine aid in all his endeavors to walk humbly before God, and that God would rather take him to heaven than suffer him to live to follow the multitude to do wickedly.

Quite a number of the readers of the Star are well informed as to the work of Ebenezer Knowlton while in Washington. Never did a representative watch more carefully over the rights of his constituents, and this without distinction of party; and he was sublimely faithful to those grand and divine principles upon which he was sent to Congress. He had been in Washington but a short time when he wrote me to visit him, and never having been there I was glad to accept his invitation. I remained for nearly a month, and heard him day after day during all that time repeat in a loud and many tone of voice the name of Banks; and it is only saying what is true that but few men in Congress, if any, did more toward gaining that first victory of liberty over slavery, the election of Banks as Speaker.

His work among the colored people of Washington and vicinity must not be passed over. Wise as a serpent as well as harmless as a dove, he was ready to speak to them words of comfort in private conversation, and to address them publicly in the name of Him who said: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In those days a Northern man, south of a certain line, in tendering sympathy to a colored man ran the risk of his life, and Knowlton reminded me that I could not be too cautious in my utterances. There was a meaning, then, in the signature which Knowlton selected in communicating weekly with the Star; for he was a "Daniel" in a den of lions, and yet the lions were inoffensive, for God did send his angel and shut their mouths.

And what I have just said brings me to speak of his rank in Washington as a correspondent. His letters were the first thing read in thousands of families into which the Star came. Read once, they were read a second time, and then they were loaned to other families, and the result was that a spirit of inquiry was awakened regarding the great question of human freedom such as had never before existed in many sections of the North.

It is also but justice to the memory of Ebenezer Knowlton to say that, though separated from the churches of his own denomination, yet in no period of his life was he more interested in the concerns of that denomination than while at Washington. It is only speaking the truth, and speaking of that which I never thought before of mentioning, when I say that, in Washington, Knowlton and myself spent evening after evening in conversing especially upon the condition of our churches in Maine, and what was necessary for their advancement. It was in Washington that he pledged to me the thousand dollars he gave to the seminary, and it was in Washington, as we were walking on Pennsylvania Avenue, that he used to me this plain language: "Much as you love your pastoral work at Augusta, you must leave it to become the Principal of the Seminary.—this is your duty."

Against the wishes and protestations of the people of Maine he declined a re-election to Congress, in order to devote himself to the work of the ministry in general, and the agency of the Seminary in particular.

In 1869 there was a general desire among the Republicans of Maine that he should be their candidate for Governor; and so hard was the pressure upon him that, in his desire for the success of the principles of temperance, he finally consented to the use of his name, leaving it, while on a visit to Lewiston, with the present Governor of Maine and myself. He had, however, been at home but three weeks, when he wrote me forbidding any further use of it, and saying in substance that to be Governor would take a portion of the time that he belonged properly to his work as a minister. As it was, Mr. Perham was nominated and elected.

When I state that among other things he was, for a time, a trustee of Colby University, that he was a trustee of Bates College, President of our Foreign Mission Society, a Corporation of our Printing Establishment, Moderator for three sessions of our General Conference, missionary to the freedmen under our care, and that he was desired as a pastor in Lewiston, Auburn, Augusta, Portland, Boston, New York and other places, I only indicate the value set upon his labors, and the universal respect in which he was held.

Ebenezer Knowlton was not a radical in anything, neither was he a conservative; but he occupied a place half way between radicalism and conservatism, a place, by the way, which in the majority of cases, is the right ground on which to stand. As proof, I will refer to the letter he addressed, in 1868, to the more active temperance men in the Republican party of Maine. In that letter he advised these men not to leave the party, and although several thousands did leave for that year, yet most remained, and those that left returned the next year, so that the wisdom of his advice is seen to-day in the unbroken ranks of the party.

Again, I need refer to his only course on question of slavery. Most of the F. B. P. ministers were members of that Old Guard of Freedom, the Liberty Party, the party that first made slavery an issue before the country in the nomination of James G. Birney for President in 1840. In round numbers, the men who sustained Birney

were only seven thousand in the whole country, and it was often said of them after the election of Harrison: "These are the seven thousand that have not bowed the knee to Baal."

During all the early years of the struggle between liberty and slavery, Knowlton was a member of the Democratic party; and when he became a minister, that he should consent to remain in the party, and as a member of it, receive its honors, knowing as he must know that the party was the great political bulwark of slavery, was a grief to his brethren. Under these circumstances, I felt that I had a duty to perform to him, and so I went to him in behalf of my brethren and told him frankly how we all felt as to the use that was made of his influence. He was as frank in his reply as I was in telling him how his brethren felt towards him. Said he: "I see and feel the force of what you say. I am with you at heart, and I only wait an opportunity to join your numbers. I think I can do more good to the anti-slavery cause by remaining where I am for the present; but you may be assured that I shall leave the Democratic party if it continues to support slavery; and when I leave, not a few will leave with me."

He then asked my judgment on his course, and told him that it seemed clear to my mind that he was doing right, and that he could well afford to be criticised. It is enough to say that when he did leave the Democratic party he took more than ten thousand men with him who, excepting those who have gone to their final account, are in the ranks of the Republican party to-day, ready to fight new battles for freedom, if the South and their northern allies shall, in their folly, force an issue on the simple question of the equality of all men before the law.

Ebenezer Knowlton was, in some respects, like Abraham Lincoln. He was the equal of Lincoln in ability, and every way qualified to be President of the United States; and had he been President instead of Lincoln, he would, by his plain common sense, his sound judgment, his keen foresight, his carefulness in action which some would have called slowness, his adherence to principle and his trust in God, have carried the country safely through its terrible struggles.

Mr. Knowlton received the honorary degree of Master of Arts from Colby University when quite a young man.

As a presiding officer he had but few equals. He was perfectly at home when placed at the head of a deliberative assembly, and yet rarely is a man found so distrustful of his own strength of character. "When I was chosen speaker," said he once to me, "it was the wonder of some of my friends how it was that I should feel so much at home in my chair—and this I attribute to the fact that I was chosen speaker, and that I should consider myself under great obligations to him if he would render me assistance whenever he saw that I needed any. He pledged me his support and never betrayed me, being always ready to come to my help in any entanglement of motions under the rules."

But I must bring this article to a close, leaving many things unsaid. It is proper that I should say that Mr. Knowlton and myself differed on some denominational questions that came up for consideration in the latter part of his life. I refer especially in the first place, to the question of the necessity for a Free Baptist college in New England; and in the second place, when such a college had been established for the space of two years, what should be its rank. But these differences are now among the things of the past. One thing is certain, I never loved but two or three men outside of my own relatives, as I loved Ebenezer Knowlton; and that I may be prepared to meet him before the throne of our common Redeemer and there to unite with him in giving praise and glory to that Redeemer, has been my prayer, day by day since his death. Meeting then, and thus employed, surely we shall see eye to eye. Until then, I will only say in the sweet strains of one who knows how to sing:

"We have lost him; he is gone. We know him now; all narrow jealousies are silent; and we see him as he moved. How modest, kindly, all-accomplished, wise. With what sublime repression of himself, and in what limits, and how tenderly. Break not, O woman's heart, but still endure; Remember all the beauty of that star Which shone so close beside thee, that ye made One light together."

May all love, His love, unseen but felt, overshadow thee. The love of all the people comfort thee. Till God's love set thee at his side again."

I will speak of the monument due to the memory of Ebenezer Knowlton in another article.

A Terrible King.

There is, in this nation, a king, who reigns over many thousands. This king is a terrible tyrant. Unlike other kings, he spares not his most devoted subjects, but yearly sends hundreds of them down to a terrible death. He is like a roaring lion seeking to devour whom he may. His sole object is to ruin all who come in contact with him. Mercy and pity are unknown to him. He assists the murderer to plunge the knife into the heart of the innocent. He is the instigator of nearly all the crimes. He delights in misery and suffering. He rejoices with great joy when he beholds the ruin which his own hand creates. He hates everything which is pure and holy, but loves all that is evil and corrupt. The name of this king is Alcohol. God grant that every good and true Christian may join the army of temperance and assist in ridding our land of this monster. Pittsfield, Me. G. H. S.

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REV. I. D. STEWART, **Dever, N. H.**

The Morning Star

WEDNESDAY, FEBRUARY 24, 1875.

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, Dover, N.H.

God as a Helper.

God's influence upon us depends largely on the view we take of him. That is why we are taught so much in the Scripture of his qualities and relations. That, too, is why such pains are taken to disabuse us of false notions of him. That is also why idolatry, or the worship of false gods, is so strongly protested against, because false views work moral mischief. Men are like the gods they conceive. Looking, we are changed into the same image. Thinking of God as lawgiver makes a stony conscience. Conceiving of him as beneficent tends to increase gratitude. Making him father renders the spirit filial and tender and trustful. The true knowledge of him, that which enables us to apprehend him in his vital relations to us,—goes far to induce that inward state and outward conduct which imply salvation. That is the thought expressed by Christ in his prayer: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

It is worth much to a human soul to be able to take vital hold of the idea that God is its real helper. He is often and strongly set forth as such. "God is our refuge and strength, a very present help in trouble." "I will strengthen thee; I will help thee; yea, I will uphold thee with the hand of my righteousness." "Fear thou not, for I am with thee; be not dismayed, for I am thy God." He giveth power to the faint, and to them that have no might he increaseth strength. These are only specimens of the words which pledge the infinite aid to human souls. Such words abound in Scripture. They light up its pages as stars light the winter heaven. They are not mere bursts of rhetoric. They do not spring from the tendency to exaggerate which marks the writers of the East. They express only what has been found true in many a human experience. And these experiences are found on the common as well as on the loftier levels of life. They interpret themselves in the heart of the peasant as well as in the soul that walks in royalty of place or power. And wherever this truth is realized it comes as a gift of strength, of courage, of confidence, of comfort.

Of Strength. This often proves a hard world to men and women. The barriers in their way are many and great. The forces that oppose them mock at their might. It seems like a pigmy contending with giants. They are every now and then baffled and beaten. The struggle for bread is often a hard one; the struggle for integrity is often a much fiercer thing. To keep a good conscience seems, at times, well-nigh impossible. But when one has grasped and taken home the idea of God's helpfulness, it is a great gain. He is almighty. He rules in the earth. He is pledged to aid the true and trustful. What they lack he can give. As a soldier in the advance column is ten times the hero he would otherwise be because he sees the whole army of disciplined veterans at his back and knows it will support his attack, so a weak Christian is braced into a strong one when really assured that God is at hand with succor and help. He will at once be able to dare, endure and do. And though we may not quite know how it is that God breathes his might into a feeble nature, the fact is often plain enough, and the result shows how real and large and wondrous is the gift of power which is granted.

Of Courage. A brave soul is half a victor because of his bravery. A courageous look scars half one's perils away and demoralizes the rest. They who never give up are they who compel others to yield to them. They may seem to be beaten, but they are on their feet again the next instant, and girded for another fight. This quality, when it is simply human rather than Christian, is the backbone of manhood and the key that unlocks half the doors to success. It is greatly needed in the Christian sphere. It gives steadiness and persistence to effort. It braces the will. It renders purpose like rock. It makes a song break often out of cloud and tempest. It prompts cheerful daring and doing, and each step taken under its inspiring influence suggests a conqueror marching to his triumph.—There is nothing else that will give this quality in its highest and best form like the sense of God's nearness and the full assurance of his help. When he is thus apprehended as the helper, fears lessen, hopes rise, and the very thought of retreat and surrender is displaced by a fresh resolution.

Of Confidence. "If God be for us, who can be against us?" That is the question of one to whom God's helpfulness was a constant reality in experience as well as a leading article of faith. Such a soul is beyond serious and plying doubt. There is ever a calm looking for victory. There may be clouds, dangers, disasters, repulses, but, in spite of all, there is the calm utterance,—"I know that my Redeemer liveth." "I know in whom I have believed." "Though I walk through the valley of the shadow of death, I will fear no evil." "Thanks be unto God who giveth us the victory!" Such a sense of God's helpfulness is a blessing that no words may fully

express. What it is worth only they can know of whose life it has become a part. It is at once the rock on which their feet rest without shaking and the distant peal of the trumpet that heralds their coronation.

Of Comfort. "Because thou hast been my help, therefore under the shadow of thy wings will I rejoice." It is worth more to us than words can express, at times, to have a strong, noble, capable human friend assure us that we are not to be forgotten or left unaided in our need. But for such words, how many hearts would have utterly sunk, which, stirred by them, have lifted up their eyes in gladness; smiled through their tears, and stopped their sighs with a song. And when it is God that comes with both the pledge and the gift of help, the comfort is sometimes so deep and peculiar as to choke speech with gratitude and blur the vision with tender tears. There is no other comfort like that; he who has it in abundance is rich in the divinest possessions and his heart can never go unsolaced.

God is such a helper, even though we fail to take home the fact. He is a helper to such as we, to those plagued with our trials, burdened with our weaknesses, torn with our sorrows, tossed about with our anxieties and fears. It is to the actual levels and experiences of our daily life that he thus comes, low and bitter as these may be. He is even now near and ready to aid us in getting on and through and over our hindrances and discouragements. He comes freest when we need him most. He comes in spite of folly and sin if we are in earnest to get rid of both, though a sincere, loving and resolute fidelity to what will make this help of his seem most real, abundant, sure and precious. Without that help even the strongest are liable to fail, while with it even the feeble and feeble are going on to certain victory. We want many things, both for the sake of the inward life and the outward success, but this is the chief and vital thing on which almost all else depends.

Should We Complain?

It was in Dover that Mr. Abbot may be said to have begun his anti-Christian exploits. It was here that he attempted to capture a church, to cheat the members out of all hope of eternal life, and to betray the organization into the hands of a half dozen of his disciples. It was here also that he did his level best in all conceivable ways to put contempt upon the idea of a God, to ridicule Christianity, and to put its professors on the level of deluded fanatics.

It makes but little difference, in a practical view of the case, that he was most signally rebuked by the church that he attempted to betray, whose present pastor is a thorough Christian gentleman, held in high esteem by all who share his acquaintance; nor that he was beaten both in the Courts and before the bar of public opinion. The fact remains that he sowed seed here which is still struggling for life. Among a few people of a certain class and character he still has his followers. Several young persons, who were then brought under his influence, are growing up to repeat his words, minus that intellectual force to be sure which mainly enabled him to make his way, but with such degree of self-assurance and untainted wisdom as they may command.

We have overstated the case in Mr. Abbot's favor, if anything. We were reminded to refer to the matter at all by certain developments of the last fortnight. The churches in Dover united in union meetings during the week of prayer, which have been kept up to the present time. They had not been long in operation before certain tracts began to be distributed in the shops and stores, setting forth that Christianity is a humbug, that Christians are deluded, and that the only respectable thing to do was to keep away from these meetings and to labor for an anti-Christian amendment to the Constitution.

We are not sure but these methods of our anti-Christian friends ought to be commended. Certainly, if they ever overcome the force of Christ's life and teaching they can't begin their work too soon. Just see what is before them. Here is all of America to be infidelized, besides all of Europe, the isles of the seas, and the greater portions of Asia, Africa, and the other hitherto heathen countries. It is an enormous task for a handful of persons, and they nowise noted for the possession of apostolic qualities. The odds are immensely against them. Besides, there is the divine declaration, yet to be disproved, that it is only fools who deny a God, and it must be confessed that the world has not heretofore shown any encouraging readiness to follow the teaching of that class of persons.

Take, for instance, the case before us. Having failed in Dover, Mr. Abbot went to Toledo, Ohio, where he gathered a "Society," and set himself to accomplish the speedy redemption of the West. But he soon saw fit to leave Toledo, also, and certainly the fame or influence of his Society has not yet spread very far beyond the Maumee swamps. His mission in Boston seems to be not yet accomplished. At any rate, he still remains in that city, and the Orthodox churches keep up their regular services. And then there is Mr. Wasson, and Mr. Higginson, and Mr. Alger, and Mr. Frothingham, and more besides than we have room to mention, who sometime ago set themselves about this very work of snubbing Christianity, but who not only failed to carry their own churches with them, but who, outside of their literary admirers, who are justly found mainly within the churches, have no followers to speak of.

What we sat down to ask is, whether there is any occasion to be disturbed either by the methods of these mighty men of mind, or by the aspects of their cause, or

by its prospects. We have heard no one complain of their tract-distribution here in Dover. There is a comfortable belief that one saint, five minutes in prayer, is mightier than a month of such work. Every century, even every period of fifty and twenty-five years during the last thousand, has only shown the world better reasons for believing the authority of inspiration, and convinced it that its only hope is in and through the divine Christ. His enemies keep coming to defeat, and his life and teachings, to renewed glory. So the churches keep quietly about their business, confident of victory through the Lord of Hosts.

This seems to be the best way of meeting these efforts to discredit the Christian faith. To ignore them would be folly. To complain of them, as though their agents took an unfair advantage, would not honor the spirit of religious liberty. To directly quarrel with and oppose them would be exciting them unduly. But to redouble Christian activity and diligence, to show forth His glory by holy living, to simply keep to one's business as a Christian, whether in the line of politics, or preaching, or teaching, or commerce, or what not that is honorable or can be made honorable by thus engaging in it,—this is the sure way to "overcome the world" and to show how much mightier are they that are for Christ than they that are against him.

Rev. Dr. Storrs and Preaching.

To the preacher any suggestion which may lead him to adopt such methods in his work as will serve to increase his efficiency is of vital importance. Improvement should be his constant aim. Always improving he should be, ever receptive. Whenever a voice speaks with clear and ringing tones, with experience for its authority, he should have his ear open and ready to hear it.

Such a voice has recently come from Rev. Richard S. Storrs, D. D., for nearly thirty years pastor of the church of the Epiphany, Brooklyn. Possessing large native ability enriched by the broadest culture, and adding all the graces of manner in delivery, his pulpit ministrations have ever been of the highest order. His earlier practice was to write and deliver from manuscript, though this was not his exclusive method. For the past few years, he has entirely abandoned the use of notes and has devoted himself to what is termed extemporaneous preaching. Such is his success that without the use of pen and paper, even in his preparation, he produces sermons with which he enraptures the most intelligent audiences, upon the most intricate subjects, requiring the nicest discriminations, expressed in the choicest language, abounding in the richest metaphors and embellished with the most delicate allusions.

Having attained to such excellence, anything which Dr. Storrs might say in reference to preaching could not fail to arrest attention, speaking as he would, and must, from his own experience. He has recently delivered three lectures before the students of Union Theological Seminary upon "The Conditions of Success in Extemporaneous Preaching." Outlines of these lectures have been already widely published through the medium of the daily and weekly press. It is probable that they will be given to the public with greater fullness and in a more prominent form.

A single newspaper article, much less a paragraph, can very inadequately express but few of the thoughts which constitute the frame-work of these lectures. He discards, at the outset, the idea that labor can be saved by the extemporaneous method, since it involves the most detailed and thorough preparation, and one running through the whole week. Physical vigor should be sustained at the highest attainable point, and the mind should be kept in the best state of alertness and energy. The plan of the sermon should be natural and easy. There should be a distinct and energetic sense of the important and particular subject presented, even as though there were no other subject. There should also be a definite end in view, not stopping short of the benefiting and even the conversion of distinct persons in the congregation. The preacher should carry to the pulpit a sense of the immense consequences dependent upon his preaching and also a sense of the presence of Christ with him. Interwoven with such injunctions richly and fully elaborated, there are such things as:—Disclose to the people the purpose formed of adopting the extemporaneous method, discharge the sermon from the mind after preaching it, never be discouraged by what appears to be a failure, be careless of criticism and expect success.

It does not savor of presumption that Dr. Storrs should instance himself as a practical illustration of what can be accomplished by the adoption of the rules which he lays down. The words spoken derive additional authority from the fact that they are the outgrowth of the speaker's own experience. He does not, however, present the extemporaneous as the exclusive method for everybody. He would rather have no one attempt this method who can preach better with the pen than without it. Yet he urges that sermons written and read from the manuscript should be re-absorbed by the mind. Unless such is the case they will be well-nigh ineffective. With Dr. Storrs, the extemporaneous method is the truest and best. Next to this is that which approaches nearest to it in spirit and effect.

The consideration of this subject is interesting among other reasons, for the bearing which it has upon the question of methods in preaching agitated in our own denomination. The fathers in our ministry were almost exclusively extemporaneous preachers. Their method has ever been, and perhaps still is, the prevailing one. From this some have departed, to the

great grief of others. There is at present, perhaps, less feeling and less agitation in reference to the subject than at any time in the past. There are instances which can be cited, where preachers, have foolishly abandoned the extemporaneous for the written method. There are more, perhaps, in which by the exercise of wisdom, there has been a growth from the written to the extemporaneous method. In view of the age demanding ready speech, and abounding in real models of excellence, it may be confidently expected, that our ministry will, as a body, accustom themselves to extemporaneous preaching. According, however, to every one the privilege of using the weapons which God has given him, this whole matter may be left to regulate itself. The result can not be doubtful.

Chronic Fault-finders.

How shall we discern between the real wants of the mind, those implanted by nature, ever struggling for expression, and those impulses and requirements which are of unhealthy growth, and detrimental to progress? The class of fault-finders is a large one, but diverse and not all to be treated alike. Some have a just cause for fault-finding, others are censorious and bitter. Some are reasonable, and others unreasonable. Some make a business of fault-finding and condemn everything. To them books are dull, preaching is uninteresting, Christians are hypocrites, business is a cheat, all is wrong. Others make a specialty of a particular department, are satisfied with matters and things in general, but in some directions are hard to please.

There are those in almost every community who are self-constituted guardians of the pulpit, the minister and his family. Was not that the apostle's thorn in the flesh, the messenger of Satan to buffet him, which he thrice besought the Lord to remove, and received the answer in grace furnished to bear it? Whether this was Paul's affliction or not, it is a grievous one to many a faithful servant of the cross. Critics of this kind, whether armed opposers, or, as more commonly, under the guise of friendship to the church and religion, are set on disparagement. The sermons are common place, or lack spirituality, or some other requisite; deficient now in one respect now in another. These complaints are not confined to their authors and others of like feelings, but are communicated to those who are satisfied, tending to produce in them the same distrust, and the influence is often pernicious. How much good one such sinner may destroy no one can compute.

The mischief is all the more that the evil is so liable to spread and increase. It is so easy to find fault. What sermon may not be disparaged? The sermon on the Mount has been subject to the severest criticism. What book can be expected to pass unscathed? The Bible has been derided most of all. Yet there is an appearance of justice in those disparagements, else they would be harmless. The difficulty is of this kind. I take up a book, and read with a desire to get help. There are difficulties in my way, and I want help to surmount them. But I am disappointed. There is so much in the book that is needless, it treats what is of little consequence, explains what does not need explaining; but with reference to difficulties, especially mine, it either passes them by, or leaves them about where it finds them. So with the sermon, why is it that there is so much that is stale, why not more that is new, instructive, striking, impressive? On such an occasion, and with such themes, why is not the preacher irresistible? It is very easy to indulge such feelings, yet they may be most unjust.

We may be assured that, as a rule, when anything is brought out especially new, striking, sensational, it is either false or deceptive. We must conform to the circumstances of life, to the laws of thought and truth and progress, to obtain what is really valuable. We can acquire only little by little, slowly, and imperceptibly. A noble structure is not built in a day, experience is not gained or character formed by a stroke. All that is excellent, substantial, enduring, is the result of patient, earnest, usually protracted labor.

We are making no plea for indifference or dullness. Writers and speakers are often deserving of censure for those qualities, and have no right to complain if their readers and hearers are dissatisfied. These have their rights and just demands, which can never be ignored with impunity. He who is set to instruct in the pulpit, in the classroom, or by the pen is bound to avail himself of the best helps within his reach, seek to employ the best methods, to afford the most essential aid; on the other side the hearer, reader, student is equally bound to be candid, earnest, make the best of the circumstances. No real labor is in vain.—J. J. B. only want a hint:—

WASHINGTON CORRESPONDENCE. We do not know what delays our Washington letters. They are mailed in season, but fail to reach us. We are about to take steps to ascertain if this is constitutional.

DR. BACON'S method and apparent aim in writing "The Genesis of the New England Churches" is strikingly set forth in the current Scribner. "The peculiarity of the narrative," the writer observes in the course of an article devoted to it, "lies in the adroit arrangement with reference to an end. It takes hold of a series of facts—gathered from annals of more than eighteen centuries in age—and compacts them into argument. It is simply, therefore, a treatise on Congregationalism—nothing more, nothing less. Yet in it no fair man can find an unfair sentence. It is admirable in its absence of self-consciousness."

Current Topics.

ENTHUSIASM IN CHRISTIAN WORK. A prime need in Christian work at present is a glowing ardor for souls, and an enthusiasm in seeking their salvation such as successful business men put into their ventures. It is well to observe the proprieties, and to avoid extremes of behavior or expression. But when the world is struggling under its curse of sin it would be better to seek results chiefly and not put too much care on methods. Enter the sanctuary, see the soul's perils and its needs, and then work with an enthusiasm befitting the service. God will bless that kind of work. Push and pray, and the way to the kingdom will surely open.

LASTING RICHES. They were digging on the Esquiline hill in Rome the other day and came upon the remains of an ancient tomb. In one of the vaults had been buried centuries ago a priest of the church. His coffin was now dust, his remains were likewise dust. And so were his garments. But laying along in their place were the fine gold threads, and even the intricate figures, with which these garments had been embroidered. Priest and vestments and coffin had dissolved, but the gold thread, bright and untarnished, remained.—It is thus with a good character. Death may claim the person. The works of the hand may perish. Oblivion may seem to have set its seal on the most that one has accomplished. But every noble impulse, every good and helpful act, every better purpose and aspiring thought,—God keeps his eye on these. The grave shall not wholly conceal them nor time cancel them, and eventually they shall be revealed as the pure gold, tried in the fire, and found abiding. The Marchioness of Salisbury perished in the flames, but the jewels upon her person were unconsumed. Deck the soul with the jewels of character and no flame of time or eternity shall destroy them.

THE METHOD OF PRESIDENTIAL ELECTION. Our method of choosing an electoral college to elect President and Vice President of the United States is so faulty that it is a wonder that it ever became a law. Its practical working is so liable to defeat the will of the people that four times already it has given us a President whom a majority of the people had declared by vote they wouldn't have.—In other words, four Presidents have thus far been elected by minority votes. Congress has been trying during the session to remedy this defect, and an amendment is now proposed to the Constitution by which the President and Vice President may be elected by a direct vote of the people, under a system which divides each state in to as many electoral districts as the number of representatives in Congress to which that state is entitled, and allows the majority in each district to give one vote for President and Vice President, while adding two other votes for the candidates who in that state shall receive the highest number of votes, and electing the President and Vice President by the highest number of these electoral votes cast in the United States. This seems to be an excellent arrangement. Other remedies are also proposed. That one of them will be adopted seems to be a foregone conclusion.

FLOWER CULTURE. A fine taste is almost invariably characterized by a love of flowers. And what is better, an appreciation of what is really chaste and beautiful may be engendered by cultivation of and attention to them. Many families that can not afford costly paintings and fine engravings can adorn their homes with flowers, and no pictures have ever yet surpassed them in beauty. It is for this reason that we have taken some little interest in helping our readers not only to a greater appreciation of beautiful flowers but also to the means of gratifying that appreciation. So we gladly call their attention to the quarterly issues of Briggs & Brother's floral catalogue as containing information and hints that are invaluable in the care and cultivation of flowers. The January number is by far the most elegant thing in its line that has come to our table. The clean, neatly printed and illustrated pages, the brilliant covers and the two colored plates showing two beautiful varieties of the Drummond phlox, together with the unlimited lists of flowers, seeds, bulbs, cuttings, etc., make a floral catalogue that has but few if any equals. It is furnished at only 25 cents a year. It will be gratifying to those who appreciate the excellent mission of this old firm to know that they have now established themselves in Chicago, where, and at Rochester, N. Y., they will fill all orders for seeds of every variety, whether flower or vegetable, and for the house, garden or farm.

REV. E. KNOWLTON.—A MEMORIAL VOLUME. We understand that it is contemplated to issue a small memorial volume in view of the life, services and sad death of the late Rev. E. Knowlton. Few men among us are more worthy of an honor of that character. The deceased had many warm friends who would be glad thus to put on record some tribute to his memory.

A RARE OFFER. We can furnish Arthur's Illustrated Magazine, if orders are received within three months, at \$2.00 a year, and give an engraving to every subscriber; or we will give the Morning Star, Magazine and engraving for \$4.00. See advertisement. The regular price of the Magazine is \$2.50 a year.

A QUESTION OF RESPONSIBILITY. We have lately received several shots from correspondents who seem to have the idea that certain views of the Star were set forth in a communication in the issue for Jan. 20, entitled, "Are We a Military People?" It is not generally the case that

a paper is held responsible for utterances of its correspondents. We supposed the correspondent in question held his opinions honestly, so we let him have his say. That the Star held slightly different opinions, in which it also pretends to have been honest, might have been learned from an editorial paragraph in the very number to which allusion has been made.

Western Department.

Rev. A. H. Huling, Manager.
56 Madison St., Chicago, Ill.

Notes on Current Events.

GIVING AS A BRANCH OF THEOLOGY. The Andover Theological Seminary some time since adopted a course of lectures before the students on the subject of Foreign Missions. A special course has now been inaugurated to be delivered by Dr. Clapp on the subject of Home Missions as a part of the Theological training for its future ministers. Such a course reflects great credit on the managers of this Institution, and car, with great profit, be copied by all the Theological schools in the country. If the churches are to be effectually educated to the importance of giving for Missions the work must, in a great measure, be done by the pastors. The religious press may state the necessities of the case, furnish facts and urge practical measures never so faithfully, and yet, its influence be only half felt unless vitalized and enforced by personal appeal from the pulpit. The lack of interest manifested by large numbers of the ministry on the subject of Home Missions, for instance, is something lamentable. They know all about the divine science of preaching, but seem to be ignorant of the divine science of giving. A little special instruction in the schools on the divine command, "Go ye into all the world," &c., will add materially just now to the power of Christianity. In commenting on this new feature at Andover, the Advance well remarks:

The conditions of the modern ministry do not indeed demand any less Greek, or Hebrew, or less disciplined grasp and clearness of thought in respect to the beliefs of the church, and its great conflicts, with the reigning forms of unbelief; but there does seem to be an exacting call for a complete, preparatory training of ministers, with reference to the more adequate utilization and direction of the forces and resources of the churches.

THE CONFLICT STILL RAGING. The election of Dr. De Koven as bishop of the Diocese of Illinois and the way in which that event was received by the public and the church we referred to at some length last week. The conflict between the High and Low church parties still seems to be growing in intensity if not bitterness every day, and it is difficult to foresee its end. A most determined attempt is being made by a strong minority to prevent the confirmation of the Bishop elect, and the press, secular and religious, is constantly giving utterance to the pros and cons of the question. In the meantime the Reformed Episcopal movement under Bishop Cheney has received fresh impetus, and its friends great encouragement. A new mission of that church has already been established near Union Park and in the immediate neighborhood of Dr. Powers who is a leader in the Low church party. Rev. Arthur Brooks, the Low church rector of St. James parish, has added to the interest of the contest by tendering his resignation, giving, as a reason, the divided state of his people on the question, and is to take refuge, it is said, in the acceptance of a large parish in New York city. It looks now as if the Reformed church would be largely increased by the confirmation of Dr. De Koven, in which case the truth will, to that degree, be exalted.

THE POOR, AND THE HARD WINTER. The unparalleled severity of the winter thus far in the West—the most severe known for twenty-five years—has caused very general apprehension that the suffering among the poor would be greater than ever before known. Especially toward Nebraska, Minnesota and Kansas, where the grasshopper scourge has been so terrible, has the anxious thought turned, remembering the inadequate shelter ever incident to pioneer life as well as the scarcity of food and clothing. So far as has been ascertained, however, there is room for a general feeling of relief among the anxious. Though in many cases great suffering has been experienced—suffering even unto death—yet, the generous provision made by the public everywhere for the aid of the destitute seems to have been for the most part effectual in preventing general want. The aid sent has been all the more serviceable from the fact that the destitute district is not nearly so large as was generally supposed. In Kansas, especially, while crops have suffered much generally from drought, the grasshopper plague was confined to comparatively a small portion of the State. In Chicago, contrary to all expectation, there has actually been very much less evidence of destitution than a year ago, when the weather was unusually warm. During the two months of December and January last year over \$112,000 were expended by the Relief and Aid Society, while for the same period this year only about \$24,000 have been appropriated. These are gratifying figures surely. It is interesting also to note that of the total number of persons, men women and children, aided during January, it being 4551, all but 545 were foreigners.

SUCCESSFUL PRAYING. Just now some of the papers herabouts are quoting and commenting on a paragraph from the Commercial Advertiser of Honolulu, which states that the unusually clear day on the

Boston for Portland, Bangor and St. Johns, M., 3.15, P. M., and 12.00, midnight (Pullman car); and for Dover via Portsmouth at 8.00, 10 and 4.45, P. M.
Portsmouth for Dover at 7.15 10.20 and 7.00, P. M.

