

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

6-14-1876

The Morning Star - volume 51 number 24 - June 14, 1876

Freewill Baptist printers

Follow this and additional works at: https://scarab.bates.edu/morning_star

The Morning Star.

VOL. LI.

THE MORNING STAR, BOSTON AND CHICAGO, JUNE 14, 1876.

NO. 24.

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. HULLING, Manager, 16 Madison St., Chicago, Ill.

Terms: \$3.00 per year, if paid strictly

IN ADVANCE, \$2.50. See the last page of

this paper.

The Morning Star.

WEDNESDAY, JUNE 14, 1876.

PRAYER.

"Order this, Father, as is best
For us! we wait upon thy will!"
I counted many days and nights,
The answer tarried still.
I rose on wings of prayer a light,
And cried with eyes grown dim,
"Lord! not the best for us I ask,
But what is best for him!"

No answer came. On wings of prayer
I rose to higher spheres;
And, clasping at his garment's hem,
Cried up to him through tears:

"As to Thy glory order this!"
And straightway at His name
All the best hosts of heaven caught up
And echoed back the same;
And down-dropp'd gently as the dew,
At length the answer came.
—Day of Rest.

NEW YORK CORRESPONDENCE.

NEW YORK, June 2, 1876.

THE SUNDAY POLICE FIZZLE.

Judging the public by its organs, there is nothing which the public will not admit, if there be only a very noisy party to vociferate it in sufficiently violent and impatient style. The fact argues an unprecedented and growing want of convictions in a large proportion of our people. The placid or at least tacit, acceptance by the public of the wild rant against the Sunday laws, illustrates this point. Whoever is interested in calling any particular black spot white, we are mostly too indifferent to the truth of the matter and too intent on immediate self-interests, to challenge the assertion and it soon gets, by mere iteration, into the encyclopedia of undisputed fact.

The police, of course—that is, the Board, willed at once under the furious attack of all the profane voices of the city, and hastened to load Superintendent Walling with all the honor of the raid on the violators of the law. On the other hand, they have had an encouraging call from poor Mr. Goss, who went to tender them the support of the Methodist clergy in the enforcement of the Sunday law against the only class of dealers who claim a right to violate it. If Mr. Goss had been able and willing to assure Commissioner Smith of the active support of all the Methodist ministers to "the party," in consideration of the raid, it would not have made him laugh in his sleeve, perhaps, nor tempted him to improve the excellent opportunity to answer coldly that "all laws were alike to him." A very proper remark, for a policeman. Would it were true. It lacks only that of being admirable.

THE FAST TRAIN.

Few incidents have seemed to me more exciting than what I witnessed yesterday morning, just after midnight, in the departure of the Jarrett and Palmer special train, 3 and 1-2 days to San Francisco. The rendezvous was at the Herald office, where the excursion party went through the printing and folding departments to see the morning edition of the Herald got ready for their train, to be delivered in one half of the time that such a thing was ever done before. The fact that no other paper was taken accounts for the serene unconsciousness of the other leaving rivals: that any extra train left New York yesterday morning! There was a great crowd of carriages, passengers, their friends, and spectators, under the calcium light thrown in front of the Herald office, at midnight. The mails closed in the post office opposite, ten minutes later, and in as many more minutes were gaily trotted off by a team of six white horses with brilliant decorations, in a large express truck covered with flags and Chinese lanterns. A few minutes more, and the last bales of Herald were piled upon a similar heavily loaded and gaily lighted truck, and driven off by another six-horse team. Then the band wagon and carriages were manned and moved rapidly off with music and fireworks and cheers, to the Cortland street ferry. I, who seldom share popular excitement or care for a sight, could not keep out of this, but did keep out of bed and accompanied the party to Jersey City—all to see a train start from the Pennsylvania R. R. depot.

The cars—to go all the way—had been newly painted and lettered expressly, as "Jarrett and Palmer's Transcontinental Fast Express Train," and stood in waiting as the crowd rushed off the boat exactly on time. The platforms were a

scene of wild excitement and haste; passengers and luggage piling headlong into the train, mails, Herald, and express matter, rushed up on trucks, and seized by a dozen excited men and hurled into the car in heaps that nearly buried the stowers within—for the train must brook not a moment's delay. In hardly more time than it takes to write it, was "all aboard!"—Mr. Jarrett says "Go ahead!" was shouted to the conductor, the band played uproariously, and the roaring steam broke into snorts; and exactly on time, the wheels of that great wonder of nineteenth century traveling, began to move amidst wild cheering, and in a few moments were out of sight in clouds of dust. I could not say that I ever envied the riders in a race, before, but I could not say that I did not envy these a little, in the contagious excitement of such a new and unparalleled departure,—like a missile shot at one discharge from the Atlantic to the Pacific!

The excitement was just enough tempered, perhaps, by involuntary skepticism of the possibility of doing that tremendous schedule of distance and speed. But the exploits of the train from point to point have removed that check, and raised admiration higher and higher through the two days. "Ahead of time" is the word at every point, and to-night at the telegraph office I find it rushing across the Plains, far beyond the Mississippi, and towards the Rocky Mountains,—the train I saw move out of Jersey city but 40 hours ago!

CHROMO SWINDLERS.

I will use this remaining corner for a word of caution to my country countrymen, who receive calls from canvassers for new papers with "chromo" and other premiums. The caution is timely, for it has just been discovered that the easiest way to sell a great amount of poor goods at a monstrous profit, is to start a showy new paper and obtain prepaid subscriptions by delivering the goods as premiums. The discovery was made partly by accident. As I am informed, one of the *Illustrated Weekly's* remarkably fine premium chromos was spoiled by the lithographer to the extent of many thousand copies which were rejected as not up to the standard of the contract. It is also reported that an irresponsible party has started a very "promising" paper in Philadelphia, on the basis of this lot of condemned chromos as premiums. If he succeeds (supposing him to try) in running the paper the year or half of it, it will be the mere luck of the subscriber as well as the publisher and far beyond what either has any probable cause to expect. There seems to be no remedy for a new and interminable series of "swindles" by means of this sort, but to rub it into the chromo-taking public, that no premium is ever "worth the whole subscription price," or half of it, and that when they take one with a subscription thrown in for nothing, or take the paper with the chromo thrown in as a collateral security, the least they can ask of the canvasser is to prove that his principals are of a responsibility above question, for all that they promise.

IDLE WORDS.

BY REV. C. A. RICKFORD.

Among the most common and pernicious sins are those which are known as the sins of speech. They are very easily committed. They are done as quickly as the eye may glance from heaven to earth. But their evil effects are deep and only with great difficulty removed. Hence the need of constant vigilance in guarding against them. The solemn and emphatic utterances of Christ to the Pharisees needs to be reiterated, "Every idle word that men shall speak, they shall give account thereof in the day of judgment,"—"not meaning," wrote Jeremy Taylor, "that every idle word which is not designed to edification, or is less prudent, shall be reckoned for a sin." Our Saviour must have specially meant all false and injurious words, for the Pharisees had been making lying and mischievous speeches against the divine might by which he had cast out a devil. But his utterance has a wide scope, and contemplates all words that are vain, thoughtless, and productive of no kind of good. "Life," said the wise Solomon, "is in the power of the tongue." The tongue can celebrate in lofty psalms the goodness and glory of the Lord our God. It can utter words of marvelous sweetness, and power to instruct and cheer and inspire. Instrumental to a wonderful degree can it be made in lifting the souls of men into everlasting life. "But," comes the voice of the sage, "death, too, is in the power of the tongue." This divine faculty of speech may be most wickedly abused. It may be, and too often is, exercised in such ways as greatly dishonor God, offend men, and injure the soul of its possessor. Christ declared with a boldness born of a clear perception of the truth, "By thy words thou shalt be condemned." The utterances of the mouth indicate the principles of the heart.

It has been justly observed that "a tendency to slang, to colloquial inlegan-

cies, and even vulgarities, is a besetting sin against which we, as Americans, have especially to guard and to struggle." Slang and vulgar expressions are among the idle words that stand in the judgment against men; they make up one form of the sins of speech, a form so popular and so little condemned that the real evil which it works in the mind and soul seems not to be understood. An habitual use of slang and vulgar expressions is deplorable in man, and doubly so in woman. By her superior delicacy of organization and fineness of spirit, woman naturally seems further removed from whatever is low, coarse, and inelegant, than man. An oath uttered by a woman seems much more awful than when uttered by a man. So also slang, and all the various vulgarities of speech, seem even grosser than usual, and are much more shocking to fine sensibilities, when coming from the lips of a woman. They are like Caliban issuing hideously forth from some filthy grot of Prospero's enchanted isle. And yet, in using these idle words the folly is the same in both man and woman. When habitually used they cause a real and deep spiritual injury. Especially is this true of vulgar, indecent expressions. They are as filth in the mouth, and smut upon the face, and poison in the stomach. They defile the lips, corrupt the mind, and degrade the soul. The souls of those persons who indulge in low thoughts and expressions are like God's temple of old, desecrated and defiled by unworthy occupants. And as Christ purged the temple, so these spotted and unclean souls need thoroughly to be purged before God, and must be if they hope to escape that death which comes by sin.

In reference to slang let it be said that while sometimes it may be "racy, pungent, and pregnant of meaning," its habitual use strongly tends to corrupt the conversation and lower the tone of the mind. It injuriously affects the very fibers of the spirit. The influence of man upon language is reciprocated by the influence of language upon man; and the mental tone of a community may be vitiated by a yielding to the use of loose, coarse, low, and frivolous phraseology. Slang powerfully operates to make the mind trifling and irreverent. It lessens regard for serious things. Its influence is bad throughout the soul, especially with the young. Let parents and all elders beware how by conversation and example they encourage in the young the use of vulgar and slang expressions. Poison this stream near its fountain and it will be tainted throughout its after course. One of the many great popular and evil tendencies in our land to-day is the tendency to levity and lowness of speech. It is a national calamity. Let all who love God, who love their country, who desire their own spiritual good and that of their children, their friends, their neighbors, set themselves stoutly against this dangerous tendency, constantly praying that in this as in all other respects, God will keep the door of their lips.

BENARES.

BY REV. O. H. BACHELIER.

A HINDU SACRED CITY.

Miss Cilley's illness has brought me here on a flying trip and gives me the opportunity of gratifying a long-cherished desire for seeing this sacred city of the Hindus. Philip Phillips and family, on his pilgrimage of sacred song round the world, were our companions from Calcutta and for a day here. We visited the sacred places together. The Monkey Temple, where hundreds of monkeys are carefully fed and worshiped, was our first point of interest. The temple is dedicated to Durgah. The attendant priests are fond of repeating to Europeans the story of a former Mr. Grant, a Government official, whom they claim as a worshiper of this goddess. An English bell hangs before the temple, very much worn from long use. They say that Mr. Grant was once crossing the Ganges, when his boat was upset by a sudden squall. As the boat was sinking, and all expected to go to the bottom, the question was asked, "Who is God?" and Mr. Grant replied, "Durgah is God." After his rescue he presented this bell to the temple as an offering, and hence is claimed as a votary of Durgah. The probability is that, like most of the East India Company's servants at that time, he had no regard for any religion, but wishing to curry favor with the Hindus, he presented this bell to their temple. "Their works do follow them" is true of the wicked as of the good.

The city is three miles long, lining the banks of the Ganges. This river front in former times must have been magnificent. The buildings are of stone or brick, most of them two or three stories high, rising by a gentle slope from the river, and thickly interspersed with temples. At short intervals there are spacious stone stairways leading down to the river for the convenience of the host of pilgrims who come from all parts of India to bathe in these sacred waters. None of the temples are large or imposing, but the cost of some of them must have been immense. They are of stone, beautifully carved, and I

noticed two at least with their spires completely covered with gold.

As we passed down the city's front in a boat, we had a fine view of the temples, ghats, bathers, "holy characters," mendicants, &c. Landing at various points we talked familiarly with the people. Mr. Phillips, an earnest Christian man, was deeply moved and greatly interested. He came here with the current American idea that what he saw of penance and devotion was the outgrowth of a religious sentiment. So I proposed asking a few questions that the people might answer for themselves. The first was directed to a man who was sitting by the representation of a small human foot, clumsily carved in stone, said to be the footprint of Vishnu. "Well, what are you doing here?" "Worshipping God." "And what do you expect to gain by it?" "Belief to the stomach—please give me a present." Another man, rubbed over with ashes, sitting before his little fire of sticks, where he remained day and night for weeks together, receiving the adoration of the people, looked very much besotted, and knowing men of this class to be much addicted to the smoking of gunjah, an intoxicating drug, I asked him how much gunjah he consumed daily. "All you will bring," was his prompt reply. I have no doubt he consumed enough daily to kill half a dozen men unaccustomed to its use. Invariably our questions were answered in a way that indicated that the stomach, not the soul, was the absorbing interest. At the "holy well," the golden temple, the "temple of the bulls," everywhere hands were stretched out with the earnest request, "give me a present." I assured Mr. Phillips that the Hindus were not deficient in religious sentiment, though we must look for it in the retirement of their homes rather than at these popular shrines.

The old native observatory interested us greatly. It is the flat roof of a lofty building. Various astronomical instruments are built of solid masonry. I noticed a transit instrument, a quadrant, an instrument for triangulation, and several others that I could not name. Most of these are carved in stone. Here the old Pandits calculated the motions of the planets and made their almanacs long ago when there was not mathematical knowledge enough in all England to calculate in figures the cost of a dinner.

There are four similar observatories in different parts of India, standing as monuments of the learning of former times. I asked how long since this had been used, but no one could tell, only that it had been a very long time.

Benares is a true index of Hinduism. Great and grand in the past, but tumbling down. There is scarcely a building of interest that is not more than two hundred years old; and as for the temples probably none have been built since the discovery of America. Time is making its impression on these massive stone structures, and time with the new influences it brings is surely frittering away the strongholds of religious superstition and error.

Jan. 4, 1876.

EXCHANGE NOTES AND QUOTES.

The *Golden Rule* "can tell the blue bloods of Boston that if the Old South had stood in Connecticut as long as it has stood in Boston, the man who proposed to demolish it would have been hung from the steeple, even if he were a deacon!"

To the *Christian Weekly* "there is comfort in the bitter reflection that Boston has completed the vandalism which has gradually destroyed every vestige of revolutionary fame in and around that city. The Old South Church is to be put up at auction this week. And this is the Centennial year of the Republic!"

Two conundrums, so to speak, are suggested to the *New Century for Women* by the recent street-parades in Philadelphia: "There must be some pleasure in it, or men would not do it. But—suppose 7,000 women were to put on their summer hats, tie pretty little aprons around their waists, and parade for hours in the hot sun over stony streets,—what would it prove? Suppose 7,000 women were to block all lines of travel on their route, keep men from business, travelers from their depots, prevent all keeping of appointments, and throw all kinds of work out of time—what would be said?"

Zion's Herald is reflecting upon the following incident: "A gentleman reached the city of New York very early one Sabbath morning. As he left the steamboat, a score of hackmen proffered their services to drive him to a hotel; as he stepped upon the sidewalk, a boy reached forward to black his boots, and another wished to carry his valise. At the hotel a servant was constantly at his side offering rather too freely, indeed, every possible service. After breakfast he sought one of the large and elegant churches, of which there are many in the city, where an eminent divine preaches every Sabbath to many hundreds of hearers. And just at this point, as he reached the church, all the lavish offers of personal services ceased! The finely dressed ladies with their well-to-do and

substantial male attendants, passed in and up the aisles, in a very stately manner, sweeping by him as he stood in the vestibule. Not one made the slightest advance to relieve the awkwardness of a stranger, or to proffer the courtesy of a seat. After a wearisome waiting, the sexton of the church, in a perfunctory way, led him to a pew."

At first thought, nothing seems more paradoxical than to say that the champions of tolerance are often the most intolerant men on earth. In the same way it is true that men are sometimes so righteous as to be very wicked. Solomon, it would seem, knew some people who, even in his day, were in danger of being "righteous overmuch." The *Religious Telescope* talks a little on this subject, and so sensibly that we give place to the following: "We have known some persons very zealous against sectarianism; but rarely have we known one such who was not a rank sectarian. Somehow they contrive to get more of the essence of sectarianism out of their non-sectarian logic than most persons whom they denounce as sectarians succeed in extracting from their creeds and denominationalisms. It all seems much like one who quarrels and fights to establish peace principles." The advocates of "liberalism" are apt to imagine that they have a patent on the truth, and deem it their work to prosecute for infringement all who hold different views.

EVENTS OF THE WEEK.

ALBAN C. STIMERS.

Commander Alban C. Stimers, formerly of the U. S. Navy, and engineer on the Monitor in the famous fight with the Merrimack, died on the 3d inst., at his home on Staten Island, aged 49 years. He entered the navy in 1849. He superintended the construction of the Monitor, and subsequently became superintendent of the construction of nine monitors of the Passaic type, nine of the harbor and river type, and twenty of the light-draught type; likewise of the Dictator and Puritan.

THE ARMY OF THE POTOMAC.

The reunion of the Army of the Potomac was duly observed in New York Academy of Music on Tuesday. Remarks were made by Major-General John A. Dix, General Sherman, Sheridan and others, and a poem by William Winter of the *Tribune*. At the business meeting General J. F. Hartman was elected president for the ensuing year.

WASHINGTON MATTERS.

The House sub-committee on Ways and Means favors a reduction of the tax on tobacco from 24 to 16 cents per pound. The majority of the House committee on Elections report in favor of giving the seat in Congress from the fourth Massachusetts district to Judge Abbott.

THE INDIAN.

Eight companies of the fifth cavalry, under Lieutenant-Colonel Karr, passed through Denver, Col., on Tuesday, on their way to join General Cook's Indian expedition. Hunters from the head waters of the Republic say Cheyennes and Arapahoes are leaving in large numbers bound north, it is supposed, to join the Sioux.—A Topeka, Kan., despatch of June 6, says that a courier from company D reached Fort Hayes on Sunday night, asking for reinforcements, as that company and company A had been fighting two hundred Indians north of that place for some time, and there were not enough troops to hold or capture them.

THE LIGHTNING TRAIN.

The Jarrett and Palmer fast express train arrived at the end of Oakland wharf, within the city limits of San Francisco, on Sunday morning week, at 9: 25 A. M., in 26 minutes less than 84 hours from New York City. No accident occurred throughout the trip.

A SHOCKING ACCIDENT.

A serious accident occurred at St. George's hospital, Hyde Park, London, on Saturday morning week, by the giving way of the water tank at the top of the building. The water crashed through the wards underneath, carrying the patients in their beds before it, tearing out the walls and deluging the building. Several of the patients were killed and many seriously injured. The building is wrecked.

THE DEPOSED SULTAN COMMITS SUICIDE.

On Sunday morning, Abdul Aziz Khan, the late Sultan of Turkey, who has given signs of mental derangement, shut himself up and committed suicide by opening the veins of his arms with scissors which he had concealed on his person. It is officially announced that a report has been drawn up and signed by nineteen physicians of different nationalities, which certifies that the death of Abdul Aziz resulted from the opening of the veins, and arteries below the bend of the left arm and the veins of the right arm. All the ministers attended the funeral of the late Sultan. The Porte has officially notified foreign ambassadors of Murad's accession and demanded recognition.

MINOR EVENTS.

Thomas E. Milstead, late internal revenue collector at Yorktown, Va., recently convicted of embezzling government funds, has been sentenced to two years' imprisonment and \$300 fine.—Judge Sawyer of the United States circuit court in California has decided that the civil rights bill is unconstitutional as far as it applies to theaters, on the ground that they are private property. The decision was given in a suit of a negro against the manager of a theater, because he was refused admittance.—The supervisor of internal revenue in south-eastern Missouri has captured 7 copper stills, worms, and casks, burned 14 still houses and 322 mash tubs of over 100 gallons' capacity each, besides running off 10,000 gallons of mash and beer and several hundred gallons of singings. Six distillers have been arrested and put under bonds of \$1000 each.—The New Hampshire Legislature met on Wednesday. In the House Chas. P. Sanborn was elected speaker and C. C. Danforth, of Concord, clerk. Hon. Chas. Holman, of Nashua, was chosen president, and Tyler Westgate, of Haverhill, clerk.

The Mexican revolutionists have met with serious disasters in recent engagements with the government forces, losing a large number of men in killed and wounded.—It is reported that the Porte has consented to grant an armistice of six weeks to the Turkish insurgents.—The Metropolitan Bank of Montreal is in difficulty, and it is proposed to reduce the capital stock and amalgamate the concern with some other bank.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C.,

June 7, 1876.

CIVIL SERVICE REFORM.

There has been, and still continues to be much discussion upon the question of civil service reform, but all plans and measures heretofore proposed in Congress and out of Congress, have proved on trial complete failures for very obvious reasons. The competitive system proved a failure, though it had some features. The difficulty was it did not comprehend and include one important regulation, which is indispensable to success. Everything like partisan patronage must be abandoned in the appointment of clerks and subordinates in the civil service of the government. This can be done only in one way. States must be allowed their quota, and this must be proportioned to the districts, and the nominations must be made by the representatives as they now make to positions at Annapolis and to West Point. In this way two requisites only will be demanded, ability or capacity and good character. The last Congress passed a law which provides that each State and congressional district shall be entitled to its quota, and the heads of the several departments are endeavoring, as vacancies occur, to make the appointments conform to this statute, but still party politics dominate in the appointments. The other day Senator Clayton, of Arkansas, introduced a bill which provides for the immediate enforcement of this measure to equalize the appointments to the civil service upon the basis of population. The practical operation of the bill would turn out eight hundred of the most competent clerks to make room for inexperienced persons. It may be hoped that the bill will never see daylight.

MR. BLAINE'S DAY.

Monday, 5th of June, must be regarded as a memorable occasion. The country is aware of the attacks which have been made upon this gentleman, both inside and outside of the Republican party. The last but not the least came from Boston, and was championed by one Mulligan, an Irishman. This person was at one time confidential clerk for a Mr. Fishery, with whom Mr. Blaine had some business transactions, and there were certain letters which Mulligan alleged concerned Mr. Blaine with the Seventy-Five bonds of the Little Rock and Fort Smith Railroad. These bonds, it has been repeatedly said, Mr. Blaine sold to the Union Pacific, for which he got \$64,000.

Mr. Blaine captured these letters, that is, he took them from Mulligan, and did not, nor would not, return them. Mr. Blaine's enemies came to the hasty conclusion that there must be something in these letters which would, when exposed to the public, establish the fact that he was guilty of the charge made, viz., that he was dealing in stocks of railroads that might come to Congress for additional legislation; and many of these people, expecting this would be sure to be seen when the matter was unfolded, were loud in their denunciations of Mr. B., and clamorous for the exposure of the private correspondence. Thus matters stood on Monday, when the House met, and at the proper time Mr. Blaine rose to a question of privilege, and proceeded to read the letters, and to read the letters. It was a bold, grand, and conclusive, and when he concluded he was the chief victor of the hour.

No writing of mine, indeed, no one who has attempted to write the history of that day, or to report that speech, can do justice to the occasion. The time, the place, the subject, and the man, his antecedents, and his future all conspired to make the occasion such as enters into and makes up the history of men and of nations. There stood the foremost man of this House of Representatives, in the maturity of his manhood, physical and mental, to defend himself from attacks which may well be characterized as diabolical, and to relieve himself of a cloud of calumny the most shameful that was ever designed to encompass a mortal man. Grandly he towered above all the filth and slime in which meanness and fraud had essayed to envelope him, and swept, by the power of irresistible logic and stern truth, the malicious lies back to the place from whence they came.

MISCELLANEOUS.

The committee appointed to investigate the election frauds in Mississippi left last evening for Jackson, in that state. Senator Boutwell is chairman of the committee, and James Redpath, clerk. They will be absent about three weeks. Mr. Speaker Kerr is in very poor health, and his investigation still drags along. Hon. Morgan Jones, a member in Congress from New York, in 1874, who, it is said, asked Mr. Kerr to appoint Green, is to be the next witness examined by the committee. Hon. Mr. Seelye, of Massachusetts, has made a very strong and able speech against the transfer of the Indian Bureau. Mr. S. is a professor at Amherst, and is an eminent scholar, an able debater, and withal a very sound and practical man. In opposition to this change he is joined by all the people who desire to do the man of the forest the most good. Many of the delegates to Cincinnati are taking Washington in their route. The Maine Republican club in this district has a suit of elegant parlor opposite the Ebbitt House, open to all, night and day.

S. S. Department

THE FIRST STEP IN BIBLE STUDY.

A teacher must be a learner. The teacher of God's truth must be taught of God. Not only must he have studied the Bible hitherto, but he must study anew the particular passage he is to teach as he prepares to teach it. He who thinks he knows enough of the Bible to dispense with special study in preparation for the teaching of any portion of it, is not fitted to be a teacher. "If any man think that he knoweth anything," so thoroughly that he is beyond the need of study, "he knoweth nothing," yet, as he ought to know.

The best teachers are the closest and most persistent scholars. Dean Alford in concluding his commentary on the New Testament, expressed his sense of inability to fully fathom the simplest text of the Word of God; thus indicating his value of further study to bring him to further knowledge. Albert Barnes gave a similar testimony in closing his series on Notes. Prof. Calvin E. Stowe said at one time, that while he had been carefully and critically over the Old and New Testaments in their original tongues, verse by verse, more than a score of times, he had always found something utterly fresh, and eminently valuable in each new examination, and now if he were to live a hundred years he would wish to continue just such study because of its precious results to himself. So with those who know most. It is only the poorly furnished student, whether he be a theological professor, or pastor, or a Sunday school teacher, who thinks he knows enough about the Bible to render special study for the teaching of a Bible lesson from the desk, or the pulpit, or in the class, of small account to him.

Moreover he who would teach the Bible needs the best of teaching. He can not get all that he ought to have by way of special preparation for his particular work from the most valuable commentaries. Only the Spirit of God can teach him that which he needs to know. "The things of God knoweth no man but the spirit of God." These things are "spiritually discerned." The promise of Jesus was, and is, to his teachable disciples, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Not until a teacher has asked and received the guidance of the Holy Ghost in his particular work for the day and hour can he "speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

God has a special work for each teacher. For that work the teacher requires a special preparation which only God can give. God has a special message by each teacher to his particular scholars. It is important for the teacher to learn what that message is. Not what God taught to Lange, or Canon Cook, or Jacobus, or Ormiston, or Abbott, is the prime essential of the teacher's preparation; but what God would teach to that teacher at this time in anticipation of his peculiar and exclusive work. God may have taught the same teacher another lesson from this passage of Scripture on another occasion; for as Alford, Barnes and Stowe suggest, there are new meanings to be disclosed at different times from the same simple text. The prayerful study of a portion of Bible truth at one time will not suffice for all times. Over and over again must he who would learn, that he may teach, go to the Great Teacher that he may receive his lesson and be prepared to impart it to others.

Thus it comes to pass that the first step of a teacher in the study of a Bible lesson is in prayer to God for the guidance of the Holy Ghost in the examination of the passage to be considered. There are no exceptions to this rule. All lack wisdom for the important work of teaching, and the injunction is "If any of you lack wisdom, let him ask of God." Before commentaries are examined; before the text itself is examined, the teacher should bow himself before God and ask that for the sake of Jesus, the Holy Spirit may open to him the truths of this passage, so that he who is called to teach it may see in it just what God would have him now to know and to declare. He who in faith thus goes to God will not be turned back unsupplied by him "who giveth to all men liberally, and upbraideth not." The promise to such a suppliant for the teachings of the Holy Ghost is, "He shall guide you into all truth."

The man who in this way first seeks divine guidance will not undervalue subsequent careful and critical study. The Holy Spirit blesses the industrious, not the slothful man. He guides in study, not in the neglect of study. But the guidance should be asked for at the start, not expected as a matter of course by him who fails to request it. The assurance is that our heavenly Father will "give the Holy Spirit to them that ask him." "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Not until a man has asked and received the guidance of the Holy Ghost is he ready to begin the study of a passage of Scripture which he is set to teach. Then he may examine the Word itself. Afterward he may safely consult the best human helps to his understanding and applications. God best understands his own work. He is first to be looked to, to make it clear to him who would teach it to others.—S. S. Times.

Methodist Sunday school scholars and teachers count up 1,619,850.

ENGLISH SUNDAY SCHOOLS.

Rev. J. B. T. Marsh, who is traveling in England, sends an article to the Sunday school Times in which he speaks of the Sunday schools as follows:

English Sunday schools are much behind American; they do not cover their field so fully, nor till it so well. Teachers' meetings are rare. Uniform lessons are still in the future. Their best Sunday school paper is imported from Philadelphia. An American who drops into one of them feels as if he had been taken back to his boyhood. If quantity could make up for quality, some of them would be very good, for they have two sessions a day. But the next ten years will see a great change, thanks, largely, to the influences set at work by Moody and Sankey. Three years ago most of the singing was of the solemn prayer meeting sort. It is comical enough to hear a Scotch school drawing through one of the old psalms. You feel that these little old folks ought to be supplied with spectacles and snuff-boxes. Now, American Sunday school music is finding its way everywhere. Would that the Atlantic winds could blow the chaff out of it on the passage over! Mr. Sankey did not get hold of the plumpest kernels; every time, in that which he introduced.

Work among the poor—Bible reading, street preaching, mission services, etc., seem to attract the energies of Christians more than the home Sunday school. Perhaps there is reason for it. The English poor sink to a depth to which few of our people ever drop. There is a large class of Christian people who have wealth—and leisure, so far as any business care is concerned—who accept the motto *noblesse oblige*, who give time and strength, as well as money to work of charity. Lord Shaftesbury must be President of nearly twenty benevolent societies, and is kept almost constantly in harness by them. Every conceivable phase of Christian effort has some society, home, hospital, or the like, for its furtherance—to provide cabmen with shelters, to train almshouse children for sailors, to care for the babies of working women while they are away from home during the day. I remember passing a London Hospital for Hip Diseases in Childhood. The "Ragged Schools,"—so named with a roughshod disregard for the feeling of the poor that is somewhat English—are akin in idea to our mission schools, but with more features of an industrial and charitable sort.

The children accompany their parents to church to such an extent that American boys and girls seem to be getting out of the way of doing, since the Sunday school has become such a prominent feature of the Sunday services. The family instinct is strong, and the groups of old and young going to church together is one of the pleasantest sights of an English Sabbath. Boys in their teens walk hand in hand with their sisters, even though they do get into "stove-pipe" hats before they get out of roundabouts. Newman Hall recognizes the presence of the children in the grievously hard pews of Surrey chapel, by a short discourse to them before beginning his sermon.

SUNDAY SCHOOL PROGRESS.

We are beginning to realize that a Sunday school can no more live on cheap sensations than a church can. Children are quite as prompt to see the gauze veil of their illusions as are their seniors. And their disgust at the stage, surprises, senseless stories, and start devices, has produced a powerful reaction in the method of making a school attractive. We have come to the more excellent way. At last there is an appreciation of the fact that there is no book like the Bible, no method like the study of it for attracting and holding the attention of children. So the subjects proposed for discussion by the Illinois Convention relate wholly to Bible study. "Students of the Bible," "Teachers of the Bible," "The Bible in the Sunday school," "The Bible in the home," "The Bible in the world,"—these are the topics provided for the convention's bill of fare. If, on first thought, it be said this rules out a great many subjects that are usually considered at such gatherings, it may be replied in the first place, it is the bane of conventions that they embrace on their programmes, usually, everything in the heavens above and the earth beneath, besides a good many things not found in either place; and secondly, when the Illinois Convention has thoroughly studied the Bible in the relations suggested in their list of topics, they may as well go home, and for a year or so practice what they know.

Indeed, no more urgently important subjects could well be selected, and that for this reason. There is abroad in all the church an awakened feeling that the word of God is the great bond of the Sunday school and church work generally. But that this feeling may result in wise measures promotive of Scripture study several questions need to be answered. The thought of the church must be made definite. For example, it is a truism to say there is no history more interesting in itself, or more influential on the world-life, than Scripture history; but how to bring it out in vivid colors, how best to teach and impress it, is a question worthy of study.

Again, illustrated truth is forceful over all minds especially the young. There are no illustrations of religious truth comparable with biblical illustrations. How to use them, how best to make God's word its own illustration, is therefore another question of wide significance, and in Sunday school work, of commanding importance. So we might go the rounds of the relations between the Bible and the Sunday school, and find exhaustless themes. To make a live school, you no more need go outside of inspired truth than you do to make a live sermon or church.—The Interior.

Communications.

BAPTISM.

[A sermon preached in the Washington St. Church, Dover, N. H., by the Pastor, and printed by request.]

"Buried with him in baptism."—Col. 1:12.

The original commission under which the apostles of the Christian religion went forth to evangelize the world, and which we hold to be good for all their successors, is contained in the following words: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatsoever things I have commanded you; and lo, I am with you always, even unto the end of the world."

The word here rendered "teach," means "make disciples of," as a disciple is a learner. If it is the duty of the apostle to baptize as well as teach the disciples, it is, plainly enough, the duty of the disciple to be baptized as well as to be taught. The duty of baptism thus rests upon the positive command of Christ, supported by his example, and the uniform teachings and practice of his associates the twelve apostles and these fellow-laborers. This leaves us free to consider such questions as, "What constitutes baptism?" "Who should be baptized?" and others interesting and important enough to deserve our attention.

A full definition of baptism would be, in substance, as follows: "It is the immersion in water of one who believes in Jesus Christ as his Saviour, in the name of the Father and of the Son, and of the Holy Ghost." The first point of difference among Christians is, whether it is necessarily immersion, or whether something else may be practiced instead. That it is immersion, and that only seems entirely clear from several considerations. The testimony of our standard Greek dictionaries is singularly decisive and harmonious on this point. With one voice, and so far as I can learn, without exception, these works prepared by eminent scholars, of all religious beliefs, for the use of pupils studying Greek authors, agree that the original word, which has been transferred, with the least possible change into our language, means "to dip, to plunge into water or other liquid, to submerge," and this definition is founded on the ordinary use of the word by Greek writers in every department of literature and in all ages of the languages. In this definition more than thirty dictionaries agree. None of them define it to mean anything else, unless in a secondary and unimportant sense. So strong is this agreement that one writer, in closing a long controversy, says to his opponent, "And I now again demand of him to point out the Lexicon which does not give dipping, plunging or immersing, as the unquestionable, settled and universally admitted primitive signification of the term."

With the dictionaries agree, also, the Encyclopedias, written for historic and scientific purposes. The Edinburgh Encyclopedia says: "The person to be baptized was dipped in a river or vessel, with the words which Christ had ordained," and with this Brand's Chambers', Rees', the Britannica, London and Americana coincide. Few men have stood higher in classical scholarship than Dr. Charles Anthon, late of New York city. In a letter dated Mar. 27, 1843, in answer to inquiries made by Rev. Dr. Ball concerning the meaning of the Greek word in dispute, he says: "The primary meaning of the word is to dip, or immerse, and its secondary meanings, if it have any, refer in some way to the same leading idea. Sprinkling &c., are entirely out of the question."

Not only do the highest authorities thus agree in regard to the meaning of the word, but Church History shows clearly that immersion was the uniform practice of Christians during the first two centuries after Christ. Beginning with the Baptism of our Saviour, about which there has been but little dispute, and which zealous advocates of other modes usually acknowledge to have been by immersion, the custom of the apostles and their successors seems to have been uniform.

One of the Christian fathers living at the time of the apostles, Barnabas by name, says, "Blessed are they who putting their trust in the cross have gone down into the water." Theophilus (A. D. 180) says, "As we are by baptism buried in water, so Christ was buried in the earth." Many others might be quoted, showing the belief and practice of the church during the first five hundred years after Christ. Mosheim, one of the standard authors of church history, says: "In the first century baptism was administered in convenient places, without the public assemblies, and by immersing the candidate wholly in water." He does not intimate that sprinkling was practiced during the first and second centuries. Neander says: "In respect to the form of baptism, it was, in conformity with the original import of the symbol, performed by immersion, a sign of entire baptism in the Holy Spirit." We find no intimation that sprinkling was ever practiced in the early ages, except in case of sick persons, and this was not considered valid if the person recovered. The historians agree that the primitive church practiced immersion and that sprinkling was gradually introduced in cases of sickness, after baptism had come to be regarded by the ignorant and superstitious as a means of casting out the devil and purging out sin.

The practice of the Greek church has been invariably by immersion. The Roman church confesses that it has changed the mode and claims that it has the right to do so.

The argument for immersion is still further strengthened by the existence and construction of baptisteries in connection with many ancient churches. These do not carry us back to apostolic times, but do show us that at an early age immersion was the mode.

It seems quite probable that several of the New Testament baptisms were in pools of artificial construction. Writers of unquestionable authority agree that the primitive Christians continued to baptize in rivers, pools and baths, until about the middle of the third century, when baptisteries began to be built. At first they were entirely separate from the church and often but one in the same town, which was used by all the different churches as they might have occasion. After a time they were built in the church itself, and this continued to be the case for several hundred years. A font famous in history, that belonging to the church of Notre Dame, in Paris, in which Clovis, the first Catholic king of the Franks was baptized. In this font Clovis was dipped three times at his baptism, and more than three thousand persons were baptized in the same manner during that year.

Who are proper subjects for baptism? According to the gospel commission already alluded to, persons were to become disciples and then be baptized. To become a disciple, in the scriptural sense, is to be converted, and this is to take place before the baptism. Mark in his version of the commission says: "He that believeth and is baptized shall be saved," the belief referred to being clearly belief in the gospel which they were to preach to every creature. When the Ethiopian eunuch said to Philip, "See, here is water; what doth hinder me to be baptized?" Philip's reply was, "If thou believest with all thy heart, thou mayest." The eunuch replied, "I believe that Jesus Christ is the Son of God;" then they went down into the water and Philip baptized him. Faith in Jesus Christ as the Saviour of the world is the condition of baptism. This expression, as used in the New Testament, implies everything included in the experience of conversion, hence we conclude that converted persons, and such only are proper subjects for this ordinance. This excludes all who have not been renewed in heart and life by the power of the Holy Ghost and are not personal believers in Christ in the full gospel sense.

When ought one to be baptized? All the scriptural examples of Christian baptism seem to favor immediate baptism as soon as one has complied with the preconditions. It seems, in these cases, to have been the first thing attended to after believing; it was, in fact, the mode of professing one's belief; it was a testimony that the person had believed, and I know of no good reason why one should not be baptized at the first convenient opportunity after conversion. Experience has proven it to be a means of growth in grace, a blessed privilege which one can not enjoy without advantage, and they do well who seek for it as soon as possible after they are satisfied of a change of heart, and have given reasonable evidence of the same to others. Baptism precedes membership in the church which is another source of spiritual growth and blessing to be sought for and enjoyed at the first fitting opportunity. Many persons do not feel free to come to the communion table before baptism, though I know of no reason why they should not, and this is, in such cases, an important reason for early baptism. All these ordinances and institutions of the gospel are designed as helps to a growth in grace, as means by which that growth is to be secured, and ought to be desired and made use of at the first convenient and suitable opportunity after conversion. Every Christian looks back to the time and place of his baptism with affectionate regard. The memory of the peaceful joy that then filled his soul is a constant reminder of the power and the influence of the Saviour to bless the obedient disciple. How many times the divine and hallowed presence of the Saviour has been manifested to his children when gathered at his table! Here, too, strength and blessing have filled their hearts. This ordinance is made the beautiful and expressive symbol of delightful experiences and of sacred anticipations. "He shall baptize you with the Holy Ghost" is the gracious promise of John as he foretold the coming of Christ, and for this believers have prayed, seeking not for an influence which might be properly represented by a few drops of water sprinkled upon the face, but rather for such a manifestation of the Spirit that the glory of the Lord may be truly said to cover the earth as the waters cover the great deep; and into this divine influence we may fully pray to be baptized, that it may affect us not slightly nor partially, but that our whole spiritual nature may be enveloped in it and pervaded by it. Baptism is also made a symbol of Christ's resurrection, and so of the resurrection of all that believe in him. "Know ye not that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Glorious anticipation! like as he was raised from the dead, so shall we walk in newness of life!" "It doth not yet appear what we shall be; but we know that when he appeareth we shall be like him, for we shall see him as he is." And every man that hath this hope purifieth himself even as he is pure." May God help each one of us to seek that preparation, by the baptism of the Holy Spirit, which will fit us to meet him at his coming and dwell in his presence forever.

JELLASORE AND ITS SCHOOL.

One of the missionaries writing from India thus speaks of Miss Crawford, her school, and of the pupils who are namesakes of American friends of the Mission: "Miss Crawford is six hours daily in school herself, and then her family of eight is never for a moment off her hands or heart."

Her girls carry away her impress when they are married and go to homes of their own. One girl, married a little more than a year ago, went to live with her unconverted husband in his village, twelve miles away! She has often walked in to attend meeting. She has lived a good Christian life. Now, she has her husband and his mother to join her. They seem to be real Christians. A few weeks ago, the mother walked in on Saturday to attend the covenant meeting. She had made a mistake in the week, but she was careful to leave her contribution.

Tirza Hampton is a fine girl. She has a very pleasing face, and pretty, gentle ways, and is sensibly a great favorite. But something very sad must be said about her, and I say it, that the young ladies who support and love her, may enter into her great misfortune, and most earnestly pray, and in faith, too, that God will deliver her from it. She has a natural propensity to take little things that do not belong to her. This has, and does, give Miss C. great anxiety. It seems the child's only fault; and Miss C. has thought many times that she had got rid of it, but has been painfully disappointed. Eva Hampton is now in this school: an interesting girl. Alice Rich is a nice girl about twelve years old. Sarah Lewis, now about sixteen, was cared for, though the Q. M. that named her, as far as I know, have done nothing for her. She is a good, Christian, girl, and is just beginning to go out to teach. She is a little wanting in executive force.

Laura Demeritte, Nellie Cole, and Annie Dudley got uneasy and discontented a little while ago, and Sister C. had fears that all was not right about them. One night, in prayer-meeting, she had a prayer given her, which had a singular effect on these girls. They seemed to think that some dreadful punishment from God was hanging over them, and they ran away. However, their vigilant mother was too much for them, and they were overtaken before they had got two miles. They are truly penitent, and go on with their work. Betsey Whitaker is a good, quiet girl, about fourteen. Emily Chase is the same age, very smart and capable. Our little visit is almost gone, only a few hours more. But we have lived and breathed an air that will go with us and do us good. Last night Sister C. read a letter from one of her married girls, who went to live in a distant, heathen village. It was such a good, simple letter, full of love for Jesus and his work. It seems that since her marriage this girl has been the means of a great change in the village. They have religious service on Sunday, which the villagers attend, and which she conducts.

THE CHRISTIAN WARFARE.

BY S. H. BARRETT.

The Christian profession, holy and honorable as it is, does not exempt from difficulties and sufferings. So long as we live in this sinful world, these must be expected. If this were a perfect state of bliss, a different state of things might be expected.

There are many outward foes with which to contend. There are the assaults of Satan, who will sift us as he did Peter, if his fiery darts are not resisted. Worldly maxims and influences will be brought to bear against the Christian profession, which will also require unceasing vigilance. The natural disposition of the heart will betray us, if not specially guarded, into many secret sins, which, upon seasons of reflection, will be sources of unspeakable sorrow.

The weakness to perform and carry out resolutions of a practical and salutary nature, will often manifest itself. Indolence, with its withering and blighting effects, will tend to mar all that is lovely in the Christian character. Self-love may so lead and pervert the heart as to exclude therefrom the love of Christ. Unbelief is liable to bring doubts and fears. Through neglect of duty we are liable to be led into snares and temptations of the most distressing and fearful nature. These and many other things beset the pathway of the Christian, which shows, as stated in the Scriptures, that the Christian course is a warfare.

None should, however, be discouraged from enlisting in the cause; for in this way only can we obtain redemption. If we do not run the race, we can not obtain the prize, nor wear the crown. But to profess religion and honorably maintain that profession, requires more exertion than many suppose. The way to heaven, although straight, is not always smooth and flowery. To keep in the way, we shall have need of all the grace and wisdom that we possess.

Rutland, O.

He that will be angry for anything will be angry for nothing.

HOW SHE DID BEG.

BY MISS L. CRAWFORD.

Who? That dark complexioned, bright eyed, sharp featured Oriya widow, who a few years ago was bowing down to dumb idols. It was evening, I had just had worship with the school girls, and being very tired had gone to my room to rest and read the Star, when this woman appeared. She had walked twelve miles and must have a hearing then! For she wanted to start for home the next morning before sunrise. She said, "I have with my own hands built the earth walls for a house, so that when the preachers come to my village they can have a decent place in which to stay. The house can also be used for a school. The walls are done, but no. I have nothing to buy bamboos and straw for the roof. The house must be finished. It would be such a shame to let it go down; it is greatly needed, and if not roofed when the rain comes the walls will fall, and it will be such a disgrace. Do not do, help me to finish it, and when it is all done then give me a good girl to teach the children in my village. They are all growing up in heathen ignorance; they must be taught surely." Oh if you could have witnessed her earnestness you would have been delighted to help her. But, alas, for me. How could I do more? I told her I had not a piece to support a teacher in her village, though much I wished her to have a school. I handed her something to help finish the house and bade her go and pray that the means to support a teacher might come some way.

This woman was baptized only three months ago. She can not know how to read, but will for hours repeat Christian hymns and sacred poetry which she has heard her daughter-in-law read. She is a shining light, and by her correct behavior and ever ready good words silences every opposer. After she had left I looked for the contributions for Foreign Missions for the week and found nothing. Oh, for that faith which "is the evidence of things not seen."

Some years ago there was a crossing-sweeper in Dublin, with his broom, at the corner, and in all probability his highest thoughts were to keep the crossing clean and look for the pence. One day a lawyer put his hand upon his shoulder and said to him, "My good fellow, do you know that you are heir to a fortune of ten thousand pounds a year?" "Do you mean it?" said he. "I do," he said; "I have just received the information; I am sure you are the man." He walked away and forgot his broom. Are you astonished? Why, who would not have forgotten a broom, when suddenly made possessor of ten thousand a year? So, I pray that some poor sinners, who have been thinking of the pleasures of the world, when they hear that there is hope, and that there is heaven to be had, will forget the deceitful pleasures of sin and follow after higher and better things.

A PARAGRAPH FOR EACH DAY.

If our love were but more simple, we should take Him at His word; and our lives would be all sunshine, in the sweetness of our Lord.

One step towards God is better than a thousand towards glory.

The great secret of spiritual perfection is expressed in the words of St. Ignatius Loyola, *Hoc vult Deus*. God wishes me to stand in this post, to fulfill this duty, to suffer this disease, to be afflicted with this calamity, this contempt, this vexation. God wishes this; whatever the world and self-love may dictate, *hoc vult Deus*. His will is my law.—Broadstone of Honor.

The word God means literally good. Our Anglo-Saxon fathers thus gave to the Supreme Being the title signifying his most endearing quality.

The following paragraph we are glad to help forward on its rounds through the papers. It teaches a lesson well worth heeding. "A gentleman started from Connecticut, with his family, for Ohio. He was on the road about four weeks, and rested every Sabbath from morning to night. Others, journeying the same way, were passing by. Before the close of the week he passed them. Those who went by late on the Sabbath he passed on Monday; those who went by a little earlier he passed on Tuesday; and so on, till, before the next Sabbath, he had passed them all. His horses were no better than theirs, nor were they better fed. But, having had the benefit of resting on the Sabbath, according to the command of God and the law of nature, they could out-travel those who had violated that law."—Christian Weekly.

The doctrine of the world is, that knowledge is power; but the doctrine of the church of Christ is, that holiness is power.

Do not think it enough if you learn to spell and to read, and to say the words of Scripture, but seek to learn the truths of Scripture. Do as the bees do. A bee when it sees a flower does not fly round and round it, and sip it, and then off again like foolish, idle butterflies. It settles on the flower and sucks the honey out of it. You should do as the bees do; you should settle your thoughts on what you read, and try to suck the honey out of it. Almost every verse in the New Testament has its honey. Almost every verse contains a spiritual truth fit to nourish some soul or other.—Maria Hare.

The Morning Star.

WEDNESDAY, JUNE 14, 1876.

G. F. MOSHER, Editor.

A. H. Huling, Western Editor.

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

GO FORWARD.

The demand for vigorous, progressive work in all that really pertains to the human welfare was never greater than at present. Business, politics, religion, social life,—in all these departments there is either the quiet that always prevails while the sentiment of reform is preparing to assert itself, or else its voice is already heard calling to higher heights.

Our own denomination is sharing this spirit. One feels its influence at all our popular gatherings even before a word is spoken; it is the theme of discussion; it is in the denominational air; you breathe it, and almost before you know it you are feeling about for more room, or looking for a line of advance.

That is well. Stagnation is death. Woe to those that are at ease in Zion. We have looked backward long enough. That is, the credit that is justly due the denomination for its anti-slavery work, and for other efforts of that kind in the past, has been drawn on long enough. That work is accomplished. Those triumphs are achieved. It is time that we rally again around the old standard, and plant the colors on some fresh stronghold.

That is what the brethren are saying. Not only at our popular gatherings do we hear it, but it is the magnetic thrill that comes from letter after letter as they find their way to this office. "We are at a stand-still," says one; "if we go not forward we shall certainly slide back." "God will signally rebuke us," says another, "if we remain halting in this way."

Naturally, the way of advance lies in different directions to different visions. But that we should "go forward" is the cry of all. To one, whose article appeared in these columns a few weeks ago, the necessity is of a return to apostolic methods, with each disciple a preacher and every Christian earnest in all good work. To another, whose article lies before us, the chief thing is to assault close communion in its stronghold, and make that the living issue. To another, whose article has just come to hand, this appears to be belittling our mission, especially in view of all the other work both on our hands and waiting to be undertaken.

Those are only a few of the suggestions that are made. There is great promise even in their variety. The particles are beginning to move. The atoms are becoming agitated. And that is always the prelude, both scientifically and naturally as well as morally, to life and growth.

We think we may at last exclaim: "En-reaka!" The philosopher's stone has just dropped out of a letter received from one of these anxious, soul-burdened brethren. It is this: "We need simply to go forward, not on any new line, but in the direction pointed out by our doctrines and polity." That is it! Again he says: "A vigorous pursuit of our chosen course is what is needed. That will inspire courage in all our workers; that will result in denominational growth, and enable us to do more and more for Christ."

"Go forward in the direction pointed out by our doctrines and polity." That is the safe way to advance. That would allow the whole army to move, and not witness the spasmodic charges of small detachments here and there. Consider what it is to thus go forward. It would mean first and chiefest of all greater purity of life, complete holiness unto the Lord, more united and zealous work for Christ and souls. That is what we all desire.—It would also mean just as earnest and faithful effort in behalf of those who are anywhere struggling for that freedom which is their divine birthright. Thus the purity of Christ's ordinances would be contended for, and all those who are denied participation in them would find a rallying place. This work has always been required by "our doctrines and polity."—Such a movement would also open the way for whomsoever would, to partake of the water of life freely. For we know no obstacle but self to the salvation of any soul.

But what is more to the point, such a movement would set everybody to work, and that is what we need most of all. Here are our missionary and benevolent enterprises that are suffering for help. We trust that some good is yet to come to them from suggestions lately made at Lewiston. The foreign field, the home field, and the young men preparing for the ministry would all share in the blessing of such a movement as we are speaking of. Bates and Hillsdale colleges are crying for help. Shall we leave them to sink while we attend to the communion question? Rather let us attend to both and all together, putting vigorous work into each day, uniting old and young alike in this one grand forward movement, seeking first God's glory and then to help every cause that may justly look to us for aid. With forces concentrated, with effort undivided, we may witness such a triumph in our Zion as will send hosannas to Heaven itself. Brethren, let us all "go forward in the direction pointed out by our doctrines and polity."

THE TWOFOLD DUTY.

Doubts and uncertainties are the enemies of a sincere spiritual life. Confidence is at the bottom of business prosperity, and it is none the less true that the life of a Christian rests upon the sure foundation of knowledge and trust. The want of well bounded beliefs leads to confusion which engenders indifference, and indifference is fatal both to conversion and to growth in grace.

A twofold duty, apparently, rests upon those who wish to be confident in their hopes, and to be at peace with God. One should believe, but one should also limit his beliefs. There are truths to be discerned clearly, and there are other truths the meaning of which is not given us to know. It was an intellectual conviction that led Job to declare, "I know that my Redeemer liveth." He did not say, I believe, or I trust; but I know. And we too must become thoroughly convinced of this fact.

On the other hand David exclaims, "Commit thy way unto the Lord; and he shall bring it to pass." Knowledge is essential, but trust is higher and deeper than knowledge. It transcends the bounds of the intellect. Through it comes a chief gift of the Saviour, peace.

It is by calm thought and closet prayer, by work and submission, by zeal and restraint, and by all the other means pointed out in the Book,—in short, it is by the fullest Christian experience, that we are to distinguish what is required of us in knowledge and what in trust. Not to know the simple facts upon which our salvation rests is a sin, and to try to overlook them is also sinful.

EDITORIAL CORRESPONDENCE.

JACKSON, MICH., June 4, 1876.

From the pleasant village of Cherry Valley with its prosperous surroundings, where we left the brethren of the Illinois Yearly Meeting fairly at work, to this beautiful and enterprising city, is a somewhat lengthy leap of more than two hundred and fifty miles. It is only partly true that steam annihilates space, however, even when driven forty miles an hour, but of Christianity we may safely say that this is wholly true, for we find here the same warm hearts, the same fervent souls that we left there.

The brethren from the various churches in Michigan have quite generally responded to the invitation to come here to this session of the Yearly Meeting, and we are quite sure they will recall the occasion often and with gladness of heart. The meeting may safely be set down as a success, whether we consider it in point of numbers, of spiritual enjoyment, or of actual results accomplished. The business sessions were harmonious, so far as our observation extended, the subjects considered practical, and the conclusions reached generally wise. We think that, on the whole, there was very much more accomplished in a given time in the conference and with less waste of power than is sometimes true of like gatherings.

The subject of Missions occupied, rightfully, a liberal share of time, and received practical attention. Plans were perfected for the better collection and judicious expenditures of money for the help of weak churches, and a permanent fund of at least ten thousand dollars was recommended to be raised during the year. Judging from the interest manifested by all the ministers and delegates, and the well-known ability of the Corresponding Secretary and Agent of the Board, we count on a most vigorous and successful campaign in the home field for the coming year.

We were especially pleased with the attitude of the conference on the Temperance question as expressed in its resolutions. It was agreed that the essential work to be performed is a Christian work, a work of training in which teachers and parents no less than preachers are to engage, and that intemperance is an evil which can never be eradicated, though it may be greatly restrained, by legislation. We quite agree with the statement made that no tidal wave of enthusiasm, nor several of them, will bring the full result that we seek.

In nothing brought formally before the conference was the hearty unanimity of all present more manifest than on the subject of education. The point of objective interest was of course Hillsdale College, which very naturally holds a large place in the thoughts and hearts of the Michigan brethren and friends. The most cordial resolutions were unanimously adopted, expressing confidence in the present management of the institution and pledging to the President and Faculty future co-operation. The work of the Theological Department was especially remembered, and the cause of the students needing aid in their preparation for the ministry, plead,—we hope not in vain.

The significant feature of the session, however, was presented when on Saturday at the close of the social religious service there was presented the condition of the Jackson church, and an appeal made for aid. The present house, it was stated, has been erected and outwardly finished to the base of the tower only, and internally only as far as the vestry and adjoining rooms. In the struggle to complete the work thus far, some debt had been incurred which new the brethren in Jackson would pledge to pay off at maturity if the Y. M. would pledge enough to finish the house. In a comparatively short time over a thousand dol-

lars were pledged for this work, and on Sabbath morning, at the conclusion of the able sermon, pledges of \$1500 by Jackson friends were made for the payment of the entire indebtedness and a liberal amount made by others to increase the finishing fund. At the evening service this was still further increased to fifteen hundred dollars, making in all three thousand dollars contributed, a sum sufficient, it was stated, to pay for and complete the house free from debt. All the friends of our cause at Jackson have great reason to rejoice at this prospect of a brighter future in that important center. The past winter has, we learn, been one of revival blessing under the labors of a faithful pastor who, even in the midst of peculiar affliction, is leading his people on to stronger faith and more valiant work.

On the whole, our cause in Michigan seems to be promising, though scattered fields with scanty supplies of laborers rob the prospect of some of its hopefulness. The determination so freely expressed to rally around other interests in the State at vital points was certainly most cheering. We part company reluctantly with the many warm-hearted friends here, some of whom for the first time we greet, and turn homeward, feeling that our denominational interests have no better workers, nor the Star warmer-hearted friends than are found in Michigan.

CURRENT TOPICS.

—A WISE DETERMINATION. The announcement was made to the public and everybody expected that Mr. Moody would dedicate his tabernacle church on the evening of the 1st inst. The people assembled, the preliminary services were held and then the announcement followed that a debt of nineteen thousand dollars remained to be provided for. An appeal was made and a collection taken amounting to twelve thousand dollars, leaving seven thousand still to be provided for. In accordance with his declaration made some time ago, Mr. Moody promptly refused to dedicate the house while any debt remained, though a very interesting service was held. Again, on Sunday evening following, the house was densely crowded to hear the great preacher, and again a collection was taken, showing, however, still a deficiency of about four thousand dollars. Again came the refusal to dedicate. We are glad to record this persistent refusal of Mr. Moody to give to the Lord in form what partly belongs to somebody else in fact, for at this time such is his notoriety that we may hope for a salutary influence on ambitious churches and ministers exerted through this example. The meetings held the past week have not been continuous, though full of interest. Mr. Moody goes East to rest for a time.

—A BAPTIST AND THE CHURCH. Rev. Dr. Lorimer preached a sermon in Boston two Sundays ago in which he claimed that the New Testament church consisted of all who loved our divine Lord and who trusted in him as their Redeemer. It was a spiritual association, bound, not so much by ecclesiastical ties as by an inward affinity, and expressing itself, not so distinctly in rites and ceremonies as by practical righteousness, joy and peace. This position, he maintained, should not be swerved from, day, as all evangelical congregations were beyond doubt churches. How then can a church of Christ, or its members, be excluded from participating in Christian ordinances? Judging from the present position of the Church and the supremacy of this law, he maintained that in the future she would be more spiritual. Men were heart-sick over the controversy regarding robes and rites,—they would at last seek only the simple ordinances of God's appointment. Whatever tended to obscure the spiritual preparations for membership was abandoned by evangelical Protestantism. Baptist usages, he said, as well as other traditions, are brought to this test, and there would yet be "a great shaking among the dry bones." Her ministers would do what they do not do now, speak what was in their hearts. To be a religious educator, the man must be independent. From the moment he tampers with his mental honesty he was unfit to guide others. Let these words be pondered. They breathe the spirit that is already working powerfully in the Baptist denomination.

—EPISCOPALIANS AND BAPTISM. Dr. Stephen H. Tyng, Jr., recently immersed several persons in New York city. They wished to unite with the Episcopal church, but preferred this method of baptism as being according to apostolic usage. Several similar cases have lately occurred. They all point to a growing conviction of the true mode of baptism. Very many who wish to join Episcopalian churches now prefer immersion to any other mode. The study of the Bible, study of church history, archeological research, thought and experience all tend to confirm the believer in the divine authority of this mode. Dr. Tyng's example may have a wide and good influence.

—PARKS FOR BOSTON. The report of the Boston Park Commissioners, providing for a series of parks about the city, is being urged upon the adoption of the authorities by public meetings, largely attended, and addressed by such men as Richard H. Dana, Jr., Rev. Phillips Brooks, Rev. J. P. Bodfish, Oliver Wendell Holmes,

Rev. Dr. Neale, Joseph F. Paul, and many others. A chief attraction of Boston is the parks that she already has. The Common with its shady walks and sparkling fountains, the public garden with its beautiful flowers and odor-laden atmosphere, the green parks extending thence to the Back Bay, and in other parts of the city, each with its bronze or marble statue, and all filled with the music of birds,—the influence of these within and upon the city is argument enough for extending and increasing that influence. All of New England feels a partial ownership in Boston, and we suppose it would almost unanimously vote for the park-system,—even if it had to help pay the taxes therefor.

—THE BLAINE AFFAIR. It is quite likely that, although the charges against Mr. Blaine have been thus far met in a way consistent with truth and honesty, the Cincinnati Convention will not deem it best to nominate him for the presidency. At the same time there is a pretty good reason for nominating him in the very attacks that have been made upon him. When any body of men, whether it be a political party or not, sets itself deliberately to destroy the reputation of an innocent man, then the better part of the public ought to hold up that man, and see that he has his reward. But it must be admitted that in the present case the public confidence has been somewhat disturbed, and that the best public sentiment demands a presidential candidate who will not throughout the contest have to be defended against various charges. We trust that the convention may be wisely directed, and that its choice, whoever he may be, may be not any party's man but the people's man, and one whom they can honestly and enthusiastically support. What we want is a candidate who can command the most "conscience votes."

—SUNDAY BEER-SELLING IN NEW YORK. The beer-sellers in New York city have conquered the police in the attempt of the latter to prevent the selling of beer on Sunday, and now have it all their own way. How long the bar-keepers will thus rule the city and insult its moral sentiment remains to be seen. Can not a law be enacted that will cover and stop the whole business on Sunday? The difficulty now is that the police can only arrest the bar-tenders, not the keeper of the place, so that it only needs a reserve of waiters to keep the business going. That is plainly a shortsighted law. Friends of temperance must be sharper than that, for they have a shrewd class opposed to them. Meanwhile, the harm that is done the temperance cause by this apparent triumph of the liquor party,—both positively and by encouraging liquor sellers everywhere,—is great, and will not be easily overcome. We might almost as well enact no laws as to enact such as can be so easily evaded.

—THE CENTRAL ASSOCIATION FUND. The Central Association has less than twenty days left in which to complete its memorial fund of \$100,000. We understand that less than \$20,000 are needed. The foreign missionary work that the Association has undertaken is a strong reason why that fund should be completed, and the work prospered. We trust that every possible effort will be made to meet the conditions.

—THE MISSIONARIES. A package of letters from the foreign field brings reports of hard work, yearnings for more help, and general good health on the part of the missionaries. Not to call them all by name it must suffice to say that they are passing through the present trying season there in good condition, excepting that they are wearied by work and find almost no time for rest. Brother Phillips writes from the hill country to say that his own health is decidedly improved, and that Mrs. Phillips is also feeling the reviving effects of the cooler air. These venerable toilers,—may God grant them the desired results of their labor, even before they go hence. Their earnest appeal, in which they are joined by the Bachelors, Miss Crawford, Mrs. Smith, and all the younger missionaries, is for more strong, zealous workers for that field. Think of what such an appeal means to these older servants of the Mission. The work is dearer to them than life. They see that they can not reasonably hope to continue in it many years more. And so as parents would feel solicitous for children from whom death or a long separation was about to call them, do these feel solicitous for the souls that are not yet brought to God. Would that we all might feel the point of their appeal, and be aroused to give not only the money without which the work can not go on, but to find fresh recruits, whom God would seal as his laborers there, and without whom even the money is of little use.

BRIEF NOTES.

The Old South church is at last sold at auction for \$1800. Now for the Old State House, then Faneuil Hall and the Common.

President Stearns, of Amherst college, died suddenly, Thursday night. He was an eminent Christian and successful educator.

The Emperor of Brazil is in Boston. But Boston preserves its equality, and so does the Emperor. He is apparently traveling for the benefit of his subjects as well as of himself. At least he freely purchases agricultural and other industrial implements to send to Brazil.

THE STAR FOR ONE DOLLAR.

"We will furnish the 'Morning Star' from July 1, the remainder of the year, for One Dollar, and include printed slips of the chapters of the Serial Story that have appeared up to that time. Now is your time."

Denominational News.

Education Society.

THE PRESENT EMERGENCY.

In two weeks from the date of this issue of the Star the present term of the Theological School at Lewiston will close, and there is still a large deficiency in funds for disbursements to our Theological students. The making up of this deficiency promptly, means to our young men help for the present and hope for the future. Failure to do it will bring to them present embarrassment and future discouragement. God has said to them, "Go, preach my gospel." The world and the church too, are saying to them, "Go, qualify yourselves for your work, if you expect us to listen to you." They are laboring with true Christian heroism through great sacrifices to make themselves "workmen approved of God" as well as men. They are preparing to serve our churches and to sustain our denominational interests—they are our brethren in a common faith, pledged with us to a common cause, and they are now in that stage of their life-work where they have special need of our sympathy and assistance. Shall we not, for their sakes, for the sake of the cause we all love and for his sake whose holy calling they are trying to obey, come forward without delay, with help? We have over two hundred pastors in New England, and every one of them is most earnestly entreated to present this cause to his people and ask for their contributions. Let no one think the fact he can send but a small collection a reason why he should send nothing. Said a pastor to me this morning, "I am going to present this cause to my people regularly, if I don't get but ten cents." That is the spirit. If any did not take a collection last Sabbath, let it be taken without fail. Forward the money immediately, to me at Lewiston, Maine, that it may be appropriated this term. "Let him that giveth do it as unto the Lord."

E. N. FERNALD, Cor. Sec.
Lewiston, Me., June 12.

Help Now.

BY REV. D. WATERMAN.

No time with the Freewill Baptists has had more important interests connected with it than the present. Never had we greater need of money and men than now. Many to whom we have been accustomed to look for counsel in perilous times, have gone to their rewaras. If it be true that great emergencies make great men, men for the occasion, we may expect, ere long, that some one will come to the front, endowed with wisdom, to guide the denomination in its time of great need. I am not disposed to magnify the difficulties that encompass us as a people, neither am I intending to represent us as having troubles and embarrassments from which others are free. But it is well to look the dangers full in the face, that we may the better prepare to meet them.

First we need money. Where is it to come from? We need several thousands of dollars to complete the endowment of Bates College, to meet the generous offer of its noble benefactor. Our mission treasuries are empty, times in the country towns are exceedingly hard. Among the thrifty farmers there is literally no money. They can not pay even their subscription for the support of their own pastors, or current expenses of their own families, much less give generously to the benevolent enterprises of the day. Many efforts have been made, to establish systematic benevolence among our churches. Could that be accomplished the current expenses of the various societies would be met. But the endowment of institutions of learning can not be secured in that way. The masses of the people are more ready to give to the cause of missions, than to the endowment of college or seminary.

How shall these, then, be provided for? And first, the Boards of Managers of our benevolent concerns should institute the strictest, and I might say severest economy in the expenditures of their income, cutting down their expenses to the lowest figures the running of the schools will admit. We should review the past, and learn lessons of financial wisdom from the mistakes we have made. We must avoid outlays of money for ornamentation, or the accumulation of property that is not expected to yield any income. We must so invest and dispose of funds, intrusted to our management, that not only the donors, but the public generally, will have confidence that money given will be wisely used. Then there will be always "more to follow."

And it is best to be consistent. If we should retrench in our Mission expenses, we might also apply the rule to some of our educational enterprises. But we have no censures to utter for any one. All have aimed at the greatest good.

I have something to say to those to whom the Master has given the means to help these institutions. Some of you have done well in the past, and intend to do more at death. The provision you

make for the future will not lift the burdens now. Can you not execute your own will, and make your donations in advance of your decease, and so secure at once the endowment of funds? If you need all your income for your support, then we do not ask you to do that, but if your income from what you would have left, is sufficient for your future needs, then we hope you will do at once and now, what you propose to do at death. Then you will have the satisfaction of knowing that your generosity is appreciated, and your donation is doing good. To illustrate: suppose you have reserved to the trustees of an institution of learning, to complete their endowment, \$1000 to be paid at your death, and money is worth 8 per cent., and you live 10 years, then the interest will be \$800, so that if you give now you will actually help as much now with \$1000 as you will then with \$1800. Let us unite our whole strength now, and complete the endowment of College and Seminary before the commencement.

Michigan Yearly Meeting.

From the Jackson Patriot we clip the following report of the committee on education adopted at the Michigan Y. M., as being of general interest:

In the continued prosperity attending the present administration of Hillsdale College we recognize therein the approval of Almighty God and the guarantee of future success; therefore,

Resolved, That great credit is due to President Durgin and the members of the present Faculty for the efficient manner in which they have directed the limited resources at their disposal; and that we, as denominational patrons of the College, cordially pledge our continued co-operation with them in their endeavors to elevate the standard and increase the usefulness of this our school.

2. That we hail with gratitude the completion of each building of the contemplated group, and will work for the consummation of the plan adopted by the Board of Trustees.

3. That we look with increasing interest on the work of the Theological Department of the College, believing its past good work justifies enlarged facilities for the future.

4. That in view of the financial embarrassment of many of our worthy young men who are preparing for the ministry we would earnestly recommend that each church raise something every year for their aid.

Our Churches.

The Olneyville, R. I., church, from the time of Martin Cheney, its founder, some half-century ago, has been favored with excellent pastors. Bro. Gerrish, late of Pittsfield, Me., now happily settled with them, will prove to them "a workman that needeth not to be ashamed," both solid and true every time. The congregation on the Sabbath is large and attentive, with a Sunday school of some 200, admirably conducted; and its social meetings are things of life. The church has built a neat mission chapel, which is well sustained by occasional preaching, and a good Sabbath school. A very pleasant baptism occurred, when we were present, with encouraging prospects of frequent conversions and baptisms. The cause of Home Missions was presented, and some more than \$42.00, most of which had been collected by organized effort, was ready for the Secretary. This church is bound to do its part promptly, in providing means for benevolent causes.

Sabbath evening we had the pleasure of being with Bro. Bickford, pastor of the Greenwich Street church, Providence. He is succeeding admirably.

The debt on the church property will ere long be paid, when a better and brighter day will dawn upon its generous and devoted members. The collection, with funds ready for H. M., raised by monthly offerings, amounted to some \$23.00.

Georgiaville is some eight miles from Providence, nestled among hills, beautiful within and without. Our church worships in a neat stone chapel, located among delightful trees, the only Protestant meeting in the village. Bro. Dexter, the pastor, has gathered about him persons of intelligence, Christian kindness, and moral worth. Their Sabbath school is well attended, and well conducted by Mr. Bowen, agent of the Mills. The prayer meetings are earnest, spiritual, and saving, with frequent additions to the church. Bro. D. fully believes in all our benevolent causes, and takes special pains in training his people to stated and uniform offerings, to all of them. An extra \$12.00 was contributed for H. M. at the close of the meeting on the Sabbath.

Laconia, Lake and Gilford villages are among the most delightful of New England, especially in summer. On the borders of the lake and its outlet, surrounded with splendid hill-slopes, with a background of the towering and ever white mountains. In these charming villages, we have three flourishing churches, settled over by three good ministers. The church at Laconia has one of the neatest, most beautiful and convenient houses of worship in New Hampshire. Its religious meetings are largely attended, spiritual, and promising of golden harvest, with a Sabbath school of more than ordinary attendance and interest. The just settled pastor, Bro. Malvern, appears to be just the man for the place, with a constantly growing attachment to and an interest in him, by the whole society and congregation. Bro. M. is thoroughly committed to H. M. and other benevolent enterprises. A collection was taken of \$27.00, with promise of more to follow, especially by the ladies, led and encouraged by Mrs. Dr. Foster.

The church at Lake Village is just now undergoing thorough repairs, which have for some time been contemplated and needed. When the work is completed, the house will be in its architecture and location the best in town. Their pastor, Bro. Scribner, is deeply interested in the work

of improvement, as well as religious life and success of the church. Home Missions had been sadly neglected here for some years, a change was resolved upon, which will be timely and serviceable in collections and efforts for Home Missions. A contribution was made on the spot of \$15.00, as an index of more to come. We were very glad to meet our old and well tried friends of every good word and work, Bro. Cole and wife.

Bro. Rich, who has seen good service and success, both in Maine and Rhode Island, is patiently and devotedly at work in the Gifford Village church, which, by the way, is the mother of several other churches. Religious matters are prospering, meetings well attended, with some conversions. Nearly every member of the church and congregation attend Sabbath school, which adds greatly to its prestige, general interest and power for good. The pastor had in the field, already, several collectors for our benevolent societies, and some \$32.00 have been furnished Home Missions. The church has a good system, and works it well.

Our Sabbath at Haverhill, Mass., just preceded Decoration Day. An excellent discourse was delivered by Bro. Lyford, the pastor, to a very full house of soldiers, and their numerous friends. The Grand Army has some grand, good men in Haverhill, who did brave service in the late terrible war of the Rebellion. All felt disposed to honor them, as they had honored the Republic. The church feels a deep interest in its financial affairs and missions. A collection of \$15.20 was taken for H. M., with not a little encouragement on the part of some sisters, that much more in the future should be contributed. This delightful old town, so historic and sensible, has greatly enlarged its borders and business facilities, within the last dozen years. It is now, with all other parts of the country, suffering financial embarrassment, still hoping for permanent relief in the near future.

J. S. BURGESS, Cor. Sec.

The R. I. Association.

This body has, this evening, closed an important session with the Roger Williams church. The Minister's Conference, which convened on Tuesday, was well attended. The narratives given by the several ministers of their experiences during the year were interesting and doubtless profitable. The old workers were cheered by the presence of new coadjutors. Bro. H. M. Gillman, of the Taunton church, received license to preach, and Bro. A. J. Canney, of the Farmington church, was examined, and approved for ordination. The sermon before the Conference, on Tuesday evening, by Rev. D. Boyd, was pertinent and suggestive.

The Association proper convened on Wednesday morning. A larger number of churches was represented than for several years past. Rev. A. Lovejoy presided. Revs. A. L. Houghton and J. M. Parkie were present respectively from the Mass. Q. M. and the Western R. I. Q. M. The letters from the churches, read by a Committee of ladies, which was an invitation, were cheering. They report additions by baptism to the number of one hundred and sixty strong, indicating a year of more than average spiritual prosperity, though one or two churches are just now passing through trials. The Association adopted in form a new Constitution and By-Laws. In accordance with it the Secretary and Treasurer are elected for three years and are ex-officio members of the Ex. Committee. The old Secretary and Treasurer were re-elected, and Bro. Boyd, Church and Gerrish were elected members of the Ex. Committee.

The discussion on Missions, to which considerable time was devoted, took a wide range, and the following resolutions adopted are expressive of the conclusions arrived at:

- Resolved, 1. That the Rhode Island Association is a Missionary Organization.
2. That we ask the parent societies to recognize us as having complied with the vote of the General Conference.
3. That our churches, choosing their own methods, be requested to send their own contributions to the Treasurer of our Association.
4. That the Rhode Island Association most heartily approves the action of the New England Convention of 1875, in appointing a committee of nine, three from each society, for devising some more economical and simple method of raising and distributing the funds for our benevolent work at home and abroad.

The ladies also had both private and public mission meetings. At the former gratifying reports were presented from some of the churches, while at the latter a statement of what has been accomplished during the year, and appeal in behalf of the cause, were made by the District Secretary, and stirring addresses were given by Revs. R. D. Frost and J. L. Phillips. The cause evidently received an impetus. Sermons were preached by Revs. A. Lovejoy and A. Given. The former was the Annual Sermon before the Association on Wednesday, the latter was previous to the communion service on Thursday. They were both appropriate and strengthening. The communion service, conducted by the pastor of the church and Father Phelon, was solemn and impressive. Wednesday and Thursday evenings were devoted respectively to a temperance meeting and a Sabbath school meeting. Earnest and spirited addresses were made at the former by Revs. A. L. Gerrish, J. L. Phillips and Geo. Wheeler, and at the latter by Revs. G. H. Child and L. P. Bickford, the Roger Williams Sunday school furnishing the music.

Mention of the excellent prayer meetings of Wednesday and Thursday mornings completes the outline of this series of meetings. May God bless the Association, its ministers, its churches, its Sunday schools, and its mission work, and make the coming year one of even greater prosperity than the past.

Providence, June 8.

Ministers and Churches.

REV. DANIEL E. LAND has closed his pastorate over the Stowe church, Vt., and begun service with the Waterbury River church.

The F. B. church in Topham, Me., is without a pastor, and wishes to correspond with some one.

WM. H. MALLETT, Com.

REV. G. SANBORN, a worthy F. B. minister, with whom many were acquainted, departed this life, May 3. An obituary will appear in the Star soon.

This statement that Rev. W. C. Hulse had accepted a call to Gray, Me., was incorrect.

We are sorry to learn of the poor health of Rev. F. H. Partridge, of East Orange, Vt. He has not been able to preach at all for the last three months, and to do but very little work during that time.

SABATTUS, ME. Bro. H. J. White, of the Theological school, and a member of the Roger Williams church, has for several months labored with marked success with our church and society at Sabattus. The writer was called there on the third Sabbath in May, and administered the ordinance of baptism to seventeen converts, among whom was a man upwards of sixty years, also a Sunday school teacher and all his class, eighteen receiving the hand of fellowship in the evening. It was a glorious day for Christ's cause here, and Bro. White, who is highly esteemed by his people, is highly encouraged.

AUBURN, ME. The first Sabbath in June was a day of God's signal favor toward Central Free Baptist church. We had the pleasure of administering baptism to eighteen believers. Included in this number were five out of one family, a mother and four children, also three children from another family, and an aged sister, seventy-six years old. Nineteen were welcomed into the church.

The church at Newfield, Me., has been blessed through the labors of its pastor, with a revival interest. Two months during the winter, meetings were held every evening. In May there were ten added to the church, six by baptism, four by letter, making, with those that came forward last fall, twelve in less than a year. The meetings are well attended generally. The good interest is gaining, and sinners are asking and inquiring the way to heaven. Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

The Springvale, Me., church has just added twenty-seven persons to its membership, as the result of a revival there.

THERE is a good religious interest in the Dover Free Baptist churches. Baptisms have recently occurred in each of them. In the Washington St. church several young persons have set out for the kingdom, others are thoughtful, and the whole church expresses a desire for better days.

At Burnham Village, Me., June 4, where the Lord has done a good work in the last three months in saving souls, twelve happy persons were baptized by Rev. G. W. Colby, of Vassalboro, Me., and the right hand of fellowship given to thirteen, by Rev. John Cook, of the F. Baptist church at that place. The social meeting in the evening was wonderful on account of the presence of the Holy Spirit.

CONTOCOCK, N. H. The Lord still favors his Zion in this place. Occasional mercy drops fall. On Sunday, May 21, six were baptized and united with our church. Others are waiting by the gates. We hope there are more to follow.

The temperance enterprise is prospering in this vicinity. We have two temperance Reform Clubs in town, a lodge of Good Templars and a Union S. S. Temperance Army. All of these organizations are in successful operation.

CANDIA, N. H. The F. Baptist church at Candia Village is enjoying at the present time a very good degree of religious prosperity. During the last few months the Lord has blessed us, and we are now reaping the fruits of the revival of last winter. Last Sabbath, June 4, was a day of joy to both pastor and church, and one long to be remembered. Twenty-two persons, quite a number of whom were heads of families, then followed the Lord in the ordinance of baptism, and with three others received the hand of fellowship and united with the church. Among the number was an aged brother of seventy or more years, and two boys of twelve. Four out of one Sabbath school class followed one after the other down into the baptismal waters, and gave themselves publicly to Jesus. It was a pleasant and solemn scene. For all this token of the divine favor we can but "Thank God and take courage." Brother Joseph Fullerton, of Raymond, was present, and assisted both at the water and communion.

Bro. Frye, Methodist, and his people were present and partook with us the emblems of Christ's broken body and shed blood. The day must have left a good impression upon all. May God continue to bless, is our prayer, and to him be all the praise.

COM.

Church Organization.

Bro. J. F. Browne, Secretary of the Council, informs us that a church of eleven members was organized at North Nottingham, N. H., May 27, by brethren D. F. Edgerly, G. W. Gould, A. Deering, J. F. Browne, O. T. Hill, who were appointed at the last session of the New Durham Q. M. The Confession of Faith was read, and a church covenant adopted, the candidates being carefully examined in matters of doctrine, and found to be "of one heart and of one soul." Bro. Levi C. Tuttle was chosen church clerk, and brethren Noah W. Holmes, and Benjamin W. Crawford, church deacons.

Of the eleven members one was received by letter, and the rest, having been previously baptized on profession of faith. The day following, May 28, Bro. Edgerly baptized six. More are to follow.

WESTERN.

The initiatory labors of Rev. G. H. Hubbard as pastor of the Commerce (Mich.) church, are marked by a largely increased congregation and general awakening. On the last Sabbath of May four were baptized at that place.

The North Kingston (Ill.) church has secured the labors of Rev. J. P. Prickett, formerly of the White Co. Q. M., Ind., as pastor.

We hear good tidings from the Grand Lodge (Mich.) church where Rev. W. M. Jenkins is earnestly at work. On a recent Sabbath 29 were baptized, and about fifty altogether have united with the church.

We learn that the church and congregation at Wapuna, Wis., signaled the close of the first year's labor of their pastor, Rev. L. D. Felt, by a genuine surprise on the evening of May 4, when, after a most enjoyable re-union, a purse of \$100 was presented to the pastor and his family as a token of esteem.

A baptistry has also been added to the church, and on a recent Sabbath was dedicated by the baptism of seven happy converts.

The last session of the Lebanon, Ill., Q. M., was held with the Fairview church, and a refreshing season is reported. "The ministers in this Q. M. are mostly farmers, tilling their land through the week and proclaiming the Word on the Sabbath. They are a faithful, self-denying class of men, and find great joy in their work. The Q. M. will hold its next session with the Bethany church, four miles east of Tamaroa, and brethren outside of its limits are cordially invited.

Rev. L. D. Boynton, of last year's graduating class at Hillsdale, has accepted the pastorate of the Blackberry (Ill.) church, and entered on his work.

Quarterly Meetings.

MIDNAPORE Q. M.—Held its last session with the Bethlehem church, commencing Friday morning, April 7. The Friday evening service was conducted by Philu, a native boy preacher, and the Sabbath morning services by Rev. O. R. Bacher. An interesting missionary meeting was held on Saturday evening, and Sunday afternoon was devoted to the interests of Sabbath schools.

Next session will be held with the Gifford Village church, Sept. 12-14. Conference Tuesday, Sept. 12, at 1 P. M. Opening sermon by J. W. Scribner.

WEARE Q. M.—Held its May session with the church at North Weare. The churches were well represented by letters and delegates. All the principal churches reported more or less revival interest resulting in many additions to them. We were favored with the presence of Rev. G. S. Ricker, of the Mass. Q. M., who preached the Word acceptably. The social meetings and other services were well attended and we trust under the blessing of God, some benefit may accrue to the church with which we met. Bro. W. A. Shaw, of East Andover, was licensed to preach the gospel one year.

F. M. RICHARDS, Clerk.

J. G. MUNKLEY, Clerk.

Publisher's Notes.

THE MORNING STAR.

The influence of the Star could not well be measured. A successful Freewill Baptist minister, writing from Edgewood, Iowa, says:

"I had been a member of the F. Baptist church about six years, when I began to take the Star. The cries from the western portion of our land in particular impressed my mind, and some dozen years later, a letter in the Star from Clinton County, Iowa, seemed like an invitation to me to preach the gospel in the regions beyond the Mississippi River. Now here I am, and here I have been since the year 1847. The Star has been my faithful helper in introducing and defending our doctrines and church polity."

In a letter just received from a New Hampshire F. Baptist clergyman, he says:

"The readers of the Star say that it is increasing in interest. My next neighbor, our good physician, says the Star grows better with every number."

The Editor of the Christian Mirror says:

"We regard it as one of our best exchanges."

A Congregational clergyman in Massachusetts, and who is now preaching to the spiritual descendants of the celebrated Dr. Emmons, in a recent letter to this office, says:

"I congratulate you on the thoroughly capable manner in which you handle the Star. Among infidel papers which come to my hand, it is in many particulars the best."

From the London Baptist of January 28, 1876, we take the following:

"Perhaps no religious paper in the States has had a more honorable history (than the MORNING STAR). It has at all times been an able exponent of evangelical Christianity both in its doctrinal and practical bearings, and while it has served the cause of truth with fidelity and success, it has been characterized by a sympathetic and fraternal spirit towards all Christians."

The Christian Union says that the Star is "one of the best religious journals in the country."

"One of the best religious journals in the country, a model of catholicity, fairness and good will to men."

And thus the Congregationalist:

"The MORNING STAR is... one of the best religious papers that comes to our table."

Business Notices.

PHYLE'S DIETETIC SALUBRITY. Universally acknowledged the best in use. Each pound bears the name of James Phyle. None genuine without it.

Cod Liver Oil and Lime.—That pleasant and active agent in the cure of all consumptive symptoms, "Wilbur's Compound of Pure Cod Liver Oil and Lime," is being universally adopted in medical practice. Sold by the proprietor, A. B. Wilbur, Chemist, Boston.

VERGINE will cure the worst cases of Scrofula, for which no medicine has attained such a great reputation.

DEAFNESS Relieved. No medicine. Book free. G. J. WOOD, Madison, N. H.

Notices and Appointments.

Commencement Week, Bates College.

Friday, June 23.—Examination of the Junior class at 2 P. M. Saturday, June 24.—Examination of the Sophomore class at 10 A. M. Examination of Freshmen at 10 A. M. Examination of the Senior class at 10 A. M. Examination of the Theological students at 10 A. M. Examination of the Law students at 10 A. M. Examination of the Medical students at 10 A. M. Examination of the Dental students at 10 A. M. Examination of the Veterinary students at 10 A. M. Examination of the Agricultural students at 10 A. M. Examination of the Commercial students at 10 A. M. Examination of the Liberal Arts students at 10 A. M. Examination of the Fine Arts students at 10 A. M. Examination of the Music students at 10 A. M. Examination of the Physical Education students at 10 A. M. Examination of the Gymnasium students at 10 A. M. Examination of the Library students at 10 A. M. Examination of the Observatory students at 10 A. M. Examination of the Botanical students at 10 A. M. Examination of the Zoological students at 10 A. M. Examination of the Mineralogical students at 10 A. M. Examination of the Geological students at 10 A. M. Examination of the Historical students at 10 A. M. Examination of the Literary students at 10 A. M. Examination of the Philosophical students at 10 A. M. Examination of the Mathematical students at 10 A. M. Examination of the Scientific students at 10 A. M. Examination of the Artistic students at 10 A. M. Examination of the Professional students at 10 A. M. Examination of the Public Administration students at 10 A. M. Examination of the Social Science students at 10 A. M. Examination of the Political Science students at 10 A. M. Examination of the Legal Science students at 10 A. M. Examination of the Medical Science students at 10 A. M. Examination of the Veterinary Science students at 10 A. M. Examination of the Agricultural Science students at 10 A. M. Examination of the Commercial Science students at 10 A. M. Examination of the Liberal Arts Science students at 10 A. M. Examination of the Fine Arts Science students at 10 A. M. Examination of the Music Science students at 10 A. M. Examination of the Physical Education Science students at 10 A. M. Examination of the Gymnasium Science students at 10 A. M. Examination of the Library Science students at 10 A. M. Examination of the Observatory Science students at 10 A. M. Examination of the Botanical Science students at 10 A. M. Examination of the Zoological Science students at 10 A. M. Examination of the Mineralogical Science students at 10 A. M. Examination of the Geological Science students at 10 A. M. Examination of the Historical Science students at 10 A. M. Examination of the Literary Science students at 10 A. M. Examination of the Philosophical Science students at 10 A. M. Examination of the Mathematical Science students at 10 A. M. Examination of the Scientific Science students at 10 A. M. Examination of the Artistic Science students at 10 A. M. Examination of the Professional Science students at 10 A. M. Examination of the Public Administration Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 10 A. M. Examination of the Social Science Science students at 10 A. M. Examination of the Political Science Science students at 10 A. M. Examination of the Legal Science Science students at 10 A. M. Examination of the Medical Science Science students at 10 A. M. Examination of the Veterinary Science Science students at 10 A. M. Examination of the Agricultural Science Science students at 10 A. M. Examination of the Commercial Science Science students at 10 A. M. Examination of the Liberal Arts Science Science students at 10 A. M. Examination of the Fine Arts Science Science students at 10 A. M. Examination of the Music Science Science students at 10 A. M. Examination of the Physical Education Science Science students at 10 A. M. Examination of the Gymnasium Science Science students at 10 A. M. Examination of the Library Science Science students at 10 A. M. Examination of the Observatory Science Science students at 10 A. M. Examination of the Botanical Science Science students at 10 A. M. Examination of the Zoological Science Science students at 10 A. M. Examination of the Mineralogical Science Science students at 10 A. M. Examination of the Geological Science Science students at 10 A. M. Examination of the Historical Science Science students at 10 A. M. Examination of the Literary Science Science students at 10 A. M. Examination of the Philosophical Science Science students at 10 A. M. Examination of the Mathematical Science Science students at 10 A. M. Examination of the Scientific Science Science students at 10 A. M. Examination of the Artistic Science Science students at 10 A. M. Examination of the Professional Science Science students at 10 A. M. Examination of the Public Administration Science Science students at 1

Poetry.

EDELWEISS.

FROM THE GERMAN.
What is the sweetest little flower
In all the leaf-green wild?
Oh, that must be the violet
The spring's own foster child.
Oh, no, not here the sweetest dower,
I know a fairer little flower!

What is the sweetest little flower
In all the leaf-green wild?
Then it must be the red, red rose
On which the sunbeam smiled.
Oh, no, not here the fairest dower,
I know a fairer little flower.

The rose and violet fade and die
Amid the leaf-green woods;
I know a flower that never fades
In silent solitude.
Then name to me this forest child,
The sweetest flower of all the wild.

When gentle spring the violet wakes,
And wood-birds sing and brood,
Then waits my wondrous little flower
In patient solitude.
No breath of perfume hour by hour
Yet still the sweetest little flower.

When all the flowers go to sleep,
When leaf and blossom fall,
When shrub and tree all mourning stand,
And birds no longer call,
From ice and snow then blooms to light
My little flower so silver white.

Of love within the heart that glows
Undying, ever new,
This flower that from the silence grows
Is semblance fair and true.
Free from the thrall of snow and ice
Dear little blossom, Edelweiss.
—Good Samaritan.

REST IN THE GRAVE.

Rest in the grave—but rest is for the
weary.
And her slight limbs were hardly girt for
toll;
Rest is for lives worn-out, deserted, dreary,
Which have no brightness left for death to
spell.
We yearn for rest, when power and passion
wasted
Have left to memory nothing but regret:
She sleeps, while life's best pleasures, all un-
tasted,
Had scarce approached her rosy lips as
yet.
Her childlike eyes still lacked their crowning
sweetness,
Her form was ripening to more perfect
grace.
She died, with the pathetic incompleteness
Of beauty's promise on her pallid face.

What undeveloped gifts, what powers un-
tested,
Perchance with her have passed away from
earth;
What germs of thought in that young brain
arrested,
May never grow and quicken and have
birth!
She knew not love who might have loved so
true,
Though love-dreams stirred her fancy, faint
and fleet;
Her soul's ethereal wings were budding new,
Her woman's heart had scarce begun to
beat.

We drank the sweets of life, we drank the
bitter,
And death to us would almost seem a boon;
But why, to her, for whom glad life was
after,
Should darkness come ere day had reached
its noon?

No answer, save the echo of our weep-
ing,
Which from the woodland and the moor is
heard,
Where, in the spring-time, ruthless storm-
winds sweep,
Bath shins the unborn flower and new-
fledged bird.
—Temple Bar.

Family Circle.

FROM DAYLIGHT TO DAYLIGHT.

BY MRS. ADA KENNAN.

CHAPTER II.

"For all our times are times of type,
Foretold on earth,
And still the waiting and the tears
Must go before the birth."

Restless Grace thrust her patchwork
into the small basket reserved for her es-
pecial use by Aunt Nell, and springing to
her feet, exclaimed, "I must go and
help Auntie." But Uncle Harry detained
her with his outstretched arm, and lifting
her to his lap, looked lovingly into the
rosy face, asking, "What is your name,
little one? Whom do you belong to?"

"Oh, I belong to Papa, Mamma, and
Aunt Nell, and Uncle Charlie, and Aunt
Susie, and Aunt Bessie, and you, and
Mr. Miller, and Jesus. I'm Jesus' little
lamb, and I'm going to live with Jesus
by and by. Mamma says so, if I love
Jesus and try to please Him. And I do
love Jesus, don't you, Uncle Harry?"

"Don't you, Uncle Harry?" she repeated
after a pause, surprised at his failure to
respond.

"I am afraid not," was the reluctant
reply.

The slender figure glided from his
grasp, and with a quivering lip, and quiv-
ering lip, the little maiden said,
"Why, Uncle Harry, such a great big
man like you, don't love Jesus! Don't
you know how good Jesus is? And Jesus
died for everybody. You will try to love
Jesus, won't you, Uncle Harry?"

"Yes, darling," was his reply, in a
strangely husky voice.

The strong man, who had endured the
fatigue and hardship of long marches,
who had been in the heat of the battle on
long-contested fields, who had lain in
southern hospitals helpless and suffering
with fevered wounds, and who had borne
with patient fortitude the privations of

frontier life, though, for the first time
with a strange feeling of regret for his
prayerless life, and recalled, with un-
utterable longings, the hours of childhood
when he knelt beside his mother to repeat
his evening prayer. How he had slighted
that sainted mother's counsels and ad-
monitions! How far he had wandered
since those even hours of childhood!

"Will you, Uncle Harry?" urged the
sweet child voice.

"Yes, darling," he replied again.
A few minutes of thoughtful silence,
and Grace, exclaiming, "Why, I must
go and help Aunt Nell!" glided away,
little realizing how great a work she had
wrought in those few minutes. For Harry
Burns was a man who held a promise to
a child, just as sacred and obligatory
as one to an adult.

The day was drawing to a close. The
storm had abated, and the sun shone
forth clear and bright from a western
sky. Dr. Burns was drawing off ac-
counts at a table, and the ladies were en-
gaged with their needles. Little Grace's
work done, she had gone home with her
father upon his return from Smith's.

"I don't think much of a religion that
makes people so gloomy!" exclaimed
Harry, impulsively, as he paced restles-
sly to and fro in the sitting-room. "Bes-
sie and your sister Susie have hardly
smiled to-day. One would think they
were still sitting on Bro. Wheeler's an-
xious seat." For my part I believe if re-
ligion is intended for me, if I am one of
the 'elect,' with a sly glance at his
brother, "I shall be quite as likely to
get it somewhere else as on an 'anxious
seat.' I don't see any virtue in, or nec-
essity for, an 'anxious seat,' and if I
can't have religion without making a
fool of myself like—"

"We girls did last night," interrupted
Bessie, who had been sitting on the
"anxious seat."

"I shall not—"

"O Harry, don't go any farther!" ex-
claimed Mrs. Burns.

"Do you think an 'anxious seat' a
necessary adjunct to a revival?" continued
Harry.

"Yes," replied his brother.

"No," said Mrs. Burns.

"Whew!" exclaimed Harry, "man
and wife at variance! What next?"

"There are those," exclaimed the
Doctor, "who are concerned for their
salvation, and wish the prayers of Chris-
tians, that could never arise in a crowded
audience and say this. But by inviting
those having this desire to give expres-
sion to it, by taking a seat reserved for
them, we help them to do it."

"I think," said his wife, "it would be
better to give them an opportunity to
express this desire by the simple act of
rising. The timid and retiring would be
more likely to make a start in the New
Life."

"That is quite possible," responded
the Doctor, "but they would not be as
likely to reach the kingdom. They need
the magnetic power of Christian influ-
ence, the living contact of Christian love,
manifested by the clasping hand, the
kindling eye and earnest exhortation.
They need to have their desires stimu-
lated, their denominations established, and
their faith quickened, by the near pres-
ence of those who offer confident prayer
in their behalf, and by the subtle com-
munication of sympathy between souls.
Remaining in their seats they are often
surrounded by an adverse element, and
will consequently be much longer in
reaching the point of submission."

The entrance of Miss Elmore on her
return from school changed the current
of conversation.

"Another day's work done, I suppose,
Susie?" questioned the Doctor.

"Another school-day," was her re-
sponse, as she seated herself in an easy-
chair.

"Aren't you glad of it?" asked Bes-
sie.

"Yes, and no," was the half-smiling
reply.

"Why yes?" asked Harry Burns.

"Because I am somewhat weary and
am glad of a little quiet rest," she
answered.

"Why no?" queried Bessie.

"Because the day has gone to return
no more, one day less to live. And
how have I spent it?" she continued mu-
singly, "what have I gained? what have
I lost?"

"There!" exclaimed Harry, pausing
beside the chair of Mrs. Burns. "Does
not religion make people gloomy? Is that
said, questioning girl the same light-beat-
ed sister Susie she has been?"

"No, indeed," replied Susie herself,
"and I trust I never shall be the same
I have been, a heedless, thoughtless girl.
I have learned,—late it is true—but I
have learned that life is not given us
merely for enjoyment, that it has weighty
responsibilities."

"You should not class Susie and me
with Christians," said Bessie, "or esti-
mate religion by our state of mind. We
are only just awakened to a consciousness
of our lost condition, of our need of a
Savior. You said awhile since that we
are as gloomy as though we still occu-
pied Bro. Wheeler's 'anxious seat.' It is
true, we are still concerned about our
salvation, and just as 'anxious' as when
we went forward in church with the
seekers. But if you wish a specimen of
what religion can do, look at Charlie and
Nell, at John and Anna. Where among
irreligious people will you find any so
cheerful and happy as they?"

"Take a walk down town with me,
Harry?" asked the Doctor, rising.

"Yes, I will," was his reply, in a
strangely husky voice.

The strong man, who had endured the
fatigue and hardship of long marches,
who had been in the heat of the battle on
long-contested fields, who had lain in
southern hospitals helpless and suffering
with fevered wounds, and who had borne
with patient fortitude the privations of

One evening, several days after the
foregoing conversation, the entire family
from Dr. Burns' were present at one of
the "revival meetings" which were now
drawing to a close. A prominent evan-
gelist occupied the pulpit. After the us-
ual opening services, he announced his
text, "Whosoever will come after me, let
him deny himself, take up his cross, and
follow me."

During his explanation of the first and
second clauses, there were many interest-
ed hearts, and moistened eyes, in that as-
sembly. Christian hearts poured out a
burden of prayer, for a gracious outpour-
ing of the Spirit, and for help for those
who were almost persuaded to become
Christians. Harry Burns, sitting between
his brother Charlie and sister Nell, re-
sponded in his heart, when the first clause
was dwelt upon by the speaker, "That
means me, for the Lord knows I would
gladly follow him, if I could see the way
clear."

In the seat behind them, a young man
bowed his head upon the back of their
pew, and vainly strove to repress his emo-
tion, and some rude boys made many
whispered comments upon the sermon and
the conduct of those about them.

But over and through all, there came to
Henry Burns the fresh, sweet scent of
new-mown grass and summer flowers, the
rustling of tasseled corn, the quivering of
poplar leaves, and the view of a pale, sad
face—an invalid mother's face—upon the
sofa-pillows in a far-away eastern home,
that summer day before, she left them for
the "Better Land." It would be difficult
to analyze the promise made to that dying
mother to meet her in heaven. Shame,
regret, remorse, and a great longing for
a better life were all there.

After dwelling at some length upon the
necessity of "taking up the cross," and
the great variety of crosses to be borne,
the speaker closed with an impassioned
exhortation to "follow Christ," and an
invitation to all willing to do this to come
forward to the front seats reserved for
them.

A clear, soprano voice started the fam-
iliahymn

"Must Jesus bear the cross alone?"

and single, in couples, and in groups,
the people moved towards the altar of
prayer.

Dr. Burns turned as he was leaving the
pew, and said "Come, Harry," for the
first time during the meetings.

A thought of the dimpled face and
pleading eyes of Grace, and his promise
to her decided him, and with a mental
prayer for help, he arose and followed his
brother, leaving in the pew one heart so
overjoyed that the tears flowed rapidly
down her cheeks, and her lips murmured,
"Thank God! Thank God!"

"There was little said by the family at Dr.
Burns' after their return from service
that evening. The Doctor read a psalm
of praise, and all knelt together in prayer
for the first time, while he pleaded for light
and strength for the soul that was seek-
ing Christ, light to guide in a plain path,
and strength to do his duty. Susie Elmore
and Bessie Melvin had come out into the
light, and were rejoicing in the love of
Christ.

In another home in the city that evening
Ernest Miller's mother waited anxiously
the return of her son from church. Being
an invalid, she was unable to attend even-
ing service, but her heart offered many
prayers for the conversion of souls in L—
and poured out agonizing supplications
for her only son. He came in at last, but
did not seem inclined to tarry by her side
for an evening chat as was his custom, for
he proceeded immediately to make his
usual preparations for retiring.

"Were there many out to-night?"
asked his mother.

"Yes, a crowded house," he replied.

"Any new ones forward?"

"Yes, Kitty More, Mr. Rathburn, and
Harry Burns."

"I am glad! How pleased the Doctor
will be!" responded Mrs. Miller. "What
was the text?"

The emotions awakened by the discus-
sion of the text threatened again to un-
man Ernest, but after a momentary strug-
gle he replied, "I can not tell you, mo-
ther."

"Never mind," continued Mrs. Miller,
mistaking his hesitation for an effort to
recall to mind the text. "What was the
subject of the discourse?"

"Oh, the usual theme," he replied with
a bitter laugh, as he took up his night-
lamp to retire, "the amazing love of
God, and the agonies of hell."

"O my Father," was the cry of anguish
which that mother uttered as she heard
him ascending the hall-stairs. "Have mer-
cy on my son! Bring him to a saving
knowledge of thy truths."

(To be continued.)

"I GRABBED QUICK."

Johnny one night climbed up into his
mother's lap, and laying his head on her
shoulder, said in a low, sorry tone:

"I took that glass marble, mamma."

"Took it from the ground," said John-
ny.

"Did it belong to the ground?" asked
his mother; "did the ground go to the
shop and buy it?"

Johnny tried to laugh at such a funny
thought, but he could not.

"I saw it on the ground," said he.

"What little boy had it before?"

"Ass May's it is, I guess," whispered
Johnny.

"When you put out your hand to take
it, did you forget, 'Thou God seest me'?"
asked his mother. "Did you not hear a

voice, saying, 'Don't Johnny! don't
Johnny!'"

"I didn't hear it," said the boy, sob-
bing, "I grabbed quick!"

Johnny is not the only one, who has
"grabbed quick" at some unforbidden
thing—too quick to hear the still small
voice within. It is better not to grab too
quick, take time for thought and prayer;
to watch and pray, and to resist tempta-
tion, and to avoid the stings of a guilty
conscience, and the sorrows and stains
that sin brings upon the soul.—Selected.

"GERTIE."

Boys of ten or twelve, seen on the
street, appear heartless and without sym-
pathy, and yet you wrong them. Among
the houses on Clinton street is one which
has missed many a pane of glass in its
windows. Rags and papers are used to
keep the cold air out, or it may blow in
and whistle through the desolate rooms
without let or hindrance. A girl of ten,
whose life had been one long period of
hunger, pain and unhappiness, was taken
sick one day in March, and people passing
by could see her lying on a miserable bed
near one of the windows. It was curious
that any of the boys coming or going
should have stopped to think or care
about it, but they did. One of them, feel-
ing sad at sight of the sufferer's pale face,
handed an orange through a broken pane,
saw it clasped by slender white fingers,
and then ran away. He told other boys
and by and by there was n't a day that
some lad didn't halt at the window to
pass in fruit or flowers. None of them
knew the family or ever spoke to the girl
and so they gave her the name of Gertie
and called her orphan. Boys went
without marbles and the other things
which belong to boyhood sports that their
pennies might buy an orange, lemon, or
some simple flower for Gertie, and their
anxiety for her to get well was fully as
great as the doctor's or the mother's.

Whatever present they had they handed
it through the broken pane, waited for
her to reach up, and never lingered long-
er than to hear a soft "thank you" from
her lips. Days went by, but the boys did
not grow weary, nor did they miss a day.
It was romance and charity so well com-
bined that it gladdened their hearts and
made them fond of each other. Yester-
day morning a lad's hand holding a sweet
flower and a big orange went to the win-
dow. No white fingers touched his as
they grasped the offering. He waited a
moment and then with beating heart look-
ed through into the room. The bed had
been taken away. On a table rested a pine
coffin, and on the coffin was a bunch of
faded flowers which had been handed
through the window the day before.

Death had been there, and the boys no
longer had a mission.

You might not have seen the boy
hiding in a doorway and wiping tears
from his eyes. He was seen, how-
ever, and when asked the cause of his
sorrow he sobbed out the whole sad ro-
mance in four words, "Our Gertie is
dead."—Detroit Free Press.

STORY OF A PRINCELY BOY.

Charles X., of France, when a child,
was one day playing in an apartment of
the palace, while a peasant of Auvergne
was busily employed in scrubbing the
floor. The latter, encouraged by the
gayety and playfulness of the young
Count, entered familiarly into conversa-
tion with him, and to amuse him, told him
a number of diverting stories and anec-
dotes of his province. The prince, with
all the ingenuousness of childhood, ex-
pressed his commiseration for the narra-
tor's evident poverty, and for the labor
which he was obliged to undergo in or-
der to obtain a scanty livelihood.

"Ah!" said the man, "my poor wife
and five children often go supperless to
bed."

"Well, then," replied the prince, with
tears in his eyes, "you must let me man-
age for you. My governor every month
gives me some pocket money, for which
I have no occasion, since I want for noth-
ing. You shall take this money and give
it to your wife and children, but be sure
not to mention a word of the matter to a
living soul, or you will be finely scold-
ed."

On leaving the apartment, the honest
dependent acquainted the governor of the
young Prince with the conversation that
had taken place.

The latter, after praising the servant
highly for his scrupulous integrity, desir-
ed him to accept the money, and to keep
the affair a profound secret, adding that
he should have no cause to repent of his
discretion.

At the end of the month, the Count
d'Artois received his allowance as usual,
and watching the moment, when he was
unobserved, hastily slipped the whole
sum into the hands of the protegee.

On the same evening a child's lottery was
proposed for the amusement of the young
princes by the governor, who had pur-
posely distributed among the prizes such
objects as were most likely to tempt a boy
of the Count's age. Each of his brothers
eagerly hazarded his little store, but the
Count d'Artois kept aloof from his favor-
ite amusement.

The governor, feigning astonishment,
at last demanded the reason for his un-
usual prudence; still no answer came
from the Count.

One of the princes, his brother, next
testified his surprise, and at length pressed
the young Count so hard that in a mo-
ment of childish impatience, he exclaim-
ed:

"A certain woman, warned by a prophet
of a seven years' famine, fled from her country,
and dwelt in a land of strangers. Who was
she?"

How did the prophet befriended her on
her return? (Answers required from younger readers.)

A multitude of people, repentant and
sorrowful, sat during a heavy rain in the street,
before the house of God. On what occasion
was this? (Answers required from younger readers.)

A certain woman, warned by a prophet
of a seven years' famine, fled from her country,
and dwelt in a land of strangers. Who was
she? (Answers required from younger readers.)

How did the prophet befriended her on
her return? (Answers required from younger readers.)

A multitude of people, repentant and
sorrowful, sat during a heavy rain in the street,
before the house of God. On what occasion
was this? (Answers required from younger readers.)

A certain woman, warned by a prophet
of a seven years' famine, fled from her country,
and dwelt in a land of strangers. Who was
she? (Answers required from younger readers.)

What would you do if, like me, you had
a wife and five children to support?"

"I didn't hear it," said the boy, sob-
bing, "I grabbed quick!"

Johnny is not the only one, who has
"grabbed quick" at some unforbidden
thing—too quick to hear the still small
voice within. It is better not to grab too
quick, take time for thought and prayer;
to watch and pray, and to resist tempta-
tion, and to avoid the stings of a guilty
conscience, and the sorrows and stains
that sin brings upon the soul.—Selected.

"GERTIE."

Boys of ten or twelve, seen on the
street, appear heartless and without sym-
pathy, and yet you wrong them. Among
the houses on Clinton street is one which
has missed many a pane of glass in its
windows. Rags and papers are used to
keep the cold air out, or it may blow in
and whistle through the desolate rooms
without let or hindrance. A girl of ten,
whose life had been one long period of
hunger, pain and unhappiness, was taken
sick one day in March, and people passing
by could see her lying on a miserable bed
near one of the windows. It was curious
that any of the boys coming or going
should have stopped to think or care
about it, but they did. One of them, feel-
ing sad at sight of the sufferer's pale face,
handed an orange through a broken pane,
saw it clasped by slender white fingers,
and then ran away. He told other boys
and by and by there was n't a day that
some lad didn't halt at the window to
pass in fruit or flowers. None of them
knew the family or ever spoke to the girl
and so they gave her the name of Gertie
and called her orphan. Boys went
without marbles and the other things
which belong to boyhood sports that their
pennies might buy an orange, lemon, or
some simple flower for Gertie, and their
anxiety for her to get well was fully as
great as the doctor's or the mother's.

Whatever present they had they handed
it through the broken pane, waited for
her to reach up, and never lingered long-
er than to hear a soft "thank you" from
her lips. Days went by, but the boys did
not grow weary, nor did they miss a day.
It was romance and charity so well com-
bined that it gladdened their hearts and
made them fond of each other. Yester-
day morning a lad's hand holding a sweet
flower and a big orange went to the win-
dow. No white fingers touched his as
they grasped the offering. He waited a
moment and then with beating heart look-
ed through into the room. The bed had
been taken away. On a table rested a pine
coffin, and on the coffin was a bunch of
faded flowers which had been handed
through the window the day before.

Death had been there, and the boys no
longer had a mission.

You might not have seen the boy
hiding in a doorway and wiping tears
from his eyes. He was seen, how-
ever, and when asked the cause of his
sorrow he sobbed out the whole sad ro-
mance in four words, "Our Gertie is
dead."—Detroit Free Press.

STORY OF A PRINCELY BOY.

Charles X., of France, when a child,
was one day playing in an apartment of
the palace, while a peasant of Auvergne
was busily employed in scrubbing the
floor. The latter, encouraged by the
gayety and playfulness of the young
Count, entered familiarly into conversa-
tion with him, and to amuse him, told him
a number of diverting stories and anec-
dotes of his province. The prince, with
all the ingenuousness of childhood, ex-
pressed his commiseration for the narra-
tor's evident poverty, and for the labor
which he was obliged to undergo in or-
der to obtain a scanty livelihood.

"Ah!" said the man, "my poor wife
and five children often go supperless to
bed."

"Well, then," replied the prince, with
tears in his eyes, "you must let me man-
age for you. My governor every month
gives me some pocket money, for which
I have no occasion, since I want for noth-
ing. You shall take this money and give
it to your wife and children, but be sure
not to mention a word of the matter to a
living soul, or you will be finely scold-
ed."

On leaving the apartment, the honest
dependent acquainted the governor of the
young Prince with the conversation that
had taken place.

The latter, after praising the servant
highly for his scrupulous integrity, desir-
ed him to accept the money, and to keep
the affair a profound secret, adding that
he should have no cause to repent of his
discretion.

At the end of the month, the Count
d'Artois received his allowance as usual,
and watching the moment, when he was
unobserved, hastily slipped the whole
sum into the hands of the protegee.

On the same evening a child's lottery was
proposed for the amusement of the young
princes by the governor, who had pur-
posely distributed among the prizes such
objects as were most likely to tempt a boy
of the Count's age. Each of his brothers
eagerly hazarded his little store, but the
Count d'Artois kept aloof from his favor-
ite amusement.

The governor, feigning astonishment,
at last demanded the reason for his un-
usual prudence; still no answer came
from the Count.

One of the princes, his brother, next
testified his surprise, and at length pressed
the young Count so hard that in a mo-
ment of childish impatience, he exclaim-
ed:

"A certain woman, warned by a prophet
of a seven years' famine, fled from her country,
and dwelt in a land of strangers. Who was
she?"

How did the prophet befriended her on
her return? (Answers required from younger readers.)

A multitude of people, repentant and
sorrowful, sat during a heavy rain in the street,
before the house of God. On what occasion
was this? (Answers required from younger readers.)

A certain woman, warned by a prophet
of a seven years' famine, fled from her country,
and dwelt in a land of strangers. Who was
she? (Answers required from younger readers.)

How did the prophet befriended her on
her return? (Answers required from younger readers.)

A multitude of people, repentant and
sorrowful, sat during a heavy rain in the street,
before the house of God. On what occasion
was this? (Answers required from younger readers.)

A certain woman, warned by a prophet
of a seven years' famine, fled from her country,
and dwelt in a land of strangers. Who was
she? (Answers required from younger readers.)

Literary Review.

WORDS, THEIR USE AND ABUSE. By Wil-
liam Mathews, LL. D., author of "Getting
On in the World," "The Great Conversation,"
and other essays. Chicago: S. C. Griggs
& Co. 12mo, pp. 384. (\$2.00.)

It has most truly been said that words are
the molds in which we cast our ideas.
Thoughts which may be valuable to us are ab-
solutely valueless to the

Corra Passenger, - - -	* 5.30 p. m.	* 5.00 a. m.
Corra Passenger, (Sunday)	1.00 p. m.	10.10 a. m.
Abuque & Sioux City Express,	* 9.25 p. m.	* 7.00 a. m.
Pacific Night Express for Omaha	† 10.00 p. m.	† 7.10 a. m.
Omaha & Leavenworth, At-		
chison & St. Joseph Express,	† 10.00 p. m.	† 7.10 a. m.

News Summary.

CONGRESSIONAL.

The legislative, judicial and executive appropriation bill was discussed at length in the Senate, Monday, no action thereon being reached. It was the most exciting day in the House that Washington has known for some time. Mr. Blaine arose to a question of privilege, and, after making a personal explanation, submitted the famous letters and memorandum, which were read. An exciting debate followed, Mr. Knott being particularly intemperate in the use of language.

In the Senate, Tuesday, a report was made respecting the discrepancy in the books and accounts of the Treasury Department. Sitting as a court of impeachment, the Senate ordered that the taking of evidence in the Belknap case should begin on the 6th of July. In the House the rules were changed so as to allow the banking committee to report a bill repealing the resumption act. The Indian appropriation bill was passed.

The legislative, judicial and executive and the fortification appropriation bills were passed in the Senate, Wednesday. The House discussed at length the bill providing for the distribution of the Geneva award claims, and a report was made on the rights of the Alaska Commercial Company.

Thursday in the Senate the silver bill was discussed at length, Messrs. Morrill, of Vermont, Booth, of California, and other senators speaking for and against the measure. In the House the Geneva award bill was discussed, and Mr. Tarbox, of Massachusetts, made a personal explanation relative to the Blaine resolution of inquiry. The post-route bill was passed.

Friday in the Senate the Post-Office appropriation bill was considered at length and passed. The time of the house was principally occupied in a heated discussion of the Hunton-Blaine matter.

DOMESTIC.

Mr. Blaine attacked with a sudden illness of an apoplectic nature Sunday while on his way to church, and was unconscious six hours, but is now pronounced out of danger.

The public debt of Providence, R. I., is about one-tenth of all the assessed value of the entire property, both real and personal.

The boiler of the white lead works exploded in St. Louis, Monday, damaging the building \$20,000, and badly scalding half a dozen employees.

Two tanks containing 21,000 barrels of crude oil belonging to the Sandy Pine Line Company, south of Oil City, were struck by lightning on Saturday evening and exploded. Loss \$100,000.

Bears are making it lively for the sheep in Aroostook Co., Me.

The first New Hampshire battery goes to the Centennial, July 1.

Hiram, Me., has voted to have a high school.

Meredith, N. H., has voted to rebuild its town hall.

The Fairbanks scale company, of Vt., sent a delegation of their workmen to view the Exhibition on Monday.

New York City proposes to spend \$75,000 on her Centennial Fourth of July celebration.

Dover, N. H., has appropriated \$1000 for a Fourth of July celebration.

Twenty thousand salmon land-locked trout fry have been put in Benham lake, Litchfield, Conn.

An earnest movement is on foot in the Texas Legislature to organize a State detective force.

Governor Chamberlain, of South Carolina, has appointed the 25th day of June—the 100th anniversary of the battle of Port Moultrie—a public holiday. The monument to be dedicated in commemoration of the event is nearly completed.

There is a remarkable decline in our trade with Sheffield, the imports from that city having been only \$558,000 in the first quarter of this year, against \$2,275,000 in that of 1875. It is natural, in view of this startling change, that a great Sheffield concern should contemplate transferring its machinery and business to this country.

The house committee of Indian affairs will report favorably a joint resolution declaring the Black Hills country open to exploration and settlement.

Secretary Chandler has instituted a suit against Jacob Thompson, Secretary of the Interior under Buchanan's administration, to recover \$1,000,000 worth of Indian trust bonds, abstracted from the department during his term of office.

FOREIGN.

King Victor Emmanuel has accepted the honorary presidency of the Philadelphia committee for the erection of a statue of Columbus.

In consequence of the judgment of a Bremen court chancellor, Bismarck has issued a notification prohibiting for two years the circulation in Germany of the Nordamerica, the weekly edition of the Philadelphia Volksblatt.

Nine earthquakes occurred recently in New Zealand; no damage is reported.

The reports in London that the Khedive has been summoned to Constantinople, and that a disagreement existed between the Khedive and the Ottoman government, are officially contradicted.

The King of Greece, who was sick at Copenhagen with a severe attack of gastric fever, has recovered.

The bronze statue of Napoleon I., in the costume of a Roman emperor, has been successfully raised to the top of the restored Vendôme Column.

George Sand, the novelist, died in Paris Thursday.

The Slavonic committee at Moscow have sent the Slavonic insurgents 100,000 rubles. News is received that the Austrian government has again permitted 6000 breech-loaders, and seven million cartridges to be landed at Cattaro for the Montenegrins. The Turks have consequently forbidden Austrian steamers from touching the Turkish bank of the Danube.

Paragraphs.

MISCELLANEOUS.

Men of decision: judges.

Of 33,000 persons employed in watch-making in Switzerland, one-third are women.

Startling discovery of a little three year old: "Why, pa, there's a hole in your hair."

Spring says he once prevented a severe case of hydrophobia by simply getting on a high fence and waiting there till the dog had gone away.

All of the eight postmasters of Boston since 1829, are now living, but there is only one man alive who appointed any of them.

The newspapers generally commend the consideration of the Indiana gentleman who, when his wife's health failed, bought her a new ax half a pound lighter than the old one, to split the wood with.

M. de Lesseps asserts that rain, which was unknown on the Red Sea before the building of the Suez canal, now falls as often as once a fortnight.

And now Chicago has a new three cent evening paper called the Telegraph. It is under the control of Mr. Storey, the Times manager.

An Englishman has analyzed the causes of railroad accidents, and comes to the conclusion that human machinery is responsible for 41 per cent. of them; defective signals for 28 per cent.; defective rolling stock for 18 per cent.

In the national cemetery at Keokuk, Iowa, are buried 632 soldiers, 611 of whom are known and 21 unknown.

The superiority of man to nature is continually illustrated in literature and in life. Nature needs an immense quantity of quills to make a goose with; but man can make a goose of himself in five minutes with one quill.

"How shall we settle the labor question?" exclaimed a member of the Georgia Legislature, in the midst of his speech.

"By all going to work and earning your living honestly!" thundered a spectator in the gallery. The new sentiment brought down the house.

A wag, who had wrapped a piece of cloth, having the word "Centennial" on it, around an egg and then boiled it so that the word appeared plainly on the shell, sadly deceived a country boy who took it out of a nest where it had been placed, and exhibited it as a wonderful manifestation of the hen's intimate knowledge of the history of the United States.

EDUCATIONAL.

Dr. Sturtevant, after thirty-two years of active labor as President of Illinois College at Jacksonville, has resigned, expecting to retire to private life.

There are 29 Catholic parochial schools in Chicago, the total attendance being nearly 16,000.

The Jubilee Singers have returned to England, and are holding concerts in London for the purpose of raising an endowment fund for Fisk University by their singing, and also \$50,000 by subscription to build a second building for the University, to be called "The Livingstone Missionary Hall."

In Missouri there are 150,000 children who do not attend school, and for whose instruction no provision is made. Only four months of school instruction are now provided for by law in that state.

Four ladies out of 117 in Michigan University are going to study law.

The Rev. Dr. Leonard Bacon has begun a series of lectures on "Ecclesiastical Law" before the Senior class of the Yale Law School.

The financial losses of the Wesleyan University at Middletown, Conn., through the failure of Drew, are in a fair way to be made up. Of the fund of \$500,000 which its friends desire to raise, the sum of \$110,000 has been given within the past two weeks.

The public schools of Brooklyn cost \$639,000, exclusive of the State appropriation of \$261,441. The account for teachers' salaries will next year amount to some \$700,000.

The German Empire contains sixty thousand schools and six million scholars.

The school children of America pay annually \$50,000,000 for school books. It is said the publishers pocket \$32,000,000 of it. There must be a big profit somewhere.

COLLEGE FUNDS. The productive funds belonging to some of the best-known colleges are given as follows: Columbia, \$4,413,652; Cornell, \$1,153,999; Hamilton, \$800,900; Madison, \$844,895; Syracuse, \$250,000; Union, \$465,000; Rochester, \$385,274. Hamilton owns \$320,000 worth of unproductive real estate.

EXHIBITION NOTES.

It has been ascertained that 7,000 persons from Mississippi will visit the Exhibition during the months of July and September.

The finest piece of carpenter work on the grounds is the Japanese building. The wood is beautifully grained and as smooth as satin. The various sections have been constructed with a view to fitting exactly, and the ornamentations and decorations are exquisite, evincing the highest skill.

"That's the main building," said a guide at the Centennial, to a greenhorn from the Pine-tree State, the other day. "Golly!" replied the loyal son of Maine, "I knowed our boys would put up somethin' fine."—Springfield Republican.

Philadelphia now possesses the largest hotel in the world, built in anticipation of the Centennial rush. It contains 1,325 rooms, can accommodate 5,000 persons, and will be managed by an Irish-American.

Twenty-two varieties of apples have been received in the Victoria department of the Centennial Exhibition. The trees blossomed in December and the apples ripened in April. They were sixty days coming from the southern latitude to the Centennial.

Rural and Domestic.

A CHEERFUL ROOM.

The first essential for a cheerful room is sunshine. Without this, money, labor, taste, are all thrown away. A dark room can not be cheerful; and it is as unwholesome as it is gloomy. Flowers will not blossom in it; neither will people. Nobody knows, or ever will know, how many men and women have been killed by dark rooms.

"Glorify the room! Glorify the room!" Sydney Smith used to say of a morning, when he ordered every blind thrown open, every shade drawn up to the top of the window. Whoever is fortunate enough to have a south-east or south-west corner room, may, if she chooses, live in such floods of sunny light that sickness will have hard work to get hold of her; and as for the blues, they will not dare to so much as knock at her door.

Second on my list of essentials for a cheerful room I put, color. Many a room that would otherwise be charming is expressionless and tame for want of bright colors. Don't be afraid of red. It is the kindling and inspiring of colors. No room can be perfect without a good deal of it. All the shades of scarlet or of crimson are good. In an autumn leaf, in a curtain, in a chair-cover, in a pin-cushion, in a vase, in the binding of a book, everywhere you put it, it makes a brilliant point and gives pleasure. The blind say that they always think red must be like the sound of a trumpet; and I think there is a deep truth in their instinct. It is the gladdest, most triumphant color everywhere.

Next to red comes yellow; this must be used very sparingly. No bouquet of flowers is complete without a little touch of yellow; and no room is as gay with-out yellow as with it. But a bouquet in which yellow predominates is ugly; the colors of all the other flowers are killed by it; and a room which has one grain too much of yellow in it is hopelessly ruined. I have seen the whole expression of one side of a room altered, improved, toned up, by the taking out of two or three bright yellow leaves from a big sheaf of sumacs and ferns. The best and safest color for walls is a delicate cream color. When I say best and safest, I mean the best background for bright colors and for pictures, and the color which is least in danger of disagreeing with anything you may want to put upon it. So also with floors; the safest and best tint is a neutral gray. If you can not have a bare wooden floor, either of black walnut, or stained to imitate it, then have a plain grey felt carpet. Above all things, avoid bright colors in a carpet. In rugs, to lay down on a plain gray, or on a dark-brown floor, the brighter the colors the better. The rugs are only so many distinct pictures thrown up to relieve here and there by the under-tint of gray or brown. But a pattern either set or otherwise, of bright colors journeying up and down, back and forth, breadth after breadth, on a floor, is always and forever ugly. If one is so unfortunate as to enter on the possession of a room with such a carpet as this, or with a wall-paper of a similar nature, the first thing to be done, if possible, is to get rid of them or cover them up. Better have a ten-cent paper or neutral tints, and indistinguishable figures on the wall, and have bare floors painted brown or gray.

Third on my list of essentials for making rooms cozy, cheerful, and beautiful, come books and pictures. Here some persons will cry out: "But books and pictures cost a great deal of money. Yes, books do cost money, and so do pictures; but books accumulate rapidly in most houses where books are read at all; and if people really want books, it is astonishing how many they contrive to get together in a few years without pinching themselves very seriously in their directions.

As for pictures costing money, how much or how little they cost depends on what sort of pictures you buy. As I said before, you can buy for six shillings a good heliotype (which is to all the intents and purposes as good as an engraving), of one of Raphael's or Correggio's Madonnas. But you can buy pictures much cheaper than that. A Japanese fan is a picture; some of them are exquisite pictures, and blazing with color too. They cost anywhere from two to six cents. There are also Japanese pictures, printed on coarse paper, some two feet long and one broad, to be bought for twenty-five cents each; with a dozen of these, a dozen or two of fans, and say four good heliotypes, you can make the walls of a small room so gay that a stranger's first impression on entering it will be that it is adorned for a festival. The fans can be pinned on the walls in endlessly picturesque combinations. One of the most effective is to pin them across the corners of the room, in overlapping rows, like an old-fashioned card-rack.

Fourth on my list of essentials for a cozy, cheerful room, I put order. This is a dangerous thing to say perhaps; but it is my honest conviction that sunlight, color, books and pictures come before order. Observe, however, that while it comes fourth on the list, it is only fourth; it is by no means last! I am not making an exhaustive list. I do not know where I should stop if I undertook that, I am mentioning only a few of the first principles, the essentials. And in regard to this very question of order, I am partly at a loss to know how far it is safe to permit it to lay down its law in a room. I think almost as many rooms are spoiled by being kept in too exact order, as by being too disorderly. There is an apparent disorder which is not disorder; and there is an apparent order, which is only a witness to the fact that things are never used. I do not know how better to state the golden mean on this point than to

tell the story of an old temple which was once discovered, bearing on three of its sides this inscription: "Be bold." On the fourth side the inscription, "Be not too bold."

I think it would be well written on three sides of a room: "Be orderly." On the fourth side: "But don't be too orderly."—St. Nicholas.

ANTS ENEMIES TO CATERPILLARS.

The Belgian Official Journal, referring to the ignorant conduct of those who destroy all kinds of birds and insects indiscriminately, insists on the necessity of children in primary schools being taught to distinguish between useful and noxious insects, and thus to exercise their destructive faculties against the latter only.

The writer proceeds to say that the ant, which is very disagreeable and inconvenient in many respects, does excellent service in chasing and destroying caterpillars, with relentless energy. A farmer who had noticed this fact, and had his cabbages literally devoured by caterpillars, at last hit upon the expedient of having an ant-hill or rather nest, such as often abounds in pine forests, brought to his cabbage plot. A sackful of pine points abounding in ants, was obtained and its contents thrown around the infested cabbage plants.

The ants lost no time but immediately set to work; they seized the caterpillars by their heads. The next day heaps of dead caterpillars were found, but not one alive, nor did they return to the cabbages.

The value of the ant is well known in Germany, and although their eggs are in great request as food for young partridges, pheasants and young nightingales, there is a fine against taking them from the forests. The ant is indefatigable; it climbs to the very tops of trees, and destroys an immense quantity of noxious insects.

THIS AND THAT.

KENTUCKY MULES. The best mules are bred in Kentucky, and it is not uncommon to find teams here sixteen hands high, and weighing 1,400 pounds each. Although occasionally there are larger mules, even as high as eighteen hands, such are rare and undesirable. The use of mules is rapidly increasing in this country, there being over 1,150,000 in use in 1870, against 570,222 in 1850. When properly and kindly treated, the mule is not the vicious animal he is supposed to be; and it is a mistake to be prejudiced against him on that account.—Turf, Field and Farm.

TRENCHING. Garden soil will always pay for trenching deep, even if done with the spade; but remember to keep all the time the good or surface soil at the top, and not bury it at the bottom, as we have seen done by some gardeners. If the expense of trenching the whole garden this year be too much for the purse, then select one portion for this season's improvement, and another for next year. Clay soils are especially benefited by trenching, and while such soils are not specially adapted to early crops, the trenching will be found a great aid in the aeration it gives toward earliness, and for a dry, hot summer, a clay soil trenched is superior to any of lighter texture.—Horticulturist.

TO PRESERVE A BOUQUET. The American Artisan says: "When you receive a bouquet, sprinkle it with fresh water; then put it into a vessel containing some soap suds, which nourish the roots and keep the flowers as good as new. Take the bouquet out of the suds every morning, and lay it sideways in fresh water, the stock entering first into the water. Keep it there a minute or two, then take it out and sprinkle the flowers lightly by the hand with pure water; replace the bouquet in soap-suds, and the flowers will bloom as fresh as when gathered. The soap-suds need to be changed every third day. By observing these rules, a bouquet may be kept bright and beautiful for at least one month, and will last longer in a very passable state; but the attention to the fair but frail creature, as directed above, must be strictly observed, or the 'last rose of summer' will not be 'left blooming alone,' but will perish."

TO DESTROY ANTS, wrap a piece of gum camphor in cloth or paper to keep it from dissolving, and place it in or about your cupboard or sugar, and it will drive away those pests.

ITEMS. Seventy-five lodges of grangers have collapsed in Iowa during the past year.

The prospect of the corn crop in Georgia is quite encouraging, but wheat is suffering from rust. Cotton is favorable, but this year considered by all farmers as a surplus crop, their attention being mainly given to their own supplies.—The Massachusetts Society for Promoting Agriculture is to offer \$3,000 in prizes, to be awarded in 1887 for the best groves of trees planted in the spring of 1877.—Forest-planting is thriving in Minnesota. The St. Paul & Pacific railroad has set out over 4,000,000 young trees, and altogether it is estimated that 20,000,000 have been planted on the prairie lands.—Joseph Harris thinks that "a big pig of the small breed is better for the farmer, better for the butcher, and still better for the consumer, than a small pig of the larger breed."—The total area of cranberry lands in cultivation in the eastern States, is 15,000 acres.—Michigan has 113,413 farms under cultivation, containing 10,213,692 acres.—An English farmer by looking over his seed wheat with the utmost care, and planting a grain in a place at intervals of a foot each way, produced one hundred and sixty-two bushels to the acre.—The chinch bugs have threatened the destruction of the wheat crop in Iowa.—Onondaga and Madison counties, New York, are said to raise fully one-third of the hops grown in the United States.—The English rule for five stock and dead weight of sheep is to weigh them when fattened and divide by seven, and

call it quarters. Thus a sheep weighing one hundred and forty lbs. would give twenty lbs. a quarter as the dead weight; if in good condition, this rule is sufficient for all purposes. Poor sheep will fall below the mark, and extra fat ones will go over it.—The Floridian says that beds of peppermint grow luxuriantly on the Hillsborough river, near Tampa. They flourish without the least care. In some of the States peppermint is grown as an article of trade, and is usually cut three times from one planting.

Briggs & Brother, Rochester, N. Y., who can boast of conducting the largest seed business in the known world, are arranging to compile a work in which they will give to the floricultural and horticultural public the benefit of their thirty years of experience in the culture of vegetable and flower seeds. The work will be substantially bound, and its several hundred pages will be illustrated with numerous cuts, chromatic plates and succinct directions with regard to the care and culture of everything known in the floral and vegetable kingdom.

Markets.

BUTTER, CHEESE, AND EGGS. Reported by HILTON BROS. & CO., Commission Merchants, and dealers in butter, cheese and eggs, beans, dried apples, &c., Cellar No. 3, Quincy Market, Boston.

BUTTER. The receipts of Butter for the week ending June 9th have been 14,591 packages against 9765 packages for the corresponding week of last year. The market has been decidedly dull during the week, and prices are from 2 to 3 cts. per lb. lower than our last week's quotations. The receipts have been too large for the demand, and the market is weak at the decline noticed above. The outside price for New York and Vermont Butter is 22 cts., and a fair quotation would be 21 to 22 cts. A good deal of Butter is sold at the lower price. There is not much Western Butter that will sell above 20 cts., although there are some dairies that are just as good as New York Butter, and will command about the same price. The market closes dull, and a large supply in receivers' hands. We quote:

New York and Vt.—Choice per lb. 22 to 23 Common to good 20 to 22 Western—Choice 19 to 22 Fair to good 16 to 20 Common and bakers 13 to 15

Jobbers' prices are from 1 to 3 cts. per lb. higher than the above quotations.

CHEESE. The receipts have been 757 boxes. The demand is light, with very little Old Cheese in the market. We can not quote best new Cheese over 10 cts. There is very little call for skimmer Cheese, and prices range from 5 to 5 1/2 cts. per lb. We quote:

Old—Choice factory, per lb. 10 to 11 Fair to good 7 to 9 Common 4 to 6

New—Choice full cream 9 to 11 Fair to good per lb. 6 to 8 Skimmed 2 to 5

EGGS. The receipts have fallen off and the market is firm for fresh Eastern at 15 cts. per doz. 14 cts. for Northern, and about the same price for fresh F. E. Island.

BOSTON WHOLESALE PRICES. For the week ending June 7, 1876.

CANDLES. Bank do. 50 to 55 Menhaden 41 to 45 Neatfoot 90 to 115

PAINTS. Lead, White 13 to 15 Am. do. dry 13 to 15 Do. do. oil 11 to 12 Red Am. 8 to 9 Zinc White 11 to 12 Do. do. oil 11 to 12 Do. do. dry 10 to 11 Putty in bulk 3 to 4 Mineral Paints 1 to 2 Varnishes 1 to 2 Oil 1 to 2

PETROLEUM. Crude 9 to 10 Refined 13 to 15 Kerosene 9 to 10 Naphtha 9 to 10

DOMESTICS. Sheetings and Shirtings Heavy 44 to 48 9 to 10 Medium 44 to 48 8 to 9 Drills, brown 9 to 10 Prints, blue 9 to 10 Cotton Flannels 9 to 10 Prints, blue 9 to 10 Denims 9 to 10

FISH. Cod, large 4 to 5 small 3 to 4 Hake 2 to 3 Pollock 2 to 3 Mackerel 2 to 3 Shore 1 to 2 Alewives 6 to 8 Salmon 1 to 2 No. 1 to 2 No. 2 to 3 Herrings 1 to 2 Pickled 1 to 2

FLOUR AND MEAL. St. Louis extra 5 to 6 Medium 4 to 5 Choice 3 to 4 Western extra 5 to 6 Medium 4 to 5 Corn, extra 3 to 4 Middlings 2 to 3 Choice 2 to 3 Michigan and Ohio 2 to 3 Wisconsin 2 to 3 Corn do 4 to 5 Southern 3 to 4 Rye Flour 4 to 5 Buckwheat do 3 to 4 Corn Meal 3 to 4 Oat Meal 3 to 4 Oil Cake 3 to 4

FRUIT. Almonds 21 to 22 Shell 21 to 22 Currants 7 to 8 Dates 7 to 8 Figs, drums 14 to 16 Layers 14 to 16 Lemons 3 to 4 Oranges 3 to 4 Raisins, layer 2 to 3 Loose Musc 2 to 3

GRAIN. Corn, 56 lbs 1 to 1 1/2 Yellow 1 to 1 1/2 No. 2 mixed 1 to 1 1/2 Wheat 1 to 1 1/2 Rye 1 to 1 1/2 Barley 1 to 1 1/2 Oats 1 to 1 1/2 Short, 5 to 10 1 to 1 1/2 Fine Feed 1 to 1 1/2 Middlings 1 to 1 1/2 HAY—2000 lbs. 1 to 1 1/2 East and North 1 to 1 1/2 At City Scales 1 to 1 1/2 Country Hay 1 to 1 1/2 Old 1 to 1 1/2 New 1 to 1 1/2 Salt Hay 1 to 1 1/2 Straw, 1000 lbs. 1 to 1 1/2

HIDES AND SKINS. Calcutta Cow 13 to 14 Slaughter 13 to 14 Madras 13 to 14 Hides, dry 13 to 14 No. 1 13 to 14 No. 2 12 to 13 Wet 12 to 13 Goat Skins 13 to 14 Madras 13 to 14 Hides, dry 13 to 14 No. 1 13 to 14 No. 2 12 to 13 Wet 12 to 13

SOAP. Castile 13 to 14 No. 1 13 to 14 No. 2 12 to 13 American 13 to 14

SPICES. Cloves, 1/2 lb 20 to 22 Cinnamon 13 to 14 Nutmegs 13 to 14 Ginger 13 to 14 Pepper 13 to 14 Mustard Seed 12 to 15

STARCH. Wheat 13 to 14 Corn 13 to 14 Potatoes 13 to 14

LEATHER. Sole, B. Ayres 30 to 32 Ormoco 30 to 32 Oak 30 to 32 Upper in rough 30 to 32 Hemlock 30 to 32 Oak 30 to 32 Calf skins 30 to 32 Rough 30 to 32 Finished 30 to 32 French 30 to 32

LIME. Rockland, 2 1/2 cts 50 to 60

LUMBER. Pine, clear 22 to 24 45 to 50 Cts No. 5 15 to 20 20 to 25 Refuse 9 to 10 12 to 15 Spruce 10 to 15 20 to 25

SUGAR. Havana, D. S. No. 5 to 7 30 to 35 No. 10 to 12 25 to 30 No. 15 to 18 20 to 25 No. 20 to 22 15 to 20 No. 25 to 28 10 to 15 No. 30 to 32 5 to 10 No. 35 to 38 0 to 5 No. 40 to 42 0 to 5 No. 45 to 48 0 to 5 No. 50 to 52 0 to 5 No. 55 to 58 0 to 5 No. 60 to 62 0 to 5 No. 65 to 68 0 to 5 No. 70 to 72 0 to 5 No. 75 to 78 0 to 5 No. 80 to 82 0 to 5 No. 85 to 88 0 to 5 No. 90 to 92 0 to 5 No. 95 to 98 0 to 5 No. 100 to 102 0 to 5 No. 105 to 108 0 to 5 No. 110 to 112 0 to 5 No. 115 to 118 0 to 5 No. 120 to 122 0 to 5 No. 125 to 128 0 to 5 No. 130 to 132 0 to 5 No. 135 to 138 0 to 5 No. 140 to 142 0 to 5 No. 145 to 148 0 to 5 No. 150 to 152 0 to 5 No. 155 to 158 0 to 5 No. 160 to 162 0 to 5 No. 165 to 168 0 to 5 No. 170 to 172 0 to 5 No. 175 to 178 0 to 5 No. 180 to 182 0 to 5 No. 185 to 188 0 to 5 No. 190 to 192 0 to 5 No. 195 to 198 0 to 5 No. 200 to 202 0 to 5 No. 205 to 208 0 to 5 No. 210 to 212 0 to 5 No. 215 to 218 0 to 5 No. 220 to 222 0 to 5 No. 225 to 228 0 to 5 No. 230 to 232 0 to 5 No. 235 to 238 0 to 5 No. 240 to 242 0 to 5 No. 245 to 248 0 to 5 No. 250 to 252 0 to 5 No. 255 to 258 0 to 5 No. 260 to 262 0 to 5 No. 265 to 268 0 to 5 No. 270 to 272 0 to 5 No. 275 to 278 0 to 5 No. 280 to 282 0 to 5 No. 285 to 288 0 to 5 No. 290 to 292 0 to 5 No. 295 to 298 0 to 5 No. 300 to 302 0 to 5 No. 305 to 308 0 to 5 No. 310 to 312 0 to 5 No. 315 to 318 0 to 5 No. 320 to 322 0 to 5 No. 325 to 328 0 to 5 No. 330 to 332 0 to 5 No. 335 to 338 0 to 5 No. 340 to 342 0 to 5 No. 345 to 348 0 to 5 No. 350 to 352 0 to 5 No. 355 to 358 0 to 5 No. 360 to 362 0 to 5 No. 365 to 368 0 to 5 No. 370 to 372 0 to 5 No. 375 to 378 0 to 5 No. 380 to