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## **The Morning Star - volume 51 number 12 - March 22, 1876**

Freewill Baptist printers

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# The Morning Star.

VOL. LI.

THE MORNING STAR, BOSTON AND CHICAGO, MARCH 22, 1876.

NO. 12.

**THE MORNING STAR.**  
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## The Morning Star.

WEDNESDAY, MARCH 22, 1876.

**"AND WERE THAT BEST?"**  
And were that best, Love, dreamless, endless sleep?  
Gone all the fervor of the mortal day;  
The daylight gone, and gone the starry ray!  
And were that best, Love, rest serene and deep!  
Gone labor and desire; no arduous steep  
To climb, no songs to sing, no prayers to pray,  
No help for those who perish by the way,  
No laughter midst our tears, no tears to weep!  
And were that best, Love, sleep with no sweet dream,  
Nor memory of anything in life—  
Stark death that neither help nor hurt can know!  
Oh, rather, Love, the sorrow-bringing gleam,  
The living day's long agony and strife!  
Rather strong love in pain—the waking woe!

—Richard Watson Gilder.

### NEW YORK CORRESPONDENCE.

NEW YORK, Mar. 12, 1876.

#### EX-RUFFIAN APOSTLES.

Last night, I looked into Peter Dwyer's basement, in South Fifth Avenue. South Fifth Avenue is decidedly "below" Fifth Avenue proper. It is a broad new avenue, made by widening one of the main streets running from Canal Street to Fourth Street (on Washington Square, opposite the beginning of Fifth Avenue), west of and parallel to Broadway. It is also practically a continuation of West Broadway, which begins at Barclay Street, in the latitude of the new Post Office, and runs to Canal Street exactly opposite the end of South Fifth Avenue. The latter is intended for a first or second class wholesale street, and probably will fulfill its intention at some future time. At present, its new business fronts are scattered lonesomely among the old tenements and drams-shops.

Dwyer began preaching in Greenwich St. a month or two ago, a new convert fresh from the scenes of degradation that abound in his quarter of the city. His cellar was a very low and small and doubtful-looking one, to the police, to the roughs, and in short to any unassisted human perception. Between them the jealous guardians and enemies of the peace made it pretty hot for poor Dwyer and his wife, for a time. But he stood the trial by fire and gradually overcame the suspicion of both friends and foes of order that he was fair game for interference. Some of his abandoned hearers and former cronies were converted, and gradually made a little phalanx around him, buttressed by a few adventurous Christians from the respectable part of society. At length, he has got a humble but decent basement at No. 20 South Fifth Avenue, near Washington Square. It is about fifty feet deep and twenty wide, is furnished with chairs and benches, a few religious mottoes and hymn-books, and a little melodeon. It is crowded nightly with the youthful ruffians of the neighborhood, under the watch and care of four policemen, which makes it an orderly congregation so far as fighting is concerned. But the earnestness, downrightness, and real ability of the ex-ruffian preacher make it more than peaceable, even attentive and serious. I was much surprised at the force and correctness of his language, and resolved at once that I must better acquaint myself with so remarkable an orator, taught only of God. He looked a somewhat younger man than his nearest comparison, Jerry McAuley—I should not think possibly over thirty, and perhaps not near so old as that. More than time has to be taken into account in taking the age from the face of a man who has been nursed by all the vices from his cradle. I hope to have further and better reports to give of this new apostle. The Lord is raising up his own witnesses out of the lowest slums of the city, to convince the most degraded of human beings by testimony that they can not gainsay.

The unfortunate case of the Rev. Fred Bell, the singing preacher of Brooklyn, is a check upon the congratulations with which we welcome these ex-ruffian apostles. Ignorance and success taken together, make a terrible team of temptation for a poor mortal to manage. If he is not dragged headlong into self-conceit, sensationalism, error and indiscretion, it is a double miracle of grace. Mr. Bell's immense success in Brooklyn, crowding him out, as it were, of the little Primitive Methodist church of which he had unfor-

tunately become a regular pastor, into the great and fashionable Academy of Music, which he filled to the rafters every Sunday night, was one, perhaps the chief, source of his trouble. He became convinced, perhaps rightly, that he should be an evangelist rather than a pastor, and this undoubtedly displeased his own people, to whom he was valuable. A bitterness sprang up, how fermented, by want of discretion and delicacy on either side, I shall not attempt to say. At all events, the hostile state of feeling was such that he would not submit to a trial by his church, and demanded something like a mutual council of approved and impartial outside persons to weigh the evidence brought against him, with that by which he professed himself able to overthrow it. This demand was refused as irregular, and he was summarily deposed for contumacy. Since then a newspaper controversy has been carried on between the parties, who, of course can only give each other the lie with circumstance, but can give nobody a right to an opinion one way or the other. Mr. Bell retains the confidence, apparently, of many at least of the best of his Christian friends. But his so promising usefulness, if not ended, is sadly curtailed.

#### ITEMS.

You need no information from me of the motives which have constrained Dr. R. S. Storrs to protest against New Congregationalism, by withdrawing his countenance from the propagation of Congregational churches under the present auspices of the denomination. It is only what he predicted as a general result of the Brooklyn Council of 1874. But if you inquire how much farther these motives will carry him, I should hardly have a right to say if I could. The general conviction seems to be that Presbyterianism and the Brick Church will have the good of it, unless something remains yet to be done by the Congregational body to retrieve itself, with aid.

At the Hippodrome after-meeting, last night, Mr. Wanmaker, of Philadelphia, asserted that very careful computation proved that not less than 10,000 persons were hopelessly converted during Mr. Moody's labors in that city. He also gave strong and thrilling testimony to the faith and fortitude of the converted young men who were out of employment and in temporal distress. Both halls were filled, very striking testimonies were given by fresh converts who had never before spoken, and bright instances of the miraculous power were witnessed in the calm and whispered conference of the solemn inquiry rooms. The venerable Thurlow Weed, who has constantly and with deep interest attended the meetings from the first, came in, and was closeted with Mr. Moody last night for some hours in his private inquiry room. Perhaps I ought not to mention this, but for the fact that Mr. Weed's open interest in the meetings has been already remarked in a city paper. It may serve to arrest the attention of some who would respect such an evidence of the power of the gospel, while the homage of ordinary minds would make no impression on them.

#### VISI.

### THE PLAINFIELD S. S. CONVENTION.

The Sunday School Congress at Plainfield, N. J., two weeks ago, was a well attended and interesting occasion, and the results, judging from reports that have reached us, must be profitable. The consideration of two topics, "the International lesson system," and "the Sunday school superintendent," is thus reported by the *Congregationalist*:

#### THE INTERNATIONAL LESSON SYSTEM.

A good deal of time was spent in discussing the uniform lesson system. The principal objections urged against it were that (1) it is not adapted to infant classes, (2) is a piecemeal study of the Bible, (3) is too philosophical, too big a thing, (4) the lessons for the winter season when revivals usually occur, are not spiritual enough. The principal criticisms were by Rev. Mr. Wright, (Methodist) of Beverly, Mass., and by letter from Prof. J. E. Vose, of Ashburnham, Mr. Eggleston, of Brooklyn, and Dr. Baird, of Richmond. On the other hand, the great advantages claimed were (1) that this system brings ample help for study within the reach of all, (2) makes a far greater impression on the community, makes the world think of Bible truth, (3) enables those who are absent, scholars as well as teachers, to keep familiar with the lesson and participate in it in any school, (4) makes it practicable for the teachers of any given school to study the lesson together, (5) makes it easier to supply the place of absent teachers in almost any school. None of the criticisms were aimed against uniformity in the lessons, except as relates to the infant department; and with very few exceptions, the Congress was a unit in favor of the uniform lesson system. The objections were all replied to, and the adaptation of the lessons to the infant department was strongly defended, though there seemed to be a feeling among a considerable number that these objections are not without foundation. The general plan, it was explained, contemplates a complete system of Bible study in seven years, and it is im-

possible to carry it out without working in a somewhat fragmentary manner, leaving long gaps between the lessons. Three solid hours were spent Wednesday forenoon in discussing this subject, and the fact was brought out that these uniform lessons are now used not only all through the United States, except at the South, but also in Great Britain, France, Germany, Norway, Sweden, Denmark, Italy, Greece, Turkey, Burma, China, Japan, Feejee Islands, Sandwich Islands, Australia, Cape Town, Siam, Syria, Chetaw Indians, Mexico and elsewhere. In view of their wide use, it was urged that this system of uniform lessons is making more apparent the effect of Christian brotherhood, and thus speeding on the time when all Christ's disciples shall see eye to eye.

#### THE SUNDAY SCHOOL SUPERINTENDENT.

This was one of the topics assigned beforehand for consideration, and received large attention. Rev. Dr. Lowry, of Plainfield, read an essay on the subject, in which he mentioned personal character as the first qualification, including in this devotion to Christ and a sense of responsibility for the religious culture of the school. He should also have an ardent love for the work itself, such as will enable him to make any necessary sacrifice for the attainment of its great ends. He gave the following schedule of the natural qualifications that are desirable, naming them in pairs, the two qualities going together being necessary to balance each other; viz.: (1) enthusiasm—self-control; (2) executive ability—consideration for inferior co-workers; (3) aptness—modesty; (4) perseverance—patience; (5) a strong will—sympathy. The desired acquired qualifications he classified as follows: (1) habits of observation; (2) a holy ambition to excel; (3) acquaintance with the most recent helps; (4) knowledge of the modes of child thought. This essay was followed by discussion at several different times. Among the marked defects of the superintendent were mentioned: (1) an undue desire for official recognition; (2) lack of appreciation of the pastor's help. Rev. J. S. Ostrander, who led in the discussion, suggested that not too much should be expected of the superintendent on first entering upon his duties; but that he should be given time to learn from experience. The fact that you can get no better superintendent immediately, is no excuse for keeping a poor one in office year after year. A new one should be put in, and be in training. The importance of having a man in full sympathy with the pastor, was conceded by all. The Congress was brought up nearer to what may be called an excitement on the question how to elect a superintendent, than on any before it, and there seemed to be at least a half dozen at a time who were desirous to ventilate their opinions on the subject. Some said he should be chosen by the teachers alone, others by the teachers and scholars, and others would have him appointed like any other officer of the church, making the school simply a department of church work. It was conceded that in mission schools not connected with any particular church, it may sometimes be quite desirable to consult the wishes of the older pupils.

#### EXCHANGE NOTES AND QUOTES.

Speaking of the times, and of the anxious looking for of better days, the *Christian Union* believes that "good times will come when we admit to ourselves that for a generation to come we must be poorer than we were a generation ago, and that many existing values are fictitious. Every great financial failure hastens the coming of good times, for it makes plainer to the public perception the reality of our poverty, and it decides upon whose shoulders the loss is really to fall, instead of allowing uncertainty to paralyze industry. Every man who has ceased to discount the future, and has determined to live upon his income and save something from it, has not only prepared for good times, but is really enjoying them."

The Boston *Advertiser* hopes that Mr. Dana will go before the Foreign Relations Committee, and meet the mean charges of Butler and Lawrence, "not for his own vindication, which he does not need, but for the sake of compelling this cloven-footed opposition to come out into the light. It is now fighting in the dark; and has the advantage which darkness gives to conspiracy. Let on the light, and it will soon bite the dust."—Speaking of the same matter the N. Y. *Times* expresses the opinion that Mr. Lawrence's "private character and social relations will hardly bear public scrutiny," and the *Tribune* says that "if the Senate wants to teach the disgusted country that not merely Grantism but also Republicanism has to be repudiated, it could not take a better course than to reject Mr. Dana because he tried to defeat Gen. Butler."

The *Examiner* and *Chronicle* picked up a provincial newspaper a few days ago, and saw in it something to the effect that a certain nominating convention were informed that if they nominated a

particular man, whose name was given, they would lose the Presbyterian vote. But it believes that that could not be done in the United States, for all "genuine Christians know that they are as truly accountable to God for their votes as for any other privilege or faculty. They would repudiate the attempt of any man or set of men to decide for them what ballot they should cast, as they would the attempt to decide for them what doctrines they should believe."

Isn't it a little singular that the *Golden Rule* should speak of Dr. Storrs's recent course in these words? "With too little wit to conceal his chagrin" (over the outcome of the Advisory Council) he "manages to have it trumpeted up and down through the country that he is about to retire from the denomination and go over to Episcopacy. It would be funny if it should be shown that one of these great would-be leaders of Congregationalism had been an Episcopalian at heart all the time!"—The N. Y. *Observer*, speaking of his resignation of certain official positions, says that "he had by no means determined to leave the denomination, but while its leading men, Pastors, Presidents and Professors in its schools of learning, guided it to such dangerous conclusions as were reached by the Advisory Council he wished to lay aside that responsibility which was implied by his official positions."

*Zion's Herald* draws consolation from Belknap's fall: "Money and men are safer now, and will be for sometime; just as, after a railroad accident, traveling becomes comparatively dangerless. Happy is that tempted man to whom this fall of a Secretary has been like a note from Gabriel's trumpet. 'Now, let such an one go in peace and sin no more!'"

The *Christian Intelligencer*, doubtless having in its mind the memory of some recent deposit in the savings bank, suggests that "Every scholar in a Sunday school, from the youngest to the oldest, should be induced to deposit regularly, in the savings bank of his mind, some text or passage of Holy Scripture, some saying or parable of our Saviour, some psalm or hymn or spiritual song. Savings of this kind, though laid up little by little, if laid up regularly, will constitute a large and invaluable fund from which the depositors may draw to their great comfort and their souls' health, during all their future life, in every vicissitude of trouble or joy."

#### EVENTS OF THE WEEK.

##### THE NEW HAMPSHIRE ELECTION.

The returns from the New Hampshire election, give a Republican victory in the State. Governor Cheney's majority will probably reach 3,500. Both branches of the Legislature are Republican, and the Council will stand four Republicans to one Democrat. Tuesday's vote was the largest ever cast in the State, aggregating nearly 81,000.

##### NEW ENGLAND TEMPERANCE CONVENTION.

A conference of New England clergymen, to consider matters connected with the subject of temperance, commenced in Boston on Wednesday. The number of ministers present was 144, representing every State in New England, and nearly every leading denomination. Papers were presented by Rev. Dr. Miner, Rev. Dr. Cummings, Rev. C. Y. Swan, Rev. Dr. Barrows, Rev. Dr. Lozier, and others. Thursday, reports of temperance work in different States were presented, and among the papers read was one by Rev. E. E. Hale. The conference closed with the evening session.

##### ANOTHER TORNADO.

A terrific rain and thunder storm occurred on Friday week, extending from Quincy, Ill., to the northern portion of Iowa. Reports give the following result: Seven persons killed, seventeen injured (three or four dangerously), thirty houses blown down, and immense damage done to orchards and timber. It is estimated that in Monroe and Ralls counties 1,000 miles of fencing is prostrated. Five miles north of Monroe, at the time of the hurricane, a terrific storm passed over, leaving the ground covered with eight inches of hail.

##### VIOLENT STORMS IN EUROPE.

An extraordinary era of destructive winds and floods has of late made ravages in all parts of Europe. Around the entire coast of England a violent gale prevailed. Many shipping casualties are reported. An unknown brigantine was seen to founder off Portland, at mid-day, and all aboard lost. Thesea was running tremendously high, and it was impossible to send assistance. The telegraphs throughout the country are badly damaged.—In France, telegraphic communication is damaged to an unprecedented extent. In Paris, roofs, chimneys and trees were blown down or carried away. Numerous casualties are reported, some fatal. The damage in the districts flooded by the rivers is greatly increased in consequence of the gale. Numbers of undermined houses along the Seine were blown down. The gale was also violent on the French coast.—In five small townships along the Danube five hundred and

twenty-one houses have been destroyed in consequence of the foundations being damaged by the floods. In Pesth and its suburbs, it is impossible to count the houses ruined. Four hundred square miles of winter corn are lost to Hungary. The large islands of Crepel, situated below Pesth, containing five villages, have been submerged, all the houses save ten being swept away.—In Normandy, the gale uprooted trees, overturned vehicles, and damaged houses. On the Calvados coast, masses of rock were blown off the cliffs.—In Belgium, the hurricane was terrific. The barometer, at Liege, fell below the lowest reading on record. In all the towns, the parks were ravaged, roofs torn off, and factory chimneys felled. At Aix la Chapelle, the St. Nicholas church was unroofed. The falling slates smashed the windows in all the adjacent houses.—The latest advices from Paris say that Bercy, Neuilly, Courbevoie, Asnières, Billancourt, Point du Jour, Auteuil, Sevres, St. Cloud, Suresnes, and other suburbs, were all more or less inundated. The suffering by the floods is very great. All the large streams between Paris and the eastern frontier of France are out of their banks, and the country for miles around is flooded.

##### MINOR EVENTS.

The expenses of the Moody and Sankey meetings in New York will be about \$40,000.—It is proposed to issue silver fractional currency at once.—Congress has ordered an investigation into Steinberger's mission to the Samoan Isles.—Utah papers report great mining activity.—Business is said to be very lively in Minnesota.—Prof. Seeley's speech in favor of hard money is highly commended.—Daniel Drew has failed. His liabilities will amount to nearly \$700,000. The endowment of the Drew Theological Seminary at Madison, N. J., for \$250,000, and that of the Wesleyan University at Middleton, Conn., for \$100,000, are secured by mortgages on his farms in Putnam county, N. Y., of which he owns five or six. This was done soon after his first troubles, when he felt the need of protecting them. Two years ago these farms were brought, Mr. Drew estimated, at \$250,000.—Half a million more were to complete the Government Centennial.—The French Republic has elected its presidential office.—It is reported that offensive and defensive alliances formed between the governments of Greece, Serbia, and Romania, against Turkey.—The Republicans of Connecticut have nominated the Hon. John T. Wait for Congress, in place of the late Representative Starkweather.—Peace negotiations between Japan and Korea have been concluded.—The House Committee on Railways and Canals have resolved to report no bill to the House involving a subsidy, directly or indirectly.

##### PERSONAL.

FROUDE, the English historian, will shortly be made Sir Anthony Froude.—The Duke of Portland is one of the wealthiest of living peers: his daily income is estimated at about \$5,000.—CHARLES LAMB, according to a new biographer, was one of a family of more than six children, instead of one of three, as generally recorded.

AMERIGO VESPUTCI, the last descendant of the navigator of that name, after whom America was named, died a few days ago, near Florence, Italy.

FREDERICK DOUGLASS is expected to deliver his ablest oration at the unveiling of the Lincoln monument at Washington, on April 14.

The widow of the late George Grote has discovered among his papers a remarkable essay exhibiting the historian's opinions of Aristotle as a moral teacher. The essay will be published in a forthcoming collection of posthumous papers.

CHARLES FAIRBANKS, of London, England, a member of the scale firm at St. Johnsbury, has given \$15,000 to finish a new hall for women students at Drury College, Springfield, Mo., and the building is to be called Walter Fairbanks Hall, in memory of a son of the donor who recently died.

JENNIE JUNE in the *Graphic*, Laura Holway in the *Eagle*, Nellie Hutchinson in the *Tribune*, Hannah Shephard in the *Mail* and *Star*, Mrs. Battey and Miss Ballard in the *Sun*, Middy Morgan in the *Times*, and Lucille Hollis in the *Telegram*, are some of the prominent lady writers of New York.

The monument of Keats, unveiled in the Protestant Cemetery, at Rome, on the 21st of February, is not a new tombstone, but a medallion portrait in marble, inserted in the adjacent wall of the cemetery. About eighty American and English gentlemen and ladies were present on the occasion. Mr. Severn, the poet's friend, who is now eighty-two years of age, failed to attend, dreading the emotion and excitement of a too vivid memory of Keats's last hours. Sir Vincent Eyre, who made the dedicatory address, also contributed the following apostrophe, which is engraved beneath the medallion:

Keats! if thy cherished name be "written in water,"  
Each drop has fallen from some mourner's cheek:  
A sacred tribute such as heroes seek  
Though oft in vain, for dazzling deeds of slaughter,  
Sleep on! Not honored less for epitaph so meek.

### WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., Mar. 14, 1876.  
THE BELKNAP IMBROGLIO.

With this Democratic Congress, investigation into everybody's affairs, public and private, has become epidemic. No one in public life connected with the administration of governmental business will be allowed to escape. Moreover, the conduct of the fathers, brothers, sisters, wives, daughters, cousins, and even grandfathers and grandmothers, reaching to the dead as well as the living, is all to be dragged forth and exposed to the light of day. This is the age of democratic purity, and no guilty man shall escape—especially if he be a Republican.

Some things are coming to light in connection with the attempt to impeach the late Secretary of War which have an ugly look. It is becoming more and more apparent from day to day that however anxious the majority of the committee on the expenditures of the War Department might have been to expose Mr. Belknap's conduct for the sake of the government and the cause of public virtue, that they were nevertheless more solicitous to aid the democratic party in its contest for a triumph in the "Old Granite State." The late Secretary's malfeasance in office was spread all abroad on the testimony of a Mr. Marsh, the only witness of any account, and no sooner was this done than this pliant tool and infamous offerer of bribes was hurried off to Canada, where he cannot be reached. The result is, Belknap cannot be impeached, neither can he be indicted by the Grand Jury, and they have given it up. The jury can not get the papers from the committee, nor have they Marsh or anybody else upon whom they can rely for valid proofs of Belknap's guilt. A more transparent political trick was never resorted to by any band of political tricksters in the 6th Ward of New York city, than this which has been perpetrated by Heister Clymer and his confederates.

Among other matters into which the committee on the expenditures of the War Department propose to look, is one involving the payment of \$148,558.83 to the Kentucky Central Railroad. This claim was presented for settlement in the time of that able and incorruptible patriot and statesman, Edwin M. Stanton. It was referred by Mr. Stanton to General Meigs, the Quarter Master General, who examined it in detail and reported against it, and Secretary Stanton rejected it *instantly*. If this disposal of the claims by the accounting officers was not satisfactory to the claimants, they had an appeal to the Court of Claims, the Supreme Court of the United States, and to Congress. The claimants, however, waited or chose to bide their time, and when Mr. Belknap was made Secretary of War, asked for a rehearing, and he (Belknap) re-opened the case and sent it to General Meigs the second time, who refused in a most emphatic manner to pass it. It was then sent to General Dunn, the Advocate General, who examined it and passed it. It was then, on the approval of the War Secretary, sent to the Third Auditor, who also approved it, and the claim passed through all the stages and was paid to Hon. Geo. H. Pendleton, the council for the claimants, and as Mr. Pendleton is an intimate friend of Mrs. Belknap and her family, it is intimated that Mr. P. carried this claim through the War Office by aid of Mr. B. Mr. Clymer and his committee are now, since Mr. Pendleton is involved, coming up to the examination in a very gingerly manner, and we shall see what we shall see.

#### SALARIES.

There are some curious developments respecting the reduction of the salaries of the clerks and employees in the Departments. Since, and including the Thirty-Ninth Congress, the pay of members has been raised largely. First from eight dollars a day to \$9,000 per annum, then during the war to \$5,000, and then again to \$7,500. Now it is proposed to reduce it to \$4,500. It will then be 50 per cent more than it was before the war. It is proposed now to reduce the pay of the clerks to a figure far below its present rate. The present salaries were fixed in 1854, when everything was cheap which was needed in the family. Then a house which now rents for \$40.00 per month could be had for \$30.00, and all articles of prime necessity in like proportion. Bear in mind, and let the people understand that the clerks' salaries are now just what they were in 1854, but that Congressmen have voted themselves three increases since, so that their pay will be, if reduced, as proposed, to \$4,500 per annum, fifty per cent more than in 1854, and the clerks, if the bill pass, fifty per cent less, with all the increased price of living. Does the country demand this at the hands of this Congress? I do not believe it.

#### MISCELLANEOUS.

The past two days in Congress have been chiefly devoted to investigations, and no bills or measures have been enacted which are of any account to the country.

Governor Finckh, who claimed a seat in the Senate from Louisiana, has been rejected, the Democratic Senators going solid against him, with Republican Senators enough to secure his defeat. The colored people held a large meeting here last evening to protest against this action of the Senate, and Fred Douglass made an eloquent and able speech. He was dispassionate, but yet severe; against the New England Senators who went with the democracy on the question.

PHAROS.



**Sabbath School Lesson.—April 2.**

THE ASCENDING LORD.

THE ASCENDING LORD.

### Notes and Hints.

overwhelming manifestation of the Spirit, and that it should give them power to sway the hearts of men.

6-9 And our Lord Jesus, in a high voice, said to them, "BE NOT AFRAID, O MEN, FOR THE KINGDOM OF HEAVEN IS AT HAND. FOR YE SHALL RECEIVE POWER, WHEN THE HOLY GHOST SHALL COME UPON YOU, AND YE SHALL BE WITNESSES OF THESE THINGS, AND YE SHALL PREACH THE GOSPEL IN ALL CREATURES. AND HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED, AND SHALL INHERIT THE KINGDOM OF HEAVEN. AND THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE: IN MY NAME SHALL THEY CAST OUT DEVILS, AND SHALL TAKE UP SERPENTS, AND SHALL DRINK DEATH, AND SHALL NOT BE HARMED. THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE: IN MY NAME SHALL THEY CAST OUT DEVILS, AND SHALL TAKE UP SERPENTS, AND SHALL DRINK DEATH, AND SHALL NOT BE HARMED."

The Standard, a Baptist paper of the North-west, was the first religious paper to publish notes on the Lessons. It began in 1868. Uniformity of Sabbath school lessons began in the First Baptist church, Providence, R. I., quite as early as anywhere.

## HEART-CULTURE

Butland, O. *Butland, O. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light. Jesus of Nazareth.* *Sic can have no fellowship with truth.*

## BY L. C. CHASE

THE LORD'S PRAYER.

Y W. G. HAGAR.

The following comparisons will serve to show the true reconstruction of this prayer: "Our Father which art in heaven," [O Lord, thou art our Father. Isaiah 64:8. "God is in heaven. Eccle. 5:2."] "Hallowed be thy name" [According to thy name, O God, so is thy praise unto the ends of the earth. Psalms 48:10.] "Thy kingdom come." [For the kingdom is the Lord's, and he is the governor among the nations. Psalms 22:28. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. Dan. 2:44.] "Thy will be done in earth as it is in heaven." [I delight to do thy will, O my God. Psalms 40:8; Bless the Lord: ye

**WOMAN'S MISSION WORK.**  
**ENCOURAGING.**

The Congregationalist society sustains fifty-nine lady missionaries, and last year raised \$72,000. The board has twelve branches and eight hundred auxiliaries. The women of the Methodist society, in deference to the views of their parent society, have, we believe, waived their

THE PASTOR'S ASSISTANT

[Continued.]

**RELIGIOUS ASPECT OF THE WEST.**  
Prof. J. R. Herrick, D. D., writes to  
the *Advance* :

How full of meaning in the fact that we have nothing told us of the life of our Lord between the twelfth and thirtieth years! What a testimony against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world, against the plucking of the unripe fruit of the mind, and the turning of that which is a season of waiting and preparation for harvest, into a season of haste, of impatient sowing, of earnest culture and silent ripening of the powers.—*Trench.*



## Selections.

## PSALM OF PRAISE.

Praise the Lord of heaven, praise him in the night,  
Praise him, all ye angels, praise him, stars and light;  
Praise him, skies, and waters, which above the skies  
When his word commanded, 'established did arise.  
Praise the Lord, ye fountains of the deep and seas,  
Rocks, and hills, and mountains, cedars and all trees;  
Praise him, clouds and vapors, snow, and hail, and fire,  
Stormy wind, fulfilling only his desire.  
Praise him, fowls and cattle, princes and all klugs;  
Praise him, men and maidens, all created things;  
For the name of God is excellent alone:  
Over earth his footstool, over heaven his throne.  
—T. B. Browne.

## A CLEAN TONGUE.

At the close of an evangelistic meeting in a country town, I was requested to speak with a young man who remained behind under spiritual anxiety. He was a working man, well dressed, with a very grave and yet sweet expression. He was not well informed, but eager to get instruction. He told me he had been brought under conviction at an evangelistic meeting about a week before. His terror had been great on the first discovery of his sin, but as glimpses of the gospel gradually opened to his mind, the fear was diminishing and hope beginning to dawn in his heart. His words were few, and his intelligence defective. To a question regarding the effects of his new-born spiritual earnestness upon his life, he replied, with much simplicity, "My tongue is cleaner now, sir." Excitement followed, from which I learned that he had been given to the use of vile and profane language. This seemed to have been the besetting sin that bulked largest in his view when the spiritual eye began to open. He saw the abomination, and with the instinct of the new birth, although yet only a babe, he began to throw it off.

The expression arrested me. How close the likeness here between soul and body, both in disease and in health. Next, after the condition of the pulse, it is the state of the tongue that the physician desires to know, as an index of the patient's health. Foulness on the tongue is not the disease, but it is an effect which the disease produces, and so becomes a symptom of the disease. When the ailment is cured, the coating of uncleanness disappears from the tongue, and the organ resumes its pure, natural color. The moral foulness of tongue that indicates spiritual disease in the heart is very loathsome and very vile. Wherever boys are left without careful parental training they seem to glide into profanity as if by law of gravity. The peculiar gravitation adheres to this sin that it defiles all on whom it falls. Sounds reach ears as light reaches eyes; one can not escape. While you are walking along the street on your lawful business these sounds fall on your ears, these blasphemous thoughts are thereby conveyed to your mind, engraved it may be on your memory, so that you can not wash them off.

When the physician finds the tongue of his patient foul, he does not occupy himself with efforts to scrape the coating off. He administers remedies with the view of reaching and removing the malady that is coursing through the system with the life-blood. If he succeeds in subduing the fever that throbs in the heart, the incrustations will of their own accord quickly drop off from the tongue. This method holds good also in the spiritual disease. We must reach the root. The sweeter can not cut off his profanity and remain otherwise as he was. When he gets a new heart, the lips will be found renewed also. When he comes to Christ for pardon of his sin, then he begins to cease from sinning. It is a secret of the Lord, revealed to them that fear him, but concealed from others, that a man does not really loathe and dread his sin until it is forgiven. It is when he knows that it shall not condemn him that he puts it away. He never really learns to hate it, till he knows that it is crucified Christ. The apostle Peter writes a list of impurities that disciples should cast away from their hearts and their lips,—"all malice, and all guile, and hypocrisies, and envies, and all evil speakings;" but he does not expect that the soul can be shaken off, except by the power of God's forgiving love already experienced, for he says, lay these aside, "if so be ye have tasted of the Lord's mercies."

You turn the gospel upside down when you tell a wicked person to get quit of his wickedness, first by his own effort, in order that thereby he may obtain the favor of God. Offer him, as Jesus offered, the favor of God and the free forgiveness; and that favor accepted will be a power in the believer's heart that will drive the wickedness out of his members. In matters of the soul, as in matters of the body, a heart healed of its disease will soon show its effects in a clean tongue.—Rev. W. Arnold.

## DULL PRAYER MEETINGS.

The Examiner and Chronicle has the following to say in regard to what will make prayer meetings interesting:

In fact, the whole secret of making the prayer-meeting a delight, instead of the weariness to flesh and spirit it so often proves, is for each one, before going, to make special preparation of heart and mind to engage in its various exercises. Every one may not be able to speak or pray in public, but the humblest and most timid can, before going to the place of prayer, ask the divine blessing upon the meeting. Suppose that such were the universal practice; can it be doubted that the tone of the meetings would be far higher and sweeter than they generally are? Would they not begin with greater warmth and spirit? It is not infrequently taken full third, or under a formal and uninspiring lead, half of the time, to get the meeting started in earnest. How much better is the meeting that moves smoothly and briskly from the start! We have heard of a good old minister who used to say that when preaching it took him about an hour to get warmed up to his subject. It is often just so with the prayer meeting, and seldom fails to be so under an unsuggestive and dull opening that the wearisome waiting comes, and the stale platitudes with which prayer meeting exercises abound, the pinch-bait substitutes for genuine thought and feeling.

No scheme of reform ever introduced among men can equal the Gospel of the Son of God.

## HOW TO FIGHT.

God has put into us an instinct to fight evil—a fighting principle, in other words; but this instinct, like all others, is to be put under the guidance of judgment and the control of conscience; otherwise we shall select the wrong weapons. We are to abhor evil, to contend earnestly for the faith; but the weapons of warfare appointed for us by God are these: Goodness, patience, gentleness, forbearance, kindness, unfeigned, and love unfeigned. This is the precept which men ridicule and run down. They are calling for justice, for wrath, for indignation, because it is so much easier to damn a man than to lift him up, to cast him off in passionate abhorrence than to win him by love. Everybody wants to pitch in and fight evil with about the same spirit which characterizes the thing itself. But Christ and those who were most imbued with his spirit bid us overcome evil with good, hatred by love. It is not easy for us to obey a precept so high; but if we do not let it constantly before us as an object to be struggled for with all our might, how shall we dare to name the name of Christ and profess to be his disciples?—Christian Union.

## "INCREASE OUR FAITH."

This is the one instance in which the apostles asked for a purely spiritual blessing. It is the broadest prayer that could be offered. It includes everything else. It is so related to other graces that praying for it, is praying that the gate may be opened that brings all blessings around us. How remarkably the apostle's prayer was answered. If there was ever a company of people who started in a great work with little faith, it was the apostles. If ever a company of people whose faith afterward blazed like tongues of flame on their brows, and made them irresistible, it was those same men. Their faith had increased. And that made them mighty to the pulling down of strongholds. And so ever, God's word to the church has been this: "According to your faith, be it unto you." From Joshua, girding Jericho with the sound of trumpets, David meeting Goliath with a sling, the apostles Christianizing the Mediterranean coasts with the message of the gospel, the Reformers preaching faith till half the dominions of the Papacy were rent from her, Whitefield, and Wesley, and Knox, down to the great evangelistic movements of the present day, God does for his people according to their faith in him. What hinders the church possessing all lands for Christ during this century? What but a lack of faith, faith in the gospel, faith in God? Compare our advantages for reaching people with those of the apostles, and then measure the difference? If their faith fired our hearts, the church would thunder at the gates of Mohammedanism, Romanism, and Heathenism in a way that would level their walls in a single generation.

If the movements of these latter days can teach us anything, it surely is this: that there is a secret of power over men which does not come from the schools, for the explanation of which we must go deeper than plans and methods, and human agencies, which has an explanation only in the recompense of faith that falls prone upon the promises. We have learned that a people which God shall direct—a humble word whose flight he determines, may be better than all the pomp of science, logic, or eloquence. When the discouragements which come from the opposition or indifference of the world seem too much for human courage, instead of throwing up intrenchments, let us look to God for increase of faith, and then, gathering pebbles from the river of God, honor the truth by a believing advance. For we fight the Christian battle not by calculation, or counting resources, but by faith in God. He that believeth hath victory.—Interior.

## "I KNOW WHERE HE IS GOING."

When Philip Henry, the father of the celebrated commentator, sought the hand of the only daughter and heiress of Mrs. Matthews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar and an excellent preacher; but he was a stranger, and "they did not even know where he came from." True, said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I should like to go with him," and they walked life's pilgrimage together.

How honored would that reluctant father have been, could he have foreseen that his daughter would be the mother of Matthew Henry! And how different would be the world's estimate of men, if they were judged less by their origin, and more by their destiny! There is one pride of family highly commendable, the re-assertion of family ineffably contemptible.

## A HOPEFUL TIME.

Perhaps many a mother who prays and longs and weeps for the conversion of her son whom she sees rising into manhood with no hope in Christ, had she but understood the feelings and the experiences of that boy who she was accustomed to come and lean upon her shoulder or lay his head in her lap with a look of sadness on his little face, she might have carried him into Christ's arms and made all the years from then till now flow to him of Jesus' love. But perhaps she herself was not then as spiritually awake as now; perhaps she herself was so far out of sympathy with the movements of the Holy Spirit that she could not see the meaning of the troubled brow, or know anything about the feelings of this little one over whom the Saviour was so lovingly benighted. So she did not see and so she lost a golden moment which, had she improved, would have saved her heart many an ache and her boy many a sin and sorrow.

We have every reason to believe that the Spirit of God is peculiarly near to childhood, and draws the little ones to him. The sadness is, that, in their earthliness, parents understand this so seldom.

Perhaps this talk of mine will fall under the eye of some mother or father who has a child with some such experience as I have tried to indicate. At this time, when the special influence of God's Spirit is abroad, such children will be found in many a home. Now is your time, a sweet and blessed and hopeful time! You may never see another like it. Watch with a loving eye your little ones and be ready to help them to Christ, the Lord that waits for them and is very near. You will need an illumined eye to see the touch of his hand on your

child's heart. If you are worldly and spiritually indifferent you will be sure to make a mistake. Perhaps you need to draw near to God yourself, that your own heart may be softened to feel, that when your own eye may be opened to see. When once they are touched and enlightened they may have all blessedness in them for the boy or girl over whom you yearn and pray.—Illustrated Christian Weekly.

## CHRISTIAN MEN AND THE PRESS.

Nothing is more certain than that un-sound papers gradually corrupt their readers. "Evil communications corrupt good manners," and this is especially true of the action of the press. And "to him that knoweth to do good and doeth it not, to him it is sin." Some may be ready to ask what we would have them do in such circumstances. If the press is without doubt a great power for good or evil, we would have them to be struggled for, to encourage the good. Every Christian man and minister has without doubt much in his power in these respects; and if all would exert their influence on the side of a sound and Christian press, we should soon see a vast and blessed difference in the state of matters in our land. Why should not every true Christian man determine at once to take a sound newspaper? Why should they not persuade their friends to do the same? Why should not educated Christian men write for the public press, especially in their own neighborhoods? A great leeway is to be made up amongst us in all these respects, and we implore those who value the cause of Christ, the best interests of the country, and the salvation of immortal souls, to aim at once at turning the mighty agency of the public press towards the promotion of the highest and most vital objects. If, in addition to discouraging a vitiated press, every Christian man who reads a sound newspaper would only persuade another to follow his example, very much might soon, by the Divine blessing, be accomplished; nay, more, if men were only faithful and earnest, vastly more even than this might speedily be done.—The Rock.

## HOW JESUS DRAWS MEN.

Dr. Payson once, in the process of a revival at Portland, gave notice that he would be glad to see any young person who did not intend to seek religion. Any one would be surprised to hear that about thirty or forty came. He spent a very pleasant interview with them, saying nothing about religion till, just as they were about to leave, he closed a very few plain remarks thus: "Suppose you should see coming down from heaven a very fine thread, so fine as to be almost invisible, and it should come and gently attach itself to you. You knew, we suppose, it came from God. Should you dare to put out your hand and thrust it away? Now such a thread has come from God this afternoon. You do not feel, you say, any interest in religion. But by your coming here this afternoon, God has fastened one little thread upon you all. It is very weak and frail, and you can easily brush it away. But will you do so? No; welcome it, and it will enlarge and strengthen itself till it becomes a golden thread to bind you forever to a God of love.—The Appeal.

## TEMPERANCE.

## THE RUMSLEPPER.

A correspondent (C. M. E.) sends us the following good thought in regard to the dealers in intoxicating liquors:

The law of gain urges the liquor dealer forward in his traffic, and blinds him to its iniquity. It would seem that he must be almost beyond the reach of reform if the sufferings and misery occasioned by the sale of his articles causes him to have no misgivings. We rejoice in the adoption of any means which tend to hinder this dreadful traffic. Moral suasion has proved itself effectual in many cases. Earnest and importunate appeals can not be easily resisted. This had a practical exemplification in the "woman's crusade." These sincere prayers, affecting songs and urgent entreaties failed not to melt the hearts of many a hardened rumslepper.

But the dealer in liquor will not always yield to prayers, songs and entreaties any more than an insubordinate child will always obey by simple persuasion or appeals to his honor. An application of the rod is sometimes the most effectual remedy to bring him to submission; so the strong arm of the law must sometimes be brought to bear upon the drunkard-maker in order to compel him to engage in some honorable occupation. Let legal force and moral suasion heartily unite, and intemperance will be effectually curbed, if not completely overthrown.

## KNEE-WORK.

The following is contributed to the N. Y. Observer by Rev. E. A. Rand:

I did pity my friend, He had been trying to stand up against the temptation to drink, and Satan had knocked him down again. He was blue, discouraged, heart-sick, when I found him after his fall. He was lying away down in the "depths." His success in standing up had been owing to prayer. "Have you prayed?" I asked. No, he had not. He was something to be done at once. "Let's get right down and go to work," I said. We knelt. So I prayed. I heard him sobbing. The prodigal was coming back. Then he prayed. I heard his cry for forgiveness. We rose, and at the same time a downcast soul got up out of the depths of its despair. How he smiled as he said afterwards, "I am saved!" Knee-work had done it.

And knee-work will do wonders in every direction, simply because it makes a connection with the source of all power—God. He bends in blessing as we bend in prayer. If we want to take our own hearts in hand, do it with a bent knee. Penitence, peace, strength, will be the result. If we want to take in hand the heart of some one else, let there be knee-work. On your knees plow up the hearts of sinners. On your knees sow in the truth. In the day of harvest how the yellow sheaves will stand about us.

We get hints as to success in serving God when we look through his word. Moses was a man of great knee-power. So were Samuel, Elijah, Elisha, Daniel—all the Bible worthies. It is said that Peter's knees were worn rugged and callous through praying. It must have been after his fall. He wouldn't have tumbled if he had had that ruggedness on his knees. It would have made a good coat of mail for his soul.

One of our religious papers said that if we wanted to understand Moody's success,

we must look at the knees of his pants. He knows something about knee-work. It is a good sign when a Christian man's pants need patching on the knee.

A minister, leaving a house one day where he had been praying, noticed dust on his knees. It was nothing to be ashamed of. Dust on the knees when a man comes down from his chamber in the morning, when he leaves the yestery at night, when he goes out of the sick room—is a good sign. It is the badge of power. It is a mark of the King's service. It tells of knee-work.

## TRIPLING IN ENGLAND.

Under this caption, Mr. J. B. T. Marsh contributes a letter to the Advance from England, in which he says:

Nothing else in English life has surprised me so much as the prevalence of drinking habits among all classes. I expected to find a good deal of drunkenness in Scotland. But I do not see that England does much better. Beer or wine, if not brandy or whisky, will be found on the dinner-table of even most Christian families. I should say that the ministers' homes in Great Britain, from which all these are excluded, are as rare as the ministers' homes in the United States to which any of them are admitted. I am sure that I have seen more drunken men in seven days in the streets of Edinburgh, or Leeds, or London, than I saw in seven years in the streets of Chicago.

## AN EXPENSIVE DRAUGHT.

We cull the following from one of Rev. T. De Witt Talmage's sermons:

Lorenzo De Medici was sick, and his friends thought that if they could dissolve some pearls in his cup, and then get him to swallow them, he would be cured. And so these valuable pearls were dissolved in his cup, and he drank them. What an expensive draught! But do you know that drunkenness puts into its cup the pearl of physical health, the pearl of domestic happiness, the pearl of earthly usefulness, the pearl of Christian hope, the pearl of everlasting heaven, and then presses it to the lips? And oh, what an expensive draught! The draught is the fate of hell. While I speak there are some of you in the outer circles of this terrible maelstrom, and in the name of God I cry the alarm, "Put back now or never!" You say you are kind and genial and generous. I do not doubt it; but so much more the peril. Mean men never drink, unless some one else treats them. But the men who are in the front rank of this destructive habit are those who have a fine education, large hearts, genial natures, and splendid prospects. This sin chooses the fastest lams for sacrifice. What garlands of victory this carabundant hand of drunkenness hath snatched from the brow of the orator and poet. What gleaming lights of generosity it has put out in midnight darkness. Come with me and look over,—come and hang over,—look down into it while I lift off the cover, and you may see the loathsome, boiling, seething, groaning, agonizing, blaspheming hell of the drunkard. There is everlasting death in the pot.

## A NASTY BUSINESS.

It seems liquor dealers are in the habit of saving the saloon slops, and re-distilling them, to be presented again to their customers. Now, can you imagine anything filthier than that? Think of the dirty-handed bar-tender behind the counter, washing the drinking-mugs and glasses of a hundred bloated, guzzling toppers, and then distilling the slop water for future use! If your cook should distill her dish-water, to save the oil for your pie-crust or griddle cakes, the case would be a parallel one. This business of re-distilling the slops of the saloons is so large that the government has sued a beer-dealer to recover revenue from it.—The Christian Woman.

SPEAKING OF THE present temperance revival, Zion's Herald says: Like all great moral movements it is fully developed and in full sweep before its true character and consequences begin to be apprehended. The movement now in progress among tempted men themselves is already sufficiently defined in its character and remarkable in its power to attract the serious and grateful attention of all good men. It has a stronger force and firmer hold upon the public in its incipient developments than the remarkable Washingtonian movement of a quarter of a century ago. It has elements of stability in it not connected with the remarkable woman's movement of late years. It has not the eccentric and extraordinary character about it which unfits it for long and persistent operation in the community. It works upon more hopeful subjects and just as effectually accomplishes the same sweeping results.

If you have a discharge from the nose, offensive or otherwise, partial loss of the sense of smell, taste, or hearing, eyes watery or weak, feel dull and stupid or debilitated, pain or pressure in the head, take cold easily, you may rest assured that you have the Catarrh. Thousands annually, without manifesting half of the above symptoms, terminate in consumption, and end in the grave. No disease is so common, more deceptive, or less understood by physicians. R. V. Pierce, M. D., of Buffalo, N. Y., is the proprietor of Dr. Sage's Catarrh Remedy—a perfect Specific for Catarrh, "Cold in the Head," or Catarrhal Headache.

## The Morning Star.

After fifty years of efficient service, the Morning Star now enters upon its second Half Century with an experience full of promise, and a purpose full of hope.

THE WESTERN DEPARTMENT will be continued in charge of Rev. A. H. HULLING, not so much under a separate head, as heretofore, but as a part of the whole paper. The paper will have more unity, but every locality, East, West and South, will be fully represented.

Editorial assistance is now engaged, ample and competent.

We shall aim to have correspondence fresh and timely. This will include letters from the principal centers in this country, and from foreign lands. We shall have a special correspondent in Washington during the session of Con-

gress, and in Philadelphia next summer to picture the great Centennial Exhibition.

As the denominational organ, the Star will aim to be the fair and impartial champion of all our interests, to uphold our faith without being dogmatic, to give the latest news from all the churches, and also to include whatever may be of current interest among all denominations.

## Liberal Offers.

We offer the following inducements to our patrons:

Any subscriber to the Morning Star, who will furnish the name of a NEW ONE, can have the two copies of the paper for one year, at \$4.60, strictly in advance.

Clubs of six or more, ONE-THIRD BEING NEW SUBSCRIBERS, can have the Star at \$2.00 each, strictly in advance.

We will furnish the Star, with other periodicals, at the following rates:

STAR and "Wide Awake" (the popular new juvenile magazine),..... \$4.00  
"and Harper's Magazine, Bazar or 'Weekly'.... 5.75  
"and 'Arthur's Home Magazine'..... 4.50  
"and 'Scribner's Monthly'.... 5.70  
"and 'New England Farmer'..... 4.75  
"and 'Smith's Bible Dictionary'..... 4.60  
"and 'Life and Epistle of Paul'..... 4.60

Will not pastors, and all interested in Christian work, exert themselves in extending the circulation of the Morning Star? It is a helper that can not well be dispensed with, and we appeal to you, servants of the Master, to introduce the paper wherever it is not taken.

Let us all make one grand rally at the opening of the semi-centennial volume, and induce every Freewill Baptist to take the Star. In doing so, we shall benefit the subscriber more than any other person. And we may commend it with confidence to all, as a paper that is liberal and progressive, alive to every good work.

## Advertisements.

## THE GREAT OVERLAND Route to California.

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Two Fast Express Trains leave Chicago 10 A. M. Sundays excepted; 10 P. M., Saturdays excepted. This Great Central Omaha Route has been thoroughly equipped with ELEGANT NEW DAY COACHES and magnificent PARLOR SLEEPING CARS. With all the modern luxuries combined, expressly to accommodate the largely increasing travel now passing over this Favorite Route to California. After crossing into Iowa, the traveler passes over the finest Agricultural portion of the State and through Des Moines, its Capital. When purchasing Through Tickets, be sure they are via the ROCK ISLAND ROUTE.

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CHICAGO TRAINS.	Leave.	Arrive.
St. Louis Express, - - - - -	8:30 a. m.	7:55 p. m.
St. Louis Fast Line, - - - - -	8:40 p. m.	7:10 p. m.
Calro & New Orleans Express, - - - - -	8:50 a. m.	7:55 p. m.
Calro & New Orleans Express, - - - - -	8:50 p. m.	7:10 p. m.
Springfield and Peoria Express, - - - - -	9:00 a. m.	8:00 p. m.
Springfield Night Express, - - - - -	8:40 p. m.	7:30 a. m.
Peoria & Keokuk Express, - - - - -	8:40 p. m.	7:30 a. m.
Dubuque & Sioux City Express, - - - - -	9:15 a. m.	8:40 p. m.
Dubuque & Sioux City Express, - - - - -	9:20 p. m.	7:50 a. m.
Dubuque & Moline City Express, - - - - -	9:30 a. m.	8:40 p. m.
Dubuque & Moline City Express, - - - - -	9:30 p. m.	7:50 a. m.



## The Morning Star.

WEDNESDAY, MARCH 22, 1876.

G. F. MOSHER, Editor.

A. H. Huling, Western Editor.

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

Our interest in all missionary and benevolent work would probably be much greater if we would accustom ourselves to think more about it. Allowing such subjects to come into our mind only when some agent or solicitor presents them, and then dismissing them with the trifling sums that we are likely to contribute on such occasions, is a sure way to make missionary enterprises weak and inefficient. Let us keep them in our minds. Let us remember those in bondage to sin, or ignorance, or poverty, or superstition, of any kind, whether at home or abroad. Let us contrast their condition with ours. Let us try to realize the physical, mental and moral degradation of those who have no knowledge of God, no religious consolations, no hope of eternal life. Thus we would be much more likely to give them that deserved help that should hasten them on a prospering and blessed way.

ONE of the painful features of the New Hampshire campaign has been the great amount of personal scandal that has been flung about. Belknap's bribery, which seems to have been withheld from the public until its exposure would best serve partisan ends, was met by the most tireless efforts to discover something to offset it against the other side, and these efforts in turn led to still greater attempts to blacken the Administration by charging frauds against those holding offices under it. Now we ought to know who our villains are, and punish them. The sooner and severer the better. But when nine-tenths of the charges are unfounded, and known to be so, but are put forward for partisan ends, and when the other tenth would hardly have been exposed at all if they had been against the party discovering them, then the business becomes a mean and despicable one. No matter what party does it. If it has no higher than political ends in pretending to purify public offices, it has by that very spirit added a reproach to itself greater than all it would be likely to fasten upon its opponents. Is there nothing in politics bigger than party? If it is only for that that men pretend to serve their country, the sooner they retire from its councils the better.

## MINISTERS AND TEMPERANCE.

No matter what it is that gets into the American mind, it is sure to embody itself before long in a convention.

But that remark need not imply that the Ministerial Temperance Conference in Boston last week was any new thing. It was rather an old thing,—at least the sentiment that prompted it,—as old as that old principle that requires good men, and especially good ministers, to array themselves against all evil, and especially the evil of intemperance.

The attendance was good; not by any means confined to New England, nor to male clergymen, nor even to those of the strictest teetotal type. But the prevailing sentiment of the conference was for teetotalism, against license, and against every subterfuge of law that tends to sham and lies. Delegates from about all the New England States spoke from personal notice against license, Massachusetts especially getting some pretty plain handling for legalizing such a sin and fraud as that. Ministers will be emphatic on occasion. And certainly that gave an occasion for emphasis.

Now we are very sorry that testimony so important and valuable as that borne at the Conference is not going to claim the public attention nor exert the improving influence that it ought to. And that for natural reasons. Ministers are expected to be on that side, and to talk that way. And so a large part of the public, not yet trained to see the real force and value in what it "told you" beforehand would be said or done, whether at a temperance or any other conference, lets the utterances go through its ears and vanish in the air.

We do not believe that any convention of statesmen in this generation has put forth any more wholesome temperance doctrine than that expressed in the Minister's Conference last week. And yet, because they were clergymen, and because they were expected to say just about what they did say, States will go on as usual in the encouragement and authorization of drunkenness. However natural or staple those temperance sentiments may be with clergymen, the public is simply inexcusable for not acknowledging their proper weight and giving them a chance to test themselves.

Among the wholesome resolutions adopted by the Conference was one declaring that only unfettered wine should be used at communion. Whatever kind of wine was used by the Saviour, the unfettered kind is undoubtedly the sort to be used by his modern disciples. All things considered, the churches can not be too particular on that point. We hope they will faithfully heed the resolution adopted by the Conference.

## THE QUESTION OF FELLOWSHIP.

If there were not so many opinionated people in the world, it would greatly simplify matters. For then it would less frequently happen that what one person or party had done would be declared by somebody else to be just contrary to what ought to have been done.

We are not ready to say that Dr. Storrs is opinionated,—at least, in a bad sense. At the same time, he is decidedly opposed to certain features of modern Congregationalism. He says, however, that it is not Congregationalism. Or if it is, "then I can not but believe that the Christian mind of the country will think that we have had about enough of it."

Dr. Storrs's grievances are mainly founded on the conduct of Plymouth church, first and last. The investigation held by it two years ago did not suit him, because the investigators were, to a man, the warm friends of the pastor. But there were a good many others besides Dr. Storrs, both in and out of Congregationalism, whom that didn't suit. And now, again, he isn't suited at all by the doings of the late Advisory Council, for he considers its main position as "endangering not only the purity but the very existence of Congregational churches." Consequently, Dr. Storrs and his church resolve by a large majority that they will not be bound in fellowship with those principles.

It may be that the resolution will be carried into effect by the formal withdrawal of the party adopting them from the Congregational fold. In our humble opinion that would be an unfortunate course to pursue, both for the church and pastor, and for the correction of the principles that they believe to be imperiled.

It would be helping to establish a bad fashion. If men like Behrends and Storrs are to secede the moment that matters do not proceed according to their personal liking, what but confusion and weakness can result? And if their act becomes a custom in the church, what should hinder it from going into politics, and education, and any moral movement? Think of Neal Dow forsaking the Maine-law temperance party because it should not class with where he wants it classed; or of Mr. Philbrick leading off a seceding educational faction in New England, because some of the Boston committee voted for Mr. Harris; or of Mr. Blaine going over to the Democracy because some of his own party are advocates of paper money. Of course, men must often retire from those councils that will no longer heed their views, however sound and worthy they may be. But, as a rule, that man who remains with a party that shows wrong tendencies, and labors to check and correct them, is likely to render a much better service than by leaving them to their own course.

How far this feeling of dissatisfaction, that seems to be springing up among the Congregationalists, may extend, is not apparent. There are clearly two denominational views of the council. But that may be only an expression of what may be called two Congregational policies, the one rather characteristic of Yale divinity school, and vesting a pastor almost with the authority of a bishop; the other characteristic of Andover, and recognizing the church as the sovereign; although neither of these doctrines is distinctly taught, or even perhaps consciously held, at the schools mentioned. And yet it seems to be something like this that is now operating in the Congregational fold. Accordingly, there would naturally be a good many who would believe with Dr. Storrs about the Council. They would say that Plymouth church ought not to be fellowshiped, and that would be practically withdrawing fellowship from the large number of Congregational churches that took part in the Council. So we should have a "division of the house" at once.

We will not look for that. We will not even admit that it may be. It would be too great a calamity. Congregationalism can not afford to be divided. If it can, the world could hardly afford to let it divide,—provided the world were allowed to say anything about it. And so far as Dr. Storrs and his church are now concerned, it should be remembered that they are rather in the position of protestants than of seceders, and that they seem rather to be pronouncing on the Congregationalism of Plymouth church and the Council, than withdrawing themselves from Congregational fellowship.

## CURRENT TOPICS.

—MR. DANA'S CASE. If it should possibly turn out that Mr. Dana should be rejected from the English mission, good citizens might reasonably despair of getting their wish in anything. There is actually nothing against him. The only thing that is attempted to be charged against him is of the smallest kind of personal spite. That Ben Butler could oppose him is natural. But that need count for nothing, for it is generally safe for honest men to array themselves against the side that he champions. Mr. Wm. Beach Lawrence's complaints arise out of a mere pique against Mr. Dana, who, at the request of the Wheaton heirs, re-edited "Wheaton's International Law," making some necessary corrections of statements made in a previous edition of the same work edited by Mr. Lawrence. Hence this gentleman's opposition. The strangest thing about it is that it should have received even the respectful attention of the Congressional Committee. The public press generally condemns the movement as unworthy of the country, and especially at this time when, if ever, we need such men in office as Mr. Dana has proved himself

to be. We still believe that he will be confirmed.

—EVACUATION DAY. The one hundredth anniversary of the evacuation of Boston by the British was duly celebrated last Friday. The public schools were closed, the city was illuminated, addresses were given and the whole occasion was festive and enthusiastic. Let us be grateful that the Republic triumphed over its foes in its early days, and strive to make its later life more and more worthy of its brave and honest beginning.

—THE APPROACHING CONTEST. Whether he accepts it or not, every citizen has a duty to discharge in view of the dawn of presidential contest. If this country is left to be managed by political rings, whose chief desire is to enrich themselves at the public expense, to keep their friends in office, and to share the profits with them, the catastrophe of Republicanism can not be far off. Already the politicians are scheming to control the Presidential nominating conventions, and thus by party machinery to defeat the will of the people. In the light of this every citizen should read his duty. Whether he be Republican or Democrat, he is at least bound to be a patriot, and to seek his country's welfare. He may not attend the conventions, but he can insist that they be conducted fairly and openly, that the presidential nominee be a man deservedly recognized as a reformer of political abuses, above treachery and deceit, of clean hands, of honorable and intelligent purposes,—and let the politicians ignore such citizens at their peril.

—EDUCATIONAL EXHIBITS AT THE CENTENNIAL. The Illustrated Christian Weekly asks the Centennial managers if they can tell the public "what arrangements have been made to secure any adequate exhibition of the American public-school system," and adds that "a Centennial Exhibition in the United States with the school-house omitted, would indeed be the play of Hamlet with Hamlet left out." Such an omission we believe is not likely to occur. If the school-house itself is not on the ground, its products will be, and that is the main thing. New England is quite generally interested to show its educational work and facilities at Philadelphia. All of the cities in New Hampshire and many of the large villages will contribute important specimens of the work of their schools, including bound volumes of written examinations of the classes in various branches, samples of map drawing in portfolios, and photographs and architectural plans of the principal school buildings, all to be uniform in style and size, and after being exhibited at Philadelphia, to be returned to and kept in the State archives. This is only an example of what several of the States are doing. We understand that Massachusetts is to have exact models of some of its best school-houses, and perhaps one of the last century side by side at the Exhibition, and that the Normal School system of New England is to be fully represented. We trust that this may be so. There is not yet any movement in this quarter for an adequate illustration of our Sunday school system, but it is not yet too late.

—INSUFFICIENT SCHOOLS. Toronto, Canada, has for some time past granted funds for the support in part of the Roman Catholic schools something after the plan so craftily advocated in this country. Now, we are informed that such is the complete inefficiency of these separate schools both as to discipline and instruction, that the authorities have notified Archbishop Lynch that the grants will hereafter be withdrawn. Of course nothing else could be expected, for Catholic schools are established to teach the Catholic religion, not to impart knowledge.

—AN HONEST PUBLIC SERVANT. The recent death of Gen. J. D. Webster, collector of Internal Revenue at Chicago, is a great loss to the country. For twenty years and more he has been in positions of honor and trust in various branches of the public service, and in every position has shown himself to be a man of marked ability and of sterling integrity. He served with honor through the war of the rebellion and was brevetted a Major General at its close. Previous to his appointment as Collector he occupied the responsible position of Government Treasurer at Chicago. Gen. W. was born in Hampton, N. H., and was a graduate of Dartmouth.

—THE QUEEN'S TITLE. The English Parliament is discussing the question whether Queen Victoria ought to receive the title, "Empress of India," or not. Thursday evening there was a seven hours debate on the question, much of it being quite acrimonious. It puzzles us as Republicans to see the need or occasion of any such discussion. What will Canada and the other colonists say if they should be thus left out in the cold? The "Empress" party seem to be in the majority at present.

—WHAT TO DO WITH THE INDIANS. The main question in Congress, so far as it relates to the Indians, is on transferring them from the care of the Interior to that of the War department. There is a wide difference of opinion on the subject, but there is a strong leaning of good men towards the transfer. William Welsh, of Philadelphia, has written an interesting and instructive letter on the sub-

ject, showing the unfitness of the Department of the Interior for the guardianship of the Indians and of honestly using appropriations, because it is more completely under political domination than any other department of the Government. Mr. Welsh has heretofore advocated a separate bureau for Indians, but, as such a change is impossible at this session of Congress, he favors the War Department, under the legislative restrictions to which the House Committee have agreed.

—PROF. SWING'S CHURCH. After some weeks of public services at McVicker's theater, the congregation of which Prof. Swing is the leader and pastor has at length organized in due form as a church, to be called "the Central church of Chicago." As yet the church stands entirely independent of denominational connection, though it has been understood very generally that it will seek such connection, probably with the Congregationalists. The articles of faith, or more properly speaking, the "platform" of the new church is quite original and somewhat unique. It is so brief we give it entire:

We would found our church upon the great doctrine of the New Testament. We believe in the divine character and mission of Christ; that he is the Saviour which man in his sinfulness and darkness needs; that all those believing and following this Christ are entitled to the name of Christians. Furthermore, as at the Holy Communion many leading evangelical churches cordially invite to the Supper all who love the Lord in sincerity and truth, so we, feeling that no service of the sanctuary is holier than its communion, would invite into full membership all who make this Saviour their way, truth, and life.

This is certainly remarkable for what it does not say, and so general in its scope as to remind one of the embryo hunter who, when not quite sure as to the identity of the animal he saw moving among the trees, concluded to shoot so as to hit it if it was a deer and miss it if it was a calf!

## BRIEF NOTES.

We trust that the appeal in behalf of Hillsdale College will meet a generous response.

THE results of the election in New Hampshire can hardly be called a triumph for the inflationists, notwithstanding the great prominence of greenbacks in the struggle.

"It looks" to the Golden Rule "as if the Congregationalists had three or four men among them who had fallen into the habit of thinking that they were the natural law-makers and rulers of the denomination."

A MINISTERIAL TEMPERANCE CONFERENCE will be held in Philadelphia, for the consideration of the religious aspect of the Temperance Reform, as a special Section of the International Temperance Congress, which commences its sessions on Tuesday, June 13, 1876, and which is open to all the friends of Temperance. The Committee extend to all clergymen, of all denominations of Christians, a cordial invitation to attend and participate in the Conference. All clergymen who propose to attend the Conference are requested to send, at the earliest practicable date, their names and addresses to J. N. STEARNS, No. 58 Reade Street, New York.

## Denominational News.

## Home Missions in Maine.

York Co. Q. M. held its last session some weeks since at No. Berwick. Home Missions received some attention, and promise of a deeper interest and larger contributions in the future. The pastor of the church, Bro. Jones, is earnest in his Christian labors, much loved by his people, and really awake to the importance of missions. Collections, \$9.50.

Bowdoin Q. M., at its recent session in Gardiner, felt it important to aid the church at Brunswick village, now engaged in building a house of worship. The house is covered and ready for inside work. A vote was passed, commending the enterprise and assistance in the sum of \$300. One hundred dollars of this sum was raised on the spot. Home and Foreign Missions were presented, and collections taken to the amount of some \$22. The Brunswick village church, under the earnest, self-sacrificing labor of Bro. Edwards and others, is doing a very commendable work. Several churches reported revivals. Bro. Frost, who supplies the church, is vigorously prosecuting and building up the cause in Gardiner city.

The Anson Q. M. was held last week at Madison Bridge. The meeting commenced Friday evening, and continued over the Sabbath. The attendance was unusually large. The Congregational church, being considerably larger than our own, was very generously offered our people, and accepted for the Sabbath services, which was thoroughly filled during the day. The H. M. Secretary was very cordially received, who preached in the morning and presented the subject of Home Missions, and received a very generous response in a collection of \$78.00. A large number of the churches reported revivals. The Q. M. is decidedly on the gain.

We spent a Sabbath with the 2d church in Lisbon a few weeks since. This is the oldest church in the Bowdoin Q. M., was organized some seventy years since by Eld. N. Purinton. It has a membership of about 100, a good Sunday school, and is quite prosperous under the labors of Bro. Tomlinson, of Bates College. The church is well engaged in religion, and active in missions. It takes a monthly collection for both Home and Foreign Missions. The day I was present a collection of \$12.00 was taken for H. M.

The So. Lewiston church is evidently awaking to a higher plane of labor, and

liberality for the cause of Christ. We spent a Sabbath very pleasantly with them. Met a good congregation and Sunday school. Bro. Ward, of the Theological School, supplies for the church, and is doing an excellent work.

The largest collection for H. M. was taken by the church ever known in its history, of some \$50.00. A commendable willingness was thus shown to aid our cause, which we hope will be imitated by many others, yea, all the chosen. Brethren, this is the time for H. M. collections. The Society greatly needs more money. The churches, many of them at least, want to give, they wait an opportunity the pastor shall give to contribute.

My dear brethren in the ministry, do give your people a chance immediately, however small the sum. Don't stand in the way of Christian benevolence, and the blessing of God upon all concerned.

"Give, and it shall be given unto you." J. S. BURGESS, Cor. Sec. Lewiston, Me.

## Hillsdale College.

## AN APPEAL.

BY PRES. D. W. C. DUBOIS.

Two years ago our college building was burned to the ground, but the real college survived. Since that time vigorous efforts have been made to crown College Hill with that splendid group of buildings so wisely planned soon after the old structure went down.

Those efforts have assumed the form of visible success. Two of the buildings are completed, a third is approaching completion, and a fourth has already been begun; the fifth is in the future. While the work of rebuilding has been going on, most of the contributions have been made specifically to the building fund. Consequently but little addition has been made to the Endowment Fund, while the current expenses of the college have materially and unavoidably increased since the fire.

A question of importance with those immediately connected with the college has been, "How shall we raise funds to meet the present imperative needs of the college?" No better answer comes than this: "Appeal to the friends of college education in general, and to the friends of Hillsdale College in particular, to lend a helping hand in this time of need."

Hillsdale College has many friends, and they have done nobly in the past, and so we expect generous things in the future.

It is not unreasonable to suppose that there are two hundred in our denomination and among the friends of the college who, if they really understood the wants of the college, would pledge five or ten dollars a year for five or ten years. Such sums singly seem insignificant, but in the aggregate they become really significant and helpful.

As we can not personally meet the friends of the college and solicit their pledge, it has been thought best to give the form of the pledge which we are presenting to those within our reach; it is as follows:

Post office \_\_\_\_\_  
County \_\_\_\_\_  
State \_\_\_\_\_

1876.

For value received, I promise to pay to the Treasurer of Hillsdale College, or order, the sum of \_\_\_\_\_ dollars, the sum to become due in \_\_\_\_\_ annual installments of \$\_\_\_\_\_ each. The first of which shall be due on the first day of June, next, and without interest until after maturity.

(Signed) \_\_\_\_\_

This plan for affording temporary relief seems a feasible one and must commend itself to all.

Now, friends, we need your help. Who will be the first to respond to this appeal? Don't dismiss this matter as no concern of yours, but give a generous response and help a struggling institution that is helping and blessing so many noble young men and women. "Cast thy bread upon the waters," and it will come back to thee greatly multiplied.

This is Centennial year, and something worthy of the occasion ought to be done for our educational interests. Let each one do something, and do it at once. Many do nothing, because they can not do a great thing. Friends, do what you can. If you can not pledge fifty or a hundred dollars, send us ten or five, or even one. It sometimes makes the eyes moist, and the heart swell, to open a letter and find but a small sum accompanied by cheering words and a hearty "God bless you in your work!" May the occasion for such emotion come often!

Hillsdale, Mich., March 10.

## Students in Academies.

Possibly there may be a want of a proper understanding, or perhaps a misunderstanding of the rule in accordance with which aid is rendered to students studying with a view to the ministry in our academies and other preparatory schools. To such students as are in the senior or graduating class, in either of the two regular courses of study, who furnish the disbursement committee at Lewiston or Hillsdale proper testimonials, there will be appropriated each term a sum about equal to the average tuition, including incidentals, and to the second, or next class below, about one half of that sum. The appropriation is small to be sure, but it is good what there is of it, and it will be much larger when many churches contribute as regularly and liberally as a limited number now do.

PER ORDER.

## Ministers and Churches.

We understand that the church at Bar Mills, Me., is enjoying a revival. Several persons have been converted.

We learn that Rev. S. S. Nickerson closes his labors as pastor in West Derby, Vt., April 1.

REV. F. C. BRADEN of Dexter, and Rev. A. L. Gerrish, formerly of Pittsfield, lately held a series of meetings in St. Albans, and a revival was awakened.

We are glad to learn of a good work of grace in the West Bethany, N. Y., church. There have been several conversions, and others are seeking.

REV. F. A. PALMER will close his labors with the church in Atkinson, Me., April 16, and has accepted a call to the church in Milo, Me.

GARLAND, ME. The Lord is reviving his work in the Garland church. Several have already obtained a hope in Christ, and others are inquiring what they must do to be saved. The work seems to be progressing in the midst of many detracting elements.

L. HUTCHINS.

REV. J. G. MUNSEY will close a pleasant pastorate of three years, at East Tilton, N. H., the last day of March, when he will be at liberty to engage with any church in want of a pastor.

COM.

WEST DERBY, VT. The religious interest continues with us. I am not able to state the number that have publicly signified their determination to be Christians during the last three months within the limits of this parish; but it is safe to say it is above twenty-five. Two or more social meetings per week have been held since the first of Jan. The congregations upon the Sabbath average about a hundred persons, and the Sabbath school is a very good one, averaging about seventy.

S. S. NICKERSON.

BELMONT, N. H. A correspondent writes that a wonderful reform work is in progress in Belmont. Within three weeks they have had help from abroad three evenings. Two hundred and fifty-six have signed the pledge; a club has been organized, and \$677.50 pledged to aid in fitting up a reading and a club room. Meetings of the club are held Tuesday evenings. Visitors will be welcome. One of the saloon keepers has signed the pledge, and his drinking house is to be the Reform Club room. The interest is on the increase.

C. M. PRESCOTT.

JACKSON, PA. The good Lord has visited us in much mercy in Jackson. We continued meetings after the Week of Prayer some five weeks; Sister Anderson was with us some more than two weeks, and rendered very efficient aid. We trust that forty have given their hearts to the Saviour. Thirty have been received by the church as candidates for baptism and church membership, and we expect more will go forward at the time these are baptized. To God be everlasting praise.

PUTNAM, N. Y. A correspondent writes that our cause is prospering in Putnam, under the labors of Rev. W. A. Neely, who commenced his labors in 1874. He has baptized thirteen during the time. The people are prompt in meeting their contracts with their minister. They have a good Sabbath school, and three prayer meetings during the week in different parts of the parish; and they are usually well attended. During the past season they have reconstructed the entire inside of their meeting-house. The spiritual interests of this church are full of promise.

ENOSBURGH FALLS, VT. The church here is in want of a pastor. They have a good brick meeting-house. The advantages of the town are such that it is an important point for us to occupy. The last session of the Enosburgh Q. M. was held there, and was one of the best meetings held by this Q. M. for years. This church are anxious to secure a pastor, and the Q. M. appointed Rev. D. S. Frost, of St. Albans, a committee, to aid them in obtaining a minister. This is so important a place that it can not be lost to the Freewill Baptists without great detriment to our interests in Vermont, and now is the time to save it. Who will come over and help us?

COM.

CHERRY CREEK, N. Y. Rev. George Donnocker has been laboring with the Cherry Creek church, since the session of the Chautauque Q. M., in a protracted effort, with good success. Some seven have been hopefully converted and three or four backsliders reclaimed. Five have united with the church, four as candidates for baptism, and others will probably join the church.

Rev. George Donnocker closes his labors with the church at West Concord, the first of April. Any church in want of a faithful and energetic pastor, will do well to correspond with him, at Monstons Corners, Erie Co., N. Y.

W. U. EDWARDS.

CHARLESTOWN, MASS. The Mission church in Charlestown, has for several months past been enjoying a good degree of prosperity. There has been a steady increase in numbers in the congregation and in the Sabbath school, and also a gradual work of grace progressing among the people. Quite a number have indulged a hope in Christ, and seven have recently been baptized. Others have already signified their desire to go forward soon. Last Sabbath we had the privilege of administering this delightful ordinance to four happy converts, among whom was a grand-daughter of Rev. John Buzzell, formerly of Parsonsfield, Me., and daughter of Rev. Alvah Buzzell, of Salisbury, N. H. The grandfather was a distinguished and highly esteemed minister of the F. Baptist denomination for more than seventy years. He rests from his labors, but his works follow him. Her father, for many years active in the ministry, now aged, is somewhat retired from the ministry, yet lives to rejoice over the happy results of earnest prayers and faithful instruction and counsel. Another of the candidates was the grandson of the aged and venerable Rev. John Chaney of Auburn, Me., now in the eighty-fourth year of his age. Thus we see the children, and the children's children, of these faithful men of God, brought into the kingdom of Christ, after they have past to their rest, or are laid aside from continuous work.

In closing, allow me to say, that I had the privilege of listening to a sermon preached to my congregation on the 5th inst., by Bro. Chaney, which for richness of thought and clearness of diction is seldom surpassed. It was an able sermon, and delivered "in demonstration of the spirit and of power." It was a privilege the memory of which it will be sweet long to cherish. Bro. Chaney, though one whom the pre-slaveryism of the church sought to ostracize in the days of the great



D. L. GERNSEY, PUB., Concord, N. H.  
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## Poetry.

## THE UNPREPARED GUEST.

BY LOIS FENN.

Mat. 22:10-14.

Among the bidden guests  
Who, in serene array,  
Enter the bridegroom's home,  
Stand one—as a stray.

About his blackened form  
Close fold the skirts of sin,  
Into whose wool, no thread  
Of white comes in.

Evil and death alone  
Form thick its lasting gloom,  
Drawn in by his own hands  
While in life's room.

His welcomed saints among  
Walks one, supremely fair,  
The brightness of whose brow  
Reveals where

This dark one stands—a shade  
Amidst the searching light,  
One of his guests, and yet—  
No robe of white.

"Friend," speaks the king, "this is  
The marriage of my Son;  
And comest thou without  
His garment on?"

"Amidst these spotless ones,  
How canst thou enter in  
Wearing about thy soul  
This robe of sin?"

Speechless before the King,  
By his life-work accused,  
From purity and light  
Sadly refused—

Standeth this one as a stray  
Out from the spotless white,  
Cast thro' the open gates,  
Into the night.

Mortal, look to thy loom;  
Soon may the bridegroom come  
To sever thy life's thread  
And call thee home.

When bidden as a guest  
Upon the marriage night,  
Wilt thou be found without  
A robe of white?

Unto thy work, O friend!  
Purge well the threads that run,  
The King shall see, and say,  
"Thou hast well done!"

## NOT LOST.

The look of sympathy, the gentle word,  
Spoken so low that only angels heard;  
The secret act of pure self-sacrifice,  
Unseen by men, but marked by angels' eyes—  
These are not lost.

The sacred music of a tender strain,  
Wrung from a poet's heart by grief and pain,  
And chanted timidly, with doubt and fear,  
To busy crowds, who scarcely pause to hear—  
These are not lost.

The silent tears that fall at dead of night,  
Over soiled robes, that once were pure and  
white;  
The prayers that rise like incense from the  
soul,  
Longing for Christ to make it clean and  
whole—  
These are not lost.

The happy dreams that gladdened all our  
youth,  
When dreams had less of self, and more of  
truth;  
The childhood's faith, so tranquil and so  
sweet,  
Which sat like Mary at the Master's feet—  
These are not lost.

The kindly plans devised for others' good,  
So seldom guessed, so little understood;  
The quiet, steadfast love that strove to win  
Some wanderer from the ways of sin—  
These are not lost.

Not lost, O Lord! for, in thy city bright,  
Our eyes shall see the past by clearer light,  
And things long hidden from our gaze below  
Thou wilt reveal, and we shall surely know  
These are not lost.

—Selected.

## Family Circle.

## CHRISTOPHER COLUMBUS.

BY AUNT MILLY.

Four hundred years ago, the inhabitants  
of the Eastern hemisphere supposed that  
Europe, Asia, and Africa, comprised  
the whole world. They supposed, too, that  
the earth was flat. They gazed out upon  
the vast mysterious ocean stretching  
away out of sight, with feelings of awe  
and dread, never dreaming that a mighty  
continent, abounding with richest min-  
erals, was sleeping undisturbed by the foot  
of the red man, far beyond those rolling  
waves, only waiting the touch of civiliza-  
tion to arouse it to action.

One of their prominent writers, who  
was well versed in the geography of the  
times, wrote thus concerning the ocean:—  
"It surrounds the bounds of the earth,  
and all beyond it is unknown. No one  
has been able to tell anything about it;  
it is so difficult to cross; it is so deep, so  
dark, and is tossed by such terrible tem-  
pests. It has mighty fishes, and strong  
winds; yet there are many islands in it,  
some of which are inhabited and some  
are not. There is no sailor who dares to  
cross its deep waters; those who sail upon  
them keep only along its shores, being  
afraid to leave them. The waves of this  
ocean are high as mountains, but do not  
break, for if they broke, no ship could  
live in them."

What wonder that with such teaching  
the ignorant sailors, with their slightly  
built vessels, were afraid to lose sight of  
land, or to venture beyond familiar  
waters. But as there has always been a  
great mind corresponding to great epochs,  
as a Moses to liberate the Hebrews, a  
John the Baptist to prepare the way for  
Christ, a Copernicus to give the system  
of the heavens, and a Newton the law of  
gravitation, so Columbus, though poor,  
and of humble origin, proved himself to  
be the hero of his day, and opened up

to the wondering and incredulous eyes  
of the Old World, the beauties of the  
New.

Christopher Columbus was born in the  
city of Genoa, in Italy, in the year 1435.  
He was the son of a wool-comber, and  
indeed his ancestors gained their living  
by the same trade. At an early age, he  
showed a great love for study, especially  
that of geography, and also a strong de-  
sire to become a sailor. His father,  
anxious to help his son as far as his lim-  
ited means would permit, sent him to the  
University of Paris where he was taught  
navigation, and other studies necessary  
for a successful seaman.

Unfortunately for him he was obliged  
to leave school, probably for lack of funds,  
but though he did so he still continued  
his studies, often under great disadvan-  
tages. At the age of fourteen he became  
a sailor, and for a time little is known  
of his history.

We hear of him next as a citizen of  
Lisbon where he married a lady, the  
daughter of a sailor who was considered  
a brave one for his time. His (Colum-  
bus's) wife's mother, observing the deep  
interest Columbus showed in anything  
connected with the sea, presented him  
with the charts and journals kept by her  
husband on his voyages. Columbus  
prized these highly, for by them he be-  
came the better acquainted with the routes  
of the Portuguese in their sailing expedi-  
tions.

The general idea of the equator in that  
day was that it was a huge belt of fire  
encircling the earth, and that it would be  
impossible for any vessel to pass through,  
but as men began to think and study  
more, some were daring enough to sail  
off towards this terrible equator, and find  
out about it for themselves. They did so.  
Found they could pass quite easily, with  
no belt of fire to obstruct their way, and  
sailing round the coast of Africa they  
discovered the Cape-de-Verde and Azore  
islands.

And now the world began to open its  
eyes, and awake to the consciousness of  
"up and down" in this matter of dis-  
covery; consequently many wise and  
learned men flocked to Lisbon to set out  
from there with the Portuguese on their  
voyages. Among the rest, came Colum-  
bus in the year 1470. He is said to have  
been a tall and handsome man, whose  
general appearance indicated that he was  
born to command.

In his youth his hair was of a light  
color, but his life was one of so much  
care and anxiety that at thirty it was  
perfectly white.

Columbus had heard of the travels of  
Marco Polo, who, some time before, had  
visited a country far east of India. He  
called it Cathay, though now it is sup-  
posed to be China, and brought wonderful  
stories of the great wealth it contained.  
He, and all others who traveled to this  
rich country, took an easterly route partly,  
by sea and partly by land, but Columbus,  
who entertained the idea that the earth  
was round, thought he might find a near-  
er way by sailing directly west. Though  
Columbus was correct in this, still he im-  
agined the earth was much smaller than  
it really is, and that the country of  
Cathay which he wished to reach was  
situated much farther east. Had he  
known of the vast extent of ocean he  
must cross, perhaps even he with all his  
bravery and perseverance might not have  
attempted what he did.

With his one grand idea ever present in  
his mind Columbus lost no opportunity of  
gaining information both from old sail-  
ors, and from the inhabitants of newly  
discovered islands. Now he heard of  
signs of land towards the west, by those  
who had sailed in that direction, now  
pieces of wood curiously carved which  
had been picked up, and more wonderful  
still the bodies of two dead men, of  
strange and unknown features had been  
washed by the western winds, and washed  
up on the shores of the Azore Islands.

Columbus now felt anxious to set out  
on the expedition he had so long thought  
of, but he found himself sadly crippled.  
He was poor and in debt. He had al-  
lowed his domestic affairs to go to ruin,  
so absorbed was he with his plans, con-  
sequently he was forced to travel from  
country to country, and from king to  
king, begging for ships, and men and  
money with which to start on his voyage,  
and as a natural consequence he was ex-  
posed to the sneers and ridicule of the  
ignorant and often looked upon as foolish  
and insane.

The first person who listened to him  
with any interest was John II, King of  
Portugal, and probably had he been  
governed altogether by his better judg-  
ment, Columbus might have been spared  
the long and painful trial of patience  
which he was compelled to endure for so  
many years. But he thought it best to  
consult the wise men of his kingdom.  
They only ridiculed the plan of Colum-  
bus, though they evidently had some con-  
fidence in it; for, while they kept Colum-  
bus anxiously waiting their verdict week  
after week, they secretly sent off a vessel  
to follow the course Columbus had pro-  
posed taking.

When Columbus heard of this vile  
treachery, he indignantly turned his back  
on the court of John, and his wife being  
dead, he resolved to leave Portugal also.  
His next intention was to try the gener-  
osity of Ferdinand and Isabella, sover-  
eigns of Spain. Leading his little son  
Diego by the hand, he traveled all the  
way from Italy to Spain on foot. As he  
passed through the small town of Palos,  
he stopped at the gate of the convent  
Santa Maria de Rabida, hungry, footsore  
and weary, to beg bread and a drink of  
water for himself and son. One of the

father Friar Juan Perez, a noble-hearted  
man, noticed that Columbus was no ordi-  
nary beggar, and entered into conversa-  
tion with him, and on learning the object  
of his visiting Spain, promised to become  
his firm friend and it was finally through  
his influence that Columbus gained ad-  
mittance to the queen.

Spain was then engaged in war with  
the Moors of Granada and the sovereign  
had little time to listen to an adventurous  
plan. At length, however, some men of  
thought and influence gave attention to  
Columbus; among the rest the tutor to  
the children of Ferdinand and Isabella, by  
whom he was introduced to the Cardinal  
of Spain, a man of such influence with the  
sovereigns, that he was sometimes called  
in jest, the third King of Spain. He be-  
came a firm friend of Columbus, and by  
him he was brought into the presence of  
the King.

Ferdinand listened and thought; but he  
was too cool and prudent to act with haste  
in such an important matter, therefore he  
issued orders that a number of the best  
scholars of the day should meet Columbus  
at Salamanca to examine him concerning  
his ideas and plans.

Columbus went to this meeting with  
alacrity feeling that now he should be  
heard by men of understanding who would  
appreciate his earnestness, and fully sym-  
pathize with his endeavours; but again  
his hopes were dashed to the ground, when,  
explaining his reasons for believing that  
the earth was round, he was immediately  
stopped, and met by passages from the  
Bible which his listeners considered as  
contradictory to his belief.

One of these learned men asked "If it  
were possible any one could be so silly as  
to think there were people whose feet  
turned towards our feet. If they could  
possibly believe that there was another  
side to the earth, when people walk with  
their feet up and their heads down; when  
all things are topsy-turvy when trees  
grow with their roots upward and their  
branches down, and it rains, hails, and snows  
upwards. All this nonsense, came from  
this new notion of the earth being round;  
but he said, 'when people once get an  
absurd idea into their heads, they seem to  
think it necessary to go on, and bring  
forward other absurd ideas to support it.'

Another thought that were it possible  
there were people on the other side of the  
earth, they could not have descended from  
Adam, for how could they get across the  
ocean to settle in those countries? And  
the Bible said all men came from Adam.

Another gave it as his opinion that even  
if they should reach India, they would have  
to remain there always; for if the earth  
was round, it would be like a mountain,  
and even with the strongest wind they  
could not sail up hill to return.

Many times the learned council met  
and talked over the subject, but without  
any result, and finally separated leaving  
the matter just where they found it.

To Be Continued.

## "NOT LOST FOREVER."

A Christian lady, living in one of our  
large cities, was passing a saloon just  
as the keeper was thrusting a young man  
into the street. He was very pale, and  
his haggard face and wild eyes told that  
he was far gone on the road to ruin, as  
with oaths he brandished his clenched  
fists, threatening to be revenged on the  
young man who ill-used him. He was so  
excited and blinded with passion that he  
did not see the lady who stood near him  
until she laid her hand upon his arm, and  
spoke in her gentle, loving voice, asking  
what was the matter.

At the first kind word, the young man  
started as though a heavy blow had struck  
him, and turned quickly around, paler  
than before, and trembling from head to  
foot. He surveyed the lady for a moment,  
and then with a sigh of relief, he said:

"I thought it was my mother's voice,  
it sounded so strangely like it; but her  
voice has been hushed in death for many  
years."

"You had a kind mother, then," said  
the lady. "And she loved you?"

With a sudden revulsion of feeling, the  
young man burst into tears, sobbing out:  
"Oh yes, I had a good mother and she  
loved me. But since she died, all the  
world has been against me, and I am lost,  
lost forever."

"No, not lost forever; for God is mer-  
ciful, and his pitying love can reach the  
chief of sinners," said the lady, in her low,  
sweet voice; and the timely words swept  
the hidden clouds of feeling, which had  
long been untouched in the young man's  
heart, waking a host of tender emotions  
which had been hidden deep beneath the  
rubbish of sin and crime.

More words were spoken, and the lady  
passed on her way; the young man follow-  
ed, marked the house she entered, and  
wrote the name on the door-plate in his  
little memorandum-book. Then he walk-  
ed away with a thoughtful, earnest look  
on his white face, and deeper and still  
more earnest feeling in his aching heart.

Years passed by, and the lady had for-  
gotten the circumstance, when one day a  
stranger sent up his card, and desired to  
speak to her. Wondering who it could be,  
she went down to the parlor, and found a  
noble-looking and well-dressed man, who  
rose deferentially to meet her.

"Pardon me, madam, for this intrusion;  
but I have come many miles to  
thank you for the great benefit you re-  
solved me a few years ago," he said, in a  
trembling voice.

The lady was puzzled and asked for an  
explanation, as she did not remember hav-  
ing seen the gentleman before.

"I have changed so much," said the

man, "that you have forgotten me; but  
though I only saw you once, I am sure I  
should have recognized you anywhere;  
and your voice, too, it so much like my  
mother's!"

These words brought to the lady's re-  
membrance the young man to whom she  
had spoken before the saloon, and the  
two wept. After the first gush of emo-  
tion had subsided, the gentleman sat down  
and told the lady how those few gentle  
words had been instrumental in saving  
him, and making him what he was.

"The earnest expression, 'No, not lost  
forever,' followed me wherever I went,  
and it always seemed the voice of my  
mother speaking to me from her tomb.  
I repented of my many transgressions,  
and resolved to live as Jesus and my  
mother would have me; and by the grace  
of God, I have been enabled to do so."

Watchman and Reflector.

## FACTS.

BY E. A. S.

About Ginger.

While among the spices, the clove is a  
flower bud and cinnamon a bark, ginger  
is a root. It is something like the check-  
erberry, only a great deal larger, creep-  
ing along just under ground. This root  
sends up stems three or four feet high,  
which die down every year. The flower,  
of a pale yellow color, grows on a stalk by  
itself which is about twelve inches high.

The root lasts two years. After the  
stems die down the first year, the digging  
commences. The outside coating of the  
root is scraped off and it is then scalded  
and lastly dried in the sun, when it is  
ready for the market.

There is the black ginger and the white  
ginger. The white ginger is the lighter  
colored, and this is caused by their pick-  
ing out the best roots and scraping them  
clean, while the darker colored is of in-  
ferior quality and dried without being so  
thoroughly cleansed.

The so-called white ginger when  
ground up is the yellowish powder which  
we buy at the stores.

Ginger was first known in Asia, but  
now it is cultivated in the West Indies,  
and Sierra Leone.

The West India ginger is sometimes  
further whitened by chloride of lime.  
And a good deal of this spice which is  
sold in this country is adulterated. Ground  
wheat, potatoes, tapioca are mixed with  
it, colored with turmeric and flavored with  
cayenne pepper or mustard. This is one  
of the wicked things that people do for  
the sake of getting a little more money.

The root is also boiled in syrup and  
sold as preserved ginger root.

"INCOMPATIBLE" AGAIN. We have  
received the following which will explain  
itself:

In addition to the 399 words made out  
of the word "incompatible" which have  
already been published in the Star, I  
will now send you 120 more:

Iambic icon implicate imp iota ionic im-  
pious impudic illic ille habili neal nape ne-  
peap Cleon Calib cabal canule canoe capot  
climate copal coif coonite coon coon-omen-  
ominate, oilman, op opine opine opine opine  
Milton Milan miniate miln meant meant  
pontae place pol polemic platonic pointat  
pointed pace pall pain pain pie pieat pieat  
pean pimenta piet plect pianet plectat  
polecat Apion Acton Abiel abel abt abt  
point amice ample amant ample ante apt  
Tim tonical tone tonific tine tinal tie  
talon tan teal tibial Blanco Ben Binea  
blea beat beam beat bait bane beat Lena  
Lima lo low lament lob limbo limn loo  
Lane Eaton elat etotic eon epact eolic  
elat elain elat eliet ematic empale emption  
Eli.

SARAH B. NELSON.

South Sutton, N. H.

HARVEY and Gurney Wares of Haver-  
hill, Mass., have sent us the following:

We have taken out those published be-  
fore:

Apt all alto ament Alice Amelia  
bale beat bine bait belt bean beat bole  
beam beat bac bon Cole cote cote  
complete canoe cat Clio, complane Celia  
Calib ectat ectat can Elba Elio Eloi Eli  
Eliah Eben Imp Inca incline iocla  
iambic ianb Icon iolite Ion Inic, Italic  
item imbail inuan Imbon its liable  
late lap loup lamp lean lo lost Loe lepal  
Lommie leat cat Maine Mabel mac, Mab  
menial mal mallice nance moat moile  
nep napol nope not nob nole nil Nil  
nom Nole nominal name Neb nale nail Noel  
Niobe ocean obi oleic omen Poi  
pica piea pian pail pain paint pet Poe  
piano pian place Trin Tiel tie tilt  
tump tumb tinal tiea tola Tolan  
tope Tolal tan.

We have also received a list of over  
800 words from Alice E Eastman, of Bath,  
Me., and of which we find the following  
which have not previously appeared in  
the Star:

Acme albt albt apact apt atop boit bale  
beam bean beat bole clain catnip Cate  
Cato cit clamp exact imp lone la lo  
lobe lob local locale lode lode lop lode  
lope mental mental miln nape nab nate ope  
opine omen pat pain paint pat pantile  
pean pet pica piea pimenta platonic Plato  
tan tie time tape.

Wigs. Wigs were in fashion in Egypt  
and in Asia in very old times. They were  
also worn by several of the Roman em-  
perors, and were sometimes powdered  
with gold dust. When worn for fashion's  
sake, they were not in great favor among  
the early Christian teachers. Clement of  
Alexandria, informed the wig-wearers,  
when they knelt at church to receive the  
blessing, that they must be good enough  
to recollect that the benediction remained  
on the wig, and did not pass through to  
the wearer.

Lonstons are very pugnacious, and fight  
severe battles. If they lose a claw another  
grows out.

Bible Questions.

(Answers in two weeks.)

4. Were doors ever opened by an angel?  
5. Which of the Apostles were fishermen?  
6. Who hid a hundred prophets in a cave?  
(Answers requested from younger readers.)

## Literary Review.

WHY WE LAUGH. By Samuel S. Cox, author  
of "Buckeye Abroad," "Eight Years in  
Congress," "Winter Sublimities," etc. New  
York: Harper & Brothers, 12mo pp. 387.  
(\$1.50.)

We do not know why laughter as well as  
melancholy should have its philosophy.  
There has been no end of attempts to explain  
the latter condition, and from the days of Bur-  
ton, who anatomized the blues, to the time of  
George Eliot, who affirms that repentance is  
only a result of indignation, we have been  
constantly shown that the most of our sense of  
sin, feeling of guilt, and expressions of self-  
abhorrence is to be attributed to a bad liver  
rather than to a troubled conscience, and that  
it is often an overloaded stomach that has a  
sense of wrong that prompts the plea for di-  
vine forgiveness.

If it is the anatomist or the materialist rather  
than the metaphysician or the spiritualist  
who is to explain why we laugh, it ought to oc-  
casion no surprise if there should be a similar  
attempt to explain why we laugh. It is not  
indeed on a thoroughly materialistic basis that  
Mr. Cox has undertaken to answer the ques-  
tion. He recognizes the approval of a good  
conscience as well as the harmonious action of  
the internal physical organs in the truest kind  
of laughter. At the same time the greater part  
of the polity that he describes in his book has  
been more strictly physical and mental, than  
an expression of both spiritual and mental  
pleasure. The arena whence he has drawn  
the most of his illustrations, anecdotes, &c.,  
has been the American Congress, and it is  
well known that that is not an eminently  
spiritual body. But it has furnished him the best  
field in the world to show how powerful and  
effective a turn of wit or humor, or good-nat-  
ured ridicule, may be in demolishing an argu-  
ment that could by no other way be so effec-  
tively met. A large number of his illustrations  
are of this class. And if they do not furnish a  
philosophical explanation of the laughter it-  
self, or of its power to accomplish ends, they at  
least clearly show the occasion of it.

Laughter is an important element, both mor-  
ally and physically. The truest and healthiest  
souls are those whose faces are often wreath-  
ed in smiles, and whose hearts are constantly  
singing joyous songs. It plays an important part  
in the whole range of human life. Hence even  
an American Congressman, who is just now  
somewhat interested to ferret out the sad and  
unlaughable misdeeds of public men, may  
wisely have devoted a portion of his time to  
the preparation of this book. As he says in  
the preface:

Eliminate from the literature or conduct of  
any one people the amusing and amused fac-  
tories, and you produce a sterility as dull and  
uninteresting as the cinders and ashes of the vol-  
canic fields of Iceland. But include the amus-  
ing element within the experiences and history  
of mankind, and no description of luxuriance,  
with grape, olive, nectarine, and orange, clus-  
tering and luscious, such as make the vales of  
Portugal a perpetual smile, is adequate to em-  
phasize the contrast.

The book is a collection of papers that have  
lately appeared in Harper's Magazine, and so  
will not find the public wholly unacquainted  
with it. It first considers humor in general,  
then American humor in particular, drawing  
its illustrations almost wholly from the realm  
of politics, and closes with a "Homeric study"  
on classic humor. What he says of the pecu-  
liarities of national humor, although the lines  
are arbitrary, is very good: "French humor  
is that of the passions; English, of the interests  
and social relations; German, of the abstract;  
Italian, of the artistic; Spanish, of the roman-  
tic and fanciful; Arabian, of the moral; and  
American, of the pure comical intention—a  
slashing humor, which will sacrifice feeling,  
interest, sociality, philosophy, romance, art,  
and morality for its joke; an overriding, tow-  
ering humor, that will one day make fun of all  
the rest of the world, not forgetting itself."

The author has a large if not a refined and  
delicate sense of humor, as his public career  
has abundantly shown. Hence he has proba-  
bly written his book as a labor of love. There  
are certainly portions of it that will bear study,  
and the whole may be found both amusing  
and instructive.

IN THE VINEYARD: A Pica for Christian  
Work. By Rev. E. F. Butler, D. D., author  
of "Eccle Colium," "Pater Mundus," "Ad  
Videm," etc., and Lecturer on the scientific  
evidences of Religion in Amherst College.  
New York: T. Y. Crowell, 12mo. pp. 454.  
This is a timely book. The attention of  
Christians is being drawn to the great object  
that should occupy their lives as never before.  
Reverals here and there, personal experiences  
and national considerations are repeating with  
fresh emphasis the command, "Go, work."

The author first considers the workers and  
then the work, illustrating the divine methods  
by numerous examples, and admirably setting  
forth the spirit that should dominate the work.  
Personal and impersonal effort, organized and  
individual labor, neighborhood and family  
work, are some of the methods that he urges  
and exemplifies. The book is of a really spir-  
itual and wholesome kind, and ought to prove  
effective in the great work that it aims to pro-  
mote.

ROBINSON CRUSOE'S MONEY. or, the remark-  
able financial fortunes and misfortunes of a  
remote island community. By David A.  
Wells, late U. S. special commissioner of the  
Revenue. With Illustrations by Thomas  
Nast. New York: Harper & Brothers, Pa-  
per, octavo, pp. 118. (50 cts.)

Mr. Wells is indisputably a hard money  
man. He fully believes in it. And in this  
clever parody he attempts to show the reason of  
his faith. A remote island community has been  
imagined, in which, starting from conditions  
but one remove from barbarism, but gradually  
rising to a high degree of civilization, the pro-  
gress, the use, and the abuse of instrumentalities  
and mechanism of exchange—through barter,  
money, and currency—have been traced consecu-  
tively; and the effect of the application of not  
a few of the most popular fiscal recommenda-  
tions and theories of the day practically work-  
ed out and recorded. And, in carrying out  
this scheme, hardly an absurdity in reference  
to exchange, money, or currency is illustrated  
which somewhere and at some time has not  
had its exact counterpart in actual history or  
experience. It will make a good campaign  
document in the coming struggle between hard  
and soft money, and that is probably one of  
the objects in writing it. The illustrations by  
Nast are not the least effective feature of it.

THE GERMAN PRINCIPALIA, part first, and the  
FRENCH PRINCIPALIA, part second, both on the  
plan of Dr. William Smith's "Principia Lat-  
ina," are now published by Harper & Broth-  
ers, and make a really valuable addition to  
modern language text-books. The main ob-  
ject of the German book is to enable the be-  
ginner to acquire an accurate knowledge of the  
chief grammatical forms of the language, and  
to become familiar with them in the construc-  
tion of sentences, answering questions, and  
early familiarizing himself with its forms and  
idioms. That is also the basis on which the  
French book is constructed. Each of its exer-  
cises is followed by grammatical questions, the  
etymology of every word in the vocabulary is  
fully explained, and special notes make more

clear the really difficult portions. Both our  
personal examination and the testimony of ex-  
perienced teachers convince us that they are  
among the best of text books.

For a simple, lucid, practical commentary  
on portions of the Bible there is nothing  
more popular than "Barnes's Notes." They  
have been in demand from their first ap-  
pearance, and still continue to be so. The revised  
edition of the Notes on James, Peter, John and  
Jude, just issued by Harper & Brothers, will  
not be likely to fall on a dull market. It is  
uniform with the previous volumes of the  
"Notes," and will without difficulty find  
the place in the set that has been reserved for it.

A. D. F. Randolph & Co., New York, issue  
two more of their popular paper covered  
tracts, entitled "The Two Prodigals," by  
Rev. Dr. M. R. Vincent; and "Hints on Bib-  
lic Marking," by Mrs. Stephen Mendez. The  
latter has a preface by Rev. Dr. L. Moody.  
It explains the nature and benefit of Bib-  
lic marking, and has sample pages showing how  
it may be done. Both are excellent and use-  
ful little books. (20 and 15 cts. respectively.)

E. P. Dutton & Co., New York, issue in de-  
licate paper covers the address entitled "The  
Clergyman in his Home," delivered by Rev.  
E. H. Bickersteth last December in Fulham  
Palace chapel. It aims to set forth the duties  
and privileges of the clergyman in his  
private life, as distinguished from his pastoral  
visits and his ministerial duties in the house  
of worship. It is an excellent consideration  
of the subject, and worthy of a wide reading.

## Literary Notes.

There are now 40,500 volumes catalogued in  
the Public Library of Chicago. About 1,800  
are drawn out daily, and on Saturdays the  
number reaches as high as 2,500 volumes.

S. C. Griggs & Co., Chicago, have in hand a  
new book by Prof. Matthews, the author of  
"Getting on in the World," entitled "Words,  
their significance, Use and Abuse." It will be  
issued in May. The same house has in prepa-  
ration two works by noted Scandinavian au-  
thors. The first, "The Pilot and his Wife," is  
a story by Jonas Lie, and the latter, "Viking  
Tales of the North from the Icelandic Sagas,"



## Literary Miscellany.

## THINGS TO REMEMBER.

No will of your own with its puny compulsion.  
Can summon the spirit that quickens the lyre;  
It comes, it all, like the Sibyl's convulsion  
And touches the brain with a finger of fire.  
—O. W. Holmes.

Gravity is twin brother to stupidity.—Boece.

The superiority of some men is merely local. They are great because their associates are little.—Johnson.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—Carlyle.

Intellectual labor is, in its origin, as dependent upon the art of cookery as the dissemination of its results is dependent upon paper-making and printing.—Hamerton.

Men like women to reflect them; but the woman who can only reflect a man and is nothing in herself will never be of much service to him.—George MacDonald.

Duties are ours, events are God's. This removes an infinite burden from the shoulders of a miserable, trembling creature. On this consideration only can he securely lay down his head and close his eyes.—Coen.

There are situations in life which, to the outside spectator, appear the most dark and cheerless, that are far from being so to those who are in the center of them. Bright spots come out, and sources of interest open up, which common eyes discern not; and we learn that life may be like the homes of some Eastern lands, which have their dull, dead walls to the crowd, but their fountains and flowers and singing-birds in the courts within. There are no joys with which a stranger can not intermeddle, which he can not even discern; and, if we are to wait quietly, we must cultivate an eye for these.—Rev. John Kerr.

## THE REAL CAPITAL.

How to get a start in life is the problem that occupies the thoughts of a great many poor young men and women. They look upon a young man or woman as the children of wealthy parents, and fancy that had they been thus fortunate in birth the problem would be one of easy solution. But the question alone arises, where did the parents of these fortunate children get their wealth? In nine cases out of ten, nay, in ninety-nine out of a hundred in this country, they started in life with brain, integrity, and industry as their only capital. Is not that enough to set up any man or woman in business? Brain and industry alone are not sufficient. Said a wealthy New York capitalist not long ago: "Wall street is full of the smartest kind of men; men that understand all about business, and that are willing to do everything for success, but they lack integrity, and we don't dare to trust them with our money. When we find a man of ability and of honesty, we'll do anything for him. Capital can always be commanded by such a man."

Integrity and industry alone are not sufficient. "Tom is the nicest kind of a man," said an employer the other day; "faithful, industrious, willing, but he has no means; all his work must be wasted; if the slightest difficulty arises, he can not act without advice." How many there are who would have, and patiently, but have nothing to show for it. They spend their time and strength on unimportant issues, and do not push the main chances. An honest farmer, now sleeping under the soil he once carefully tilled, was very particular to keep all his fences in perfect repair, the barn and outbuildings, and all the little things about the farm in order, but he neglected to fertilize his acres, to plow and harvest his crops at the right time, to take advantage of the markets, and he lived and died poor. His neighbor took just the opposite course. His land was made rich; his crops were planted and plowed and harvested and marketed at just the right time; but his fences were never sound, old logs and broken down farm tools of all sorts ornamented both sides of the road all along his line, the front gate of his yard remained for seventeen years unopened, but his children had a piano, an organ, nice clothes, and the ladder was full of all good things. He neglected the "main, main and cummin," and gave his attention entirely to the weightier matters of the law, and in consequence prospered. His wife, having precisely the same turn, sold butter and cheese and honey but all small matters were neglected until the competence was secured.

There are very few large estates founded upon justice and dishonesty that last to the second and third generation, and there are as few that were the result of ability, integrity, and industry, that have not descended to the third and fourth generation. They who build upon these foundations build securely; their houses are founded upon rock and are not easily swept away.

If one has brains to start with, what can be done about that? At great deal. The South Sea Islanders teach their children to swim by throwing them right in to shallow water and letting them shift for themselves, taking care that they do not quite drown. The little ones soon learn that their bodies being lighter than water will float, and in a short time are as much at home in the sea as ducks and frogs. The habit of helping one's self is one of the most valuable habits a person can have. Instead of giving them advice concerning matters not of vital moment, let children use their own resources and be compelled to think and act for themselves. Kind and discriminating criticism upon the part of parents, which the children have done their best, will help them to do better next time. The sooner a boy learns to think with wisdom and act with discretion for himself, the sooner will he be a man. It is the rule of many a boy that his parents do all his thinking for him and prescribe all his course of action. Not that he is to be "turned out," but that he is to receive help only when he can not do without it. Next to this habit of self-reliance a thorough and liberal education is important to a noble success. The mind, enlarged by wide culture, grasps possibilities of which the uncultivated intellect never dreams. The boy who has read the history of Xenophon's famous retreat, and Caesar's exploits, who has slept on the battle-field with Frederick the Great, or accompanied Cortez in his march to Mexico, will find meaning in the saying that "What man has done men can do," that the unlettered youth can not be made to perceive. If he has the right material in him, the troubles of Millardet, of Washington, of Webster, of Marshall, of Astor, of Greeley, will not "do" him sleep. They have shown him how success is won.

And if one hasn't integrity what can be done without that? Ah! that is the saddest lack of all. It is greatly to be deplored that so little attention is paid in schools and families to the cultivation of the civil virtues, of strict honesty between boy and boy, that justice and equity are not taught and insisted on as of greater importance than any mere intellectual endowment or achievement. The first maxim of the Roman law, "Honeste Vivere," should be written ineffaceably on every child's heart and brain. There is no greater integrity in any State or family or individual than that justice should be done, and when each man loves his neighbor as himself and will have only what of right belongs to him, then the millennium will be here. With ability, industry, and integrity, though a young man has nothing else, he is the possessor of the real capital, and with him the ultimate realization of his ambition is assured.—N. Y. Tribune.

## A DISCOVERY.

A discovery is announced by a French chemist to which recent events in this State give a special interest here. Its value lies in its application to the discovery of alterations in writings that are suspected of having been tampered with. The coloring matter of ordinary ink consists chiefly of a combination of tannic acid with oxide of iron. M. Gobert has discovered that however skillfully any writing may have been erased, sufficient traces of the iron oxide always remain to appear in a photographic image, though they may be totally invisible to the eye on the original paper. He presented as an illustration a bond drawn for 105 francs, which had been altered to 5000 francs and so negotiated. The original paper bore no suspicious appearance, and the closest optical inspection failed to detect any trace of the figures that had been erased. But on a photograph of the same paper the figures 105 were plainly discernible, mingled with and partly obscured by the later figures substituted for them. The light reflected from the surface once stained by ink, though indistinguishable by the eye, affects the photographic materials differently from that reflected from the paper where the ink has not touched it. It is believed that a photograph will always settle the question whether a suspected paper has been altered by erasure.—Boston Advertiser.

## AN UNCLEANLY HABIT.

That very excellent people are in the habit of tobacco-using can not be denied. To assert that the habit is in itself sinful would be beyond "the law and the testimony." To declare that the habit indicates in any degree a lower spiritual standard than does abstinence from it would be eminently uncharitable. To insist that in no case is the use of tobacco promotive of sound health would only open for discussion a question in which doctors disagree. Yet this habit is one which should not pass unchallenged, as desirable for boys and youths to cultivate. It is certainly fair to consider it in all its bearings, even at the risk of disturbing the equanimity of some who have been addicted to it almost from childhood.

Waiving then the question of the morality or propriety of tobacco using, the fact stands out unmistakably that it is an uncleanly habit. Even if it could be shown that the use of tobacco tended to the health and well-being of the user, the objection would still remain, that the habit renders a person offensive to very many with whom he is brought into close association. Mr. Moody has suggested, with his accustomed force and pertinency, that the only text in the Bible which can fairly be quoted in favor of the use of tobacco is in Revelation 22:11, "He which is filthy, let him be filthy still."

Most tobacco users are in the habit of spitting on the floor, wherever they may happen to be, in office, sitting-room, street car, or railway carriage. Gentlemen of other wise scrupulous neatness, those who are fastidious in dress and speech and manners, often growing uncleanly in this particular as they continue in the use of tobacco; possibly because of the stupefying, deadening influence of the narcotic, which renders them less sensitive to the demands of propriety while indulging in its use. A gentleman's smoking car, for example! on the best conducted railway in the United States, will not compare favorably for cleanliness with a first-class stable. An extra price would gladly be paid, by ladies, or by gentlemen who do not use tobacco, for seats in a railway carriage, which no tobacco user had recently occupied.

When, indeed, in the case of some who smoke but do not chew tobacco, a tobacco user refrains carefully from spitting offensively, he can not refrain himself of the essential filth of a smoke-filled person. While the best tobacco is burning, its fumes are by no means unpleasant to all who do not themselves smoke; but to no one is the stench of the residuum of burnt tobacco more than tolerable; to many it is utterly intolerable. The breath, the hair and beard, and the clothing of an inveterate smoker are uniformly offensive to those whose senses are not benumbed or perverted by the use of tobacco, or by constant intimacy with those befouled by such use. To this result there are no exceptions. Elegant gentlemen, those who smoke the best cigars, would many of them be surprised to learn how disagreeable their presence becomes in houses where they enter as guests, or in rooms or cars where they take seats. Many a lady opens her palace windows and doors to ventilate a room after a gentleman smoker has called. Many a sleeping car passenger is nauseated by the stench of the blankets which have unwrapped first-class tobacco users on a former occasion in that berth. Many a young man has gone away disgusted from a call on his smoking pastor, for a conference as to the great question of salvation, because of the unsavory odors about the person and in the room of the cigar-loving minister. This is not a mere supposition. The very names could be given in enough cases to put at rest all questions on this point if that were deemed desirable.

Of course not all tobacco-users understand this. Very many of them would abandon the habit if they realized their offensiveness from its indulgence. Hence there is a reason for calling attention to it. A Sunday school teacher who is in the habit of smoking has in that habit no slight barrier between himself and such of his scholars as are not tobacco users. If indeed the use of tobacco gives great comfort to those who are addicted to it, and there is no objection to its use on the score of morals, and it tends to health and prolonged life, the man who secures health and comfort at such a cost is to

be counted much as would be an otherwise very lovely person who is afflicted with a foul, putrid cancer. The best one can do in his society is to hold one's breath, and pity the poor fellow.—S. S. Times.

## RESULT OF FRENCH ELECTIONS.

The result of the elections, however some contested cases may be decided, gives both Chambers to the Republicans, the great majority of them being of the moderate caste. The presiding officers chosen by both branches well reflect the ruling sentiment. The Duc d'Angoulême, who is to hold the Presidency of the Senate, comes to the support of the Republic through the avenue of conservatism, just as Thiers and Casimir Perier did, and just as Gladstone advanced to Liberalism in England, and such men as Edward Everett and Gen. Dix became members of the Republican party in this country. That kind of change, being the work of strong conviction over strong prejudices, is apt to be thorough and abiding. The Duke was an Orleanist, and as such was steadily opposed and defeated for the Corps Legislatif by the emissaries of Louis Napoleon. His conversion to Republicanism did not occur until he had become convinced of the utter inability of either of the monarchical parties to govern France after the close of the German war. He was born in 1815, belongs to an honorable family, and has served as President of the National Assembly.

Julius Grévy, who has been elected President of the Chambers of Deputies, is nearly seventy years old, but is full of vigor and animation. He was a revolutionist when a young man, and then became a lawyer and rose to distinction. He has been long in public life. He was Commissioner to Jura, his native department, in 1848, and he has served terms in the Assembly, besides holding other offices. He has the most consummate dread of monarchy, and three years ago he was fearful of Gambetta's tendencies—a distrust which has been entirely overcome, not only from a better understanding of Gambetta's character, but from the manifest growth of the latter's wisdom and moderation. With such men giving tone to the deliberations of the legislative Chambers, and the equally able and reliable Dufaure controlling the Cabinet, there is every reason to believe that France has entered upon a new and brilliant era of self-government.—Boston Journal.

## THE ETRIOCK SHEPHERD.

Lockhart tells a very interesting anecdote of Hogg's first visit to Scott's residence. Shortly after the meeting of the two poets, Hogg came to Edinburgh with a flock of sheep for sale. Scott invited him to dinner. He went, and when he entered the drawing-room he found Mrs. Scott, who was then in ill-health, reclining on a sofa. The shepherd, after being presented, and making his best bow, forthwith took possession of another sofa placed opposite hers, and stretched himself at full length upon it; for, as he said afterward, "I thought I could never do wrong to copy the lady of the house." He was dressed "precisely as an ordinary herdsman attends cattle to market," and his hands and shoes bore unmistakable evidence of his vocation. As will be readily supposed, the lady of the house did not observe with perfect equanimity the destruction of her hints covered furniture; but of this Hogg remarked nothing—dined heartily and drank freely, and afforded plenty of merriment for the company (which was rather a large one), by jest, anecdote, and song. As the liquor operated he grew familiar, from "Mr. Scott," he advanced to "Shera," thence to "Scott," "Walter," and "Wattie," until at supper he fairly convulsed the whole party by addressing Mrs. Scott as "Charlotte."

## CHARLESTON IN COLONIAL TIMES.

In colonial times, Charleston was a favorite settlement of the mother country, owing to the value of its exports,—indigo, rice, and naval stores. In 1731, forty thousand barrels of rice were exported, and as it was said, "London and Liverpool looked lovingly on the brisk colony of the Ashley and Cooper." The sons of the wealthy planters were almost universally sent to England to be educated, no other colony in the New World sending so many. Fashions were brought over from the wives and daughters; Madeira wine, punch, tea, coffee, and chocolate were in common use; and, for horse coaches rolled up to the doors of the noble churches, now almost lost in a second growth of wild forest. Outdoor sports were much affected by the planters, who kept fine horses and dogs, and hunted over the country in English style, although on a larger scale than was possible in that well-bound, well-metted-out island. They killed foxes, deer, and bears, and now and then an Indian, for the forests were still full of the red-skinned foes.—Harpur's Magazine.

One of the most interesting chapters in M. Tissandier's recent "Handbook of Photography," is the description of the application of the art to the transmission of despatches during the siege of Paris. The despatches were printed and then much reduced and transferred by photography to a collodion film. This was rolled into a quill and tied to the tail of a carrier pigeon. When received, the collodion film was unwound by immersion in weak ammonia water, dried, placed between two glass plates, and a magnified image projected upon a screen, by means of a photo-electric microscope.

Petroleum is now obtained in large quantities at Baku, the principal Russian naval station on the Caspian Sea. The oil is of a greenish-gray color, and is said to be of better quality than the Pennsylvania petroleum, and far less dangerous, because its flashing point of temperature is forty degrees higher than that of the American product. The wells are not far from the ancient gas wells of Persia, which supply the "everlasting fire" of the worshippers. An altar still stands before the leaping flame, but the sacred flame itself is diverted to the "base uses" of burning lime for Baku, and of distilling the oil from which the gas issues.

Rev. Dr. Ritchie, of Edinburgh, though a very clever man, has met with his match. When examining a student as to the classes he had attended, he said, "And you attended the class for mathematics?" "Yes." "How many sides has a circle?" "Two," said the student. "What are they?" "What a laugh in the class the student's answer produced when he said, 'An in-

side and an outside." But this was nothing compared with what followed. The doctor having said to this student, "And you attended the moral philosophy class also?" "Yes." "Well, you would hear lectures on various subjects. Did you ever hear one on cause and effect?" "Yes." "Does any effect ever come before a cause?" "Yes." "Give me an instance." "A man wheeling a barrow." The doctor then sat down, and proposed no more questions.

## Obituaries.

PARTICULAR NOTICE! Persons wishing obituaries published in the Morning Star, who do not patronize it, must accompany them with cash equal to ten cents a line, to insure an insertion. Brevity is especially important. Not more than a single square can well be afforded to any single obituary. Verses are inadmissible.

ADDRESSES, daughter of Eben and Abigail Clark, living in Smithfield, Me., Jan. 24, aged 22 years. At the age of 13, she sought the Lord, and was baptized by Rev. J. W. Carr, uniting with the F. B. church, at Blackwell Hill, in Madison. Her life was consistent with her profession and her dying prayer was for her friends and neighbors, that they might be saved. She leaves to mourn their loss, parents, three sisters, three brothers, and a young man whose hopes are blighted by her death.

Mrs. EMILY J., daughter of David and Sarah Perkins, and wife of Nathaniel Horned, died at her father's home, in Fairfield, Me., Sept. 17, 1874, aged 83 years. She was married in 1835, was baptized by Bro. J. N. Bates, with the Smithfield F. B. church, and lived in the F. B. church. During two years of severe illness, she had at times clear visions of the home of the best. Her end was peaceful. She left parents, husband, three sisters and five brothers to mourn, but not without hope.

DAVID PERKINS died in Fairfield, Me., Jan. 7, aged 59 years. At the age of 24 he obtained the Holy Spirit, and was baptized by Rev. David Lewis, and was a member of the F. B. church, in Smithfield, till it was disbanded after which he joined no other. He was a kind father and an affectionate husband. He leaves a wife, five sons and three daughters to mourn their loss. God will be a father to them. JAMES S. MERRILL.

Mrs. FLORA E. GROVER, only daughter of Enoch and Mary Grover, died in Biddeford, Me., Feb. 6, of consumption, aged 32 years. After years of sickness, and often extreme suffering, her sister has entered that land where no inhabitant has ever said, "I am sick." For two years she has been unable to get about, but patiently waited the Master's coming. She found Christ precious to her, and his peace which passeth all understanding filled her soul. During the last few months of her life she turned rapidly to Christian experience. She never wearied of conversing of the hour which was so rapidly approaching, and never failed to entreat all to meet her in the "better land." Often have I sat a silent listener as she talked to me of the glories beyond, of her faith in Him whom she loved to meet, and went out with my soul refreshed and guided anew for the battles of life. Cheerfully bidding all farewell, with the promise that they would strive to meet her above, she fell "asleep in Jesus," and awoke in glory. A father, mother and brother, are left to mourn, but not as those who have no hope. COM.

PEARLY HILL died in Irasburgh, Vt. He was born in Starkboro, Vt., Sept. 13, 1804. In his youth, he joined the F. B. church, in his native town. In Sept. 1830, he married Meahable Brown, of Starkboro. His early years were spent in the cloth-dressing business. In 1839 he removed to Irasburgh, and purchased a large and well situated farm. He was a member of several churches, who had before been members of F. B. churches elsewhere, to join and form a church of that order here. For a few years this church seemed to prosper. He was its clerk during its entire history. He was a devoted husband, a kind father, and a true man. He was a noble, wholehearted Christian, who was ready to help in every good cause. His voice in the church was ever a voice of earnestness. His death was a great loss to the church and to the family and church. How shall we get along without him? COM.

CHARLES RUNNELS died in New Durham, N. H., Oct. 13, 1875, aged 38 years and 9 months. The deceased was a son of Rev. John S. Runnels who died in Poland, Me., in March, 1854. He experienced religion and joined with the F. B. church in Poland, Me., June 20, 1855, under the labors of Rev. J. Pinkham. He was buried in Poland, Me., where his father, mother and nearly all his relatives are buried. He was a noble, wholehearted Christian, who was ready to help in every good cause. His voice in the church was ever a voice of earnestness. His death was a great loss to the church and to the family and church. How shall we get along without him? COM.

STEPHEN F. BEAN died in Rosemont, Ill., Feb. 17, 1876. Bro. B. was born in Sandwich, Vt., in 1794; his parents removed to Sutton, Vt., in 1798. Bro. B. was a devoted Christian, who was ready to help in every good cause. His voice in the church was ever a voice of earnestness. His death was a great loss to the church and to the family and church. How shall we get along without him? COM.

Mrs. HANNAH L. MARDEN died in Stratford, Feb. 12, of apoplexy, aged 55 years. She experienced religion in childhood and was a faithful Christian laborer to the close of life. She was a devoted wife, a kind mother, and a true man. He was a noble, wholehearted Christian, who was ready to help in every good cause. His voice in the church was ever a voice of earnestness. His death was a great loss to the church and to the family and church. How shall we get along without him? COM.

JOHN S. KELLY died suddenly in Burnett, Wis., Feb. 23, 1876, aged 56 years and 1 month. He was born in Machias, Me., and early in life became a sailor. He followed this business twenty years, occupying in a long time the position of captain. He came to Wis. in 1858, and settled in Trenton. In 1863, he was baptized by Rev. F. B. Moulton and united with the Free Will Baptist church in Burnett, of which he was a faithful and warm member. He leaves a wife and five children to mourn their loss. J. L. GIDNEY.

Mrs. FREDERICK C. HOWE died at North Dixmont, Feb. 13, 1876, aged 75 years and 2 months. She was born at Limerick, Me., and embraced religion when young, but neglected to bear witness and follow her Saviour in baptism as she felt strongly impressed. She fell into darkness, and in a few years she was removed to Dixmont, where her husband resided. Her heart was in the Lord, and she was a devoted wife and mother. She was a noble, wholehearted Christian, who was ready to help in every good cause. His voice in the church was ever a voice of earnestness. His death was a great loss to the church and to the family and church. How shall we get along without him? COM.

MARK L. H. PERCIE died in Barrington, N. H., aged nearly 4 years and 6 months. Little Mark was a most lovely and bright intellectual child; ahead of his years. In his grief, the fond parents must look to the angel home for their dear boy. With him they may see the little "bebe" and other relatives, and at last their abiding home. COM.

## Educational.

LEBANON ACADEMY.—G. F. CHASE, A. M., Principal, with full board of teachers. Pupils fitted for business or the best colleges. Spring Term, of 10 weeks, begins Feb. 15, 1876. For particulars, address the Principal or ELI HAYES, Sec. Trusts, &c. W. Lebanon.

NORTHWOOD SEMINARY.—NORTHWOOD, N. H. F. L. EVANS, A. M., Principal. Winter Term of ten weeks, commences Wednesday, December 1. Spring Term of eleven weeks, commences Wednesday, February 24, 1876. For further particulars address the Principal, or E. Tasker, Secretary. Northwood, N. H., Nov. 24, 1875.

LYNDON LITERARY INSTITUTION, LYNDON CENTER, VT.

Faculty: J. S. BROWN, A. M., Principal. G. H. STROUD, A. M., Associate. MISS L. A. ALLEN, Preceptor. MISS S. ALMA PENDER, Associate. MISS L. E. FOLSON, Teacher of Music. MISS S. ALLEN, Teacher of Penmanship. With a full complement of competent assistants. Three complete courses of study:—Classical, Latin, Greek, and Latin course. School first class in every particular. Library and Reading Room free to students. School Building new and commodious.

School year, three terms of thirteen weeks each. FALL TERM began Tuesday, August 24, 1875. WINTER TERM begins Tuesday, November 30, 1875. SPRING TERM begins Tuesday, March 5, 1876. Clergymen's children and students relying on their own exertions for an education, received at reduced tuition.

Board from \$2.00 to \$3.50 in families; in clubs at lower rates, and rooms furnished for self-board.

For full particulars in regard to the School send for catalogue. L. W. NABORS, Sec'y, Board of Trustees. Lyndonville, Vt., 1875.

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PIKE SEMINARY.—Pike, Wyoming Co., New York.

CALENDAR. Spring Term opens March 21, 1876. General Examinations, June 19, 30, 31, 1876. Anniversary Exercises, June 22, 1876. (Summer Vacation of eight weeks.) Fall Term begins August 22, 1876.

(Vacation of two weeks.)

Winter Term begins December 4, 1875. This School was never in better condition for doing thorough work in Academic instruction. No primary instruction. With three carefully selected courses of study: The Classical, Latin, and English course. We are prepared to fit students for any college in the land, or to given preparatory course. The special work of the school is to prepare students for college, and every effort is made to do this in as thorough a manner as possible. Expenses are moderate. Send for catalogue. IRVING B. SMITH.

LAPHAM INSTITUTE.—NORTH SCITUATE, R. I.—This Institution furnishes Classical, Preparatory, English and Scientific, and Latin College course of study.

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CALENDAR. Fall Term begins Aug. 25, 1875. Fall Term closes Nov. 24, 1875. Winter Term begins Dec. 4, 1875. Winter Term closes March 7, 1876. Spring Term begins March 7, 1876. Spring Term closes June 11, 1876. For further particulars, address the Principal, North Scituate, R. I.

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WHITESTOWN SEMINARY.—CALCUTTA, N. Y. For the 26th Academic Year. Fall Term opens August 23, 1875. Winter Term opens November 1, 1875. Spring Term opens March 21, 1876. The Institution is one of the largest and best in the State. Terms moderate. Send for Catalogue. J. S. GARDNER, Principal.

Whitestown, Oneida Co., N. Y., July 10, 1875.

RIDGEVILLE COLLEGE.—The Spring Term will open March 2, 1876, and close June 10, 1876. The Summer Term will open June 15th, and close September 24. The Fall Term will open September 7th, and close November 22nd, 1875. For circulars, address the Secretary, W. M. REED, Ridgeville, Ind.

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CALENDAR. Winter Term closes Friday, Jan. 21, 1876. Vacation and week. Spring Term begins Monday, Jan. 31, 1876. Spring Term closes Friday, April 7, 1876.

Vacation, two weeks. Summer Term begins Monday, April 24, 1876. Summer Term closes Thursday, June 24, 1876. For further particulars, apply to the Principal, E. C. LEWIS, Sec. Trusts, &c. New Hampton, N. H., July 20, 1875.

MAINE CENTRAL INSTITUTE.—PITTSFIELD, ME.—Course of study for both sexes. College Preparatory, Normal, Classical, Scientific, Terms, ten weeks.

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CALENDAR. Fall Term of 12 weeks opens Aug. 31, 1875. Winter Term of 12 weeks opens Nov. 30, 1875. Spring Term of 12 weeks opens Feb. 26, 1876. Expenses moderate.

For further information address Rev. L. Sargent, Waterbury Center, Vt., or the Principal, Miss J. C. COLLEY.

WILTON COLLEGIATE INSTITUTE.—WILTON, VERMONT. REV. G. S. BRADLEY, A. M., Principal. Mrs. G. S. BRADLEY, Preceptor, with several assistants.

Fall Term of 12 weeks, begins August 31st, 1875. Winter Term of 12 weeks, commences November 30th, 1875. Spring Term of 12 weeks, commences March 14th, 1876.

For circulars write to the President, Rev. G. S. Bradley, Wilton, Vt.

AUSTIN ACADEMY.—CENTER STRATFORD, N. H. REV. S. C. KIMBALL, H. M., Principal, and Professor of Latin and Greek. Competent teachers assist. Rooms for self-board and board in private families at reasonable rates. Board in clubs \$2. Apply early. Free tuition to students who have the ministry in view. SPRING TERM of 1876 begins February 22. Two full courses, English and Classical. The Faculty, by imparting instruction in a thorough and practical manner, by the use of the best text-books, and by careful attention to the wants of scholars, hope to deserve the continued approbation of the patrons.

For further information address the Principal, or Center Stratford, January 26, 1876. WARREN FOSB, Secretary.

CLINTON GROVE SEMINARY, WARREN, N. H. Winter Term begins Tuesday, December 5, 1875. H. S. COWELL, A. B., Principal. For circulars, address the Principal.

BATES COLLEGE THEOLOGICAL SCHOOL.—FALL TERM, 1875. The Fall Term of the Theological School connected with Bates College begins Tuesday, August 24th. For further information address the President, O. Cheney, D. D., or Professor John Fullerton, Lewiston, Maine.

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