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The Morning Star - volume 51 number 22 - May 31, 1876

Freewill Baptist printers

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The Morning Star.

VOL. 11.

THE MORNING STAR, BOSTON AND CHICAGO, MAY 31, 1876.

NO. 22.

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER.

ISSUED BY THE

Free Will Baptist Printing Establishment.

Rev. I. D. STEWART, Publisher.

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

All communications designed for publication should be addressed to the Editor.

Western Department. Rev. A. H. HULL, Manager, 56 Madison St., Chicago, Ill.

Terms: \$3.00 per year, if paid strictly in advance, \$3.50. See the last page of this paper.

The Morning Star.

WEDNESDAY, MAY 31, 1876.

THE HIDDEN BROOK.

What is this melody beneath the grass?

Come hither, stoop and listen—nearer yet;

And push aside the thick and tangled net

Of bending rushes and the brakes green mass.

It tones the shrilling of the locust's gloe,

And, like a harper's touches falling in

With high notes of a master's violin.

It binds a jarring strain to harmony.

Hush, hush! and cease to emulate.

Gay bird, thou hast not caught the gentle song;

Too many roguish thoughts, together throng.

And mingle in thy carols to thy mate.

But, fresh from graver forest-symphonies,

The winds, in varied movement, low and sweet,

Within the pines and birch-trees may repeat

This sweetest of the meadow's melodies.

—Scribner.

NEW YORK CORRESPONDENCE.

NEW YORK, May 19, 1876.

CENTENNIAL NEW YORK.

New York is making efforts to assert her claim to be the second city in the Union, for the centennial season. In fact it is supposed by hotel keepers and others, that the extra people who make pilgrimage to Philadelphia this year will think their enterprise less than half fulfilled if they do not see a much greater sight than the International Exhibition—New York. Our streets are already unusually full, and frequentees of Broadway say that un-New Yorkish faces and figures are multiplying on the sidewalks and in the frequent open barouches, every day. Preparations are making to give the throng of flying visitors something worth seeing to remember all their lives—a complete view of the private art treasures of our millionaires, who probably have, amongst them, a more valuable aggregate of pictures than an art census of all the rest of the continent would present. Mr. Belmont, and perhaps one or two others, will refuse to send their pictures to the Exhibition but not to allow strangers, under proper conditions, to see them in their own private galleries; which, to most strangers will be only a welcome additional sight. Not less than 300 rare and choice pictures will be secured for the general exhibition, it is already ascertained, and the fee for admission will be trifling, such as merely to defray expenses and prevent an unwashed rush.

ANNIVERSARIES, ETC.

But a small part of alien physiognomy of the Broadway crowds is due to the May Anniversaries, which no longer bear any comparison to the feast of the pass-over at Jerusalem. The Presbyterian General Assembly, now sitting in Brooklyn, is a larger body than the outside delegations to all our anniversaries combined. I presume; yet it certainly is not in the least noticeable on the streets.

THE HOWARD MISSION.

It keeps up its anniversaries with a spirit, a prominence and a popularity, hardly emulated now-a-days by any of its sister charities. It does a quiet and untrumpeted work, nevertheless, the year round, among the decenter kind of destitute non-Catholic people, for the suffering children of widows and sick, or unemployed, or even vicious parents. The chief work is mission work proper, teaching religious and secular knowledge, with the physical succor which must precede and condition the moral, as an indispensable auxiliary. So far as temporalities go, not the least part of its work consists in having morally forced the R. C. church which sweats so rich a revenue off the earnings of its followers in this country, to make an energetic provision in the Fourth ward for the education at least of the little paupers who mostly own her as mother. Let the collection, and disbursement of over \$30,000 by the Howard Mission, in the past disastrous business year, show that the banker philanthropist (Mr. A. S. Hatch), and his associates, who have so long and patiently pushed forward this cause, have not been idle, for want of subjects for charity nor of zeal.

Jerry McAuley's Helping Hand for Men, in Water street, which I have made familiar to your readers, is of the same family, in the same ward, and enjoys the same generous auspices, and yet is as different in individuality as any thing could be.

The national representative bodies of the Methodist Episcopal and Presbyterian churches, have both taken up two moral aspects of the Centennial Exhibition; the former, to rebuke what it found wrong—the liquor selling—and the latter, to compliment what it found to approve—the Sunday closing. Both very good ways to support the cause of Christian morals; but I fear that Dr. Prime's resolutions on the Sunday closing vote have a little too much of a true gratitude for a boon. The end, moreover, is not yet, and a long and vigorous demand from the silent Christian masses must yet be heard at Philadelphia, if the incessant clamor of the profane press and anti-Sabbath element of public opinion, is to be countervailed.

Plymouth Church congratulates itself to-day on having got rid of its last anti-Beecher malcontent, Mr. Bowen. It is possible, however, that they are not so rid of him now as they were when they had him.

RULES FOR VISITING THE CENTENNIAL.

Rev. Lyman Abbott has been visiting the Centennial. It may be presumed that he was thus enabled to suggest the following excellent rules for persons who may go there:

1. Go. By all means go. And take all the children who are over twelve years old. For it is not a mere show. It is a school, a wonderful school. It does not give all the advantages of foreign travel, for it does not show you the country, nor the people. But, on the other hand, you may learn more in a week of the productions and industries of all nations than you would be likely to learn in a year's trip around the world. You can not afford it? You can not afford to stay at home. Wear an old dress for another season, turn your carpets once more, even give up your cigars for a year or two—but by all means go.

2. The best time to go is either the month of June, or the months of September and October. Mid-summer is too hot; as yet the exhibition is still unfinished. Each week days. Do not go on Fourth of July, unless you want to see, not the Exhibition, but the crowd.

3. Unless you mean to remain in Philadelphia more than a week, write and engage a room beforehand. Write to your friends, if you have any. If not, write to some one of the boarding-house agencies. The principal ones we have heretofore mentioned. Doubtless you will not be suited. But you will not be suited if you select your own rooms; and you will lose a day in the operation.

4. Prices vary from \$5 a week to \$5 a day, the first accommodations probably very poor, the last certainly pretty high. Better pay a fair price and be within easy access of the Exhibition, than a lower price for locations off the car routes. The best locations are those near the steam-car routes. The horse-cars can not accommodate the crowds. Get rooms and breakfast or breakfast and supper. Do not pay for a dinner; you will invariably dine or lunch on the ground. Take a lunch-basket and conveniences with you, if a family party is going.

5. Plan to stay at least a week. You can come away sooner if you see it all, or get tired. It will take a day—and a busy day, merely to see what the Exhibition is. The rest of the time can be profitably spent in study of details.

6. Some preliminary study is desirable, indeed almost or quite essential, to get the real advantages of the Exhibition. Take a good newspaper report of it—there is probably none better than that in the New York "Tribune" of May 10. Get down your cyclopaedia. Then take country by country. Read of its principal products and manufactures. Then when you go you can examine understandingly what each furnishes. If you take notes as you read and notes as you afterwards examine, your study will be still more thorough, and proportionately profitable.

7. Leave your fine clothes at home, and all your jewelry. Nobody will be looking at you. Take little money. For exigencies get a country draft on a Philadelphia bank. Do nothing to lead the pickpockets into temptation. Ask all your questions of policemen. Take no advice from any one not in uniform. Be civil to everybody, familiar with none.

8. Keep cool. Keep good-natured. You will probably find everybody else good-natured. But if you do not, remember that a soft answer turneth away wrath. Yield. Be crowded rather than crowd; and do not forget that though selfish people sometimes get the best places, unselfish people always have the best times.

9. Cut this out and put it in your pocket-book for future reference.

A gentleman once called on the late Mr. Astor to solicit a donation for a charitable purpose. He gave five dollars. "Why, Mr. Astor," said the solicitor, "how is it you give so little? Your son John Jacob gave us one hundred dollars." "Well," replied the old man, "he could afford it. He has a rich father and I haven't."

EXCHANGE NOTES AND QUOTES.

The Dr. Williams is outspoken in its opinion of Dr. Dexter and his book about Roger Williams. It calls him "a true son of the Puritans, who glories in the infirmities of his ancestors, and defends their errors and sins," and says that "when his zeal stimulates him to the defense of the Puritans in all their violations of personal liberty, he weakens confidence by sinking the historian in the partisan."

The popular rage to hear "great sermons" operates disastrously upon the ministry. The pressure on a young man fresh from a seminary, and a novice at the work, to produce any such amount of matter as is required by some churches, is intense. Some of our best talents have already been pushed into a premature grave by sermon-loving congregations, who, proud of their eloquent minister, goaded him on, by their applause as truly as their exactions, to his death, and then piously wondered at the mysterious dispensation of God as shown in his removal.—Golden Rule.

THE REFORM CONFERENCE.

The conference called by Messrs. Bryant, Schurz, Woolsey, and others, has put into words—pretty clearly, we believe—the discontent and the determination which animates a large number of the best citizens of the country; and if its action does not have a sobering effect upon the Cincinnati and St. Louis Conventions, then it will be all the more evident how great a need there was of just such a movement, and also how vigorously it ought to be followed up.—Examiner and Chronicle.

The Conference was only a voice—not of menace, but of warning—telling all whom it may concern that the time has come for the proclamation of a new higher law; of an allegiance superior to party claims, and stronger than personal affiliations,—the law of duty to the country, and fidelity to the conscience in public affairs. This voice had been heard throughout the land, from pulpit, press and platform; but there was need that it should find expression through an organization and medium that would command attention.—Golden Age.

Whatever happens, the Christian Weekly advises its readers to stand on this platform of the Reform Conference, and to vote at the next election as to enjoy with Mr. Adams the "consciousness of throwing a conscience vote," whether they help to elect a President or not.

It is to be specially hoped that the moral power of the Conference will be felt in securing, what is most of all to be desired, an independent, well-trained and permanent service in all the subordinate departments of government. If it should ultimately prove the death of the corrupting doctrine, that "to the victor belongs the spoils,"—it will not have lived its short life in vain.—Zion's Herald.

Gentlemen of the Republican party, before you cast the final votes for your candidate at Cincinnati, you will do well to remember that this reform movement "means business," and that if it can bring you to your senses in no other way, it will do so by so casting its votes as to defeat you this time; partly in the hope that you may learn wisdom by that kind of experience, and partly because, if the country must stumble and wallow on for four years more, there are not a few who would be very glad that "Republicanisim" should not have even the nominal responsibility of that sin and shame.—Congregationalist.

The Standard says that the Western conference of Unitarian churches was in search of a "common center" for the liberal minds of the West to rally around when it resolved, "That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all thereto who desire to work with it in advancing the Kingdom of God." On which our contemporary remarks: "We should call this rather an 'uncommon circumstance' than a 'common center.' It is a proposition to rally around nothing—just about what the Unitarians have been doing all along, and there was no necessity for a new resolution on the subject."

EVENTS OF THE WEEK.

IMPORTANT NOMINATIONS.

President Grant on Monday, nominated Attorney-General Edwards Pierpont for minister to Great Britain, Alfonso Taft, Secretary of War for Attorney General, and Donald Cameron, son of Simon Cameron, for Secretary of War. The nominations were at once confirmed by the Senate.

A SEVERE HAIL-STORM.

A severe hail-storm passed over Morristown, N. J., on Sunday morning week. Some of the stones were as large as hen's eggs. The windows of churches, stores and houses were destroyed; green-houses were stripped of every pane, gardens were ruined and the fruit utterly destroyed.

WASHINGTON MATTERS.

The Indian appropriation bill, which has just been printed, recommends an appropriation of a little less than \$4,000,000. The appropriations last year were nearly \$5,500,000, and the proposed reduction is, therefore, in the neighborhood of \$1,500,000.—The navy appropriation bill which has passed the House appropriates \$5,077,451 less than last year, the sum then being \$17,511,306.

THE INSURRECTION IN CUBA.

A letter received in New York from Havana, dated May 18, says that General Calleja assumed command of the army, and, massing all his available force, advanced to Las Cruces and presented battle to the Cubans at a short distance from the town. The battle resulted in a victory for the insurgents, after a protracted and fierce engagement, lasting the whole day. The loss of the Spanish army is roughly estimated as between 1000 and 1500 men killed, wounded and prisoners, with the loss of eleven commissioned officers. This is by far the most important battle of the war, as the forces engaged numbered nearly 10,000. The glad tidings are depicted on the countenances of every Cuban one meets.

ENGLAND'S REFUSAL.

Great Britain has refused to agree to the conclusions of the Berlin conference in regard to Turkish affairs. The point to which England principally objects is the decision of the three powers, that in case their friendly intervention should not effect a pacification the six powers unitedly would have to consider other and more efficacious measures. England thinks this declaration contains the principle of armed intervention, and is a menace to the liberty and independence of Turkey. It is stated that negotiations have already commenced for modification of this declaration, so as to induce England to sign the proposals of the conference. In the meantime England has begun to make naval preparations for an emergency. It is also reported from Berlin that the Sultan will be compelled to abdicate.

MINOR EVENTS.

The New York World has been purchased by William Henry Hurbert. Ten criminals, white and colored, were flogged at the jail in Newcastle De Cawor, recently.—Eight miners were killed by the explosion of fire-damp at the Adolphus mine in Chesterfield county, Va., on Saturday week.—The New Hampshire Republican State Convention, held in Concord on Wednesday, elected seven Blaine and three Brewster delegates to the Cincinnati convention. The Republicans of Minnesota, Nebraska, Kansas and Missouri favor Mr. Blaine.

Complete amnesty has been defeated in the French Senate.—The revolutionary State government is in full power at Vera Cruz, but the political situation is continually changing.—The latest news from Turkey says that 30,000 Bulgarians have risen in insurrection.—The Spanish minister of finance has ordered a million reales to be sent to Cuba to pay the troops.

MISSION FIELD.

DEATH OF A PIONEER MISSIONARY.

Mrs. Elizabeth Hubbard Colman Sutton, widow of Rev. Amos Sutton, died in Boston, April 6, aged 78. To her, under God, the Free Baptist Foreign Mission owes its origin. During a trying crisis of the General Baptist Mission in Orissa, Mr. Sutton became despondent in view of the paucity of laborers in the great harvest around him. Mrs. Sutton told him of the Free Will Baptist denomination in her native land, whose theological views, she stated, were similar to the General Baptists, and that Elder John Buzzell was one of its leading spirits. He at once wrote him an earnest, pathetic letter. That letter was published in the Morning Star, and led to the formation of the Free Will Baptist Foreign Mission Society. Soon afterwards, Mr. and Mrs. Sutton visited America and labored much among Free Will Baptist churches, and on their return to India, took with them the first F. B. Baptist foreign missionaries, Revs. E. Noyes and J. Phillips, and their wives. Mrs. Sutton ever remained a warm friend and patron of the Free Baptist Foreign Mission. The tidings of her departure, bring vividly to mind the last meeting the writer of this memorial tribute had with this "saintly and now sainted missionary." It was on the occasion of a call on her in company with Rev. James L. Phillips, just before the latter sailed from Boston for India. As we were about taking leave, she very quietly placed \$600 in his hands for voyage expenses.

Mrs. Sutton labored 37 years as a foreign missionary. She sailed from Boston for Burmah in 1837, as the wife of Rev. James Colman, who died July 4, 1822. Just on the eve of the Burmese war, in which the Judsons suffered so much, she went to Calcutta and taught a mission school for girls. In 1836, she married Dr. Sutton, English General Baptist missionary of Cuttack. Here she engaged actively and earnestly in mission work, especially in founding asylums for orphan children. Here she is revered by the hundreds, who have directly or indirectly learned from her lips the story of the cross. After the death of Dr. Sutton, in 1854, she returned to Boston, and has passed her late years in a quiet home with her aged sisters. The May number of the Missionary Magazine says:—"Here was a life like a summer's day—radiant at its beginning and ending, and light all the way between."

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AFRICA—INTERIOR.

An English gentleman, whose eye fell on Mr. Stanley's communication from Mtesa, king of Uganda, Africa, sent the following letter to the Secretary of the Church Missionary Society:

Nov. 27, 1875.

My eyes have often been strained wistfully towards the interior of Africa, west of Mombasa, and I have longed and prayed for the time when the Lord would, by his providence, open there a door of entrance to the heralds of the gospel. The appeal of the energetic explorer, Stanley, to the Christian church from Mtesa's capital, Uganda, seems to me to indicate that the time has come for the soldiers of the cross to make an advance into that region. If the committee of the Church Mission Society are prepared at once and with energy to organize a mission to the Victoria Nyanza, I shall account it a high privilege to place five thousand pounds (\$25,000) at their disposal, as a nucleus for the expenses of the undertaking.

I only desire to be known in this matter as

AN UNPROFITABLE SERVANT.

MICRONESIA—GILBERT ISLANDS.

Of all the groups of islands in the South Sea forming Micronesia, the Gilbert Islands seem the hardest field for missions, and here Christianity has made the least progress. These islands are said to be a fierce, independent, quarrelsome race. Eighty known murders and one case of cannibalism had occurred during seven months previous to Jan., 1875. Christianity and dress go together in the South Sea Islands, but the audiences on the Gilbert group show their unchristianized condition by coming to church naked. On one of the islands the king attends the school and manages to keep at the head of the class. This he does by cutting off the head of any one who knows more than he does. As a consequence of this royal rule, knowledge is in rather a backward state on Apamama. The missionaries, however, are cultivating this field with much faithfulness, and are rewarded by evidences of progress.

INDIA.

The Foreign Missionary thus speaks of the labors of one of the missionary ladies sent out from America. "During the past year Miss Bela visited 95 zenanas. She also addressed the gospel to women at 14 fairs, and at eight other large gatherings of women on the banks of the river Jumna. Besides these addresses she spoke 75 times in the streets and lanes of Etahraah city, and 254 times in the villages within a radius of 40 miles. A few male missionaries could have filled a year with more abundant labors in preaching the gospel."

MISSIONS AND THEIR OUTLAY.

A recent review of the Protestant Foreign Missionary work estimates the number of missionaries at 2,182, and native Christians at one and a half millions. The yearly outlay for this work amounts to a little more than five and a half millions of dollars. Considering the fact that Protestant missions on the whole are not 160 years old, and that their effective labors do not extend back through more than two generations, ought to silence the cavils of those who say missions are a failure.

Great Britain leads the way in this great enterprise with 1,060 missionaries, 1,116, 227 native Christians, at a yearly cost of \$8,075,440. Next come the United States with 460 missionaries, 183,571 native Christians, and an annual outlay of \$1,780,199. Germany, including Switzerland, stands third in rank with 502 missionaries, 127,444 native Christians, and a yearly expenditure of \$435,000. Holland furnishes 43 missionaries, counts up 87,226 native Christians, and raises \$46,300. Scandinavia has recently entered the field and stands last in the list, with 45 missionaries, counts up 8,836 native Christians, and an annual outlay of \$8,500.

PERSONAL.

ANNA DICKINSON IS THIRTY-THREE.

MINISTER ORTH has resigned the Austrian mission.

JOAQUIN MILLER has accepted the invitation to deliver the poem at Dartmouth Commencement.

THE Hon. John J. Redick, of Omaha, has been appointed U. S. District Judge for New Mexico.

GEN. GEO. B. MCLELLAN has been invited to deliver an oration on the Fourth of July in Binghamton, N. Y.

DOM PEDRO has given a New Haven, Ct., firm an order for ten lawn mowing machines, to be taken to Brazil as specimens.

MR. ROBERT C. WINTHROP has been elected President, with Mr. Charles Francis Adams and Mr. Emory Washburn Vice-Presidents of the Massachusetts Historical Society.

MR. ALEXANDER AGASSIZ has been elected to fill the vacancies at the three prominent Zoological and Natural History Societies of Europe formerly filled by his father, Prof. Louis Agassiz.

HON. S. D. HASTINGS, former State Treasurer, of Wisconsin, and a prominent temperance worker, has just returned from an extended trip to Australia where he spent some time in lecturing and promoting temperance organizations.

THE "Blanche Roseville" about whom the London papers are saying such flattering things on the occasion of her recent debut at Covent Garden in Italian opera, is a Chicago girl, by name Blanche Tucker.

MR. EDWIN C. OUSEMAN, of St. Louis, to whom Miss Cushman appears to have left the bulk of her fortune, is Vice-President and an

active member of the Missouri Furnace Company, an extensive iron interest.

Mrs. MILLER, wife of Hugh Miller, died at Assynt, Sutherlandshire, on the 11th of March, at the age of 64. Her maiden name was Lydia Fraser, and she wrote several books under the nom de plume of Harriet Myrtle. At the time of the disruption of the Scottish Establishment she published a novel entitled "Passages in the Life of an English Heiress," in which the views of the "non-intrusion" party were advocated. She also wrote a book for young people, with the title "Cats and Dogs," took an active part in editing her husband's works after his death, and gave much assistance to Mr. Peter Bayne in the preparation of his biography of her husband.

DR. LESSER says he will cut a forty-two mical canal across the Isthmus of Panama if the funds are furnished him.

THE motto which was inserted beneath the arms of William Prince of Orange, on his accession to the English crown, was *Non rapuit sed recepit*—"I did not steal it, but received it." This being shown to Dean Swift, he said, with a sarcastic smile: "The receiver is as bad as the thief?"

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., May 24, 1876.

CABINET CHANGES.

The most knowing people here who pride themselves on being able to forecast all cabinet changes and all political movements, were taken completely aback at what occurred on Monday. Scarcely had the Senate convened when the President's private secretary appeared with a list of appointments, and among them was the following proposed change in the Cabinet: Edwards Pierpont, of New York, to be Envoy Extraordinary and Minister Plenipotentiary to the Court of St. James; Alfonso Taft, of Ohio, to be Attorney-General of the U. S.; and J. Donald Cameron, of Pennsylvania, to be Secretary of War. The Senate immediately went into Executive Session, and the nominees were confirmed without opposition. Mr. Cameron is a son of Hon. Simon Cameron, who in politics is called the Modern Richelieu, and the knowing ones say this means the entire vote of the Pennsylvania delegates in the Cincinnati Convention to Senator Roscoe Conkling. Mr. Cameron is an active business man, about forty years of age, and possesses in his own right great wealth. These appointments are generally well received.

FREEDMAN'S BANK.

The committee which investigated the affairs and management of this institution have made their report. It is very severe upon some parties, and recommends their prosecution in the courts. If what the committee have developed be the truth, it certainly ought not to rest here. The conduct of certain parties is outrageous in the extreme, and the law with its penalties should be visited upon these culprits. The report loses some of its force by its

GENERAL SCHENCK.

The House Committee on Foreign Affairs have submitted their report in General Schenck's case. They acquit him of any intentional fraud, but censure him for allowing his official position to be used to give credit to the directory of the Emma Mine swindle.

OFFICERS OF THE HOUSE.

The House of Representatives seems to have been unfortunate in the choice of its subordinate officers. Six of these appointments have already been dismissed, and charges are preferred against others. Fitzhugh, the Door-keeper, was set adrift on Monday. Very serious charges were made against him of fraud and crime heretofore committed, but the immediate cause of his dismissal was a very foolish confidential letter which he wrote to a friend. The friend made the letter public and it has gone the rounds of the papers. He describes himself in this epistle as being a more important man than any Member of Congress, indeed, he says that members of the House come to him in a beseeching tone and attitude and solicit favors at his hands. He told his friend that a double team and carriage was furnished for him at government expense, and that he was "a bigger man than old Grant." The truth is, Fitzhugh's antecedents are bad, and his old friends had to give him up, and he departs for Texas never to return.

DISTRICT AFFAIRS.

The House Committee on the District of Columbia have, after a protracted investigation, into the management of the local administration of the government of this ten miles square, made a fearful and damaging report against many of our local officials. Unless these gentlemen have some conclusive, rebutting testimony to set aside the charges made, it will go hard with them.

MISCELLANEOUS.

Mr. Blaine is still ill, but convalescing, and it is thought that he will be out in a few days. It was proposed in the committee yesterday to bring home from Europe Mr. Caldwell, the railroad man, who sold the shares of stock to Mr. Scott, to ascertain whether he will confirm Mr. S.'s statement that Mr. Blaine had no direct nor indirect interest in the seventy-five bonds of the Little Rock and Fort Smith Railway. This motion was rejected, as was also a motion to call on hearsay witnesses to testify.

Most of the time of the Senate is devoted in secret session to a discussion of the question of jurisdiction in the Belknap impeachment case. It is now thought that a decision will not be reached this week, but just how long it will take to determine this issue no one can tell.

The House Committee on Expenditures in the Navy Department has employed Alexander Delmar, the so-called statistician, as an accountant. This is the gentleman employed some years since by the Secretary of the Treasury to compile certain statistics for the London Exhibition. In giving the boundaries of our country, he said that the United States was bounded on the north by a chain of great lakes which were not navigable. Mr. McCulloch saw fit to suppress this statistical document of five hundred pages. He may be a competent man and an expert accountant, I presume, but I would not think he is.

Secretary Robeson has written a letter to this committee demanding the privilege of meeting his accusers face to face.

S. S. Department.

Sabbath School Lesson.— June 11.

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

THE APOSTLES BEFORE THE COUNCIL.

Acts 5:27-42.

GOLDEN TEXT: "If God be for us, who can be against us?" Romans 8:31.

Notes and Hints.

27, 28. ARRAIGNED THE SECOND TIME. (1) The apostles are again face to face with the council, the government of the Jewish church, and in a limited degree, of the Jewish commonwealth. The first trial of these disciples will be easily remembered. (2) They are asked, "Did we not straitly command you that ye should not teach in this name?" They are then charged with contempt of court. "Behold ye have filled Jerusalem with your doctrine." "Teaching" is the more correct word. (a) The council pays tribute to the sincerity as well as to the zeal of the apostles. The dangers which these disciples readily encountered, as they stood on the slippery platforms of justice to be tried for their faith, attests the truthfulness of the apostles. For why this devotion to a hated name? this risk and shame? "They knew whereof they affirmed." "They could not but speak the things they had seen and heard." (b) The high priest avoids speaking the name of Jesus; he says, "this man." His words are not contemptuous, as if he had said this fellow. We have no proof, except from what we know of his character, that his tone was disdainful. (c) He charges the apostles with instigating the people to hold the council guilty of the death of the innocent, and of thus drawing away the fears from their proper allegiance to their rulers. "To bring this man's blood on us" has this meaning. (d) The apostles did hold the council responsible for the death of Jesus, nor the less were they bold to tell this to the council than to the people. It is evident that the council more feared to be charged with a wrong than to do the wrong.

29-32. TO THE COUNCIL JESUS IS PREACHED. "Then Peter and the other apostles answered and said." (1) Peter spoke for all the apostles. He was their natural leader, the first among equals. (2) "We ought to obey God rather than men." A religious axiom. The council admitted it. They were under a hated pagan government to the mandates of which they could not always consent. They justified themselves in rebellion against every law of Rome that opposed God. Peter had before told the council that he should be governed by this principle, and now answers all charges against him by it. This was the introduction to his defense. (3) He next shows that he obeyed; the evidence that his conduct was righteous rather than criminal depends on his ability to show that God commanded him to do what he did. That involved a statement about Jesus. (a) "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." Read, "Whom ye slew, hanging him on a tree." The allusion to the "fathers" suggests the promises of God about the Messiah. "Raised up Jesus" means not from the dead, as that idea is included in "exalted," but sent him into the world. This gives pertinency to the allusion to the "God of our fathers." The man, whom God, according to promise gave them they slew by hanging on a tree. Hence they could see whether they were guilty of "this man's blood." (b) "Him hath God exalted with his right hand" is rendered more correctly, "him God exalted to his right hand." God "exalted" him by his resurrection, ascension and glorification. The "right hand" of God is the symbol of God's highest favor and delight. The prince of the royal line sits at the right hand of the monarch. Jesus is "a Prince," for he is the Son of God; he is a "Saviour" for that is his office, secured by his death and made glorious through its efficacy. (c) Jesus is exalted at the right hand of God, "to give repentance to Israel, and remission of sins." "Give" is here used in the sense of "offer," or "grant," to "grant" repentance to Israel and remission of sins. It does not mean, as Hackett says, "the grace or disposition to exercise 'repentance,' for, as a matter of fact, Israel did not receive such a disposition. It means the provision of grace to make repentance available. Repentance is the act of the sinner under the influence of the Spirit. Jesus died to help men to repent, and to secure them forgiveness when they repent. (d) Peter declares that they, the apostles, were witnesses of what he had said of Jesus, and not only they, but the Holy Ghost, whom God now gives to those "who obey him." Since they were witnesses to this truth about Jesus, what men could they expect to suppress their testimony? How the Spirit could be said to be a "witness" to the truth that Peter had just uttered is reasonably answered, "by its outward and obvious manifestations." It was, like the apostles, evidence of the resurrection and exaltation of Jesus. To whom an evidence? To those who needed the evidence, who knew not, or believed not these truths. Hence the wonderful gifts of the Spirit rather than the spirit of adoption, are here meant. The Spirit now witnesses in Christian lands by its effects on believers, but little by the gifts of which Paul, in 1st Corinthians 12th and 14th chapters, speaks.

33. THE EFFECT OF PETER'S SPEECH. "When they heard that, they were cut to the heart, and took counsel to slay them." "Cut to the heart" means enraged; "conspired with rage," says Hackett. Because of the audacity of Peter in advancing for Jesus, such preposterous claims, and blasphemous doctrines, and in asserting that the council had not enough discrimination to tell an impostor, a false Messiah from the true; and so had really crucified the Promised One. Hence they were as ready to put the apostles, as they had been to put their Master, to death.

34. GAMALIEL. He was a Pharisee. The high priest and many of the enraged council were Sadducees. He was a "doctor of the law"; a teacher of the Mosaic principles, a philosopher, founded on the truth of the Old Testament, a man famous for his wisdom. He was an instructor, for at his feet Paul sat, and many other Jewish students. He was tolerant because far seeing, and in advance of his age. He is said to have died eighteen years before the destruction of the Holy City. Tradition reported that he became a disciple, but the probability is that he died in the faith of the Jews.

35-39. HIS REMARKS. (1) He warned the council against touching the apostles. We have but an outline of his, or of Peter's remarks. (2) The reason of this warning he proceeds to give. Not because he has faith in Jesus, but because time will pass judgment on Jesus, Gamaliel asks his fellows to let the apostles alone. He sustains, by two illustrations his points. (a) "Theudas" may have been one of the many turbulent leaders of the rebellion, near the death of Herod, unknown to history but known at this time, of course, at Jerusalem; (b) or he may have been that slave of Herod, by name Simon mentioned by Josephus, one, who in the year of Herod's death, attempted to make himself king. He may have been called "Theudas" at Jerusalem, though he set himself up as "Simon," when aspiring to the throne. His success is sufficiently told by Gamaliel. (c) "Judaz of Galilee" is mentioned by Josephus who calls him both a Galilean and a Gaulonite, of the city of Gamala. Antiq. 18:1,1 This Judas led a revolt against the decree of Augustus (A. D. 6 or 7.) to tax the Jews. He regarded it as an affront to Jehovah to be taxed in support of a pagan government. The end of his rebellion was, for his forces, slaughter and dispersion, for himself, the cross. (d) Thus Gamaliel thinks that the apostles, aiming at political power, will perish, but if really doing the work of God, will, in spite of councils go forward. The work was not of men. It was of God. (3) The principle of Gamaliel is no doubt correct. The strongest battalions, on whose side God is, are those which contend for the right. We must not decide about the campaign, by the results of a single battle. See the end of the conflict.

View not small sections but the whole horizon of a cause; read the book of Providence through, and learn that the statement of Gamaliel sustains his reputation for wisdom.

40-42. SHAME FOR JESUS' SAKE. The court could not resist the appeal of the learned Pharisee. But they had the apostles scourged, anew charged them to cease the preaching of Jesus, and then let them go. They were beaten on the bare back with a whip. The scourge was made with several lashes of cords, or strips of leather which were often knotted, sometimes with pieces of bones or metal, and sometimes also terminating with hooks that tore the flesh at each blow. Our Saviour as well as his followers was scourged by a whip of this kind. The apostles were able to view this indignity aright. They rejoiced in suffering for Jesus, for these reasons: they were thus able to prove their own sincerity; they were knit into closer sympathy with Jesus, by partaking of his sufferings; they were glad to become an example to the converts of steadfastness and patient endurance; they rejoiced because it was shame for Jesus' sake, not invited by their folly, but made necessary by reason of their fidelity and devotion. The last verse may be thus translated; "and every day, in the temple and from house to house, they ceased not to teach and to publish the glad tidings of Jesus the Christ." This lesson is thick with fruit to be gathered and carried away. Fruit picked by our own hand from the tree is most delicious. We can not look up into these branches and not see the abundance, nor shake them without filling our laps.

Communications.

THE TEMPERANCE REVIVAL.

BY REV. GEORGE E. PLACE.

WHAT WE SHOULD EXPECT FROM IT.

It is frequently asserted that it is useless to enact laws until public sentiment is ripe to sustain them. Viewed in the light of present practicality, there seems to be an element of truth in it. It would be a hard matter to enact a law against stealing in a community of thieves, and it would be a harder matter still to get it executed. And it would be a hard matter to get a law executed against liquor selling in a community of liquor drinkers. But there is a consideration that extends beyond this mere fact of present practicality. It is only through the existence of law that a conception of right and wrong can be obtained. St. Paul says "where no law is, there is no transgression, the meaning of which is that the

non-existence of law implies that there are no transgressions committed, calling for law. An act can be discovered as wrong only in the light of law prohibiting it.

Suppose in a generally thieving community, the well-disposed and honest should say: Oh, its no use to enact a law to punish thieves, public sentiment is against it. Wait till public sentiment becomes toned up to an enforcement of the law, and then you can pass it. But how is this "toning up" to be accomplished? Oh, by constantly talking and preaching to the people, telling them how bad it is to steal. But would not the benightedness of the community if there were no law against it? would not the non-existence of law against a wrong be taken as an evidence of public indifference to the commission, and therefore the wrong done would be more boldly and unblushingly pursued the vice.

Law must stand as a school-master teaching us the right and wrong, it serves as a nucleus around which must be gathered the sentiment that will finally become practical; it must ever serve as an important factor in the education of a people. As J. K. Osgood said in a lecture, law should be made a little in advance of public sentiment, and then seek to educate the people up to an enforcement of it. This theory of waiting for public sentiment before you pass a law, is a pernicious one, and strikes a heavy blow at progress in reform. Why didn't God wait until public sentiment became ripe for law before he gave the decalogue from Sinai? Why did he not, wearied at the singular failure of his laws, in the light of being obeyed, wait till public sentiment became ripe for obedience?

Law is the mirror of right and wrong, and it is only by looking into it that we can discover the various relations of the complex principles of morals.

Law is absolute in the finality of its demands. God has made man's nature progressive, and he wisely regards that element, and demands of each succeeding generation according to the clearer light and keener ethical perception gained. God tolerated polygamy under the Mosaic dispensation, but the spirit of the New Testament is clearly against it; and I do not believe that any Christian nation could now practice it as a fundamental law of the land, without receiving in some way the judgments of God. So slavery was also tolerated, but the spirit of the New Testament is also against that, and God demands of the nations, as they advance in Christian civilization, to give it up, and all Christian nations were measurably prompt to do so except the American nation, and the Southern portion of it madly sought to perpetuate it as the corner stone of a separate government, and failed, and the whole nation became terribly punished.

So the inference from this manner of reasoning is, that when a nation arrives at a certain point of moral enlightenment respecting the toleration or forbearance by law of a great and palpable wrong, if they do not seek by just and proper laws to do away with that wrong, God will send some national punishment upon them. And I do not believe that this punishment comes always as the legitimate outcome of physical cause and effect, but that God so directs the network of his Providence as to bring about this punishment as the result of a clearly shaped design. The punishment of Sodom came not through the pernicious physical results of licentiousness, but God sent fire from heaven to destroy them; nor did he wait for the punishment of Pharaoh to take place through the agency of a revolution by an oppressed people, but he effected that punishment in a miraculous manner. God may not now, as I do not believe he does, punish nations in forms clearly evident as miracles; yet I believe that punishment is not left entirely to physical cause and effect. Events might seem as such, but behind them all there is a shaping Providence. Indeed, as we scan history, do we not find instances where such shapings appear clearly evident to even human discernment; is it not a singular fact that the tide of international success did not turn on the Union side until after the Emancipation Proclamation? And who shall say there was not a directing Providence in this? The time had come for slavery to be destroyed, and I believe the nation would have continued to suffer till such a consummation.

As we watch the growing intellect and education of our children, we demand of them an obedience correlative with that growth, and punish them only as we consider them capable of appreciating the demands upon their service. God demands of nations in the administration of its affairs such laws as shall be in harmony with the principles of its revelation, and the promotion of man's higher nature. And the most effective way in which that can be done, in a Republican form of government, is by our votes. Laws, with their execution, stand as an expression of the moral tone of a people; and I believe it to be as solemn a duty for a Christian man to prayerfully study and enquire as to the probable moral effects of his vote, as the performance of any other conceivable form of duty. And according to a man's ethical enlightenment, should be his action, either in voting the framing of laws, or their execution. And has not the time come that God should go marching on in this temperance cause in higher and newer paths through the powers which his Word affirms is ordained of him?

There never has been a time when such strong and positive light was thrown upon all the phases of the temperance question as in the present age; never such scathing, searching, exhausting logic been employed, never have the devilish enormities of the liquor traffic been exposed to such strong and transparent light, never has the world been flooded with so many temperance publications, never have such able, persistent and plucky champions come to the front; and such a flood of light and positive conviction becomes thrown upon the apprehension of all Christian men that God will hold them guilty if they do not seek to mold the laws of their government in a form commensurate with this larger apprehension. The time has come, I believe, not only to more effectively execute present laws touching on temperance, but to frame additional ones. The penalty for the crime of intemperance should be placed on a par with other crimes which are the subjects of imprisonment. A man who voluntarily places himself within the influence of that which makes him imminently liable to commit murder, or destroy property, or steals, should be dealt with in a manner commensurate with the peril which his condition renders so possible. Let us place any of the crimes which are the subjects of imprisonment side by side with the "I was going to say, evils of intemperance, for the term is so frequently used that it becomes stereotyped upon one's mind. But why use the term? Why not say, the crimes of intemperance? Does any one ever hear of the evils of murder, or theft, &c.? Well, then, as I was saying, let any of the crimes which are the present subjects of imprisonment, be placed by the side of the crimes of intemperance, and see if any reasons can be truthfully shown why they are, in their effects upon society, any more disastrous than are those of intemperance. We want severer penal codes against the offenders from strong drink. A man commits murder, personal abuse, or theft, under the influence of strong drink, which it is probable he would not otherwise have committed. But the penalty of the law is not withheld by reason of that fact. Why not go a step further, and punish him for voluntarily assuming the conditions which caused him to commit the crimes? For in fact, the guilt lies more in the self-permission of the voluntary cause of the crime than in its actual commission.

The mission and end of law is evidently to administer to the highest good of the public. Why would it not be well to carry into the domain of law the preventive-is-better-than-cure-principle? And this can be accomplished by making laws that shall punish more severely and render more odious the character of the strong drink criminal, be he drinker or seller.

What is the character of the penalties visited upon liquor vendors? They are arraigned before the bar of justice, tried, and the affair is ended by the infliction of a fine. What do they care for that? They can go right to selling again, and can soon repair the loss. Can a man escape the consequences of theft in any such way? No. There is not money enough to save him from the prison bars, unless, indeed, the officers should be bribed, for the law here makes imprisonment imperative. We ask, and would like to have it answered, why the liquor seller and the liquor drinker should not suffer imprisonment for their offense?

We understand a petition to the legislature is in progress in Maine, praying that the rum-seller be punished with \$1,000 fine, and one year's imprisonment. God grant that it may succeed. Maine has been deservedly called the banner State in the temperance cause, and there is a poetic fitness that such an advanced sentiment, as applied to law, should emanate from it. Punish a man's purse for his wrong doing, and little will he care for it, especially if he can soon make good his loss. But you touch a man's personal liberty, and you touch a sensitive part. When we make laws that shall inexorably throw the liquor seller into prison, then we shall begin to make better progress in the temperance cause.

DANVILLE, N. H.

INTERTEMPERANCE AND THE PEOPLE.

BY

In the year 1620 negro slavery was first introduced into America. For 242 years it continued, with all its cruelty, crime and shame, apparently growing stronger, increasing in its numbers and extending its territory. At first it was received as a friend, but its ultimate issues proved it to be a scorpion bearing a fatal sting.

There is now among us a monster, a tyrant, more wily in its movements, more subtle in its designs and more widespread in its ruinous work. Intemperance is a foe, exercising a thralldom of longer standing and more confirmed in years and practice. In 1609 rum was introduced as a firebrand among the natives of America. On the very spot where Henry Hudson proffered the first glass of rum, he received a severe rebuke from the poor, uncultivated and uncivilized Indians, when recovering from his intoxication he cursed that island with a perpetual monument of shame to Hudson and the whole rum traffic by naming it Manhattan, "the place of drunkenness." From then till now rum has done its fearful work in our land. It has spread its net, until now, from the Atlantic to the Pacific, from the lakes to the gulf, it holds the theater of its ruin. This is the most

terrible of all forms of slavery. It binds not only the body in chains, subjects the cowering form to the cruel lash of a monster tyrant and puts to open shame the manhood of the subject, but it binds the intellect, weakens the brain, subjects the appetite and turns the courses of nature into avenues of death. It works not outwardly but it works within, uses the inner man and reveals itself without, making the body the carriage of its infernal machinery.

The common slave could think in mind and feel in heart, but the slave to intemperance must not think, lest he be stung by the scorpion, nor feel, lest he hear the serpent hiss his death warrant. Thus again he is driven into stupidity, a dupe to bondage and shame.

In past years intemperance was fostered and fed by the pulpit and bar; the convention was its right and the legislature its left hand supporters, while the people bore it on toward its triumph. To-day the voice of the pulpit is thundering against it and the bar begins to put its foot on its neck, the legislature begins to hurl the hot shot of its anathemas into the very camp of the enemy, the convention begins to utter its protest against its encroachments, and the common people begin to awake and unite their voices with the already liberated slave and say, "thus far and no farther."

It now devolves upon the people to destroy it, and then the time comes when they shall arise and assert their rights and use their privileges; it will be done. A reformer may begin, but the people must complete the work. There is more power in the voice of the people than in all legislatures and parliaments combined. When the people of England spoke, the parliament said it must be done. Let the people of England speak again and the worst single enemy will be destroyed; let the people of America and of all lands afflicted by the presence of the curse, speak and the world of intemperance will tremble. If we would be free, let us arise. Dare to do, and it shall be done. Sound the alarm and arouse the slumbering and point them to the land of liberty. Too many are in dream-land to-day. This accomplished, ere another century is gone the world shall sit to rest on the battlefield, with the broken chains of their thralldom at their feet, and bid the historian write another bright page in the history of the world. How shall it be done? The first thing to do is to present facts and to bring the mind of the people to realize them. The death-blow to the evils of the past was opening up of the inner life and workings of the institutions. Such must be done now. Harriet Beecher Stowe did much toward awakening the people to realize the truth of slavery. John Brown opened in a hidden measure the hidden nature and spirit of the cause. Then the people looked into it and saw its fruits, and cried out against it and it was crushed, but not until the public mind was prepared to receive it. So with the cause of intemperance. The voice of the people must crush it out. It can not live in the hot rays of truth and public opinion together.

VACATION TOUR.

OOTACAMUND, INDIA, }
April 12, 1876. }

TO THE HILLS.

The very sound of these words is cheering to one who is fond of the hill country, but has been long confined to the monotonous plains. Our stay in Madras was short. Such were the heat and dust, as to make a prolonged stay undesirable. We left by the 6 P. M. train of the very day we arrived. There was a great crowd at the depot, and especially in the baggage room, where our traps were to be weighed. Pile after pile went on to the scales, and, drenched in perspiration, we waited in the jostling crowd for our turn, until near the time for the train to start, and then, seizing our baggage (by the aid of coolies), hastened to the compartment where we had secured quarters and Mrs. P. stood waiting, and in spite of the pasted up order, "No baggage allowed in the carriage, except what can be put under the seats," in went our two, yes, three trunks, neither of which could hide away under the seat. Fortunately for us, only one passenger sought a seat in our compartment, although there was room for ten. The train was soon in motion, and our baggage lay exposed, ready to be weighed, when or wherever it should be challenged, and any one was ready to attend to it, but the call never came, notwithstanding the notice made it the duty of guards and station-masters to enforce the rule. Our fellow traveler left us during the evening, when we had the undisturbed occupancy of the compartment, where, on the broad seats, we were able to make up our beds for the night without let or hindrance. But the novelty of our position left little room for sleep. During the latter part of the night, here and there, small bills could be discerned from our carriage window, and as morning dawned we found ourselves passing large and extensive ranges of hills not very far away. The country had a barren, desolate appearance, as though every thing had been burned up by the long-continued drought. The surface of the country looked rough and stony, with only here and there a few native huts to point out human residences. As, however, we ascended the hills, we came to a kind of plateau, where the soil and whole aspect of the country changed for the better. Numerous villages, gardens, groves of palm trees, &c., and extensive cultivations greeted our eyes. The natives were busily engaged in their

cultivation, and we saw indications of late showers having fallen. Also, in many fields, we saw where the land was irrigated from large wells, the water being raised by means of a windlass, worked by a pair of oxen and one or two men, to great advantage.

At 11 A. M., of the 28th March, we reached Mattapollum, the terminus of the railroad, where we were met by a native Catechist, sent by our good friend, on the hill. After a hasty wash-up, and arranging for our baggage, we seated ourselves in a carriage, which took us and our new friend over a valley, through which flows a rapid stream or small river, and a short distance up the hill. Here vegetation seemed very luxuriant, and the air had become dry and bracing. We now left the carriage, which had brought us six miles, and seated ourselves in two tonjans, a kind of covered litter, each carried by eight men, and began our ascent in real earnest. Our road lay along a wide gorge in the mountain, down which runs a stream of clear, crystal water, fed by numerous springs and rivulets, which ever and anon meet the traveler's eye and offer a cool and refreshing beverage. Notwithstanding all the zigzagging on the slopes of the hills, our ascent was decidedly up-hill work. Our bearers regarded it as such, and were fain to set us down and rest. We were equally glad of the opportunity of creeping out of the covered tonjon, and gazing at the grandeur of the scenery around us. The roads on the hills have been worked with great care and expense, and are as good as the circumstances of the case admit. We passed two or three small bazars, and a number of houses belonging to coffee-planters. We were four hours ascending the hill, a distance of only nine miles. Near Conove the scenery became almost enchanting. Wild flowers in great abundance, among which was a profusion of roses, running up to the height of fifteen or twenty feet, and the tree also appeared of equal, or even greater height. We took a hasty look at Conove, a romantic little English settlement, and where the A. B. C. F. Missions has a station, and exchanged our tonjans for a carriage, which brought us, in two hours' time, to Ootacamund, a distance of twelve miles. Our venerable friend, Rev. George Pearce, for half a century a member of the English Baptist mission in India, and whose pressing invitation had brought us to this region, met us at his door, and gave us a very cordial welcome. The old gentleman has now been settled here only about a year and a half. Having no children to induce him to remain in England, he finds here a delightful climate, and surroundings perhaps more congenial to his long-established habits than what he would in his native land ever. Afflictions, however, attend him, even on this beautiful spot. A year ago this present month he was called to part with the wife of his youth and companion of his long pilgrimage, and on the 6th inst. he buried a niece, the only remaining member of his household.

J. PHILLIPS.

A PARAGRAPH FOR EACH DAY.

Dr. Judson, on his missionary journeys through the villages and jungles of the poor, benighted Karens, used to be called by the natives, the "Jesus Christ's man." We ought to "put on the Lord Jesus Christ," and so wear him continually, that others shall take knowledge of us that we belong to him, and are his loving, faithful servants.

Keep us in everlasting fellowship with our brethren and our sisters who have entered into the joy of our Lord, and with the whole church triumphant; and let us rest together in thy presence from our labors.—*Moravian Litany.*

God allows his people to groan, though not to grumble.

Whatever be the foes that rise up against us, Christ is mightier than they all. His victories shall be reproduced in the history of his disciples in all time.

In my heart rules alone, and ought to rule, one grand and single principle, namely, faith in my dear Lord Christ, ever the sole beginning, middle, and end of all spiritual and godly thoughts, which I have by day or night. But, nevertheless, I feel that I attain only to a small and weak attempt, scarcely and scantily, towards the high, and depth, and breadth of this measureless, incomprehensible wisdom and love; that I have hardly gathered some little morsels and fragments from that vast, most invaluable mine and treasure.—*Luther.*

A black cloud makes the traveler mend his pace, and mind his home; whereas a fair day and a pleasant way waste his time, and that stealth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds come between me and my sun, and many times some troubles do conceal my comforts; for I perceive if I should find too much friendship in any inn in my pilgrimage, I should soon forget my Father's house and my heritage.—*Dr. Lucas.*

DUTY—Love. One thing I have noticed in life: those who love Christ but little are constantly talking about duty, duty. But those who live near to Him are seldom if ever heard using the word; love is their theme, and the love work.

Selections

THE PRAYER MEETING.

The hymn was finished—each head was bent,
And a good old deacon arose to pray;
I listened as round the globe he went
And of every clime had a word to say.

He prayed for the heathen of far Japan,
For Chinese coolies, and Africa's slaves,
He glanced at Persia and Ispahan,
At South Sea Islands, and far-bound caves.

He prayed for our country, our public schools,
Our Bible reading, the temperance cause,
Not forgetting our Sabbath rules,
And the legislators who make our laws.

He prayed for rich men oppressed by care,
He prayed for others in poverty's thrall,
He prayed for the Pope in his gilded chair,
For sick folks and well folks—he spoke of all.

Naught was forgotten—affliction, death,
The lukewarm churches—till out of breath
He cut himself short with "Amen," I
fear!

Slowly we opened our books again,
And we sang in a languid, listless way;
But no one stirred—so a stranger then
Rose from a corner with "Let us pray."

A reverent hush o'er our spirits stole,
As we followed that earnest humble prayer,
Face to face with the Lord, each soul
Seemed to be bringing its burdens there.

Each heart grew conscious of weakness and sin,
Of broken promise and unsought grace,
Yet, spite of the darkness that reigned within,
Seeing more clearly the Saviour's face.

Feeling sadly earth's gain but loss,
Nearer drawn to the narrow way,
Touched and melted before the Cross—
Ah! tears fell fast as he ceased to pray.

Our leader rose, but his eyes were dim,
And we waited not for the words he spoke,
For "Coronation," that grand old hymn,
Like royal anthem the silence broke.

That prayer had awakened in every one
Such loving faith, such pleading power,
That dryness and dullness vanished
The kindled fervor warmed all the hour.

As I turned away with thoughtful tread
The good old deacon's face I caught;
Grasped my hand and smilingly said:
"What a glorious meeting we had to-night!"

—Chris. Intelligencer.

HOW TO GET RID OF A PASTOR.

You have finally succeeded in your wishes. You have dismissed your pastor. How did you manage the matter? After you became satisfied that he ought to leave you, did you go to him and tell him frankly what you thought, and as delicately and kindly as possible give him your reasons for thinking so? Did you tell him that you thought him remiss in his duty, or dull in his preaching, or that he could not make a bow in your parlor quite after the approved modern style? These are all important matters, all must admit, especially the latter, and no reasonable pastor ought to feel aggrieved at you for wanting him to leave you, if he falls in any of these capital points. But I fear some of you did not do this thing. You thought it too delicate a matter to go to him and tell him of his fault between you and him alone. You preferred to tell it to his neighbor. It may be, he could have explained some things to you. It may be, he would have mended his ways and manners. But this was not exactly what you wanted, was it? You rather preferred that there should be some objections. The thing you wanted was divorce from him, so that you could marry another. I fear that was the case with some of you, though I am sure I would not judge you harshly and unjustly. When you got into that state of mind, you were not rather glad if he really did preach a poor, or dull, or an unpopular sermon, and rather sorry if he preached a good one? Did you not look at his defects, and talk about them, and blind your eyes to his good qualities? If you thought he failed to notice some families as much as he ought to, did you not go to him and stir them up to discontent about it? It was necessary to shake the confidence of as many as you could, in order to make out as good a case as possible.

You knew he had some warm supporters. Did you not try to destroy their confidence in him, by word or look, or silence? You know that sometimes silence will do more to injure a man than anything you can say. Did you not hear some reports about him, which you were satisfied were false, and not open your mouth to correct them? You were not bound, you say, to be his champion. But I deny that. Your covenant vows bound you to do this when you heard his name traduced.

Did not three or four of you make up your minds that you would have your way, come what would? You would compel the church to come to your terms by withholding your support. You thought they could not get along without you, so you would hold that club over their heads. Well, did you refuse to pay your share for his support? That was not honest. You promised with the rest of the congregation, to pay him so much while he remained your pastor. This was contained in your call, and you reiterated it when he was installed. You responded in the affirmative to the following interrogation: "Do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion and his comfort among you?" He was your pastor until the relation was regularly dissolved by action of the Presbytery, and you were bound by that contract as solemnly as by any you ever set your hand to. This was a greater injury to the church than to the pastor, and a greater injury to your own souls than to them. It might have exalted you to a factious importance as stumbling-blocks, whose opinion must be consulted from fear, but it nearly or quite destroyed you in the confidence and esteem of most of your brethren.

And when you got an expression of the congregation, did you do it in that neat, shrewd, wire-pulling way, so common among politicians who have little regard to anything except accomplishing their ends? Did you not spring the question, when neither the pastor nor the warmest supporters had any previous knowledge of your intentions, and so were utterly unprepared for it? You succeeded in making him feel very miserable, and in creating grief and hardness among his friends, and in dividing the church in feeling, if not in action. Then you had a first-rate text to preach from. The church was divided; you must have somebody that would unite it, and therefore, the present incumbent must take his walking-papers.

I will not ask you if you reduced his salary in order to starve him off, for that is too mean for any church that has a particle of self-respect, or regard for the Master, to think of doing.

I will not ask you if you cut him and slighted him socially, in order to make him feel as uncomfortable as possible, and so leave you to get relief, for that is too cruel for a heathen to practice.

I will not ask you if you stayed away from the house of God in order to make it appear that his congregation was falling off, so that you might have it to say against him, for that would be worse than heathenish, as I do not believe that the heathens would stay away from their temples for any such cause.

Now there is an open, manly, Christian way of getting rid of a pastor whose labors are really unacceptable. But the candid will admit, that none of the above expedients came under this head. I will not insult your common sense by attempting to tell you what that way is, for I am persuaded that you know it, if you have the courage to pursue it. And if you have not the courage, do you not think you had better keep still, and let somebody move in the matter that has? I throw out these hints to guide you in future, not as an enemy, but as a friend, who loves the church, and labors and prays for its prosperity. I ask you to receive them in the same spirit which prompted them, and so some unnecessary burdens may be removed from the shoulders of a class of men that otherwise have their share.—*American Presbyterian.*

DEEP PREACHING.

Talking with a young man about Mr. Moody's preaching, he said: "But he is not a deep preacher." We wondered at first what the young critic knew of "deep preaching," and whether he could appreciate a "deep" sermon if he should hear one. Then we began to think about "deep preaching" in general. What is it? How "deep" must it be to satisfy critical hearers? How "deep" must it go into the hearts of the people of any congregation that is favored with it? From what depths of the preacher's own knowledge and wisdom and grace and experience must it come up? Jonathan Edwards was a "deep preacher" in the best sense of the word, but we doubt if his sermons would suit a modern audience. Dr. Chalmers was a "deep preacher," learned, eloquent, powerful and attractive, but there was only one Chalmers, and even his greatest sermons are seldom read now except by ministers and students. Robert Hall was a "deep preacher" also, but he would not now be popular with any but an intellectual congregation.

But we thought again, is not Mr. Moody a "deep preacher"? True, he is not an Edwards, nor a Chalmers, nor a Robert Hall. But he has a deeper knowledge of the Bible than many learned biblical critics have; and he has a deeper personal experience of the power of the gospel than many very eloquent and intellectual preachers have; and he has a "deep" common sense, and a "deeper" knowledge of human nature than one in a thousand of the ministers who have gladly sat at his feet and learned from his lips so many "things of the kingdom."—*Christian Intelligencer.*

CHRISTIAN BREADTH.

No man should be so good, or refined, or cultivated, that he can not come into free converse with men upon the level on which they stand. We should learn things that are of good report among children, among servants, among plain working people, among mechanics, among day laborers, among stevedores, and all other sorts of people. There ought to be a common bond between a truly Christian heart and every level in human life. Whether this is so or not, whether men have got "up in the world" and become rich or broader in their associations than they used to be; whether persons who are sent away to school, and who gain all manner of knowledge as well as refinements and accomplishments, come home to be broader-hearted, and to have good-will toward a larger number of persons in different relations of life; whether they who are particularly refined and exquisitely cultured are on that account more genial and gracious, and are so to more people and on more levels, reader will be able to judge from his own observation. But the selfish result of culture, in shutting men up to fewer and fewer persons, tends to practical infidelity. The true result of Christian culture is to broaden men, to increase their sympathies, to give them access to humanity on a gradually increasing number of levels in society. The culture that does not lead to this lacks the true spirit of Him who came to seek and to save the lost.—*Christian Union.*

THE PRAECHE'S SATURDAY.

To the preacher of the gospel, Saturday is the most important day in the week. He needs it for repose, for study, for meditation, for prayer. Seven days in a week devoted to work will wear out and kill any man. Sunday is the preacher's heaviest day of rest. Often the week is crowded with toil and care, and the weary servant of God looks forward with hopes each day to find opportunity for study and reading the Word; but at last, when the work is done and he is ready to sit down alone with God, in comes some dear good friend who has nothing to do but to take the time and try the patience and afflict the soul of the worn out minister of God. He can not be rude, he must be Christian, he hates to turn a person out of doors, and so he bears and endures, and wishes his visitor would leave, and finally finds his day is gone, and comes, weary and unprepared, to his Sunday's work, and of course, does the best he can; but a busy Saturday is responsible for many a hard Sunday and "blue Monday."

Good friends, of all things do not steal the preacher's Saturday. His days are more precious than gold, but Saturday is worth more than diamonds. He wants time for his Bible and for his God, and you need stand aside. And if he does not need the day for study, he needs it for rest, for refreshment and for prayer. Mr. Moody will do no work on Saturday—that day is sacred for rest. Mr. Spurgeon says himself up on Saturdays. There is a story told of a man who called on Saturday and insisted on seeing him. The servant inquired who he was. "Tell him a servant of the Lord wishes to see him." The message was delivered to him. "Tell him I am engaged with his Master." On Saturdays every minister of the gospel should be engaged with his Master.

ter! And we would invite all ministers and all Christians, between eight and nine o'clock on Saturday evenings to gather at the mercy-seat and pray for the blessing of the Lord upon the services of the morrow.

"I love to steal awhile away
From every bustling care,
And spend the hours of setting day
In humble, grateful prayer."

IS EARTH MAN'S ONLY ABIDING PLACE?

Those who admire the writings of Mr. George D. Prentice, will be pleased to read the following extract again: "It can not be that earth is man's only abiding place. It can not be that our life is a bubble cast up by the ocean of eternity to float a moment upon its waves and sink to nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts, are forever unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth, and then pass off to leave us to muse on their loveliness? Why is it that the stars which 'hold their festival around the midnight thrones,' are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and taken from us, leaving the thousand streams of our affections to flow back like Alpine torrents upon the heart? We are born to a brighter destiny than of earth. There is a realm where the rainbow never fades, where the stars will spread out before us like the islands that slumber on the ocean, and where the beautiful beings which pass before us like shadows will stay in our presence forever."

THE AMOUNT OF CONVICTION.

The Congregationalist, speaking of the converts of these days, how some do not regard them as thoroughly converted as they would be if their hearts "were crushed under the law, as convicted sinners used to be," says:

The whole use of conviction of sin being to bring men to Christ to secure pardon and cleansing, any amount and degree which may prove adequate for that work, in point of fact, ought to be considered adequate in point of philosophy and theology. And since the more clearly the way to Christ can be pointed out, the easier it will be to find it, and since the easier it is to find it, the less propelling power—so to speak—will be required to bring the anxious soul to Him; it may not unlikely follow that, as the experience of advancing ages sheds new light upon the way of salvation, it is reasonably to be expected that as the world grows older, less of the urgency of the terms of the law will be demanded as a preliminary adjunct of salvation.

As we look at it, a deep view of sin is exceedingly important—if not indispensable—to the Christian character. But it seems to us quite as likely to be found resulting from humble growth in grace, drawing the converted soul nearer to God, and bringing out its littleness in contrast with his infiniteness, its blackness in contrast with his purity; as to grow out of a dire and prolonged experience of the terrors of the law, while yet in trespasses and sins.

And, after all, the essential thing is to be in the ark—whether one get there by wandering down a flower-strewn and flower-scented lane; or, by much tribulation, manage to struggle over rocks, and through morasses and thorny thickets, and the very valley of the death-shade, thither.

TEMPERANCE.

DROWNED WHILE DRUNK.

A sad and shocking announcement awaited the rise of the Batavians yesterday morning. During the night two husbands had been drowned, two fathers lost forever to their children. Two households waited for the return of their lords, who never came, except in death. As people began to stir about in the morning, reports soon circulated the sorrowful news that two men had been found dead upon the bank of the creek. People could not believe it at first; but when they began to gather round the spot, they found that the story was only too true. Two brothers, Andrew and William Boncher, were drowned. Exactly how they fell into the water is not known, but the ever-fertile imagination of men on such occasions supplied the details of the case, as follows: Monday night these brothers, after having indulged their appetites for strong drink at those rum shops which infest the village, started for their homes they were never destined to reach; their families they were never destined to disgrace again by their drunken reellings. They had proceeded only a short distance on their way when it is supposed that the hat of Andrew blew off into the creek, and that in his endeavor to recover it, he rolled into the water where he was found, half immersed, in the morning. William, in his attempt to rescue his brother, also fell in and shared his brother's fate. Neither was able to help himself, much less able to help the other, and there they struggled in their drunken helplessness until exhausted. Companions in life these brothers were companions in death. Sorrowful enough it is to die in the full possession of those senses which make man worthy of that name, but still more so it is when death overtakes his victims from the state of inebriation to the condition of brutes. Both of these men, slaves of intemperance, were first class mechanics and fully able and capable of providing for families. They chose a life of intemperance and misery to one of sobriety and happiness. By one night's debauchery two mothers are left widowed, six children made orphans, all to struggle as best they may against the pitiless hand of poverty.—*Rochester Democrat.*

EVERY MEANS TO BE USED.

To eradicate this pestilential scourge every means or any means must be adopted—persuasion, remonstrance, coercion, encouragement of rational amusement and recreation, both for summer and winter, improved tastes and habits. No wonder that benevolent and enthusiastic men have devised remedies, some of which have had partial success, and others have been considered chimerical—the temperance pledge, the abstinence pledge, the introduction of the Maine liquor-law. A desperate case calls for a desperate remedy. We may need the aid of fiery zeal, of enthusiasm, even if it endures on the borders of fanaticism. Without enthusiasm seldom is any great change accomplished. If this body and soul-destroying malady is not arrested in its progress, it is but a small thing to say that the increased

wages and increased leisure of the working-classes would be a curse and not a blessing—the whole community, if not of this kingdom, at any rate of this country, will be plague-stricken and demoralized, and future generations will inherit the hereditary plague-taints of their forefathers.—*National Temperance Almanac.*

REFORM CLUBS.

Reports from the Reform Clubs warrant the statement that fully eighty-five per cent. of the members have remained true to their pledge. This is certainly an encouraging fact for the friends of temperance, and one that justifies, as scarcely anything else could do, the wisdom and efficiency of this new method of fighting intemperance. The movement is still spreading rapidly, and no town which the Reformers really besiege is able to hold out long. There is nothing so contagious as enthusiasm in a good cause.—*Golden Rule.*

LOOK OUT, YOUNG MAN.

When it is said of a youth, "He drinks," and it can be proved, what store wants him for a clerk? What church wants him for a member? Who will trust him? What dying man will appoint him as his executor? He may have been forty years in building his reputation, it goes down. Letters of recommendation, the backing of business firms, a brilliant ancestry, can not save him. The world shakes off. Why? It is whispered all through the community, "He drinks, he drinks!" That blast his hip. When a young man loses his reputation for sobriety, he might as well be at the bottom of the sea. There are young men who have their good name as the only capital. Your father has started you out to city life. He could only give you an education. He gave you no means. He started you, however, under Christian influences. You have come to the city. You are achieving your own fortune, under God, by your own right arm. Now, look out, young man, that there is no doubt of your sobriety. Do not create any suspicions by going in and out of liquor establishments, or by any odor of your breath, or by any glare of your eyes or by any unnatural flush of your cheek. You can not afford to do it, for your good name is your only capital, and when that is blasted by the reputation of taking strong drink, all is gone forever.

'A DROP OF JOY IN EVERY WORD.'

FLEMINGTON, Hunterdon Co., N. J., June 26, 1874.

Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—It is with a happy heart that I pen these lines to acknowledge that you and your Golden Medical Discovery and Purgative Pellets are blessings to the World. These medicines can not be too highly praised, for they have almost brought me out of the grave. Three months ago I was broken out with large ulcers and sores on my body, limbs and face. I procured your Golden Medical Discovery and Purgative Pellets, and have taken six bottles, and to-day I am in good health, all those ugly ulcers having healed, and let my skin in a natural, healthy condition. I thought at one time I could not be cured. Although I can not poorly express my gratitude to you, yet there is a drop of joy in every word I write. God's blessing rest on you and your wonderful medicines is the humble prayer of Yours truly,

JAMES BELLS.

When a medicine will promptly cure such terrible eating ulcers and free the blood of the virulent poison causing them, who can longer doubt its wonderful virtues? Dr. Pierce, however, does not wish to place his Golden Medical Discovery in the catalogue of quick patent nostrums, nor does he recommend it to cure every disease; he is, in fact, that there is but one form of blood disease that it will not cure, and that disease is cancer. He does not recommend his Discovery for that disease, yet he knows it to be the most searching blood cleanser yet discovered, and that it will free the blood and system of all other known blood poisons, be they animal, vegetable or mineral. The Golden Discovery is warranted by him to cure the worst forms of Skin Diseases, as all forms of Blotches, Pimples and Eruptions, also all Glandular Swellings, and the worst form of Scrofulous and Ulcerated Sores of Neck, Legs or other parts; and all Scrofulous Diseases of the Bones, as White Swellings, Fever Sores, Hip Joint and Spinal Diseases, all of which belong to Scrofulous disease.

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

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

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Said a pastor to his congregation, on the first Sabbath in January: "In providing yourselves and your families with reading matter for the year, let me advise you to take the Morning Star." And we rejoice to know that many pastors are successfully urging the Star upon the attention of their people.

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The Morning Star.

WEDNESDAY, MAY 31, 1876.

G. F. MOSHER, Editor.

A. H. Halling, Western Editor.

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

Church-members, possessing enough grace to save their souls, will not allow differences to exist between them very long. For it is sure not only to disturb and damage the church itself, but it gives non-professors a strong argument in support of a merely moral life. It is only when the reasonable critic can say "Behold how these love each other," that the church holds its deserved place in the opinions of men.

New Hampshire has done a thing that we are proud to record. The delegates that she has elected to Cincinnati are every one of them straight temperance men. Whatever stand they may take in the convention as to candidates, for they are unpledged,—there is this that may be relied on, they will be sober, they will have no liquor at their head-quarters, and they will invite nobody to drink. Can any other state match that?

Watch over and help the converts. They need just the direction that Christians of wisdom and experience can give them. Many a young person, yielding to the first discouragements that may beset the convert, has given up only because the needed words of help and instruction were not spoken. They may be sensitive, or diffident, or necessarily kept away from religious meetings. Seek them out, learn their doubts or fears, and be a light to them. Let no member of the Father's family be left to feel that he is without friends or a home.

The appeal for personal Christian work, made in another column, is not an idle one. Neither is it without the very best philosophical foundation. Whether we may be in the backslidden condition that the brother fears or not, there is no doubt that we could profitably use all the forces, whether of heart or head, in our ranks. Family work, neighborhood work, real personal labor for Christ wherever opportunity offers, which is everywhere, and whenever, which is always, would bring such strength and blessing to us as a people as we have not yet experienced.

The pressure upon the Centennial Commissioners, to induce them to open the Exhibition on Sunday, is still very great. They ought not to be left to resist it alone. The Christian sentiment of the country ought to make some practical expression of itself to Gen. Hancock as may be. The large religious gatherings are doing this as fast as they are held. But each individual might do the same, and at once. It would cost only a postal card. We are glad to observe that the recent meeting in Philadelphia in favor of opening on Sunday, and at which it was stated that several distinguished clergymen were to be present, was addressed only by two Unitarians from among the clergy. But while the buildings themselves are not open, the drinking saloons are, so that there is still occasion to be solicitous over the observance of the day.

THE CABINET AND THE PRESIDENCY.

It would be decidedly mean to say that General Grant had entered the presidential campaign in behalf of his favorite Conkling, if one had to rely wholly on his suspicions for his authority. For that would be conduct so grossly unbecoming a President that every patriot could well blush for his country.

Unfortunately, there is almost no help for it but to believe that that is just what the President is now doing. The appointment of Donald Cameron to be Secretary of War can not be easily explained on any other supposition. It was stated some time ago that such was the programme, but it seemed so improbable that it had been nearly forgotten when the news came last week that the appointment had really been made. The history of the thing, as it has come down to us, runs in about this way: Mr. Simon Cameron says to the President, in effect, "You take my son into the Cabinet, and I will take Pennsylvania to Cincinnati to vote for Senator Conkling."

Now it must be confessed that the carrying out of such a scheme would be a misfortune. In the first place it puts at the head of the War Department a person whose only reputation lies in the fact that he is the son of his father, which may be worth something or nothing according as one looks at it; and in the second place it would put at the head of the Nation a person whose reputation is considerable to be sure, but unfortunately the reverse of what most good citizens could wish it were.

There is just this about it: Mr. Conkling probably could not be elected to the Presidency. A person with a clean record and without bad alliances is what the people want. That is the kind of candidate they mean to have, unless they are cheated out of him. But the political leaders ought to know that the people are not in a mood to bear much "fixing" of things at Cincinnati. The

past few years have been teaching us in numerous ways that it is time to reform our politics if we would long have anything left that is worth saving.

It is because the appointment of this son of his father to the Cabinet, and its possible accompaniments, are not in harmony with this demand for reform that it is so bitterly taken. But the unpopularity of it may after all defeat the possibly bad ends that the movers had in view.

There are some good things attending it, however. For to make place for Cameron, Secretary Taft is transferred to the Department of Justice to succeed Attorney General Pierpont who is made minister to England. Judge Taft will be a good officer anywhere. Mr. Pierpont we trust will turn out better than his predecessor did. At the same time, the appointment is received with rather cold grace after the defeat of such a man as Mr. Dana. In the case of each of these appointments the Senate gave nobody time to make charges of any kind of piracy, but speedily confirmed the whole.

THE YEARLY MEETINGS.

Probably three-fourths of the Yearly Meetings will hold their sessions in June. The most of them are already appointed, and we trust that the brethren are preparing to make them profitable in much needed directions.

This is no time for indifference or doubt. There is work that imperatively needs to be done. By attending faithfully to that work, courage and hopefulness may be infused into the denominational heart, and real success speedily follow. Let us indicate a few of the matters that could be profitably attended to.

One of our pressing needs is of improvement in the conduct of our benevolent enterprises. The tendency nowadays is to do benevolent work in the most economical and at the same time in the most benevolent way. There is such a demand for money on all hands to carry on missionary and similar work, that every possible dollar should be applied directly to that work.

To state the case plainly, we have until recently been paying three special agents about thirty-six hundred dollars a year to collect and disburse the funds of our Home and Foreign Missions and of the Education Society. There is a prevailing opinion that one person could do this work quite as well as three, and thus save more than two thousand dollars yearly for the work in hand. Think of what a thousand dollars a year thus saved would do for the India Mission. We should not hesitate to agitate the matter when so important interests are at stake. We have no definite plan to offer. A committee already has the subject in hand, and we trust that some good method will be devised. The most that we aim at here is to get the matter before our people. Let it be talked over at the Yearly Meetings. Let suggestions be made, and let each one feel interested in this turning more money into the money that now goes for salaries, we should at the same time liberate three or four of our best ministers from agency work, to enter destitute and important pastures.

Again, the Quarterly Meetings are not doing the real missionary work that they should. Is it not very desirable that every one of them pay more attention to organized benevolent work,—having, for instance, a missionary society, Home and Foreign, an education society, a temperance society, in each Quarterly Meeting? And then if they could be required to report their work,—how much had been done for missions, how much for temperance, how much for education, indeed, how much for Christ and humanity,—at each Yearly Meeting session, would there not be a great gain over present conditions? Think of it, brethren, and see if something can not be done.

A brother in another column has called attention to the spiritual condition of the denomination, and will perhaps have more to say on the same subject. Let his words be carefully weighed and duly heeded.

Some expression on the Sabbath observance question, on the Bible-in-school question, and kindred subjects, as helping to make up the popular verdict on those matters, would not be out of place.

These are only a few of the things that might occupy the attention of the Yearly Meetings. Besides these, and in part depending on them, is the subject of church extension, the promotion of education,—we want a denominational feeling for our own schools and colleges, and a disposition to patronize and help them,—and some system of itinerancy that shall keep our unoccupied ministers at work.

In all these matters we want unity of action,—not merely a unity of toleration, but of sympathy, sentiment and conviction. We need to be doing more of that kind of work that is to benefit not merely local interests, but the denomination itself.

But in all the planning that may be done at the Yearly Meetings, let us remember that the results are to depend on the work that follows it. We can not stumble or drift into success. God helps those who help themselves. Rely on Providence as we may, it is yet true that those interests flourish best that receive the most of consecrated human help.

Now, if these matters and others like them, could be talked over at the Yearly Meetings, and plans made, and then the work be done, the whole denomination might be stirred from center to circumference, and a fresh enthusiasm bless all its work.

TEMPERANCE CONFERENCE.

The International Temperance Conference which will convene in Philadelphia, in the Arch Street Presbyterian Church, June 13, for a three days' session, promises to be the most important World's Temperance Congress ever held. It will include a large number of well-known representative temperance men and women of our own country, and many distinguished foreign delegates. Papers will be presented giving a general history of temperance work in this and other countries, and of the various national temperance organizations; also carefully-prepared papers by able writers from both sides of the Atlantic, upon the Educational and Scientific, the Social and Economical, Legislative, Political, and Religious aspects. The following, among others, have consented to prepare papers, or to open the discussion upon various topics: Hon. Neal Dow, of Maine; Hon. Wm. E. Dodge, of New York; Rev. Dr. Cummings, of Connecticut; Rev. T. L. Cuyler, D. D., of Brooklyn; Rev. R. L. Stanton, D. D., of Ohio; Rev. Dr. St. James Frye, of St. Louis; J. H. Raper, Esq., of the United Kingdom Alliance; Robert Rae, Esq., of the London National Temperance League; Rev. Dawson Burns, London; Hon. James Black, of Pa.; Rev. Dr. Holbrook, of Syracuse; Rev. Dr. Thompson, of Chicago; Rev. W. H. Murray, D. D., of Boston; Rev. S. K. Leavitt, of Cincinnati; Rev. A. A. Miner, D. D., of Boston; Hon. B. D. Townson, of South Carolina; Hon. William B. Spooner, of Mass.; Miss Frances E. Willard, of Chicago; Miss Lavinia Goodell, of Wisconsin; Mrs. Helen E. Brown, of New York.

All churches and religious bodies, as well as all temperance organizations, are invited to send delegates; all national bodies at least seven, and all churches and local organizations at least two delegates. The Secretary of the International Temperance Conference Committee is J. N. STEARNS, No 58 Reade St., N. Y., to whom all communications should be addressed.

CURRENT TOPICS.

—DECORATION DAY. The associations that cluster around Decoration day are changing with each year, but they are none the less intense. At first it was only the graves of its own dead that each section of country decorated, while rebel graves in the North and Union graves in the South were left without a flower. Of course the grief and pathos of the day thus had an element of hate injected. But latterly the graves are few, whether of the Blue or the Gray, and wherever located, that have not had their tribute of flowers. And this year, even the graves of Revolutionary heroes are included, so that the sentiment of patriotism will be broadened, for it will embrace both the soldier who died to establish liberty and him who fell to preserve it. It will also go greatly help to dissipate the lingering bitterness that still affects a few both North and South, and bring us nearer to the actual state of brotherhood in which the country ought to live.

—ANNIVERSARY WEEK. The exercises of anniversary week are now held in so many different places that their glory has almost departed. The great Baptist gathering in Buffalo, the Methodist conference in Baltimore and perhaps the Exhibition in Philadelphia, have this year, drawn attention away from the comparatively few meetings that are still held in Boston. But these meetings which are now in progress, promise to be fully up to the average interest. The quarter century anniversary exercises of the young Men's Christian Association in Music Hall Sunday evening were really interesting. They consisted of a service of song, and addresses by Rev. Joseph Cook, Geo. H. Hepworth, and Governor Rice. The Association is in a flourishing condition. The other organizations to hold meetings this week are the various Tract and Bible societies, that to aid discharged convicts, the Colonization Society, and the Congregational societies, which latter will constitute the feast of the week.

—MR. WINSLOW AGAIN. The way of the transgressor is certainly hard in Mr. Winslow's case. The extradition debate has been a perfect Tantalus to him, now encouraging him to believe that his release was near at hand, and then dooming him to further imprisonment. He is now remanded to jail till the 31. There is just a possibility that he will be given up to U. S. officers at that time. He is described as haggard and worn, and fully convinced that he would have got along better on the whole if he had behaved himself.

—PROHIBITION. The platform of the National Prohibition party, which has just nominated Gen. G. C. Smith of Kentucky for President, and G. T. Stewart of Ohio for Vice-president, demands the prohibition of all traffic in alcoholic beverages in the District of Columbia and the territories, an amendment to the United States Constitution making prohibition universal and permanent, the suppression of gambling, polygamy, and the social evil by law, the maintenance of our public schools and the Bible in them, an international peace code, a national currency on a specie basis, civil service reform, and economy in the public service. That is a really good platform, but if one of the parties that is sure to win should happen to have a platform just as good, and with just as good men

to represent it, what then? As the *Christian Weekly* observes, "this is not a good year to throw away votes, if they can be made to serve a useful purpose."

—WOMAN'S WORK. The visitor to the Exposition, who expects to find in the Women's Department a full and complete exhibit of woman's work, will need to bear in mind one or two points that have served as obstacles in making it perfectly satisfactory. Much of the handicraft and skill of women is present in the other buildings, supplementing and complementing the work of men. In every building, in almost every case, from the most delicate and beautiful painting upon porcelain to the pasting of labels, from burnishing guns to the making of cigars, they everywhere make an exhibit of skill that can not be classified nor separated.

—A NEW ILLUSTRATION OF AN OLD TRUTH. The facts developed in the recent trial of ex-Supervisor Munn, charged with complicity in the Chicago whiskey frauds, furnish abundant material for moralizing. Men who thought they could touch pitch and not be defiled have found out their mistake. The "bottom facts" have come to light, and very ugly facts they are when seen by honest daylight. Judge Bangs, the U. S. District Attorney, said a good deal and said it well when in his opening address to the jury he said that whiskey was inherently a corruption and demoralizer—demoralizing alike the men who make, the men who handle, and the men who drink it. Mr. Ingersoll, of the counsel for the defense, stated an equally terse truth when he said that "nothing fits a lie but another lie." The two principal men made infamous by their own testimony designed to purchase immunity for themselves by convicting others, were Rehm and Hosing, both prominent political leaders of the until recently dominant party in city politics. These men, heretofore partners in crime, now naturally enough seek each other's downfall. By the testimony of the former it appears that over \$100,000 in cash was paid to him by the distillers as a corruption fund, and which was used for the double purpose of buying the silence of the officials and "running" political campaigns. The trial has shown these men to be deserving of eternal infamy; but it has also shown how corrupt other once honest men have become who committed themselves for the sake of office to the ring managers of the political machinery. We hope the lesson will not be lost.

—DR. SAWTELLE'S POSITION. According to the *Standard's* report of the proceedings, the California Baptist State Convention, recently held at Sacramento, elected Rev. Dr. Sawtelle Moderator, who on taking the chair made the following remarks:

"I esteem it both an honor and a privilege to preside at this meeting. I am with you, one with you. You shall have no cause to regret the honor you have conferred upon me, or the confidence you have reposed in me, either now, or in the future. Whether I remove east, or remain on the coast, the future will show that I am one with you in all your work."

The correspondent adds, "The speech was brief but significant." Does this mean, as has lately been claimed, that Dr. Sawtelle has substantially abandoned his free communion views and practice, or that our Baptist brethren of the Pacific coast have taken the advanced ground heretofore occupied by their Moderator? The latter, we could strongly hope.

—THE OLD SOUTH CHURCH. The demolition of the Old South Church, Boston, about which cluster so many associations, is now going on. The strong effort to retain it as a historical relic failed, and soon it will be among the things that were. It was built in 1730, was desecrated by the British in the Revolution, and has passed safely through several destructive fires. It was the building of the third Congregational church organized in Boston, having been formed in 1669.

BRIEF NOTES.

A woman's rights advocate who bears her mother's name has added "Jr." thereto, so as to be even with the men who are named after their fathers.

We want to remind the pretended author of "Home" in last week's *Star* that we used to read the same piece daily at district school in Towne's Fourth Reader.

The king of one of the Gilbert Islands attends a missionary school and keeps at the head of his class by beholding anybody who appears to know more than he does.

The *Chicago Standard* looks remarkably fresh and attractive in its new dress. Looking at its open, benignant face one would hardly know it from its open communion neighbors.

The Methodist Conference, having settled the editorial contest between Dr. Curry and Dr. Fowler by electing the latter, has elected Senator Revels to be editor of the *New Orleans Christian Advocate*.

It is stated that Dr. Charles Howard Malcolm has received a three thousand dollar call to a San Francisco pastorate. It is presumed that recently occupied by Dr. Sawtelle.

The good work of last summer is to be continued this season at Chicago, in the maintenance of a Floating Hospital to care for the sick children of the poor. Daily excursions along the lake shore where pure air and good nursing are practicable will be had during the hot season. The churches are doing much to encourage the work.

Rev. Dr. F. L. Patton, the western champion of Presbyterian orthodoxy, is credited with saying, in a genial and telling speech before the M. B. General Conference the other day, that "Calvinists are Arminians when they preach, and Arminians are Calvinists when they pray."

when they pray." This is good news; the Lord knows just what to do with poor praying, but good preaching is a prime necessity for poor mortals.

Denominational News.

Warning and Appeal.

One of our aged and worthy ministers, evidently in sore distress over what he terms our backslidden state as a denomination, writes to warn us against continuing in it, and to appeal for more spirituality and righteousness. He urges that the matter be earnestly discussed at the approaching Yearly Meetings, and steps taken toward a higher plane. After explaining the methods of work employed by the Fathers, he says:

"We have backslidden in regard to due activity on the part of our laity in the great Christian work. Our custom has largely obtained to hire a minister, and set him at work in the pulpit, while the people fold up their arms, sit deliberately back and let him manage affairs. This is too much the case, making us like Samson shorn of his locks. Our weakness has become great on this account. The minister, however faithful, can accomplish but little, the congregation coming and going much like the door swinging on its hinges."

Now what the remedy? It is so plain to be mistaken; we need to turn to the old paths, though, perhaps with a little more systematizing than formerly. Perhaps the remedy might be found in having each church become a band of workers, somewhat like the Young Men's Christian Association, every member to go to work effectively first over against his own house, and then extend it out as openings can be made, or opportunities found. Not only let all our churches do this, but all our students at school and teachers also. Should every one of our thousands engage in this heartily as his ability and opportunities will permit, and as he consistently can, the change would be most wonderful in our ranks. We should rise and shine gloriously, becoming like an army with banners. The thing certainly is feasible, for every one can do what his ability and opportunity will allow. Shall not this matter be taken up by all our coming Yearly Meetings, and the needed steps taken for a rally in every direction and thus a move be made all along our line? True a lay brother is doing noble service here and there now, a few churches are alive and stirring, but we need the whole to take the proposed stand. By this move, interests weak and almost ready to die, may be revived. The promise is unto two or three. Even that number with due effort, self reliance and faith in God, will receive the divine aid and accomplish much. H. Q.

Our Foreign Mission.

BY JOSEPH FULLERTON.

Forty-five years ago the Freewill Baptists were not doing anything for the conversion of the heathen. In June, 1831, Rev. Amos Sutton, a General Baptist missionary, sent a letter to Eld. John Buzzell, then one of the editors of the *Morning Star*, pleading most earnestly that the Denomination would engage in Foreign Missions. He gave an account of the largeness of the field, where he was, the province of Orissa alone having a population of one million three hundred thousand souls, independent of a great number of hill tribes. Among all these there were but three missionary stations. He described the ways of the heathen there, it being the headquarters of India idolatry and the site of Juggernaut's infernal shrine. His requests for help for the conversion of pagans there, were touching. Near the close of the letter, in ringing tones he uttered the old Macedonian cry, "Come then, my American brethren, come over and help us."

Some months after, Eld. Buzzell had this letter inserted in the *Morning Star* and made a reply in the spirit and tone of the letter itself. He called the attention of the Denomination to the momentous interests convened, the conversion of idolaters to Christ. He suggested efforts be made to send at least one or two of our then small number of ministers to go far hence to the Gentiles, and preach the unsearchable riches of Christ to the perishing.

Mr. Sutton had said, "Missionary efforts would not limit our exertions at home, but expand and invigorate them. It would spread life and zeal and love throughout all our churches." To this Eld. Buzzell responded by asking, "Who can tell how much God may do for us at home while we are striving to promote the precious cause abroad? The probability is, that we shall be rewarded sevenfold in our bosoms."

This was the beginning of missions in our Denomination. These appeals sent a thrill to hundreds and thousands of pious hearts in all our churches. A few doubted and hesitated, but to the more earnest part, duty was plain, and an opportunity was wanted to do it. And as early as 1832, it having been announced that money for the mission in prospect might be sent to Eld. Buzzell, offerings to the Lord began to flow in. The first missionaries, Noyes and Phillips, went out in 1835. So our mission in India is forty years old.

What is now to be said is this. It has been a labor, a struggle to maintain it all through. Sometimes funds have not been what were needed. That is especially the case now. Some of the missionaries have fallen in death at their posts. Others, again, and again have failed as to health in consequence of excessive labor in tropic heat, and so have been obliged to leave the field and come home. But is there anything discouraging as to our mission in Orissa? Is any one disheartened? If there be any, it may be said is in a time of old, "Let him that is fearful turn back."

"We call for valiant hearted men, Who're not afraid to die." Does any one regret that the Denomination engaged in Foreign Missions? It can not be possible. But many must lament that our efforts have not been many fold greater. Many have been won to Christ in that far off land, while our churches at home have been invigorated and strengthened by what they have done to save the perishing heathen. A good commencement has been made in Orissa. Seed has been sown, which is already taking deep root and springing up. Some have ripened and been gathered into the garner of the Lord. "The wilderness and the solitary place is becoming glad," "The desert shall blossom as the rose." Where there is a moral waste, because "man is vile," "the rose of Sharon" and "the lily of the valley" shall send forth their sweetest perfume.

Ministers and Churches.

NINE were recently baptized and added to the Round Plains church, in the Ontario Y. M., by the pastor, Rev. C. Baker.

REV. F. REED writes that he has accepted a call to the pastorate of the church at Farmington, Mass., and has entered upon his labors with quite encouraging prospects.

BRO. S. D. CHURCH has already entered upon his pastorate at Taunton, Mass., and that is now his P. O. Address.

REV. R. L. HOWARD, lately of the Fairport (N. Y.) church, made us a pleasant call last week on his way to the pastorate of the Pine St. church, in Lewiston, Me. He is full of zeal for the Master, and anxious, above all things, to do his will. May the Father bless both the churches to which he goes and that which he has left.

BRO. GEO. G. CLARK is doing a good work among the freedmen in Amelia Co., Virginia. They are represented to be strongly Free Baptist in sentiment, and we trust that they may be directed by wisdom and grace. Besides our prayers these dear colored people should receive our utmost help in all directions.

EAST FENFIELD, N. Y. Through the hard, untiring labors of Rev. C. B. Hart, pastor of the church in this place, many souls have been converted. During the winter he conducted a series of meetings which resulted in the conversion of, at least, twenty-three souls; and of this number eighteen have united with the church, making twenty-seven that he has baptized since he has been with us. There are others standing as candidates for baptism. A good interest still continues in all of our meetings. Brother Hart and family have found warm places in the hearts of the people of this church and community. It is the prayer of all that the blessings of God may attend them while they live. S. M.

EAST ANDOVER, N. H. It is with pleasure that we report through the columns of the *Morning Star*, the condition of the church, at East Andover. The Lord has been here in great power during the past winter, and the blessed influences of his spirit are still with us. Sunday, the 14th, we had the privilege of welcoming nineteen persons into the fellowship of the church, fifteen by baptism and four by letter, making with those who have come in before, twenty-one who have thus united with the church within a few weeks. We are contemplating another baptism soon, when we trust many more will join us. Our prayer meetings are well attended and are rich in interest. Congregation increasing constantly. S. School numbering 100 in which all ages are represented from childhood to old age. The utmost harmony prevails among the brethren, and young and old are working with a will, taking the text of our introductory sermon as their motto, "The God of heaven, he will prosper us, therefore, we his servants will arise and build." F. E. DAVISON. May 22.

MIDDLEPORT, O. The church in this place has, during the last four or five months, been wonderfully blessed. Prof. Dunn first held a few meetings to good effect, which were followed with a series of meetings by Rev. W. J. Fulton. The members of the church were unusually active in labors to promote the work, and from week to week additions were made. The whole number added, since the work commenced, is between eighty and ninety, at all of whom, except about a dozen, are converts. This is emphatically a self-working church, and now they see the reward of their labors. S. H. B.

WESTERN.

REV. O. E. BAKER, of Wilton, Iowa, has consented to supply the Hillsboro' church for the balance of the year, we learn.

The Lord has rewarded with success the labors of Rev. B. L. Prescott, pastor of the Gobleville and Waverly churches, Mich. On the 7th inst. Bro. P. baptized thirteen and received them into church fellowship at the former place. On the following Sabbath, at Waverly, assisted by Rev. J. H. Darling, forty-two were baptized, a large number being heads of families. About a thousand people gathered to witness the scene. Six husbands with their wives went down into the water together and were baptized at the same time. Several more of the converts will follow soon.

FROM HUDSON, Mich. We hear cheering news. The Lord has blessed our brother, Rev. H. G. Woodworth, in his recent labor there and the result is several baptisms, some revived and many quickened into fruit-bearing life. The prospect for our cause is encouraging. Among the converted are some prominent men and women, and some noted skeptics. The various churches have been sharers in the work and some 150 additions are reported.

Quarterly Meetings.

ATHENS Q. M.—Held its May session with the Pigeonville church, beginning May 5, and lasting over the Sabbath. Nearly all the churches represented and one new church the Pleasant Valley received into the Q. M. Interest good in all the churches. The following delegates to the next session of the Ohio River Y. M. were appointed: W. H. MONROE, Clerk.

Ministerial Brethren: I. Z. Hanning, H. J. Carr, B. V. Tewksbury, Ira Hooper, J. W. Martin, S. Weed, Lay Brethren: C. F. Chase, J. F. Bosworth, A. Lamb, John Hanning, W. H. McNamee, S. Blake, M. D. J. Rickerson, D. Fulton, R. P. Porter, Joseph Harrison, W. R. Denney. BUCKINGHAM Q. M.—Held its last session in Concord, May 17, 18. Ministers mostly present with a considerable delegation. Quite a num-

ber of ministers from other Quarterly Meetings. Reports from the churches brought the cheering news of revivals, some of them unusually large. Delegates to the Yearly Meetings: Ministers, Revs. N. C. Lottrop, S. Curtis, J. A. Lowell, L. D. Stewart, P. W. Perry, L. H. Harmon, O. T. Moulton, G. O. Waternan, Laymen, W. C. Dudley, M. B. Smith, J. H. Collins, B. F. Haley, Dudley Gilman, J. T. Brown, L. D. Phillips, Osgood Page. The meetings at this session were interesting. The closing sermon was on the defects of the church, reminding all that a work for its perfectness and completeness was necessary. Yet the same discourse closed with mention of redeeming qualities, more than counterbalancing deficiencies, so that the church was seen to be a power for good, and its prospects glorious.

Next session at Great Falls.
JOSEPH FULLERTON, Clerk.

Religious Miscellany.

The entire cost of the fountain placed by the Roman Catholic Total Abstinence Union of America, upon the Centennial grounds will be \$30,000. Of this amount \$31,000 has been collected and paid to the contractors.

The Baptist State Convention of Kansas will meet this year at Lawrence, on June 9. The sessions of the Convention have formerly been held in the autumn.

Cincinnati has been selected as the place for the next meeting of the Methodist general conference.

There are in England seventeen monasteries and fifty-three nunneries.

The English address of thanks to Dr. Dollinger has been signed by 3,620 clergy and thirty-three Bishops besides several thousand laymen.

The receipts of the American Board for the first seven months of its financial year have fallen about eight thousand dollars below the collections for the same period last year.

A revival is going on among the colored people in and about Raleigh, N. C. Scores of people are converted each day, and every Sunday hundreds of them are baptized.

A 4000 pound bell has been put up in Mr. Moody's new Tabernacle in Chicago. It is the largest bell found in any of the Protestant churches of the city. The building is about completed and will seat 3,250 comfortably, with a capacity for 8,000.

The Y. M. C. A. of St. Louis, organized the past year, is zealously and wisely managed and begins to make itself felt for good.

There is a church in Illinois twenty-three years old which has enjoyed the services of nineteen pastors, and is now looking for another.

Among the pavilions on the Centennial grounds is one erected by the Pennsylvania Bible Society, which proposes to circulate the Scriptures in the language of every nationality represented in the exhibition. The pavilion may be recognized by a white flag floating from its top bearing the words of Jeremiah, xlii. 29: "O, Earth, Earth, Earth, hear the word of the Lord."

The First Congregationalist church of Chicago has just celebrated its quarter centennial. It was organized in 1851 with 48 members who seceded from the Presbyterians on account of their pro-slavery attitude. The church now numbers 1011.

There is not much danger of his Holiness the Pope coming to visit in his old age. Last year the "Peter's Pence" and the jubilee indulgences netted him \$4,000,000. The Emperor Ferdinand of Austria left him \$3,000,000; as heir of the Duke of Modena he can calculate on an income of \$50,000 a year; Lord Ripon gave him \$50,000 outright; a Belgian convert, \$40,000, and a pious old lady, recently deceased \$100,000.

In Scotland the Baptists have more than doubled in the past six years. They have now seventy churches.

Rev. Dr. Ingram of the Isle of Unst, mentioned a few weeks since as one of the oldest preachers living, celebrated his hundredth birthday, April 8th. He is spoken of as "Father of the Free Church of Scotland," and as being still a fine old man, with his faculties clear. Unst is the most northern of the Shetland group, and Mr. Ingram has been there since 1821; was licensed in 1800. The venerable pastor came of a stock remarkable for longevity, his father having lived 100 years, and his grandfather 105.

The Illinois State S. S. Convention was held last week at Jacksonville. The attendance was unprecedented, over 2500 people being present from abroad. This is mainly accounted for by the presence of Moody and Sankey, the former of whom was elected President of the Convention. The occasion was one of great interest to the Sunday school cause.

The "National Christian Association," opposed to secret societies, propose to hold a convention at Farwell Hall, Chicago, on June 20. Some very interesting statistics were presented at the late General Conference of the Methodist Episcopal Church. The aggregate number of Sunday schools in the Conference is 19,247, with 207,182 scholars and teachers. Since the last General Conference 73,874 members of the church and 476 ministers have died; during the same time the net increase of membership was 129,236, and of ministers 1,224; and the total number admitted to fellowship within the past four years was 234,640, the total membership being 1,890,559 and of ministers 10,923. The whole number of churches is 15,533, with a value of \$14,441,324. The number of parsonages 3,017, valued at \$9,731,623.

The Frontier Congregational church of Kansas is at Garfield. Although it has neither pulpit, Bible, hymn-books, nor a communion set, it has a congregation which is in earnest enough to put up a neat house to worship in.

The Baptists of Wisconsin are making an effort to raise \$50,000 for the endowment of Wayland Institute. The sum of \$30,000 has been bequeathed to found a Ladies' Department, on condition that \$20,000 shall be added to it. A legacy of \$12,000 has been made to go to the Institute if it shall be permanently established.

There are sixty-five schools in connection with the Presbyterian churches in the Chicago Presbytery, having a membership of 11,000, including pupils, teachers, and officers.

Rev. Henry Ward Beecher preached at Ithaca, N. Y., before the Cornell University students, on Sunday, the 21st inst. That institution has adopted the plan of inviting preachers of the various denominations to fill the college pulpit, instead of having a settled pastor.

Rev. Dr. George Peck, brother of Bishop Peck, of the Methodist Church, died on the 21st inst., at Scranton, Penn., aged 79 years.

Rev. Dr. Hall, who has been a professor in Auburn Theological Seminary for the past 32 years has retired on an annuity of \$1,000 for the rest of his life.

Infidelity and atheism are rapidly spreading among all classes in Italy. At a late trial in Rome, says *The Free Church Record*, the judges were greatly embarrassed by witness after witness refusing to be sworn on the Gospels, because they were freethinkers. To meet the difficulty thus raised, the prime minister has introduced a bill altering the form of the oath.

Mr. Bruce's school at Julfa, Persia, has been closed by the Persian authorities at the instance of the Romanists and Armenians.

Miss Whately's mission, at Cairo, employs a head native missionary, six male and six female teachers, and a Bible woman. There are 150 boys and 130 girls in her schools.

A new Jewish synagogue, the property of the Sinai Congregation, was dedicated at Chicago, April 7. It will accommodate 1,000 persons. The cost of the building did not exceed the original estimates, about \$70,000. It was consequently opened without any debt.

The Independent says that the disestablishment movement in England grows and grows. A liberation society was organized some years ago, for the purpose of agitating the question and enlightening the public mind on the subject.

Two years ago a special fund of \$500,000 was created and the work was carried on on a larger scale. At the last annual meeting, held a few days ago, it was reported that nearly a thousand meetings have been held during the past year, some three hundred more than in previous years. Two million five hundred thousand copies of the society's publications have been issued. The income of the year shows an increase of above £1,000, the amount being £15,449, 18s., 7d. The great success of the voluntary system in America and Scotland is fast weakening the venerable fallacy that Christianity can not live without government support.

In spite of the sweet luminousness of Matthew Arnold, it is plain that the interests of religion do not demand an establishment. Besides the powerlessness of the Establishment to protect itself against any heresy from Romanism, rationalism has alienated many of its best friends among the Dissenters.

The only interests that should suffer by disestablishment are the interests of those who live by the Establishment. Hence their tears.

The Episcopal Convention of South Carolina, after an exciting discussion, refused to admit a colored church which had already been put off a year.

The number of Christian ministers of all denominations in the United States is said to be 43,886. In England and Wales the number is 31,042.

Nearly four hundred thousand dollars are spent yearly on mission work in Africa. European societies spend three hundred thousand dollars of this, and American societies the balance. It is estimated that there are at present seventy-five thousand people in Central Africa who have never heard the gospel.

The Presbytery of New York has requested all its ministers to preach historical discourses on or before July 4.

During the past three months the Young Women's Christian Association, of Philadelphia, has furnished 13,339 meals and 1,006 lodgings. The number of applications for employment received in this period was 404; the number of applications from employers, 865. During the quarter 633 books were taken out of the library, which now numbers 1,257 volumes.

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MERRIS, D. LOTHROP & CO., Boston, have in press "The Pulpit of the American Revolution." A new revised edition, 8vo., price \$2.50. The "North American Review" says it is "a unique and rich contribution to the history of the period."

Notices and Appointments.

OHIO CENTRAL Y. M. will hold its next session with the District of Columbia, at the Atlantic & Great Western R. R., commencing Friday, June 9, at 2 P. M.

HOLLAND PURCHASE Y. M. will be held with the Cherry Creek church in June. Notice of arrangements and R. R. routes will be given before the time of meeting.

ILL. Y. M. will meet with Cherry Valley church, Boone Co., Ill., on Friday, June 2, at 10 A. M.

St. Lawrence Y. M. will be held with the church in Lowellville, commencing June 2, at 2 P. M.

ONTARIO Y. M. will be held with the Stratford church, commencing Friday, June 2, at 10 A. M.

PARSONSFIELD Y. M. will convene at North Parsonfield, June 14, 10 A. M.

MAINE WESTERN Y. M. MINISTERS' CONFERENCE will be held with the Biddeford church, June 2, at 10 A. M.

MAINE WESTERN Y. M. will hold its next session with the Biddeford church, commencing June 2, at 2 P. M.

LYNDON INSTITUTION. The annual meeting of the incorporators and trustees of the Lyndon Institution will be held in the Lyndon Union Church, Lyndon, Vt., Thursday, June 1, at 10 A. M.

Notice. Those wishing to attend the Y. M. to be held at Scottsburg, June 22, will find conveyance at Council Bluffs, or at Scottsburg.

CENTRAL N. Y. Y. M. will be held with the West Stephentown church, of the Rensselaer Co., N. Y., June 2, at 10 A. M.

THE MINISTERS' LITERARY SOC. connected with the Central Y. M. will hold its next session at the West Stephentown church, commencing June 2, at 8 P. M.

MINN. SOUTHERN Y. M. will be held with the Nashville church, June 25-27.

MINN. Y. M. will be held at River Falls, Pierce Co., Wis., June 25-27.

EXETER Y. M. MINISTERS' CONFERENCE will be held at Exeter, N. H., on Thursday, June 1, at 10 A. M.

WATERVILLE Y. M. will hold its next session at Waterville, commencing June 11, at 10 A. M.

ELLSWORTH Y. M. will be held with the church at Walker's Corner at So. Brooks, June 11, at 10 A. M.

ENOSBURGH Y. M. will be held with the church at East Farnham, P. Q., on the last Saturday and Sabbath of June, in conference Friday preceding, at 2 P. M.

ATHENS Y. M. will be held with the Lodi church, beginning August 4.

HILLSDALE Y. M. will be held with the Fairfield church, commencing June 23. Opening sermon by Rev. J. H. Walcott.

PARTIES coming to the Ontario Y. M. will come via Great Western R. R. to Niagara Falls, where they will be met and taken to the place of meeting by the Ontario R. R. of the Niagara Falls and Buffalo R. R.

FRENCH CREEK Y. M. will be held with the Sherman Y. M. church, June 2.

HOLLAND PURCHASE Y. M. will be held with the Cherry Creek church, N. Y. The Ministers' Conference will be held at Holland Purchase, June 11, at 10 A. M.

THE MINISTERS' CONFERENCE of the Minnesota Y. M. will meet at River Falls, Wis., in connection with the Y. M. at its next session on Thursday, June 2, at 10 A. M.

NEW HAMPSHIRE Y. M. The opening sermon will be preached by Rev. J. H. Walcott, Tuesday, June 13, at 10 A. M.

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Commencement Week, Bates College.

Friday, June 2.—Examination of the Junior class, at 2 P. M.

Saturday, June 3.—Examination of the Sophomore class, at 2 P. M.

Sunday, June 4.—Examination of the Freshman class, at 2 P. M.

Monday, June 5.—Examination of the Theological school, at 2 P. M.

Tuesday, June 6.—Annual meeting of corporation, 8 A. M.

Wednesday, June 7.—Annual meeting of the alumni, at 2 P. M.

Thursday, June 8.—Annual meeting of the faculty, at 2 P. M.

Friday, June 9.—Examination of the Theological school, at 2 P. M.

Saturday, June 10.—Examination of the Freshman class, at 2 P. M.

Sunday, June 11.—Examination of the Sophomore class, at 2 P. M.

Monday, June 12.—Examination of the Junior class, at 2 P. M.

Tuesday, June 13.—Examination of the Senior class, at 2 P. M.

Wednesday, June 14.—Examination of the Theological school, at 2 P. M.

Thursday, June 15.—Annual meeting of corporation, 8 A. M.

Friday, June 16.—Annual meeting of the alumni, at 2 P. M.

Saturday, June 17.—Annual meeting of the faculty, at 2 P. M.

Sunday, June 18.—Examination of the Theological school, at 2 P. M.

Monday, June 19.—Examination of the Freshman class, at 2 P. M.

Tuesday, June 20.—Examination of the Sophomore class, at 2 P. M.

Wednesday, June 21.—Examination of the Junior class, at 2 P. M.

Thursday, June 22.—Examination of the Senior class, at 2 P. M.

Friday, June 23.—Examination of the Theological school, at 2 P. M.

Saturday, June 24.—Examination of the Freshman class, at 2 P. M.

Sunday, June 25.—Examination of the Sophomore class, at 2 P. M.

Monday, June 26.—Examination of the Junior class, at 2 P. M.

Tuesday, June 27.—Examination of the Senior class, at 2 P. M.

Wednesday, June 28.—Examination of the Theological school, at 2 P. M.

Thursday, June 29.—Annual meeting of corporation, 8 A. M.

Friday, June 30.—Annual meeting of the alumni, at 2 P. M.

Saturday, July 1.—Annual meeting of the faculty, at 2 P. M.

Sunday, July 2.—Examination of the Theological school, at 2 P. M.

Monday, July 3.—Examination of the Freshman class, at 2 P. M.

Tuesday, July 4.—Examination of the Sophomore class, at 2 P. M.

Wednesday, July 5.—Examination of the Junior class, at 2 P. M.

Thursday, July 6.—Examination of the Senior class, at 2 P. M.

Friday, July 7.—Examination of the Theological school, at 2 P. M.

Saturday, July 8.—Examination of the Freshman class, at 2 P. M.

Sunday, July 9.—Examination of the Sophomore class, at 2 P. M.

Monday, July 10.—Examination of the Junior class, at 2 P. M.

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AND SACRED SONGS

Poetry.

THE OLD FRIENDS.

Where are they scattered now,
The old, old friends?
One made her dwelling where the maples
glow,
And mighty streams through solemn forests
flow,
But never, from that pine-crowned land of
snow
A message sends.
Some meet we oft amid
Life's common ways;
And then, perchance, a word or smile de-
clares
That warm hearts throb beneath their load of
cares;
For love grows on, like wheat among the
tares,
Till harvest days.
"But some are fallen asleep,"
The words are sweet!
O, friends at rest beneath the blessed sod,
My feet still tread the weary road ye trod
Ere yet your loving souls went back to God!
When shall we meet?
O, Thon divinest Friend,
When shall it be
That I may know them in their garments
white?
And see them with a new and clearer sight,
Mine old familiar friends—made fair and
bright,
Like unto Thee!

—Sunday Magazine.

THE OLERGYMAN AND PEDDLER.

A clergyman who longed to trace
Amid his flock a work of grace,
And mourned because he knew not why
Yon fleece kept wet while his kept dry,
While thinking what he could do more,
Heard some one rapping at the door,
And opening it, there met his view
A dear old brother whom he knew,
Who had got down by worldly blows
From wealth to peddling cast-off clothes.
"Come in, my brother," said the pastor,
"Perhaps my trouble you can master,
For since the summer you withdrew,
My converts have been very few."
"I can," the peddler said, "unroll
Something perchance to ease your soul,
And to cut short all fulsome speeches,
Bring me a pair of your old breeches."
The clothes were brought; the peddler gazed,
And said, "no longer be amazed,
The goods upon this cloth are such,
I think, perhaps, you sit too much,
Building air castles bright and gay,
Which Satan loves to blow away.
And here, behold as I am born,
The nap from neither knee is worn.
He who would great revivals see
Must wear his pants out to the knee.
For such the lever prayer supplies,
When pastors kneel, their churches rise."
—Cong.

Family Circle.

THE LIBERTY BELL.

It was an anxious and solemn day in Philadelphia—that Fourth of July, nearly one hundred years ago. In the State House, still standing in that city, we believe, and venerated as the birth-place of liberty, the patriot Congress was sitting. For twenty-four days—ever since May 10—they had been considering the question of declaring the colonies free and independent States. It was a very momentous question to them. Would the States, so poor and feeble, be able to maintain their independence? If not, how much worse might their condition become, in consequence of the failure? What, too, would happen to themselves, personally, and to their families?

The declaration would be treason against the king, to be punished with the loss of all their property, and with death itself. Let the children, who now hail the return of "the Fourth" with so much merriest, remember how thoughtfully and anxiously those patriots felt when they were about to take the final vote on a question upon which so many and such weighty interests were depending.

It was understood that the decision was to be made that day, and thousands of people had gathered in the streets, waiting to catch the first word of intelligence that it was done. The old bell-ringer had gone up into the belfry, to be all ready to ring out the welcome sound which the people were so anxious to hear. There it hung—the old bell—which more than twenty years before had been purchased in England, but which was broken the first time it was rung, and had been recast in Philadelphia, by Messrs. Pass & Stow, in 1753.

They had placed upon it the very appropriate words which in the days of Moses had announced to the Hebrews the return of the jubilee year: "Proclaim liberty throughout all the land unto all the inhabitants thereof." And it was a striking fact that this very bell, with such a motto, was now in fact to proclaim to the waiting people of the new republic the joyful notes of liberty and independence.

The good old bell-man had stationed a boy at the door of the hall below, to give him notice the moment the Declaration should be passed. There were, however, some delays in making ready for the vote. It was almost two o'clock in the afternoon—and the old man shook his head doubtfully, muttering to himself: "They will never do it! They will never do it!" At last a loud hurrah was heard below, and out ran the boy, clapping his hands, and shouting: "Ring! ring!" Quick as thought the old man grasped the iron tongue of the bell with both hands and hurled it with all his strength backward and forward a hundred times; while the people below, catching the glad sound, shouted: "Hurrah! hurrah! hurrah!"

The Declaration is passed! We are free! We are free! At night the city was illumined, bon-fires were built and cannon

were fired, and all the people celebrated the glad time on the first Independence day, in 1776. But alas! the old bell hangs in the belfry no longer. Many years ago a bad crack was made in it, and it was taken down, and placed in the old hall where the Congress sat, and where are many other relics of those memorable days. The country has grown great and powerful. The favor of God has rested upon us, and now considerably more than thirty millions of people rejoice in the blessings purchased for us by the blood and the hardships of our fathers.

Over thirty millions! And, thank God! more than four millions of these thirty—a larger number than all the people of the colonies together when the Declaration was passed—are slaves no longer! All free! Oh that the old Liberty Bell at the Centennial could be hoisted again in its place, on the venerable Independence Hall, its broken side mended, its iron tongue set free, and the sound of its joyous notes be heard ringing out again: "Liberty throughout all the land, unto all the inhabitants thereof!"—*Congregationalist*.

AN ORIENTAL SERMON ON DANCING.

A LION, WITH A TALE.

This story, which was written by a traveler familiar with the far East, hits off a recent discussion so keenly, that it will be enjoyed by all parties.

Once there was a very curious custom. All the wealthy and aristocratic families in a certain place, engaged the menageries to supply them with young lions for household pets. The whelps were of a royal breed, the regular Numidian variety. They were costly, it is true, but those who ordered them were deterred by no such considerations, and every family, of the least pretension, was obliged to have a Numidian cub. It was the fashion, and the very presence of the little lions gave a stamp of respectability to the mansions where they were reared.

Now it happened before these lions were full grown, that an honest traveler from Numidia, passed along that way, and seeing these strange animals pampered and caressed in every household, and brought up with the children in unrestrained intimacy, he openly expressed his horror, and warned the parents, saying that these cubs were veritable lions, and would soon be grown, and then their ravenous nature would be sure to come out, even there, as he had seen it in their native jungles, and the children of those fair homes would be devoured alive, and mourning and desolation would fill those parents' hearts when they should find out the fatal truth too late. But they scoffed at his words; they even took the lion-babes up in their arms, and hugged them, and laid them in their bosoms, and stroked their tawny manes, and said, "see, these soft paws; there is no harm in them; and never can be. They are fit only to tread on carpets, and gambol over waxed floors. Behold how lovely and graceful and sprightly the little creatures are; their very motion is so free and charming! We have never had any pets so lively and entertaining, and the children love them dearly. We think you are mistaken. Indeed, we believe our own senses; we see ourselves that they are harmless."

Some of the more conservative, wishing to make assurance doubly sure, and really desiring the safety of their households, called in the doctor's (D. D.'s) and these learned men sat in copulate and put in their spectacles so as (not) to see clearly, and opened their doctor's books (not the Book, however), and said, "There is no sin, per se, in a lion's cub; real and grown-up lions may maul and devour in their native jungles; it is true, and they are the fiercest and strongest of beasts; and would make a meal of a man without the slightest hesitation; but we trust none of our orthodox families would send their little ones out into the African forests to encounter grown-up Numidian lions. Of that we should disapprove, but these little ones are innocent, as well as entertaining; and children must have pets and be amused, and the age has outgrown Mary's little lamb as quite too tame. These cubs are in our houses; the children play with them in the very presence of their watchful parents; and there is no harm, no danger." Only "two" of the doctors thought otherwise, but they were overruled! So the traveler, silenced, if not convinced, passed on, and the families ordered a fresh supply, and the trade in lions thrived mightily.

But it happened, soon afterwards, that papa and mamma went into the nursery, and baby was nowhere to be found, but the pet was there, and they realized that he was suddenly a full-grown, dreadful lion, as they beheld his bloody chops, glaring eyes and lashing tail, and heard him roar in tones of thunder that shook the very foundations of the house—

"I have devoured your baby; bring all the children in, that I may eat them up!"

Then those parents saw their mistake when it was too late; but the parents in the other families are in willful ignorance still, and there is a lion's whelp growing up in every house.—*Interior*.

A milkman was roused in the night by a wag with the announcement that his best cow was choking. He forthwith jumped up to save the life of his animal, when he found a turnip stuck in the mouth of the pump.

COULDN'T STOP.

This is the way a good many boys get into difficulty—"they get going and they can't stop." The boy who tells lies began at first to stretch the truth a little—to tell a large story—till he came out as a full grown liar!

Two boys began by bantering each other, till they got a-going and couldn't stop. They separated with black eyes and bloody noses!

Did you hear about the young man stealing from his master's drawer? He came from the country a promising boy. But the rest of the clerks went to the theater and smoked, and he thought he must do so too. He began thinking he would try it once or twice. He got a-going and couldn't stop. He could not resist the temptation when he knew there was money in the drawer. He got a-going—he will stop in prison.

Some young men were, some years ago, in the habit of meeting together in a room at the public house, "to enjoy themselves"—to drink and smoke. One of them, as he was going there one evening, began to think there might be danger in the way. He stopped and considered a moment, and then said to himself, "Right about face!" He dropped his cigar, went back to his room, and was never seen at the public house. Six of the young men followed his example. The rest got a-going, and could not stop till they landed most of them in a drunkard's grave. Beware, boys, of the first cigar or chew of tobacco. Be sure, before you start, that you are in the right way, for when you are going down hill, it is hard to stop!

One night a miller was awakened by his camel trying to get his nose into the tent.

"It is very cold out here," said the camel. "I only want to put my nose in."

The miller made no objections.

Soon the camel asked to have his neck in, then his feet, and meeting with no opposition from his master, he soon had his whole body in. This was very disagreeable to the miller, who complained of the camel's conduct.

"If you don't like it you can go," answered the camel; "as for me, I have got possession and shall stay; you can't get rid of me now."

Boys, this ugly camel represents the evil habits and little sins which, if not continually watched, creep into your lives unawares. The dram, the quid, the cigar, get hold of a boy or a young man, and say to him, "You can't get rid of me."

KEEP YOUR TROUBLES SACRED.

A worthy wife of forty years' standing, and whose life was not all made up of sunshine and peace, gave the following sensible and impressive advice to a married pair of her acquaintance. The advice is so good and so well suited to all married people, as well as those who intend entering that state, that we here publish it for the benefit of such persons:

Preserve sacredly the privacies of your own house, your married state, and your heart. Let not father or mother, sister or brother, or any third person ever presume to come in between you two, or to share the joys and sorrows that belong to you two alone. With God's help build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no, never speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun find you at variance. Review and renew your vow; it will do you good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one.

FACTS.

BY E. A. S.

India, China, Cochinchina and other portions of South-eastern Asia produce more rice than any other countries. Rice can be successfully cultivated only in the most southern portions of Europe. In our own country, it is raised in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Texas.

In India and Ceylon, 120 known varieties are cultivated. The best rice comes from the Carolinas.

In India the rice is sown just after the rainy season commences and grows just about enough to keep its head above the water, and as the season comes to a close it leaves the ground dry for the rice to ripen. In the last named country it is the chief article of food, and when the rice crop is cut off, a terrible famine prevails. So the people have great reason to rejoice when the crop is a good one.

THE FORTUNATE ISLES. The Canaries off the Northwest coast of Africa which have belonged to Spain since the year 1493, are generally believed to have been the fortunate islands of the ancients. From their locality, it is probable that the Carthaginians visited them, and Pliny made use, in some of his writings that have been preserved, of an account of them written by Juba, a Moorish King. Not until the early part of the fourteenth century did Europe learn that this group was inhabited. Some Spaniards who endeavored to establish a permanent occupation were driven out by the native or Guanche population of these islands. Other attempts were more successful, and the Guanches finally were exterminated by the Spaniards. Mr. von Loebner affirms that they settled in the islands in the eighth century, engaged in a weak barbarian population, and gradually lost the use of iron and ship-building, relapsed from Christianity into heathenism, and, though degenerating in their complete isolation, retain the ten-

tures and customs of their race in all essential points. Some of the names of persons and functionalities, as well as a few elemental expressions, are said to be clearly German. In their tombs, fairly buried mummies have been found, and the peculiar shape and dimensions of the skulls are said to agree with those of the Germanic races.—*Philadelphia Press*.

TRAP-DOOR SPIDERS. These curious creatures make real doors to their dwelling-places. The doors are fitted with solid hinges, made so that they will fall by their own weight, and shut into the opening like a cork. Some of the spiders even make double doors. For these double doors, one of which shall open as if it were from without, and the other obly from within, there is certainly much to be said. There is something almost comical in the account given of the spider, who, when her first door was destroyed, and her second threatened, was finally captured with her back set against the door, resisting with all the power of her legs this violation of her territory.

THERE is evidence that an enormous species of ox existed in Ohio in ancient times. The Natural History Society of Cincinnati has recently acquired what were at first supposed to be a pair of immense horns. They were dug out of gravel about eighteen feet below the surface, on Brush Creek, in Adams County. Instead of being the horns themselves, they proved to be the cores, which are not more than one-third as long as the horns in which they were enclosed; yet they measure almost six feet from tip to tip, and their circumference is twenty-two inches.

If a tallow candle be placed in a gun and shot at a door it will go through without sustaining any injury; and if a musket ball be fired into water, it will not only rebound, but be flattened as if fired against a substance. A musket ball may be fired through a pane of glass, making a hole the size of the ball, without cracking the glass; if the glass be suspended by a thread it will make no difference, and the thread will not vibrate. In the arctic regions when the thermometer is below zero persons can converse more than a mile distant. Dr. Jamieson asserts that he heard every word of a sermon at a distance of two miles. A mother has been distinctly heard talking to her child, on a still day across a water a mile wide.

In an old record book of a Connecticut church, dated 1707, is this item: "For making a noise in church, Ann Bolton, spinster, is to sit three days in the poor pew, and pay a fine of five shillings."

THE early computations upon the late transit of Venus fix the earth's distance from the sun at 88,073,736 miles.

GERMANY, with a population of 42,000,000, last year graduated six hundred and sixty physicians, rejecting one hundred and eight applicants. In the same time the United States, with a population of 40,000,000 graduated three thousand physicians.

CONJURERS.

Why is a book-binder a most charitable person? Because he often covers a multitude of faults.

Why should a man always wear a watch when he travels in a waterless desert? Because every watch has a spring in it.

What books are most influenced by hard times? Pocket-books.

Why has an ocean voyage no fears for physicians? Because they are accustomed to see sickness.

BIBLE QUESTIONS.

(Answers in three weeks.)

41. What is bound up in the heart of a child?

42. Who is like a madman, who casteth fire-brands, arrows and drud?

43. What is the prayer of the slothful?

[Answers requested from younger readers.]

ANSWERS.

29. The righteous runneth into it and is safe. Prov. 18: 10.

30. Three thousand prophets, one thousand and five songs. 1 Kings 4: 32.

31. Of trees, etc. 1 Kings 4: 33.

32. Ezekiel. 2 Kings 20: 1.

Answered by Robert Henry Brooks, Coal-mont, Pa. No. 30 was answered by Annie L. Strout, North Mariaville, Me.; 31 by E. A. Harwood, North Mariaville, Me.; 32 by Mrs. Frances E. Penney, North Mariaville, Me.

Literary Review.

SIGHTS AND INSIGHTS: Patience Strong's Story of Owen's Way. By Mrs. A. D. T. Whitney. Boston: James E. Osgood & Co. 2 vols. 12mo. pp. 677. (\$3.00.)

If the public had known that some of the personages, who figured so pleasantly in "Faith Gartney's Girlhood," "Leslie Goldthwaite," "We Girls," and "Real Folks," were to appear again on the other side of the water, they would have read more carefully those previous volumes. Now while reading "Sights and Insights" we are impelled frequently to turn again to those former works of Mrs. Whitney, to see where we have met the characters so familiar in this new book. And the sensation, on the whole, is pleasant. It is like the pleasure of meeting old acquaintances, although one may not be able at first sight to call them by name or locate the place of the last interview.

"Sights and Insights" is a work of two volumes, and is, we think, the best of Mrs. Whitney's productions. There are three classes of readers whom it will entertain, for it may be said to belong to three departments of literature, and while, perhaps, it may not rank first in either, yet it is a pleasing combination of the three. It is a story, a book of travels, and a collection of practical sayings all in one. As a story it pleases without exciting, and leaves the reader rested rather than stimulated. The characters are every day people, and its incidents such as might naturally occur to a party of travelers. Patience Strong, her niece Edith, and companion Emory Ann, in company with Mrs. Regis and her step-daughter Margaret, sail for Europe, visiting France, Switzerland and Italy together. The first mentioned person writes letters to her friend, Rose Halliday, of the sights she sees and the insights she gets of character; and so the story is told. On the passage they meet General Rushleigh, who was engaged long ago to Faith Gartney, now Mrs. Armstrong, who, with her husband, and two children, are also on board the ship. Miss Euphrasia Kirkbright also reappears in this story.

The romance of the first volume turns upon the fact that Mrs. Regis falls in love with the General, who, himself, is charmed with Margaret. Mrs. Regis does not understand the situation for some time. At the close of the first volume, Stephen Holmsted appears upon the scene, and we catch a glimpse of Barbara Goldthwaite, who was, we remember, Barbara Holmsted, in "We Girls." He attaches himself to Patience Strong's party, and espe-

cially to Edith. Through various windings love leads them along, till Margaret and the General come into placid waters, and the future looks bright for Stephen and Edith. From past experience of Mrs. Whitney's faculty of continuing the story of people in whom the reader has become interested, we almost hope we may have another volume telling what becomes of these characters. We like this style of story-telling, though but few authors could make several volumes, with different people as heroes, so consistent with each other. The ordinary way of a novel is to leave a couple as soon as they are married, as if that was the end instead of being about the beginning of life.

The sights described in the book are almost as interesting as the story. As the party travels from place to place, Patience constantly writes descriptions to her friend Rose. They are more charming than a regular book of travels would be, for they are written with an enthusiasm in which a person writing a set book would hardly dare indulge. The descriptions of the mountains of Switzerland and the Art of Italy are very fine.

And yet we are not sure but the great charm of the book lies in the lessons drawn from surrounding circumstances, and the wise sayings to be found on every page. Constantly the members of the party are learning lessons from the objects they see, which shall be of value to their life here and hereafter. Before Mont Blanc, by the beautiful fall of Arpenaz, watching the waters fall over and over again as they dash down the mountain side, Patience Strong pauses to say, "Over and over, spilled and gathered up! How much is done over and over, for us and in us!" And at the Gorge du Trient, where the river rushes through the heart of the mountain, hundreds of feet below daylight, she recites, "Whither shall I go from thy Spirit? Whither shall I flee from thy presence? If I ascend up into heaven—I descend into the abyss—Thou art there! Thou art there!"

When Margaret, overcome, sinks down by the rail, looking into the roaring river, she cries out, "I can not bear it. The weight of everything is upon us, and that is hurrying, tearing on, underneath. It is plowing down the mountain! I think it is like all the wrong of the world—and the trouble—and the judgment!" And Patience answers, "There is not any Scripture of the world that ends without a gospel."

And as they came to an open space where "the Heart of the Mountain" breathed right up to the Heart of Heaven," a little theology creeps in. "There is a way up from anywhere," said Emory Ann, "unless," she added, reflectively, "the bottomless pit." "The way from that may be even through, and the mercy of it, that it is bottomless," said General Rushleigh. "Down has to be up, beyond a certain middle." "Unless you have to hang there, and look both ways," said Emory Ann. "Until the Sabbath," said General Rushleigh.

Among the many pithy sentences which characterize the book, we quote the following: "A railway ride is such a good chance to read things that are not printed." "It is the 'loving off' that is the satisfaction, after all, even whilst you knit the stocking." "If ever I make a suggestion to Emory Ann about her dress, it must be beforehand of her preparation. And, indeed, it is the nicest way with everybody." "You can't carry anything out of the world, and you can't carry round much in it. Always get rid of old relics." "A woman can be a Queen, why can't she be a President?" "There is a difference. She must be born to be a Queen, but she must scramble to be a President; at least, until things are quite otherwise regulated than now." "One can always trust one's self in the handling of a dangerous thing, sooner than see with confidence another using it." "Morning is morning; Spring is spring; nobody knows how old the earth is. Here and there is a woman just like that."

"What one human being takes pains to explain, or argue, or confess to another, is often only what he wants to make his own more inward self discern, acknowledge, or forgive." "There's no knowing how many Devil's Bridges you get over in the dark. And not a bad way either, when you come to think of it." "How nice it is getting up to pleasant work that you have put by the night before! How nice the pleasant Mondays are, even after the Sunday's stop! The last part of the verse about them that 'die in the Lord,' is the beauty of it, and has the promise to our living natures. 'They rest—not cease—from their labors, and their works do follow them.'"

ACHSAB: A new England Life-story. By Rev. Peter Pennot. Boston: Lee & Shepard. 1876. 12mo. pp. 388. (\$1.50.)

Some phases of New England character are very well portrayed in this book, and some quite poorly. It involves the religious question, which is considered the fashionable thing to deal with in a certain class of novels now, the main object being to rap orthodoxy, and to pet rationalism. As in this book we have such characters as Ann Vaxly, who was "narrow-minded," and Owen Kidd, who was "liberal in his views, bound by no creed or dogma." The latter, Mr. Pennot tells us, was "a Christian, who called himself a rationalist," the former was "a bigot, who called herself a Christian." Then there is Owen Kidd's mother, a sweet, gentle woman; and Achsah Sterne, daughter of the self-righteous and hateful Deacon, with whom Owen fell in love, thus involving the daughter in tender relations with a person whom her father cordially hated. Then there was Achsah's Aunt Emily, "who had a good deal of sentiment hidden beneath a rough exterior," who had once felt the tender passion, but had lost her lover, and was wedded instead to a broken fan, a daguerotype of a "clear-eyed young man of twenty-five," and a package of letters, yellow with age. This Aunt favored the suit, and thus found herself opposed not only to the Deacon but to Ann Vaxly, both of whom declared that Achsah was a barbarian, and doomed to damnation. Thus one may picture to one's self, the course of the story, in which the hard Puritanic element on one side, clashed with the generous and tender sentiment of the other, involving many estrangements, heartaches, and domestic woes. But in the course of time, after a great many changes had come over the lives of these and other personages in the book, after Achsah had been pledged by her father to marry Elder Moor, but had refused, and been disinherited by him, Owen returned from Europe and he and Achsah were wedded. It is an absorbing story, and one which can be read with profit. Some of the characters are overdrawn. But perhaps that results from the necessity of putting the marked traits of two or three or a half dozen persons into the life of one individual, if we would make that individual faithfully represent an age or a community. The forgiving and loving qualities of the book are quite gratifying. One must admit Owen's rescue of Deacon Sterne from the "hardships that befall him," But we wish when our story writers want to compare "orthodoxy" with "rationalism," they would not take the sterner, hardest and

most forbidding examples of the former, and only the most attractive of the latter.

TRUE STORIES FROM HISTORY AND BIOGRAPHY. By Nathaniel Hawthorne. Boston: James R. Osgood & Co. 1875. 18mo. pp. 250. (\$1.25.)

The "little classics" edition of Hawthorne's works is now complete, and comprises twenty-one volumes. The one before us is especially adapted to the times, for its contents are a good deal about the heroes and incidents of the Revolution, with considerable about affairs before and after that interesting period. It will be found especially valuable to the young, for it presents history in a cultured, entertaining and at the same time profitable way. The conceit on which the stories are hung gives a continuous thread to the whole volume, and at the same time invites attention from chapter to chapter until the book is completed. The biographical portion of it deals with Benjamin West, Sir Isaac Newton, Samuel Johnson, Oliver Cromwell, Benjamin Franklin and Queen Christina.—The publishers are now located on Franklin Square, where they have a fine locality for a good business.

Lee & Shepard, Boston, publish a historical pamphlet of 64 pages by William W. Whetton, entitled, "Siege and Evacuation of Boston and Charlestown, with a brief account of Pre-Revolutionary Public Buildings." It is illustrated, and the accompanying maps add materially in comprehending the text. Mr. Whetton has been a close and critical student of this subject, and his narrative is clear and concise. That it is interesting need not be said, for the very atmosphere is charging all such subjects with magnetic attraction. The sketch differs, but not materially, from many others that have covered the same ground, but there seem to be the best of reasons for accepting the present narrative as authentic.—The description, with wood cuts, of several historical buildings of Boston, adds to the value of the pamphlet.—50 cts.

A Geography just issued by Harper & Brothers, New York, is really one of the best text books for schools that we have seen on that subject. Its mechanical features are first class, and the text was evidently prepared by one acquainted with the work of teaching, and to whom the difficulties of the class room are thoroughly familiar. It is essentially in two parts, thus presenting in one volume both a physical and a political geography, although the physical geography is treated rather briefly. Each of the two parts has a series of special maps, questions, descriptions, etc., while sufficient attention is paid to map-drawing to make that occupation interesting and profitable. A few errors in the present edition will be corrected in the second, when we shall expect to see it in high favor in the school room.

Parts 13-16 of Zell's Popular Encyclopedia (revised edition) are received. The revision is thoroughly done, and with the addition of 18 colored maps, the value of the work is appreciably increased. It furnishes a reasonably complete description of every subject connected with History, Biography, Geography, Science, Art, Language, Natural History, Botany, Mineralogy, Medicine, Law, Mechanics, Architecture, Manufacturing, Agriculture, Bible History, Church History, Religions, etc. It is to be completed in 64 numbers, and is furnished to subscribers at 50 cents a number. Sample number with map for 30 cents. Horace King, Agent, Thompsonville, Ct. Published by Baker, Davis & Co., Phila.

Oliver Ditson & Co., Boston, have published "A Centennial Collection of National Songs," comprising not only the American, but German, Irish, Russian, English, Welsh, French, Italian, Swedish, Scotch, Danish, Spanish and Austrian national songs. They are all set to music, and make a neat and serviceable volume for this year of patriotic expression. The book is well packed, and cheap for the contents, being forty or fifty cents, according to covers.

We acknowledge the receipt of the following miscellany:

From Harper & Brothers, New York: The *Basar*, *Illustrated Weekly*, and novels, entitled, *The Squire's Legacy*, *The Dilemma*, *Dead Men's Shoes*.

From A. S. Barnes & Co., New York: The *International Review* for May and June, and advance sheets of Dr. Lyman Abbott's *Notes and Comments on The Acts*.

From G. W. Carleton & Co., New York: Record of the Year (June number).

QUARTERLIES: *Bibliotheca Sacra*, Presbyterian Quarterly and Princeton Review, Baptist Quarterly, Christian Quarterly, North American Review.

MAGAZINES: Harper's, Atlantic Monthly, Scribner's, Catholic World, Lippincott's, Potter's, American Monthly, Arthur's, The Sanitarian, St. Nicholas, Wide Awake, The Nursery.

MISCELLANEOUS: National Temperance Society's Eleventh Annual Report, Proceedings of General Theological Library of Boston, The National Sunday School Teacher.

LITERARY NOTES.

Mr. Lossing's history entitled, "Our Country," has thus far been extended to its five hundredth page, which brings the narrative to the beginning of the eighteenth century. A critic says of it, "The excellence of this history seems even greater than it is when we realize how few voluminous histories have been written of our country; neither Bancroft nor Hildreth come anywhere near our own day, and while, perhaps, no historian of the highest order can approach nearer than they have done, we deserve at least a readable record of those later national events from which we are not yet able to make correct philosophical deductions. No writer who has yet offered his book to the public has accomplished this work with ability approaching Mr. Lossing's."

An autotype fac-simile edition of Milton's *Commonplace Book* is to be published in London from the manuscript recently discovered. It contains notes in Milton's handwriting from upward of eighty works read by him, and these notes are in general, his deductions, and not mere extracts from the works read. There are other entries by four or five different hands, presumably made at Milton's dictation. The MS. is quarto size, and contains eighty written pages.

"An important work on the decipherment of the Hieratic Writing of Central America, by M. Leon de Rosny, is about to appear. The French American Society has had a font of characters specially cast for this work, so that every facility may be given to scholars of studying these curious writings."

Joachim Miller's new novel of Italian life, "The Fair Woman," has already reached a second edition. There are 395,007 volumes in the Congre-

Ex. Sundays. † Ex. Saturday. ‡ Ex. Monday. 1y7.

