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The Morning Star.

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THE MORNING STAR.

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The Morning Star.

WEDNESDAY, MARCH 29, 1876.

PRAYERS.

Gold-lettered, and with curious blazonry
Encircled, was the page whereon I read,
Mid monkish chronicles of saints long dead,
A tender legend writ most tenderly,
And telling that all prayers by true lips
Said
In earnestness, God hearing, straightway
he
Would quicken, as they sought him through
the sky,
To angels who should work the wishes
prayed.
And I was glad, and thought, "How many
a wing
Must guard my lady's steps by day, must
bring
All good things to her hand, upon her
head
All blessing and all peacefulness must shed;
And how the angels in a glittering ring,
Score deep, must stand at night around
her bed."

—Harper's Magazine.

SPECIAL CORRESPONDENCE.

WASHINGTON, March 25, 1876.

SOCIAL LIFE AT THE CAPITAL.

The tendencies of social life in Washington have long been of a character to make the judicious, not to say the pious, grieve, and suggest such antitypes as Babylon and Paris. It was not thus in the earlier, simpler days of the Republic. Wealth has brought display, and the prevalence of an easy morality has made the national capital a winter resort for a species of wealthy pleasure seekers, who bring in their wake a hungry horde of male and female adventurers, lawless resolute from every quarter, who if they do not compose, at least color what is here called society. Moral worth, even, hardly seems essential to social advancement. Almost any one who has wealth sufficient for the maintenance of outward appearances, can enter society, and those who, besides, can keep a house, and give entertainments, become leaders.

The population here is transient and cosmopolitan, and this also has a pernicious influence on the general morality. A large proportion of those who live in Washington are, in a certain sense, free from moral restraint, they have not the conservative religious influence of domicile, and exhibit in their lives the free and easy instability of morals peculiar to all nomads. These, and other features of social life at the fountain of political power, should not be ignored, but known and studied by the very large and powerful class of Christian voters throughout the land, who have it in their power to purify, by their ballots, not only the sources of legislation and administration, but through these, the society which, to a certain extent, is giving tone and color to our whole social system. Every one, I think, must rejoice that Washington is not America in the sense that it has been said, "Paris is France;" but no one who has seen beneath the surface here, can avoid the wish that Washington might be still less of America than it is. The public is brought, each year, through the multiplied influences of the press, steam, electricity, and other patent or occult forces, in closer contact, not only with the political, but also with the social and moral atmosphere of the National Capital. The secular press throughout the country has here correspondents by the hundred, (most of whom are clerks in the various government departments), who keep before the public a sensuous, rose-hued picture of the insidious, graceful dissipation at the seat of government. The Presidential and Cabinet receptions are dwelt upon with ecstatic rapture by the average writer of society gossip, who is equally at home in her word-painting of the eyes, hair, complexion and toilets of women, and the manner, mien, hands, and feet of statesmen; but who ventures no deeper or farther than hackneyed compliment. Since the opening of the present Congressional session the press has teemed with descriptions of these social entertainments there has been presented a bewildering glamour of diamonds, lace, flowers, fashion, female beauty and feeble statesmen. One of the pernicious results of this growing feature of journalism is to familiarize the impressionable adolescence with false and vulgar ideals in person and aim, the surest antidote for which would be to spend a season in Washington amid its lions and social pleasures, and to learn that those whom the effusive correspondents have held up as demigods and goddesses, are

really the commonest of mortals, many of whom, without the accidental distinction of official position, would hardly be first even in their own villages. ALEX.

THE SACRAMENT OF FEET-WASHING.

Bishop Gilbert Haven has contributed an article to the Independent, relating the incidents of a visit to a Southern Baptist meeting (colored), where the custom of foot-washing was practiced in connection with the Communion service. We make an extract:

The table was cleared of its fine linen and sacramental vessels, and revealed a plain white table, underneath which we had previously seen pails of water—or buckets as they call them here. Pails is unknown in the Southern vocabulary. These were put on the table and a dozen tin basins were placed there. The preacher got up and evidently felt that his hour had come. He commenced an earnest discourse on the duty of the coming ordinance. He is a bright man in color and in brains. "If you can convince me that this is not according to Scripture, I will abandon it. But to my mind it is as clear as the sun in the firmament. I find in the thirteenth of John that it says: 'And supper being ended, he riseth from supper and laid aside his garments and took a towel and girded himself. After that he poured water into a basin and began to wash the disciples' feet.' Now if you can prove that this is not a duty, then you must prove that the Scriptures are not true."

After thus discoursing for some further time, he repeated the text, as one of the party remarked, with a seeming working up of the will power, like a stripped-leather girdling up himself for a plunge. "After supper he laid aside his garments," and off went his coat. Off went a dozen other coats—those of his deacons, I presume. The whole church was in confusion. The basins began to fly. "Bring back the basins," shouted the pastor, not forgetful of such trifles as preserving the vessels of the sanctuary, though he could find no order like that in the thirteenth of John. A brother stood behind the water-pails and dealt out a small gourdful to each basin. Brother and sister went on their knees before brother and sister. The shoe and stocking of the right foot was taken off, and a slight wash and wipe completed the ceremony. Then the one with the clearest foot-kneel and washed the clearest's foot. They went among the pews, and it was as modest as such an act could be. Little children washed little children. A happy style these colored people have. I have seen converted children standing singing over seeking children. It could be copied, this custom, in our Sunday-schools, and altar services, and inquiry-meetings. The chief lady stood in the front of the communion-table, inspiring the scene with her songs, directing, evidently, the women. In dress and bearing she surpassed her sisters, and I supposed her the pastor's wife. She sat down on the seat fronting the pulpit and was washed, and washed the washer.

Her husband, the preacher—if his wife it was—toward the close took his seat on a bench under the pulpit, fronting the congregation, and took off a nice shoe and stocking, and had his foot cleansed by a clerical brother, who wore a long white apron. Then he arose, girded himself with the apron, and washed the other brother's foot. The water was only used for the two and then changed. Sometimes it looked hideously dirty; but usually not much so. It was evident that most had prepared for the occasion by private cleansing.

During all the service, which continued fifteen to twenty minutes, a murmurous hymn was sung, keeping the disturbance in hand. After it was concluded and the basins returned and carefully counted, they broke out in exultant song. "De Baptists! De gwine to Heaven!" was the chief refrain. A good sister swayed her way down the aisle, shouting, "Praise God! Praise God Almighty!" as fast as she could repeat the words, until she lost her strength and her waterfall. The last was not much to lose; but it was a good deal to her. She fell into the arms of her sisters, who swung and swayed and held her up while she broke forth in whispers: "Praise God! Praise God Almighty! Praise God Almighty! Praise God!" as fast as fastest tongue could fly.

This jubilation lasted a few minutes, when the director said: "Having kept Christ's commandments so far, let us keep it to the end. And when he had washed, they sung a hymn and went out." So they rose and sang a good long hymn, and ended the scene and service.

DR. DOLLINGER'S 77th birthday occurred on the 28th of February, when he received the congratulations of King Louis of Bavaria.

ROBERT BUCHANAN, the poet, suggests that British friends subscribe for 500 copies of Walt Whitman's work, to assist the latter in his pecuniary straits.

HATTIE H. AMES, whose gift is the cataloguing of public libraries, is now arranging that at Burlington, Vt. She has already catalogued the Athenaeum Library at Boston and the city libraries of Cincinnati and Chicago.

EXCHANGE NOTES AND QUOTES.

Whether there is to be a third political party or not depends, the *Golden Rule* thinks, upon the nominations of the other two parties. "The Centennial year will be memorable for another Declaration of Independence unless the existing parties make it unnecessary!"

The above extract is not the only evidence that President making has already begun. The *Vermont Chronicle* says that the coming man ought to be, at least, a gentleman, an honest man, have a fixed public policy, to know the constitution and its limitations, and to be "imbued with the principles of the fathers of the republic, and with power and sagacity to determine the future course of the government in the interests of civil and religious freedom, of financial and business honesty and prosperity, and of uprightness in our dealings with foreign nations."

And we have no doubt that the party which nominates such a man and sustains him faithfully, not in promise, but in fact, will elect him, and will have power just so long as it stands true to the principles of honest and statesmanlike administration.

Evangelists must somehow be supported. The fashion that Moody and Sankey have instituted of taking nothing, so far as human sight goes, the *Watchman* thinks fails at an important point of application. They may be rich enough, it says, to support themselves. "If so, it is no hardship for them to decline the money offered them. Why should they not state frankly the reason, that they may not place at a disadvantage such evangelists as are less fortunate?"

As for Sunday funerals the *Examiner* and *Chronicle* says that they are "not only objectionable as occasioning a needless violation of the Lord's-day, but as tending to foster that fondness for parade and display in connection with the burial of the dead which is too marked a characteristic of the American people, and which is equally reprehensible on the score of economy, good taste and sanctified common-sense."

The Ministerial Temperance Convention at its recent session in Boston, passed the following resolutions moved by Dr. Eddy, as amplified by the daily press:

That the clergy should stand foremost in the temperance reform.

That the exertion of reformed men to maintain their moral position should be supported by appropriate legislation.

That the licensing of the selling of liquor is the price of blood.

That the weapon most effective in exterminating the evil of intemperance should be used, be it law or Gospel.

That it is cowardly of men to impose upon a woman the possibility of being a drunkard's wife.

That the convention, as a body, protest against the sale of intoxicating liquors on the Centennial Grounds in Philadelphia.

That the convention does officially approve of the publications of the National Temperance Society.

That the unfettered juice of the grape ought always to be used at the communion table, it being easily obtained, in no way injurious, and open to none of the objections against fermented liquor.

EVENTS OF THE WEEK.

THE RECENT STORM.

A very severe storm passed over the country commencing on Monday, the 20th. At New York the velocity of the wind was 64 miles an hour, off New London, Conn., 50 miles an hour. Snow and rain fell in over-abundance. Off the New England coast the severest storm for two years was experienced. Numerous shipping disasters are reported. The severity and prevalence of the storm was felt throughout the south-west. The thermometer marked some degrees below the freezing point at Vicksburg, while at Memphis there were ten inches of snow, and at Cairo fourteen. This is the greatest fall of snow ever known in these latitudes at the same season of the year. Southern Ohio and Indiana and Kentucky suffered in like manner. Great damage has been done to fruit.

A FATAL EXPLOSION.

Early Wednesday morning about 400 pounds of "Jupiter" powder, stored in the mill of the Brooks Powder Manufacturing Company in the northern section of New York City, exploded with great violence. Four men were instantly killed, and six or seven others seriously injured. The mill was blown to pieces, and buildings in its immediate vicinity were considerably shattered.

THE GREAT FIRE IN CHARLESTON.

Early Monday morning a fire broke out in Charleston, S. C. There was no water in the neighborhood, and the wind blew a gale from the south-east. Whole blocks were consumed, and the sparks and embers were carried along the King street road for three quarters of a mile, setting fire to the houses and fences. Bands of negro robbers sacked every house to which they could gain admittance. Late in the day some order was restored. Hundreds of persons are homeless and penniless. The loss is at least half a million of dollars. Very little insurance is reported.

ITALIAN FINANCES.

Signor Minghetti, the Italian minister of finance, has presented the financial statement in the chamber of deputies. He said the deficit for 1875 was only 28,000,000 lire, instead of 77,000,000, as was anticipated. The budget for 1876 shows a surplus of 10,000,000 lire, and that for 1877 would show a surplus of 15,000,000.

THE MEXICAN REVOLUTION.

A battle has been recently fought at Oaxaca, in Mexico, in which the government forces were defeated with the loss of 1500 men and all their artillery and wagons. In the vicinity of Rio Grande City the revolution progresses slowly. The unpopularity of President Lerdo's official acts makes the overthrow of the government party on the frontier almost a certainty.

THE MADRID PAGEANT.

The triumphant entry of King Alfonso into Madrid took place on Monday. Immense crowds lined the streets through which the royal cortege passed. Upward of 35,000 troops were in line. The general officers and others composing the King's staff were in full uniform and brilliant with decorations. Thirty triumphal arches had been erected in honor of the great event, and presented a magnificent appearance, being festooned with flowers and evergreens. In the evening, the city was brilliantly illuminated. The two following days were "honored" with "grand bull fights," together with theatrical amusements and nightly illuminations. The event was the occasion of much rejoicing throughout Spain.

THE BLACK HILLS.

The severe storms and cold weather of the past week have caused much suffering among the small army of adventurers on route for the Black Hills. The prospects for greater suffering and destitution daily increase, while some struggling bands are reported killed by the Indians. Notwithstanding the serious hindrances, companies are forming in many places intending to start forthwith. Last week a special train of 12 cars left Omaha for Cheyenne laden with gold seekers. Among the number was a company of 150 men from Chicago, and one of 85 men from St. Louis. The present indications are that this spring will witness a general forward movement to the supposed Eldorado.

THE WHISKY TRICKS IN CHICAGO.

The ringleaders of the Chicago whiskey ring, A. C. Hering and Jacob Behm, have appeared and plead guilty to certain counts in their indictments, evidently hoping for leniency from the government. The latter went before the Grand jury and gave testimony implicating ex-Congressman Ward, ex-Collector Wadsworth and one or two others who have accordingly been indicted. Behm's testimony is taken with general suspicion by the public, however. Several of the other indicted parties have pleaded guilty to one or more counts, and sentence now from Judge Woodgett is awaited with much interest. Two or three of the accused will stand trial.

MINOR EVENTS.

Investigations are promised into the management of the National Soldier's Homes in Washington, Augusta, Me., and elsewhere. Ex-minister Schenck arrived in New York, Sunday. The Elmville woolen mills at Cranston, R. I., were destroyed by fire on Saturday night, entailing a loss of nearly \$200,000, on which there is an insurance of \$172,000.

The Carlist refugees in France will possibly form a foreign legion for service in Algeria. The House Appropriation Committee refuses to give more than \$445,000 of the half-million dollars asked for the representation of the government department at the Centennial, and three members—Randall, Hale and Foster—voted for only \$300,000.

Secretary Bristow has made an explanation relative to his connection with the Kentucky mule claim to the entire satisfaction of the committee. The New York Republican convention passed a resolution on Wednesday, declaring Senator Conkling the party's choice for President.

Several coal miners were prevented from going to their work in Ohio, by a band of striking miners. On persisting to go into the mines, some were seriously beaten. It is reported that Treasurer New desires to resign April 1. The constitutional convention bill has failed of passage in the New Jersey House of Representatives. Daniel Drew was once worth \$14,000,000. A deficiency has already occurred in the contingent funds of the House of Representatives, of \$90,000 for expenses of investigating committees.

The long expected eruption of Mt. Vesuvius has commenced, and lava is flowing towards Pompeii. The House of Commons has passed the bill making Queen Victoria Empress of India. J. D. Harvey, Esq., has been appointed and confirmed Collector of Internal Revenue at Chicago in place of Gen. Webster, deceased. The name of Hon. R. P. Derickson, which was first presented by the President for the position, was withdrawn for party reasons.

MISSION FIELD.

CHINA.

Miss A. L. Fields, of Swatow, China, is giving, in the *Baptist Magazine*, a series of very interesting articles on China, from which we have culled the following items:

Age and Isolation. The Chinese is the oldest of all existing nations. Its traditional history commences 303 years after the Flood, and continues in an almost unbroken record to the present time. This people, believing their empire the widespread center of a flat earth, and all other nations insignificant barbarians, living on little islands in the surrounding sea, lived for thousands of years without interest in anything outside their own boundaries. Thus their isolation was almost as complete as if they had occupied a separate planet. The cluster of 600,000 men leaving Egypt, the rise of Greece, the fall of Rome, the finding of a continent in the western deep, were all unheard of here. Twenty-six dynasties, with 246 monarchs, have successively ruled over more or less of the present empire. Insurrections and rebellions have been numerous, yet the main principles of government and domestic life have, for 4,000 years, remained unchanged to this day.

Population. China is the most populous of all countries. Its inhabitants are now computed to be 425,000,000; more than one-third of all the people in the world, equaling in number all those of all Europe, and of North and South America combined. The population of the single province of Chi Li is just twice that of the United States.

Inventions.—The mariner's compass was used by them, for direction in traveling, 1200 years before the Christian era, but it was not known to Europeans until A. D. 1300, when that intrepid traveler, Marco Polo, returned to Venice from China, and introduced to his countrymen the little instrument which has led to such mighty results in discovery and commerce. Probably Polo made it known to Giotto, of Naples, who has the credit of inventing it in 1302. Gunpowder was also used by them soon after the Christian era. Marco Polo probably introduced it into Europe; and the proportions of sulphur, saltpeter and charcoal, are the same as those used by the Chinese to this day. The well-known fanning-mill for separating grain from chaff, is a Chinese invention, adopted by the Dutch, and by them introduced into America, where it is now used in precisely the same way. Paper was invented by them in the year 95 A. D., and printing in the tenth century, 500 years before it was practiced by Europeans.

Complexion. Speaking of their yellow skins, Miss F. says, one studying the origin of races need not look very deep for that of the Mongolian. If they started in immaculate whiteness, their mode of washing themselves would sufficiently account for their present begrimed complexion. They have no soap, and they wash themselves by rubbing more or less of the person with a cloth wet in a little tepid water. In their habits, they persistently violate all the known laws of health concerning cleanliness, pure air and food; yet they live to a good old age. Doubtless their healthful style of dress has much to do with their longevity.

Moral degradation. There is evidence in Chinese history that this vast nation, now sunk in heathenism, had God for their God in their early days. Neither nations nor individuals leave God at once; step by step they depart from him. It would seem that the rulers stepped one step away from him, and worshipped the visible heavens as his dwelling place. Then it is recorded that the wicked king Woo-yih, in the 12th century before Christ, made images of clay and called them gods, and though he was struck dead by lightning for his guilt, little by little men forgot God, and feared the power and prayed for the help of departed human beings. Then they made images and tablets where these spirits might dwell and be propitiated; and now their gods are countless.

Executive ability. Miss Fields thinks their extraordinary capacity to systematize and organize work, when they shall have accepted Christianity, will make them a sufficient power in themselves, with God's blessing, to evangelize the world. Hence they are a people worth saving.

INDIA.—MIDNAPORE.

Recent communications from Midnapore bring the sad news that Miss Cilley, our zealous zenana missionary at that station, is laid aside from her work by severe illness. When she had been in the country but six months, she took charge of the zenana labor at Midnapore, and the work continued to increase till she had eighty houses on her hands; and though strength was failing, she could not say no (how could she?) to the continuous new applications for the instruction of her imprisoned zenana sisters. She had, as helpers in her labor, and also to care for, more or less, about sixteen teachers and matrons. Weak and exhausted, with work enough for two strong persons pressing daily upon her, she struggled on till nature could bear it no longer.

The following glimpse of her first year's work is taken from an article penned by her for the Annual Report of our Indian Mission, ending with the year March, 1875, and printed at Midnapore:

"Zenana work, it must be remembered, is teaching native women and girls in their homes. Our zenana teachers are native Christian women and girls, most of whom have been reared and trained in our mission

orphanages. The girls go out two and two, and an old woman accompanies each party. There are at present twenty; the largest number employed at any one time.

The whole number of women taught during the year is 224. The present number is 121, which is the largest number learning at any one time. The present number of houses visited is fifty-four.

A number of high-class Mussulman houses have been opened—a rare occurrence. Some of these have been taught regularly during the year by Miss Mary Bacheler."

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., Mar. 21, 1876.

SILVER VS. FRACTIONAL CURRENCY.

Financial experiments, whether entered upon by the government or by individuals, are always dangerous, and nine times out of ten miscarry. The majority in Congress appeared to think that it would be a capital idea to substitute silver coinage for our present fractional currency, that in this way the expenses of the Bureau of Engraving and Printing could be largely curtailed, and that the deficit that exists in this branch of the public service could be met by a very moderate sum when compared with the amount asked for by the Secretary of the Treasury. Accordingly it was resolved upon by the committee under instructions from the Democratic caucus to issue silver instead of paper to meet the demand for small change. Mr. Bristow was instructed to make all necessary arrangements to furnish silver coin. All this was foreshadowed by the committee, for no action has yet been taken by Congress in the shape of legislation. The Secretary has issued fifteen million dollars worth of bonds and with their proceeds has purchased silver to meet this contemplated emergency, and what is the upshot of this little financial transaction? Silver is now 4 6-10 below greenbacks, and the loss to government, to say nothing of the loss to the people, is now already \$1,000,000. It required no prophet to see this from the start. Silver is a drug in California, and in Nevada. There is no pressing demand for it in the Atlantic States, nor is there much in Europe. The cause for this is obvious to all who will reflect a moment. Plated ware has to a very large extent taken the place of solid silver ware. But very few silver watches are now made in this or any other country. Silver mining is being prosecuted very vigorously and large quantities of ore are produced annually. Where greenbacks are some 4 or 5 per cent. better than silver and fractional currency on a par with greenbacks, the wisdom of substituting silver coin for fractional currency may well be doubted. The current rumor and belief now is that when Congress comes to consider the report of the committee as to whether fractional currency or silver coin shall constitute the small change to be used in business, the former will be adopted. Mr. Bristow will have his silver on hand and can hold it or dispose of it as he thinks best.

MISCELLANEOUS.

Ex-Senator Stewart of Nevada is here to testify before the committee on Foreign Affairs in regard to the Emma Mine scandal. Ex U. S. Minister Schenck has also just arrived in town, and will appear before the same committee to tell what he knows about the mysterious operations in the stocks of that somewhat notorious company of speculators. Everybody here who knows General Schenck believes that he is an honest and truthful man, and though he may have had some questionable connection with this Emma Mine swindle, still his connection therewith was not for purpose of fraud, but that he implicitly believed in the soundness and intrinsic value of the issued stock of the company. Coming developments will show whether this is so or not.

Mr. Pendleton in his examination before the committee stated that he did not give any portion of the \$80,000 either to Mr. or Mrs. Belknap. It has been stated by a Washington correspondent of a Northern paper that Mr. P. did give to Mrs. Bowers before she was Mrs. Belknap \$30,000, and the committee now have before them several witnesses who will testify as to the truthfulness or falsity of this report. It is said that Mrs. Bowers gave this money to Mr. Marsh to hold for her in trust. Marsh is back from Canada, and possibly the country may get at the truth in this mysterious affair.

The way to the reduction of the salaries of clerks and employees of the government in Washington does not appear so plain to the committee on Retrenchment and Reform as it does to the Senate. The New Hampshire election has unsettled a good many things that the majority in the House of Reps. deemed settled.

It is said on good authority that the Kentucky Central Railroad claim collected by Pendleton is a fraudulent one and that proceedings will be introduced to compel the refunding of this steal to the Treasury.

The Democratic caucus sometime since instructed Mr. Payne, of Tenn., to introduce a bill for the repeal of the resumption act. Mr. Atkins, of Tenn., moved on Monday to suspend the rules, and in order to pass Mr. Payne's bill the vote to suspend the rules failed, and Mr. P.'s bill was finally rejected by a very close vote.

The rejection by the Senate committee on Foreign Relations of Hon. R. H. Dana, Jr., to be Minister to the Court of St. James, is creating some stir here. The rejection has a history, and all the facts are bound to come out.

PHILOS.

S. S. Department.

Sabbath School Lesson.—April 9.

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

(For Questions see Lesson Papers.)

THE DAY OF PENTECOST.

Acts 2:1-11.

GOLDEN TEXT: "He shall baptize you with the Holy Ghost and with fire." Matt. 3:11.

Notes and Hints.

1. THE DAY OF PENTECOST. "And when the day of Pentecost was fully come, they were all with one accord in one place." (1) The day of Pentecost came fifty days after the Passover. "Pentecost" is a Greek term for 50. The feast of Pentecost is known both as the "feast of weeks" and as the "feast of harvest." It was called "the feast of weeks" because seven weeks, or a week of weeks, were numbered after the Passover to the date of it, called "feast of harvest" because it occurred at the close of the harvest, and was commemorative of the goodness that gave it. Lev. 23:15, 16, 17; Deut. 16:9, 10. The later Jews thought it commemorative of the gift of the law on Sinai, but there is not evidence to support this view. (2) The words "fully come" refer not so much to the days as to the completion of the time after the Passover until this feast. (3) "With one accord" denotes with perfect unanimity of feeling, or in unison with each other. They were, at this time, undoubtedly engaged in worship, and so constituted a social Christian assembly, where both men and women "continued instant in prayer." The social meeting is of apostolic origin. Acts 1:14.

2. A SOUND FROM HEAVEN. "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." (1) Though they were praying together they were not expecting this manifestation. How the Holy Spirit would come to them they had no conception. When it came with demonstration it surprised them. (2) The sound of the "rushing, mighty wind" pervaded all the house where they were. The location of this house is not known. It is not probable that it was any room of the temple since the Jews would hardly allow the disciples of Jesus to daily congregate there. It was no doubt the same as that mentioned in Acts 1:13. It may have been the house of one of the disciples.

3. WONDERFUL APPEARANCES. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." (1) This verse is better translated as by the Bible Union: "And there appeared to them tongues as of fire distributed among them, and it sat upon each of them." In this latter reading "it" refers to the "fire." The firelike appearance broke up into parts one to each resting on each person present. (2) It was commonly held by the Jews that a celestial nimbus encircled the heads of distinguished teachers of the law. Roman and Greek writers reveal the same belief in respect to their own great men. So Hackett wisely adds, "That God has been pleased to reveal himself to men in conformity to their own conceptions as to the mode in which it is natural to expect communications from him." (3) The Holy Spirit chose this form of manifestation more especially for the benefit of those who saw it. The evidence shows that the sight of these tongues of fire was not extended beyond that circle of believers. Hence it was to them and for them a demonstration of the fulfillment of their Master's promise. This appearance of the "tongues of fire" may safely be viewed as the call of the Spirit for them to take up the command of Christ and go preaching to all, his gospel.

4. FILLED WITH THE SPIRIT. "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (1) The Spirit was given, not merely to the apostles, but to all the persons in that "upper room." (2) To be filled with the Holy Ghost is figurative language denoting a controlling influence of the Holy Spirit over the spirit of the disciples. In the figure they are likened to vessels, the Holy Spirit to a rain, shower or flood from the sky which, as Joel, and as after him Peter says, God "pours out," filling those who receive it to overflowing. (2) Previous to this the Holy Spirit had been given limitedly, now it was freely given. The fuller influences of the Spirit came to men through the cross of Jesus, the truths of which the spirit accompanies and enforces. The work of redemption includes the offices of the Spirit in converting and sanctifying men. (3) The power to speak in foreign and unknown tongues which the Spirit imparted was very wonderful and mysterious. The apostles and their companions were not learned persons, but now they speak as if educated in foreign languages. The confusion of tongues which began at Babel was for a day made to cease hindering the spread of the truth. (4) This power was given to each of the disciples, but perhaps not accompanied by the power to understand one another, or what the speaker himself said. 1 Cor. 14:28. This manifestation of the Spirit must be viewed as distinct, in some measure, from the visible appearances like fire.

One was for believers, the other for unbelievers, to arrest their ear and to convince their hearts of the truth of Jesus. (5) Today men who have the Spirit speak with new tongues, with the accent, in the dialect of heaven, and in a way that makes their speech effective. This gift of tongues which comes from having in us the Spirit of Jesus, and which is the flowing out in speech of the warmth and purity of the heart within, we all should covet.

RESIDENTS OF THE HOLY CITY. "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." (1) These Jews had their residence permanently, at Jerusalem. They had previously lived in foreign countries. (2) Josephus shows that the Jews were scattered abroad among all nations, but the religion of the Jew made Jerusalem the city of his thoughts and desires. The feasts drew him there, and the expectation of the Messiah, at this time prevalent, may have swelled the number of those who had come back to this city to dwell. (3) "Out of every nation under heaven" is a free mode of speaking a general truth. The nations enumerated below are many, but not all that were under heaven.

6. THE MULTITUDE ATTRACTED. "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." (1) The sound of the descent of the Spirit was heard beyond the scene of its outpouring, and reached the ears of the devout men drawing them to the spot. The house where the disciples were may have been on the way to the temple, or near the temple, and so soon have drawn a crowd together. Curiosity led them to the place where the disciples were who seem meanwhile to have gone forth from the house to address them. (2) The language does not mean that each one spoke in all tongues, but every foreign tongue was spoken by some one of the disciples. (3) It was certainly a marvelous occurrence, but used of God to do more than make a sensation. The Jews who were astonished were also prepared by their astonishment to receive the truth which the Spirit was given to attest. (4) Thus by curiosity and wonder God often leads men to the place where knowledge of his Son is given.

7-11. WHAT WAS SAID. "Behold, are not all these which speak Galileans?" (1) Galileans were proverbially ignorant, rude, and uncivilized; their dialect was proverbially barbarous and corrupt," says Barnes. The ability of Galileans to use foreign languages in this way was then the more mysterious. (2) The disciples were known to be Galileans by their looks and manners, perhaps by their very accent of the tongues they now spoke, but most of all, by recognition of them as former followers of that Galilean whom Pilate had put to death, the false Messiah, as these "devout Jews" no doubt thought. (3) Parthians, Medes, and Elamites were neighbors, dwelling in countries between the Caspian Sea and the Persian Gulf. Parthia was the most eastern; Media was the western border of Parthia; Elam lay to the south of Media, in the lap of the Persian Gulf. The Persian language was spoken in all these countries. Parthia was a part of Persia; Media was often under the same government, and Elam was a province of the same empire. (4) Mesopotamia means "between the rivers," that is, the Tigris, on the east, and the Euphrates, on the west. Armenia was on the north of it, Babylon on the south. Its speech was probably Syriac. (5) Judea is mentioned because Luke was designating the number of languages spoken. Perhaps, too, because its language was to him, and to those devout men foreign. (6) Cappadocia and Pontus were countries of Asia, situated in the extreme west; on the south the former, on the north the latter. Pontus had the shore of the Black Sea for its northern border; the Taurus mountains were the southern border of Cappadocia. (7) By "Asia" is meant the rest of Asia Minor, not included in the places just named. Asia Minor was bounded north by the Black Sea, east by Armenia and Iberia, south by the Mediterranean, west by Archipelago. (8) Phrygia was in Asia Minor, the next province west of Cappadocia. (9) South-west of Phrygia was Pamphilia, on the Great Sea. In those provinces the Greek was doubtless spoken. (10) Egypt is next mentioned, and Lybia, another name for Africa, west of Egypt. (11) Cyrene was a Greek colony in Lybia, on the coast of the sea, one-fourth of whom, Josephus says, were Jews. (12) The "strangers of Rome" were Romans dwelling at Jerusalem, who spoke the Latin language. The "prose-lytes" were heathen converted to Judaism. Matth. 22:15. Cretes inhabited an island of the Great Sea. Arabia was north of the Indian Ocean and east of the Red Sea. (13) "The wonderful works of God" were those relating to the gift of his Son, of whom the disciples were earnestly speaking. "The great things of God" is the literal reading. Note, it was less what was said, than the manner of saying it that gave the Jews amazement. It is not a profitable way to hear the messengers of God. Consider that this miracle was wrought to inaugurate the ministry of preaching, to prove divine the work of Jesus, to call attention to the new power freely offered to men in the gospel, and thenceforth to be recognized, sought, and prized in all efforts to reach eternal life.

As the bee out of the most bitter things doth gather most sweet honey, so a wise man, out of things hard and unpleasant, picketh gain and utility.

Communications.

THE BEAUTY OF WINTER.

BY MRS. V. G. RAMSEY.

"Nature, faint emblem of Omnipotence! Shaped by His hand,—the shadow of his light The veil in which He wraps his majesty, And through whose mantling folds he deigns to show

Us his mysterious, awful attributes." Year after year the procession of the seasons passes before us. One after the other, they come crowned with ever varying charms, and lay their manifold blessings at our feet. They wait and smile on us in their patient beauty. They call to us with a thousand voices and repeat their messages in a thousand forms. Embassadors of the great King, they bring us testimonials of his royal bounty, and infinite love. Seeing shall we see and not perceive?—hearing, shall we hear and not understand their voices? Spring comes with its buds and blossoms, its dreams of summer, and whispered promises of harvest treasures. Summer with its voluptuous beauty, autumn with the gladness of labor rewarded, and hopes fulfilled, and winter, though stern, and severe, wears the diadem of regal splendor, and helps to work out the purposes of infinite benevolence.

This season is so unlike the others, amid whose charms, and blessings we are fain to linger, that we are slow to welcome it. It comes with the lofty aspect of a conqueror. It moves with the stern determined step of a destroyer. Merciless and unsparring, it strips the earth to nakedness, and congeals her bosom to stone. It disrobes the trees, and sends the winds to revel amid their shivering branches. Winter is like a haughty prince, who, coming to the throne, dismantles the palace, and will have all things unique, and new. The gorgeous adornments in which his predecessors had gloried are scornfully swept aside, but he retains with pride certain little bits of *bijouterie* which had been quite overlooked. He brings the quaint old tapestries, and forgotten pictures from dark closets, and hangs them in places of honor, amid his new, and chaste embellishments. So we see that the trees, which are swept of their foliage, are permitted to retain their delicate mosses. Old fences, decaying logs, and broken stumps, which had been overlooked, or considered unsightly, now in the general desolation, have their time to glory. There are no flowers to attract our eyes, or fill our hands, and we can hardly fail to notice the wonderful drapery that is arrayed in their decay. Here is a lichen, shaped like a shell, the outside covered with drab velvet, crossed with bars of green; the inside lined with salmon color. Hold it in the sun and observe the delicate changing tints. Put it under the microscope, and examine its exquisite finish. Here is another, the gray coral branches bearing rubicund beads. Look at these mosses, and see what pleasing contrasts of color, what mingling of delicate tints are here, and what involutions, scallopings and rufflings! The fruitful fields, where the harvests waved, are despoiled, and naked, but the barren hill-sides, and damp morasses wear their soft gray robes complacently. The winter has only freshened and softened them.

We go into the woods in these "melancholy days" between the falling of the leaves, and coming of the snow, and the evergreens show us their beauty. The spruce, no longer overshadowed by its aspiring neighbors, stands up, stately, and calm, and we admire its symmetry. The hemlock flutters its delicate sprays, and welcomes the blustering north wind with a wave of its graceful arms. The pine sighs and sings by turns, as if uncertain whether to grieve for the general desolation, or rejoice in its own greenness. The ground is covered with dead leaves, but they do not form the soft elastic cushion in which our feet are half buried, we sweep them aside, and find the golden green fronds of the silk moss,—more golden, more silken than in summer,—standing thick as the pile on Lyons velvet,—the ground of the tapestry on which nature embroiders fanciful patterns with the shining leaves of the pyrola, and gaultheria, enwoven with the delicate carpet, and with what beneficent use, wrapping the tender things that have securely "laid them down to sleep" under its ample folds!

The framework of nature, the essential elements remain in winter as in the other seasons—the mountains and valleys, the graceful outlines of billowy hills, the grandeur of rifted rocks and precipitous steepes, the ocean, and the infinite glory of the sky,—a glory which impresses us now more deeply than at any other time in the year. In the night, its dark depths sparkle with the light of the most magnificent constellations, and every star seems to have kindled its fires anew, as if to compensate for the scanty sunshine. Orion, full-armed, rides in regal splendor through the heavens, while Aries and Taurus, with their innumerable and glittering retinue, plunge nightly down the golden zodiac. The moon, also, achieves her highest triumph, and fills her throne with a serene and exalted simplicity which inspires our admiration.

In the warm season, water has only a secondary place in the adornment of the earth, but in winter we behold a strange masquerade of this wonderful element, which appears in a thousand forms of beauty. We go out where the sun is risen, and look where the dew used to lie on the leaves and flowers. Here is another dew, how unlike that of summer! A fine lace,

woven of silver thread, in fantastic patterns, fringed, and dotted with glittering gems! With what magnificent profusion it is thrown over every naked thing! The barren fields gleam with its splendors, and the trees dazzle us with the sunlight reflected from their jeweled sprays.

Here is a pond where the lilies grew, the fishes swam, and the boats sailed in summer, where the overhanging birch nodded to its image in the water, and the moon and stars smiled to see their beauty reflected on its bosom. Now it is changed to a crystal pavement. Merry skaters embroider it with their steel, while their songs and shouts are echoed from the hills, and answered by the ring of the woodman's axe in the forest. How sharp and clear these sounds are, as if they came from strings that had been keyed up rigid and tense. How different from the sounds of summer, the murmuring of leaves, the rippling of water, and the singing of birds, which lull and soothe us, and entice us to idle dreams. These winter sounds thrill and stir us, nerve us to action, and impel us to reflection and study.

Here is a stream that rushes through a narrow gorge, and plunges over a deep fall. It was a pretty sight when the sunbeams were reflected from the sheet of liquid silver, or caught and entangled in the mist and foam. What a transformation we witness now! The spray has been congealed into a thousand aerial and beautiful forms. We gaze with wonder and delight on gothic arches of alabaster and crystal, whose grandeur the human architect may never hope to equal. We are dazzled and bewildered by the glory of Ionic pillars and Corinthian columns, carved and fluted, bestudded with jewels, and wreathed with silver foliage and flowers. No palace can boast such gorgeous material, or such exquisite chiseling.

The beauty of winter is incomplete without the snow. This is the abundant material that suffices for all purposes of decoration and utility. Look up into the murky, leaden sky. What have the clouds in store for us? But wait! Something is falling, pure as the dew, soft as down, and whiter than the lily. Faster and faster, a dizzy maze of whirling, eddying flakes come down, silently transfiguring the earth.

"Out of the bosom of the air, Out of the cloud-folds of her garments shaken, Over the woodlands brown and bare, Over the harvest fields forsaken, Silent, and soft, and slow, Descends the snow."

Every tender and delicate thing is muffled in the soft, white ermine. Every humble and unsightly thing is arrayed and adorned. The dilapidated hovel is draped in a spotless curtain. The broken fence is robed, and jeweled like a princess. The decrepit old stone wall is not only covered, it is scalloped, fluted, and fringed with these exquisite crystals. A master artist is at work. He knows how to set off the stern, dark background of mountain and forest, with this delicate drapery, and this inimitable carving. He knows how to astonish us with the magnificence, and to dazzle us with the brilliancy of his designs.

But wherefore is all this beauty? Spring might be without verdure, and summer without blossoms. Autumn might bring us fruit without tint or fragrance, and winter might be unlovely as well as cold; but the great Father who feeds and clothes us, is no less careful to satisfy our aesthetic taste. He recognizes our spiritual as well as physical wants, and fills his cups "with the wine that is made for souls." He reveals himself to us a God who delights in beauty and harmony. His infinite wisdom and power are exercised no less in giving color and fragrance to a rose, than in the creation of a world, and his infinite goodness is as manifest in the adornments of the face of nature, as in the indispensable preparations for our existence. God so delights in physical beauty that he leaves no season and no place without the charms that attract our eyes and kindle our hearts; how much greater must be his love of that spiritual beauty which is the reflection of his own divine character, and how great his abhorrence of the corruption and deformity which sin works in the human soul. If he makes our earthly dwelling so fair, and sometimes forces through our carnal senses, on our sin-befuddled souls, such a flood of delight, with what beauty has he filled that house of many mansions which he has prepared for those who, being "washed and made whiter than the snow," are able to stand undazzled in the light of his countenance. Now he maketh "all his goodness to pass before us," then he will "show us his glory."

THE PASTOR'S ASSISTANT.

RULES OF ORDER.

IN DELIBERATIVE BODIES.

(Continued.)

OFFICIAL DUTIES.

8. Presiding Officer.—The presiding officer of a meeting occupies an important position, being largely responsible for order and decorum, the direction and dispatch of business, and, being the representative of the body, may speak for it. It is his duty to,

Call the meeting to order;
Preside himself, or call one to the chair;
Announce the business;
Recognize or name speakers;
Receive and state motions;
Put questions to a vote and declare the result;
Name committees, if requested;
Decide points of order, subject to an appeal;
Enforce the observance of order and decorum;
Sign papers to authenticate them;
And conform to, and execute the will of the meeting.

He may read sitting, also answer questions or repeat motions to an individual, but should always rise to speak to the assembly, to state a motion or take a vote.

9. Recording Officer.—The recording officer should make a plain and accurate record of all transactions. His minutes, written at the time, should contain motions lost as well as carried, the name of the mover, and such other notes and facts as can be entered in the progress of business. The records, made from these minutes, should state what is done, omitting the unimportant steps by which the result was reached. They should show

the kind of meeting, (regular, special or adjourned,) its name, date and place, the presence or absence of the presiding and recording officers, and the approval of the record of the preceding meeting. It is his duty to,

Notify all meetings;
Call them to order in the absence of a presiding officer;
Furnish each meeting with an order of the known business;
Record all transactions, including reports, resolutions, &c.;
Take charge of all papers;
Read papers when requested;
Notify committees of their appointment and business;
Call the roll and record yeas and nays;
Make a separate memorandum in committee of the whole,
And sign the records.

He should stand while reading or calling the roll.

10. Treasurer.—In some societies the treasurer pays bills only when they are approved by the contracting party; in others he pays at his discretion. His account should be so kept that it will show, without additional explanation, for what every cent has been received and expended. Receipts should be taken as vouchers for all money paid out, and his account should be annually audited and signed, both on the book and the report. The report should begin and close with the balance on hand, and the receipts and disbursements should be so classified as to group the items under a few general heads, and a statement more in detail may accompany it.

The auditors are expected to examine the account, satisfy themselves fully of its correctness, and certify to that effect.

HIDDEN.

God is our refuge. It is a great thing to learn how to make him such, to hide ourselves in him. It can not be done in a moment, but study of the word and walking with Christ will bring us to this rest. "Ye are dead and your life is hid with Christ in God," is a high and rich experience, in which there is peace, power, consolation, victory. We are then no longer isolated from God in purpose, plan, desire, or strength, but partners with him, co-workers—his infinite wisdom enveloping our folly, his power underlying our weakness; his wealth united to our poverty, his purity consuming our sinfulness, his life covering and curing our death. The difference between persons in the lower and the higher Christian life is, that the former hold on to God, the latter abide in him; the former trust him to help them, the latter are kept by him, and are permitted to help; the former serve chiefly through the strength of purpose, the latter through a mighty love.—Baptist Union.

A PARAGRAPH FOR EACH DAY.

I. We may become more and more refined and luxurious, and skillful in applying to our use the forces of nature, but anger, hatred, malice, lust, covetousness, will remain as fierce as ever in the breasts of men, unless civilization be qualified and accompanied by the manifestation of the Son of God. That alone can sanctify it; that alone can soften and purify it; can save it from being intensely selfish. And selfishness is the root of most evil acts.—S. Baring Gould.

II. Love. For many and wonderful things are spoken of thee, thou great virtue. To love is given the covering of sins, 1 Peter 4:8; and the forgiveness of sins, Matt. 6:14, Luke 7:47; the fulfilling of the law, Rom. 13:10; the life of faith, James 2:26; the blessings of this life, Prov. 22:9, Psalms 41:2; and the reward of the next, Matt. 25:35. In brief, it is the body of religion, John 13:25; and the top of Christian virtues, 1 Cor. 13.—George Herbert.

III. He always wins who sides with God. To him no chance is lost; God's will is sweetest to him when it triumphs at his cost.

IV. Ill that He blesses is our good, And unblest good is ill; And all is right that seems most wrong, If it be His sweet will. —Faber.

V. We have nothing but our wills only; all the rest belongs elsewhere. Disease removes life and health; riches make to themselves wings, intellectual talents depend on the state of the body. The only thing that really belongs to us is our will, and it is of this, therefore, that God is specially jealous, for he gave it to us that we should retain it, but that we should return it to him whole as we received it and without the slightest reservation.—Fenelon.

VI. God does not make his servants by the score as men run iron into molds. He has a separate work for each man, and lets each man do his own work in his own way, and may God bless him.—Spurgeon.

VII. My faith looks up to Thee, Thou Lamb of Calvary, Saviour divine! Now hear me while I pray; Take all my guilt away; O let me from this day Be wholly Thine!

VIII. Our prayer and God's mercy are like two buckets in a well; while the one ascends, the other descends.—Bishop Hopkins.

Selections.

A PRAYER.

Oh! that mine eyes might be closed
To what concerns me not to see;
That darkness might possess mine ear
To what concerns me not to hear;
That truth by tongue might always lie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast;
That by each deed, and word, and thought,
Glory may be to God be brought!
But what are wishes! Lord, mine eye
On Thee is fixed, to thee I cry!
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it too,
For that is more than I can do.

—Thomas Elwood, A. D., 1639.

TREASURES IN HEAVEN.

The following is another of Mr. Moody's sermons:

I call your attention to the 6th chapter of Matthew, and 19th verse, where you will find these words: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal." Now, if we are living as the Lord would have us live, our treasures are laid up in heaven and not laid up on the earth, and I think we would be saved from a great many painful hours and a great deal of trouble if we would just obey that portion of Scripture, and lay up our treasures in heaven and not upon the earth. It is just as much a command that we lay up our treasures in heaven and not upon the earth as it is that we shall not steal. God tells us plainly: "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and thieves break through and steal; but lay up for yourselves treasures in heaven, where moth and rust doth not corrupt and where thieves do not break through and steal." It is a command.

Now, it don't take long to tell where a man's treasure is. It don't take long to find out where a man's heart is. You talk with a man five minutes and if he has got his heart upon any one object, you can find it out if that is your aim, and now if you want to find out where a man's treasure is, it won't take you long to find that out either; for you know that the Bible tells us, "Where your treasure is, there shall your heart be also." And the reason we have so many earth-minded people and so few people of heavenly minds is because the many have their whole heart set upon earthly pleasures and objects, and the few have their treasures laid up in heaven.

A QUESTION FOR CHRISTIANS.

Now, my friends, ask yourselves the question, Where is your treasure? Or in other words, Where is your heart? When you find out that, then you will find out where your treasure is. In the 10th chapter of Hebrews, 13th verse, are these words: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Then in the 10th verse of that same chapter, speaking of Abraham, it says: "For he longed for a city which hath foundations, whose builder and maker is God." The moment Abraham caught sight of that city, he proclaimed himself a pilgrim and a stranger. The well-watered plains of Sodom had no temptation for him. He declared plainly that he saw another country—a better country. He had turned his heart from this fleeting world, and Sodom with all its temptations didn't tempt him. He had got something better. He had his eye fixed upon a city that should endure when Sodom should have been swept away, and He had got his eye fixed upon that city to lay up treasure there. How poor a man is, no matter how much he has got laid up in this world, if he has not got his treasure laid up in heaven.

A great many people are wondering why they don't grow in grace, why they don't have more spiritual power. The question is very easily answered. You have got your treasure down here. It is not necessary for a man to have money to have his treasure down here. He may have his heart on pleasure. He may make an idol of his children, and that is the reason that they don't grow in grace. If we would only just be wise and do as God tells us, we would mount up, as it were, on wings, and would get nearer to heaven every day. We would get heavenly-minded in our conversation and have less trouble than now. And so, my friends, let us just ask ourselves to-day where is our treasure? Is it on earth or in heaven? What are we doing? What is the aim of our lives? Are we just living to accumulate money or to get a position in the world for our children? Or are we trying to secure those treasures which we can safely lay up in heaven, becoming rich toward God?

SAFE TREASURES TO LAY UP.

I have known men who have been up in balloons, and they have told me that when they wanted to rise higher they just throw out some of the sand with which they ballast the balloon. Now, I believe one reason why so many people are earth-minded and have so little of the spirit of Heaven is that they have got too much ballast in the shape of love for earthly joys and gains; and what you want is to throw out some of the sand, and you will rise higher. I heard of a man the other day who said he did not know what to do with his money. It was a burden to him to take care of it. I could not help but think how quick I could tell him what to do with it. I could tell him where to invest it where it would bring an eternal profit. I hope to live to see the day when men will be as anxious to make investments for the Lord as for themselves, and a man won't then be putting so much money in railroad shares and so much in banking stocks and so much in a mine in the mountain, but he will put it in good security, where it will bring good returns for the Lord. That is the kind of investment I think we ought to live for. A friend of mine said that he was in Liverpool some time ago, and there was a vessel coming into the harbor. It sailed right up the Mersey under full sail, and a little while after another vessel came in towed by a tug and sunken to the level of the water. He wondered it did not sink; and he went down to the water's edge and saw that they got into the harbor with a great deal of difficulty, and he inquired and found that it was loaded with lumber. It had such material on board that it

could not sink, and it had sprung a leak and had got water-logged. My friends, I think there are a good many of God's people that have got water-logged and it takes all the strength of the church to look after those Christians that are water-logged, and so water-logged that they can not go forth and do good to others—help the unfortunate, and lift up the poor drunkard, because they don't know whether they are saved themselves. The fact is they are off with the world, mingling with the world; acting, speaking, as though in the world, and they don't know whether they are saved themselves.

THE CHURCH NOT A PLACE OF REST.

There is another great mistake that a good many people are making at the present time. They have an idea that the church is a place of rest. Instead of going there to work for God they go there to rest. "There remaineth a rest for the people of God," they will rest when we get home. We will have all eternity to rest in. We do not want to talk about rest here. I hope the time will come, and I believe it will come, when they will ask this question of all who are candidates for membership in the church: "What would you expect to do?" and if they are going into the church to rest, they will be told that we have enough of such members now; and if we could only get them out, and get some others in who will go to work in earnest, it would be a good thing for all. We should understand that we come into the church to work. All that seems to constitute a Christian these days is to unite with the church; and then, after they have joined it, every one in the church must wait on them—the minister, the laymen, all the members must go and call on them, and if they do not do this, they go to some other church, and the quicker they do it the better. "There remaineth a rest for the people of God." The idea of our talking about rest here, where Christ has been cast out, where they have taken the life of God's own Son. Why should we want to stay in the enemy's country at rest and peace? As long as it is the enemy's country, let us not dream of rest.

I want to call your attention next to the fact that our reward is in heaven, and not here. God's people make the great mistake of looking for a reward down here. Let us remember that the reward is beyond. I have noticed that in the case with almost every one of God's people—they look for reward down here. God does not propose to reward his children here. He is to reward them up yonder. We are to work here. When we are done he will say, "Well done, good and faithful servant. Enter into the joy of thy Lord." You will then have a seat at his right hand. The reward will be great, but what kind of a reward will it be? If the great God says so, won't it be a wonderful reward? Instead of looking for reward and honor here, let us look beyond for it. See what Paul says to Timothy, "For there will be for me a crown." He did not look for his crown here.

THE LESSON OF PAUL'S LIFE.

When I read the life of Paul it makes me ashamed of the Christianity of the present day. Talk about what we have suffered! Talk about what we have done! I think it would do every member of the church good to spend six months reading the life of Paul, and to see what he had to go through. He had been beaten four times, and received thirty-nine stripes upon the bare back. If one of us should get even one stripe now, how many would be written on the martyrdom. What a whine there would be. It was nothing for Paul to be beaten with thirty-nine stripes. Did any one say to Paul, "You have been beaten already four times before, and now they are going to bring that scourge upon your back as many times again perhaps; had you not better go off down to Europe, and rest for six months, until this persecution dies out?" The appeal would pass him by unheeded. "I have but one aim, one thing to hope for. I press toward the mark of my high calling in Christ Jesus." These earthly afflictions, what were they? He never complained of them. Instead of giving up his opinions and his hope, he was willing to stand his stripes and his miseries again and again. And it was no trifling matter, these beatings he received. Yet he received them all, and would not deny the faith that the mercy and power of God had wrought in him. If you will allow me the expression, the devil had his match when he got hold of Paul. Not all he could do would give him the upper hand of Paul and separate him from the love of God. He had his reward in view, and he always, scorning what the world could do to him, pressed toward the reward. He knew that all his sufferings here would be wiped away, and joy and peace be his when he wore the crown for which he had so bravely fought. And how many are working for these crowns at the present day? How many would they suffer now for a like reward that awaited this mighty warrior? His enemies one time took him out and stoned him like the martyr Stephen. Think of the torment he experienced, as these stones were hurled at him. So great was the anger of those who were thus around him, that they left him for dead when they got through with him. See his head all swollen up; see the bruises upon his body and his limbs; see the ugly scars and the gaping wounds that he carried. He was hardly brought to life again, and for a long time thereafter you could see him with his injured head and black eye on the corners of the streets, and yet not frightened by any means, but preaching the glorious gospel of his God and Master Jesus Christ. He went to Corinth, was not afraid, but preached there for eighteen months, and in all his ministrations he had to rely upon himself. He had no influential committee to meet him upon his arrival at the station, and conduct him to a fine hotel, and make all arrangements about his expenses. There was no station in those days; when he did arrive, he came unannounced and on foot. And instead of a splendid hotel to go to, his first care was to go himself, walk around all the streets, and find cheap lodgings in some alley where he could go after he had left off preaching for the day, to make tents, to which trade he had been brought up. And then, after all his preaching, and all his labors, what reward did he receive? Well, there was a sort of committee, and they said they would pay him off. Did they give him some testimonial and a large sum in money then? What they did do instead of presenting him with, say, a thousand dollars in gold—this committee that I speak of took him down to a cross street and gave him thirty-nine stripes. That is the way they paid him off. That was the way

they treated this mighty fighter, a preacher that turned the world upside down.

Talk about Alexander making the world tremble at the tread of his armies! Talk about Napoleon shaking the world to its center when the powers knew he had gathered his army round about him! Why, these have all passed away, but the words of Paul, of the despised tent-maker, make the world tremble even to this day. He talks about being in peril among robbers. Well, what did the robbers find on him? No money, no jewelry—nothing. What treasures he had, he had placed them above their reach—he had put them in heaven, where thieves do not break through or steal. The robbers got nothing from him, though he was richer than any man is at the present day. Not a man who has lived since Paul, is richer than he was. Three times, again he says, he suffered shipwreck; also, a day and a night he was in the deep. He had been subjected to perils by water, to perils of robbers, to perils brought about by his own countrymen. Besides these, he experienced perils of the wilderness; perils among false brethren—ah! that must have been the hardest. He was weary, he was in pain, but none of these things moved him. Thank God, the apostle was a warrior, and would to God that the church had a thousand like him at the present day. Nothing was able to battle him down. Not even the newspaper of the day, if they had one, pitching into him every day, would have caused him a moment's thought. It might have called him a poor, deluded man, might have said to him: "O you poor fool." For none of these things did he care. He looked above and beyond them. He knew there was a glorious reward awaiting him. And so the mighty warrior went on to fight for his Master. But at last he had to flee, and to escape he lay down the walls in a basket. He goes to fight elsewhere. Driven out of one place, he does not despair; and that is the spirit that we want to-day. He was always willing to receive the stripes and the torments, and to suffer everything the world could heap upon him, for the cause of Christ. His enemies again gave him thirty-nine stripes. Well, he was used to it. His back had not perhaps got well before he received this punishment. After they got through with him they cast him and Silas into prison. No sooner had they got in, instead of being frightened at what they had received, they began to worship the God for whom they had suffered. Paul says to Silas: "Come, Silas, let us praise God and have prayers." And they opened their worship by singing, perhaps, the 46th Psalm. After that, they had prayers, and called upon God for his protection. And as soon as they had said "amen," their God responded to their cries of help, and the whole prison shook, and there was a great commotion. Yes, that was a queer place to sing praises in—a prison; and it was just after he had received the stripes. Why, I dare say, if Mr. Sankey should have only one stripe upon his naked back, he would not feel much like singing. But this man had received thirty-nine. He was as much at home with his God in prison as he was out of it. He could praise him as well behind bolts and bars as he could in the synagogue. He knew what his reward would be. He knew that the grave would be his immediate reward, but he had faith in the great hereafter; he had a crown and a reward that would not pass away. Yes, do you think that God would have let him suffer like that without rewarding him? If we suffer persecution for Christ's sake, great will be our reward. Paul's sufferings were the cause of the conversion of the Philippian jailor. I suppose he was the first convert in Europe. Look at him again in Rome. The time had come for his departure; Nero had signed the order for his execution, and he is being taken out to be beheaded. Ask him now at this moment, when death is but a little way off, if he is sorry that he has suffered for the Son of God. Ask him if he would not like to recant to save his head. I can imagine how the old boy would look if you should ask him such a question as that. They are going to take him two miles out of the city, to the place of execution. He walks with a steady, unflinching step. He wavers not, nor looks aside. His gaze is fixed upon the reward of his high calling in Christ Jesus. And he writes to his friend Timothy: "Henceforth there is laid up for me a crown." You could shake him in his faith. Thank God, at this dread moment he kept his word with Jesus. He had never preached any false doctrine. He had only preached Christ crucified, and had manfully fought under his banner like a faithful soldier to this end of his life. "Good-bye," you can imagine him saying to Timothy, "henceforth there is laid up for me a crown, and I am going to win it." As he walked through the streets of Rome, I tell you Rome never had such a conqueror. Not all her generals, and statesmen, and orators had risen to the supreme height that Paul had reached at this moment. He was going to receive a prize that would eclipse all the trophies of war, and wit, and learning.

But at last he approaches the fatal spot. He is placed in the position that he had to take; the executioner makes him ready, and at the given signal the blow descends, his head comes off, and his spirit is lifted into the golden chariot, and is borne to approach the celestial portals, the battlements of heaven and his hosannas are chanted by the choirs of Paradise. He comes near the throne, and he hears the great voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And the saints now gather around him, and greet, and bear witness for him to the Master he had so faithfully served. One would say, "That sermon that you preached to the Galatians wrought a change of heart in me, and I have been chosen to take my place among the elect." Another would say, "That lecture that you delivered at Thessalonica converted me." Another—"Paul, that appeal that you made at Corinth, touched my wicked soul; I began to worship the Jesus whom you preached, and here I am among the angels." O, what a reward was that! Was it not worth all the cares, troubles, anxieties, sufferings, torments, and death he had gone through? Men murmur at the little crosses they have to endure here, but they forget, if they be faithful, the Lord will reward them by and by.

WHAT CAUSES JOY IN HEAVEN?

One more thought before I close. What is it that occasions so much joy in heaven? Suppose some great discovery had been made in this country. It would throw the whole nation into excitement. If it should turn out that some great mine had been discovered, whose riches had never been equalled; that it rewarded all those that went to it with an independent fortune in a few months. What intense excitement would be created all through the land! Yet this would not be noticed in heaven. What would then, create joy in heaven? Why, if that little girl down there would only give her heart to Jesus to-day, all heaven would sing and shout. "There is joy," it is written, "over one sinner that repenteth." The idea that that little boy or that little girl could cause joy in heaven, and create an excitement there for every sinner that repents there is joy in heaven. Just look at the 15th chapter of Luke: "When he found the sheep he called his friends in." I have tried to make out what friends are there referred to: Were they the angels? No, I don't think they were the angels. I can imagine, and I think the idea is a legitimate one, that these friends are the redeemed ones that knew us, and loved us, and prayed for us on earth. These are the people whose names Christ is writing in the Book of Life. It might be that an entry would be made that down at the Hippodrome, on March 10, at 4 o'clock in the afternoon, these redeemed ones first turned their hearts to me. Some beloved mother is up there, it may be, and is now looking down on her child, and is saying that her child may have a clean heart and seek the Lord. Perhaps some little, loving child is looking over the battlements to see its father or mother here repent and give their souls to God. When I was in the great Exhibition Building in Dublin, I said that perhaps a mother was praying near the throne for a certain young lady in the audience, and asked her if she would not come to Jesus. A short time afterward I received the following letter: "Dear sir, On Wednesday, when you were speaking of heaven, you said that 'it might be that at this moment a mother was looking down from Paradise and praying for the salvation of her child who is here.' You apparently looked at the spot where my child was seated. My heart said: 'That is my child, and that is her mother.' Tears spring to my eyes, and I bowed my head and prayed that the Lord would show his way to my darling child, 'Lord save my child.' I cried: 'I was then anxious to the close of the meeting. When I reached her she was bathed in tears, and she arose and put her arms around my neck and kissed me, and on the way to the inquiry room she told me that it had been the same remark about a mother looking down from heaven that had found its way to her heart.' I remember that time when a beautiful young lady was led to the inquiry room, leaning on the arm of her father. 'What can I do to be saved?' she said. And afterward she became a zealous worker for the Lord. The letter was written by her father, who is a clergyman."

Suppose these lectures close without one deciding to make heaven his home? Will there be no young man start for heaven to-day?—no person, no father, no mother, that will repent and turn to God? I pray that we not all pray that he will save every soul in this assembly? Would it be asking too much? Let us who are saved pray that God will rescue every lost soul here; and as we pray let us bow the head and lift up our heart—and may Christ the God hear us, and hearing save.

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WEDNESDAY, MARCH 29, 1876.

G. F. MOSHER, Editor.

A. H. HULLING, 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.

WHY do we study the dead languages? Mainly because we wish to become infused with their life. That is almost the only worthy motive. Dead issues are to be pondered only as they contribute to the solving of living questions. When one becomes enthusiastic over how people lived or what they believed in former ages, and his enthusiasm leads him in any measure to forget the present, in just that proportion his life is wasted and his work is a work of vanity.

The end of the New York revival meetings is drawing nigh. Notice has already been given for a convention of Christian clergymen this week in the Hippodrome, and that is one of the preliminaries to the end. But while the meetings may close, we trust that the spirit that pervaded them will still remain, and that the powerful heaven already put into New York social life will continue its work. We very greatly need Christians who will be their own leaders, humanly speaking, and who will be the same zealous and effective workers whether some acknowledged revivalist be present or not. If it should prove that the Christian people in New York had been inspired by this spirit of work, or that the converts at the recent meetings had been born into it, it would be something to really rejoice over. Meanwhile, it can not be doubted that great good has been done by and through the meetings, not that their fruits are to continue to ripen and fall for a long time to come.

PERHAPS we sit by our fire some windy day, and wish that our poor neighbor had some of its warmth. Or, we read about the beggars on the streets, and wish that they were clothed and fed. Or, we shudder to think of the wretched lives that sinful men are leading, and wish that they were sharing the consolations as well as the benefits of religion. Our Heavenly Father wishes the same things. Perhaps with these wishes in our hearts we approach Him in prayer, begging that all those wants may be supplied. Perhaps we all gather in prayer-meeting and pray for the conversion of souls that live on the same street with us. Does God warm that neighbor, or feed, or clothe, or convert him, on the simple motion of our prayers? Not often. But if we add to our prayers a word of coal, or a loaf of bread, or a garment, or the "word of life in earthen vessels," he crowns the acts with his blessing, and there is sunlight where before there was only gloom. It is this dignity that God has put upon labor. To work with and for him is our peculiar privilege. Could any sphere be higher than that?

THE CHURCH AND THE CONVERT.

It will perhaps depend quite as much upon the churches as upon the converts whether they are really strengthened or not by this new harvest of souls. If they receive them into a warm, flowing current of Christian sympathy and work, the converts will be quite likely to yield to its influence, and thus add to the church quite as much spiritual strength as they derive from it.

It is rather the fashion to give the most of the counsel and exhortation to the converts on entering the church, as though they were the principal party in the transaction, and as though their own Christian growth and that of the church depended altogether on their conduct. But, sometimes, the best thing to be got out of a fashion is not following it.

The church, so far as its relation to the convert is concerned, is like the family that has received a child or the school that has admitted a pupil. Whatever influence the child may exert in the family, or the pupil in the school, if both child and pupil are not properly instructed, helped in their development, and prepared to be by and by not only reflect credit upon their instructors, but in their relations to them to be both a help and an honor, it would certainly be fair to try and find out the spirits and methods that prevailed in the institutions named, before calling the child an ingrate or the pupil a dunce.

Out of all our churches there are but a very few that are not about receiving additions. The spirit of revival has pervaded the whole land, and awakened souls have all at once seen the eternal light shining before them. It should be a serious question with the churches, how best to train and help these converts,—quite as much so as it was how to arrest their attention in the first place. Their views of Christian activity, of religious duty, of practical benevolence, of the offices and expressions of a really aroused and consecrated manhood and womanhood, will depend a good deal upon the church-life in whose midst they find themselves.

A good many of the churches already realize this, and are in prayer over it,—that last resort of a soul or of a church that would do its best. They feel something of the inexpressible solemn yet joyous ecstasy that must have thrilled the Virgin Mother's heart when she knew that the Saviour of the world was being nourished through it. For these converts are to perpetuate the very work that Christ himself began, and the churches that real-

ize it can not regard their trust as less than an immortal one.

If, on the other hand, we should know of a church that was not trying its utmost to fill the measure of its responsibility in this respect,—to such a church we would not presume to give advice. We could only pray that it might receive a fresh revelation of the importance of the trust confided to it, of the far-reaching effects of its manner of life, of all the present and eternal interests involved. For even among these churches, however humble their place or name, might be the Nazareth out of which God would bring some infinitely good thing.

And, along with the churches, this paper would not forget its own responsibility to these converts. It is no small matter that they are to read its columns, and to draw from them what may prove to be the savor of life or death to them. The thought is an impressive one—it would be oppressive, but for the belief that we may be not only an object of their forbearance, but of the divine guidance. Thus we would be bound with them in close sympathy, and with every worker in the vineyard, knowing that for every word and act we as well as they must eventually give an account.

WHEN NO MAN PURSUETH.

It is especially the naughty children who are frightened at their own shadows. Wicked men and women are also frightened at theirs. "The wicked flee when no man pursueth."

Leaving the weightier matters, let us for a moment think on this minor phase of the consequences of wrong-doing,—the anxiety caused by the fear of detection, exposure and investigation. These words are ominous to thieves, bribe-takers and sinners generally; while their repetition is heart-sickening to the community. When Winslow committed his first forgery, he was no longer a free man, but a slave to that act and its just deserts. To him uncomfortable possibilities haunted the day and the night. Neither his office nor his home afforded him peace of mind.

The fear of punishment makes a grievous drain on one's vital force. The ways and means for escaping detection, the intense thought which must be at times concentrated on the subject, would, if rightly employed, make able men and women. Sin is, plainly, a negative factor in the work of life.

Situations are to-day waiting for men of trust. The supply, even in these dull times, is not equal to the demand. But such persons are not to be made in a day. Years of trial on the part of the young are required. But we would now speak of him who has betrayed his trust, but through repentance would reform. He can not be trusted, even if he has a firm purpose to abandon his sins and henceforth be honest. It is only when years have crystallized that purpose into character, that he can be relied on to fulfill his purpose. Hence, a certain fear still clings to a wicked man, even after he has repented and is amending his ways, the fear that this good man or that good woman, while even confiding in him, yet do not do so implicitly. This is a fruit of his past transgressions, and follows him into his new life. Evidently, prudence, and that in a strictly worldly sense, dictates honesty as the best policy.

CURRENT TOPICS.

CLERGYMEN AND FUNERALS. Almost any criticism upon the subject of funerals is likely to strike the mass of readers unfavorably. It is so intimately connected with some of their saddest experiences that even to kindly point out the obvious faults in them seems hardly gracious. But there are several things that, especially with reference to the cities, and in behalf of clergymen who attend them, may properly be said. The matter is brought into shape by some rules recently adopted by the pastors in Dansville, N. Y., who say first that funerals should not be appointed for Sunday when it is practicable not to do so; second, that the clergyman to attend the services should be consulted as early as may be; and third, that the clergyman should receive a just compensation for his labor. These points are all well taken, excepting that the objection to Sunday funerals is less strong in the country than in the city, where they are apt to partake of the nature of a parade, and that the desire for compensation becomes more just and natural as one goes beyond his parish. We commend the suggestions of the Dansville pastors to the consideration of all concerned.

JUST IT. A bill was offered in the United States House of Representatives last week making it a misdemeanor for any person in the employment of the United States to solicit or contribute election funds, or to canvass for them in any State, county or district in the United States. Mr. Blaine wished to amend the bill so as to include members of Congress, "for," said he, "my observation has been, and I think the testimony of the country will be, that there have been more corruption funds contributed in campaigns for Congress, both by successful and defeated candidates, than by a generation of government clerks, whom this bill aims at. If you attempt to cut off the five or ten dollar contributions, which the Lord knows, ought to be saved to these poor clerks, and allow a candidate for Congress to pay five, ten, twenty or thirty thousand dollars, as I have heard of being done, then it seems to me the bill is a mere pretence and does not strike at the evil at all." His amendment was allowed, and the bill passed after considerable

discussion. It aims at a serious abuse of privilege, and we ardently wish it might become a law, even to disqualifying any person for his office who violates it.

MR. SCHENCK'S CASE. Mr. George W. Smalley, writing to the *Tribune* from London, sums up Mr. Schenck's English ministerial career in the terse statement that "it has been disgraceful." If the alone were to bear the disgrace, it would be better than it is now that this whole country must share in it. It should be said that Mr. Schenck declares that he has been misrepresented, and that when the other side is told his vindication will appear. Let us try and believe that such will be the event. We shall probably not be kept in a state of suspense a very long time.

WHAT IRELAND WANTS. According to a recent lecture of Mr. Moncre D. Conway, the Home Rulers in Ireland desire secession, not local government. The latter they already have, and to a great degree as is exercised in any part of England or Scotland. They have also all the freedom and rights of Englishmen. The British government is even more lenient towards Ireland, as it has there disestablished the church. They wish for a separate kingdom. And this the English are not willing to grant. To grant this would, in the opinion of Mr. Conway, "mean another dreary, tragical round of rivalry, civil war and ultimate subjugation of a land whose separation would be [England's] disintegration and death."

THE WORK AND ITS NEED. The claims of our Foreign Mission are very urgent, and never before did effort in that field promise such ample, obvious and speedy returns. The calls for increasing enterprise, liberality and devotion in the Home field are so strong as to be startling, and so pathetic and pressing as to be hardly endurable by those who have sensitive souls, who love their country and long to see it Christianized. If we only had resources, what might not be done! Our Educational undertakings,—surely nothing but a prompt, united, resolute and self-denying effort in their behalf can save them from serious loss, and perhaps from fearful disaster. But this can save them.

BRIEF NOTES.

If the "high-toned Southern gentleman" does not look out, these investigations will show him to be no better than the ordinary plebeian.

Mr. BLAINE said in the House the other day, that he had run for Congress seven times and had "never contributed a postage stamp for any improper election purpose whatever." Put that along side of Bristow's prosecution of the whiskey ring.

Among the articles contributed by the Boston schools to the Philadelphia Exhibition will be specimens of sewing work by the pupils, this useful accomplishment being taught in several of the public schools.

The annual report of the Boston North End Mission shows that the society has steadily prosecuted its work among the inhabitants of that section, and that the usual hopeful results have attended it. The report details numerous touching incidents of want and suffering, and presents many incidents of the power of love and kindness over the wretched and degraded. The Society's missionary, Rev. W. F. Davis, is active and earnest in the work, being greatly aided by his faithful wife.

A case concerning the use of church property, and which is of general interest, has just been decided at Louisville, Ky. The Immanuel Reformed Episcopal church became such by the change of the large majority of the church and congregation from the regular Protestant Episcopal faith, the new organization continuing to hold and occupy the edifice. The decision affirms that the change of purpose on the part of the original donors can not divert the rights conferred on the old church and change the membership.

Denominational News.

"Baptists and Free Baptists."

What follows has so strong a denominational bearing that we insert it in this department. It will be remembered that "Inquirer" communicated with the readers of the *Star* a few weeks ago, concerning the doctrinal position of the large Baptist denomination, and asking whether, if that body became open communion, its Calvinism would not prevent a union of the Baptists in this country. We have thus far received but two replies to his main question, the gist of which is here presented. One brother gives what is in fact personal testimony, and which is legitimate, of course, only as it is applied to the parties giving it. That is, it may and it may not express the sentiments of others besides the persons uttering it. This brother says:

"I desire to repeat what a highly esteemed and somewhat prominent Baptist minister said to me some years ago. He said he never had held the distinctive Calvinistic tenets, and that the council that examined him for ordination, composed in part of members of the faculty of the Baptist Institution of which he was a graduate, recommended his ordination after just as frank a statement of his convictions as he made to me. He also stated that many of his acquaintances entered the Baptist ministry who were known to be decidedly anti-Calvinistic in theology, and that many others held the hyper-Calvinism of the earlier Baptists in greater abhorrence than the rankest Arminianism."

"Now this brother's case and his ob-

servation may have been exceptional. But I think the practical fatalism against which the early Freewill Baptists made such a vigorous protest finds no expression in the Baptist pulpits of to-day. The whole tendency of Christendom is in an opposite direction. It now looks as though the next generation might need a movement against extreme freewillism, to bring back the banished divine element."

This last sentence, taken in the sense in which the brother used it, is probably true. But is the one that immediately precedes it strictly in accordance with the facts? By "practical fatalism," he can only mean the old Baptist Calvinism, and that is certainly as prevalent, subject to a few modifications which do not make it essentially less Calvinistic, as it was in the days of Randall and Buzzell. Without going back further than five years, we could fill this paper with extracts from acknowledged Baptist authorities, whose bottom and substance are their Calvinism. But we do not say that in any spirit of controversy. We should be glad to know that it was not true. The brother continues:

"The doctrinal differences of the Particular and General Baptists of England are similar to those which separate the so-called Regular Baptists and the Free Baptists in this country, and yet they are in a Baptist Union, fraternize at their annual associations, and even at the Centennial Association of the General Baptists, when, if ever, we should expect the denominational spirit to assert itself, members of the two bodies mingled and talked freely of the 'invisible line.'"

"Permit me, in conclusion, to suggest a question for the candid consideration of my brethren: Does the holding of opinions on the doctrine of election that are theoretically unsound, interfere with the closest association and co-operation of those who agree in presenting a full and free salvation to all mankind? For myself, I can see no reason for separate organization, if we can only get this practical question of communion out of the way. May the dear Lord who prayed for the manifold unity of his disciples, give us grace and wisdom."

We would like to inquire how we can consistently or logically unite, in "the closest association and co-operation" in "presenting a full and free salvation to all mankind," with those who practically doom a portion of mankind to damnation beforehand.

The second reply opens with the statement that the author believes in "the harmonious union of all the children of God," the basis of that union to be "the cardinal doctrines of Christ." After referring to the benefit that may come from a friendly discussion and fair and clear understanding of the questions proposed by "Inquirer," he proceeds to say:

"The 'communion question' is among the least that divide the Freewill Baptists and the 'Baptists' in our country. More than twenty years ago I joined the Freewill Baptists. 'Free' Baptists I had never then heard of. I was a positive Arminian. What were then called Baptists, and later the 'regular' Baptists, were thoroughly Calvinistic, and this distinctive feature they retain to the present. It is very generally known that 'Free' Baptists is a name of quite recent use. Just what the 'Free' signifies, has not been clearly defined. It is a good word. It is said to mean 'free' as opposed to 'restricted' communion. When occasion requires, it means 'free' salvation. Whatever it means, I am sure that 'Freewill Baptist' implies, most positively, anti-Calvinistic doctrines, and these have far greater influence on the Christian character than any theory of baptism or communion."

"Let it be remembered that I do not undervalue Christian baptism or the communion of Christians at the 'table of the Lord.' But these are only the exponents of the radical principles of Christian life."

"The effort to unite the 'Baptist family' would be more effectual in promoting real Christian work, if it were simply an effort to lay broad and deep the great principles of faith, and love, and free salvation, which were the distinguishing features in the doctrine of the Freewill Baptist fathers. The name, 'Baptist,' is well enough, unless it is made to mean proscription. Other Christian denominations believe in baptism, and hence are Baptists in the true sense. Whatever the basis be, upon which it is proposed to build, let it be thoroughly understood."

"What I have written is in the spirit of the utmost kindness and Christian charity. Whatever the difference was or is between the 'Freewill' and the 'Regular' Baptists, it is made very little less by adopting 'free communion.'"

Now we trust that there will be nothing but the most candid consideration of the questions proposed by "Inquirer." Asking them in these columns, of course implies liberty to answer them. Evidently, we hardly have room for extended discussion, and we do not believe that the brethren will think there is need of any.

A Call for a Convention.

At a meeting in Providence, R. I., in January, attended by a few brethren, a committee, consisting of Revs. J. L. Phillips, A. H. Heath, and C. S. Perkins, was appointed to procure signatures to a call for a convention "for the purpose of discussing important questions relating to our educational and missionary interests, the founding of a biblical and literary review, and our duty toward the liberal movement in the larger Baptist body." We have accordingly received a circular, with seventy-five signatures attached, calling such a convention to meet at the Pine street church, Lewiston, Me., April 4, to continue three days. There is no form of invitation attached to the circular, but judging from the nature of the questions proposed for discussion, it is fairly presumable that everybody in the denomination who hears about the convention, and is interested in the important matters to be brought before it, will be cordially welcomed. It is designated as a "New England Free Baptist Convention." First meeting Tuesday evening at 7-12 o'clock.

Foreign Missions.

Letters recently received from India, bring the sad intelligence that Misses Ciley and French are about starting for home, on account of sickness. Miss Ciley has been suffering severely with neuralgia, and a council of physicians has decided that her only hope is in her return to America. Miss French is not seriously ill, but the climate has been so unfavorable to her health that it is evident that she will not be able to work in the mission. Both have been greatly disappointed in their chosen life work. We ask for them the prayers of the friends of missions.

As their return will affect seriously the finances of the Society, we urgently request increased contributions for Foreign Missions, that we may be able to minister to the wants of these sisters, and amply sustain those left in the mission. The cost of bringing home missionaries always entails heavy increased expenses upon the treasury.

C. O. LIBBY, Cor. Sec.

Ministers and Churches.

There is a quiet work of grace in progress at N. Lebanon, Me., where brother S. Lord is pastor. Several conversions have occurred, and both pastor and people rejoice in the substantial and promising features of the work.

THE NAME OF REV. L. W. PARKER, of Thornton's Ferry, N. H., was omitted in the *Register* by mistake.

C. W. NELSON, Clerk.

REV. F. L. WILEY has resigned the pastorate of the F. Baptist church in Concord, N. H., to take effect on the last Sabbath in April.

PHILLIPS, ME.—God has graciously revived his work in Phillips. Many backsliders have been reclaimed and sinners converted. In a social meeting that I attended, between sixty and seventy spoke of the goodness of God.

A good revival is in progress at Temple; also at a place called the Intervale, in Wilton.

D. WATERMAN.

LYMAN, ME. Meetings have been held here every evening for two weeks, and many are feeling the power of God. Wanderers are coming home and stout-hearted sinners are confessing Christ. We have been assisted by Bro. Geo. Basto, of Cape Elizabeth, who is a quiet, faithful missionary. I close my labors with this people next Sabbath (March 26). Our prayer to God is that he will send a faithful man to carry on the work here.

E. BLAKE.

REV. W. H. L. COMBS writes that the prospects in Virginia are encouraging, that he finds many open communions among the people who in sentiment agree with us. They now have five licensed ministers in the Richmond church. Commentaries and books on theology are greatly needed. Communications may be addressed to Bro. Combs at 903, 17th street, Richmond, Va.

ITEMS FROM TENNESSEE. On Feb. 8, Bro. N. Bailey commenced a series of meetings at Bradshaw's school-house, in Gravelly Valley, Hawkins Co., which held fifteen days, during which time there were forty-six conversions. Eleven were baptized March 19, and twenty-five more are to go forward. A church has been organized with fifty-seven members. This meeting was held in the midst of a community of Presbyterians, Methodists and C. Baptists. The latter are known in this vicinity as "Missionary Baptists."

After leaving Gravelly Valley, Bro. B. crossed Holston river to a school-house in Christian's Bend and began a series of meetings which continued fifteen days, resulting in fourteen conversions, nine baptisms and an accession of ten to the church.

On March 11, I received three into the new church organized at Grassy Creek. This church has been in operation about three months. The number of members has increased from fourteen to twenty-three.

Bro. Strong and myself organized a church of fourteen members on March 4, at Cedar Point.

I am going to organize a church at Gilbert's school-house on April 1, if not providentially hindered. This school-house is in Sullivan Co., and the church will be the first F. B. church in that county.

W. A. HEADRICK.

EAST CORINTH, ME. The Lord has graciously revived his work in this place this winter. Many souls have been converted, and many wanderers have returned and resumed their places in the churches. The interest has been promoted through the united effort of the three churches and their pastors,—C. Baptist, Methodist and Freewill Baptist, holding meetings alternately in the three houses of worship. All the churches have been quickened, encouraged and strengthened.

O. FITTS.

CONCORD, N. H. During the past year, efforts in connection with our church have contemplated permanent good rather than immediate fruitage, yet we have not been entirely without the latter.

Much needed repairs have been commenced on our church edifice, and through the enterprise of the Social Circle, the ladies have gathered a fund of a few hundred dollars to aid in the completion of the work. The parish has been thoroughly visited, delinquents looked after, and new families interested in our cause. We have endeavored to make the conditions favorable for sinners to come to Christ at any time, and thus, one by one, they have come. Only sixteen have been added to the church, but recent converts and those who have signified their purpose to come with us, make as many more who await reception.

Our city is experiencing an unprecedented temperance revival, resulting in the organization of a Reform Club of 2,000 members, about 500 of whom were hard drinkers. Our church was the first to entertain and encourage Mr. J. K. Osgood, of Maine, who, under God, inaugurated this reform. Our church was thoroughly committed to this new departure in temperance reform before it became popular, and have been active in the work ever since, giving to the chapeau of the organization the services of their pastor.

F. L. WILEY.

Rev. WM. H. CUTTING and wife would express their heartfelt thanks to the church and friends in West Hampton, N. H., for a liberal donation of \$58.00 on Jan. 20.

WESTERN.

REV. J. C. GILLILAND writes from Ashley, Ill., March 16, as follows: "I closed a meeting last Monday, with the Bethany church, in Perry Co., during which I preached seventeen discourses. Twenty-four have professed a hope in Christ and thirty-three have united with the church. When the meeting closed the interest was good, twelve coming forward at the last meeting for prayers. My feeble health and the bad roads compelled me to close. The church now numbers seventy members, and the prospect for the future is good."

HENNEPIN Q. M. ITEMS. At the recent session of the Hennepin Q. M., held at Minneapolis, we were greatly cheered by an account of the religious interest in Castle Rock under the labors of Rev. J. D. Batson. About thirty have professed conversion, about half of whom have already united with the F. Baptist church, and more to follow. The other Baptist church has shared in the work and has received nearly as many.

The other churches in the Q. M. report a good degree of prosperity.

H. N. H.

REV. M. B. FELT, who has for some time past been prevented from regular labor in the ministry owing to a painful affection of the eyes, has, we are glad to learn, in a great degree recovered and enters upon active labor as the pastor of the Salem, Neb., church. The field is an interesting one and will be well occupied.

THE old friends of Rev. Daniel Clay will be interested to learn of his whereabouts. He writes from Carbon, Wyoming Territory, and says he has maintained during the fall and winter an interesting Sabbath school at that place and is now engaged in teaching and trying to do good according to opportunity.

B. HASSETT, a brother writing from the Root River Q. M., Minn., gives encouraging tidings from that field. The writer says: "Rev. Chas. Cain commenced labor here some over a year ago, and his labors have been greatly blessed to the salvation of souls. Within the past four months protracted meetings have been held with three of our churches, viz: Fairview, Lime city and Beaver. Additions to the first two have been made, and at the last named the meetings still continue with increasing interest." The brethren there seem to be much encouraged.

REV. R. E. ANDERSON will close his pastorate with the church at Chester X Roads, Geauga Co., Ohio, on the first Sabbath in April.

Donations.

I WISH to return my heartfelt thanks to all the brethren and friends for their kind donation to sustain me in the home mission work in the Lebanon (Ill.) Q. M. The donation in cash and produce amounted to \$29.05. May the Lord bless the donors abundantly.

J. C. GILLILAND.

We learn that the many friends of Rev. L. A. Crandall, of Mt. Pleasant, Wis., met at the house of Caleb Allen, in West Mt. P., on the evening of March 2, and after the social enjoyments of the evening left for his use a purse of \$70.00.

Church Organization.

The council appointed at the last session of the Oxford Q. M. to organize a Freewill Baptist church, at Riley Center, St. Clair, Mich., met at Riley Center, March 11th and organized a church of ten members in the following order: Presentation of the Holy Scriptures and Treatise by Rev. E. J. Doyle; Consecrating prayer by Rev. O. Killgore; Right hand of fellowship by Rev. Geo. Bullock; Charge by Rev. E. J. Doyle. On Sabbath, the 12th, two young men were baptized and received to church fellowship by the writer. There are fourteen or fifteen more to unite soon. The new church has a good field of labor.

E. J. DOYLE.

Ordination.

The council appointed by the Waupun Q. M. to examine Bro. J. P. Hewes as to his qualifications for the gospel ministry, and, if found worthy, to set him apart to the work, met at his residence in Hortonville, Wis., March 8, at 2:30 o'clock, p. m. Bro. R. Cousins was chosen to fill the vacancy occasioned by the absence of Bro. Phillips. Rev. Wm. Mitchell was chosen as chairman and Rev. J. M. Kayser as Secretary of the council. After a very satisfactory examination, the council adjourned to meet at the church at 7 o'clock, p. m., at which time the ordination services were conducted in the following order: 1. Invocation by Rev. J. M. Kayser. 2. Hymn by R. Wm. Mitchell. 3. Reading Scriptures by J. M. Kayser. 4. Prayer by Rev. J. Rinehart. 5. Hymn by J. M. Kayser. 6. Sermon by Wm. Mitchell. 7. Ordaining prayer by J. M. Kayser. 8. Hymn by J. Rinehart. 9. Charge to candidate by J. M. Kayser. 10. Hand of Fellowship by Wm. Mitchell. 11. Charge to the church by J. M. Kayser. Doxology by the congregation and benediction by the candidate.

J. M. KAYSER, Clerk of Council.

Quarterly Meetings.

LIBERTY Q. M.—Held its last session at Bell's chapel, commencing March 18. Elected Rev. A. B. Low moderator, and Rev. W. U. Bell clerk and treasurer. Ministers present: Revs. Low, Woolsey, Hensley and Roberts. Revs. W. B. Woolsey and Hensley appointed Cor. Mes. to Hawkins Co. Q. M.

Next session at Liberty, July 5.

W. A. HEADRICK, Clerk pro tem.

ROCK & DATE Q. M.—Held its Feb. session with the Bradford church. As the traveling was very bad the attendance was not large. The reports show some revival interest. The Bradford church, though few in numbers, is a noble band, who are laboring with much zeal and self-sacrifice to sustain the cause of God. They have an interesting Sabbath school that lives the year round. Their new pastor, Rev. E. D. Lewis, appears to be doing a good work, and with the blessing of God they hope for brighter days. On the Sabbath, after sermon by Bro. Cooley, a collection for Home Missions was taken, the sacrament of the Lord's Supper was administered, and an interesting meeting in aid of Sabbath school was held.

Next session with the Johnston church. The ten cent tax and statistics for the *Register* should be forwarded. Opening sermon Friday evening, May 26, by Rev. E. D. Lewis.

L. HULSE, Clerk.

FOND DU LAC Q. M.—Held its last session with the Boutinville church, commencing Friday, Feb. 11, 1876. Rev. W. D. Moulton was appointed Cor. Mes. to the Waupun Q. M. at its next session.

Next session with the Greenbush church, commencing June 2. G. MANSFIELD, Clerk.

WOLFBORE Q. M.—Held its last session at Ellingham Falls, Feb. 4-6. Delegation not large; meetings quite interesting. Next session with the Wakefield & Ossipee church, June 2-4.

E. J. YORK, Clerk.

WAUPUN Q. M.—Held its last session with the Winneconne church, Feb. 25-27. Rev. J. M. Kayser was elected chairman. Rev. D. Moulton was present as Cor. Mes. from the Fond du Lac Q. M. The letters seemed to breathe a spirit of hopefulness, and some of the

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RESIGNED.

MORNING RHYMES.

CHRISTOPHER COLUMBUS.

And now at last, after eighteen years patient waiting, and severe trials, of mortification and disappointment, he was to be rewarded. He was not now a p

When the morning dawned, Columbus and his followers saw before them a beautiful island, fresh and green and covered with noble trees. Naked and wild-looking people were running about apparently frightened at the new and strange objects they saw upon the water. Columbus, arrayed in a rich robe of scarlet, entered his boat and was rowed to the shore. He was the first to leap on the beach.

XOCHITLACOTZIN.

EVIL REPORTS

The anger I live, the more I feel the importance of,—1, hearing as little possible of whatever is to the prejudice of others; 2, believing nothing of the kind absolutely forced to it; 3, never drifting in the spirit of one who 'circulates' ill report; 4, always moderating as far as I can, the unkindness expressed toward others; 5, always, believing that if on the other side were heard, a very different account will be given of the matter.

Stimoon.

FACTS.

Icicle imbibite imbecile impatient imple
ment impletion implication implicit impo
lite impolitic inate inane inanimate inani

Answered by Lyman W. Mowry, Wya
Bureau Co., Ill.

Literary Review.

able. Thus he writes under date of Aug. 22, 1842, already feeling the autumnal influence in the summer air :

dow and think, 'O perfect day! O beautiful world! O good God!' And such a day is promise of a blissful eternity." Such a mi-

The April Magazines.

er and tenderer humor than Irving's, although hardly broader in its effect; and, finally, he could not have flourished in any earth but that of Salem. That is, if he had been rooted else

the Rev. Jeremiah Chaplin, and will be published by D. Lothrop & Co., Boston, with traits of the philosopher, his wife and mot

Rural and Domestic:

AN APPLE ORCHARD.

We want more apple orchards in all the older States. The old trees, once so bountiful, are bearing less, and dying every year. On many farms no successors are provided for. We have occasionally a surplus of apples, as in 1874, when the orchard does not pay much. But there is a compensation to the fruit-grower, even in these years of exceptional abundance. The cheapness of apples introduces them

into many families, where they are generally used only as a luxury. They are so wholesome and enjoyable, that they become a necessity, and are more largely purchased in subsequent years, when they bring double prices. In 1874, apples sold for \$1.50 per barrel. In 1875, they sold for \$4.00 a barrel. We know of a case in which a family laid in, in 1874, sixteen barrels; in 1875, they laid in only four barrels, the price being so much higher, the same being allowed for apples, the supply was but six barrels. If apples can be raised at a dollar

lar a barrel, and pay expenses, the farmer who furnished this family, made eight dollars in his trade of 1874, and eighteen the past season. Thrifty families soon become accustomed to apples, and they take their place with flour, meat, and butter, among the necessary family supplies, and the whole crop is taken, even in abundant years, at prices that pay something. This is what the fruit-grower wants, steady paying prices for all that he can raise every year, rather than extravagant profits, which will induce everybody to rush into

his specialty. Apples are, on the whole, as likely to be profitable as any fruit a farmer can invest in at the present time with the prospect of making money out of them for the next thirty years. They keep better than almost any other fruit, and in all the northern half of the country, they can be had in the fresh state, with very little difficulty every day in the year. Our soil and climate are admirably adapted to this fruit. It grows in the greatest beauty and perfection, and American apples command very high prices in the English markets. They are already a profitable article of export, and this business has as substantial a basis for increase, as the export of American cheese to European markets.

The idea that our climate has changed is a fiction: Apples grow in older States in a great perfection as they ever did, if the orchards are properly cared for. They will not grow so well on worn out pastures, or on virgin soil. But we find, to-day, on soils that are fed and cultivated, apple trees so vigorous and fruitful, that nothing more can be asked. Nor do we take any stock in the idea that the old varieties are running out. The Roxbury Russet has been in the country from very near its first origin.

ment, and in the East the trees are a vigorous and hardy and the fruit as perfect as they ever were. As a long keeping standard variety, there is no better selection for this region. Plant an orchard this spring. Plant only standard varieties that are known to do well in your neighborhood, and let the varieties be few and nine-tenths of them the long keepers. Late winter apples can be sold eight months in the year. They almost always bring extra prices in the spring. We know

of farmers who have never lost faith in the
crop, and are reaping golden harvests from
orchards planted twenty years ago. First,
plant an orchard. Second, take care of it.
—*Am. Ag.*

SOD AS A FERTILIZER.

During the past year I made a limited experiment in the use of grass sod as fertilizer. It was desired to plant a piece of worn out land in cabbage. Home-made

manure was exhausted, and it was doubtful whether commercial fertilizers would pay on land so utterly destitute of humus and all other carbonaceous matter. Furrows were opened four feet apart with one horse

turn-plow which was twice each wa
opening to a depth and width of about t
inches. The road-sides were resorted
for wild grass sods, which were taken u

with a spade, of a width to suit the furrows, and of such length as the sod would allow. These were turned bottom upward in the furrows, which were then filled full of loose earth with a hoe. After

first rain, the plants, which were a good size, were dibbled into the loose earth, the roots reaching down generally to the surface of the sods. The plants gained a rapid growth.

within a few days, and the result was such a crop of cabbages as I have never so produced except in soils in a high state of fertility previously, or made so for

special crop by a very liberal application of fertilizers. The sod was a source both moisture and fertility, and maintained a thriftiness in the plants during

THIS AND THAT

THE SNOWFLAKE POTATO. We feel it
be a duty to call the attention of our re-
ers again to this, probably the very best

produced, taking all the desirable points of productiveness, shape and quality, into consideration. We have no doubt that it will be the favorite

within three years it will be the favorite market potato. At the trials under stimulus of the high premiums offered year by the Messrs. Bliss of New York

from ten hundred and sixty-nine to
thousand four hundred and seven
pounds of the snowflake are reported
the product of a single pound, in var-

of fine cutting and high manuring. In ordinary field trials, however, the results are favorable on this point. On our grounds we were really surprised at

crop, on soil not in the best condition, but lightly manured.—*Vermont Chronicle*.

GLUCOSE. Says the Davenport *Gazette*: "The first pure glucose in this country is being manufacture

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For Pains in the Back, Kidney Complaints, Gravel, Gout, Rheumatism, Leucorrhoea, and from internal ulceration, and Uterine Diseases and General Debility, Vegetine acts directly upon the system, and restores the blood. It invigorates and strengthens the whole system. It cures the secretory organs, allays inflammation, cures ulceration, and regulates the bowels.

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holding power over the nervous system.

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In fact, Vegetine is the best remedy yet discovered for the above diseases, and is the only reliable BLOOD PURIFIER yet placed before the public.

PREPARED BY
H. R. STEVENS, Boston, Mass.

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phorus for our children and mothers, for it gives
them strength, quiets their nerves, and gives them
Nature's sweet sleep—as has been proved by many
an anxious mother. It is a safe medicine, and it
is a soothing remedy for our children. It has re-
lieved and cured thousands. It is very pleasant
to the taste. It is a safe medicine. It cures all
all diseases originating from impure blood. Try
the Vegetine. Give it a fair trial for your com-
plaint. It is a safe medicine. It is a safe medicine
and acquaintance. "Try it! It has cured me."

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TO H. R. STEVENS, Esq.

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