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The Morning Star - volume 51 number 17 - April 26, 1876

Freewill Baptist printers

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The Morning Star.

VOL. LI.

THE MORNING STAR, BOSTON AND CHICAGO, APRIL 26, 1876.

NO. 17.

THE MORNING STAR.

A WEEKLY RELIGIOUS NEWSPAPER.

ISSUED BY THE

Freewill Baptist Printing Establishment.

Rev. I. D. STEWART, Publisher.

To whom all letters on business, communications of money, &c., should be addressed, at Dover, N. H.

Western Department. Rev. A. H. HOLING, Manager, 16 Madison St., Chicago, Ill.

Terms: \$3.00 per year, if paid strictly in advance, \$2.50. See the last page of this paper.

The Morning Star.

WEDNESDAY, APRIL 26, 1876.

SUNSET.

By MARION MYERS.

When the wild billows of the sea
Lie steeped in slumber's sweetest rest,
And the bronze day-god faintly
Slips seaward in the sloping West,
Then, Lord, my thoughts rise straight to thee,
My prayers thy towers invest.

The twilight hush of sea and shore—
When, wearied with the day's turmoil
I lie upon the headland's shore—
And rest from days and nights of toil—
Brings down, in measures running o'er,
The peace of Heaven, like sacred oil.

The whole world seems in one guise;
Transfigured, lie the land and sea;
The placid waves, of myriad dyes,
Are but a mirror, Lord, for thee!
Oh, that I might, with clearer eyes,
Behold thy Peace and Majesty!

BAPTISM AND THE LORD'S SUPPER.

THEIR GOSPEL ORDER.

[TO THE EDITOR:—I am in full sympathy with the open communion of our people, but do not approve certain arguments offered by some of our writers, and others also, in support of the practice. I think them inconsistent with Baptist doctrine and church polity. With no wish to provoke discussion, but a desire to awaken thought and investigation, and to preserve, in honor, ours, as a Baptist denomination, I offer an article or two for publication.—O. E. BAKER.]

Is it a fact that the practice of free communion necessitates a denial of the order of things claimed by Close Communism?—baptism first in practice, church joining next, and after these the supper and other duties? Is this the real issue between the parties? As though it were, most writers upon open communion do openly, or by significant silence, tacitly deny any such order. In our opinion the denial is needless, and, in what it involves, is dangerous in the extreme.

The close communionist holds that, in the nature and design of baptism, it precedes the supper, and further claims that this order of things is so inviolable that if for any cause baptism be omitted, the supper also must be abstained from.

The open communionist may admit and defend the former proposition, touching the antecedence, in order, of baptism to the supper, but deny the inviolability of the order, and hold and defend that the disciple of Christ, possessing the moral qualifications for the supper, may and ought to partake thereof; it being understood that the omission of baptism shall have been for reasons not calculated to impair Christian character. He may freely acknowledge that such communion before baptism is an irregularity, an exception to the order in which baptism, church joining and the supper are arranged in their associated capacity, but defend the practice on the same grounds as that on which all religious denominations justify their irregularities of possibly equal magnitude.

The real issue between the parties may hence be expressed in few words. The one makes baptism an "absolute prerequisite" to the supper. The other makes it an antecedent in order, to be observed when practicable, but not of such character as to forbid the supper, if baptism be justifiably omitted.

Whether this position be tenable, depends not a little upon whether irregularities may be allowed, and to what extent. Deviations from law and order may or may not be allowable, according to their magnitude. No deviation, for example, which would destroy the compact of States could be allowed; but, the essential, constitutional provisions secured, there exists hardly a law besides, the interpretation and execution of which is not effected by circumstances. Very grave irregularities are allowed, of necessity, in every department of human society. As we have said, many occur in the interpretation and execution of civil law. In business and social circles no man, not even the worst, holds his neighbor or his guest to the strict letter of law or of etiquette, irrespective of adverse considerations. The moral sense of all men dictates the making of favorable allowance for necessary, unavoidable omissions. Religious ceremonies of all dispensations were appointed of God, for the purpose of giving simplicity, body and force to essential truths and facts. The best state of things exists when these truths, facts, ceremonies, all, are understood and observed fully and in order. Any omissions and any interruptions of the appointed order, must of necessity produce a diminution of good,

otherwise possible. But outward actions are not always practicable. In such case it would not be good economy to stop the whole machinery; rather, let the next best thing be done. What would seem proper, may, really be imperative duty, from the standpoint considered, is not without sanction in the Word of God. David ate the shew-bread, which the priests only were allowed to eat. But he was flying from Saul, tired and hungry; it was necessary, and therefore allowable. Jesus and his disciples clearly violated the law, when, on the Sabbath day, they plucked and ate the ears of corn. It was necessary and therefore justifiable. Circumcision was antecedent to everything practical of the religious Jew. No pretense to being a Jew was allowable with its omission. But it was wholly omitted during the forty years journey in the wilderness, and without interrupting the regular tabernacle services. All denominations of Christians have to plead guilty of allowing grave irregularities. The first Methodist Episcopal bishop was hardly made according to the pattern for making bishops. Pseudo-Baptists make baptism expressive of faith and regeneration, but administer it to unconscious babes. They baptize their infants into the church relation, and then withhold the communion from them, held to be a church ordinance, when the subject can appreciate and express the meaning of the one rite as much as the other. There is certainly inharmonious here, to say the least. Licensing and ordaining men to the ministry could not be omitted needlessly; but examples of preaching and administering the ordinances without ordination have been known and approved, the ceremony of ordination being impracticable under the circumstances.

Regular Baptists, as they term themselves, would object most to the theory of allowable exceptions, but they, even, can hardly plead innocence. The baptism of Roger Williams, by one not himself baptized, was hardly in exact order. It is hardly in order that Baptists accept as valid, baptisms administered by Pseudo-Baptist administrators. In relation to the supper, it is a fact that the Close Baptist theory of communion, strictly interpreted, limits the participation to the individual church, and inviting members of churches of "the same faith and order" is therefore an irregularity. No consistent Baptist, we conclude, would justify the practice as strictly in order, of inviting to the supper persons, though of the same faith and order, of whose character the church administering has no means of judging, and over whom they have no jurisdiction. But this is largely done. Many Close Baptists invite all baptized believers of whatever denomination. But this is a very grave irregularity while they unchurch those whom they invite. They make both baptism and church joining pre-requisites to the supper. Some of their churches spread the table and invite none and exclude none, but this is a surrender, by the church, of all responsibility in the case, and a virtual endorsement of the theory of open communion. "Let a man examine himself and so let him eat and drink." And not a few of Close Baptist churches are avowed open communionists.

Close Baptist recognition of Pseudo-Baptist preachers, societies, and religious services is manifestly an irregularity, since they regard Pseudo-Baptists as being non-baptized, but hold that baptism is antecedent to the exercise of ministerial and other functions, no less than to the church relation and to the supper. Close Baptists invalidate other Baptist churches, but receive their preachers without re-ordination. But does not invalidating a church invalidate its ordinances?

If free communion writers object to the idea of allowable exceptions, I think we endorse the position of our Close Baptist brethren, as some have very fraternally advised us, still they may not wholly escape the uncomfortable thing. The book called "Guide to the Lord's Supper" asks no more of any one, before coming to the supper, than the most recent regeneration, but argues the right, in order, of Pseudo-Baptists to commune, "from the fact that pious Pseudo-Baptist assemblies are truly Scriptural churches." Here we have communion based on character alone, and then communion based on church validity. Surely, one or the other, or both, must be an exception. "Butler's Theology" asks, "Who should be invited to partake of the Lord's supper?" and answers, "The Lord's children." But it says further, "The proper course, as we conceive, is to invite all Christians, or gospel believers in regular standing in any evangelical church." "Exceptions to the general rule may be allowed in special cases." Now, God has many children, no doubt, wholly outside all evangelical churches. Indeed, all persons must become such, before they can be admitted to any such church, legally. Again, some free communion writers, not disputing the antecedence of baptism, argue, and with propriety, that Close Baptists ought not to forbid Pseudo-Baptists the supper, and grant them everything else, since they, Close Baptists, hold baptism to be antecedent not alone to the supper, but to everything else of a practical religious life. The argument is a good one, if tak-

ing the supper before baptism be acknowledged an exception to the rule of order; otherwise, it is good for nothing.

We have said that open communion writers, openly or tacitly, deny the existence of any order of things in the Gospel, making baptism antecedent to the supper. We have said, and repeat, that this denial, in what it involves, is dangerous in the extreme. Let us consider this matter briefly:

1. The denial places free communionists at variance with all Christians, in all time, almost without exception. There is hardly a respectable work on theology, and hardly a church creed, which does not support the antecedence of baptism to the supper. Eleven probabilities out of twelve stand against the single juror, who, having no superior advantages, dissents from the verdict of all the rest. It becomes him to be modest in his verdict, and equally becomes others to receive his statement with caution and reserve. But the odds is vastly greater between the few who deny, and the many who affirm, the antecedent office of Christian baptism.

2. The denial that baptism precedes the supper in order, is also a virtual denial that it precedes the church relation; otherwise, the supper is wholly removed from the supervision of the church,—is in no sense a church rite. If baptism comes before membership in the church, and not before the supper, then where is the supper? Communion as a church rite may be differently interpreted, but at least the church must have supervision over it, and must carefully perpetuate it. It was doubtless in the divine plan that every Christian should be baptized; and that the church should comprise the whole body of such Christians, and no provision was made for any outside, disorganized, mixed multitude to manage and dictate an ordinance of so much importance.

3. But open communion writers, not a few, have come to deny that baptism has anything to do with church validity and church membership. "All Christians are members of the church of Christ," is a very common remark. It is qualified sometimes by "invisible church," and sometimes by other terms. What is generally meant, we suppose, is, simply, that all Christians belong to the family of God, to the spiritual reign of Christ, &c. To this idea, no one would object. But it is quite another thing to say that all who are Christians at heart, of any particular locality, constitute the church of such locality,—valid, Scripturally constituted, on the ground of character alone, without reference to any formalities. But this statement, in substance, is made by open communion writers. We quote briefly: "It (baptism) is nowhere in Scripture said to be a door into the church." Many who believe it to be antecedent, do not, nevertheless, call it a door, but what is meant here is that baptism is not taught to be antecedent to admission into the church. Again, "Whatever satisfies us that a person has a spiritual union with Christ, is accepted as evidence of his membership in the church,—of actual, visible membership." "Those who are members of Christ, are, of necessity, members of the one true and living church."

On the moral relations of all regenerated persons to God and to each other there can hardly be a difference of opinion. But, in the name of consistency, does church mean no more? Does it involve no tangible organization; no authorized officers, no system of government, no ordinances over which it is to have supervision, and which it is to sacredly perpetuate?

Such a proposition would have shocked the Christian world at any time before the rise of modern liberalism. It is a palpable contradiction to all church polity of evangelical denominations.

Why do Freewill Baptists demand baptism before membership? Why do they demand the same conditions of membership, whether in a local church or in the aggregate of all local churches? and why would they do so if all men living wanted to join them? Manifestly, because they believe such to have been the polity of the apostolic churches and church as a whole. Our writers quote Scripture in support of this polity. Every evangelical denomination aims to copy after the same apostolic pattern, and almost without exception give to baptism the same office. Our writers on open communion, some in high authority, tell us that baptism may indeed be made a condition to membership in a particular church or denomination, as the Freewill Baptist, for example, but has no such place in the church, even visible, of Christ. Freewill Baptists demand it only from conventional authority, to preserve internal harmony. Astonishing! Supposing Freewill Baptists in the beginning had organized on the plan of mixed membership, or had ignored baptism altogether. Then "harmony within" would have little or nothing to do with baptism (immersion), and the denomination would have been as apostolic as now. Do our people subscribe to this idea, that our church polity, so tenaciously adhered to, is without Scripture authority? is a bare assumption?

Was it not originally, and is it not still, the will of Christ that all his disciples immediately on believing should be baptized? If his will were done, then would not the

church be made up of all baptized believers? and do not these facts, which every Baptist would acknowledge, show what was the divine plan touching the introductory office of the Lord's baptism? We submit a proposition:—If one is a member of the church because forgiven, then he is such when forgiven, without waiting any outward action. What is true of one is true of all, and the church of Christ, his visible church, may be defined,—all persons pardoned, without anything more. Here we have, as the sum of the argument which dispenses with antecedent baptism, utter disorganization!

(To be continued.)

THE NATION'S ENEMIES.

Rev. James Freeman Clark preached a Fast Day sermon on the "ring," the "lobby" and the "caucus," which he designated as the three enemies of the Nation. The sermon concluded as follows:

The "ring" the "lobby" and the "caucus" are all of them—the organized selfishness of politics.

What we need is, to organize, as effectually, the intelligence and honesty of politics. We are now on the eve of a Presidential election. The great majority of both parties wish to have an honest man for President. They want a man who will steadily set his face against all rascality, select only the best men for office; a man who has no brothers-in-law or cousins to take care of; a man willing to take some trouble, to purify the civil service; a man over whom Congressional rings will have no power; a man who will honor us abroad by appointing good men as our ambassadors—and if they are rejected, nominate better men still in their place.

Both the great parties are willing enough to promise all this. To read their Platforms you would consider them models of Puritanic virtue—only, perhaps, carrying their sense of justice and public honesty to a somewhat impracticable extreme. I think we are rather tired of the glittering generalities of the Platforms. Talk is cheap—fine words are easily written. They pass by acclamation in a Convention, provided they do not bind any one to anything. Therefore we do not now need more virtuous Platforms, but we need more honest men. The honest man, the man who has proved himself so through his life, to whom no suspicion of fraud, or greed, or cunning attaches itself—let him be our Platform. There have been times when it was right to say, "Measures, not men," and these times will come again. But now, when no important measures are in question between the parties, when you find good men in both parties in favor of good measures, and bad men in both parties opposed to them, now is the time when we are obliged to say, "Men, not measures."

When the men in any party, whose only interest is the public good, unite together to defeat the trading politicians, they always succeed. These cunning and selfish men are in a very small minority—the mass of the people only want good measures and upright leaders. No doubt, in the coming election, the party leaders will use their old methods to keep the people from deserting them. If the Republicans or Democrats nominate mere party candidates, they will insist that it is highly important that just this one time the party should succeed. The Republican journals will assure us that if the Democrats elect their President the negroes will be re-enslaved, and the war have to be fought over again. The Democrats will say that if the Republicans are not defeated, there will be more whiskey robberies, more Emma Mine frauds, more Belknap bribes, more Freedman's Bank rascalities.

The important matter then is, in some way, to give the professional politicians to understand that if one of their number is nominated, or one who can be governed by them, his own party will defeat him. Let them know that a large number of leading men, capable of influencing a large number have determined to organize a bolt in such a case, on a scale sufficient to defeat their own candidate and to elect his opponent, if his opponent be a suitable man. If this is done, each party convention will be obliged to nominate a good man. If it is not done, there must then be an independent candidate presented, of unstained character, and not a partisan. But above all, and the most essential of all, is to educate the community to know that each citizen has a duty to the State which he can not abandon without disgrace. Let the man who refuses to do his part in public affairs be regarded as one who has abandoned the post of duty. Let children in our schools be taught the elements of political ethics, the laws of public morality, the importance of good government, the rights and duties of a citizen, the value and danger of parties, the virtue of patriotism, and the honor of serving the State. Let politics cease to be a name of reproach, and become a badge of honor. Let the platform educate the maturer minds to a ripe knowledge of State affairs. Let the pulpit not

regard these discussions as secular, but infuse a religious spirit and a lofty tone of morals into the work of the citizen. Let us make public life honorable and sacred; let us watch public men, and approve or rebuke them as they give occasion. Let us create a public opinion which shall make it perilous for an official to trifle with his duties, political death to be even suspected of fraud. Then we shall have such a fast as God has chosen—not one on which to abstain from flesh, but to abstain from injustice—a fast in which the bonds of injustice are loosened, and the yoke of professional politicians—Rings, Lobbies and Caucuses—shall be forever broken. Then shall the light of this great Nation break forth as the morning, and its renewed health spring forth speedily. Its righteousness shall go before it in the sight of civilized man, and the protection of God shall be its rear guard. Then the Lord shall guide us continually, and satisfy our souls in famine and make fat our bones—and we, the leading Republic of the world, will not disgrace our principles, but become again, as we were in the days of our fathers, a spring of water to feed the roots of liberty everywhere, whose waters fail not.

EVENTS OF THE WEEK.

THE ARRIVAL OF DOM PEDRO.

The Brazilian Emperor and Empress reached New York on Saturday week. They were welcomed by the Secretary of State, the Secretary of War and the Secretary of the Navy, who were commissioned by the President to receive them in behalf of the nation, but our distinguished visitors declined to be taken to the city on the United States vessel *Alert*, as had been intended, the Emperor wishing to be treated as a private gentleman. On Monday, he started for California. A brief but interesting account of the Emperor will be found in another column.

LARGE COLLECTIONS.

The collections at the Moody and Sankey meetings during Tuesday, amounted to \$160,000. One gentleman gave \$25,000, and Wm. E. Dodge \$10,000. Other subscriptions ranged from \$50 to \$5,000. Mr. Moody said, if they could collect \$200,000, a gentleman had volunteered to subscribe \$50,000. It is intended to turn all the money over to the Young Men's Christian Association, to pay a debt of \$150,000 on their building, and the other \$10,000 is wanted for keeping up revival meetings and building branches of the Young Men's Christian Association in the city.

OVERFLOW OF THE MISSISSIPPI.

A despatch from Quincy, Ill., dated on Thursday, stated that the Mississippi river had broken over its banks at points from Hannibal to Louisiana, and the water was still rising. Much damage was anticipated. The farming country between Rockford and Louisiana, for miles east of Louisiana, is from two to ten feet under water, and many acres of wheat are ruined. About a mile of the track of the Chicago, Burlington and Quincy Railroad is under water.

EXTRADITION.

It is stated that late interchange of despatches between the British government and the State department shows that extradition between the two countries is a dead letter; that Winslow and Gray, and other Americans in England who are under arrest there will be released, and that to all intents and purposes, the treaty of 1842 may be considered as abrogated. What is to be the action of the two countries over this question is not yet known.

MEXICO.

Gen. Diaz is sanguine of an early triumph of the revolution in Mexico. In the meantime, news comes that the revolutionists at New Laredo have levied a forced loan on the American residents there. The United States War Department has ordered several vessels to the Mexican coast for the protection of American interests.

A HOME RULE RIOT IN IRELAND.

London advices state that a serious disturbance occurred in the streets of Limerick, Ireland, on Monday. Messrs. Butt and O'Shaughnessy, members of Parliament for the city, were to speak from the base of O'Connell's monument. A procession of Home Rulers, numbering about 4,000, and consisting of trade guilds with bands and banners, marched to the place. A body of Nationalists, only a few hundred, armed with stones, bludgeons and some knives, who had previously taken possession of the monument, attacked the procession. The Nationalists were overpowered after a fight in which over 100 persons were wounded, some severely. The police and military were under arms, but abstained from interference.

THE TURKISH PROVINCES.

The news from the Turkish provinces continues of a warlike nature. Mukhtar Pasha claims to have gained important advantages over the insurgents during a series of six days' engagements, while the revolutionists, on the other hand, declare that they have retrieved most of their ill-fortune, and are capable of withstanding the assaults of their adversaries in future engagements. It is reported from Paris that 7,000 Montenegrins joined the insurgents recently.

MINOR EVENTS.

The bill reducing the salary of the President of the United States to \$25,000 per annum after the 4th of March next has been vetoed by President Grant. On Wednesday, the Democrats of Indiana nominated James D. Williams for Governor, and declared Hendricks their unanimous choice for President. James Russell Lowell is among the delegates appointed to the Massachusetts State Convention.

On Monday there was a large demonstration in Hyde Park, London, in favor of the liberation of the Tien-tsin claimant. The Spanish government has extended the time in which the Carlist refugees in France can take advantage of the indulto. The Greek government has taken official notice of the death of Dr. Howe. Advices from Alexandria state that the demand on Egypt will probably necessitate further fighting with Abyssinia. The Postmaster General, in a communication to the House Postal Committee, recommends the Senate bill regulating postage on mail matter of the third class. Germany has decreed as obligatory the use of the German language among her Polish subjects.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., April 19, 1876.

THE LINCOLN STATUE.

The unveiling of the bronze statue of the martyred President took place last Friday in Lincoln Square. It was a grand and imposing demonstration, and marks an epoch in the march of the colored race to freedom, culture, and a better and higher civilization. The money with which this statue was procured, was—every cent of it—contributed by the black race, who regard Mr. Lincoln, as he was, their deliverer. The cost of the figure was \$17,000, and the first money paid was by an old colored washerwoman in Marietta, Ohio.

The day was propitious, and the vast procession of colored societies, associations and citizens moved through the streets and avenues of our city with an orderly tread, doing themselves and their race much credit.

The gathering was a mixed crowd, made up of whites and blacks, and there were no symptoms of that foolish prejudice which has sometimes in the past appeared to mar such occasions. On the platform sat the President and Cabinet ministers, many Senators and Representatives, the judges of the Supreme Court, foreign diplomats, and a large number of distinguished citizens.

Prof. John M. Langston, formerly of Howard University, presided; and the President of the U. S. at the proper time unveiled the statue.

The likeness is very good, and fairly represents in enduring bronze the GREAT EMANCIPATOR of a subject race. The model was made in this country by Thomas Ball, Esq., the sculptor, and finished in Florence, Italy. It is a very creditable work of art.

The oration was by Frederick Douglass, and may be pronounced as a masterpiece of oratory; certainly nothing has ever fallen from the lips of this truly great man superior, if equal, to this production. It presents a faithful portrait of Mr. Lincoln, and is a remarkably correct delineation and analysis of his life and character.

On looking upon the vast crowd there assembled, and noting the fact that this is the national capital where slavery and the slave pen were once found, and taking an accurate survey of the countenances of the distinguished men who sat on the platform and watched and listened to the dusky orator, my mind was carried back to a period of more than thirty years ago, when I first took Fred Douglass by the hand on New England soil, then but recently out of slavery by his own exertions.

THE SAFE BURGLARY.

During the time when the Board of Public Works ruled Supreme in Washington, an event occurred which has been discussed in the newspapers in all parts of the country, known as the "Safe Burglary." It occurred or is said to have happened in this wise: While the investigation was proceeding, during the last Congress, into the conduct of the Board in respect to its contracts with different parties, Mr. Columbus Alexander, one of the memorialists, asserted that if the books and accounts of Mr. John O. Evans, a contractor, could be seen, they would reveal an astonishing amount of fraud and corruption, which would lie at the door of the Board.

These books and papers were alleged to be in the safe of Mr. Harrington, the assistant attorney of the district. Some parties, it is said, contrived to involve Mr. Alexander in this theft, and accordingly, in pursuance of this plan, entered into and made a bargain with certain detectives to rob Harrington's safe, and take therefrom some books and papers—but not those belonging to Mr. Evans—and to take these to Mr. Alexander's house about 10 o'clock at night, and upon being admitted the bundle was to be left for Mr. A., and immediately a detective was to follow and seize the books and papers, and arrest Alexander as the burglar. The thing was clumsily done, and failed entirely in its purpose. Several parties have been charged with belonging to this band of conspirators, and all agree in connecting Mr. Harrington, the attorney, and Messrs. Whitley and Nettleship, two detectives, with the transaction, and now these parties have been indicted, and the Grand Jury of the District have found a bill against General Babcock, the President's private secretary and now commissioner of Public Buildings. PHAROS.

S. S. Department

Sabbath School Lesson—May 7.

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

THE POWER OF JESUS' NAME.

Acts 3:1-10.

GOLDEN TEXT: "There is none other name under heaven given among men whereby we must be saved." Acts 4:12.

Notes and Hints.

12. NOT HEALED BY THE APOSTLES. "And when Peter saw it, he answered unto the people, ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" It is an honest and loyal disciple who here speaks. He disclaims authorship of the act which the people attribute to him. Thus should all successful workers for Jesus do. God giveth the increase.

13-16. HEALED BY THE CRUCIFIED JESUS. "The God of Abraham, and of Isaac, and of Jacob, hath glorified his Son Jesus." (1) The apostle speaks of the patriarchs in order to connect Jesus with them in the divine regard, and to show that Jesus, though rejected by the Jews, was honored by the God of their fathers. The word "glorified" here means "honored," and refers to the honor given to Jesus by all the mighty works of his life. The object of Peter is to put their treatment of Jesus in contrast with the evidence that God gave of his character. (2) Peter charges home on them the murder of Jesus, "whom they delivered up, and denied him in the presence of Pilate when he was determined to let him go." God honored his servant, Jesus; they dishonored, they slew him; they forced the sentence of death from Pilate when he had decided to release Jesus. They were more guilty than the pagan. (3) The character of Jesus, in opposition to the character of Barabbas, Peter so puts that all recognized the contrast; then he declares that they chose the murderer in preference to the sinless Jesus. (4) He makes another contrast; they killed the Prince of life, more correctly, "the author of life," but God raised him from the death; they inflicted a fact of which the apostles were witnesses. Thus he made clear the magnitude of their offense. Perhaps some of these men had heard the previous sermon of Peter. It was very similar to this. After explaining the outpouring of the Spirit, it charged the murder of their Christ upon them, and thus led them to cry out, "What shall we do?" The same weapon is here sharpened, and wielded with even more dexterity than before. (5) The cure is explained to be due to the mighty working of that Saviour whom they had slain. Thus explained, it proved the truth of the apostle that Jesus was the Messiah of God. It also proved that Jesus was not only alive, but was still able to affect men, to heal the sick, make the lame to walk, open the eyes of the blind, forgive sins, and to save the soul. "His name through faith in his name," is a Jewish style of saying "that he, through faith in his name." This method of speaking grew out of the reverence of the Jews for the name Jehovah. Compare Ex. 3:13, 14. That the healing was not a deception, Peter shows by declaring that they all knew the man who was so suddenly restored; and that the man had received perfect "soundness in the presence of them all." Thus Peter wound another coil of truth around their reason and conscience, and drew them to the conclusion that Jesus was exalted in heaven at the right hand of God.

17, 18. PROPHECY UNWITTINGLY FULFILLED. "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." (1) He calls them "brethren," as we should say "fellow citizens." A conciliatory, not a denunciatory, address wins hearts. Peter had just charged them with a crime that was awful in its guilt; now he shows what could be said in explanation of the crime. In putting Jesus to death, they knew not what they did; acted under a misapprehension, regarded Jesus as a false Messiah. (2) Prophets had foreseen their crime, predicted the sufferings of Jesus, and their predictions were thus fulfilled. That Christ should suffer was most clearly announced by Isaiah, and was seen and declared by all the prophets. (3) Prophecy brings nothing to pass. It is foresight of the course of history, not the fountain of the stream. The events that fulfill prophecy are related to prophecy as the events that now see are related to our sight. With our eyes closed, the world of life surges on all the same; so without prophecy events occur all the same. The eye of the seer takes in the scene; the scene does not change because of the seer. Hence the sufferings of Jesus were not caused by the predictions of them, but occurred as they were foreseen to occur.

19. THE CALL TO REPENT. "Repent ye therefore, and be converted, that your sins may be forgiven you." (1) Because through ignorance they had crucified Jesus, the author of life, they might, if they repented, expect pardon. (2) The sin which Peter has in mind were those involved in the crime they had committed. They might look for the blotting out of their great guilt incurred, if they repented. (3) "Converted" here means "turn about." It is related to repentance, which denotes change of mind, as an external conformity is to an internal purpose. Repentance is internal, is a voluntary change

of the mind from the embrace of sin to the mind of God; conversion is the turning around of acts that they may agree with the new purpose of heart. In this case the Jews should change their view of Christ, and of the treatment due him, put away their antagonism, believe in him, obey his commands, and declare themselves his disciples. (4) "That your sins may be blotted out" is an expression borrowed from the ancient custom of writing on tablets of wax. Their sins, Peter declares, were on record against them; but if they repented and turned to Christ, the record should be obliterated. The pen for writing on wax was made flat at one end so that it could be used to erase what was written. Every man has a record of sins before God, graven with a pen of iron, but by repentance and conversion these sins may be blotted out. (5) The reading of the last clause of this verse is more literally rendered: "In order that the times of refreshing may come from the presence of the Lord." These "times" some think denote the peace, joy and strength that come to the forgiven sinner; others think they are "times" connected with the second advent, when those who have believed shall have eternal rest.

20, 21. JESUS IS TO RETURN. "And he shall send Jesus Christ which before was preached unto you." Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. The proper reading is, "and that he may send forth Jesus Christ before appointed for you." Instead of "restitution" read "restoration." (1) The apostle declares another coming of Jesus, who was in heaven, and whom his hearers would naturally inquire after to know why, as the Christ, he did not restore the kingdom of Israel. (2) The restoration of all things is to be accomplished by the spirit of God working in the church. That "restoration" must be of things which the Jews had made a subject of desire, for Peter would not now allude to foreign and unknown themes of thought. The prophets had spoken of the golden age of Messiah's reign, of the day when primæval purity, order and peace should prevail. Isaiah has drawn an enchanting picture of that period. See Is. 11; Jer. 23:1-8. Here we need to recall what Jesus said of John: "And Jesus answered and said, Elias truly shall first come, and restore all things." Matt. 17:11. The Jews expected Jesus to remain as a mighty ruler on earth. John 12:34. Peter unfolds the Scriptures in a new light. The heavens must receive Jesus until the prophecies of the effects of his reign have been answered. (3) The second advent must wait until that period. The throne of Jesus is on high. The influence of his reign, from that seat of power and glory, goes into all the earth. Evidently the day of Jesus' return, if this passage be considered, can not be said to be near.

22-26. THE PROPHECIES OF THOSE DAYS. Moses, Samuel and all the prophets from Samuel, foretold those days, in which Peter was preaching the good news of the Messiah. (1) Moses had declared that the Messiah should be like himself, that is, in respect to inaugurating a new covenant of God with men. Deut. 18:15-19. (2) Samuel is supposed to allude to the Messiah in one passage, 2 Sam. 7:16. The later prophets, as a whole, predicted the advent and reign of the Messiah in passages too numerous to be quoted. (3) Thus Peter, with great power, declared to them that they were "children of the prophets" and covenant of God. They now inherited all the good contained in the predictions and in the covenant with Abraham on which they set so high an estimate. (4) Therefore "first" to them God had sent Jesus. "To bless them in turning away every one of them from his iniquities." To them, "first," Jesus came because of their relation to the covenant with Abraham. The blessing of Christ consists in his healing men of their sins. That is the way the peace and gladness of the Messiah's reign comes to any soul, and to all the earth.

Remember that we live in days foretold by the prophets; that we are heirs to the promises made to Abraham. The Saviour has begun his reign on earth and is now restoring all things. Beware lest, not hearing that prophet, we be cut off and destroyed.

Bishop Dupanloup, in his noble work on "The Child," says that "having a long study and laborious experience sought, by the most profound reflection, to discover what the two fundamental rules in education were, I have found them to be authority and respect." By respect he means the respect due to the child, and he has chapters on the respect due to the dignity of childhood, to the liberty of the child's nature, to the liberty of his vocation. A large part of education, he points out, is the work of guarding the child from the defects of his nature, which have three great sources: pride, sensuality, and levity, meaning by levity carelessness; the weakness of an undisciplined will. The Bishop's scheme of education is "to cultivate, to train, to develop, to strengthen and to polish all the physical, intellectual, moral and religious faculties which constitute nature and the human dignity of the child; to give to these faculties their perfect integrity; to establish them in the plenitude of their power and their action."

Stockport, England, has a school of over 400 teachers, and 4,000 pupils. All literary privileges should be forfeited to scholars who mark and otherwise deface their books.

Communications.

FREE BAPTISTS AND COMMUNION.

[The following essay, read by Rev. G. C. Waterman, of Dover, at the March session of the Ministers' meeting, we are glad to lay before our readers.—ED.]

What is the duty of Freewill Baptists on the Communion Question?

This inquiry gets its significance just now from the fact that there has been for several years in that portion of the Christian church which is accustomed to call itself the Baptist church, a strong and growing feeling against the rigid practice of close communion which has prevailed in that denomination, and which has for many years been held by the majority of its leaders; in this country, to be not only a distinctive doctrine, but one necessary to its integrity as a denomination. Some have carried this opinion so far as to hold that apart from the maintenance and defense of this doctrine and its consequences, there is almost no reason for their existence as a separate body of Christians, though it is but fair to say that such are probably exceptional cases.

Against the theory and practice of close communion there has been for some years a strong feeling among many of the laity and not a few of the ministers. This feeling has begun to come to the surface; to break out here and there, sometimes like pent-up fires that can not be smothered, sometimes like streams of pure water which, after struggling slowly through the earth for a long time, at length break the overlying sod and come out to astonish all beholders by the power of their current. This has gone on until there is, in that body, a large party holding scriptural views on this subject, openly advocating the same and practicing what they believe to be right. This party is too large to be ignored, laughed at, or bullied into silence, and too important in its character, learning and piety to be lightly regarded. Here and there, one has left the old fold and sought new relations where he could work with more comfort and efficiency. Some of the ablest of these men prefer to remain with their churches, where these sustain them, and work for the liberation of the whole brotherhood from the bondage of this oppressive dogma, hoping and believing that the heaven of truth which they hold will in due time permeate the entire mass, and bring about such a degree of toleration as will allow every man and every church to believe and practice what to him or to the Bible teacher, without the fear of proscription or persecution.

The position of our denomination has never been uncertain. The question of receiving at the table those who had not been baptized, did not come under discussion for some years after the formation of the first churches, but when it did arise, it was promptly decided in favor of liberty; Christian character and not circumstances being made the basis of admission to the communion. This opinion has always been held. There may have been a little diversity of belief and practice as to inviting those not members of churches, but I believe there has been no difference of opinion, as to what constitutes the proper qualification for rightly observing this ordinance. So much in regard to our history on this question. What now, in view of the development of correct belief and practice in the Close Communion Baptist body, is our duty? Certainly, to do all we have been doing; hold fast to the faith delivered to the fathers and by them preached to the churches and the world; continue to practice true Christian communion. So far all will agree.

But do not the circumstances already mentioned impose upon us additional duties and responsibilities? What can we do to help the progress of correct belief and practice on this question? Preach more frequently than we have been wont to do on this subject. Present clearly the Bible basis upon which our belief rests, and show the fallacies underlying the contrary opinion; the inconsistencies and unchristian liberality to which it leads. Do this in such a way and in such a temper as not to violate the very spirit of toleration for which we plead. Proclaim fully, clearly, frankly our doctrine and the reasons for the faith that is in us.

Circulate, so far as we can, tracts, papers, and books in which these views and principles are set forth, that our people may become familiar with them and may know both the biblical basis and the logical arguments by which they may defend our views and meet the objections of those who hold other and, as we believe, incorrect and unscriptural opinions. In this work of scattering truth by the printed page our denominational organ can do more, probably, than any other agency, because it reaches a greater number of our people.

Much of the very best material for our use in the discussion of this subject has been furnished for us by eminent men from such sources, the same facts, experiences and arguments are likely to have greater weight than if furnished by the long Open Communionists. Extend to the liberal brethren of the Close Communion denomination, especially the ministers, a friendly hand; a cordial sympathy and a hearty word of encouragement. They have much to contend with; many discouraging influences about them; and a kindly word will do them and us good. It can not be expected that many of them will come over to us. It is no small matter

for a man to leave the church in which he was born, educated, and ordained, and with which he has labored; with whose institutions and enterprises he has been identified, in the midst of which are all his ties and associations, social, educational and religious, and go out from all these into a communion of entire strangers, with whose history, methods and men he is wholly unacquainted. Nor is it at all certain that this would, on the whole, be the best thing even if they were willing to do it. So long as they can find churches in their own body able and willing to sustain them, I mean in the advocacy of their views on this question, it is quite likely that the truth will be more effectively helped by their working where they are than by their coming to us. Let us give them words of cheer and sympathy, cultivate friendly relations with them; and prove ourselves to be generous in our sympathies and catholic in our belief. If any of them feel drawn toward us by some "law" of selection, receive them cordially, help them to find congenial fields of labor among us, introduce them to our churches, and exercise such hospitality as shall make them feel at home.

So much we ought to do in justice to ourselves and to those holding liberal views in the other body. History is with us; reason is with us; the Bible is with us. We are at one with all these.

Chiefly, I think, we ought to keep our position, and the facts of Baptist history before the world, so far as we can have access to its eyes and ears; by tongue and pen advocate more fully and frequently than we have been used to do the truth we hold as God; presenting in such ways and with such spirit as shall commend it and us to the kindly regard of those who may agree with us.

The signs of the times clearly indicate the coming of a day when the policy and practice of Close Communion will be entirely abandoned, at least as a necessary item in the creed of Baptist churches; when no man or church shall suffer proscription because of his belief or practice on this question; when it will be possible, in many localities, for all Baptists to unite in maintaining the institutions and ordinances of the Gospel, in the support of the benevolent enterprises of the church and carrying forward the interests of Christ's cause among men. If that time does come in our day, let it never be said that we have failed through negligence, timidity, or irresolution to hold the place to which all Baptist history, as well as our own uniform belief and practice, entitles us; that we may occupy that position, let us be firm in the advocacy of the truth, steadfast in the practice of gospel usages; awake to the responsibilities of the hour; alert and diligent in the Master's business, holding the truth in love and with malice toward none, and charity toward all; preach everywhere and always the full gospel of soul liberty and the communion of saints as taught in the Word of God.

THOUGHTS ON MISSION POLICY.

BY REV. J. PHILLIPS.

1. First, as to the obligation to publish the gospel at all, where and on whom does it rest? Little need be said on this point, as, happily, a good degree of uniformity is believed to prevail here. The command to go and disciple all the nations must be so understood, as, in some form, to impose an obligation on the whole household of faith; not only collectively, as in our church capacity, but on each and every individual believer in the Lord Jesus Christ.

2. This point settled, the question at once arises, how is each and every disciple of the Lord Jesus to bring his or her influence to bear on this great enterprise, the conversion of the world? Manifestly, it is impossible for all or any very large proportion of the whole body of believers to go in person to the heathen world, with the story of Christ crucified. Manifestly, a large majority of the disciples of Christ must be content to work through others. What they do to bring the gospel to bear on the minds and hearts of pagan nations must be done by proxy, i. e., by a paid agency, so that while they themselves remain at home, attending to home duties, their prayers and aims, like those of the pious centurion, may come up with acceptance before God, and be felt to be a living, vitalizing power, in turning men from light, and from the power of Satan to God.

Our next inquiry has reference to the party or parties who are to form the paid agency of the home churches. A few years ago this question would have been a very simple one. There was then scarcely room for two opinions on the subject. Men and women from these home churches were, in fact, the only available agency to be employed. At whatever cost of money, comfort, health or even of life itself, such had to be sent forth and sustained to do the work as the agents and representatives of the churches. Nor has this necessity as yet ceased to exist. New and unexplored fields are still to be entered and cultivated, while those already occupied still demand the aid of the foreign laborer, and doubtless will for many years to come. Still, to the praise and glory of God, the God of Missions, it may be said, there is now in this large and respectable body of native Christians, from which to obtain the needed proxies or paid agency, and the sooner and the more fully and freely a judicious draft is made on this body for a supply of Christian workers, the better for all concerned.

We are aware that much has been said and written in regard to both the requi-

site qualifications and the defects of native evangelists. But it is neither wise nor just to expect too much of this class of laborers, nor to make them the scape-goat for the sins of their teachers. Errors have no doubt been committed by missionaries in the selection, training, paying and general management of native helpers; it could hardly have been otherwise. Still, in spite of all the blundering, it is matter for devout thanksgiving, that there is at the present time an influential and growing body of native ministers, who well deserve the confidence, sympathy and support of the churches in Europe and America. To enlarge and improve this class of indigenous laborers to the greatest practical extent, would, therefore, seem to be the true missionary policy.

The want of a higher degree of zeal and energy in the work of a more self-sacrificing, benevolent spirit is complained of, and not without some good reason, too. But, when and by what means are these defects to be remedied? Certainly, not by withholding all confidence, and attempting to compel men to swim where they are allowed to touch water. A more just and discriminating, yes, generous policy needs to be pursued in relation to our native co-workers. If India is to be evangelized at all, it must be done largely by native evangelists. The thousands and tens of thousands of teachers and preachers needed to make known Christ crucified to the idolatrous millions of this country, must come from the ranks of the native church; and it is very encouraging to know that, in numerous instances, our native brethren have given abundant proof of their ability to become efficient propagators of the faith.

We have often thought that too much was made of the terms "Home" and "Foreign" in relation to the Missionary enterprise. "The field is the world," and, in the good providence of God, the ends of the earth have, for nearly all practical purposes, been brought together. What, then, is the great distinction to be made between home and foreign churches? Are not all fellow-helpers in the one great enterprise, inasmuch as all are followers of one Lord Jesus Christ, and have one and the same object in view? And, if one portion of the church can better and with far greater economy furnish a supply of laborers, who, or which portion of the church is to be reckoned debtor to the other? Each and all have a duty to perform, and each supplies that which his means will enable him to do.

The means to be made use of for providing the much needed native agency requires a passing notice; for, after all that has been said in relation to missionaries having too freely employed their converts as preachers, we are strongly of the opinion that there is still a demand for special means to be used with a view to increase the number of native Evangelists. And to begin; we would have every missionary church, and, in fact, every other church, become itself a missionary society. Converts should be instructed and encouraged from the first, not only to pray and give, but also to speak for their Lord and Master, and tell what great things he has done for their souls. Surely, those who have passed from death unto life, from pagan darkness into the light and liberty of the gospel, may at least be expected to say as much as did the blind man, whom our Saviour healed, viz., "One thing I know, that whereas I was blind, now I see."

We think very highly of the course pursued by the Methodists, and a few other sects, of encouraging and utilizing, as far as practicable, the talents of all the membership, be it as exhorters, class-leaders, local preachers or simply as laymen, who have received grace to be faithful unto their Lord. Regular meetings of the church for the cultivation of the social element in religion would do good. Call them prayer and conference or class-meetings; experience, fellowship or covenant meetings, it matters little about the name, so long as the one great object is secured, that is the development of the social principle in religious matters, and the cultivation of the gifts and graces of all who name the name of Christ. This would help to bridge the awful, too frequently impassable gulf that now exists between clergy and laity, to the edifying of the church, and also to the awakening of the careless and unbelieving.

We have been much interested in reading a late report of the labors of our Baptist brethren in Burma, in which we are told: "The lay brethren and their families do very much work in co-partnership. Each man and woman who is free from disease and infant cares is expected to make some trips for special religious teaching among the heathen." In our view of the case, a better service could not be rendered the cause of missions in India; than to bring together the consecrated gold and silver of the home churches, and the talent and the native churches, and thus spread on the work of propagandism.

Great care should be exercised both in the selection and the management of the regular paid agents. Energy of character, love for the work, studious habits, the ability both to acquire and also to impart knowledge, united with genuine piety, must be regarded as indispensable qualifications for the work. No universal standard of education could be safely regarded as a *sine qua non* for engaging in the work of evangelizing the heathen. While, as a rule, the more thorough one's education, other things being equal, the better, still so broad is the field to be occupied, and so great a diversity in the

character and condition of the people among whom the gospel is to be preached that none, on whom has been laid the burden of souls, need be idle.

And finally, we believe the native churches should have a voice and a vote in the selection and general management of the regularly paid native missionary agents. This would seem to be the natural and legitimate right of the churches, and one which could be exercised by them to great advantage. Mutual sympathy and co-operation would be promoted thereby. Preachers would be more led to feel that they were of and belonged to the brotherhood, than when appointed by the missionary wholly independent of the wishes of the church. On the other hand, churches might be expected to be more forward to aid in sustaining, by their prayers, alms and general co-operation, evangelists of their own election.

The mutual co-operation and warm commendation expressed in the epistle of the beloved disciple written to his "Well beloved Gaius," is indeed a beautiful example of what should be the feelings and the bearing of the missionary towards the members of the native churches. Thus, "Beloved, thou dost faithfully whatsoever thou dost to the brethren and to strangers, which have borne witness of thy charity, whom if thou bring forward on their journey, after a godly sort, thou shalt do well. Because that for his name's sake they went forth, taking nothing of the Gentiles. We ought therefore to receive such, that we might be fellow helpers of the truth."

THE PASTOR'S ASSISTANT.

RULES OF ORDER.

IN DELIBERATIVE BODIES.

(Continued.)

MOTIONS.

16. Secondary motions relate to the principal motion, and are designed to aid in the disposal of it. They take precedence of the principal question, and must be decided before it; but they all yield to privileged and incidental motions. They are as follows:

To lie on the Table;
The Previous Question;
Postpone to a certain day;
Postpone indefinitely; *see* ARTICLE II.
Commit to a committee; *see* ARTICLE II.
Amend.

One secondary motion can not be disposed of or suppressed by another, but it may be improved thus: the previous question applies to the motion to postpone, and to a pending amendment, and the motions to postpone and commit may be amended. *See* ARTICLE II. *See* ARTICLE II. Motions to lie on the table, and the previous question, are not debatable, the others are:

17. Incidental motions arise out of other questions, and must be decided before them. They yield, however, to privileged questions, and can not be amended. They are as follows:

Question of Order and Appeal;
Objection to the Consideration of a Question, or the Reading of a Paper;
Leave to Withdraw a Motion;
Suspension of the Rules;

Amendment to an Amendment;
A call to order must be decided by the Chair without debate, but any member may appeal from the decision and debate the question if it does not relate to decorum, or the previous question is pending. The amendment to an amendment is also debatable, but the other incidental questions are not.

An objection to the consideration of a question, or the reading of a paper, must be made at the time it is offered, if at all. The suspension of the Rules requires a two-thirds vote.

18. Privileged motions, on account of their importance, take precedence of all other questions, and are never debatable, except the one on the time of adjournment, when no other question is pending. They are as follows, and are arranged according to their order of precedence:

To fix the Time of Adjournment;
Adjourn;
Question of Rights and Privileges;
Call for the Orders of the Day.

A PARAGRAPH FOR EACH DAY.

God chooses that men should be tried, but let a man beware of tempting his neighbor. God knows how and how much, and where and when. Man is his brother's keeper, and must keep him according to his knowledge.—George MacDonald.

The true Christian is ever ready to receive on himself the blow aimed at the cause of Christ.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best—
So, when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.
—Saxe Holm.

Heaven will be a world of peace and rest—for the weary and peace-laden will be there. He giveth his beloved sleep. They shall rest at last in the beautiful and tranquil world they thirsted for so long, where the spirit shall be always willing and the flesh never weak.—Greg.

Without the Spirit, St. Peter trembled at the voice of a maid-servant; with the Spirit, he withstood kings and princes.—St. Jerome.

Some persons pass their wretched days like so many swine; they never look up to heaven till God lays them on their back.

How free from actual dishonesty, do you indulge in dishonest thoughts, do you laugh at the cause just? A man may enlarge; only Lust, hate, selfishness, creeps all over the land, leaving its slime upon books and papers, and shows and amusements. Does it pain you to hear others well spoken of? Do you drop little words of detraction? Are you ashamed to go to a church where other people's clothes are finer than your own? Are you discontented as you see the better houses and more luxurious appliances of others? There is Envy in the heart.—Bishop Henry C. Lay.

Selections.

CHRIST IS ALL.

O everlasting Light,
Giver of dawn and day,
Dispeller of the ancient night
In which creation lay!

O everlasting Light!
Shine graciously within!
Brightest of all on earth that's bright
Come, shine away my sin!

O everlasting Rock,
Sole refuge in distress,
My fort when all assail and mock,
My rest in weariness!

O everlasting Fount,
From which the waters burst,
The streams of the eternal mount,
That quench time's sorest thirst!

O everlasting Health,
From which all healing springs;
My bliss, my treasure, and my wealth,
To Thee my spirit clings!

O everlasting Truth,
Truest of all that's true;
Sure guide of erring age and youth
Lead me and teach me too!

O everlasting Strength,
Upholder in the way;
Bring me, in spite of foes, at length,
To joy, and light, and day.

O everlasting Love,
Wellspring of grace and peace,
Pour down Thy fallacies from above,
Bid doubt and trouble cease.

O everlasting Rest,
Lift of life's load of care,
Believe, revive this burdened breast,
And every sorrow bear.

Thou art in heaven our all,
Our all on earth art Thou;
Upon Thy glorious name we call,
Lord Jesus, bless us now.

—Selected.

MR. MOODY'S REPLIES.

At the recent convention of Christian workers, held in connection with the Hippodrome meetings in New York, Mr. Moody gave the delegates an opportunity to ask him questions. His replies are so apt that we think they will prove no less profitable than interesting to the reader. Some of the replies, especially those on prayer meetings, have been criticised as more applicable to city churches, but that they are all suggestive, no one denies. This week we give the questions and replies on church life and work in general. In the next number of the *Star*, those relating to the prayer meeting will appear:

Q. Would you start a meeting when there is no special interest in the churches?

Mr. Moody: Certainly, I would. A good many are folding their arms and saying: "Wait until the good time comes to favor Zion." The point is to make the good time come any way. Go to work. They have got no calendar in heaven. God can work one month as well as another, and he is always ready when we are ready.

Q. Would you increase the number of meetings as the interest increases?

Mr. Moody: It depends upon how many meetings I have had. If I had as many as I could attend, I would not increase them; but I would if I could.

Q. Suppose the minister is interested, and there is no special feeling among the people. Would you call in outside help? Would you commence the effort by calling in at once outside help?

Mr. Moody: That is a very important question. If I were a minister in a community or a church, and could not get more than one or two to sympathize with me, I would just get them around to my study, and we would pray, and go forth in the name of the Lord and say: "We are going to have a meeting." And there will be an interest break out. Three men can move any town. If you are going to wait until the whole church gets aroused, you will have to wait for a long time. Get as many as you can, and God will stand by you.

Q. Suppose the congregation is alive and the minister is dead?

Mr. Moody: Then let the congregation go on without the minister. [Laughter.]

Q. Suppose the minister won't permit them?

Mr. Moody: He can't prevent it. A man that wants to work for God can do so, and nobody can stop him.

Q. Suppose there is a difficulty in the church which can not be removed?

Mr. Moody: I don't know of any difficulties that God can not remove. The trouble is, we are trying to remove these difficulties ourselves, instead of going to God in prayer.

Q. Why was it the Lord Jesus could not do anything at Nazareth?

Mr. Moody: On account of their unbelief. But that was the world not the church. [Laughter.]

Q. Is it best to put a test question in a church, asking those who are anxious for their souls to arise, or rather go to another room?

Mr. Moody: I think so. If any man is going to be saved, he is going to take up his cross; and if it is a cross, I would like to get him to do it. What you want is to get them to do something they don't want to do, and it is a great cross generally for people to rise for prayer; but in the very act of doing it they are very often blessed. It is letting their friends know that they are interested and are on the Lord's side. I have found in the last three years that it has been a great help to us. In fact, I don't think I should attempt to have meetings without the inquiry-room. People are sometimes impressed under the sermon; but what you want is to deal with them personally. Here and there one is converted under the sermon; but for every one converted under the sermon hundreds are converted in the inquiry-room.

Q. Suppose the pastor and a small portion of his congregation desire to have a meeting, and the trustees refuse to open the doors?

Mr. Moody: Well, I should pray for the trustees. In the first place, the church has made a mistake in electing unconverted men as trustees. We want Christian men to hold office in the church. Men sometimes are put in as trustees that haven't any character at all, and they regulate your choir, and very often your minister; and if a minister touches their consciences and preaches right at them, they get annoyed and send him away.

Q. In a community where there is an interesting revival very many families have not been reached—do not attend church anywhere. What would you have them try to do?

Mr. Moody: I would have the whole town distracted off, and every family visited. I think that could be done.

Q. Do you advocate "anxious seats?"

Mr. Moody: I would rather call it seats of decision. But in union meetings you know we have to lay aside a good many of the different denominational peculiarities. The "anxious seat" is known to the Methodists; but if you should call it that, the Presbyterians would be afraid, and the Episcopalians would be so shocked that they would leave, and I find in the union meetings it is best to ask them to go right into the other room, and talk to them there.

Q. What would you say to a person who replies: "I can be a Christian without rising for prayer?"

Mr. Moody: I should say, most certainly he could; but as a general thing he won't. If a man makes up his mind that he won't do a thing, the Lord generally makes him do it before he gets into the kingdom.

Q. What method would you recommend to get people on their feet to testify for Christ?

Mr. Moody: In the first place, I would bury all stiffness. If a meeting has a formal manner, it throws a stiffness over it, so that it would take almost an earthquake to get a man up; but if it be free and social, just as you would go into a man's house and talk with him, you will find people will appreciate it and get up.

Q. When one or more leading members of the church have so borne themselves in the community as that the church has been scandalized, would you recommend a course of discipline before commencing special meetings?

Mr. Moody: I should say certainly. I should go to the 18th chapter of Matthew, and see what we are taught to do there; and if these men would not repent, I would turn them out of the church, and then commence to work. I would rather have ten members right with God than to have a great church of five hundred members and the world laughing at them.

Q. If the world has got in and is stronger than the church, what?

Mr. Moody: Then I would organize another church. [Laughter.] The mistake in all this is in taking unconverted people into the church. We have got to be more careful.

Q. Suppose there are excitements in the church that seem to draw the attention of the church away from higher things—politics, for instance?

Mr. Moody: I don't know much about politics. The political question might interest the world, and you could go right on without being interrupted; but the thing that I dread more than I do politics is these miserable church fairs. [Laughter.] That is the thing that bothers me most. More meetings have been broken up and the interest dissipated by these church fairs and church festivals than by your political meetings.

Q. How far is it wise to encourage young converts to labor with inquirers in the inquiry meeting?

Mr. Moody: I always encourage them. I believe a man who has been a great drunkard, for instance, and been reclaimed, is just the man to go to work among his class.

Q. How would you use the boys and girls?

Mr. Moody: You have to use a good deal of discretion about children. I will admit there is great danger in having children take an active part, for some people are sure to say: "Don't that boy speak well!" And up comes spiritual pride, and you have ruined that boy.

Q. Is a man justified in neglecting service at his own church in order to talk to those who will not attend church?

Mr. Moody: My experience has been that the man that has got the spirit to go out after other men, will bring a good many into the church. He don't neglect it. He is worth about a dozen men who go and take good cushioned seats Sunday after Sunday and don't speak to any one.

Q. When a man feels that he must preach the gospel, and the church doesn't want to hear it, must he go out?

Mr. Moody: A great many have got the idea that they can preach the gospel, when they can not. And some have got the idea that they can not preach the gospel, and they can, to a certain class; and then they are just the ones to speak in that church. Now, I have tried that. When I was first converted I thought I must talk to them about Christ. But I saw they did not like it; and finally they came and told me I could serve the Lord better by keeping still. Then I went out into the street, and God blessed me, and I got to preaching before I knew it. If the people don't want you, don't force yourself upon them. Go out and preach to the ragged and the destitute.

Q. Would you encourage women preaching in the pulpit?

Mr. Moody: I should say it is a complicated point, and we will leave it. I don't care about my wife going around and preaching.

THE ATONEMENT.

The only place of meeting between God and the sinner is the cross of Jesus. The only place where God can receive an offering that shall be acceptable in his sight is the place where the sinner recognizes the atonement, and trusts upon that atonement alone. Oh, it is because of that atonement that you and I have any hope about us at all. It is because of that atonement that saints in all ages—some before Christ, looking forward to it in faith—multitudes since Christ, looking back upon it in faith—have been able to "rejoice in Christ Jesus, and to have no confidence in the flesh." God always sees the blood. Under the Christian dispensation it is impossible for you to come wrongly to the altar, because God always sees the blood. He sees the blood, and the tears of the Magdalen are dried. He sees the blood, and Simon is triumphant in Satan's sitting time, and walks the yielding sea with faith unflinching. He sees the blood, and Paul triumphs in the refiner's fire, and bears the thorn of flesh without murmuring, and feels that his keenest agony is his best earnest of heaven. He sees the blood, and John wrapped round as with an asbestos garment, comes out the boiling oil unburnt and glad. He sees the blood, and the martyr Stephen breaks away from his murderers to pillow his bleeding head upon his Lord's breast. He sees the blood, and the dying thief from the jaws of enfolding damnation leaps up to a harp and a crown. God sees the blood, and the sign of the thoughtless and of the contrite is registered, and the prayer of the penitent is heard, and the painstaking endeavor is recorded, and the faith is counted for righteousness, and the affliction is sanctified, and there is light at eventide; and death, the last enemy, is destroyed, and the trumpet sounds, and the graves open, and the angels welcome, and eternity unfolds

through its everlasting years the grandeur of its beatific vision; and all this because this moment and every moment God looks and sees the blood.—*Puncheon.*

THE AGE OF A BESETTING SIN.

Its age is not always the same. Sometimes an evil propensity is born with us and develops with the earliest intelligence. Some bring with them into the world an insatiable temper which is their cross from infancy to old age. Some exhibit a constitutional inability in matters of appetite, so that if they but wet the shoe in the puddle of intemperance, there is no arrest until they sound the foulest depths of drunkenness.

But oftentimes the besetting sin is of later date, a parasite not born with us but fastened upon us; something foolishly learned, carelessly contracted; something induced by the atmosphere in which we chance to dwell.

"How long is it ago" since this came upon me? How many years have I dragged this weary chain of besetting sin? Thus may each one well question himself? "Of a child," must be the answer? Aye, and oftentimes it hath cast me into the fire and into the water to destroy me! How inveterate then is that disorder, and how must it have engrained itself into the very fibers of our being. Surely, this kind goeth not forth but by prayer and fasting.

Or is it otherwise; something not so much sent as chosen; something learned when you had no need to learn it; that became by reason of indulgence and repetition a habit, which a little while ago was not a habit? How does this consideration enhance the misery and add pungency to the self-condemnation.—*Bishop Lay.*

INFLUENCE OF THE BIBLE.

It was a noble and beautiful answer, that of Queen Victoria, the monarch of a free people, reigning more by love than law, that she gave to the African prince who sent an embassy with costly presents, and asked her in return to tell him the secret of England's glory. The beloved queen sent him, not the number of her fleet, nor the number of her armaments, nor the account of her boundless merchandise, nor the details of her inexhaustible wealth. She did not, like Heczekiah, in an evil hour, show the ambassador her diamonds, her jewels, and her ornaments, but handing him a beautifully-bound copy of the Bible, she said: "Tell the prince that this is the secret of England's greatness."

In our own beloved land, the secret of our national greatness may be traced to the influence of this blessed, this God-given book. It is said that the first liberty pole ever erected in America was erected by the people of Massachusetts, and that they surrounded it with an immense pile of Bibles. No wonder that the people of that grand old State have always been the champions of liberty.

The act of Congress, in 1771, providing for the importation of Bibles, evidently has had much to do with our national greatness. The influence of the Bible on men's hearts and lives more fully displays the power of the Bible. The seeds of truth may spring up long after being sown.—*Christian Record.*

WHAT IS REPENTANCE?

Is it a certain state of feeling into which we are to work ourselves before we believe? Surely not. It just means, as is now generally admitted, a turning round towards God. When Christ began to preach, he summed up the whole of his teaching in these two words: "Repent ye, and believe the gospel." (Mark 1:15.) So the Apostle Paul, when he reminds the Ephesian elders of his labors among them, says: "I have taught you publicly, . . . repentance toward God, and faith toward our Lord Jesus Christ." (Acts 20:21.) In other words: Turn round toward God and take the gift of his love. The two things must go together.—*Pastor Theodore Monod.*

LEANING ON CHRIST.

A dear old Christian once said to me, "I want to notice that word leaning on the arm of the Beloved. You give up your arm to a lady to take her into the drawing-room, and she just touches your arm. But you go a long walk into the country with your wife; she is weary, and you offer her your arm, and she puts it in her hand and presses on you with all her weight. Now, Sir," he said, "that seems to me just the difference between the formalist and the real Christian. The formalist touches the arm of Jesus, he does not lean with all his weight; but the real Christian feels his own weakness and his own weariness, and so as he goes through the wilderness he leans on the arm of his beloved, bearing all his weight upon that beloved arm, and finding power and strength, and the more he leans the more he feels his own weakness, and at the same time the more he feels his strength in him."—*Rev. W. Hay Alden.*

God does not graduate his love by our moods; but rather by our conditions, and our wants recommend us most urgently to him. The child can not understand why pain should come to its little body, nor can the mother, even, explain it, but over it, in its suffering, the mother leans yearningly and pityingly, and the sight of the dear face is a help to the sufferer. And so we conceive, over all sick souls, over all bereaved hearts, over all distracted minds, the Face bends pityingly, lovingly; and this thought has given comfort to us many times, and may, peradventure, help you.—*Golden Rule.*

We fail to see the fitness of the conventionality that restricts the conduct of funeral services to ministers. Undoubtedly it is every way wiser and better that ministers should perform the office where it is possible; but we know of no reason why a layman should not serve, on occasions. With a pastor away, we do not see why, in many families, the voice of a lay brother of the church, known, trusted and beloved, might not be quite as edifying and acceptable at the burial of the dead, as that of the comparatively strange pastor of another church. Let it never be forgotten that the ministry is not a priest-hood. In any case, is there not room for a little more freedom and flexibility in our funeral customs?

A good Quaker, eighty-five years of age, whom no one had ever heard speak a cross word, was asked by a young man how he had been able, through the trials and perplexities of a long life, to keep always so pleasant. He replied: "If you never allow your voice to rise, you will not be likely ever to get very angry."

A little thoughtful attention, how happy it makes the old! They have outlived most of the friends of their early youth. How lonely their hours! Often their partners in life have long filled silent graves; often their children they have followed to the tomb. They stand solitary, bend on their staff, waiting till the same call shall reach them. How often they must think of absent, lamented faces, of the love which cherished them, and the tears of sympathy which fell with theirs—now all gone. Why should not the young cling around them, cheering their gloom with happy smiles?

It is, in many cases, a great consolation to the desponding believer, to know that his case is not entirely singular; and if a traveler can meet with one who has been over the difficult parts of the road before him, he may surely derive from his experience some salutary counsel and warning. The Scriptures are favorable to such communications. "Come and hear," says David, "all ye that fear God, and I will declare what he hath done for my soul." "Then they that feared the Lord spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name."—*Presbyterian.*

XANTIPPE.

It seems that the memory of this woman, like that of her renowned husband, is likely to be kept alive to the end of time. She is said to have possessed a very irritable temper, and her name has become a synonym of "vixen," or "scold." It is more than possible, however, that the judgment passed upon her by mankind has been too severe. A more charitable disposition would undoubtedly have discovered in her many good qualities, and have attributed her failings more to physical infirmities than to moral obliquity. The party most intimately acquainted with her, and therefore best able to form a correct opinion, gives her credit for many domestic virtues. It is now well known that many of the diseases to which women are subject, have a direct tendency to render them irritable, peevish, cross, morose, unreasonable, so that they chafe and fret over all those little ills and annoyances that a person in health would bear with composure. It is fair to infer that most of the tantrums of Xantippe were due to these causes alone; and could so, as he returned from the Senate, the Gymnasium, or the Athenæum have stopped at Pesto & Mortar's Drug Store and carried home a bottle of Dr. Pierce's Favorite Prescription, now and then, no doubt he might have eyed many a "curtain lecture," allayed many a "domestic broil," made it much pleasanter for the children, and more enjoyable for himself, and rescued his wife's name from the unenviable, world-wide, and eternal notoriety it has attained. Thousands of women bless the day on which Dr. Pierce's Favorite Prescription was first made known to them. A single bottle often gives delicate and suffering women more relief than months of treatment from their family physicians. In all those derangements causing headache, dragging-down sensations, nervous and general debility, it is a sovereign remedy. Its soothing and healing properties render it of the utmost value to ladies suffering from internal fever, congestion, inflammation, or ulceration, and its strengthening effects tend to correct displacements of internal parts, the result of weakness of natural supports. It is sold by all druggists.

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The Morning Star.

WEDNESDAY, APRIL 26, 1876.

G. F. MOSHER, Editor.

A. H. Huling, Western Editor.

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

"The real power of a denomination," remarks one of our religious exchanges, "does not lie in the number of its churches, but in their character." That is a good, wholesome statement. When we use our time in complaining because we have few churches, without simultaneously doing our best to improve those that we have, that time is nearly wasted, and we also show that we would not be very likely to make the best use of more churches if we had them. The thing to do is to perfect the machinery at hand. A regiment perfectly drilled and disciplined is better than a brigade of untrained recruits. And that may be said whether it is in the city or the country that the contest is to be waged.

A sad fact about the criticisms that are so plentifully bestowed on public and private individuals, is that a measure of them does not proceed from spiteful or malicious motives, yet results in as much harm, perhaps, as the venomous sort. The critic and the one criticised do not understand each other. The former may not be acquainted with the surroundings of the latter, may not be in sympathy with his modes of thought, can not discern the native bent of his emotional nature. Let us put the text, "Judge not that ye be not judged," beside the exhortation of the apostle on charity, and out of the two find an aid in seeking the right conduct of life.

WE were just saying to a friend that some of the things that young people lack is the courage to be economical. They are not equal to the task of saving by little, with the understanding that these little are to be the basis of whatever fortune they may acquire. If it could all be done in a day, that would be easy enough. But when it comes to the question of acquiring only a dollar or two or less per day, and following that up for twenty years or more, they wilt, and begin at once to say, "It is of no use." The same is true of whatever acquirement, whether of the pocket or the mind. Every fortune, whether measured in money or intellectual power, is composed of the small additions, constantly added. We need a new dispensation of courage that shall be equal to the contemplation of a fortune saved by the dime or dollar at a time, or of an acquired and trained mind furnished by long and tiresome processes, or of the crown that is by and by to be put upon such as have endured "unto the end." Old people see the wisdom of this method of saving. But the prime need is of young people seeing it, too.

THIS SUMMER'S SUNDAYS.

We usually give railroad companies, and building committees, and steamboat owners whole broadsides of scolding the next day after a collision, or a collapse, or a blow-up. Then our wrath cools, and by the time careless managers have got well under way again we are as quiet and confiding as kittens.

Now the thing to do, if we knew enough, would be to scold just before the calamity, instead of just after it.

We can not plead ignorance with reference to the keeping of Sunday this summer. We know well enough that, left to themselves, the public carriers will pay but little attention to the fourth commandment. So the moral press, and the other moral forces in community, should begin at once—not to scold, to be sure, but to earnestly try to prevent the Sabbath desecration that has been so painful a feature of the past two or three seasons' activities. An early, steady, firm, but kind and reasonable protest against this bad use of the Sabbath, will do more good, both as a preventive and as a corrective, than all the usual outbreaks, and detailed inspections, and cut-and-dried reports after the thing has fairly set in.

It trips the center of chief interest should be the region of the Philadelphia Exhibition, and the approaches to it. To be sure, no formal provision has been made for opening the buildings and grounds on Sunday. Neither has any action been taken to the contrary, and it is as likely to turn out against the Sabbath as for it. A good ground of suspicion is the action of the New Jersey legislature, whose State—that shouldn't imply that the legislature owns the State—was most seriously annoyed last summer by the running of Sunday trains, and which, by the adverse vote of the Senate, has lately defeated a bill to prohibit Sunday excursion trains on its railroads. The pressure of Centennial travel, and all that sort of argument, figured in the debate, and so the bill was lost.

It isn't alone the secularizing of Sunday for this summer that should enter into the account. Trains can not be run for the season, with all their attendant demoralization, without accustoming the public conscience to the invasion, thus making it easier next year and the next to use the Sabbath as human plans may seem to require. It is like every letting down from the proper moral standard. After the first step, or the first indul-

gence, or the first compromise, every succeeding one will be easier and less effected by challenge. Perhaps the *Examiner* and *Chronicle* is warranted in the following remarks on this point:

The effects of this mischief will not end with its immediate occasion. Six months of secularized Sundays will be enough to popularize and render permanent the habit. The churches will have to meet not merely, as now, the rivalry of low and disreputable resorts for amusement, and the defiance of professed "liberals," but the power of social custom made strong by legal license and the habit of indulgence. We do not hesitate to say that we are on the verge of a descent that can not be measured in public morals. And it is no alleviation of this disheartening prospect, that the step is to be ventured in the name of patriotism. We are to celebrate the completion of a century of national independence by casting off the law of God. What should be a solemn act of public thanksgiving, is to be made an act of public profanation.

What is needed is a thorough awaking of the public conscience on the subject, and a realization of the evil, both present and prospective, individual and national, of a secular use of the Lord's day. In the atmosphere and influence of this nineteenth century there is little danger of holding too strict notions of the day. We trust that the protest of every good citizen will be entered in season, that the country itself may be spared the evil of a badly used Sabbath, and that our foreign visitors may get and carry home some wholesome impressions on the subject.

CURRENT TOPICS.

TREATY ABROGATION. It now appears likely that the extradition treaty between this country and England will be abrogated because our government will not agree to try Winslow, for instance, on no other charge than that of forgery. Winslow must be tried in Massachusetts. Of course the National government has no right to dictate the course of trial in that State. On the other hand, the English have some reason for wishing to establish the principle of trying extradited persons only for the charges on which they are surrendered. Various foreign countries, after some war or insurrection, and the escape of participants, good and bad, to England, have made out charges of forgery, theft, &c., against the refugees, and when they had got them back have tried them for some political offense,—that, when the questions involved were such as the English government could not consistently be a party to. But the general opinion here seems to be that they have taken untenable ground when they try to establish the principle by the Winslow case.

SILVER CHANGE. The jingle of silver money is again to be heard in the land, for the necessary steps to carry the late law to that effect into operation have already been taken. But it will not circulate plentifully at first. It will be so great a rarity that the people will generally keep the first that they get, and only let it out gradually. And then it will probably be treated like the Irishman's money in the suspected savings bank. If he could have it, he didn't want it. So we presume a good many persons will after all conclude that scrip is more convenient than silver, especially if the silver can be readily procured.

A HOPEFUL SIGN. The organization of some of the ablest and most trusted citizens of the United States on the basis that the selection of a Presidential candidate should not proceed on the principle of a choice of evils, is one of the hopeful signs. It will operate beneficially on both of the great parties, making them more careful not to fix upon a man who will have to enter the contest hampered by suspicious and unexplained charges. Mr. Curtis's apt remark that the candidate would be the platform in this campaign is becoming more foreboding and popular every day.

THE WASHINGTON MONUMENT. It would be a fine thing if some steps could be taken this centennial year toward finishing the half-made monument to the Father of his country in Washington. It has halted in incompleteness quite long enough for the honor of the American people. It is said that Mr. Robert C. Winthrop, President of the Association, has prepared a plan for the completion of the monument, which has been adopted by it. The design is to abandon that part of the original plan which calls for a temple or pantheon and to erect a simple shaft 300 feet high. The purpose of surrendering the charter or allowing the monument to remain unfinished or to be taken down, is to be abandoned, and subscriptions are to be solicited from time to time until the monument is completed.

WASTED POWDER. When the Emperor of Brazil approached New York city the other day a steamer with the city officials went down the harbor to meet him. They bade him good morning, and asked him to come aboard their boat, and go up to the wharves like a gentleman. He declined, saying that he preferred to stay by his family. It is not known whether he suspected any hostile designs upon his family, and so wanted to stay by and keep the imperial aegis over them, or whether he simply thought it imprudent to trust his person in the greedy hands of New Yorkers. But he remained on his vessel, and when the boat went back up the harbor the forts belched forth stunning salutes, that almost lifted the small craft out of the water, while the spirit of French

brooded in a broad smile over the scene, richly enjoying the mistake of the gunners. When before did Aldermen and such ever come so near being treated like real Emperors? Now the "improvement" that we would make on it is that it is always best to know whom you are honoring before being too demonstrative. It is very ridiculous to burn powder and shake a whole city simply because a small boat with a few every day men is passing. There is a great deal more that might be said about it, which we leave our readers to think out for themselves.

WELL ANSWERED. The New York *Sun*, having indulged in a malicious fling at Moody and Sankey lately by charging that they are in constant receipt of large sums of money sent privately by enthusiastic admirers, and that their faith is found to be, "peculiarly, a paying investment," the *Chicago Tribune* very justly responds:

We do not believe that Mr. Moody is making money out of his evangelizing any more than the Apostle Paul did. Still, the laborer is worthy of his hire, and there is no harder or more indefatigable worker in this country than Mr. Moody,—no one who deserves to be more richly repaid. But that, as the *Sun* alleges, he is working from the sordid motive of laying up treasures where moth and rust corrupt, we do not believe. Like other men, Mr. Moody must eat, drink, sleep, and clothe himself, and to do this he must have money. He can not live on faith.

Coming from a paper not noted for friendliness to religion, the above has all the more weight.

CHICAGO REDEEMED. As we predicted last week, the result of the election for municipal officers in Chicago has resulted in a most significant victory for the right. Through the determined efforts and watchfulness of respectable citizens at the polls a fair and quiet election was had—the first for over two years. The result shows that the people are in favor of honest government, as a large majority of the Aldermen and all the other city officers elected are good and capable men, on the whole. Some bad men have been elected, and, doubtless, under the pressure of corrupting influences such as enter too often into political life, some others now regarded as safe men may prove recreant, but at the worst, the ring is effectually broken, and not only Chicago but all good citizens everywhere may breathe freely once more. Though a majority of the new government are Republicans, it is not claimed as a partisan victory.

FREE BAPTIST MEMORIALS. The price of this work, by Rev. A. D. Williams, D. D., has been reduced to \$1 per volume. It is highly commended by many who have read it. Copies can be obtained at this office.

BAPTISM AND THE LORD'S SUPPER. This is the title of a series of three articles, which will be printed in this paper, the first now appearing on the first page. We earnestly ask for them a careful, unprejudiced, and thoughtful reading, and a suspension of final judgment until the whole series has appeared. The present state of these questions in the Baptist denominations should, in advance, warrant them careful studying, which they will need in order to get the full force of the argument. It will be seen that the author doesn't insist on the reader's agreeing with him without conviction.

DESERVED WORDS. It is not strange that visitors to Harper's Ferry are impressed by the importance of the work being accomplished through the Normal School there. These deserved words are written concerning it, in a letter to the *Star*, by Rev. J. W. Chickering, Secretary of the Congressional Temperance Society:

I presume all your readers know where this institution is, and what it is. "Beautiful for situation," and still more beautiful in its design, methods, and results so far as developed, it challenges the admiration even of a chance visitor, and deserves the warm sympathy and generous aid of all the lovers of God and of man. Of course it specially commends itself to your branch of our one church, whose head and Lord it honors and seeks to make known to its students more perfectly, and by them to others in this and other lands. For Africa is to receive the word, largely, from her sons and daughters in America.

I found a cordial welcome from Bros. Morrell and Brackett, and their household; and a no less warm endorsement and co-operation in the work which I am endeavoring to promote, notably through the Congressional Temperance society, but among the youth of all classes in all grades of study.

Though I found them all at work, and always at work,—the busiest men and women I have seen, yet they were not forgetful to entertain strangers, nor anxious, merely, to have some foreign help in their own work and among their own beloved pupils.

Through their indefatigable and influential efforts among the ministry and members of various surrounding denominations, by whom, as I learned in various ways, they are held in high esteem, they secured me a hearing in as many places as it was possible to occupy on one Sabbath. And it was pleasing to find one of them selected, in this community of different views, and lingering prejudices, as the leader of the First Union Sabbath afternoon prayer meeting of the newly organized Y. M. C. Association.

This morning I devoted to visiting the classes, and giving them, by request, an additional word of counsel on various points of mental, moral and physical duty. Think of one scholar, lately in the "primary" department, 65 years old! I am writing this without their knowledge and after the last—I hope not the

very last—good bye, when they went up the slightly hill to resume their laborious duties; and so I can without impropriety thus "free my mind" as to them and their work.

And as an outsider, in one sense,—yet we are all "of the house-hold of faith," I trust—let me say that neither your own nor any other branch of the Christian family can find a more important or hopeful field of labor for the "four millions," and through them for the country and the world. At least so thinks,

Yours fraternally,
JOHN W. CHICKERING.
Harper's Ferry, April 17.

BRIEF NOTES.

Why do so many persons select Sunday to kill themselves? Six committed suicide in New York on the last but one.

New York is piqued and distressed. It had got ready to give Don Pedro a royal reception, but he insisted on conducting himself like an ordinary Brazilian.

That is a quiet satire in *Harper's* for May, in which Edward Everett Hale accounts for the multitude of new writers for the press, and the presence of the serial in periodical literature.

We trust that every parent and all the girls in the country will take due note of the fiendish work referred to by our New York correspondent in the issue of April 12.

We are glad to learn that the statement going about the country that Buffalo, N. Y., refuses to employ married women as school teachers is wholly false.

The Interior tells of a Presbyterian church somewhere in Kentucky, the ladies of which recently sent a note to the parsonage saying that a liberal sum of money was in the bank awaiting the pastor's order, sufficient to pay his expenses to the Centennial. We hope this kind of pious patriotism will become uncontrollably contagious.

If you would enjoy the culture and ministry of flowers by and by, it is time that the seeds and cuttings were being procured. Briggs Brothers, of Rochester, N. Y., for instance, keep all the varieties. We would rather seem to do a little gratuitous advertising than that you should not know where to get your flower seeds.

A FRATERNAL LETTER.

The following letter was written in response to an invitation to attend the late Convention at Lewiston, Maine, and its reading there was listened to with marked attention. The Convention requested its publication:

NEWPORT, R. I., April 5, 1876.

REV. DR. O. B. CHENEY—My Dear Sir: It would afford me sincere pleasure to attend the convention in your city. I thank the committee for the invitation extended to me. My home and church engagements are such, however, that I can not conveniently leave at this time. I should particularly like to be present upon Friday, when you discuss your "duty to the liberal brethren in the larger Baptist body." The theme is one of profound interest. It is a subject, also, of great practical importance at this time.

For several years I have given careful study to the question of the relationship to each other of the various branches of the Baptist family. I believe the time is near at hand when, between these bodies, a much closer union shall come into existence. The tide of Christian sentiment seems now to be setting in the direction of unity. As in the seventeenth century there was a marked disposition to ecclesiastical segregation, so the latter part of this century seems disposed to reunite the scattered fragments. The organization of the American Tract Society, of the Sunday School Union, of Christian Associations, of the Evangelical Alliance, and of kindred societies, shows the strong movement towards Christian co-operation now going on; while the Anglican, the Presbyterian, and the Methodist bodies are giving marked evidences of approaching cohesion as to the several branches of each great religious body. Therefore we may reasonably suppose that the spirit of concord will animate the various branches of the great Baptist household; that the liberty of conscience taught with especial emphasis by Baptists, will make this fraternal fellowship the more easy; and that mutual acquaintance, the kind interchange of correspondence and messengers, and an affectionate recognition of each other as Baptists, in cardinal points, both Scriptural and historical, will help forward the day of closer union and fellowship.

It has long seemed to me that the example of Baptist unity might well be set by a practical, closer fellowship between the Regular and the Free Baptists. This sentiment I expressed in a letter to the General Conference of the Free Will Baptist Connection, at its session held in Hillsdale, in 1871; and the Conference kindly passed a resolution saying that it heartily reciprocated the "desire for more fraternity and co-operation among all classes of Baptists," and ordering the publication of the letter in the *Morning Star* and *Baptist Union*. Since that day further observation and reflection have more profoundly convinced me that it is not only wise and possible to bring about this closer union, but that many premonitions of such a happy event are now taking place.

Between the Regular and the Free Baptists there is already a substantial agreement. In theology, in church government, in ordinances, and in modes of worship, there is but slight difference between the two denominations. Indeed, in government and worship there is thorough similitude. In theology the divergence between Calvinism and Arminianism in the two bodies I judge to be very much less than it was a century ago. I have never heard preached in a Baptist pulpit such Calvinism as I was taught in the theological seminary at Princeton. My honored father delivered a sermon upon the extent of the atone-

ment, at Newton, Mass., in 1832, and then many Baptists thought its sentiments concerning a limited atonement too severe; while, since that time, the mild views of Andrew Fuller have unquestionably come to prevail. If we should go into a thousand Baptist churches, Regular and Free, I doubt if we could tell to which branch the churches belonged, if we judged only from the doctrine of the atonement as set forth in the sermons, the prayers, and the hymns. I think we would find a free gospel preached in all.

Concerning the question of communion, the practice of one denomination is for unrestricted, and the other for close communion. Yet, the oldest Baptist confessions of faith, and conspicuously that put forth in London, in 1689, by upwards of one hundred Baptist congregations, and adopted by the oldest Baptist association in New England, the Warren, distinctly states that concerning the communion question, "every church is at liberty to walk as they have received of the Lord." The New Hampshire Confession of Faith is a modern document, written by my beloved friend, in whose family I lived during the absence of my father in India, the Rev. Dr. John Newton Brown; and this creed made an innovation by requiring baptism as a prerequisite to communion. Dr. Francis Wayland, in a letter written to Dr. George H. Ball, said, "As to the subject of communion, I believe that it is one to be left to the individual conscience of every believer." Dr. Messer and Dr. Maxey held the same views concerning communion, and I have both the manuscript and the printed proof in my possession. Dr. Messer, indeed, during the latter part of his life, attended a Free Will Baptist church. We have here, therefore, three presidents of Brown University, men of learning and piety, holding the views of the Confession of 1689. Indeed, the historic teachings of Regular Baptists are for liberty on this subject; and even now the denomination as such is tolerant and generous, notwithstanding the proscription exercised by newspapers and individuals.

Therefore, in face of all these facts, your Convention may well ask the question, "What is our duty to the liberal brethren in the larger Baptist body?" We need your sympathy, your prayers, and your co-operation. We solemnly believe we are contending for Baptist principles, and are resisting a drift towards new tests and a prelating assumption upon the part of certain self-constituted despots over the denominational conscience. We do not wish to abandon the denomination. We have borne extreme injustice, persecution, and contempt from certain persons, without being driven into the position of secession. Yet, we naturally look to you for affectionate encouragement; and this sympathy you have in many ways bestowed. We are hence drawn near you. We feel that in spite of any variation of name we are practically one. We wish that the manifestations of this oneness may increase.

As practical expressions of this co-operation, it seems to me that we might assist you in your religious newspaper, in your missionary work, and in upbuilding your college; and, upon the other side, you might help us where expedient. Interchange of religious courtesies in many ways could be carried on. Would it not be proper for your Convention to appoint several messengers to our denominational national meetings, to be held next month at Buffalo? May the Lord guide your deliberations, and order all things for his glory! Very truly and affectionately yours,

CHARLES HOWARD MALCOM.

Denominational News.

Maine Churches.

The Sabbath we spent with the church at Lisbon, was very cold, and heavily blocked by snow, hence the attendance at church was much below the average. This church, with its good and pleasant house of worship, was chiefly the result of vigorous and self-denying labors of a few brethren, led by the prudent, skillful and unwearied sacrifices and toils of Rev. Albert Purinton; who has been for the last year and more wholly disabled from service. Our dear brother is so prostrated from disease, as to render any hope of his recovery and future service quite impossible. His daily patience, trust, and hope in God, though always good, is, under afflictions, developing new beauty, and unusual power. The glorious gospel he has preached to others, is all-sufficient for himself.

This church occupies a very important position, in a rapidly growing manufacturing village. It has already one very large cotton mill, with promise of several others in due time. Bro. L. Given is the acceptable pastor of the church, and is diligently seeking the well-being of the people in every good way. A collection of \$15.00 was taken for H. M. with encouragement of a few Centennial hundreds at another time.

The Topsham church is still without a pastor, supplied, however, for the time being, by Bro. Minard of Bates College. This dear old church, the honored mother of many children, most faithfully served by excellent ministers, in most of its years, needs and much desires a good, earnest servant of Jesus as pastor. This church has lost in removals, but more especially by deaths, some of its best and

most liberal supporters, to whom our educational work and various churches have looked in time of need, and found help abundantly. This church well deserves a good minister, and may God send them such soon, and may he be cordially accepted. A collection of \$5.00 was taken for H. M. with good pledges for \$55.00 more.

Our church at Brunswick vill. is really doing well, under the direction and labors of Bro. Edwards. Its house of worship will soon be in a suitable condition for the occupancy of its vestry. The lot, on which the house stands, is admirably located, and paid for, embracing 60 by 128 feet. The building is 42 by 65 ft. and nearly completed outside, and about ready for plastering inside, and paid for. No debt is to be allowed on the house; they proceed as they have the means, not otherwise. To this wise policy they have closely adhered, and have greatly prospered in it. Witnessing this, many good and prudent persons have risen up to aid them, feeling assured of success. The Universalists have very kindly offered the use of their house to our people till theirs should be ready for occupancy, which was gratefully accepted, and occupied last Sabbath. The house was well filled during the day and evening, by an attentive audience. We had the pleasure of being with them on the Sabbath, also in the Conference and prayer meeting, which were very interesting. A few members of the Temperance Reform Club, having fully embraced Christ, added much to the interest of the meetings. Bro. Edwards, with his brethren, are well united, and thoroughly in earnest, in the temperance reform, church building, and the conversion of sinners. A collection was taken for H. M. of \$8.62, with two hundred-dollar notes for our Centennial fund of 1880.

J. S. BURGESS, Cor. Sec.

Michigan Notes.

The churches of the various denominations in this State have enjoyed more than usual revival interest during the past winter, and the spring communions are occasions for welcoming new members to Christian fellowship and labor. In the larger towns, union efforts have been quite common, and evangelists have often been called to help in the good work. God has shown his willingness to bless the divinely appointed means of grace, and thus to declare, in the face of opposition and skepticism, that he is a covenant keeping Father.

Many of our own churches have shared in the rich blessing. At Jackson, Lansing, Burlington, Leslie, Paw Paw, Waverly, Hillsdale, Wampler's Lake and Howard City, very gracious revivals have been enjoyed, while many other fields have shared, more or less, in the blessings.

The Hillsdale Q. M. held its April session with the Dover church. Our brethren here have done a most commendable work, the past year, in the erection of a house of worship. At this session, committees were appointed to examine for ordination a brother of the Fairfield church, and member of the Theological Department of Hillsdale; and for license, a brother of the Hillsdale church, and member of College.

Oakland Q. M. met last week with the Commerce church at Wixom, where, as might be expected, a pleasant session was enjoyed. Genesee Q. M. meets the present week at Davison; and the May session of the Lansing Q. M. will be held at Lansing, May 12 to 14. This church, under the labors of Pastor Malvern, has enjoyed marked prosperity during the past few months; and the good brethren have wisely decided to heed the call, "Arise and build," if sufficient means can be secured to warrant the effort. For the good of our cause in the State, and the future prosperity of the church there, we trust the friends will be liberal in their gifts, and that the church will be strong in faith. We want to see a "Centennial Church" built at the Capital of Michigan.

Our Y. M. will be held the first week in June with Bro. Drew's church at Jackson. With a central location for our meeting we expect that this annual feast will prove a rich season. The friends are certain of a warm welcome.

The church and college at Hillsdale are both doing commendable work. Notwithstanding the financial embarrassment, felt in all sections of the country, has told in lessening the number of students in many of our schools, and even in our State University, the catalogue of Hillsdale College for 1875-76 shows an increase over the previous year. The religious interest has been marked, and the grade of scholarship advanced under the present faithful board of instructors. With united effort the College never had a brighter future. The absence of Bro. Dunn from the Theo. Dept. the past year, has been felt by the College, and it is hoped and expected, that he will be at his much needed post again, fully recruited for work, at the opening of another term.

The students observed "Arbor Day," the 15th inst., with real enthusiasm. There was a large attendance of visitors, and no less than 200 trees were planted on the College grounds. OCCASIONAL. April 19.

Ministers and Churches.

REV. CHARLES HURLIN, for several years the efficient pastor of the Jackson, N. H., church, has entered upon the pastorate of the Lawrence, N. Y., church.

REV. A. M. FREEMAN has accepted a call from the church at Waterbury Center, Vt., to be their pastor. He commenced his labors on Sunday, April 16.

REV. JAMES S. POTTER writes that he closes his pastorate at North Sandwich, N. H., the last Sabbath in April, and is at liberty to correspond with any church wishing a pastor.

Rev. G. H. HUBBARD, who has for six years been the faithful pastor of the Honey Creek church, Wis., has severed his connection with that people, much to their regret, and accepted a call to the pastorate of the Commerce, Mich.

The African Methodist Episcopal Church publishes the following statistics: It has 25 conferences, 9 bishops, 1,334 preachers, 1,642 churches, 172,282 members, 1,977

J. Lowe - R. Harrison - W. H. McKee - A. Hagon - M. J. Sade - Prince - J. Miller - R. Morrah - S. H. Marrow - McKay - J. Miller - J. M. Nelson - M. B. Noyes - J. S. Potter - G. J. Phelps - P. Prickett - E. L. Powers - H. Palmer - C. S. Perkins - L. Pattee - Mrs. R. Putnam - E. Patten - Mrs. S. Patterson - O. C. Ruble - Lucy O. Reed - S. Schoonover - Mrs. A. F. Sheldon - N. B. Smith - J. P. Sage

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Poetry.

YE KNOW NOT.

BY S. E. C.

"Ye know not what shall be on the morrow."
It was night! and the curtain of darkness
had fallen,
Like a veil, o'er the sleeping earth going to
rest;
And the stars through it all were silently
gleaming,
As if watching o'er earth at their Father's
request.

On Bethlehem's plains, in the blest land of
Judah,
The shepherds were watching their flocks
till the morn,
Knowing not that, ere the morrow should
waken,
They should hear the glad tidings that Jesus
was born.

But hark! through the stillness comes heaven-
ly music,
And angels bring tidings of joy to all
men;
And on the morrow the shepherds have seen
him,
And told the glad story again and again.

Centuries have past, and the same stars are
watching
O'er the still earth where the shadows are
creeping;
And a mother's fond form by a low couch is
kneeling,
Asking a blessing on her darling one sleep-
ing.

But on the morrow her bright dreams have
vanished,
For a frail life form in its coffin is laid;
And the mother's hot tears as she bends o'er
her darling,
Rest on the same brow o'er which she had
prayed.

This is life! when the shadows gather around
us,
And we long for the bright star of hope to
appear;
Angels bring comfort, and whisper, Good
tidings,
Rejoice and be glad, for thy Saviour is
near.

This life's brightest hopes and fond aspira-
tions,
Are on buried beneath the turf and the
flowers;
And our life, of itself is only a vapor,
And measured at most by a few fleeting
hours.

It is well that we know not what lies before
us;
We would take all things fresh from the
Father's hand,
Whether blessings or trials, sorrow or glad-
ness;
May they all bring us nearer the heavenly
land.

May our faith like a little child's reach through
the gloaming,
And, clasping the hand of God's infinite
love,
Trust him to lead us through life's changing
journey,
And bring us at last to his dear home
above.

Family Circle.

GRANDMOTHER TOMLINSON'S STORY.

The following story is strictly authen-
tic, as related by one of its heroines,
Grandmother Tomlinson, and phono-
graphically reported as it fell from her
lips.

The incident occurred in 1782, at Bryan-
ton, Kentucky, now a station on the Ken-
tucky Central Railway, a few miles from
Lexington, but then a stockade for de-
fense against the Indians. There were
forty or fifty families occupying log
cabins built near together, and surround-
ed by a fence of logs, called a stockade.
A stockade was made by digging a deep,
narrow ditch, and then planting in it
large logs, upright, and tight to-
gether, and filling in the soil around
them. Such a fence was fifteen or twenty
feet high, and an efficient fortification
when the enemy had no cannon with
which to destroy it. It was built with
creeks or angles, called bastions, and was
pierced with many loopholes through
which those inside could discharge their
rifles at a foe outside.

At one point was a huge gate of logs,
swinging on great wooden hinges, which,
when closed, was as strong as any part
of the walls.
The people living in Bryant stockade
were farmers, and around their wooden
fort lay their beautiful farms, covered at
the time of this story with corn and other
growing crops.

A few words about our heroine, and we
are ready for the story. Grandmother
Tomlinson's life began in Western Penn-
sylvania, ten years before the Declaration
of Independence, or as she used to say,
"before the first Fourth of July," and
closed in Kentucky when she was above
ninety years of age. At the recital of
this incident she was a sweet old lady,
the soul of piety and truth, and almost
worshiped by all who knew her.

In the spring of 1782, when she was
nearly sixteen, her parents, with several
young children, removed from Penn-
sylvania to Bryant. It would be inter-
esting, if we had space, to copy her ac-
count of the journey in a rough, flat boat
down the Ohio River to Maysville, and
thence on horseback some sixty miles
across the wild country to their new
home.

Those were perilous times on the fron-
tier; the Indians, incited by British agents,
waged a fierce war against the settlers
than anything in the Atlantic States about
which so many Centennial stories are used
in these days. Kentucky was aptly
styled "the dark and bloody ground."

Now for Grandmother Tomlinson's
story.

It was the morning of the 15th of
August, just a week after my birthday.

Most of the night mother and I had been
helping father mold bullets and prepare
for an early march with the garrison to
Hoy's stockade, near which Captain Hold-
er had recently been defeated by the
Indians. Little did we imagine that nearly
a thousand warriors were gathering
then in the fields and woods about us,
eager for our scalps.

At early dawn all the men in the stock-
ade paraded with their guns and accou-
terments, and food for four days. The
women and children were all out to say
good-bye, and the gate was about to be
opened for their departure, when sudden-
ly on the back side of the stockade there
was heard the most unearthly noise of
guns and shouting and screaming, so that
many of the children began to cry for
fear.

We all ran to the picketing, and saw
through the port-holes a party of thirty
or forty Indians standing among the corn,
brandishing their tomahawks, firing guns,
and yelling like the hideous savages they
were.

Some of the young men were for rush-
ing out at once and attacking them open-
ly. But the older men, who understood
Indians better, said, "No;" for it was
only a decoy party to draw us out where
some larger concealed force would de-
stroy us.

Instantly the more experienced of the
garrison went to the front side of the
fort and began to peer sharply through
the port-holes, expecting to see the real
danger there.

But nothing was in sight yet. How-
ever, a keen watch was kept up as the
sun rose, and pretty soon those best qual-
ified to judge decided that a large force
of warriors was concealed in the low
bushes beyond the spring. As soon as
this was certain, it was resolved to send
somebody to Lexington to warn the
people there, and to obtain assistance. There
were horses in this stockade, and young
Tomlinson, afterward your grandfather,
and another man, volunteered to under-
take the service.

Mounting two of the swiftest animals,
the gate was thrown open, and they rode
out as fast as they could run down Lex-
ington road. We expected the Indians
by the spring would fire at them; but they
did not, showing that they thought them-
selves undiscovered, and were so numer-
ous as not to fear any reinforcements
that might come from Lexington. The
Indians among the corn were not in
sight of the gate and the road, but they
still kept up the most horrible noises.

Some of the old Indian fighters now
held a council to consider what to do,
for, although in every way well armed
for the struggle, our garrison was but a
handful beside our enemy.

It was decided to act for awhile as if
we did not suspect the ambushes by the
spring, and thus see if they would not
expose themselves to our advantage.

But one difficulty of an alarming na-
ture was discovered:—we had no water
in the stockade. The spring inside the
picketing had been dry for many days, and
it was a very hot summer, and we had
been bringing water from the outside
spring near which so many Indians were
concealed.

Not a bucket of water was there inside
the fort, as we used it all during the night
in preparing for the early march so sud-
denly interrupted. If the siege should
continue even twenty-four hours, we
should suffer fearfully in the parching
August weather; and it might hold out
for several days, in which case we should
actually perish from thirst, as cruel a foe
as the blood-thirsty savages.

"What shall be done?" went from lip
to lip, and even our bravest men seemed
alarmed at our peril from this lack of
water.

At length a plan was proposed.
The old Indian fighters said that the
principal force of the Indians was near
the spring, concealed, and would not
show themselves until their leaders saw
a chance to capture the stockade at a rush.
The party in the corn was intended to
draw our attention away from their main
body, and make us careless on our gate
front. But as long as we seemed on our
guard no general attack would be made.

Therefore, a few persons might safely go
after water, if the garrison would make
a show of watchfulness in their de-
fense.

At this suggestion, one of the mothers
proposed that the women should go after
the water in their usual way, while the
men made show of being on the alert.
"Probably," she said, "the women
could go to the spring and return un-
harmed if they would do so without act-
ing as if they suspected an enemy nearer
than the corn. The Indians would not
forfeit their hope of taking the stockade
by surprise, just for the sake of killing a
few women."

This bold project met at first much op-
position. Some of the men would not
listen to the proposal, saying their wives
and daughters should run such risks.
A few children, catching the idea, set up a
frightened wailing; and certain of the
women, as was natural, had no faith in
the dangerous undertaking. I remem-
ber one in particular, a boastful creature,
who had always seemed to consider her-
self as brave as the bravest men, but now
showed herself a great coward, exclaim-
ing, "Let the men bring the water. We
are not bullet proof! The savages will
take a woman's scalp as soon as a
man's!"

But our leaders urged so many and
such good reasons for our going to the
spring, and so many of the older women
were in favor of it, that in a few minutes

all agreed to the plan, and it was decided
that every woman in the stockade able to
bring a pail of water should go, so as to
show no partiality. We were not to go
all in a crowd, but stringing along two or
three together, as naturally as possible,
so as to excite no suspicion among the
Indians.

Then we got our buckets, some of us
carrying two. Oh, how plainly I remem-
ber those few minutes. Many of us wore
shoes or moccasins, but we all took them
off so as to run the faster if we had need.

We stood all together by the picketing,
and a paler-faced crowd of women was
never seen. But there was no fainting,
as in these days is so common among
ladies.

The men, each with two or three loaded
guns near him, gathered along the stock-
ade at the port-holes ready to fire on the
Indians if they attacked us. Two of the
strongest were to manage the gate.

Finally, when all were ready, my mother
suggested that a prayer should be offered
before we went out, for said she, "If God
does not shield us, we shall never come
back." This idea pleased all, both men
and women.

Mr. Reynolds, whose son was captain
of the garrison, knelt down on the ground,
while everybody knelt around him; and
such a prayer as that old man prayed!
The people in these days, ministers and
all, do not know how to pray as folks
prayed in those bloody times. You do
not feel your need of God as you would if
a thousand wild Indians were at your very
doors, panting to kill you and all your
loved ones. You do not nowadays, hour-
ly, hold your lives in your hands, and feel
that you have no hope but in the Lord.

The white-haired old man in a quav-
ering voice told God our very hearts, and
it did seem as if God was right there to
hear him. How wives were going forth
from husbands into the jaws of death;
how young daughters were running the
risk of a captivity worse than death; how
mothers were leaving their babes whom
they loved more dearly than life—thus be-
prayed; and as his words were literally
true, we all felt them in such a prayerful
earnestness as people do not feel in the
splendid modern churches, where prayers
are almost a mere form. And he besought
God, weeping, that every soul in Bryant's
stockade might, that day and that minute,
be born again and thus fitted to die
or live. I was not until then a Christian;
but while I was kneeling there on the
hard-trodden earth I felt I must give my-
self to God, and I did; and from that
awful hour I date my hope of heaven.

And I was not the only one; every poor
sinner in the fort did the same. It was
a great revival within fifteen minutes,
and nearly two-score persons were then
and there converted, and they held on faithful-
ly unto death. That is the way men ought
always to pray, with blood-red feeling and
meaning in their hearts and words; for so
God would always hear and answer.
When we arose from our knees, men and all
were in tears, and we knew God would
take care of us, die or live.

Then there was a moment of sad and
fond farewells, and we began to slip
through the gate and start for the spring.
How vivid it is yet to me, though it was
about seventy years ago! I can see and
feel it all, as if it were now before me;
the sun was some two hours high, and
the very air seemed as still as death;
there were the moccasins we had removed
standing in a row by the picketing; the
little children were crying by the cabin
doors; the men were going to their guns
by the port-holes.

I went out with my mother, and as we
were passing through the gate she said, in
a low tone:

"Walk behind me, Hetty, so, if they
shoot they will not hit you till they kill
me."

But I replied:
"No; for father's sake and the children,
I will keep between you and the Indians."
And I did; going to the spring I walked
before her, and returning I kept behind
her. While we were dipping up the water
I chanced to see under the bushes the
feet of one Indian and the hand of
another grasping a tomahawk; they were
not twenty paces from me, and I trembled
so I could hardly stand.

But God heard the prayer, and within a
few minutes every one was safe back in
the stockade, and the Indians had not
fired a shot. But some of the buckets
were not very full, for it is not an easy
task when you shake like the leaves to
carry water without spilling.

Authors may write about the courage of
soldiers in battle, but I think if they had
it all so deadly still and dreadful, with-
out a drum beat or a bugle note, they
might not be braver than we women
were. But it was all of the good mercy
of God. As the Book says: "If it had
not been the Lord who was on our side
when men rose up against us, then they
had swallowed us up quick when their
wrath was kindled against us."

The rest of the story is soon told. The
Indians attacked the stockade that after-
noon; but the men fired accurately and
rapidly among them, and we women kept
their guns loaded, and the red skins lost
many in killed and wounded, while on
our side not a person was hurt.

In less than forty-eight hours their lead-
er, a renegade white man, by the name of
Simon Girty, became discouraged, and
they all stole away through the great for-
ests. We afterwards found out that when
we went to the spring we were within
short rifle shot of more than six hundred
warriors.

Two days after, the same army of In-
dians fought and defeated the Kentucki-

ans in the bloody battle of the Blue Licks,
in which more than sixty of the best men
on the Borders were killed, among whom
were Colonel Todd, Colonel Trigg, Major
Harland, Captain Gordon, and the second
son of Colonel Daniel Boone. So you
see, if we had fallen into their hands, the
Indians would have made short work with
us.—*Christian Union.*

KEEP STILL.

Some big folks forget that they were
once little, and want children to act just
like men and women.

Little Robbie was sent into the country
to his aunt once, when his dear mamma
was ill. Everybody was careful to see
his clothes, his stout boots and his warm
stockings put into the big bag his papa
was to take for him. But no one thought
of Dick, his headless rocking-horse, of his
drummer boy, or his life and trumpet,
and they were far more to Robbie than
all his clothes were.

This aunt's house was very neat; you
could not find a speck of dirt in it, nor a
bit of paper, nor a chicken's feather on
the lawn. No flowers were allowed in
them, except those Aunt Phebe put up,
stiff and straight, in her parlor-vases.

The dear little boy hunted round for a
big stick to ride, in place of Dick, and
having found one, galloped joyfully into
the room.

"O Rob!" she cried out, "carry that
old stick into the shed, and do keep still."
"That isn't an old stick," said Rob, in
surprise. "That's a boss, auntie!"

"I don't wonder your mother's sick,"
said auntie, "if you are so noisy all the
time at home. You must keep still here,
Rob, or you'll make me crazy."

So the good child put away "Dick,"
and got the big dinner bell, and went up
stairs and down, and out on the piazza,
which he called the deck, calling on the
passengers to pay their fares.

"Now, Rob, you will craze me!" said
his aunt. "Give me the bell, and sit
down on the lowest step of the piazza, and
keep still."

So Rob folded his dear little hands on
his lap; he fixed his eyes on the stepping-
stone before the door, and drew a long
sigh. After a little, he said, "O auntie
dear, I do pity stones so."

"Pity stones? what for, Robbie?"

"Cause they have to keep so still all
their lives. I'm so glad I ain't a stone!"

"There's no danger of your turning
into a stone, Rob; you don't keep still
long enough."

"O dear, how stones must ache, keep-
in' still always. I ache now, just in this
little speck of a time. I'm glad I ain't a
fence, nor a tree, nor a rag baby that can't
move till somebody pulls you! O auntie,
my head aches, and my hands and feet are
cold, and my eyes are crooked, keepin'
still such a long time!"

"Your mouth is all right, little boy,"
said the lady. "That hasn't kept still at
all."

Then grandma came in and asked what
was the matter; and Rob said, "I'm all
hard. I've been sittin' such an awful
long time."

"One minute," said Aunt Phebe.

"O auntie, it's an hour, an awful long
hour, and I'm all asleep but my head! I
can't get up, say?"

"Yes," said grandma. "You may
come up to my room and make a train of
cars with the chairs."

"Won't you be crazy, grandma?"

"No, my dear, noise does not trouble
me much. But it is a good plan for little
boys to learn to be still, so that they will
not trouble those who are not well. To-
morrow morning I wish you would fold
your hands and sit still one minute, and
again in the afternoon. We will call
your 'lesson in silence.' By-and-by you
can sit still two, three, and five minutes,
to please those who do not like noise."

"Yes, grandma dear, I will; but I hope
mamma will soon be well, I'm so tired of
keeping still," said the dear little boy.—
Selected.

FACTS.

BY R. A. S.

Ancient Peru.

When the Spaniards first entered Peru,
in the early part of the 16th century, they
found a people ruled over by a royal fam-
ily called the Incas. The Incas had ruled
Peru for a long time, but there was once
a people lived in that country before the
Incas, a people who knew how to build
houses and temples better than the Incas
themselves, who were more highly civil-
ized.

It is not known who that very ancient
people were, where they came from,
but the ruins in that country tell us that
the seat of their government was probably
in the neighborhood of Lake Titicaca on
lands over 12,000 feet above the level of
the sea. Dr Hartwig, speaking of these
ruins in "The Polar and Tropical Worlds,"
says:

They were ruins when the Spaniards
made their appearance, and the natives
could give no account of them. They
supposed they were built by divine archi-
tects in a single night. Cieza de Leon,
one of the companions of Pizarro, writes
of them: "What most surprised me was
that the enormous gateways were formed
on other great masses of stone, some of
which were thirty feet long, fifteen wide
and six thick. I can not conceive with
what tools or instruments these stones
were hewn out, for they must have been
vastly larger than we now see them. It
is supposed that some of these structures
were built long before the dominion of
the Incas; and I have heard the Indians
affirm that these sovereigns constructed
their great building at Cuzco after the
plans of the walls of Titicaca." The
most remarkable things in these ruins are

the great doorways of a single block of
stone. The largest of these is ten feet
high and thirteen broad, the opening cut
through it being six feet, four inches high,
and three feet, two inches wide. The
whole neighborhood is strewn with im-
mense blocks of stone elaborately
wrought, equaling, if not surpassing,
in size any known to exist in Egypt,
India, or any other part of the world.
Some of these are thirty feet long, eighteen
broad and six thick.

NATURAL BAROMETERS. Chickweed is
an excellent barometer. When the flower
expands fully, we are not to expect rain
for several hours; should it continue in
that state, no rain will disturb the sum-
mer's day. When it half conceals its
miniature flower, the day is generally
showery; but if it entirely shuts up, or
veils the white flower with its green man-
tle, let the traveler put on his great coat.
The different species of trefoil always con-
tract their leaves at the approach of a
storm; so certainly does this take place,
that these plants acquired the name of
the husbandman's barometer. The tulip,
and several of the compound yellow
flowers, all close before rain. There is a
species of wood-sorrel which doubles its
leaves before storms. The banhina, or
mountain ebony, capial and sensitive
plants, observe the same habits.

HERE is a specimen of a paradox that
may amuse the young folks. There is
one way in which 45 may be deducted
from 45, and 45 will be the remainder.

Look:
Put all the numerals down in reverse
order. Then put them down underneath,
in the right order, and subtract. The
sum of all three of the lines will be the
same, viz: 45. Thus:

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|-----|
| 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | —45 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | —45 |
| 8 | 6 | 4 | 1 | 9 | 7 | 5 | 3 | 2 | —45 |

THE moon is not white, as it appears:
it is more nearly black. Snow reflects
three-quarters of the light which strikes it,
and the moon reflects only fifteen one-
hundredths.

THERE are few people who have not
been occasionally puzzled whether to
write *et* or *ie* in the words that so repre-
sent the sound of long *e*. A very simple
rule, says a schoolmaster, removes all diffi-
culty. When the diphthong follows *e*, it
is always *ie*; *ceiling*, *conceive*, &c.;
when it follows any other letter, it is al-
ways *et*; *grief*, *friend*, *niece*, &c.—*Adhe-
næum.*

THE key to the outer door of the first
jail in Boston, weighed fifteen pounds,
and is now in the possession of Deputy
State Constable Andrews, of Lynn.

Conundrums.

Why should it be easy to break into an old
man's house? Because his gait is broken and
his locks are few.

When can a lamp be said to be in a bad
temper? When it is put out.

What is the difference between fixed stars
and shooting-stars? The first are suns,
the others darters.

Which of the reptiles is a mathematician?
The adder.

Why are ripe potatoes in the ground like
thieves? Because they ought to be taken up.

Bible Questions.

(Answers in two weeks.)

22. Who is harder to be won than a strong
city?

23. What is good news from a far country
like?

24. Where is the first mention of a pen in the
Bible?

(Answers requested from younger readers.)

Answers.

15. Because he was a man of blood. 2 Sam.
7: 1. Chron. 22: 8.

16. Solomon, otherwise Jedediah. 2 Sam.
12: 24, 25.

17. Solomon—peace, peaceable, perfection
or recompense. Jedediah, beloved of the Lord.
18. Wisdom. 1 Kings 8: 6—10; 2 Chron.
1: 7—12. Answered by George H. Sampson,
North Hatley, P. Q. Answers to Nos. 7, 8
and 9, have come from Arthur Liscomb, By-
ron, Minn.; to Nos. 10—14 from Chas N. Moul-
ton, Amesbury, Mass., and H. F. Broadfoot,
Watoga, Ill.

Literary Review.

THE CENTENARY BANCROFT.

At the head of our centennial literature, both
for its appropriateness and its essential merits,
must be placed the edition of BANCROFT'S
HISTORY OF THE UNITED STATES, now be-
ing published by Little, Brown & Co., Boston.
The work itself is the standard to which one
naturally refers all other histories of this
country to test their accuracy. There are, of
course, portions of it that have challenged
criticism. The charge, for instance, that
General Sullivan, while a delegate to the con-
tinental congress from New Hampshire in 1780
and 1781, was a pensioner of the French Min-
ister, is warmly disputed by the General's de-
scendants, who are sustained by one or two
historical papers. The philosophy on which
the history proceeds is also a subject of some
debate. But it remains the unshaken, re-
liable, and so far as it has advanced, the com-
plete record of the national life.

If that was true, in the main, of the original
edition, it is undeniably so of this, for the
whole narrative has been revised, corrected,
and, although somewhat reduced to meet a
popular demand, put upon a sure basis of pro-
ved fact. As the author says in the preface to
the revised edition:

For more than forty years, the author has
been accustomed to invite and receive, from
friends in all parts of the Union, instruction
on the branches of American history to which
they had specially given attention; and, dur-
ing the same period, new and more complete
materials have become accessible from the
most various sources. The notes and papers
which have thus been accumulated form the
groundwork of the present revision, to which
a solid year of close and undivided applica-
tion has been devoted. Every noteworthy
criticism that has come under observation has
been carefully weighed, accepted for what it
was worth, and never rejected, except after
the attainment of exact accuracy; so that, if pos-
sible, not even a partial error may escape cor-
rection. A very few statements disappear be-
fore the severer application of the rules of his-
torical criticism; some topics, heretofore omit-
ted, find their place; and simply and clear-
ness have been the constant aim.

The old familiar form of the history has been
changed for that of a 12mo., and the present
edition will be comprised in six volumes.
The first two are at hand. Each contains
about five hundred and seventy-five pages, and
sells for \$2.25 per vol. The first volume opens
with some account of the early voyages to
America, the settlements of the Spaniards and
the possession by the English, and proceeds to
relate the history of colonization, the advent
and influence of the Pilgrims, the situation un-

der Charles II., and closes with an account of
the great Virginia rebellion, 1674—1677. The
second volume opens with a consideration of
Maryland affairs in the last half of the 17th
century, reverts to the Netherlands, deals
with "the people called Quakers," notes the
advent of James II. to the throne, describes
the memorable revolution of 1688, in which
that great struggle for a compromise between
the republican and monarchical principle went
on in England, states the American situation
after that revolution, gives an account of the
languages, manners, polity, religion, nature
and origin of the trans-Mississippi aborigines,
attends to the colonial rivalry of France and
England, brings the colonies under the House
of Hanover, notes the British monopoly of the
slave-trade, and closes with the war between
Great Britain and Spain, 1759—1765.

But the work has been so long before the
world that no minute description or analysis
of it is needed. It has recognition in all coun-
tries, and every loyal American, who has not
already read it, would do well to make it a
study. The enterprise of the publishers mer-
its such a recognition as that.

HER NEW HEROES: A Tale Founded on Jew-
ish History, pp. 366. THE GOLD

Literary Miscellany.

THINGS TO REMEMBER.

"Read anything continuously," says Dr. Johnson, "and you will be learned."

Nature often cures consumption, man seldom. —Dr. W. H. Hall.

Smiles are smiles only when the heart pulls the wires. —Winthrop.

Can there be no sympathy without the bubble of words? —Charles Lamb.

On the outside of things seek for differences; on the inside for likenesses. —Gessner at Truth.

Many a man thinks it's virtue that keeps him from turning rascal, when it's only a full stomach. One should be grateful, and not mistake potatoes for principles.

Leaves are light and useless and idle and wavering and changeable; yet even dance; yet God has made them part of the oak. In so doing he has given us a lesson not to deny the stout-heartedness within because we see the lightness without. —J. C. Hare.

There are pauses amidst study, and even pauses of seeming idleness, in which a process goes on which may be likened to the digestion of food. In those seasons of repose, the powers are gathering their strength for new efforts; as land which lies fallow, and recovers itself for tillage. —Dr. J. W. Alexander.

A. T. STEWART.

A few days previous to his death, the New York World gave the following interesting account of Mr. Stewart and his business property:

Among the many pretensions of residence in New York, the pile of white marble on the north-west corner of Fifth avenue and thirty-fourth street, which invariably elicits the question, "Who lives here?" from strangers and others who see it for the first time, is the most pretentious. Should you chance that way, say morning at about 9:30 o'clock, you will see a pleasant-faced, rosy-cheeked, smooth-shaven, carefully dressed gentleman of medium height, lithe figure, and apparently of middle age, come briskly down the steps and jump into a coupe standing in front of the door, which whisks away with him. Sometimes, on exceptionally fine days, he will spare the time for a constitutional, and walk rapidly down the avenue in a park-like way, with a few men of seventy-three years, for that is his age, though he looks twenty years younger. Stewart, known at home and abroad as the "Great New York Dry Goods Merchant," was born in the neighborhood of Belfast, Ireland, about 1803. He was educated at Trinity College, Dublin, and came to this country in 1823, at the age of twenty. He taught school for a short time, and then opened a small dry goods store on the west side of Broadway, opposite the park. At that time John Jacob Astor was already worth millions, while Cornelius Vanderbilt, as captain for Thomas Gibbons, had been some six years in the steamboat business. Stewart was the last of the three to enter the race for wealth in this city, but he has made astonishing time since 1826. He had over his two competitors the advantage of a college education. His wonderful executive and administrative talent, combined with exceptional commercial sagacity and sleepless activity, soon placed him at the head of the dry goods trade in this city. In 1848, he built the large marble store at Broadway and Chambers street, on the site of the "Washington Hotel," which will be remembered as old New York's most fashionable resort some forty years ago, where the young bloods of the day used to meet, talk, smoke, dine, and wine, and which in fact served all the purposes of a club, before those useful institutions came into vogue here.

Stewart's dry goods palace, as it was called, was the marvel of the time. It acted as an advertisement through the length and breadth of the land. From 1848 his business grew rapidly and gradually assumed the most colossal proportions. In some branches of the business he had almost a monopoly. Buying in large quantities, and always for cash, he enjoyed great advantages in his foreign purchases, and for a long time the English, French and German manufacturers made to him concessions which no other American house could obtain. He foresaw and prepared for the up-town movement by buying the land bounded by Ninth and Tenth streets, Broadway and Fourth avenue. It is leasehold property, part of the old Randall farm, and he had under his hand a large tract of land. On this he covered an area of about two and one-quarter acres, and built the six-story iron building, which now occupies it. The total investment, land and buildings, may be roughly estimated at \$2,750,000. To this establishment, in 1862, Mr. Stewart removed his retail business, and from that time the downtown store was devoted entirely to wholesale trade.

Stewart's Tenth street store is the largest establishment of the kind in the world. There is nothing of the sort in London or Paris which at all approaches it. There are eight floors, two below and six above ground, each covering an area of two and one-quarter acres, thus making a total of eighteen acres, devoted to retail dry-goods purposes. It requires 520-horse power to heat the building, run the elevators and work the sewing machines, which are all placed in a row on the fourth floor. There are about two thousand employes under pay. Disbursements for fuel and expenses are over a million of dollars per annum. The wholesale and retail establishments combined have sold as high as \$60,000,000 in one year. At present they probably run in the neighborhood of \$30,000,000 per annum. So rapid has been the up-town movement in all branches of retail trade, that Stewart's Tenth street store had a third store above Arnold & Constable and Johnson's. It has been talked of, but Mr. Stewart is now so much occupied with the care of his vast interests, that it is more than doubtful if he embark again in the building of dry goods palaces. He owns the Grand Union, the largest hotel at Saratoga; he has built up and owns a city in Long Island, known as Garden City, and connected it with New York by railroad running to Hempstead Harbor. East of this Garden City is one of his pet schemes. It is increasing in size and importance every day. Stewart is one of the greatest enterprise men engaged in at Garden City. He has a large tract of land near Flushing, where he owns large real properties. He proposes to build a city of 100,000 inhabitants, with miles of streets, and a harbor, and a city, which when completed will contain the idea of substituting domestic fabrics

for a large line of foreign goods now necessarily imported, and will, when his new manufacturing are completed and in operation, be enabled to offer to the American public a cheaper, better, and more enduring American fabric than any imported article of the same description now sold in this market.

During a successful business career of fifty years Mr. Stewart has been a constant buyer of real estate in this city, his holdings of real property being only surpassed by those of the Astor family. Previous to the death of the late William B. Astor, in the fall of 1875, A. T. Stewart was the second largest holder of New York city property. Since the division of Mr. Astor's estate among his children, but principally between his two sons, John Jacob and William, many have thought that A. T. Stewart has been promoted to the first rank in the list of New York city real estate owners. We are not of that opinion. If, as is generally understood, the bulk of the Astor property was left to the eldest son of the late William B. Astor, the present John Jacob Astor is undoubtedly at this present writing the largest real estate owner in this city. We will not undertake to give the current rumors concerning Mr. Stewart's vast wealth. Suffice it to say that Cornelius Vanderbilt's wealth is estimated at from \$75,000,000 to \$80,000,000, and Mr. Stewart is said to be the richer man of the two. We very much doubt if there are to-day ten other men in the world who can match him in wealth. The house of Rothschild is a partnership concern, and can not be fairly taken into consideration as against a single person in making comparisons of individual wealth. On the occasion of the election of Sir Nathaniel Mayer de Rothschild to the House of Commons as one of the members for Aylesbury, the English papers estimated him to be worth \$10,000,000, or \$60,000,000 gold. In a recent debate in the House of Commons on the subject of the commissions of the Rothschilds in the matter of the purchase by England of the Suez Canal shares, Sir Nathaniel declared he was not a partner in the house of the Rothschilds. We can then fairly compare him with our New York millionaires. If the English papers are correct in their estimate of Sir Nathaniel's fortune, Mr. Stewart is probably the richer man of the two. We need not compare the fortunes of Stewart and Vanderbilt with the vast landed estates forming the bulk of the fortunes of the English aristocracy. Real estate in New York city just now is by no means so remunerative, thanks to our fiscal legislation, as real estate in Great Britain. What the incomes of the great nobles of England really are it is very difficult to estimate. The new Domesday Book puts the annual income of one great personage, the Duke of Norfolk, at not less than \$250,000 sterling, or more than \$1,300,000 in gold. The Duke of Westminster is reported to enjoy a revenue of more than \$200,000 in gold. The Duke of Devonshire, whose predecessor held a higher position, relatively than himself among the British nobles of the Upper House, is set down in the new list as receiving from his landed estates in four English counties alone, exclusive of Ireland and London, in both of which he is a great proprietor, £127,633 in gold, or more than \$600,000. Our own impression is that \$200,000 in gold, or \$1,000,000, would barely represent the annual rentals and profits of Mr. Stewart.

Mr. Stewart is a liberal patron of the fine arts. His picture-gallery is one of the finest in the city. His latest acquisition is the famous new painting by Meissonier called the "Charge de Cuirassiers," representing a body of cavalry charging past Napoleon and a staff of enthusiasm from the men. The painting is the largest that has been sent from the studio of the artist, being 8 feet across by 4-1/2 feet in height, and a human figure in the foreground is eighteen inches high. It cost in France \$60,000 gold, and with duties, expenses, gold premium etc., cost Mr. Stewart \$75,000. Meissonier looks upon this picture, "1807," as he styles it, as his chief work. In a charming letter to Mr. Stewart dated at Boissey, January 27, 1876, and recently published in the World, Meissonier says: "I have faith in my work. Time will consolidate and strengthen it more and more, and I am also certain that your enlightened love of art will protect it in case there should be need." Mr. Stewart's daily life is that of a business man. He generally arrives at the Tenth street store about 10 in the morning, stays till 12, and then goes to the Chambers street establishment, where he remains till 6:30. In summer he takes a holiday at Saratoga. The Grand Union Hotel is conducted on a scale of magnificence that no other summer hotel can approach.

THE SPEED OF ELECTRICITY.

With the Atlantic cable a low speed of from twelve to sixteen words per minute is adapted for public messages; but when the operators communicate with each other a speed of twenty-four words per minute is sometimes attained. Electricity can not properly be said to have a velocity, but differs with the circumstances under which it travels.

For about two-tenths of a second after contact is made with the conductor of an Atlantic cable, no effect is perceptible on the opposite side of the ocean, even by the most delicate instrument. After four-tenths of a second, the received current is about seven per cent. of the maximum current which the battery could produce. One second after the first contact, the current will reach about half its full strength, and after about three seconds its full strength.

Lovering states that, practically, electricity has no velocity. According to an experiment, when a very long conductor was used, electricity traveled at the rate of 200,000 miles per second. This rapidity is considerably lessened when a shorter conductor is used, and when the current is 800 miles per second, as was found from Cambridge, Mass., to San Francisco, and thence back through Canada to Massachusetts, 7,300 miles in all, transmitted a message in two-thirds of a second, and some of this time was wasted through electric repeaters. Electricity traveled over 4,000 miles of cable in 20 seconds, and under some of the favorable conditions traveling a system connects the wire with moving works, the vibrations, which indicate the least disturbance, can be made to indicate the least disturbance of a second or even less.

Our dead are never dead to us until we have forgotten them.

LINCOLN'S LEGAL POWERS.

Mr. Leonard Swett, of Chicago, gives this estimate of President Lincoln's legal powers: "As a trial lawyer he had few equals and no superiors. He was as hard a man to beat in a closely contested case as I have ever met. He was wise in knowing what to attempt and what to let alone. He was fair to the court, the jury and his adversary, but candor compels me to say that he by practice learned there was power in this. He was candid and he was fair, but he knew how to make just the most of this. As he entered the trial, where most lawyers object, he would say he 'reckoned' it would be fair to let this in or that, and sometimes, when his adversary could not prove what Mr. Lincoln knew to be the truth, he would say he 'reckoned' it would be fair to admit the truth to be so and so. When he did object to the court, after he heard his objection answered, he would often say, 'Well, I reckon I must be wrong.' Now about the time he had practised this three-quarters through a case, if his adversary didn't understand him, he would wake up in a few minutes finding that he had feared the Greeks too late, and wake up to find himself beat. He was wise as a serpent in the trial of a cause, but I tell you I have got too many scars from his blows to certify that he was harmless as a dove. When the whole thing is unraveled, the adversary begins to see that what he was so blandly giving away was simply what he couldn't get and keep. By giving away six points and carrying the seventh, he carried his case, and the whole case hanging on the seventh, he traded everything off which would give him the least aid in carrying that. Any man who took Mr. Lincoln for a simple-minded man would very soon wake up on his back in a ditch."

OUR DISTINGUISHED GUEST.

Dom Pedro is the constitutional sovereign of an empire larger in extent, as the following table will show, than the whole of the United States, excluding Alaska. According to the latest accessible returns, the relative importance of the chief empires of the world in regard to territorial extent is as follows:

| | Square kilometers. |
|---------------------------------|--------------------|
| Russian Empire. | 21,665,726 |
| British Empire. | 20,595,082 |
| Chinese Empire. | 10,290,600 |
| Brazilian Empire. | 8,515,848 |
| United States (without Alaska). | 7,838,300 |

Over the vast dominions of the House of Braganza in America Dom Pedro was installed as Emperor by the abdication of his father, Dom Pedro I, in 1831, at the early age of six years. He was declared of age, July 23, 1840, crowned July 13, 1841, and married September 4, 1843—when but eighteen years of age—to a Sicilian princess three years his senior, Theresa-Christina-Maria, a younger sister of Queen Christina of Spain. Their only living offspring is the Imperial Princess Isabella of Brazil, born July 29, 1846, who was married at the age of eighteen to H. R. H. the Count of Eu, a son of the Duke of Nemours, and a grand-son of Louis Philippe, King of the French. "The Imperial Princess" has one living child, a prince born at Rio Janeiro in October last. In the full vigor of life (he has just passed his fifteenth year), of Herculean mold, standing over six feet high, and three inches in his stockings, with a well-proportioned frame, hardened and developed from his earliest youth in all manly and athletic exercises, Dom Pedro on horseback at a review might be fairly matched as an ideal emperor with the late Nicholas of Russia himself. But he is also one of the most accomplished and one of the most conscientious of the rulers of men. From his earliest years he showed a rare passion for study, and made great progress especially in the exact sciences, in the military art, in mechanics and natural history. He is a fine linguist, speaking and writing French, Spanish, English, German and Italian, as well as his native Portuguese. In Brazil he is equally loved and revered. His reign has been marked by a steady development of all the best interests of his empire, and the influence of the Emperor has been steadily thrown on the side of liberal reform in the institutions, as well as of material improvement in the social and industrial condition of Brazil. The manners of the Emperor are simple, winning and dignified, and his personal habits rather those of a quiet English gentleman than of a tropical prince. Foreigners complain of the court as more formal and less brilliant than the pomp, ceremony and display of the Brazilians are well pleased with a sovereign who thinks more of bettering the condition of his subjects than of dazzling travelers at their expense. Few subordinates in a public office at Washington are so easily accessible as this ruler of ten millions of men.

Dom Pedro has labored hard to promote immigration into Brazil, and therefore has thrown all the weight of his convictions and his example against the institution of slavery. In 1871-72, Dom Pedro made a visit of eight months to Europe, during which time he devoted himself with the ardor of a private student to the investigation of everything that could tend to the advantage of Brazil. He astonished specialists in every European country by his minute and fresh acquaintance with their own subjects, and everywhere made the strongest impression by his intellectual ability, his amenity, and his utter freedom from pretensions of all kinds. In London he was particularly liked. By night in the morning he always got through his breakfast, and was in his carriage visiting all manner of interesting localities long before the fashionable English world had got through with its coffee. Those who devote themselves to ascertaining him have must be prepared to know what they are talking about, and really to have whatever they would like to have their guest suppose them.

A CLEVER RUSE.

A story is told of Lespes, the French journalist, better known as "Timothy Trim," that one day, being at work, he was discreetly intruded on by a creditor, who announced his intention of not departing until he was paid. Parley proved useless; the creditor planned himself on a chair, and Lespes, believing him with confidence, drew bread and cheese from his pocket, as though to fortify himself against events. Several hours glided by; Lespes resumed his writing, and finished an article, when the creditor showed no sign of moving, and from the grapes he cast at a sofa, was

evidently speculating what kind of a bed it would make. Suddenly Lespes rose, and with bits of newspaper began carefully blocking all the apertures through which air could come into the room. He then made preparations for lighting a charcoal fire; but before applying the match, posted on the wall, just opposite the creditor's eyes, a paper thus laconically worded: "Take notice that we died of our own will." "What are you doing?" exclaimed the creditor uneasily. "Your society would render life intolerable, so we are going to commit suicide together," answered Timothy, tranquilly. It almost seemed as though the creditor or decamped.

The largest ice-house known is in Brussels, Belgium, the roof covering an area of 18,000 square feet. The walls are double, and filled in with moss and sawdust. There are nine separate ice-chambers, each one of 30,000 cubic feet capacity. The temperature never exceeds 36-1/2° Fahrenheit. There are galleries set apart for the storing of meat in hot weather, capable of holding 2000 quarters, and having them perfectly isolated. A million tons of ice have been stored in the building at one time.

Obituaries.

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

DANIEL W. HORNE died of paralysis, March 7, aged 60 years and 9 months. He had been a member of the F. B. church in West Lebanon, Me., and a subscriber to the Morning Star for years. He had been laid aside from business life about three years.

Mrs. SUSAN, wife of Hoses Berry, died in Stratford, March 21, of heart disease, aged 73 years. She united with the Lord's people over thirty years ago, and though the call to depart came very suddenly, she was found ready and waiting. A large family of children and grandchildren, and a feeble companion, are left to mourn.

HARRIS, son of William and Lois Staples, died of consumption, in Great Falls, N. H., March 18, after an illness of about nine months, aged 10 years and 11 months. He was a young man of industry and strict integrity and free from all bad habits. Hence, he won the confidence and respect of all who knew him. He was always attentive at church, and a member of the Sunday school, and was thoughtful on the subject of religion, but did not profess to be a Christian until a few weeks before he died, but as he drew near the end of his prospects seemed to brighten, until, heart-broken by his friends, he was taken to the shore, he fell asleep in the arms of the Saviour. He leaves a father and mother, two sisters and a brother to mourn his early departure.

GEORGE W., son of Zalmon H. and Rowena Fuller, died at his mother's residence near the town of Milan, Ind., March 23, aged 23 years and 10 months. He was born in Kankakee, Ill., and when about four years of age his parents removed to Ripley, Ind. He was a young man of noble character, which may well be attributed to the early training received from his parents. About four years ago he embraced religion, was baptized by Rev. B. F. Harris and united with the F. B. church, at Franklin. About one year after his conversion he was married, leaving him to care for his mother and one sister, but God, in his all-wise providence, has seen fit to call him hence leaving mother and little brother as he were alone. May they have the consolation which the gospel alone can give.

Mrs. ELIZA A. TWOMBLY, wife of Caleb Twombly, died of cancer, in Barrington, N. H., March 19, 1876, aged 84 years and 10 months. Sister T. was born in Stratford (then Barrington), and was married in 1840. She was baptized by Elder A. D. Smith, and was a member of the F. B. church, at West Lebanon, N. H. Her husband was a farmer, and she expressed herself as ready to depart and be with the Master whom she loved. For a brief period she was the blessed hope of those who saw the image of the heavenly.

DR. E. DREW died at the residence of his son, in West Lebanon, N. H., March 19, of age 80 years and 6 months. Bro. D., experienced religion over forty years ago, and united with the F. B. church in Barford, Canada East. He was appointed to the office of deacon, which office he faithfully discharged. His last sickness, which was short and painful, he bore with patience. He conversed with his children present and sent his dying request to the absent ones to meet him in heaven. He was a life-long member of the F. B. church, and a large circle of friends to mourn their loss.

JULIA E., daughter of our lamented Dr. Wm. C. Miller, died in Davenport, N. Y., April 13, 1876, after a short but painful illness, aged 39 years. Sister Miller was converted about fifteen years ago, baptized by Bro. H. H. H. and united with the F. B. church, at West Lebanon, N. H. She was a devoted mother. Having had scarlet fever when young it left her in feeble health, and her excellent mind and loving Christian heart were greatly afflicted by it. A good Bible student, she will be missed in the Sunday school. We shall all miss her cordial greeting, cheerful smiles and close attention to the duties which the Lord has loved to attend. She bore her great sufferings cheerfully, rejoicing in Jesus. Her death was a halcyon peace. Sister M.'s mother died over twenty years ago, and her father, who lived to the age of 90, was a life-long member of the F. B. church, and was suddenly stricken down only last May. She is with him now in the rest that remaineth.

Our church and community, as well as the family have met with a great loss. She was a devoted mother, and a life-long member of the F. B. church, and was a large circle of friends to whom she was a blessing. "Blessed are the dead that die in the Lord." —T. A. STEVENS.

ADDIE RILEY died in Seabrook, Me., March 6, aged twenty-one years. Sister R. was one of the twenty-six who united with the F. B. church, at West Lebanon, N. H., in December, 1874, and during the brief time that we were permitted to associate together, she became endeared to us all. Her life was a beautiful exemplification of the pure Christian virtues. Forgiven of self, devoted and sacrificed for the cause which was dearer to her than life itself. Consumption, that dread New England malady, marked her as one of its victims; but while the temple of the body was dissolving, she was looking towards the time to the one, who with hands eternal in the heavens. To her, to live was Christ, and to die was gain. No finer testimony to the work of her life can be spoken, than that offered in death when the Saviour hung on the cross. "Others have saved themselves but not saved." —G. S. R.

MARY A. DUKES died suddenly at her home near Springfield, Ind., March 25, aged 33 years and 2 months. Two years ago the past winter she experienced religion and joined the Waukegan F. B. church, and has been a faithful member ever since. She leaves a husband and two little children to mourn their loss.

to Lowell, Mass., and was a faithful and helping member of the F. B. church there for many years. Some fourteen years since she was married to Bro. Asa Ladd, and held her membership with him in the F. B. church in Lyndon, Vt. Ten years ago they moved from Lyndon to Sutton and became members of this church, remaining a member with us till taken to her home above. She was one of the excellent, cheerful, true mother in Israel. Possessed with a sound, well-balanced mind and a vigorous constitution, she has done much in life, and done it well. She was a faithful wife, kind neighbor, and a reliable friend. Her husband, Asa Ladd, who has been a home with them, and who has been her kindness and motherly care. Brethren Wiley, Noyes, Dame and Gilford have received her ministrations of kindness and will sympathize with her loved one in her loss. She loved the denomination in all its interest. She has taken the Star near forty years, and paid for it promptly. But her work on earth is done. May the grace of God sustain our dear Bro. Ladd in his bereavement. Funeral sermon from Psalm 112 verse 6. —M. ATWOOD.

Educational.

NORTHWOOD SEMINARY.—NORTHWOOD, N. H.
J. H. BROWN, A. M., Principal.
Winter Term of ten weeks, commences Wednesday, December 1.
Spring Term of eleven weeks, commences Wednesday, February 2, 1876.
For further particulars address the Principal, or E. Tasker, Secretary.
Northwood Ridge, N. H., Nov. 24, 1875.

LYNDON LITERARY INSTITUTION.—LYNDON CENTER, VT.
Faculty:
J. S. BROWN, A. M., Principal.
G. H. STOKES, A. M., Associate.
Miss LILLIAN S. ABBOTT, A. M., Recipient.
Miss LILLIAN E. FOLSON, Teacher of Music.
Miss SANFORD A. GORE, Teacher of Penmanship.
Three complete courses of study—Classical, Scientific, and Ladies' course. School first class in every particular. Library and Reading Room free to students. School building new and commodious.

School year, three terms of thirteen weeks each. For terms begin Tuesday, August 24, 1876. Winter Term begins Tuesday, November 30, 1875. Spring Term begins Tuesday, March 5, 1876. Clergymen's children and students relying on their own exertions for an education, received board from \$3.00 to \$3.50 in families; in clubs at the lower rates, and rooms furnished for self-supporting students. For full particulars in regard to the School send for catalogue. J. W. SANBORN, Sec'y, Board of Trustees.
Lyndonville, Vt., 1875.

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

NICHOLS LATIN SCHOOL.—FRITZ, N. W. B. D. W. A. M., Principal, with three assistants.
The location of this school, near the college and theological school, affords many advantages for the study of Latin. The school is a preparatory course. The special work of the school is to prepare students for college, and to prepare them to do this in as thorough a manner as possible. Expenses are moderate. Send for a catalogue.
Lewiston, Me. A. M. JONES, Sec.

PIKE SEMINARY.—Pike, Wyoming Co., New York.
CALENDAR.
Spring Term opens September 1, 1876.
General Examinations, June 21, 1876.
Anniversary, September 22, 1876.
(Summer Vacation of eight weeks.)
Fall Term begins August 22, 1876.
(Vacation of two weeks.)

Winter Term begins December 1, 1875. This school was never in better condition for doing thorough work in academic instruction. No primary instruction. With three carefully trained teachers, the school is prepared to fit many and English courses. We are prepared to fit students for any college in the land, or to give thorough courses of study, theoretical and practical, in the active duties of life. For full catalogue, address the Principal.
IRVING D. SMITH.

HILLSDALE COLLEGE.—The next term and year of this Institution will commence March 15, 1876, with a Board of twenty Professors and Instructors. There are eight departments of courses of study, theoretical and practical, in the active duties of life. The College Library contains four thousand volumes. The location is excellent, and with the new buildings, every facility for study and improvement. Aid is rendered students preparing for the Christian ministry.
For full catalogue, or other information, address Dr. W. C. DUNN, President, Hillsdale, Mich. Secretary and Treasurer, Hillsdale, Mich. Hillsdale, Mich., June 22, 1875.

WHITESTOWN SEMINARY.—CALF, F. W. D. W. A. M., Principal.
Full Term opens August 22, 1876.
Winter Term opens December 1, 1875.
Spring Term opens March 21, 1876.
For full catalogue, or other information, address the Principal, Whitestown, Oneida Co., N. Y., July 10, 1875.

NEW HAMPTON INSTITUTION.—A. B. MESERVEY, Principal, with eight associates.
Six regular courses for both sexes. Four terms of ten weeks each.
Vacation one week.
Fall Term begins Friday, Jan. 21, 1876.
Spring Term begins Monday, Jan. 31, 1876.
Summer Term begins Monday, April 24, 1876.
For further particulars, address the Principal, E. C. LEWIS, Sec. Trustees.
New Hampton, N. H., July 20, 1875.

MAINE CENTRAL INSTITUTE.—F. W. D. W. A. M., Principal.
Full Term opens August 22, 1876.
Winter Term begins December 1, 1875.
Spring Term begins March 21, 1876.
For full catalogue, or other information, address the Principal, F. W. D. W. A. M., Principal.
Maine Central Institute, Bangor, Me., July 20, 1875.

MAINE CENTRAL INSTITUTE.—F. W. D. W. A. M., Principal.
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Maine Central Institute, Bangor, Me., July 20, 1875.

Advertisements.

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Buy your tickets via the Chicago & North-Western Railway for the West and North-West, and for SAN FRANCISCO, Sacramento, Ogden, Salt Lake City, Cheyenne, Denver, Omaha, Lincoln, Council Bluffs, St. Louis, Sioux City, Dubuque, Winona, St. Paul, Duluth, Marquette, Green Bay, Oshkosh, Madison, Milwaukee, and all other points West or North-West of Chicago.

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PULLMAN PALACE CARS.

are run on all through trains of this road. This is the ONLY LINE running these cars between Chicago and St. Paul, Chicago and Milwaukee, or Chicago and Winona. At Omaha our Sleepers connect with the Overland and Sleepers on the Union Pacific Railroad for all points West of the Missouri River.

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For Council Bluffs, Omaha and California, Two through Trains daily, with Pullman Palace Drawing Room and Sleeping Cars, through to Council Bluffs.

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For rates of information not attainable from your local ticket agents, apply to the Chicago & North-Western Railway Company, Chicago, Ill.

W. H. Stennett, Marvin Hight, Gen. Pass Agt., Chicago. Gen. Sup't, Chicago.

THE GREAT OVERLAND Route to California. VIA THE CHICAGO, ROCK ISLAND & PACIFIC R.R.

Two Fast Express Trains leave Chicago daily at 10 a. m., Sundays excepted, and 10 P. M. Saturdays excepted.

