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The Morning Star.

Volume L.

BOSTON AND CHICAGO, APRIL 7, 1875.

Number 14

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

ISSUED BY THE
FREEWILL BAPTIST 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, DOWNS, N. H.

Terms: \$3.00 per year; or if paid strictly in advance, \$2.50.

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SPECIAL OFFERS.

Clubs of six or more, ONE THIRD BEING NEW SUBSCRIBERS, can have the Star at \$2.00 each, strictly in advance, there being no arrearage on the part of old subscribers.

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Postmasters are requested to act as agents for the Establishment, in obtaining subscribers, collecting arrearages, remitting money, &c.; and when they do this they are entitled to ten per cent. of the money they receive, except on money sent for clubs; then it is proper that the subscribers should pay the commission, if any is desired.

NEWSPAPER DECISIONS.

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

2. If a person orders a 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 unclaimed for, is prima facie evidence of intentional fraud.

The Morning Star.

WEDNESDAY, APRIL 7, 1875.

Bethlehem's Star.

William Cullen Bryant's new hymn for the semi-centennial celebration of the Church of the Messiah in New York:

"As shadows, cast by cloud and sun,
Flit o'er the summer grass,
So, in thy sight, Almighty One!
Earth's generations pass.

And while the years, an endless host,
Come pressing swiftly on,
The brightest names that earth can boast
Just gladden, and are gone.

Yet doth the Star of Bethlehem shed
A lustre pure and sweet;
And still it leads, as once it led,
To the Messiah's feet.

O Father! may thy holy Star
Grow every year more bright,
And send its glorious beams afar,
To fill the world with light."

New York Correspondence.

NEW YORK, March 27, 1875.

SOCIAL FEATURES.

The vagrant army of tramps, albeit they have overstayed their welcome, are still waiting in winter quarters in the city for mild weather to resume their summer ransacking. Calls for "two or three cents to get a bit to eat," or a night's lodging, now more frequently than ever encounter the pedestrian on our streets. Send them to the Young Men's Christian Association, and they say they have been there and "they won't do nothing for them." Then you are perfectly safe in turning your back on the mendicants, for if they are not lying now, it is certain the Y. M. C. A. has found them regular tramps, unworthy of assistance, as in fact ninety-nine street beggars in a hundred always are.

No well disposed person will find any trouble in obtaining shelter and food in New York any night in the year. The other sort crowd the filthy lodging rooms of the police stations, alternating between the different precincts with great dexterity so as not to be rejected as "regulars." But the unintentionally unfortunate are sedulously cared for by the active and powerful organization already named, as well as many others that might be named. In fact some of our benevolent institutions and persons—notably St. John's Guild and John H. Keyser—make it a matter of principle to feed and house indiscriminately, and thus support the business of lodging at public expense by herds of people who refuse honest wages when offered them—perhaps on the plea of a strike, perhaps without any plea.

The system of lodgings and food for the homeless destitute has taken a very interesting shape within a year past, and is still developing. There are two or three grades of lodging houses at different grades of expense and "style," for different grades of pecuniary condition. Each of these kinds of hotels is frequented by its own clan of paying patrons (the gratuitous ones excepted), and is intended and supposed to pay its own way also. At the same time, a very bold, or rather secretive, system of charity

is carried on in connection with them by means of tickets distributed with careful discrimination to proper subjects of charity, according to their condition.

The lowest class, however, is gratuitous, and does not easily avoid doing more harm than good. Such lodgings have been thrown open by the large-hearted but short-sighted gentleman before referred to. The Y. M. C. A. have had certain houses more privately, in which they harbored cases of involuntary destitution. It is my impression that they have abandoned these, however, for the paying cheap hotel system, as now carried on by individual enterprise under the partial patronage of the Y. M. C. A. and of benevolent individuals.

If a poor fellow can afford twenty-five cents, he will go at his own expense; or if he is in a condition to be at home in our best twenty-five cent society, he may receive a ticket to go to the Salem Dormitory, corner of Bowery and Rivington streets, where are three large, clean, white washed and well-ventilated lofts, filled with clean, well-kept beds, and furnished with baths, newspapers, and other comforts. The Spartan Dormitory, lower down the Bowery, which, a few months ago the successful pioneer of the cheap dormitory system, is said to have degenerated, and no longer receives the benevolent patronage. It has run down in cleanliness and order, and in the character of its habits, if I may trust my reporters; though when I visited it myself, only last winter, it was doing well and enlarging, and appeared to be very strictly conducted.

But if one have only ten cents, or having no ten cents, is in but a sorry ten-cent condition, he will have to go to Offord's in Chatham street. There, the beds consist of a newspaper spread on the bare floor, either to keep the floor from soiling the garments, or the garments from soiling the floor, I am not certain which. There are, however, "chief rooms" in these dormitories also, for the more select guests, consisting of a limited number of pine benches. Steadiness is one of the qualifications required for sleeping on these higher places.

Mr. Offord is a pious and benevolent man who hires and runs these apartments on his own hook, for the sake of doing good. In fact his enterprise is, as the above circumstances show, in a crude stage for lack of means. Yet its usefulness is marked. The peculiarity of religious exercises is maintained with gratifying success. Every evening, there is singing, in which the crowd join heartily, alternated with reading of the Scriptures and prayer by mine host. I was informed that one of the poor fellows there had been the possessor of a hundred thousand dollars, in his day.

But all this is only a beginning. You remember Mr. Gibbs, the veteran temperance hotel keeper, who some two years ago initiated the "Dairy" lunch rooms which have since spread to all parts of the city, and have even forced a dairy department into the bill of fare in many of our old-fashioned eating-houses, under the significant caption of "Wholesome Dishes." Besides running his original "Alderney Dairy" in Nassau street, which is frequented by the most cultivated audiences known to our downtown restaurants, Mr. Gibbs has lately opened another on Center and Rector streets at prices from one-third to one-half those of the former. The "Sixpenny eating-houses," introduced with such success by Gosling, near forty years ago, became shilling minimums long before the war, and since then we have as little dreamed of going back to those Arcadian sixpences as to Paradise. But Gibbs has restored Paradise with a penny off, for his new place may be truly styled "a five cent restaurant," where everything is precisely the same quality—and that is the very best quality—as in his "recherche" establishment on Nassau street, where the good people go at the close of the Fulton street noon prayer meeting. The only difference is a quantity; and yet the quantities are not contemptible.

But, as I began to say, all this is only a beginning. Mr. Gibbs now proposes to dive deeper still, and pursue things untempted yet in prose or poetry. He will undertake, next, to give a poor man a good bed, a sandwich and a cup of coffee, for ten cents, and make it pay. His plans are all matured, his cost counted to a mill, and we may hope, another winter, to see a charity in operation that will be a boon indeed to the self-respecting poor, and to which the benevolent societies that come into the co-operative Bureau for sifting out professional mendicants and tramps, can send (at the expense of their friends) all the deserving destitution that may be sent to them. The proper answer to an application for relief will be, a ticket to the Y. M. C. A. for instance, entitling the bearer to entertainment if found worthy. Such tickets being purchased by the benevolent public will defray the cost of relief, and yet will not be available to the worthless tramp even if given to him. Mr. Gibbs delivers, next week, by invitation, a lecture on this practical subject, before an association lately formed in Baltimore to introduce the system there.

When you build selfishly you build frailty. When your acts are hostile to the broad interests of your fellow-men, they are seed that will one day come up weeds, to choke your own harvest-field.—Anon.

Special Correspondence.

LEWISTON, ME., March, 29, '75.
TEMPERANCE.

The "trial wave" moves on, gathering momentum as it goes. All the meetings are still crowded, and right enthusiastic. The fact is, time and labor just now are largely given to this movement. But few of the ordinary Sunday services are interrupted, yet this cause adds largely to their number. Last Sabbath, for instance, there were in Lewiston and Auburn five public temperance meetings. The two Clubs held meetings in the halls of their respective cities in the afternoon. Rev. Mr. Mathews of the Baptist church, Auburn, addressed the Club of that city in his church in the forenoon, the Rev. Mr. Bowen of the F. Baptist church spoke to the Lewiston club at his church in the evening, and the Rev. Mr. Whitaker, of England, lectured at the Congregational church of the latter city also in the evening. At these meetings the halls and churches were nearly all crowded. The whole community seems moved with sympathy on the behalf of this movement, rising often to enthusiasm. Not quite though. One woman must be excepted. She sold one glass, only a single glass, however; but she was made to rue it, as she walked into the police court Monday morning, and paid \$30 for it. The judge had said a few days before this in public meeting that this movement had threatened his "occupation." This looks as though he intended to make the most of what is left of it!

The Lewiston club now numbers over 300, and the Auburn nearly 200, and the circle is widening. Delegations from these clubs are visiting the villages in the region round about, holding public meetings, and aiding in the formation of clubs, meeting everywhere with marked favor and success.—J. F.

Missionary Correspondence.

CAMP KUSUMDHURI, INDIA, Jan. 28, '75.

This place is a prominent one in the Santal country, because the homes of seven or eight village school-masters are here. Yesterday several schools came here for examination, and it was a pleasant spectacle to look upon, so large a company of Santal children reading, writing, spelling and ciphering together. Our seventy-five village schools in the Santal country are slowly but surely working a revolution in this society. The fruits of it must appear sooner or later. The school in this village is taught by a Santal young man, who has been in the service of the Mission for more than ten years. He is, perhaps, the best teacher we have in the Santal country. Full a dozen lads have been graduated from his school, and become teachers. How I wish he was a Christian! Several times during the past few years he has been on the point of making a public profession of his faith in Christ. He seems to be a true believer. He is a diligent student of the Bible, and he prays in secret, but his courage fails him when he attempts to become a disciple openly before the world.

Three years ago I took him with us on a tour among the Santal schools to the north. He became very bold then and one day exclaimed, "I am ready to be baptized now, and to let all men know that I am a Christian." Perhaps he should have been baptized then and there. But he went home, and his heart grew cold, his old fears were revived, and he shrank from duty. The next year we were in camp there, and once more his heart was touched. He prayed with us and spoke freely of his faith in Christ. He joined us in addressing the people, and urged them to believe on Him who only could save sinners. He again expressed his purpose to be baptized, and we hoped this time to see him firm. In this we were disappointed. His father, learning of his son's determination, betook himself to abuse and intimidation, which, alas, proved effectual in deterring the young man from carrying out his purpose. I can not but believe that he will yet be brought into the good Shepherd's fold. Many earnest prayers have been offered up for his salvation.

This case of Madhu's is a representative one. We have many such in our section of the Santal field. The offense of the cross has not ceased. I know of many just such borderers as this young man among the Santals and some among the Hindus. They can not stay long where they stand now. Either they will go back into the old way of sin and superstition, or they will come out boldly for the truth. Let these borderers be remembered in prayer. My hand troubles me, so I can not write more to-day. J. L. P.

German Scholarship.

Let us come up a step and take a look at the German intellect. Who would think, in walking up street and gazing into the faces of the passengers, that he was treading on the world's great theater of learning and philosophy? We generally expect intellectual culture to manifest itself by some unmistakable outward sign. We think that mind is a sculptor which chisels the features into nobility. But such is not the case in this part of the world; for here multitudes of the most cultivated men on the planet look as if they might be wood-sawyers. But

we should understand what German intellect is, and I can not say that it is of the highest and purest possible type. In the kingdom of knowledge, the Germans are miners for the world. Their patience in research is prodigious. They will dig after a microscopic filament of a Greek or Latin root as no others will, and their repulse for scholarship is justly superior to that of any other people on the earth. But America has an omnibus load of men who, in original thought, are far ahead of the best that Germany can show. I find many men here who are making encyclopedias, and who look no more intellectual after forty years' work in great libraries than they did when they began. But I never knew a man to think for five consecutive years without receiving in his frontal and facial part some unmistakable lines of comeliness and refinement, as if the chisel of an old Greek master had been lifted upon him.

The Germans are the great microscopists of scholarship. They tell me a story in point. A learned professor in these parts lay upon his death-bed, reviewing the work of his life. He had been a teacher of the literature of Homer, and had for a specialty the Greek particle. A colleague stood by, administering words of consolation and remarked that he might well survey his career with satisfaction as having been productive of benefit to mankind. "Yes, I hope so," said the departing professor, "but, were I to live my life over again, I think I should confine my attention to the dative case!"

But what a debt all of us owe to these tireless specialists! We could never have read our Hebrew Bibles or known the genealogy of the Pharaohs unless Gesenius and Lepsius had been hobby-riders. Whatever realm of knowledge I wish to explore for its bottom fact, I find some patient Teuton has long ago been before me and dug out the precious ingots in readiness for coining. —Christian Union.

Landis and Carruth.

Mr. Landis, the founder of the Vineland, N. J., community, and Mr. Carruth, its local editor whom he lately shot for insulting attacks upon himself and wife, are thus sketched by a correspondent of the Hartford Christian Secretary:

Landis is widely known, both in this country and in Europe. He is forty-one years old. He studied law with B. H. Brewster of Philadelphia, and was admitted to the bar before he was of age. He was associated with Mr. Burns in starting the settlement of Hammon, N. J., about twenty-two miles northeast of Vineland. He sold out his interest in that enterprise, and in 1861 purchased the Vineland tract, in a South Jersey wilderness, of 32,000 acres; and Vineland with its 12,000 inhabitants, with its many happy homes, and the best type of New England institutions, is the result. He is an intelligent, clear-headed, far-seeing, prudent, but vigorously enterprising business man, an excellent financier, and of good, steady habits. His wife is a decided Catholic, and daughter of old Commodore Mead; but he himself is an Episcopalian, and of late taking no decided interest in religious affairs.

Carruth is about fifty years of age. As an editor he drives a sharp and nimble pen; but he has been distinguished for scurrility and personal abuse. He has for the last four years kept up a running fire upon Landis, his person, his business and his family affairs. For the most part Landis has borne it in silence. Within a few weeks he assured me that he cared but little about Carruth, or his attacks, and seldom looked into his paper. More than two years ago he stopped the paper and withdrew his advertising patronage. But it is said Carruth continued to thrust it upon his attention, by having it thrown into his windows or put under the doors; and in this way Mrs. Landis would see the offensive assaults, and sometimes call his attention to them. This was the case last Friday morning. The Vineland Independent of the 17th contained an abusive and scurrilous attack on Landis and his wife, and closed by saying, "Yes, he did, the wretch!" His wife called his attention to it at the breakfast table, and asked if he was going to submit to such abuse any longer. The result was a frenzy of passion. He went to the office and asked Carruth if he wrote the article, and was told he did and he would do so again. This brought the fire and powder together, and Carruth fell. It is all sad, all wrong. It is a sad calamity to Vineland, as Mr. Landis is the founder of the place, is the most active, wealthy, business man among us; but Vineland has gone through the perils of its infancy and will live and flourish, whatever becomes of Landis.

Pastoral Calls.

In a little paper issued in connection with the work of the Wellesley church, in Massachusetts, an old contributor, Rev. G. S. Phipps, says these good things about pastoral calls:

Comparatively small value do we attach to these, as a mere parish formality. The "going from house to house," unless it result in a true acquaintanceship and unveiling of the heart, is but wasted time and effort. A pastor can not afford more gossiping calls. He had better be in his study, or

even off trouting. But the calls that are valuable, both to himself and his people, which will enable him to "preach better" both in the pulpit and out of it, are calls in which the truest and deepest emotions of the soul come to the surface. Therefore, be frank with your minister. Tell him your religious thoughts and feelings plainly, clearly, honestly. Through such a call he will know you better; understand your needs, spiritually; be better able, and far more likely, to speak the "word in season" for your advantage.

Such a coming together, too, is just as valuable if it take place on the sidewalk or in the cars. Some of the most valuable "ministerial calls" ever made, have had for witnesses only the jolting seat of a wagon load; or the dusty beams of an old barn; or the steaming kettles of the kitchen stove, and apologized-for "looks" of the unswept room; or the old woodpile where we caught the man with his "frock" on, and, in a twinkling, got our hearts together—for the moment thought only of the one fact of our being travelers to eternity together, who might help each other. Such pastoral calls can never lose the gold out of them. Their memory will make heaven itself the sweeter. Would that we could make more of them! Ah! it takes two to make such calls as those. You must call on the pastor the same time he calls on you.

Events of the Week.

RESIGNATION OF TREASURER SPINNER.

Mr. Spinner, the faithful and irreproachable United States treasurer for the last fourteen years, whose puzzling autograph has ornamented all our greenback currency, has resigned his office. The reason assigned is advancing years and inability to endure the burdens of the office. The public service thus loses one of its faithful officers, whose place, all things considered, it will be hard to fill.

DISTURBANCE OF LABOR.

Mill operatives in Great Falls, N. H., Lowell and Fall River, Mass., and in other places are on a strike, clamoring for higher pay, which ought to be granted them, or else the necessities of life furnished them at less rates. The coal miners in Pennsylvania and Ohio are also striking, and in several cases violent demonstrations have been made. The militia has been called out in the former state, and it is feared that that will have to be done in the latter.

ON THE FRONTIER.

Mexican outlaws have been recently invading the borders of Texas and committing depredations to such an extent that the President has been appealed to for protection, and he has given assurance that all needful military aid will be granted. Many Americans are reported murdered, and a general border war is said to be imminent. The fourth, ninth and tenth regiments of cavalry, and the tenth, eleventh, twenty-fourth and twenty-fifth regiments of infantry are stationed in Texas, and such portions of these regiments as can be distributed along the Rio Grande will be ordered to that locality for the purpose of suppressing the Mexican raids.

ARREST OF COUNTERFEITERS.

Officers of the United States secret service have made a raid into the counties of Scott, Wise, Russell, Buchanan, Smith and Montgomery, in Virginia, and arrested nine manufacturers of counterfeit money. A large amount of counterfeit coin, bills, dies, plates, etc., was captured. The leader of the gang made a desperate resistance, attempting to shoot his captors. The prisoners were brought to Abingdon and committed to jail.

REVENUE FRAUDS.

It is now estimated that the frauds perpetrated on the revenue by Charles L. Lawrence and his partners, in passing through the New York custom-house valuable invoices, will amount to over \$2,000,000. Lawrence was arrested a fortnight ago at Queenstown, Ireland, and 280 sovereigns taken from him, as well as the diamond studs given him by Tweed when he was secretary of the American club. He is still in prison there, and some of his friends have gone to aid him to defend himself before the English court.

R. I. REPUBLICAN NOMINATIONS REPUDIATED.

A meeting of republicans opposed to the proceedings of the late Republican State Convention filled the Academy of Music at Providence, R. I., last Wednesday. Resolutions repudiating the convention nominations were passed, and Roland Hazard of South Kingstown was nominated for governor, and Daniel E. Day of Providence for lieutenant-governor, by acclamation. Although Mr. Hazard is not classed as a political prohibitionist, it is supposed the prohibitionist committee will adopt these nominations in place of Howard and Van Zandt, declined.

POSTAL ECONOMY.

The postage on a certain class of matter having been doubled, Postmaster-General Jewell is now pushing the investigation of contracts for mail service in the southern States, and has given orders to suspend service on quite a number of routes unless the contractors consent to a reduction in rates heretofore paid, which are held to be high for the services performed. In several instances contractors have consented to have reductions made if the service is continued. On one route a saving has been effected of nearly \$40,000.

THE BROOKLYN TRIAL.

The Brooklyn trial has advanced to the examination of Mr. Beecher, whose testimony thus far has been a review of his past life, from infancy up, and is beginning to include his relations with the other parties to the suit. Some evidence very damaging to Mr. Tilton has been brought out the past week, going to show that he was not a first class man in any respect. In fact the main effort of the counsel for the defense seems to be to blacken the plaintiff, as though that would somehow operate to establish the innocence of the defendant. We shall probably get some direct testimony in this direction by and by.

Mission Field.

PALESTINE.

The evangelical churches in Jerusalem now number about 400 members. Divine service is held on the Sabbath in seven places, besides meetings for prayer and the study of the Bible during the week which are well attended. In Nazareth, there is also a respectable evangelical church, and the number of native Protestants in Galilee is from five to six hundred, and as many children in schools. This evangelical mission work in and around Nazareth is under the superintendence of Mr. Zeller, a German missionary, aided by two native deacons and a German catechist. The number of children taught in Protestant schools at Palestine, is estimated at 1400.

INDIA.

The Bombay Guardian of last Nov. in referring to the union prayer meetings held in that city, says: "They are deeply interesting. Night after night the different meeting-places have been filled to overflowing. It has been remarked by many that no such meetings for prayer could formerly be convened in Bombay. We can not doubt that this week will be fruitful of much good."

There are now in India, according to the same paper, nearly 6,000 miles of railway with nearly 2,000 miles more in course of construction. These railways add great facilities to the progress of mission work.

The Telugoo missionaries are pushing forward their work to the vicinity of the large and important city of Hyderabad. They have selected Secunderabad, which is in close proximity to Hyderabad, as the place for a mission station. The exploring missionary says, "I found Hyderabad a place of dirks and daggers, guns and swords. I think it is not an over-estimate to say that half the people we met were armed, some with swords, pistols, guns, &c.; many with two, and some with all these weapons upon their persons. It is but a few years since an Englishman could drive into this city, as we did, without the risk of his life. The gospel is not allowed to be preached within its walls, except in the form of colporteur work. Books can be sold and there is a little opening. They are allowed to preach just outside the walls, . . . and I trust ere long the gospel can be preached within the walls of that city of Satan."

Rev. H. J. Bruce contributes to the March No. of the Miss. Herald an article on "Missionary Touring in India," in which he speaks of the efficient aid in gathering and holding audiences he had received from the use of music, of which the Hindus are very fond.

MICRONESIA.

Mr. Taylor, who joined this mission last August, writing from the island of Apiang, says: "Many people in America think the 'poor white trash' of the South are as bad as any heathen. Tell them I have seen the poor whites in all their degradation in the mountains of Tennessee and in northern Georgia, and have visited at their houses, spending nights and eating with them, and I do not tell half as bad a story as I might, when I say that the people here are as much below the 'poor whites' as the latter are below the intelligent Christian people of Ohio. It is a wonder that Christians are so backward in sending the gospel to the heathen. But God's day is coming, light has dawned, and brighter things are in store for these poor people. The good thing about this work is, that it is sure to succeed, and it is a work done for the whole world for time and eternity." Mr. Taylor's missionary colleague writes, "You will rejoice to hear of the suppression of drunkenness on this island. Our young king has been persistent in imposing fines here in this largest village, and chiefs at a distance are helping him. He is quite regular in attendance at our meetings, and numbers himself among the inquirers. . . . Our mission school has been one of the most promising that we have ever seen on this island. . . . We are hoping to receive a few to the church at our next communion."

FRIENDLY AND BELI ISLANDS.

The late Annual Report of the Eng. Wesleyan Methodist Society states the progress of the gospel in some of the Pacific Islands: "Forty years ago, when the Friendly Islands were just beginning to emerge from cannibalism, no one ventured to expect that heathenism would soon become altogether a thing of the past; or that a church would, within that period, be raised up, nominally embracing the entire population of the group, supplying to a great extent its own ministry, and annually contributing an amount more than equal to all the expenses of the mission. During the year, several new churches have been built and paid for before being opened. All at native expense, a Home Mission Fund has been established, and the reports tell of steady improvement in the social condition of the people."

"In Fiji, out of a population of perhaps a quarter of a million, 100,000 are returned as attendants on public worship in more than a thousand larger or smaller chapels up and down the island. The history of this mission is written in blood; scenes too horrible to describe passed daily before the eyes of Mr. Calvert, Mr. Lyth, and other missionaries, still living. Seven martyrs, at least, have in Fiji fallen victims to the ferocity of the heathen, and laid down their lives for Christ; but the change that has been accomplished is marvellous in our eyes."

MEXICO.

The Presbyterian mission in the city of Mexico seems prospering. During two months previous to the last Saturday in September, 30 members were received to the Presbyterian church, making a total of 123 members. About the 1st of Nov. last, a Presbyterian church of 82 members was organized at Vera Cruz.

WOMAN'S MISSION SOC.

The Congregational Woman's Mission Board, according to its late report, has now under its charge, 51 missionaries, 15 native teachers and Bible readers, 16 high schools and seminaries, and 24 preparatory and village schools besides the "Homes" in Constantinople and among the Decotah Indians.

S. S. Department.

Sabbath School Lesson.—April 11.

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

THE PROMISE BROKEN.

JUDGES 2:11-16.

GOLDEN TEXT:—They soon forgot his works; they waited not for his counsel.
Ps. 100:13.

Notes and Hints.

The book of Judges is supposed to have been compiled from written fragments of history, prepared at the time the events occurred, and preserved by the judges or the priesthood. The custom of making a record of notable incidents was already established. The time included in the history of this book, is from three hundred and fifty to four hundred years. During it, national unity was not disowned, nor, on the other hand, recognized enough to secure a central government for the tribes. The historical fragments incorporated into this book are therefore of different age. The authentic character of the histories has never been impeached, though the final compilation did not take place until after Israel had a king, but probably before the expulsion of the Jebusites by David. Compare chapter 1: 21 with 2 Samuel 5:6; also Judges 9:53 with 2 Sam. 11:21. Others think the date of the compilation belongs to the latter times of the Jewish monarchy. Judges 18: 30, 31 is supposed to refer to the captivity mentioned in 2 Kings 15:29; 17:6, 23. All agree that the exact date of the book, as it appeared in its present shape, is uncertain. It is composed on the same plan as the books of Kings, with them having this peculiarity, viz., marks of antiquity of narrative, in connection with other marks of a much later period; the former, due to original papers written at or near the time of the events; the latter, to the hand of the compiler of the book in the present form. The compilation has been ascribed to Samuel, Hezekiah and Ezra. The book is divided into three parts: the preface, Chap. 1 to 3:6; the main narrative, Chap. 3:7 to 16:31; the appendix, Chap. 17 through. Properly, the book of Ruth belongs to the appendix, as it was anciently part of Judges. The events of the first chapter, save of the opening verse, and of the second chapter to the sixth verse, preceded the death of Joshua. Our lessons omit the account of the angel at Bochim, and the death of Joshua.

SINS.

11-13. "The children of Israel did evil in the sight of the Lord." (1) The subject of this lesson carries the implication that those who, in the last lesson, promised Joshua to serve Jehovah, violated their covenant and became idolaters. This is not the generation that, at Shechem, said, "Therefore we will serve the Lord; for he is our God." "All that generation were gathered unto their fathers; and there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel." (2) The generation with which Joshua served the Lord failed in the religious education of their children. Only by strenuous efforts, solemn warnings, threatenings and exhortations could the fathers be restrained from idolatry. They were not alive to devotion unto Jehovah, and failed to impress their children with the truth that he alone is God. Hence, after the death of the contemporaries of Joshua, idolatry broke out, like a plague, in the commonwealth. (3) "They served Baalim." Baalim is the plural of Baal, and denotes the idols or the forms of that god. Baal was the supreme divinity of Phoenicia and Canaan; Ashtoroth was their supreme goddess. Bel is the Babylonian name of Baal. Jer. 46:1; Jer. 50:2. This worship is of very remote antiquity. Num. 22:41, 25:3; Dan. 3:4. To the time of Samuel the Israelites continued to worship this idol. Judges 10:10; 1 Sam. 7:4. After that prophet, for two centuries, the god is not mentioned in connection with the Jews, though of his continued worship there can be no doubt. He was honored with temples (2 Kings 11:18); altars were erected to him, especially on eminences and on roofs of houses (Jer. 32:29); incense was burned, and sacrifices of beasts and sometimes of human beings were made to him (Jer. 7:9; 19:5). Some of the rites of idolatry were of a most revolting and immoral character. Coupled with the worship of Baal was the worship of Ashtoroth, the plural form of Ashtorah, or of Astarte, the chief goddess of the Canaanites and Phoenicians. The singular, Astarte, is only used in 1 Kings 11:5, 31, and 2 Kings 23:13. The moon typified this goddess; the sun was the symbol of Baal. Baal was regarded as the generative, Astarte as the productive, power of nature. (4) The reasons that led the Israelites to the worship of these idols were that, to their gross minds, an outward, visible image gave reality to the god which an unseen, unsymbolized divinity did not have; and also, the license to corrupt manners, encouraged by idolatry, enticed them from the strict morality of God's pure law. (4) The motives to the true worship of God sank before the temptations to idolatry. Where was the influence of all God's wonders? where the power of God's miracles from Egypt to Canaan? where the restraining remembrance of angel visits, counsels and warnings? where the awe that Moses and Joshua, the law on the stone tablets, and the mystery of the holy of holies ought to inspire? All forgotten and rejected. "They forsook the Lord God of their fathers."

JUDGMENTS.

14, 15. (1) "The anger of the Lord was

hot against Israel." Anger is here likened to a fire, and God to an angered man. But God is not angered. His happiness does not depend on the conduct of men, since God is supreme, his own holiness infinite, and his consciousness as blissful as boundless love. But the sympathy of God with men, his desires for their holiness, and his efforts to induce them to be holy are infinite; a state of feeling that is blissful. Men for whom he gives his mercies disregard his grace, but his consciousness of love gives him happiness. God's hatred of sin is the negative side of his love of holiness, and therefore yields happiness. Moral beings in that state of mind are ever blessed. God has judgments for sin, both by the natural penalties of law and by special acts of judgment. (2) See what evils were visited on them specially; yet no more specially than the judgments that now attend our sins. "He delivered them into the hands of spoilers that spoiled them." These were marauders, robbers, plundering Canaanites, who spoiled the Jews of their fruits, flocks, harvests and other property. It says that "he delivered them unto the spoilers" and that "he sold them" to their enemies. Their misfortunes came from their loss of his aid, and as a punishment for sin. The Israelites became slaves to their enemies, paid tribute on all they possessed, and held their property at the mercy of cruel foes. They might have had the defense of God, but chose to pray to Baal. Their faint-heartedness in battle, and pusillanimity in peace, were accurately foretold as unavailing when they forsook God. Lev. 26:17. This cowardice was also exactly opposed to what was promised to obedience. Lev. 26:7, 8. (3) Judgments overtook them in every undertaking. "Whosoever they went out, the hand of the Lord was against them for evil." That is, in every expedition and attack on their enemies they were overpowered. "As the Lord had said, and as the Lord had sworn unto them." (a) We have no account of a formal oath of God to inflict these judgments, but his purpose to send them in case of idolatry was distinctly declared. The word of God is, at any time, as certain as his oath. The word "sworn" here implies this. What God had threatened on their idolatry we have previously studied. Josh. 8:34; 23:13. Is not all sin now under his curse? (b) The Word of God can not fail, does not fail; neither the word of blessings nor of cursings. (c) "The hand of the Lord was against them for evil," against them, his chosen people, against them just as he had said it would be. It is against all who now devote themselves to evil, and it brings sorrow to the wicked.

MERCIES.

16. "Nevertheless the Lord raised up judges which delivered them out of the hand of those that spoiled them." (1) This is the first mention of judges. (2) The office of the judges was not judicial merely, but administrative. They governed, and performed the office of leaders and chieftains. A general, judge, an executive, a leader were all combined in the office here designated. (3) The events and experiences of the Jews, whether natural or moral, are ascribed to God. Sin is their own, but the consequences from him. It is our duty to trace the hand of God in all our allotments and experiences. The judges were not all raised up of God in the same way, but much as men are now called to preach Christ. It was of God's mercy that deliverers were provided. The tribes had no right to look for help from Jehovah whom they had rejected, but his patience and love are great. Let the lesson teach us to remember (1) what are our besetting sins, and to withstand them; (2) that the sure judgments of God will overtake us if we indulge them; (3) that the wages of sin is death, from the full payment of which there is but one escape,—by immediate and penitent renunciation of sin before the Lamb of God who taketh away the sin of the world; (4) that the mercies of God are shown to us in sending his ministers to declare pardon and salvation by the only Saviour of sinners, our Lord Jesus Christ.

MORE BIBLE STUDY WANTED. The Rev. W. H. H. Marsh says, in the *Sunday School Times*, that something more is needed for the adult members of our churches and congregations than the usual Bible-class, taught by the pastor, deacon or other competent person. The body of the membership, he insists, is not reached by this means, and never can be. What we ought to have he thus explains:

We must go beyond this. We do not here propose to suggest a way by which the thing may be attained. We only assert its imperative necessity. If the pastor's Bible-class is a benefit to a few members, then other classes, taught by competent men and women, would be similarly beneficial to all. We must take higher ground. We must go on towards perfection. Bible study is the duty of church members, and their attendance upon it should be insisted on for their profit, for the good of the church, and for the interests of intelligent, vital piety. All the members of our churches in adult Bible-classes must be our motto—and will, we are persuaded, soon be that of all truly evangelical churches. The necessity is upon us, and God is preparing the way to meet it. We never had so many persons fitted to teach if they but gave themselves to it, as we now have in our churches, and God has not given such persons to his churches in vain. He has a purpose. The Bible must be more generally and more thoroughly studied by his people, and he is preparing the way, and calling us to move on in obedience to his call; do what he indicates, and look to him in prayer and faith, and he will call out from among his people the reserve force he has been marshaling for this very thing.

The mind of Christ is the mind of the Father and of the Holy Ghost, and is revealed in the Scriptures. Whoever, then, wishes to know the mind of Christ need not climb on high and seek it from afar, but let him hold fast to the revealed Word. There he will learn what God means, and what he intends to do with us.

Communications.

Sadness in Aspiration.

BY A. C. H.

Is it a mere chance, this great contrast between our moods of mind and those of our less honored neighbors,—the birds and beasts? Our canary sings, and its note is always cheery and joyful, whether it be storm or sunshine,—and whether the broken ray just touching and gilding the floor of his cage be the first warm welcome of the generous bringer of the day, or the last arrow shot despitely from behind his rampart of storm-clouds at evening. But its child mistress,—as thoughtless, you would say, and as happy as the bird,—adjusts the frills of dolly's best dress, and arranges her hair by the aid of a miniature "switch," and does it all to the humming of a tune plaintive as the melody of an *Æolian* harp. Those minor chords, why are they always sweeter? Is the question we put to ourselves perpetually, and the answer comes not from the mind, but from the heart.

There is more of harmony between man and nature, in the lifeless and the passionate,—in the ocean, and the wood, and the bare gray rock, or its half-tint of weather-embrowned moss,—than between himself and the brute creation, or between these and inanimate nature. The autumn wind can not beat drearily enough along the waste of rocks, or fling the cold spray high enough upon the beach, to drive away the one who seeks a deeper communion than can be found in the circle of his acquaintances. The wild birds seek the changing shadows, and the freer air of the deciduous forests, while we trace a pathway through the pines and let our thoughts chime with their sobbing, and the sighing of the wind. Was this heart-tone of sadness our inheritance as a race, anticipative of struggle and defeat, or are these strains unconscious dirges over hopes already dead,—perpetual reminders of perfection still unattained?

I think every true man and woman will respond to the latter. There is a goal before them, so far away, it seems sometimes, that the mists which lie between,—some dark, and some light,—obscure and almost hide its outline of glory. And who is not conscious of many a slip and stumble by the way, and many a fall so hard that when he has struggled to his feet again, the difficulties of the way loom up before him, plainly insurmountable in his weariness and hopelessness? And such a fall has added another furrow to the brow already rough with them, and another shade to its shadowy gloom. And has not the music of the soul been sadder than ever then, and does not nature, sad, experienced nature, lead us to the saddest music upon earth,—the wailing of the pines and the moaning of the sea,—as more in harmony with ourselves than any other?

Thus the very cloud upon our brows, although a token of our fall, is still more a token of our royalty and a coming redemption. The bird within the copse sings gaily ever, because he has no aspirations disappointed nor hopes unfulfilled. A human soul as empty could not be otherwise than gay. As says the Dreamer, but with a different meaning, "He that is down need fear no fall," so he that hath no hopes can not be saddened with hopes unrealized. So though despair may make a man insensible,—or, as being intolerable, goad him to an unnatural fierceness,—it can not produce in him this feeling, which has in it, after all, a sort of divine sweetness,—the answering of hunger with the Bread of Life, and Milton, when he describes the Arch Apostle as one

"Upon whose front engraven,

Deliberation sat and public care,
And princely counsel in his face yet shone,
Majestic, though in ruin,"—

paints for us a picture universally acknowledged to be unfitting the "father of lies," with his complete subversion of moral character, and the entire hopelessness of his future. But we recognize in it at once, traced by a master hand, the lineaments of a mighty, though fallen man, gathering about him the shreds, tattered and filthy, of his inherent dignity, and setting out with a heaven-born aspiration toward a better life. Then, and only then, can there be majesty in the midst of ruin.

And when the Christ, only source of a hope which yieldeth not, the bounteous Life-giver, breathes on the chords that vibrate to the emotions of the soul, he not discouraged if, perchance, some minor strains be mingled with the music; only thus the song may become a song of triumph; only thus our life's refrain may be the vanishing echo of the battle cry, which, in the midst of danger, heralds forth our victory.

Warren, Ill.

Charity.

BY CELIA SANFORD.

"And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins."

The apostles were very careful in their writings and public teachings to inculcate the doctrine of Christian love and charity. They dwelt much upon this, and placed it in the front ranks of the Christian graces. Yea, above all things, as the text indicates. St. Paul taught, that hope, and faith in Christ, was the basis of our salvation. He said, "For we are saved by hope," and "For by grace are ye saved through faith," yet, he said that charity was greater than even these. Greater, and more to be desired and cultivated than all gifts, for, said he, "Though I speak with the tongues of men and angels and have not charity, I am become as sounding brass, or a tinkling cymbal." And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all

faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

And does it not commend itself to our hearts as the sweetest and loveliest of Christian graces; so different from that spirit that is easily provoked, that is envious—that vaunteth itself and is puffed up, that seeketh its own, and is ready to "think all manner of evil, and believe all manner of ill, that is ready to pounce upon every fault or failing of its friend, and, after magnifying it 'thirty, sixty, or a hundred fold,' hold it up to the gaze and condemnation of the beholder; forgetting the admonition,—'Brethren, if a man be taken in a fault, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.'"

We are exhorted in Scripture to love one another, to love as children, to love as brethren, to esteem others as better than ourselves, to be kind and tender-hearted, forgiving one another—even as God for Christ's sake forgives. We are exhorted to meekness to humility, to gentleness, to patience, to courteousness, to be kindly affectioned one to another in brotherly love. We are exhorted to lay aside all bitterness, and wrath, and anger, and clamor, and evil-speaking, and all malice, and everything that is contrary to the spirit of love, and that hinders us from working together as true yoke-fellows, names and orders aside, in the great work of winning souls to Christ.

Yet how often and how grievously do we fail in these things; we are not apt to cultivate, as we ought, these Christian graces. And we are not apt to consider our failures here as such an offense to God as they really are. Whatsoever is contrary to the teachings and spirit of Christ is sin, and sin, by whomsoever committed, is offensive to God, and merits his just displeasure.

It is said that "Moses was meek above all the men on the face of the earth," yet even he failed in meekness once, and "spoke unadvisedly with his lips," calling the people "rebels." It is true this was their real character, but God had called Moses to be a leader of the people—not to upbraid them in public for their sins, and sit in judgment upon them for the same—this prerogative God had reserved to himself—and though he spoke the truth, it was not, for once, spoken in meekness and love, and he suffered for it, and if such a one as Moses, God's chosen, faithful servant, could not escape, how shall we? If his one sin, committed under such great provocation, was punished so severely, what shall we receive for our manifold transgressions? St. Paul, in writing to his Corinthian brethren said, "I fear lest when I come, I should not find you such as I would—lest I find among you debates, envyings, wraths, strifes, backbitings, whisperings, and tumults." And this among Christians? Oh, that were sad! What hope that among such things should be found fruit to the honor and glory of God? What hope that the church should be found in growing, prosperous condition; helping forward the great work of evangelism? What hope that with such an example sinners should be found rallying to the standard, and bowing in meekness to the temple of Christ?

It is contrary to the spirit of Christianity to condemn or think harshly of those who can not see just as we see, or who judge it their duty to differ from us in great things or small—to give way to a spirit of touchiness or testiness—not hearing to be spoken to—to be differed from—starting at the least word—flying from those who do not implicitly believe, and receive every saying or belief of ours. All this tends to division; and by everything of this kind we are teaching an evil lesson. We are grieving, and crippling the efforts of the faithful laborer; discouraging the weak, and hedging up the way of those whom otherwise we might lead to the Saviour.

That Christian comes nearest to perfection, follows closest in the footsteps of Christ, and is most lovely in Christian character, and that minister is most successful in his labors, who has most of love in his heart, who has best learned the sweet lessons of charity.

And then again, it is never safe for us to think that we are strong in anything. "Let him that thinketh he standeth, take heed lest he fall." When the rich man said, "I am rich, and have much goods laid up for many years," the answer was, "Thou fool! and when one of the seven churches to which John delivered his message had come to think that they were "rich, and had need of nothing," it was said to them, "Thou knowest not that thou art poor, and wretched, and miserable, and blind, and naked."

The most earnest Christian, and those who have advanced highest in the divine life are always the humblest. Even Paul, who was acknowledged to be chief among the apostles, and who said that he could do all things through Christ strengthening him "felt that he was servant of all, the least of all, not worthy to be called an apostle;" and he said to his brethren, "I was with you in weakness, and fear, and much trembling."

O Christian! if you would be happy, if you would reach the altitude of Christian enjoyment, and dwell in the peace that flows like a river, if you would be a useful worker in the vineyard of the Lord, turning many to righteousness; study meekness and gentleness, and humility; and above all let your heart be imbued with Christian charity.

Many covet to work for the Lord, and doubtless they are honest in their desires and intentions, and when there is an opening they enter the field, and right manfully they go to work, bearing down all opposition, cutting and dashing on the

right hand and on the left crying out in a trumpet voice against sin, and essaying to correct the abuses which they allege have crept into the church; and they wonder that their labors are not oftener crowned with success.

This is the reason. Their zeal is not tempered with knowledge, and with the sweet spirit of the Gospel. And perhaps, while they essay to work in the vineyard, their own heart's vineyard is undressed and unkept. While they would tend and keep the garden of the Lord, their own garden fails to be properly laid out, worked, and enriched; and here and there are clusters of rank, unsightly weeds, and briars and thorns "whose end is to be burned;" marring all beauty and proving them to be unskilled workmen, unfit to be trusted with the "Master's business."

Brother,—sister,—if you would be a useful laborer in the glorious harvest field, drink deeply into the tender, loving spirit of Christ; be clothed with humility and gentleness, and, thus equipped, "One shall chase a thousand, and two put ten thousand to flight."

"For charity shall cover a multitude of sins." "What," says one, "would you have us cloak sin? No, sir! there is too much of that done already. My province shall be to expose and bring to light the hydra-headed monster. I propose to hunt up the evils that are lurking in the church and cast them out. No sin nor heresy shall remain hidden, which I have the power to expose. I shall withdraw myself from every brother that walketh disorderly; keeping no company with sinners, no, not so much as to eat."

My brother, before you enter upon the work of a reformer, study diligently the motives of your heart, to see if nothing of self or self-exaltation is prompting you. It is so hard sometimes to understand the workings of our own hearts. See to it that your "zeal is according to knowledge;"—that your judgment is unbiased—your motives pure—your love unfeigned, ardent and sincere, and without a taint of bitterness. "Study to know thyself;" and study the example of Him who said, "Blessed are the merciful; blessed are the meek; blessed are the peace-makers;" and who, when called upon to rebuke a great sin, said, in tones of melting pity, "Neither do I condemn thee; go, and sin no more." Doubtless the person thus forgiven, and exulted from sin, was ever after an ardent follower in the footsteps of the Master.

And above all things have fervent charity among yourselves. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." "And the Lord make you to increase and abound in love toward one another, and toward all men."

Soul Culture.

BY REV. W. H. PECK.

While we are bestowing so much time and attention upon our mental and physical organizations, ought we not, as Christians, to study the well-being of our souls? Our mental capacities, to be sure, need cultivation and growth to fit us to labor efficiently in any field of life. The physician must have a correct understanding of the physical organization of man. This is essential to his success in that calling. And he must also know what kind of medicine will produce the best effect upon different diseases. But, as all his patients will not possess the same physical constitution and temperament, he must have experience to teach him the method of adaptation. For what may be beneficial to one, will prove detrimental to another.

So, also, with the successful minister. He should labor to cultivate and discipline his mental capacities. And although he spends years of earnest study, toiling early and late for its accomplishment, yet the reward will be certain to follow in the tearing down of Satan's strongholds, such as infidelity, superstition and ignorance, and the substitution in their places of knowledge, zeal and holiness; and zeal according to knowledge, accompanied with true holiness of heart, will effect a great purpose in building up Christ's kingdom upon the earth.

But there are some things we must not forget in the cultivation of our moral natures. In order to possess true soul culture, we must not omit to devote a portion of our time to the cultivation of love. This is essential to our well being. It is a tender plant, and unless it can drive nourishment suitable to its nature, it will wither and die. As well might the husbandman expect a well-filled granary without breaking up his fallow ground, and tearing the weeds and thistles from their place in the soil, and laboring early and late in sowing, cultivating and harvesting, as for a Christian to expect a large growth of grace in his heart without cultivating and disciplining it by the power of the Almighty. Christ has represented himself as the vine and we as his branches, and we can no more bear fruit except we abide in him, than a branch can bear except it abide in the tree. And as he is all love, we must be in him rooted and grounded in order to grow in this divinely-appointed manner.

Another requisition necessary is humility. When the great Teacher was introducing the Gospel to the minds of his disciples, they seemed hard of comprehension, they rather sought a kingdom having the honor of men in its constitution. Hence, we hear them disputing one with another, who would be the greatest in the kingdom of heaven. Christ, in order to teach them its nature, set a little child in their midst and said, "Except ye become as little children, ye can in no wise enter the kingdom of heaven"—thus teaching true humility.

Man may be great in knowledge, yet humble in mind. No one by searching can find out God, and the more we learn, the more we find to learn that is pleasing and beneficial to our natures. The school of life is open to all, and success attends the efforts of the diligent. But as we look

ahead and see the contrast between what we do know and the magnitude of what we do not know, it is sufficient to keep us low and very humble at the feet of our Instructor, anxious to catch the words of wisdom as they fall from his lips. A false pride will do us an untold amount of injury. I mean by this, seeming to know what we do not rather than to confess our ignorance, and seek for that knowledge which is from above. If we do this, humility will be one of our characteristics.

Another necessary qualification is benevolence. This is an attribute of God, and is found in the heart of every true believer. And when we add to this, impartial benevolence; we reach a chord of angelic beauty without which we are "both dumb and blind." I mean by this we fail to speak forth the glory of God to our fellow-creatures, and in ourselves we fail to see the beauty there is in the religion of Jesus Christ.

Until we can realize the truth of the assertion "It is more blessed to give than to receive," we know but little of the comforting influence to be derived from a life of devotion to the salvation of the children of men. We are more apt to speak twice of our deeds of charity to the poor of earth than once of the benevolence of God in his plan of salvation. And why is this? Simply because we have not yet learned to rid ourselves of all selfishness and sensuality. But before we are fitted for a life of blessedness and immortality we must have more of this "soul culture" on earth. We must become more like those whose society we expect to enjoy above. More like our Saviour! Oh, glorious thought! "I shall be satisfied, when I awake in thy likeness."

Shelby, N. Y.

Gerrit Smith.

A few facts in the life of this great and good man are worth recording. He was a life-long opposer of slavery. He generously used his ample means to assist fugitive slaves, to support anti-slavery workers, and to save Kansas from the clutch of the slaveholders. He was an earnest temperance reformer and a life-long opposer of secret societies, especially Freemasonry. He was a man of deep religious feeling and unfeigned piety. The inconsistent course of pro-slavery churches shook his faith for a time in Evangelical Christianity, and led him to say many things that he regretted in the later years of his life. He sent his sermons and religious writings to Chief Justice Chase, by request, but advised him not to read them. In conversation with his pastor, Rev. David Keppel, near the close of his life, he said: "My old, skeptical views trouble me sadly." A visit from Gen. O. O. Howard was greatly blessed to him, in removing his doubts and bringing him into full accord with evangelical Christianity. The following confession of the great philanthropist should be known to all who have admired his whole life but regretted the theological aberrations of his earlier years: "The great mistake of my life has been that I have tried to be moral without faith in Jesus, but I have learned that true morality can only keep pace with trust in Jesus as my Saviour." Thus the sweet-tempered, large-hearted, man-loving statesman, at last comes to the feet of Jesus, like Thomas exclaiming: "My Lord and my God!" No doubt the Divine Spirit wrought in his heart, nerveing him for the noble acts which he performed during his long and useful life. We rejoice over the good confession, and the happy close of this great man's life, not only because it will be a light in the path of many others, but because it solves the mystery of an otherwise paradoxical career. "By their fruits ye shall know them." S. C. K.

Austin Academy.

Sick Ministers.

"Bear ye one another's burdens." This wise Scripture rule should be observed by sympathizing with and aiding disabled clergymen. Living often on a very small salary, loss of time and the extra expenses of sickness are no small calamity and source of anxiety. Clerks, soldiers, sailors, congressmen and those of many other callings, are paid for full time for which they were employed, though months of sickness intervene. Why should not disabled ministers be as well cared for? Surely, as a class, they need and deserve it.

Strong churches usually do provide amply for their disabled pastors. But how are smaller societies to help their minister through months of illness?

A good illustration and example is at hand, in the case of a clergyman who was recently sick and unable to preach for several months. His church was not able to furnish a supply for the pulpit and continue his salary at the same time during his sickness. So the pastors in the Q. M., aided by the other ministers living near, arranged to alternate in preaching for him; and these churches gave up one service each Sabbath, or secured a sermons as they could, and sent us to supply the afflicted brother's pulpit.

So the churches and ministers of the Conference shared the burdens of the sick pastor and his people; they paying his full salary, and in various other ways expressing warm sympathy and affection for their faithful shepherd. Meanwhile they maintained a commendable interest in public worship.

How worthy of imitation their course. So different from some societies which give invalid pastors to understand that their illness has hurt their parishes, and throw out hints that they better resign, and go off an invalid, if so they would get out of the way. This adds cruelty to a want of sympathy, and is sorely trying to a minister who has become disabled in efforts to build up such an ungrateful people.

Many clergymen, doubtless, have recovered from illness much sooner by kind and tender treatment, as in the case above cited, and so perhaps many years of usefulness have been added to a valuable pastor's life. F. R.

Selections.

The Peaceful Mind.

Dear Lord and Father of mankind,
Forgive our feverish ways;
Recreate us in Thy peaceful mind;
In purer lives Thy service find,
In deeper reverence, praise.

O Sabbath rest by Galilee!
O calm of hills above!
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!

With that deep hush subduing all
Our words and works that drown
The tender whisper of Thy call,
As fell Thy blessing fall
As fell Thy manna down.

Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb—its heats expire,
Speak through the earthquake, wind and fire,
O still, small voice of calm!

—Whittier.

Intercessory Prayer.

Is it a living power in Christian experience?
The following fragment of religious history gives answer:

A lady, residing not a hundred miles from Richmond, Va., has been for many years an invalid. She is a woman of rare character, possessing more than the usual culture of educated minds, keen in her judgment, self-contained in her impulses, and very far from being, either by nature or training, a fanatic.

Being debared by the state of her health from some of the common forms of Christian service, she has adopted the habit of intercession as a means of usefulness. With a woman's faith in God as the hearer of prayer, she has been wont to pray for everybody who has come within her reach with any special claim to her interest. Friends, acquaintances, strangers, persons whom she meets for an hour only and has no prospect of meeting again, she quietly presents before God in prayer for whatever they seem to her to need most urgently. A stranger with whom she converses for a half-hour at a social gathering, a guest whom she entertains for a day, a person whose countenance impresses her in the street, a traveler in the cars whose conversation attracts her—in brief, anybody to whom, for any reason, her attention is drawn with special regard—she remembers in special prayer.

Probably, without having ever defined a theory about it to her own mind, she has the theory that whatever interests her as a child of God interests him as her Father. Prayer becomes, then, her natural method of expressing that interest to God daily, and often hourly. Communion with God expresses it as artlessly as conversation would to an earthly friend. Her daily life, therefore, is a line of telegraphic correspondence between this world and heaven, through her habit of devout intercession. Such is the simplicity of her faith in prayer as a specific power for specific effects that she accepts it as a method, and perhaps the chief method of her own usefulness. She trusts it implicitly, she uses it expectantly. Does God then disappoint her in the result? The following is believed to be one of many incidents in her experience which answers the question.

A few years ago two strangers entered the car in which she was a traveler, and seated themselves so near her that she could not avoid overhearing their conversation. In the remarks of one of them she soon became intensely interested. She referred from them that he was an impenitent man, and for some reason supremely unhappy. This was sufficient to enlist her prayerful desires in his behalf. He became at once the subject of her intercessory converse with God. When she left the cars, that face, so full of the suffering of a turbulent spirit, remained with her. For weeks afterward something moved her to pray for that stranger, that he might find peace in Christ. As time passed on, her special interest in him gave place to more sympathetic objects of supplication, and she thought no more about him. She had dropped the tribute of her prayers into the troubled current of his life, and left both it and him with God.

Some years afterward she visited, hundreds of miles distant from her home, a friend, who invited her to go and hear a celebrated preacher who had been laboring there with success. She went. When the preacher rose in the pulpit she, instantly recognizing the face of the stranger who had years before so deeply moved her sympathy in the cars—a face now no longer clouded by the disquiet of an impenitent spirit, but radiant with the joy of one who knew the peace of Christ, and was striving to impart it to other souls.

At the time of their first meeting he was, indeed, of all men one of the most miserable—crushed by affliction, but not subdued in heart; quickened by the spirit of God, yet resolute, but blind to the gift of a Saviour; whirled in the great crisis of his moral destiny, which comes but once to any man, yet without God and having no hope; both wounds shrouded by the very blackness of darkness. Few men have ever needed prayers more sorely than he did in that juncture. It was one of those emergencies of the moral conflict in which it is like God to interpose with a singular rescue. The appearance of the stranger now in a Christian pulpit tells the issue. His conversion had followed within the year his proximity to his praying fellow-traveler in the cars.

This narrative illustrates the way in which God often intertwines his sovereign providence with human sympathies and believing prayers in the network of instrumentalities for the conversion of a soul. The death of a friend breaks down the strong man in his career of worldly success. The liberating faith of his youth, representing who can say any or how mighty prayers of a godly ancestry, is set on fire in his heart by the breath of God. The following months of impenitent remorse, and when the conflict is deepening into despair there glides in among the spiritual forces a gentle stranger praying in the morning and at noonday and at eventide for she knows not whom.

We can not say what precisely was the office assigned to that stranger's intercession in the plan of God. We coolly pronounce that a coincidence. Yes; but is that all? Unwritten religious history is too full of such coincidence to allow us to leave it there. Must we not believe that woman's prayers to have been one link in the chain of spiritual causes? Why not a link as necessary as the benevolence of that soul's salvation? Were not both the working out of one purpose? He and she, unknown to each other, met for an hour just then and there; and parted. No word passed between them. How insignificant

the meeting. A hundred such occurred that same hour on that same train of cars. The rumbling of the wheels seems to have no meaning in it. But the momentary junction of those two lives enclosed God's hidden decree. They may never be known to each other in this world. But who shall say that it was not that woman's secret intercession which turned the tide of conflict for that soul's deliverance? May it not have been her mission to stretch forth over that scene of spiritual contest the scepter of a prince who had power with God, and to beckon invisible forces to the rescue?

May not thousands of unwritten Christian biographies at last disclose such divine "coincidences"? Possibly such results may reveal the chief reason why many an invalid life is prolonged. Very useless, and worse than that to the sufferer's view, such a life often appears. Yet it may be privileged to do the work of angels. Why art thou cast down, O my soul, and why art thou disquieted within me? What if the whole visible universe be closed to our slow feet and trembling hands, if the invisible is open to wings of prayer?—Prof. Austin Phelps, in *Independent*.

Critical Worshippers.

To worship God and to criticize—God's worship are two essentially different kinds of mental action. The former involves humility, the latter excludes it; the one necessitates devotion, the other has no place for it. To worship is to enter the mind and heart upon God; to criticize worship is to fix the attention chiefly upon men. Among professing Christians there are doubtless very many who go up to the temple to worship. They pray before they leave their homes, they pray while they are in God's house, their whole mental attitude is one of receptive attention. Their thoughts are occupied with the consciousness of unnumbered needs which human weakness forces them to feel, with the sense of guilt, with the yearning for knowledge of God and for communion with him. In a word, they are devout. In the hymns they seek his presence; in the Scriptures they look carefully for the needed truth; in the sermon, they find instruction and inspiration. These are real worshippers. Would God all were such.

But all are not. In distinction from this class is one composed of critics, or rather, of men imbued, often unconsciously, with the critical spirit. They are in the house of God what they are in the concert or lecture hall. Their minds do not fasten upon God as an object of worship, but stop short with those who are trying to conduct that worship.

The architectural beauties of the house are a source of greater interest than the fact that the Almighty is there worshiped; the quality of voice, and the artistic skill of the singers attract greater attention than does the idea that they are offering praises to God; the appearance of the minister, the set of his coat, the whiteness of his linen, the delicacy of his hands, are objects of praise or ridicule; his prayers are heard with a critical eagerness that would commend the elegance of his phraseology or detect the faults of his rhetoric; but that has little reference to the depth of his devotion and the real application he makes, and when the sermon is reached, there is no hearty prayer that the preacher may receive Divine aid, no self-application of reproof or exhortation, but rather a calm and cold analysis of the discourse, a regret at its deficiencies, a condescending approval of well-conceived arguments and nicely rounded periods, and, in general, a connoisseur-like air, as who should say, "I am an expert in sermons; I might have done something at it myself if it had come in my way. That is really a fair effort—really quite good, now. Some points are as well put as might be, but, on the whole, quite a creditable production." And thus these so-called worshippers, having attended Divine service, admired the appointments of the edifice, criticised the singing, found fault with the organs, listened to a "most beautiful prayer," commended or condemned duly the rhetorical qualities of the sermon, and hummed the doxology, return to their homes under the easy impression that they have done the respectable thing, and that their religious obligations are discharged.

Where are such hearers to be found? In your congregation, Mr. Preacher; in the next pew if not in your own. Mr. Church Member. Nor are they strangers. We have no right to deny unconverted men the privilege of candid criticism upon our religious service. The men I mean are Christians men—who are pledged to the service of God—who have the interest of religion at heart, and support the gospel liberally. Whatever its cause, this substitution of the critical for the devotional spirit is working very serious injury to the cause of Christ among us. It degrades religious exercises to the level of literary or musical performances; it engenders—especially in the young—a disrespect for the sacredness of the services of God's house; it leads ungodly men to place a Christian's respect and love for God and his worship upon the same ground with their own allegiance to secular societies or gratification of their aesthetic tastes.

And while the effect of this false spirit—becoming so prevalent in the age of general literary culture and refinement—is very pernicious, not only to those who acquire and indulge it, but to the aggressive power of religion upon the unsaved world—it reacts most disastrously upon those who are called to discharge the special offices of worship. Instead of finding themselves regarded as the teachers of Divine truth, and esteemed for their devotion and spiritual power, they are regarded as mere reputable, even among Christians. Their position becomes that of orators, whose efforts are subject to criticism, rather than that of preachers whose expositions of truth should be weighed, and whose exhortations should be heeded. The critics are to be pleased, though the hungry starve.

There is an uneasiness in the minds of many concerning this tendency of the modern ministry. Why do we not have more of the plain, simple, unadorned preaching of early days; or rather, why is there any preaching that does not bear that character? Doubtless the false spirit and unjust expectations of Christian hearers will not exterminate all the causes, but surely indicate a large part of them. When every minister is expected to be an orator, and is judged by rhetorical standards chiefly, not may he resist the impulse to try to meet the demand, and the result will be a large increase of very poor orators, and a corresponding decrease of first-rate preachers.

To check this evil, ministers and people must combine their efforts. The former must learn the power of "foolishness of preaching," that it is infinitely preferable to say a good thing with earnest intelligence than to utter a poor thing with all the charms of rhetorical skill; that the inspiration of the Holy Ghost is a far greater power than the wisdom of the schools and the tricks of elocution. On the other hand the people

must remove the temptation. There will be no stumbling when the stumbling-block is taken out of the way. Let the house of God be a temple for worship, not a school for criticism. Help the preacher to preach, by your prayerful attention; do not lead him to sin by your fatal eagerness to criticize. A devotional congregation led by a devoted pastor, however uncultured both may be, is a far greater religious power than a critical people with a criticized minister, be they both never so intelligent and refined.

Who is without sin in this thing? If anyone, let him throw his whole influence against evil which, checked now, may do little damage, which allowed to grow will produce a church ungodly and a ministry unspiritual.—*The Methodist*.

Persecution on Long Island.

Judge Furman's *Antiquities of Long Island* says that "The banishment of John Bowne, the Quaker, to Holland, for his religious opinions, is the only notable instance of the exercise of religious intolerance in the history of Long Island."

William Wood furnishes the *Evening Post* the following additional instances: "In 1657, Robert Hodgson, a Quaker from England, arrived at New Amsterdam, and proceeding to Long Island, appointed a religious meeting at Hempstead. He was arrested, taken to the harbor, and imprisoned over bad roads to the city, was imprisoned, beaten till he fainted, and finally released from his sufferings, through the entreaties of the Governor's sister."

John Tilton, of Gravesend, Henry Townsend, of Jamaica, Tobias Trask and Edward Hart, of Flushing, were subjected to sufferings for their religious views and practices. Tilton was arrested and fined \$12 for having 'dared to provide a Quaker woman with lodging, who was banished out of the province of New Netherlands.' In 1663, John Sidal, on his way to Gravesend, felt constrained to 'exhort the inhabitants' at Flatbush. He was arrested and sent under escort of soldiers to New Amsterdam, in obedience to instructions of the Governor to seize and place in irons all Quakers who should preach among them. The officer in charge of the prisoners (nine of them) apologized for the treatment of them, saying 'that they did not hang them, as their countrymen in New England did.'

In 1702, Samuel Bownas, from England, while attending a meeting at Flushing, was arrested by the sheriff, who, with his party, 'were armed with guns, pitchforks, and clubs.' Twice his case was submitted to the Grand Jury, who refused to find the bill against him, notwithstanding the threats of the judge to imprison and fine them."

The Common Lot.

We are prone to imagine that our temptations are peculiar; that other hearts are free from secret burdens that oppress our energies, and cast a cloud upon our joy; that life has for others a freer movement and a less embarrassed way. But the more we know of what passes in the minds of others, the more our friends disclose to us their secret consciousness, the more we learn that no experience is peculiar in his moral nature,—that beneath the smoothest surface of outward life deep currents of the heart,—and that, if we fall under our burdens, we fall beneath the temptations that are common to man, the existence of which others as little suspect in us as we do in them. We have but the trials that are incident to humanity; there is nothing peculiar in our case; and we must take up our burdens in faith of heart that, if we are earnest, and trifle not with temptation, God will support us, as, in the past, fidelity of his providence, he has supported others as heavily laden as ourselves.—*J. H. Thom*.

A Living Gospel.

But we may give to religion a broader meaning. We may look upon it as a force controlling the whole of life to noble ends. In this view, it is a disposition which impels a man to the highest and best action in whatever place he stands. It is a conception of effort toward the noblest form of manhood. It is the art of right living. It is such a carriage of one's self that whatever may be the outward happenings of life the issue is victory. It is such a sense of God present, always and everywhere, that men are inspired to the best things. It says to men, "Whatever ye do, do all to the glory of God." "With good will doing service to the Lord and not to men."

In the best sense, then, religion is as broad as human life. And it is the highest importance that the professional ministers and teachers of religion should give to this universal and vital significance. The preacher should so enforce religion that it shall come home to the merchant when he is driving a bargain, and his religion show itself at just that point. A mechanic needs to be religious when he is doing a job and has a chance to put in bad work. The mistress of religion is wanted when she has an ignorant and amoring servant to deal with. In a word, just where the stress and strain comes, that is where religion ought to make itself felt.—*Christian Union*.

Application of an Argument.

The *Spectator* tells a good story: A Materialistic lecturer and a city missionary met before an intelligent audience to discuss the question of responsibility. The lecturer's main point was that the judgment come for deeds done in the body, inasmuch as all the matter of the body changes every few years, and it is unjust to hold the new man, who is formed from the new matter, responsible for the sins of the old man, who has passed out of existence.

"Then rose the city missionary, whose wits must have been lively, and said: 'Ladies and gentlemen: It is a matter of regret to me that I have to engage in a discussion with a man of questionable character—who is not living with a woman with whom he is not married. Up rose in wrath, the Materialist. 'Sir, this is shameful, and I repudiate your insolent attack on my character. I defy you to substantiate your charge. I was married to my wife twenty years ago and we have lived happily together ever since. This is a mere attempt at evading the force of my argument.' 'On the contrary,' replied the city missionary, 'I reaffirm my charge. You were never married to the person with whom you are living. Twenty years ago two other people may have gone to church, bearing your names, but there is not one atom in your bodies remaining of those which were then married. It follows inevitably you are living in concubinage, unless you will admit that you are the same man who was married twenty years since.' The

philosopher was compelled, amidst great cheering, to allow that, somehow or other, credit and discredit for past actions must be granted even by Materialists."

Truth-Telling.

He has gone but a little way in this matter who supposes that it is an easy thing for a man to speak the truth, "the thing he trotheth"; and that it is a casual function which may be fulfilled, at once, after any lapse of exercise. But, in the first place the man who would speak the truth must know what he trotheth. To do that he must have an uncorrupted judgment. But some people's judgments are so entirely galled and poisoned by vanity, selfishness, passion, or inflated prejudices, and fancies long indulged in; or they have the habit of looking at everything so carelessly, that they see nothing truly. Again, to speak truth, a man must not only have that martial courage which goes out with sound of drum and trumpet, to do and suffer great things, but that domestic courage which compels him to utter small-sounding truths in spite of present inconvenience and outraged sensitiveness or sensibility. Truth-telling, in its highest sense, requires a well-balanced mind. For instance, much exaggeration, perhaps the most, is occasioned by an impatient and easily-moved temperament, which longs to convey its own vivid impressions to other minds and seeks by amplifying to gain the full measure of their sympathy. But a true man does not think what his hearers are feeling, but what he is saying.—*Arthur Helps*.

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The Morning Star

WEDNESDAY, APRIL 7, 1875.

GEORGE T. DAY, Editor.
G. F. MOSHER, Ass't Editor.

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Spiritualism Good and Bad.

If the fittest, in the kingdom of animal life, survive, the soundest, in the region of opinion and belief, certainly do not. For proof we need only refer to the Spiritualist meeting in Boston last week. Judged by almost any sound principles, that belief should have perished long ago. We mean, of course, the particular phase of it represented at the Boston meeting. The Katie King humbug seems hardly to have crippled it.

Perhaps we may be pardoned for dealing with this matter here, and for quoting this paragraph, to show its spirit, from one of the chief speakers at the Boston meeting:—"The effects of Christianity upon the world," said the speaker, "have been most deplorable. . . . If all priests and ministers, from the Pope down to the preacher of damnation in some little Bethel, were swept from the land, it would confer a great blessing upon the world."

Now we do not introduce this matter from a feeling that Christianity needs any defense against such language as that, or that the doctrine of spiritualism, as proclaimed at this meeting, is at all likely to proselyte the world. Its weakness and folly, as shown in the lives and professions of its followers, are too apparent to be very generally misapprehended.

But there is a phase of spiritualism that has the elements of truth and soundness in it, and it is because this is so that the spurious quality can have any chance of harming the world. For instance, some of the most trustworthy persons among us,—men eminent for Christian piety and mental soundness,—hold to the belief in spiritual visitations. In their exalted moments they claim to have received visits from departed friends, and to have been greatly comforted thereby. However much other persons, of just as excellent Christian character and just as sound minds, may disbelieve in such manifestations, they still feel compelled to allow that the former are sincere, and that they state only what they believe to be actually true. All men are ready to admit that there is less reason to doubt the validity of such beliefs now than there was any number of years ago. Personally, we may not be able to agree that their validity is really proven, but that may be because sufficient evidence of it has not entered into our own experience. Many of us can doubtless recall or already have knowledge of persons that firmly believe in these and similar spiritual manifestations, whose eminent personal character, and whose position on most matters of belief and experience, forbid us to admit that they are insincere.

All this may of course not be proof that the opinions held are perfectly sound, according as we judge of soundness. But so far as their experience goes their belief must be true, and our readiness to pronounce it false is nearly as likely to be because we have not attained as because we have surpassed that experience.

For all practical purposes, then, there is a phase of spiritualism that is worthy of the confidence and the practical acceptance of the best persons. It is this very fact that is taken advantage of by such persons as gathered last week in Boston, and by the force of which they aim to hoist their strange beliefs into respectability. "This and that person," they say, "whom all trust and esteem, are spiritualists. Would they hold a folly or practice a lie?" And in many communities the allegiance of thoughtless persons is gained, and the fraud is enabled to keep its place in the world. This may prove nothing; but a painful lack of discrimination on the part of the pervers, but that doesn't alter the facts nor prevent the practical consequences.

Hence the importance of the greatest caution in embracing any so-called spiritualistic belief, outside of Christianity, especially if it is called by its plain name of spiritualism. For the name has become in a sense disreputable. The minds that can embrace it with safety to themselves owe it to those who could embrace it only to their ruin, either to hold the belief in secret and remain content to be known only by that best of distinctions, believers in the Christian religion; or to so guard and define themselves that delusion and fanaticism, like those represented at the Boston meeting, shall not be able thereby to lead the thoughtless into the ways of their own foolishness.

Perhaps the facility with which the public draws inferences ought to be so far recognized as to say that this is neither a confession of nor a defense of spiritualism, only so far as it enters into the character and nature of the Christian religion. It is rather meant to suggest the wide difference between the true and the false in spiritual belief, and to urge every person to sincerely examine the nature of the evidence which each phase brings forward in its support, and above all things, to let the profession of no person, however eminent for goodness and piety, lead them to make any risk of their faith. Even to these very persons, that of all consequences would be the most painful.

HELP THE HOME MISSION. We have received from a colored friend in Virginia a graphic presentation of the religious and educational needs of his race in the South.

They are looking to our Home Mission to furnish a part of the help that they need. God is also looking to see if we furnish it. Let us disappoint neither.

Reading.

"Reading is to the mind," it was said to Louis XIV., "what your partridges are to my chaps."

The figure, though homely, suggests two prominent considerations. The first effect of delicious food is to please and gratify the taste. So it should be with reading. Multitudes read with no higher aim than that of the man who thinks only of gratifying a morbid appetite without any regard to future consequences. Such readers will devour with avidity excitable works of fiction for present effect, just as the glutton gormandizes dainty, high-seasoned food because it pleases the palate, though it militates against the vital interests of the body; or just as the inebriate attempts to gratify his insatiable thirst with the fiery draught because he loves it. Such reading is simply dissipation.

The second consideration is that of nourishment. By appropriate reading the mind is developed and strengthened, as suitable food develops and strengthens the body. Rightly used, it is a prolific source of instruction. It stores the mind with knowledge, brings out its powers, and gives tone and character to its actions, qualifying it for usefulness. As Lord Bacon said, "Reading makes the full man." But he added, "Speaking makes the ready man, and writing the exact man." They should all go together. Reading furnishes material for thought, writing gives the idea a definite, tangible form, and speaking secures ease of communication and makes one "apt to teach."

To a great extent, for what we know of God and his work, of ourselves and our duties, and of our fellow men and their rights, we are indebted to reading. There is such a variety of books that it requires some discrimination to make the best selections. First, and towering far above all the rest, stands the Book of books, but, dressed, as it is, by a multitude of scientific, historical, literary and miscellaneous works, which are to be carefully distinguished from the skeptical and corrupting productions around us.

In almost every department of literature, there is an abundance from which to select, so that we have no excuse for reading the bad instead of the good. Discretion is to be brought into exercise. It becomes us to see to it that the moral and intellectual nutriment placed within our reach is not transformed into poison. To this end we should have method and purpose in all our studies. Many read without any object, and, aiming at nothing it is not strange that they hit it. They are sure to kill time if nothing else. Their reading becomes superficial, desultory, enervating, dissipating. Without aim and without thought we can not expect it to amount to much unless it be to glut and destroy the energies of mind which it ought to strengthen.

Then see to it that what is read is worth reading. It is not necessary to read all that an author has written or even through one work, to find out this, any more than it is necessary to drink a whole barrel of whiskey to ascertain whether it is beneficial or deleterious. First, then, read the Bible, no matter how much, as the true standard of moral character and of religious faith. It is liable to be neglected. Add to this such works on art, science and literature, historical and religious, as will develop the mind, confirm the character, and improve the heart.

The great use of reading is to assist in thinking. Whatever we read, unless we think, it amounts to little or nothing, or that which is worse than nothing. It is mental food to be digested, and thinking digests it. Not only must the food be good, but also by digestion it must be assimilated—it must become a part of our minds very much as the bones, muscles and tissues of our bodies.

The advice of Pliny was to "read much instead of many things;" i. e., make a wise selection of the best books from the many, and by repeated, critical perusal make these yours, instead of running through with all you can find and laying up nothing from them. A distinguished author has said: "To read with attention, exactly to define the expressions of the author, never to admit a conclusion without comprehending its reason, often to pause, reflect, and interrogate ourselves, these are so many advices which it is easy to give but difficult to follow." Nevertheless, such advice should be given, also followed. Truth should be earnestly sought, carefully eliminated from error, and eagerly embraced whenever and wherever it is found; and he who does not read with this definite object, and with a mature plan, fails to accomplish what he might.

"Is It Right?"

Under the above title a correspondent asks the following questions:

1. Is it right for a church or society, having agreed to pay its workman a given sum for a certain work for a given time, after the work is done and the time long expired, not only to fail of making good their agreement, but to make no effort to do so?

2. Is it right for a minister to contract for the necessities of life while doing the said work of church or society, and then being unable to pay because of the failure of said church or society, to leave his debt just in the same position said church or society have left theirs?

3. Is it right to fellowship minister, church or society who contract debt and leave it as described?

4. Is it right to keep silence, thereby concealing parties guilty of such conduct, and leave the trap set for others to step into it?

5. Is it right for a minister to seize the property of said church or society,

and recover the amount due therefrom, so that he may be able to pay his debt and live honestly among men?

The answer to the first question is so nearly self-evident that we need not express it. It would be difficult to conceive of modifying circumstances that would make such conduct right.

In reply to the second question we should say that a minister would deserve great consideration who should find himself in the condition alluded to, but that would not constitute a sufficient reason why he should not pay his honest debts. At the same time great forbearance should be exercised, for his failure to pay would seem to be an honest one, and to be owing to causes over which he had no control. All fair-minded persons would stand by such a minister in his efforts to pay the debt as soon as practicable.

The third question is of a more serious import. To dis fellowship a church or a member should be a last resort. The Saviour's rule would be, we believe, to forgive at least seventy times seven. Forgive that, and if the "minister, church or society" seemed to be deliberately ignoring honest debts, it might be well to take some pretty long and firm preliminary steps. But even then we should wish to personally know of the circumstances, before we could recommend dis fellowship. There are most always two sides to such cases.

As to the fourth question, the answer depends upon what our correspondent means by keeping silence. If he means it in the sense of concealing a wrong that ought to be revealed, we should say at once that it would not be right. But even then he should be discreet in his action, and never tell to ten men what could as well and pervaded better be settled by telling it to five. If, on the other hand, he means a wrong resulting only from the negligence of the parties who commit it, an exposure of it, especially if it were allowed to go beyond the church, would be quite as blameworthy as the conduct to which he refers.

The last question involves a point of legal justice more than one of moral rectitude. At the same time a church that would subject its minister to such action must be either pressed to the wall and held there by untoward circumstances, or else be without a proper sense of honor. If the former were the case, every honorable man, and of course every minister worthy of the name, would give those circumstances their due weight. If the latter were the case,—really we do not know why a minister should not use the law to protect himself as well as other people. But we must confess to a greater admiration of a minister who would, in such a case, quietly turn his back upon the pretended church and go to work by the day to cancel his debt.

Current Topics.

—A CHARGE OF HERESY. The *Vermont Chronicle* reports "some facts in regard to a recent ordination in Connecticut which are not a little surprising." It is the case of a young man ordained by a Congregational council, who "avowed his belief that the Bible was not all true;" that "each man is to decide for himself what is true, and is at liberty to reject all that does not meet some sense of need which he feels;" and who said that he did not believe in the vicarious death of Christ, but regarded "his sufferings and death as not necessary to man's salvation." The *Chronicle* objects, and proceeds to ask:—"Is it customary for Congregational Councils in Connecticut, called to ordain ministers, to hold so lightly themselves by the Scriptures, and by the doctrines of the cross, or so far to forget their duty to sustain the faith of the church, that they lay hands upon, and so accredit to the churches, men who reject these fundamental doctrines? We hope not. We believe not." Perhaps the example set by the so-called eminent leaders in several of the orthodox denominations encouraged if it did not warrant the young man in holding these views.

—THE CONSTITUTION AND SUFFRAGE. Chief Justice Waite has affirmed the decision of the supreme court of Missouri, to the effect that the Constitution of the United States does not confer the right of suffrage upon any one, and that the constitutions of the several States which commit that trust to men alone are not necessarily void. There is nothing essentially new in this, but it may remind the friends of universal suffrage that here is an open opportunity to thrust in an amendment. Moreover, what now becomes of negro suffrage and the fifteenth amendment?

—LABOR-SEEKERS. Hundreds of young men are coming into Boston weekly, from the Provinces and from the adjoining country, seeking labor. That is doubtless true of other cities. The times are hard, they say, and they wish to mend a winter's hard fare by a summer's hard work. Many of them are thus making a fatal mistake. If they have a prospect of a place on reaching the city, or have sufficient energy, character and stability, to make a place for themselves, then they might do worse than to come to the city. Otherwise let them stay in the country, where they may find easier work for better pay, and greatly diminish the risk of losing their souls.

—THE VINELAND TRAGEDY. The experiment at Vineland is not going to fail simply because its founder has shot its local editor. It has indeed shocked the country. It has shown that even in a community where the use of intoxicating liquors is interdicted the most intemperate and frenzied exhibitions of passion may be witnessed. Mr. Landis, having achieved the reputation of successfully establishing a peaceful, prosperous and temperance community, has in a moment of anger shown us that passion is as deadly as wine, and

that men have within themselves their greatest foe. But this is no excuse for intemperance. It is moreover a sad warning against the indulgence of a hot temper. Men ought especially to learn by this time that they only lower themselves when they notice such personal and scurrilous newspaper attacks as those which provoked Landis to his deed. They will always be made, so long as the editorial profession is chosen by such persons as at present disgrace it. Shooting only brings them into wider and undue public notice.

—PRINCETON'S MAYOR AND ITS COLLEGE. The Mayor of Princeton, N.J., must be a rare specimen of that class of public men. A bill providing for the taxation of Princeton College having come before the New Jersey legislature, Pres. McCosh appeared before the proper committee to oppose it. He took the ground that the attempt to tax the College property, and at the same time allow exemption to similar institutions in the State, was unjust, and that the law would subject the College to great difficulties in regard to its endowments. Dr. McCosh was opposed by the Mayor of Princeton, who asserted that the College was but little benefit to the town, and that its attempt to evade taxation was "an indignity to the people and an insult to Jerseymen." This is a new way of stating the matter. We already have among us quite a number of people who are advocating taxation of this class of property. Do they feel like calling the Mayor of Princeton to order? He might at least have offered a more creditable objection than that.

—FOREIGN LANGUAGES IN THE COMMON SCHOOLS. The New York *Observer* is convinced that our education boards "have no right to expend a cent" in providing for instruction in foreign languages in our public schools. "The system of public education," it says, "rests on the right and duty of the State to develop good citizens. What ever lies beyond this province is out of the reach of the State, and the money needed to secure it can not rightfully be raised by taxation." Besides, we are Americans, it says, and "one of our strongest bonds is our common language." It then refers to what it calls the evil consequences of teaching German, for instance, in the Pennsylvania schools, and adds that we have "no time nor place" in our school system for another language. There are two sides to this question. As a mere matter of expediency, perhaps the *Observer* is not far out of the way; but the benefits of such instruction, and its value to those who are favored by it, ought at least to justify a State, city or town in providing for it if it chooses to do so. Certainly the "right" ought not to be denied them. Of course the Boards themselves have no right to primarily make such appropriations.

—A STANDARD TEMPERANCE PRIZE ESSAY. The Committee appointed by the National Temperance Convention, held at Saratoga, in 1873, on the subject of a Standard Temperance Work, decided to divide the work into three parts, and to offer two prizes for each of the three essays, to be open to all writers who choose to complete them, in this and other countries. These divisions are, 1. The Scientific, embracing the Chemical, Physiological, and Medical aspects; 2. The Historical, Statistical, Economical and Political; 3. The Social, Educational, and Religious. The fund at command enabled the Committee to offer one year ago prizes of \$500 and \$300 for accepted manuscripts for Part I, and the responses of writers, now under examination, lead the committee to hope for a work of value commensurate with the great cause it is expected to promote. The Committee is now able to announce two prizes for Part II,—the Historical, Statistical, Economical, and Political; and two prizes for Part III, embracing "The Social, Educational, and Religious relations of Temperance;" viz: For the best essay, for each of these Parts, adjudged satisfactory; the sum of \$500 will be paid; for the second best essay, the sum of \$300 will be paid; accepted manuscripts to become the property of the National Temperance Society. The offers for Part II, and Part III, will remain open to all competitors till July 1, 1875. Manuscripts (with the names and addresses of the writers by whom they are forwarded for competition, enclosed in separate sealed envelopes, not to be opened till after the award has been made) should be forwarded to A. M. POWELL, 58 READE STREET, NEW YORK, who will also furnish information relative to the scope of the work, &c.

Denominational Notes and News.

Our Home Missions.

A RESPONSE.

In the last week's *Star* an offer was made by our Cor. Sec. that he "would be one of ten persons to pay one thousand dollars to be expended wholly for our missions in the South." I will take the second share of this stock, and pay one hundred dollars before the first day of May, provided that eight other persons will do the same.

Now, friends, here is a grand chance for a good, safe and profitable investment. Who will take the other eight shares in this stock company? You may be sure of good security, large interest, promptly paid, a check on the bank of heaven, which will never fail, drawing eternal interest, which will be paid according to promise, and the principal will forever be insured against fire, freshets, burglars, thieves, pickpockets, knaves, sheriffs, or any danger whatever. No loss or discount will ever occur on principal or interest. This is the time to send your name for a share of this valuable stock, before it is all taken up. There are only about three weeks, before the time included in the "offer" will expire, and our

mission cause at the South is daily suffering for the want of aid. As I mentioned in my "appeal" last week, one man who is not worth five thousand dollars gave one thousand dollars last year to this cause, and he feels much the richer for it. Can there not be found in our whole denomination ten persons who will within one week send in their names for one hundred dollars each to make up this thousand? The names of ladies will be quite as acceptable as the names of men, and we hope to have several of them. And should this stock be all taken this week and requests made for more shares, the capital can very easily be enlarged, and new shares made so all can be accommodated.

I am really anxious to know who are to be our companions and fellow stockholders in this company. God has a great blessing, I have no doubt, to each one who will become a member, and we trust that all of us will live together in "that beautiful world," where we make the deposit by aiding God's suffering poor in this world. I believe there are many noble, generous hearted persons who on reading this article would most cheerfully respond, by taking a share if they possibly could, but they have not the means. In this case God will accept the will for the deed, if they do what they can. I also fear there are others who have the ability but have not the disposition, to make the right use of what God has put into their hands. I would greatly prefer to have the disposition to give, without the ability, than the ability without the disposition. "He that soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap bountifully."

Now in conclusion, whose name shall be recorded for the third share? Whose for the fourth, and soon until the ten are taken? A man and his wife, at fifty dollars each, would be accepted as one. Reader, will you not ask God and your conscience before you put away this paper, if it is not your duty to send in your name for one share of this stock? It is hoped that the next week's *Star* will contain the names of the ten who accept the "offer," and this will send a thrill of joy to the hearts of all true lovers of our Home Mission cause, especially to our self-sacrificing laborers among the Freedmen of the South. When ten names are received, as Bro. Chase proposed, I will notify each person.

SILAS CURTIS, Treas.

Concord, N. H., April 2, 1875.

Hillsdale College.

THEOLOGICAL DEPARTMENT.

As inquiries are frequently received respecting this department, a few general statements may be made for the benefit of those interested. A course of study for those having the ministry in view has been pursued here for several years, but the Theological Department was not opened until Sept., 1873. It has three professors,—one of Systematic and Pastoral Theology, one of Sacred Literature, one of Homiletics and Ecclesiastical History. A full course of study throughout is furnished, occupying three years. Prof. DUNN, in Systematic Theology, is too well known as a minister and teacher to need comment. He has a full course of written lectures. Prof. BUTLER, in Sacred Literature, labored until 1873 in the Theological School at the East. Prof. CORR, in Ecclesiastical History and Homiletics, is a graduate of Hillsdale College and Andover Theological Seminary and is now engaged in his third year of successful labor here. In addition to their own studies the theological students have free access to the scientific and other lectures in the College. The Literary Societies of Hillsdale College are not surpassed in energy and interest by those of any other college in the country. The Theological Society is ably sustained, with a well selected library, largely increasing every year. The other societies have good libraries, also the college, free of access to all.

No charge is made for tuition or library. Board can be obtained in the college hall, or in families for from two to three dollars per week. Pecuniary aid is furnished to the students as the means will allow. For several years this has been about one hundred dollars a year to those in the Theological Department proper, and less to those in the preparatory departments. This aid will be continued.

The list of students numbers 23, of whom 13 belong to the Theological Department proper, and 10 to the preparatory departments of the college. The prospects for next class are quite favorable, that it will be the best in numbers and ability of any hitherto.

We are aware that these statements are not very imposing, but they show at least a beginning in meeting the demands of theological education in the West. We need not say how urgent these demands are, and how great the inducements offered. The churches on every side are calling for more ministers and pastors. Promising fields of usefulness are open to us in the cities, villages and country as never before.

It is encouraging to note the ready response of numerous churches at the East in helping the young men: Let the good work go on until the needs of beneficiaries at Bates, Hillsdale, and the other Seminaries shall be supplied. The West will cordially join with the East in this undertaking. No more important or essential work is now before us.

The plan inaugurated in the Education Society at the last General Conference commends itself to all. So far it has met a generous response, and we have no doubt but it will in the churches generally East and West. This benefit is of great importance to Hillsdale Theological Department. The loss of the college buildings, apparatus, &c., so recently, has required the utmost exertions of its friends in the work of restoration. The Theological Department therefore must suffer seriously unless it receive special attention. Its classes are

composed of excellent men, earnestly struggling to meet the demands laid upon them. Others equally promising are excluded from lack of means. Our numbers would soon be greatly increased, if adequate aid could be furnished. Its appeal therefore is justly made to the benevolent everywhere to provide liberally for its increasing efficiency.

HILLSDALE.

Freedmen's Mission Items.

STORER COLLEGE.

The winter term of this Institution closed on the 26th of March. The examination of classes was very satisfactory. A vacation of one week and the Spring term opens: Notwithstanding the hard times, the prospect for numbers is cheering. It would be more so, financially, could all pay tuitions. Our rule is, "Pay all who can, but let none stay away who are too poor to pay." The fact that so many fall under this rule, is one of the strongest reasons we have to urge upon our friends, for their aid in sustaining the school.

EDUCATION AND RELIGION.

Every month's experiences impress us more and more with the importance of education and an enlightened Christianity for this people. Statesmen, ministers and our friends everywhere, who best comprehend the situation, unite in bearing testimony to the great need of teachers and preachers of intelligence for the masses South.

THE WILDERNESS.

The freedmen have crossed the Red Sea, (even red with blood!) and now the wilderness of trial is before them. They must have intelligent and honest leaders to conduct them to the promised land of their possessions. And their rights can be made secure to them only as they rise to a degree of intelligence and virtue, that will enable them to use their privileges with profit to themselves and safety to the public welfare. Steady and sure progress is being made in the right direction, but the burden bearers, the contributors to this cause must not grow weary in well doing. The work so important is just well begun. Large sums for the endowment of institutions of learning in the South, should be forthcoming. The duty of this sort of effort, can not, with safety be ignored by those who would give where their gifts will do the greatest good.

Hundreds of thousands of dollars are freely poured into the treasuries of old institutions of learning North. Will not some of the lovers of the poor and needy (most needy) of the South, immediately come to the aid of the young institution here? Oh, that we could open your eyes to this great necessity.

GIRL'S BOARDING HALL.

This building, connected with Storer College, ought by all means to go up this year. But the death of one of its liberal donors, Hon. Gerrit Smith, has checked its progress. It will not do for us to go in debt. Who will come to our aid, in this branch of the work?

A. H. MORRELL.

Ridgeville College, Indiana.

The writer has been requested to furnish a brief statement of facts relating to this institution for publication in the *Star*.

1. The school is a college. It is "devoted to the use of students who are acquiring the languages and sciences." It has graduated a number who have completed a three or four years' course of instruction. It has others in the different college classes intending to complete their studies here; although, as yet, the majority of the students are preparatory and normal.

2. It is denominational. One of the rules of its organization is that two thirds of the trustees shall be Free Will Baptists, and this rule is adhered to. But it is free from "narrow sectarianism," and has drawn a large part of its pecuniary resources from persons outside the denomination.

3. It is furnishing itself with the necessary appliances for successful college work. It has the nucleus of a library to which additions are being made; a small but valuable collection of specimens illustrative of the natural sciences taught here; and a limited supply of philosophical apparatus, entirely new. These will all be increased as fast as possible. Donations to them are solicited.

4. The great need of the college in the past has been, and to a great extent is yet, a sustaining endowment. Within the past year, at a sacrifice of much time and labor gratuitously devoted to the work, Rev. S. D. Bates, president, raised ten thousand dollars by the sale of scholarships. This fulfilled the condition on which the following property was decided to the college:

Town lots in Ridgeville valued at five thousand dollars; the gift of Arthur M. Kew. The deed for these lots has but lately been received. They are yet unsold, but will bring the money. Real estate, improved farm lands, at Jordan, Jay Co., Ind., valued at nine thousand one hundred dollars, the gift of Ezekiel C. Clough. Mr. C. has increased this by cash to ten thousand dollars. The land is decided to the college but will remain in the donor's possession during his life.

5. The college has been built by local capital, the fruit of generous, self-forgetful self-sacrifice. Nearly all the funds came from Randolph and Jay counties. The people who have thus built a promising school in their midst will not readily allow it to fail. Ridgeville is near the Ohio line, in the midst of a populous and rapidly improving country, at the crossing of two railroads, and within twenty miles of three other important railroad junctions. The needs of the region in which it is located demand such a school as it is proposed to make this.

J. M. D.

10

Poetry.

"Just Sixty-two."

Just sixty-two! Then trim thy light,
And get thy jewels all re-set;
Tis past meridian, but bright,
And lacks one hour to sunset yet.
At sixty-two
Be strong and true;
Clear off thy rust, and shine anew.
Tis yet high time; thy staff resume,
And fight fresh battles for the truth;
For what is age but youth's full bloom—
A ripper, more transcendent youth?
A wedge of gold
Is never old;
Streams broader grow as downward rolled.
At sixty-two is life begun;
At seventy-three begin once more;
Fly swifter as you near the sun,
And brighter shine at eighty-four;
At ninety-five,
Shouldst thou arrive,
Still wait on God, and work and thrive.
Keep thy locks wet with morning dew,
And freely let thy graces flow;
For life well spent is ever new,
And years anointed younger grow.
So work anew;
Be young for aye;
From sunset breaking into day.

—Selected.

Sowing and Reaping.

A sower went out to sow one day
When a city maiden chafed that way;
A sweet, we maiden, with just a trace
Of lingering babyhood in her face.
And she paused where the farmer sowed his
grain,
And uttered a cry half joy, half pain—

"What beautiful things, so golden-red
And shining! Pray! are they gems?" she said.
"And why do you bury them underground
Where never a sign of them may be found?
They'd be so pretty for dolly and me
To play with under the beechen-tree!"

"Now, Heaven forgive me!" the farmer said;
"But, child, my little ones must be fed!
Why, this is corn, and I plant it here,
That I may have food for them all next year.
Should I see them starve instead?
Nay, but my little ones must have bread."

But still the child, with a wistful glance,
Kept watching the treasure half askance,
As it dropped from his hand like drops of gold,
And buried itself in the silent mold.
So he paused and gave to her hand a twin
Of his scarlet beans and his golden grain.

"True, it is little the likes of me
Can spare from the children's bread," said he;
"But God provides for the sparrows even,
And I am on earth, and he in heaven;
He will send his sunshine, and dew, and rain,
And give me back of my own again."

A rustle, as if of a silken gown!
Or was it a bird's wing sweeping down
From yonder thicket of beechen trees?
Or a mad-cup of the soft spring breeze?
What mattered it! So, with a glad content,
Again to his toil the sower bent.

Months passed; God's beautiful sun and rain
Their yearly miracle wrought; again
The farmer stood in his field, but now
With a grateful heart and reverent brow.
For a plentiful harvest round him smiled
And his thoughts went back to the little child.

"Sure, never was field so blest before
As this," he said; "twas a scanty store
I gave the maiden; but who divides
With others, a blessing with him abides."
And his lips grew glad with a grateful tune
In the hush of that autumn afternoon.

But, see! as he gathers his fruitful sheaves,
What treasure is this among the leaves?
A silken purse! in its lustrous hold
Ten shining pieces of solid gold!
How came it here, like a gift of God,
Where never a foot but his own had trod?

Again a stir near the beechen trees!
But this time neither of bird nor breeze—
A lady clad in a wondrous sheen
Of silk and gems, like an Eastern Queen;
And close at her side, the little child,
Sweet thoughts of whom had his little beguiled.

"It is yours, my lady," he raised the gold—
"Nay, keep the treasure," she said; "behold
God sends it you! It was surely he
Who led my steps by the beechen tree
That sweet spring morn when you shared your
seed."

"And so, if he deigns to use my hand
In sowing his seed (you understand)
Giving me all that I want, and more,
From out of the overflowing store,
Should I not scatter or here or there?
Shall you bless others and I forbear?"

O beautiful gospel of human need
And human sympathy! Here, indeed,
Together the rich and the poor may meet,
Each with his offering, helpful, sweet;
Nor this too costly nor that too small
With him who is Maker of us all.

—Christian Union.

The Family Circle.

My Venice Water Babies.

If there is in the world one special hour
Which would seem set apart for perfect
out-door enjoyment, it is the hour of the
summer sunset in Venice. Yet, strange
to say, most strangers spend it in hot,
gas-lit dining rooms, amid the fumes of
soup and gravy, the clink of glasses, and
the play of knives and forks; for it is the
hour chosen by the hotels for their *tablea
aote*, and when dinner and sunset swing
in balance before the average Anglo-
Saxon, we all know pretty well which of
the two is likely to kick the beam! For
several evenings I had done and dined
as others; then, unable longer to with-
stand the glimpses of glory which flashed
upon my eyes through the half-shut
blinds, I deserted, and leaving the others
to their late, ordered a gondola, and set
off by myself for a solitary and separate
row.

Would you know how gondolas are
"ordered" in Venice? You step out on
the balcony and call, "Giacomo!" Instantly
from below comes response, "At your

service, Signora," and the gondola, your
little private carriage, shoots to the door.
We were fond of your Giacomo, who
was a stout, handsome fellow, with face
and arms dyed by the sun to a beautiful
umber brown. He affected bright colors,
and his orange and red awnings, his yellow
shirt and scarlet sash, made, when
taken in connection with his brown face,
a vivid bit of moving color which was a
joy to see. This evening, my evening,
we were without awning, and I was glad
of my parasol as we shot into the Grand
Canal, which was all a dazzle of gold and
red from the sun, as yet a good way
above the horizon.

"Where will you go, Signora?"
"To the sunset, Giacomo. Go to the
other side of the Giudecca, and I'll choose
a place."

Another second and we were gliding
towards the Giudecca, which is the widest
of all the Venetian canals. The motion
of a gondola is unlike any other motion
in the world. Smooth, swift, effortless,
without jar or quiver, without apparent
motive effort (for the oarsman is behind
and out of view), it is a very bliss of
movement; like a bird's flight, like a
darting fish, or, better still, like progress
by volition, turning, swerving to right or
left by the power of thought. Giacomo
has poetry in his nature. He rowed
softly, and did not speak to break the
spell of silence as we moved on. Leaning
over the side of the gondola, I could
see his swaying figure reflected in the
blue canal, a distinct red and yellow
shadow. On the other hand was the sun,
a ball of fiery gold floating in an intense
pink sky. The light was too vivid; I
could not look, and closed my eyes; but
still the color pursued me and danced in
almost painful brilliancy upon my brain.

Presently I was aware of cool shadow.
We had crossed the Giudecca, and Giaco-
mo was pushing the gondola in between
the shore—if shore a narrow marble ledge
should be called—and a large wooden pile
used for the anchorage of boats. Here we
waited, Giacomo peeping out now and
then to see how the sun was getting on.

In two or three moments a twittering
sound, as of birds, close to my ear, at-
tracted my attention. I looked up and saw
four children—a little boy, a pretty girl
with a baby in her arms, and a larger boy
with beautiful dusky eyes, and limbs flexi-
ble and instinct with life as those of a
classic faun. They were crouched on the
marble and peeping in under my parasol,
chattering to each other softly in the pretty,
clicking Venetian dialect, which is so
hard to follow; as unconscious and as
much at ease as a nest full of merry robins.

What were their names? Oh, Rosa,
Pepe and Lello; the baby was called
Anunziata. Was the lady English? What,
no? An American! Dio! Dio! Never be-
fore had they seen an American! I asked,
would they go out with me in the gondo-
la and take a little row while the sun set?
This proposal excited them greatly. They
laughed, chattered, their eyes danced, but
they shook their heads and moved a little
farther away. Explanation was made
through Giacomo. They knew what the
signora wanted to do. She was going to
take them out on to the canal and then
fling them overboard! Horror at this idea
lent me words, and I grew so voluble in
broken Italian that the little ones laughed
more than ever and clapped their hands;
but they would not go.

We were still discussing and explaining,
when I noticed that my audience had in-
creased. I had not seen any children com-
ing, but where had been four were now
twelve. Two minutes more and the twelve
had become twenty. Whether risen
from the water or down from the
skies I know not, but there they were,
true water babies; boys, girls, of all ages
with faces of the Venetian type, dark,
bright, low-browed, with sweet, mobile
lips, curved ready to receive whatever
impress life and circumstances should
stamp upon them. Some of the little ones,
just able to walk, were beautiful as the
babies in the sacred pictures. One pretty
boy carried a green branch over his shoul-
der like a young St. John. Another had
a rose, which, with a great deal of shy
giggling, was dropped into my lap. When
I thanked him and seemed to like it, a
rage for vegetable offerings seized the as-
sembly. By twos and by threes they
scattered away and returned with hands
full of all kinds of leaves and flowers,
parsley, rosemary, lettuce, ivy, tansy, and
pinks. These, one and all, were poked at
me by the droll little fingers, and for each
I was expected to bow and laugh and say
"thanks" to the special donor.

I had been so diverted as to forget the
sunset, but now Giacomo leaned forward
and reminded me. I stayed his hand one
moment while I fumbled in my pocket for
a parting-present for the little crowd.
Ten of those big copper two-sous pieces,
which are so prompt in wearing holes in
American portemonnaies, presented them-
selves, and I handed them to Lello with
the understanding that they were to go in
sweetmeats for the party. One of the
precious coins fell into the water during
the transfer. All the little brown faces
beamed over the canal, with woe in their
eyes, and a chorus of exclamation and re-
gret arose as they gazed down into the
lapping green water, from whose depths
never a sou-piece was known to return.

Giacomo pushed out from the shore.
The last sun glint was just melting into
the liquid rose, now deepened into soft
red. Small lilac clouds floated upward to
pierce the serene blue; a great gold moon
was climbing the sky from behind the
Lido; the water reflected all. It was an

enchantment of vision; but I was fain to
turn my eyes shoreward, to watch the
commotion going on there. My magnifi-
cent dote of eighteen pence had been re-
ported, and the parents of the water ba-
bies had come to see it properly distrib-
uted! Mysteriously, silently, as the little
ones had come, they were collecting, out
of door-ways, from blind alleys, leaning
from windows, chattering, exclaiming,
disputing, discussing—there they were.
Giacomo ceased to row. I lay back on
my cushions and laughed. No orphan
asylum board, met-over a fat bequest,
ever took fiercer views of duty, or made a
funnier do! At last my faun separated
himself from the group, and like a deer
ran down the quay. I supposed he was
gone after the sweets; far from it! He
was gone to change the money, which he
did, into centesimi, ninety minute coins,
which heaped his small brown hands full.

Then began the process of division, with
such torrents of words, such "Dios" and
"Diavolos," such flashings of eyes and
energy of gesticulation. The Italian is
by nature dramatic. He puts into the
smallest affairs of life, into the choosing of a
saucapan, the buying of a cabbage, an
amount of eloquence, of imperious ges-
ture, which choicest moments do not
erect from colder races. Romulus, Re-
mus, the whole injured Sabine people,
can scarcely have expended in their dis-
pute more vehemence of tone and action
than was squandered in that brief ten min-
utes by the papas and mammas of the water
babies in distributing my centesimi.

"Do those children all live there close by
the water?" I asked Giacomo.
"Ah, Signora, who knows? By the
water, in the water, it is all one in Ven-
ice."

So we rowed under the pink and silver
sky, while the moon climbed rapidly up
and took possession of the dreamy shadows.
—Christian Union.

The Peterkins Snowed-up.

Mrs. Peterkin awoke one morning to
find a heavy snow-storm raging. The
wind had flung the snow against the win-
dows, had heaped it up around the house,
and thrown it into huge white drifts over
the fields, covering hedges and fences.

Mrs. Peterkin went from one window to
the other to look out, but nothing could be
seen but the driving storm and the deep
white snow. Even Mr. Bromwick's house
on the opposite side of the street was hidden
by the swift-falling flakes.

"What shall I do about it?" thought Mrs.
Peterkin. "No roads cleared out! Of
course, there'll be no butcher and no milk-
man!"

The first thing to be done was to wake
up all the family early; for there was
enough in the house for breakfast, and there
was no knowing when they would have
anything more to eat.

It was best to secure the breakfast first.
So she went from one room to the other,
as soon as it was light, waking the family,
and before long all were dressed and down-
stairs.

And then all went round the house to see
what had happened.

All the water-pipes that there were, were
frozen. They could open the door in-
to the wood-house, but the wood-house
door into the yard was banked up with
snow; and the front door, and the piazza
door, and the side door stuck. Nobody
could get in or out!

Meanwhile, Amanda, the cook, had suc-
ceeded in making the kitchen fire, but had
discovered there was no furnace coal.

"The furnace coal was to have come to-
day," said Mrs. Peterkin, apologetically.
"Nothing will come to-day," said Mr.
Peterkin, shivering.

But a fire could be made in a stove in the
dining-room.

All were glad to sit down to breakfast
and hot coffee. The little boys were much
pleased to have "ice-cream" for breakfast.
"When we get a little warm," said Mr.
Peterkin, "we will consider what is to be
done."

"I am thankful I ordered the sausages
yesterday," said Mrs. Peterkin. "I was
to have had a leg of mutton to-day."

"Nothing will come to-day," said Aga-
memnon, gloomily.

"Are these sausages the last meat in the
house?" asked Mr. Peterkin.

"Yes," said Mrs. Peterkin.

The potatoes also were gone, the barrel
of apples empty, and she had meant to order
more food that very day.

"Then we are eating our last provisions!"
said Solomon John, helping himself to
another sausage.

"I almost wish we had stayed in bed,"
said Agamemnon.

I thought it best to make sure of our
breakfast first," repeated Mrs. Peterkin.

"Shall we literally have nothing left to
eat?" asked Mr. Peterkin.

"There's the pig!" suggested Solomon
John.

Yes, happily, the pig-sty was at the end
of the wood-house, and could be reached
under cover.

But some of the family could not eat fresh
pork.

"We should have to 'join' a part of him,"
said Agamemnon.

"My butcher has always told me," said
Mrs. Peterkin, "that if I wanted a ham, I
must keep a pig. Now we have the pig,
but have not the ham!"

"Perhaps we could 'corn' one or two of
his legs," suggested one of the little boys.

"We need not settle that now," said Mr.
Peterkin. "At least, the pig will keep us
fond of their pig."

"If we had only decided to keep a cow,"
said Mrs. Peterkin.

"Alas! yes," said Mr. Peterkin, "one
learns a great many things too late!"

"Then we might have had ice-cream all
the time!" exclaimed the little boys.

Indeed, the little boys, in spite of
the prospect of starving, were quite
pleasantly excited at the idea of
being snowed-up, and hurried through
their breakfasts that they might go and try
to shovel out a path from one of the doors.

"I ought to know more about the water-
pipes," said Mr. Peterkin. "Now, I shut
off the water last night in the bath-room, or
else I forgot to; and I ought to have shut
it off in the cellar."

The boys came back. Such a wind at the
front door, they are going to try the side
door.

"Another thing I have learned to-day,"
said Mr. Peterkin, "is not to have all the
doors on one side of the house, because the
storm blows the snow against all the doors."

Solomon John started up.

"Let us see if we are blocked up on the
east side of the house!" he exclaimed.

"Of what use," asked Mr. Peterkin,
"since we have no door on the east side?"

"We would cut one!" said Solomon
John.

"Yes, we could cut a door!" exclaimed
Agamemnon.

"But how can we tell whether there is
any snow there," asked Elizabeth Eliza,
"for there is no window?"

In fact, the east side of the Peterkins'
house formed a blank wall. The owner
had originally planned a little block of two
semi-detached houses. He had completed
only one, very semi and very detached.

"It is not necessary to see," said Aga-
memnon, profoundly; "of course, if the
storm blows against this side of the house,
the house itself must keep the snow from
the other side."

"Yes," said Solomon John, "there must be
a space clear of snow on the east side of the
house, and if we could open a way to that—"

"We could open a way to the butcher,"
said Mr. Peterkin, promptly.

Agamemnon went for his pickaxe. He
had kept one in the house ever since the
adventure of the dumb waiter.

"What part of the wall had we better
attack?" asked Mr. Peterkin.

Mrs. Peterkin was alarmed.

"What will Mr. Mudge, the owner of the
house, think of it?" she exclaimed. "Have
we a right to injure the wall of the house?"

"It is right to preserve ourselves from
starving," said Mr. Peterkin. "The down-
ing man must snatch at a straw!"

"It is better that he should find his house
chopped a little when the thaw comes,"
said Elizabeth Eliza, "than that he should
find us lying about the house, dead of hun-
ger, upon the floor."

Mrs. Peterkin was partially convinced.

The little boys came in to warm their
hands. They had not succeeded in opening
the side door, and were planning trying to
open the door from the wood-house to the
garden.

"That would be of no use," said Mrs.
Peterkin. "The butcher can not get into
the garden."

"But we might shovel off the snow," sug-
gested one of the little boys, "and dig
down to some of last year's onions."

Meanwhile, Mr. Peterkin, Agamemnon,
and Solomon John had been bringing to-
gether their carpenter's tools, and Elizabeth
Eliza proposed using a gouge, if they would
choose the right spot to begin.

The little boys were charmed with the
plan, and hastened to find, one, a little
hatchet, and the other a gimlet. Even
Amanda armed herself with a poker.

"It would be better to begin on the
ground floor," said Mr. Peterkin.

"Except that we may meet with a stone
foundation," said Solomon John.

"If the wall is thinner up stairs," said
Agamemnon, "it will do as well to cut a
window as a door, and haul up anything
the butcher may bring below in his cart."

Everybody began to pound a little on the
wall to find a favorable place, and there
was a great deal of noise. The little boys
actually cut a bit out of the plastering with
their hatchet and gimlet. Solomon John
confided to Elizabeth Eliza that it reminded
him of stories of prisoners who cut them-
selves free, through stone walls, after days
and days of secret labor.

Mrs. Peterkin, even, had come with a
pair of tongs in her hand. She was inter-
rupted by a voice behind her.

"Here's your leg of mutton, marm!"

It was the butcher. How had he got in?

"Excuse me, marm, for coming in at the
side door, but the back gate is kinder blocked
up. You were making such a pounding, I
could not make anybody hear me knock at
the side door."

"But how did you make a path to the
door?" asked Mr. Peterkin. "You must
have been working at it a long time. It
must be near noon now?"

"I'm about on regular time," answered
the butcher. "The town team has cleared
out the high-road, and the wind has been
down the last half-hour. The storm is
over."

True enough! The Peterkins had been
so busy inside the house, they had not
noticed the ceasing of the storm outside.

"And we were all up an hour earlier than
usual," said Mr. Peterkin, when the butcher
left. He had not explained to the butcher
why he had a pickaxe in his hand.

"If we had lain abed till the usual time,"
said Solomon John, "we should have been
all right."

"For here is the milkman!" said Eliza-
beth Eliza, as a knock was heard at the
side door.

"It is a good thing to learn," said Mr.
Peterkin, "not to get up any earlier than is
necessary."—*Lucretia P. Hale, St. Nicholas*
for April.

All men who do anything must endure a
depreciation of their efforts. It is the dirt
which their chariot wheels throw up.

Jocko, the Monkey.

A hand-organ man with a moukey came
into our yard a few days ago. Cousin
Fanny was visiting us. She likes all kinds
of pets, and I think the monkey must have
known it, for he ran up on the piazza-steps
where Fanny was sitting, and cuddled right
down in her lap.

The children all screamed; for they
thought Fanny would be afraid of the mon-
key. No, indeed! She liked the poor fel-
low, and talked to him very kindly.

He turned his little pug nose around, and
winked his saucy black eyes as he looked
up in her face; and once in a while he
would give a queer sound, between a purr
and a bark.

Bertie asked the organ-man if the mon-
key was sick, and he said, "No; too much
hot." Jocko, the monkey, had on a little
red cap and a yellow frock, and Fanny took
his cap off, and rubbed his head, which he
seemed to enjoy very much.

Mamma came out, and talked to the man;
but he said, "Me no understand." He came
from Italy, far away over the sea, and had
only learned a few of our English words.
He seemed to be as much pleased to have
us praise his monkey as mamma is when
people admire our baby.

Bertie and I ran into the pantry, and
found some sponge-cake, which we gave
the little fellow; and it was funny to see
him sit up in Fanny's lap and eat it. Mamma
gave him kind master some coffee and cake,
too.

Jocko did not leave his nice bed at all;
and when the man pulled the chain tied to
him, he would scold, and refuse to go. His
master was obliged to take him after the
tunes were all played out; but he did not
whip or scold him, and half an hour after
wards I saw him sitting down under a tree,
with cunning Jocko asleep in his bosom.—
The Nursery.

The faithful servant shows himself at once
as a friend, while one who serves from fear
shows himself as an enemy.

Literary Review.

The Magazines.

The *Catholic World*, noticeable among all
the monthly magazines for the ability with
which it is conducted, has in the current num-
ber an article entitled, "An Exposition to the
Church." It contains some very striking pas-
sages, especially so because they picture a cer-
tain drift of Catholic thought and purpose
concerning the condition and interests of their
church. Here are some extracts which are worth
of attention and thought. The author, hav-
ing referred to the alleged movement in England
towards the Catholic faith, proceeds as follows:

"The evidences of a movement towards the
Catholic Church are still clearer and more gen-
eral in the United States. There is less prej-
udice and hostility against the church in the Uni-
ted States than in England, and hence her pro-
gress is much greater.

"The Catholics, in the beginning of this
century, stood as one to every two hundred of
the whole population of the American Republic.
The ratio of Catholics now is one to six or seven
of the inhabitants. The Catholics will out-
number, before the close of this century, all other
believers in Christianity put together in the
republic.

"This is no fanciful statement, but one based
on a careful study of statistics, and the estimate
is moderate. Even should emigration from
Catholic countries to the United States cease al-
together—which it will not—or even should it
greatly diminish, the supposed loss or dimini-
ution, in this source of augmentation, will be fully
compensated by the relative increase of births
among the Catholics, as compared with that
among other portions of the population.

"The spirit, the tendencies, and the form of
political government inherited by the people of
the United States are strongly and distinctively
Saxon; yet there are no more patriotic or better
citizens in the republic than the Roman Catho-
lics, and no more intelligent, practical, and
devoted Catholics in the church than the seven
millions of Catholics in this same young and
vigorous republic. The Catholic faith is the only
persistently progressive religious element, com-
pared with the increase of population, in the
United States. A striking proof that the Catho-
lic Church flourishes wherever there is honest
freedom and wherever human nature has its full
share of liberty! Give the Catholic Church equal
rights and fair play, and she will again win
Europe, and with Europe the world.

"Now, who will venture to assert that these
two mixed Saxon nations, of England and the
United States, are not, in the order of divine
Providence, the appointed leaders of the great
movement of the return of all the Saxons to the
holy Catholic Church?"

"Strange action of divine Providence in rul-
ing the nations of this earth! While the Saxons
are about to pass from a natural to a supernatural
career, the Latin-Celts are impatient for, and
have already entered upon, a natural one. What
does this mean? Are these races to change their
relative positions before the face of the world?

"The present movement of transition began on
the part of the Latin-Celtic nations in the last
century among the French people, who of all
these nations stand geographically the nearest,
and whose blood is most mingled with that of
the Saxons. That transition began in violence,
because it was provoked to a premature birth by
the circumstance that the control exercised by
the church as the natural moderator of the
Christian republic of Europe was set aside by
Protestantism, particularly so in France, in con-
sequence of a diluted dose of the same Protest-
antism under the name of Gallicanism. Exempt
from this salutary control, kings and the aristoc-
racy oppressed the people at their own will and
pleasure; and the people, in turn, wildly rose up
in their might, and cut off, at their own will and
pleasure, the heads of the kings and aristocrats.
Louis XIV., in his pride, said, 'L'Etat c'est
moi!' The people replied, in their passion,
'L'Etat c'est nous!'

"Under the guidance of the church the trans-
formation from feudalism to all that is included
under the title of modern citizenship was ef-
fected with order, peace and benefit to all classes
concerned. Apart from this aid, society pen-
dulates from despotism to anarchy, and from an-
archy to despotism. The French people at the
present moment are groping about, and earnest-
ly seeking after the true path of progress, which
they lost some time back by their departure
from the Christian order of society.

"The true movement of Christian progress
was turned aside into destructive channels, and
this movement, becoming revolutionary, has
passed in our day to the Italian and Spanish na-
tions.

News Summary.

MISCELLANEOUS.

It is stated that Senator Robert McKenna, of Tennessee, has been sentenced to the penitentiary five years for marrying his former wife's grand-daughter in violation of the State law.

Advices from Sonora, Cal., report numerous raids by Apaches, supposed to be from Arizona. A fight occurred between the marauders and a body of the national guard. One of the latter was killed; Indian loss unknown.

A new trust deed of the Lick estate is being drawn. It will differ from the original only in bequests to relatives being increased.

The warm weather of last week caused the Susquehanna, Delaware and other rivers to rise to a great extent, and grave apprehensions are now felt for the ice-bound streams. One or two of the gorges gave way Wednesday, but the damage done does not appear to have been of a very serious nature.

The Mass. Senate has adopted the bill repealing the bill for the establishment of a reformatory prison for women.

The governor of Texas has appealed for protection from the raids of Mexican outlaws, and the Secretary of War has assured him that proper orders will be given the troops.

A number of counterfeiters have been arrested in Virginia, and the capture of about twenty more is hourly expected.

Rumors that Commissioner Douglas is to be removed from the Internal Revenue department are still current in Washington.

The rioting by miners in and about the Lehigh Valley, has assumed a serious aspect, and there is much excitement on account of the outrages committed. Governor Hartranft, of Pennsylvania, and Governor Allen, of Ohio, have both sent messages to the officials on the subject.

The miners of Pennsylvania are organizing still further for mutual protection. The armed mob which was marching on Hazleton was persuaded to disband by a Catholic priest.

There are rumors in Washington that our government is considering the policy of demanding indemnity from Mexico on account of the raids into Texas.

The miners in Luzerne county, Pa., have committed further outrages and much property has been damaged and some violent assaults have been committed by them.

The heavy rains of the past few days have swollen the Merrimack River to an almost unprecedented height, and grave apprehensions are felt for the safety of property along its banks between Concord and Lawrence. The ice gorges in the Hudson and Delaware rivers are going off without causing much damage.

The weavers of Fall River held a meeting on Saturday night to rejoice over the termination of the strike. There is still great dissatisfaction at Great Falls, N. H., and a compromise appears to be far distant.

The senatorial excursion to Mexico has been abandoned.

It is believed in Washington that the reports of outrages along the Rio Grande have been purposely exaggerated.

FOREIGN.

The importation of American potatoes into France is officially prohibited.

Portugal will participate in the forthcoming centennial.

The Prince of Wales is again reported to be seriously ill.

Letters from Honolulu state that George Hemphstead, of New London, committed suicide there, and that Major Frank H. Harris, an American, had been drowned at Kilauea.

The French government has agreed to the Berne postal convention.

There are rumors of dissatisfaction with the Spanish government for its lethargy in regard to the Carlist insurrection, and Alfonso is said to be contemplating abdication.

The city of Collingwood, Ont., is completely flooded.

The state government of Oaxaca, Mexico, has officially permitted the practice of cremation of bodies of the dead.

General Concha, late captain-general, of Cuba, has addressed a petition to the King accusing General Jovellar, his predecessor in the captain-generalship and now minister of war, of being the cause of lack of discipline in the Spanish army on that island; also censuring the conduct of General Jovellar, as minister of war. The petition created a profound sensation. The newspapers are compelled to maintain silence in regard to it.

It is thought Jovellar will be requested to withdraw from the Spanish ministry in consequence of Concha's charges.

Spanish advices state that notwithstanding the denials of the reports of dissensions among the Carlists, it is known beyond question that there are serious differences between Don Carlos and the Carlist council of the province of Navarre.

The governor of the New Caledonia French colony has been instructed by MacMahon to crush out Freemasonry, and several eminent merchants have been arrested and sent to France, on suspicion of being either Freemasons or communistic friends of Rochefort.

The bill for establishing a supreme court in the Dominion passed its third reading in the House of Commons, on Tuesday night. This does away with all appeals to the mother country.

The cable steamer Paragay has refitted, and is now calling at Gravesend. She will sail Sunday, at the latest, to complete the work of laying the direct cable.

The epizootic has again appeared in Picton county, N. S. A number of valuable horses have fallen victims to it. Luting the forger, is still at large.

Some one has been tampering with the general appropriation bill, of Louisiana, after its passage, and the measure as now officially printed is denounced as a gross forgery.

Ireland and the north of England have promised representation at the Centennial Exposition.

It is stated that the government of St. Domingo is hard pressed by almost 2000 citizens, victims of Baez's action while under the immediate protection of the United States ships of war, to prepare and present a claim of \$5,000,000 on the United States government for losses and injuries arising therefrom.

Paragraphs.

Cincinnati is, with one exception, the most densely populated city in the United States. New York averages 14.72 persons to each dwelling house; Cincinnati, 8.81; Boston 8.46; Jersey City, 8.37; and Chicago, 6.70.

Messrs. John G. Whittier, Wendell Phillips, William Lloyd Garrison, George W. Curtis and Frederic Douglass are expected to participate in the centennial anniversary of the Pennsylvania Abolition Society, April 14.

The birthday of Raphael will be celebrated on April 6 by the Royal Raphael Academy at Urbino, when a eulogistic discourse, written for the occasion, will be delivered in the morning by the Professor Commendatore Auguste Conti, and in the evening a grand concert given, and the Casa Raffaello and its neighborhood illuminated.

From a statement by Mr. William G. Prescott, son of the historian, it appears that, in accordance with the precise terms of Prescott's will, that portion of his library which contained the books and manuscripts relating to the reigns of Ferdinand and Isabella was given to Harvard University. The historical collections relating to Mexico and Peru and to Philip I. were, by his will, to be sold, without separation, to any institution that would purchase them. While upon the point of being purchased by Mr. James Lawrence as the gift to a public institution, they were all destroyed by the great fire in Boston. Another set of works was bequeathed to the Boston Athenaeum. The rest of the library, excepting about two hundred volumes reserved for the family, was sold by auction.

Gambaldi is occupied, among other schemes, in planting the famous *Eucalyptus globulus* (Australian gum-tree) around Rome, with a view to prevent malaria. Travelers in the south of Europe have now an opportunity of admiring noble specimens of this tree in the promenades and public gardens of Nice, Cannes, Hyeres, and Algiers; while in Spain its health-giving properties are well-known and appreciated. In 1890, the eucalyptus was first introduced into Spain on account of its hygienic virtues, and these were so soon discovered by the poor people of Valencia that they used to steal the leaves for the purpose of making decoctions. The Cape of Good Hope, Corsica, Sicily, California and Cuba have also their plantations. The eucalyptus, in fact, is making the tour of the world. Already orders are being made to introduce the tree into Ceylon as an antidote to jungle fever. Unfortunately, it is too delicate to stand English springs.

A great engineering work, the only one of the kind in France, is about to be executed at Lyons. It is that of an iron bridge to connect the plateau of Fourvières with that of the Croix-Rousse, which are two heights like that of Montmartre in Paris at a distance of 300 meters from each other. The undertaking is estimated to cost 2,000,000 francs, of which a subvention of 600,000 only is asked from the city. This aerial bridge will consist of three spans, the central one of 135 meters, and the two others of 70 meters each, resting on open iron columns in a line with the bridge on the quays. The platform of the bridge will be 65 meters above the road, and nearly 50 meters above the houses. Each of the two central columns will have inside a lift by which pedestrians will be raised in two minutes, at a charge of ten centimes, to the top, whence they may reach the higher parts of the city, where they may have business. The only similar works existing in Europe are the Britannia tubular bridge in England, constructed by Robert Stephenson in 1847, and consisting of one span of 560 feet, and two smaller ones; that over the Conway, by the same engineer, of a stretch of 400 feet, and the bridge of Dirschau, in Prussia, which has six sections of 129 meters each.

All alumni of Lasell Seminary, Auburndale, Mass., are earnestly requested to send at once their names and addresses to Principal C. H. Bragdon. An Alumni Association is to be formed. Also, any one knowing the whereabouts of any Alumna, will confer a great favor by sending it to the same party. Lasell wants to know where her daughters are.

Immense deposits of cinabar are being found in Oregon. The mountains are full of prospectors and new discoveries are being made every few days.

The enrollment of grasshopper sufferers in forty counties in Nebraska shows that 8,978 families have been enrolled. Figuring on the basis of four persons in each family, gives a total of 35,912 persons on the rolls of the relief society. It is estimated that each family will require sixty-eight bushels of seed grain, amounting to about 550,000 bushels.

Owing to the unusually cold weather of last winter it has been feared that the fruit crop of Kansas would be a mere failure this year, but reports now being received by the Board of Agriculture, from all parts of the state, show that the damage done has not been nearly so great as was supposed. The apples are not injured at all, and peaches and small fruits promise to yield a fair average crop. Information from the same source shows that the fall wheat has stood the winter remarkably well.

The advance sheets of G. W. Child's City Directory for this year shows that the population of St. Louis, Jan. 1, 1875, was 400,000. This estimate is not based alone upon the number of names embraced in its directory, but also upon the proportion of school-children to the population, the number of new buildings erected, etc. This shows an increase of population since 1870—the census year—of 57 per cent. A general comparison of commercial and manufacturing interests give an increase of over 10 per cent. over the previous year. Manufacturers have increased from \$210,000,000 in 1873 to \$240,000,000 in 1875, and show an increase since the census-year of \$80,000,000.

Professor Whitney's lectures on language have been translated into German by Professor Julius Jolly. Some additions have been made to the German edition under Professor Whitney's supervision, and verbal illustrations drawn from the German have been substituted for the original English.

Sir Walter Scott, in one of his notes to Marmion, states it to be an article of faith, that those who are born on Christmas or Good Friday have the power of seeing spirits and even of commanding them. He adds that the Spaniards imputed the haggard and downcast looks of their Philip II. to the disagreeable visions to which this privilege subjected him.

Smugglers used to get into the train at Geneva or Lyons with their valises full of cigars and their pockets full of dirty linen. Generally they get a compartment where they are alone. Before they reached the frontier, they opened the cushions of the railway carriage, took out some of the curled hair, put in their cigars and then filled their valises with the dirty linen, and in that shape passed the custom-house authorities; but they were caught, and now the cars are reconstructed.

To pump water for Chicago costs 6 mills per 100 gallons. Bo-tou pays 30 mills for the same amount. Baltimore and New York 15 each, and San Francisco 50 to 100. These figures are gathered by the Chicago Journal.

Rural and Domestic.

Tobacco.

Dr. Henry Charles, of Fairmount, Ind., having given the subject of tobacco in its moral, physical and financial aspects, careful study, publishes the following reliable statements:

ITS PHYSIOLOGICAL EFFECTS.

For a number of years, my vocation has constantly called my attention to the evils entailed upon our race by the use of tobacco. Containing one of the most active poisons known to our materia medica, its use could only be expected to result in evil. Nicotine, its active principle, is a potent sedative. Through the nervous system, the heart, the lungs, and brain, all come under its vicious influence. In tobacco users, fatty degeneration of the heart has come to be very common. These furnish our morning papers with a large part of their obituary notices, commencing "Found dead in his bed. A post-mortem revealed the fact that he died of heart disease."

In another class—and a very large one—its sedative effect upon the lungs renders them peculiarly liable to become an easy prey to tubercle. This is especially the case with smokers, for those who often breathe tobacco smoke, thus plays its role in consumption and often causes "the mourners to go about the street."

Every now and then the brain undergoes softening from the same cause; insanity supervenes; and the asylum becomes the shelter of those who else would have been an honor to every department of society.

Then, again, the brain becomes the seat of cancer. It is but a few weeks since one of my friends died. He was an inordinate tobacco-chewer, often said that it was killing him. But its seductive influence so destroyed his will-power that he could not quit until death closed the scene. Then we found a cancer the size of a hen's egg in his brain, proving the correctness of his presentiment, and accounting for the singular phenomenon that had for many months marked his case. This man had wealth at his command. His check would have been honored for fifty thousand dollars, but nicotine had so destroyed his powers of mind, that he would not turn his back upon the enemy who was destroying his life!

Thus we see a few of the ways in which tobacco is causing disease and death. A drop or two of its essential oil would do the same work in a very few moments. Is it not to be expected, then, that continual tampering with this dangerous thing will, sooner or later, conduct to the same results? Again, I have noticed many cases where it takes twice as much medicine to reach a case of sickness, when the patient uses tobacco, as for one who does not, and on some of this class of patients medicine wholly refuses to act, leaving them, without hope, to disease and death.

ITS MORAL EFFECTS.

Every one who has carefully observed the habits of the hard drinker, will tell you that tobacco is the constant ally of rum! That often it has been his forerunner; and in forming depraved tastes and kindling desires for something stronger, it has done its full half of the terrible work of destruction which ensues. That very few cases of delirium tremens ever occur until tobacco comes to whiskey's assistance; the former, alone, unequal to the task of raising those terrible visions of the drunkard's future doom.

The use of tobacco makes men violate the common amenities of life as does no other habit that I have ever witnessed. Who but a smoker or chewer would empty the contents of his filthy mouth upon the parlor carpet, in the sanctuary, anywhere and everywhere, with almost a brute's disregard of every rule of good breeding and propriety? I have seen men spit tobacco-juice in the places where their very presence was pollution! I have seen a man, of sufficient culture to be filling the honorable calling of a physician, pull out his "meerschaum" in a lady's parlor, with the remark, "I hope smoking is not offensive to any one here." When assured by the lady that it was very offensive to her, the pipe was immediately lighted, the smoke puffed in her face until she was driven from her room, and this with a nonchalant obliviousness to what was passing around, that, if it had not been so excessively ludicrous, would have been superlatively villainous! What but tobacco ever so blunted the sense of a man as to thus utterly keep him from perceiving the fitness of things?

Under this head, I have only time to present one more feature, but to the Christian heart a sad feature indeed. Close observers assure me that more young converts become backsliders from the continued use of tobacco than from any other cause. Within my own observation, extending over a period of nearly three years since my attention was directed to the subject, every young man in the habit of using tobacco, becoming a convert, who did not abandon the habit, has backslidden once or more. Of those in the same community and similarly circumstanced, as near as may be, who did not use it, or at the time discontinued its use, about fifty per cent. have remained faithful to their vows.

FINANCES OF TOBACCO.

According to Gen. Pleasanton, Government Tax Collector on Tobacco: The crop of 1870 amounted to lbs. 300,000,000 Sold to European countries lbs. 154,000,000 Consumed in the United States lbs. 146,000,000 No. manufactured into cigars 1,382,246,000 These cost consumers \$182,000,000 Cost of chewing, snuffing and dipping tobacco added, makes total \$250,000,000 Value of breadstuffs of U. S., 1870, \$224,000,000 " wool and woolen clothing, 139,000,000 " cotton and cotton clothing, 115,000,000 " boots and shoes, 90,000,000 " books, newspaper and job printing, 40,000,000 Total needful articles \$608,000,000 Liquor bill the same year 600,000,000 Tobacco added 250,000,000 Total \$858,000,000

Or \$242,000,000 more than for all the above necessities. There are 71,000 ministers in the United States, whose salaries and cost of missions amount to \$100,000,000. Our tobacco costs \$150,000,000. It costs \$250,000,000 more than all our breadstuffs.

These figures for the liquors and tobacco at the United States seem so overwhelming that perhaps, we can get a better idea from details. Take the following items from Chicago's Board of Trade, report for the year before the great fire:

Ale and liquors	\$8,688,571
Tobacco	6,056,100
Total	\$14,744,671
All the flour, wheat and corn	\$38,484,845
beef and pork	55,955,900
Total	\$94,490,745
Or not quite 6 1-2 times the cost of the liquor and tobacco.	
The following is from the Indianapolis Board of Trade report for 1872:	
Liquors	\$1,000,000

Cigars and tobacco	1,700,
Boots and shoes	1,800,
Dry Goods	5,000,
Grain	2,800,
Flour	1,248,
Hardware	2,000,
Pork	2,444,178

I leave the reader to make his own comparisons.

I come now to my own village and township whose population in 1871 was 1,573, and now about two thousand persons. I give the statistics for 1873:

Tobacco sold to consumers	\$3,088.57
Paid to support ten schools the same year	\$2,062.03
Paid to support seven churches	650
Total,	\$27,12.93

Or \$386.54 less than the cost of tobacco. Let me ask church members and especially members of our own Society, to study these figures and facts, so briefly given. A very small part has been brought to view. The story of the mischief tobacco is doing has only begun to be told. But, in the light of the present, what is the duty of the Church of Christ? If those who bore the vessels of the old temple service were obliged to be clean, what are we to expect of the members of Christ's body? If God requires account to be given for every idle thought and word, what will his inquisition be for the time spent in this injurious habit, and the money worse than thrown away upon it? What excuse shall we render for the evil example we are setting for the youth of our land? How shall we answer for the lives that we are shortening, for the taste for intoxicating liquors we are encouraging, for the young converts we are causing to stumble?

Use of Tea.

The following hints concerning the use of tea may prove useful:

1. Whoever uses tea should do so in great moderation.
2. It should form a part of the meal, but never be taken before eating, between meals, or on an empty stomach, as is too frequently done.
3. The best time to take tea is after a hearty meal.

Those who suffer with weak nerves should never take it at all.

Those who are troubled with inability to sleep nights should not use tea, or if they do, take it in the morning.

Brain-workers should never goad on their brains to overwork on the stimulus of tea.

Children and the young should not use tea.

The overworked and undertired should not use tea.

Tea should never be drunk very strong.

It is better with considerable milk and sugar.

Its use should at once be abandoned when harm comes from it.

Multitudes of diseases come from the excessive use of tea, and for this reason those who can not use it without going to excess should not use it at all.

Markets.

BOSTON WHOLESALE PRICES

For the week ending March 24, 1875.

CANDLES.		
Molds.....	12	134
Sperm.....	25	50
COAL.		
Canal.....	20	424
Porto Rico.....	0	0
COFFEE.		
Java.....	25	34
Do. Mocha.....	25	34
Rio.....	10	24
COTTON.		
Ordinary.....	14	141
Medium.....	14	141
Low Middling.....	14	141
DOMESTICS.		
Sheetings and Shirtings.....	10	11
Heavy 44.....	10	11
Medium 44.....	10	11
Prints.....	10	11
Carpetings.....	10	11
Lowell sup. 3-ply.....	10	11
Superfine.....	10	11
FISH.		
Cod-larvae.....	50	57
Medium.....	50	57
Mackerel.....	50	57
Do. Shore.....	50	57
Salmon.....	50	57
FLOUR AND MEAL.		
St. Louis.....	50	57
Medium.....	50	57
West.....	50	57
com. extras.....	50	57
medium do.....	50	57
choice do.....	50	57
Illinois and Indiana.....	50	57
choice extra.....	50	57
Flour.....	50	57
Do. Meal.....	50	57
FRUIT.		
Almonds.....	20	21
Soft Shell.....	20	21
Currents.....	20	21
Citron.....	20	21
Do. Sup.....	20	21
Figs common.....	13	14
Case.....	15	16
Lemons.....	15	16
Oranges.....	20	21
Raisins, bunch.....	20	21
Box.....	20	21
Loose Musc.....	30	31
GRAIN.		
Southern yell.....	80	81
Western.....	80	81
Wheat, west.....	90	91
Rye.....	90	91
Do. 2nd.....	100	101
Oats.....	100	101
Shorts.....	100	101
Do. 2nd.....	100	101
Middlings.....	100	101
Do. 2nd.....	100	101
Do. 3rd.....	100	101
Do. 4th.....	100	101
Do. 5th.....	100	101
Do. 6th.....	100	101
Do. 7th.....	100	101
Do. 8th.....	100	101
Do. 9th.....	100	101
Do. 10th.....	100	101
Do. 11th.....	100	101
Do. 12th.....	100	101
Do. 13th.....	100	101
Do. 14th.....	100	101
Do. 15th.....	100	101
Do. 16th.....	100	101
Do. 17th.....	100	101
Do. 18th.....	100	101
Do. 19th.....	100	101
Do. 20th.....	100	101
Do. 21st.....	100	101
Do. 22nd.....	100	101
Do. 23rd.....	100	101
Do. 24th.....	100	101
Do. 25th.....	100	101
Do. 26th.....	100	101
Do. 27th.....	100	101
Do. 28th.....	100	101
Do. 29th.....	100	101
Do. 30th.....	100	101
Do. 31st.....	100	101
Do. 32nd.....	100	101
Do. 33rd.....	100	101
Do. 34th.....	100	101
Do. 35th.....	100	101
Do. 36th.....	100	101
Do. 37th.....	100	101
Do. 38th.....	100	101
Do. 39th.....	100	101
Do. 40th.....	100	101
Do. 41st.....	100	101
Do. 42nd.....	100	101
Do. 43rd.....	100	101
Do. 44th.....	100	101
Do. 45th.....	100	101
Do. 46th.....	100	101
Do. 47th.....		