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The Morning Star.
WEDNESDAY, JUNE 28, 1876.

APPLE BLOSSOMS.

BY MATTIE L. ROBERTS.
They fall from the trees,
The snow-white apple blossoms,
Pink-tinged, fragrant and fair;
The west wind tosses them
Hither and thither
With never a thought or care;
But the dear Lord sees them fall,
And he watches over all.
They go from our hearts,
The dear ones that have loved us,
With white lids folded in sleep;
Pale lily buds in the motionless fingers
Wet with the tears that we weep;
But the dear Lord gives them rest
And he knoweth what is best.

"THE LOST BLESSING."

BY WILLIAM C. CONANT.
Turning over the leaves of the little volume by Anna Shipton, above named, and reading swiftly—as one can read certain clear and vivacious writers—I am more than ever struck, at this as at every return, with the literary as well as spiritual qualities (both very artless) that are making her little books veritable classics of the church of God, although so recent. The charm of language, sentiment and truth, fused and flowing together, is ineffable as it grows on the off-returning reader who has caught the spirit of these heavenly writings. English copies used to be sold at the famous "Palmer meetings," but my own acquaintance with the treasures is due to the recent republication of the whole of them in New York, by Thomas Y. Crowell.

Much as I have heard and read, since the revival of 1857, about the "higher life," I know not where I have found the life itself flowing in language like a river of life, as in that of Anna Shipton. The much that is objectionable in the various formulations of doctrine on this subject, is felt at a minimum when felt at all in her writings, and is very easily eliminated by the reasonably fastidious reader, without loss. She, herself, while far from criticising others, half betrays at times a dislike for the style of profession and of dictum on this subject, which has been, perhaps, most frequently adopted. Certainly we do not meet with it here. She admits no distinction in the nature of successive steps or stages of the Divine life in man, nor any place, even temporary, for an imperfect standard of holiness. "Be ye holy," is but the common demand upon moral beings, which God could not abate without being himself unholy. The impotence of nature to this is also universal, while mortal nature lingers in "saint," as well as "sinner." The perfect power of the Divine Spirit for this is not denied by anybody, though perhaps accepted in faith by few. To lay hold by faith on this power for this end is conversion; and sanctification is nothing else, on our part, than holding on so, or more and more so, unto the consummation.

This is as far as the doctrine goes; the rest is life. The doctrine is perfect, ideal; the life is, practically, progressive; that is, imperfect. When we undertake to carry the ideal perfection of the doctrine into the very beginnings of the life, and make the life itself a "doctrine"—well, we are even in danger of reducing it to a doctrine. When we attempt to set up an immediate personal perfection in life, parallel and counterpart to the ideal, as a fact to be received by faith (though an inference, of supposed Divine authority, from the command, "Be holy;") and especially when we go still farther, and set up our strong impression of having already realized this perfection, as a matter of faith and of imperative testimony; it seems evident that we are at least wandering from the life, and tending to substitute for it some theories about it, some "doctrine of holiness."

This consideration, if true, would explain the eminent want of practical fruitfulness observed in some of those who surrender themselves to the culture and propagation of this "doctrine," and in the kind of religious meetings in which it is the specialty. It is exactly what was to be expected from putting the stress on the doctrine and profession (even if true) and by so much relieving the life; much more, if we have ever carried the doctrine beyond what is written, making it a doctrine of fact as well as of obligation, and crowding out by it the life, or active principle. Not even Paul could press toward the mark, which he counted himself to have already apprehended.

EVENTS OF THE WEEK.

PRESIDENT GRANT ON EXTRADITION.

President Grant sent a special message to Congress on Tuesday, calling attention to England's refusal to surrender either of the forgers, Winslow or Brent, and announcing that he should not, unless advised to the contrary by Congress, "take any action, either in making or granting requisitions for the surrender of fugitive criminals under the treaty of 1842."

THE NATIONAL TREASURY.

Secretary Bristow formally tendered his resignation to the President on Saturday week, and it was accepted, to take effect on Tuesday. On Wednesday, the President sent to the Senate the nomination of Senator Lot M. Morrill, of Maine, to be Mr. Bristow's successor. The Senate in executive session confirmed the nomination without referring it to a committee.

THE BYRANT VASE.

Mr. William Cullen Bryant was presented with a commemorative vase on Tuesday evening at Chickering Hall, New York City, before an immense audience. The vase is made of silver, exquisitely wrought and engraved, and symbolic of Mr. Bryant's life and character. Among those present were Charles O'Connor, Peter Cooper, Dr. Potter, Judge Spier and I. H. Choate.

FIRE AT ST. JOHN'S, QUEBEC.

Nearly the entire town of St. John's, Quebec, was destroyed by fire on Sunday week. Two hundred and fifty stores, nine churches, seven hotels, the post-office, custom-house, the United States consulate, banks and other buildings were reduced to ashes in a short space of time, the flames spreading so rapidly that many persons barely escaped from their burning dwellings with their lives. One person was fatally and several others severely burned. The fire is said to have been caused by sparks from a passing locomotive. The loss is \$2,000,000.

FATAL EXPLOSIONS.

A London despatch of June 19, says that some dynamite stored in a joiner's shop in Burbank road, Glasgow, exploded recently, killing six workmen and wrecking several houses. An explosion of coal-gas occurred the same day on the ship Atlanta, laden with coal for Hong Kong at Cardiff. Six men were killed and several injured. The vessel was seriously damaged.

MINOR EVENTS.

Early on Sunday morning week, a family, consisting of a man and wife and two sons, were compelled to leave their home in Cool Mont, Pa., which was flooded by the late rain, and in their attempts to cross a swollen mountain stream, they were all drowned.—The crops on both sides of the Savannah river were submerged, and those on the bottom lands are entirely destroyed.—Henry Scriber, late assistant cashier of the New York branch of the Methodist Book Concern, is lodged in jail on charge of a \$15,000 defalcation.

The insurgents have obtained a victory over the Turks at Petrovac, killing 200 of the Sultan's troops. It is reported that Niesie has been provisioned, and that the Turkish army has received six months' back pay.—The French Senate has elected M. Buffet senator for life.—A ministerial crisis is threatened in Spain, growing out of a disagreement between the finance minister and budget committee respecting the land-tax increase.—Brent, the Louisville forger, has been released from prison by the London authorities.—Henway & Rees, grain merchants of Cardiff, have suspended; liabilities one million dollars.—The Prussian chamber of peers decides that the German shall be the official language throughout the kingdom.—The Italian government will convey Bellini's remains from France to Catania in a war vessel at the end of this month.

MISSION FIELD.

A LIVE MISSIONARY AND HIS BURDEN.

Rev. A. Bunker, of Tongoo, Burmah, in a letter to a brother in this country, written March 5, 1876, thus speaks of his work and the burdens he is bearing:

"I have the care of 65 churches, schools, and preaching stations; situated over an extent of country 130 miles by 80. This country is covered with ranges of mountains, running up as high above the mission compound as 8,000 feet. All the roads there are mere bridle paths. Sometimes one can ride; but often in a week's travel together, I can not ride. These churches must be looked after, and they are much like Paul's churches, the church of the Corinthians, Colossians, and Romans,—a letter to this one, rebuking it for sin,—to that one, encouraging it,—to another, exhorting it against impostors. The Acts of the Apostles, with some changes, would do for my work. There are some forty odd native preachers to look after. They are human, as much so as ministers in America. I bear them on my heart, I watch over them as dear children, but the care and anxiety about them I could not carry a day but for God's help."

In addition to the above, a terrible famine rests on this people. Last year, by actual statistics, over ten per cent. of the inhabitants in sixty-five villages perished. Orphans are roving about the country, sleeping in the jungle like wild beasts, lengthening out a miserable existence with roots and a little rice got by begging among the Burmans. My own compound is beset by them. As many as 300 sometimes crowd into it. Not a day passes but my heart is rent by scenes of terrible suffering, or reports of the same in the hills,—sufferings I am totally unable to relieve. My pockets are drained; all my savings, since I have been in Burmah, have gone into this relief and into my school, for I have gathered as many of the orphans as I can possibly support. I have between 30 and 40 in school, 24 of whom are little children from four to ten years of age. Many of them are stark naked when found. All of our 40 odd preachers are in this famine district, and it costs care and anxiety to keep them at their post, lest the churches become discouraged altogether. I plead with this one and that one, using all the funds placed in my hands as wisely as I can, always with a view to the wishes of the donors. But this is not all. Owing to want of food and living on roots, the sickness among the natives is dreadful. I got in, at the beginning of last year, about 1,000 rupees worth of medicines, with which and a donation of medicine from Jayne & Sons, I have been fighting disease these three terrible years. The poor people crowd on to me night and day. I sometimes understand how Christ felt when the people thronged him. I might stop here, but I should not tell you all; for here is a large school of over 300 pupils to be cared for. Many of them orphans. If I had faith like Muller, of Bristol, perhaps, I should not be anxious about their support; but I have not, I regret to say. The hope of the mission is the school, and to break up the school means to cut off all hope and cast adrift thirty orphans to starve, or become thieves and vagabonds. I am holding on to all these ropes with a terrible grip, but my heart is often heavy, and I am often weary, very weary, though I know—and this is my support—that this is God's work, and he will provide.

A QUEER SUPERSTITION.

Mr. Redslap, a Moravian missionary, lately undertook a perilous tour to the northern side of the Himalayas. During his journeyings among the natives, he discovered a novel use to which they were putting Christian books. Believing them to contain more wholesome instruction than their own, they were in the habit of converting the leaves into globules, and prescribing and swallowing them in cases of sickness.

MADAGASCAR.

The London Society missionaries of Madagascar are doing their utmost to make their vast accession of church members really worthy of the name. One of the missionaries, in a district at some distance from the central province of the island, acts as superintendent of 30 village churches, educates a class of candidates for the ministry and a normal class, inspects the schools, and also dispenses medicine to the sick. Six new chapels, erected by the liberality of the people, were about to be opened. Systematic efforts are made in seeking out the many non-church-goers among the people. Schools have been started in nearly every village, and are maintained mostly by the villagers. So great a stress is laid on Bible knowledge, that members who show themselves willfully ignorant of reading, are, after probation, excluded from the communion. Those who can read are diligent in instructing those who can not. Each of the former has one or more of the latter in charge, and the superintendent keeps a written account of the whole state of the work.

FORMOSA.

The island of Formosa is said to be one of the fairest and most fertile under heaven. Its population may be 3,000,000. Its area that of the State of New York. China claimed it, but left it to govern itself. On the west are several Chinese towns; but on the east, barbarous tribes live and roam, rob and murder shipwrecked people, and, as some say, eat them. In 1874, Japan held possession six months, then China began to rule the savages, and paid Japan an indemnity of 700,000 silver dollars. What Japan did was for humanity at large, but the expedition cost her \$5,000,000, while 700 of her sons sleep in their graves at Nagasaki. Formosa is open to mission labor, and something has already been accomplished. Four Scotch Presbyterian missionaries, who have been laboring on the west coast for eight years, report much success. As the result of their labors, they have gathered several churches, which contain over 1,000 communicants. One of their missions is among the once murderous savages, who but recently enjoyed the slaughter of shipwrecked crews. The hope is expressed that Formosa will become as Madagascar.

PROF. BARBOUR, of the Bangor Theological Seminary, declines the call to the pastorate of the Yale College Chapel.

It is said that the one reason why Charles Read does not come to America is that he is afraid of sea-sickness.

KRUPP, the cannon-maker, is the richest man in Prussia. His income-tax represents a yearly scale of profits exceeding \$1,250,000.

REV. R. S. STONAS delivers the 4th of July oration in New York.

THE CENTENNIAL.

PHILADELPHIA, June 22, 1876.

After one has completed the tour of the five principal buildings of the Exposition, and has leisure for other worlds to conquer, it is time to begin to visit the minor features of the display. A good way to proceed, is, first of all, to survey the entire outlook from one of the center towers of the Main Building where one may look down one hundred and thirty-five feet. The view is panoramic and beautiful, embracing the great city on one side, an open country on the other, the winding, beauty-haunted river in front, the great hotels with their flags of many nations in the rear, and below you see people, people everywhere. Let the visit to this tower be made on some clear, bright morning, when the sunshine lends its witchery to the scene, and for an hour or two one may easily imagine himself in the roof of a dream.

THE WOMAN'S PAVILION.

After coming down from this tower yesterday, I strolled down the principal avenue, to the Woman's Pavilion. There was quite a throng here, mostly ladies, and it was tiresome to make one's way among the many show-cases filled with needle-work, artificial flowers, and numerous other fruits of woman's deft fingers. In the center of the building, there is a pretty fountain bordered with plants, and standing here you catch a glimpse of oil paintings and cool statuary, while hearing the rustle of many dresses, and the clank of three or four looms in which carpets and silk ribbons are being woven respectively. These looms, together with four cases of exhibits of the Royal School of Art Needlework, are chief features of this department.

THE STATE BUILDINGS.

The State buildings were the next places sought. These are located at the foot of what is called George's Hill, and they form a very respectable street of considerable length. The States that have put up buildings are New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Ohio, Iowa, Indiana, Illinois, Wisconsin, Missouri, Mississippi, Virginia, Arkansas, and Kansas and Colorado together. They are, for the most part, Gothic structures with a plot of ground in front. Inside of each, the visitor finds a parlor, reading-room, and office where he may register his name if he so chooses. Each State's people naturally seek out their own and fall to making such their abiding place at odd moments. A stranger stepping into any one of these buildings will notice that a home-like appearance has taken possession of the people lounging in the chairs. The Massachusetts and New York buildings are richly upholstered, but the others make no pretensions to anything more than comfort and neatness.

Kansas has confined its exhibition to its own building, and has taken in the territory of Colorado. The building is in the form of a Maltese cross and is surmounted by a high dome. The first thing that arrests the attention on entering is a handsome bronze fountain, presented by the ladies of Topeka, which occupies the center, under the dome. Then there is suspended over the fountain a fac-simile of the old Independence Bell, formed of wheat, millet, broom-corn, and sorghum, with a gourd toggle six feet long. The agricultural exhibits are many and of much interest. Among other things, there are wheat stocks six feet high, with heads six inches long, corn seventeen feet in height, with ears ten feet from the ground, broom-corn eighteen feet high, rye seven feet high, and blue stein prairie grass ten feet high.

SEVERAL SIGHTS.

At the upper end of the State buildings the Canadians have put up a unique structure, resting upon huge log pillars. Within are great piles of various kinds of lumber, and sections cut from trees that were not only mammoth in size, but long drawn out in years. One section, for example, is eight feet five inches in diameter, and was cut from a tree 303 feet high and 664 years old. This bit of wood is the center of attraction at this point; and after paying due respects to it, I went over to a log house that is meant to exhibit how people dwell in the first days. Among many relics brought together here, is a desk that belonged to John Alden, who came over (desk and all) in the Mayflower, a clock 168 years old, a Revolutionary bed-quilt, and "the Fuller cradle, in which was rocked Peregrine White, who was born on the Mayflower in 1620." From the log house it is only a few steps to a quaint little Moorish villa, that is thronged with visitors. Within is seen a small counter covered with jewelry and Oriental trinkets of all kinds; also, two white turbaned and baggy-costumed Moors, both too intent on making bargains to notice the curious glances of their visitors. The walls and floors of the rooms are covered with heavy, dark-colored tapestry, and the ceilings are paneled in imitation of mosaic work of intricate devices. The place is rendered still more foreign in its general aspect by the visitors from the Turkish cafe, the Syrian and Tunisian bazaars, and the Tunisian cafe.

The next place of interest was the Japanese Bazaar. This is a long, low, rambling structure, made of carved wood, with a roof of thick, corrugated earthen tile. The northern side is left almost open, the only protection against the weather being the over-hanging eaves and the paper curtains. The ceilings, walls, and floors are painted in imitation of tile work, and

many of the counters are richly ornamented and grotesquely carved. The articles displayed are chiefly antique bronzes and curious specimens of the ceramic art, together with numberless exhibits of wood and ivory carving. The Japs themselves are, however, quite as interesting as their wares, and the most of them still wear their national costume. Loitering here awhile in the bit of garden that fronts the Bazaar, one may look down into a cool ravine; or away to the left where the miniature lake is being sprinkled by the rocky fountain in its midst; or off to the right towards the Judges' Pavilion, the Press Headquarters, the Western Union Telegraph Station, the Hospital, Cook's Ticket-Office, Singer's Sewing Machine building, the Pennsylvania Educational building, the American Restaurant, the Photographic Hall, and the Vienna Bakery. It is quite likely that, by the time a visitor has taken a peep into all of these places, the five o'clock chimes will be ringing, and he will have a confused notion that he has seen enough for one day.

THE SIDE-SHOWS.

Outside of the Main entrance, and fringing the great hotels, are a host of "side-shows" to the Exhibition; and the moment one has passed out of the gate the murmur of a distant chorus greets him. As he advances, the sounds become more distinct, and finally the voices of eloquent men, who are mounted on chairs, empty beer kegs, etc., are heard proclaiming the wonders that are secreted within their respective museums. It is a scene similar to that around a country circus, and widespread banners represent in glaring colors the well-known fat woman, the giants, the educated pig, and so on without end,—the most remarkable of living things. These places, I understand, are not reaping fortunes. One of the orators asked his auditors yesterday, with tears in his eyes, whether somebody wouldn't just come in and take ten cents' worth of look at his moneys, "for heaven's sake." There was exceeding pathos in the man's voice, but humanity didn't respond. The people who are accumulating money are the dealers in lager beer and Switzer sandwiches. Gardens, sheds, and pavilions, where lager beer can be purchased, are located in all directions; and in the majority of these, bands of music—very bad bands of music—are constantly engaged in efforts to overcome the musical intricacies of "Yankee Doodle" and other notable patriotic airs.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C.,
June 21, 1876.

RATIFICATION.

On Monday night the people of this city turned out in large numbers to ratify the nomination of Hayes and Wheeler. It was a vast throng of humanity—the largest, I think, that I ever saw in Washington during my residence here of fifteen years. There is much satisfaction here with the ticket, though I hazard nothing in saying that seven-eighths of all the Republicans, including the thousands in the Departments, preferred Mr. Blaine. The ticket does not create the enthusiasm that it would had Mr. Blaine been at its head, and yet the belief is universal that it is eminently a good ticket, as it will win the cordial support of all shades of Republicans.

THE TREASURY PORTFOLIO.

Mr. Bristow has retired from the Treasury Department. Who his successor is to be is not fully settled, though the Portfolio is offered to Hon. Lot M. Morrill, of Maine. It is now thought that Mr. M. will accept.

The office is no secure, and in this time of financial troubles and embarrassments there is needed at the head an able and competent man. To have tendered to him the position of First Minister of Finance in the United States, is no small compliment, and the statesman who can fill to-day this great and difficult office must be held in high repute. Mr. Morrill, we believe, would do that.

MISCELLANEOUS.

The President sent to Congress, yesterday, a message in relation to the Winslow extradition case, and the need of a new extradition treaty. The document is a pretty brief and clear discussion of the question involved.

Many Democratic senators and representatives are, it is said, to leave on Friday for St. Louis, to attend the Democratic National Convention. What is to be done with the appropriation bills before this exodus of the Democracy no one can tell. During their absence, very little business will be transacted.

The impeachment trial, it is now thought, will be postponed till November, and Mr. Belknap has already concluded to reduce the list of his witnesses some fifty persons, to expedite the trial.

Congress can not adjourn before August 1, if it can then.

We are to have Pennsylvania Avenue repaved. It needs it badly.

Congress will not appropriate even \$5,000 to aid the people of this district in celebrating the 4th of July in this Centennial year.

PHAROS.

EXCHANGE NOTES AND QUOTES.

The Cincinnati nominees get considerable attention in our exchanges. The *Examiner* and *Chronicle* think well of them on the whole. "The Convention," it says, "might have nominated our next President; and it remains to be seen whether they did it or whether it is to be done by the St. Louis Convention." The *Christian Weekly* calls the nomination "a decided victory for the party of reform, and predicts that they will secure 'greater enthusiasm within the party than Mr. Bristow's nomination, and larger following without than Mr. Blaine's.'" The *Congregationalist's* interest in the convention was "purely with its action in its moral and religious aspects; and for personal questions we cared not a straw." But it inclines to regard the nominations as something "to rejoice in and be thankful for." Zion's Herald trusts that Mr. Hayes will prove to be "the providential man for the hour," and believes that the country will be safe in his and Mr. Wheeler's hands.

S. S. Department.

Sabbath School Lesson. July 9.

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

(For Questions see Lesson Papers.)

SOLOMON'S CHOICE.

2 Chron. 1:1-17.

GOLDEN TEXT: "If any of you lack wisdom, let him ask of God that giveth to all men liberally." James 1:5.

Notes and Hints.

These verses include the following topics: I. Solomon's Offerings on the Brazen Altar. II. Solomon's Choice of Wisdom. III. Solomon Blessed for his Choice. IV. Solomon's Prosperity.

1-6. SOLOMON'S OFFERINGS ON THE BRAZEN ALTAR. (1) Solomon was strengthened in his kingdom. All rebellious movements against him were subdued. The nation became loyal to him, even those whom Adonijah had led into sedition. God was with him, because Solomon was with God. If we go to God he will certainly come to us. To go to him—what is it but to raise our eyes to heaven, and say, "God be merciful to me a sinner?" To have God with us—what is that but to enjoy his favor and the blessings thereof? The love of God was shown to Solomon by magnifying him exceedingly, that is, by making him to be honored at home and abroad. (2) Solomon spoke unto all Israel, and gave the command to all Israel; that is, to the captains, judges and governors of the nation, about going to Gibeon. How great a number responded to the call we do not know, but the response was very general; for all the officers and all the congregation went with the king. (3) Gibeon means "belonging to a hill." It was situated six miles north-west of Jerusalem, and was one of the four cities of the Hivites. The tabernacle stood on a lofty eminence, called "the great high place," which overlooks the whole region. The tabernacle was the original tent constructed under the direction of Moses, for the ark. The ark, at this time, was at Jerusalem, in a tent which David built for it. Why this altar was not also removed there, conjecture alone can answer. For the account of David's removal of the ark to Jerusalem, read 2 Samuel 6:1-19, where the old name for Kirjath-jearim, Baale, is given. (4) The brazen altar was appointed by the law for all the sacrifices of the congregation, but during the occupancy of Palestine the law was not strictly observed. David sacrificed at Aramah, and also at Jerusalem. Solomon chose to go to the altar of God which stood in front of the tabernacle at Gibeon. (5) Solomon presented to Zadok, the high priest, for sacrifice, a thousand victims. It was a freewill offering, a gift voluntarily brought and presented to God. The extent of the sacrifice denoted both the generosity and devotion of Solomon. But better than all burnt offerings, than all princely donations, is the spirit of love to God and man. The rich and great have only this advantage over their fellows that they, to the spirit, can also add the liberal deeds of love.

7-10. SOLOMON'S CHOICE OF WISDOM. (1) In that night did God appear unto Solomon, and said unto him, "Ask what I shall give thee?" This event took place in a dream, then a well known mode of divine revelation to man. Would the writer suggest that this offer was a reward for the sacrifice? Does he mean to intimate that God, pleased with the holocaust, or, what is worthier, with the heart of the king expressed by these sacrifices, was moved to allow Solomon to choose one thing that he might ask? No doubt the youthful monarch, beginning his reign by seeking the honor of God, was, therefore, accepted of God, and that without his devotion this offer would not have been made. (2) Here we touch a Law of God's giving. If we would have from God, we must give to God. The New Testament often utters this sentiment, "Seek and ye shall find." "Give and it shall be given unto you." "Come unto me and ye shall find rest." (3) Notice the responsibility accompanying this permission of God. Who has not wished the privilege that Solomon had? See, then, what Jesus says to all who enjoy the opportunity given this king: "Whosoever ye shall ask in my name, that I will do." (4) The reply. We have two accounts the fuller in 1 Kings 3, that are substantially the same. Both refer to the kindness of God to David, in making him king, and in giving the throne to his son. Solomon adds, in Kings, "that he is but a little child, and knows not how to go out or come in." In both, the fear of not magnifying the population of Israel, a fear awakened by the judgment on David for numbering the people, finds expression. In Kings, Israel is called a great people that cannot be numbered nor counted for multitude; and here, Israel is like "the dust of the earth." (5) The wish of Solomon was to be a sagacious ruler. The wisdom he sought was the wisdom to govern the nation for its welfare. Wisdom, then, as distinct from learning, and as distinct from goodness, he sought. The knowledge of science, philosophy, history and morals was no part of his request. His request wholly related to his character as a sovereign. The wish of Solomon was, therefore, a sensible wish, but not the highest, not the most exalted that he could have framed. It was un-

selfish, a request for usefulness to Israel. It was a practical, not a sentimental or fanciful request. It was a higher request than even for inner rest, since that is made an incident in the path of duty. Moreover, not gratification, but service ennobles life. To make this wish the noblest, we must add elements that Solomon has forgotten.

III. 11, 12. SOLOMON BLESSED FOR HIS CHOICE. (1) God did not bless Solomon for asking the wisest thing possible, but for asking a wise thing. Here, then, we may pause to notice the foolishness of many of our cherished desires, to see the good we cast away, while we hunger and thirst, toil and pray, for empty gratifications. Solomon did not ask for riches, wealth, honor, the life of enemies, or long life, things it would have been natural to request, things too that perhaps we, instead of wisdom, might in his place have chosen. (2) God commended him for his selection because it was benevolent in its nature, because it was useful, because it was superior in worth to all the things named as most likely by foolish man to be chosen, because it was a request to do well the service of governing Israel as a service assigned him of God. "That thou mayest judge my people, over whom I have made thee king," is a statement that reveals the reasons of God's commendation of the king's request. (3) God adds to the chosen excellence the other inferior blessings which Solomon did not request. Here is an illustration of the truth that, in seeking things most excellent, all lower good is often secured. The truth of the New Testament which says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," has a foundation in the nature of things. God has made this a fundamental law of success and happiness. Solomon gained this life by seeking something higher. The principles by which God gave him blessings apply throughout the realm of God's government. Hence another kindred verse consider: "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal;" also, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

13-17. SOLOMON'S PROSPERITY. (1) The king collected horses and chariots from Egypt. He had 4,000 stalls for horses. 2 Chron. 9:25. 1400 chariots, a strong, two-wheeled vehicle, made without springs and drawn by two horses, and 12,000 horsemen. The chariot cost four times as much as a horse; the chariot, in our money about \$300, the horse \$75. These teams were scattered through the kingdom, in cities called "chariot cities."

(2) Solomon made the trade in horses with the Syrians and Hittites a lucrative business. The law of Moses prohibited the course of Solomon; prohibited it for fear of contaminating Israel, by familiar intercourse with Egypt, with idolatry. Solomon may have been in ignorance of this prohibition. The study of the law, at this period, was neither general nor thorough. (3) The king made silver and gold at Jerusalem abundant; in the language of the chronicler, "plenteous as stones," and cedar trees made as the sycamore trees that are in the vale for abundance. The cedar was highly prized for its wood, out of which the costliest edifices were made. "I dwell in a house of cedar," said David. The wood was used for beams, masts, pillars, carved work and boards. The tree grew to a great height, with wide-spreading branches. It is supposed that more than one variety of tree is in the Old Testament covered by the term. The "sycamore," or fig mulberry, was a valuable and abundant tree. The king both planted and imported cedars to so great an extent. "Linen yarn" was furnished at a stipulated sum, to Solomon, who in turn furnished it to the merchants for a definite price. The "Hittites" dwelt north of Lebanon, adjoining the Syrians. The Syrians were the nearest neighbors of Israel on the north and east, and of course had much trade with Israel. The prosperity of the kingdom of Solomon was secured by grievously taxing the people. He evidently introduced the nation to a career of splendor which it never before or after equalled, but he obtained his splendor at the expense of personal humility and of the love of his subjects. So we see that prosperity no less than adversity introduces us to temptations.

In a paper read before the Louisville Baptist Teachers' Institute, by J. B. Reynolds, thus summed up his idea of the way to prepare to reach a Sunday school lesson:

The way to teach small or large children in Sunday school is, 1. To study the lesson carefully. 2. To teach it to one's self mentally. 3. To teach it at home orally. (In the absence of any one at home, to be taught, a written sketch of the lesson would largely supply the deficiency.) 4. To ask God's blessing, expecting good results. 5. To go early to the post of duty, and teach as if you believed it would be the last time you would meet that class.

In the foregoing there is nothing to deter any devoted Christian from undertaking to teach; and there is everything to encourage every true teacher to exert himself to his utmost to extend the blessings of the gospel to all within his reach. The time will come when we shall all be asked the question, "Have you done what you could?" No one will be asked if he has succeeded, but rather if he has tried to succeed.

Communications.

A SINLESS LIFE.

BY H. P.

In the *Star* of April 12, there is a short paragraph on "A Sinless Life," in which the writer considers it "blasphemy" to suppose that fallen man may live without sin. He gives the Scripture spoken by Solomon, "There is not a just man upon earth, who doeth good and sinneth not;" also this, "All have sinned and come short of the glory of God." He also says, "Can any man suppose that the very in-being of sin may on earth be totally exterminated from the hearts of the regenerate, and that believers may here be pure as the angels that never fell, yea, holy as Christ himself?"

We answer, there is a "Christian perfection" which every Christian may enjoy here in this life. God said to Abraham, "Walk thou before me, and be thou perfect." This blessing is called the blessing of holiness, or sanctification. The early apostolic church, especially the apostles, enjoyed this blessing. With them it was a baptism of the Holy Ghost. The Scripture reads, "Whosoever is born of God doth not commit sin." This means willful sin, to do that which they know God would condemn. The perfect Christian is one who obeys God perfectly, and gives to God a perfect consecration of himself—soul and body. It is error to suppose one may be as pure as Adam before he fell, or as the angels who have never felt sin, for in the fall our memory, judgment and understanding became impaired. God does not impute the failures of these as sin, but, and to God be all the praise, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." All anger, pride, covetousness, envy, may be completely taken from the heart, and we may be enabled to count ourselves "dead indeed unto sin, and alive unto God." We can walk the highway of holiness, cast up for the redeemed to walk in—the unclean shall not pass over it.

We now subjoin a chapter on "Bible Texts for Sin Examined." It is from a book entitled, "Love Enthroned," edited by Daniel Steele, D. D. It says:

"Much of the controversy about sin results from the want of accuracy in the definition of this term. We do not in this chapter include in sin the involuntary deviations from the law of absolute right, but willful transgressions of the known law of God, written in his word, or on the tables of the heart, and also original or inbred sin."

"Living without sin are words which shock many persons. It seems to them to be plucking the crown from the head of Christ, the only sinless man who ever walked the earth, and putting that crown upon the heads of men. But let us see whether sin in the human soul really honors or dishonors Christ. What was the great errand of Jesus into this world? To save his people from their sins. So far, then, as he does not save from sin, his mission is a dishonorable failure. He came to create the believer anew, making him a new creature. So much of the old man of sin, as appears to stain and corrupt this new creature, reflects discredit upon Him that begetteth. 'Ye are his workmanship.' The work testifies of the skill or of the incompetency of the artist. Will any one insist that sin is a beauty, and not a blemish in the work of the 'Divine Sculptor.' In his prayer, which has been appropriately styled his high priestly address to his Father, Jesus says, respecting his disciples, 'I am glorified in them.' Does Christ's glory consist in sin? reflected in his followers? St. John said of the *Logos*, who became flesh and dwelt among us, that we beheld his glory—not a material splendence, not worldly wealth, nor rank, nor fame, nor genius, but moral excellence, fullness of grace and truth. These qualities in believing hearts glorify Christ. Sin is not only a shame to any people, but a shame to the God of any people. Jesus, therefore, is not jealous of the believer who, through the power of his grace, has complete victory over inward sin, and perfect cleansing from outward defilement, but he rejoices in the honor which his perfect work reflects upon his workmanship. He is not afraid that he who wears the robe of his righteousness, will outshine himself, and appropriate his honors. Sin might do this, but holiness never. But is not sin in the heart necessary to keep the soul humble? Will not spiritual pride lift itself up as soon as sin is destroyed? As well might you ask whether a man would not lift up his head haughtily when his neck has been broken. The Holy Spirit, taking complete possession of the heart, not only breaks the neck of sin, but casts out this strong man, leaving no seed of pride behind. Perfect love to Christ is perfect lowliness. When it is demonstrated that men must drink a little wisely daily in order to temperance, steal a trifling amount every day in order to be honest, tell a few lies every twenty-four hours in order to be truthful, and occasionally violate the seventh commandment that they may retain their purity, then we will sit down, and soberly answer the objection, that a little nest-egg of sin in the heart is a necessary nucleus, about which all the Christian virtues are to be gathered. But does not the Bible flatly contradict this doctrine, that the freedom which Jesus, the great Emancipator, bestows, includes grace to live without sinning? Did not Solomon, in prayer at the dedication of the temple (2 Chron. 6:36), tell Jehovah

that 'there is no man which sinneth not?' and does he not repeat this declaration in Eccles. 7:20? 'For there is not a just man upon earth that doeth good and sinneth not.' We answer that Solomon, when correctly interpreted, as he is in the Vulgate, the Septuagint, and most of the ancient versions, gives no countenance to sin. These all read, 'May, not sin.' The Hebrew language, having no potential mood, uses the indicative future instead. 'If any man sin, for there is no one who is impeccable, who may not sin.' But the plea for continuing in sin has one more proof text. (1 John 1:8). 'If we say we have no sin, we deceive ourselves, and the truth is not in us.' This means, if we have never sinned, and so have no need of the blood of Jesus Christ, spoken of in the previous verse. The tenth verse reiterates and explains the eighth: 'If we say that we have not sinned, we make him a liar, and his word is not in us.' This explanation harmonizes perfectly with John's strong assertion, that 'Whosoever is born of God doth not commit sin, that is, known and willful sin. The incorrect interpretation of the eighth verse, which makes every believer in Christ a constant sinner, is in direct collision with the asserted victory over sin, enjoyed by every one born of God. The reader is now referred to those passages which enjoin on the believer the possession of the fullness of the Divine love, and the fullness of the Spirit. We would call especial attention to the wonderful prayer of St. Paul in Ephesians 3:14. An analysis of this prayer will find no negative petition in it. No allusion to sin, actual or indwelling, occurs; but the eye of the apostle sees only the positive blessing, the fullness of God. This is utterly inconsistent with the existence of sin in the soul. Paul's logical mind would have seen the impropriety of such a prayer for sinners. For such he would have entreated God for pardon, and for cleansing by the washing of regeneration, and by the renewing of the Holy Ghost. But finding them thus cleansed, as empty vessels before the Lord, he prays that they may be filled with all the fullness of God. The seventh chapter of the Epistle to the Romans is now referred to. Does St. Paul here portray the Christian at his best, earthly estate? Does he hold up his own moral photograph? To both of these queries we answer, No. St. Paul formed his style in the synagogal debates. This explains the eminently dialogic character of the style. The ever-recurring second person, often the second person singular, shows us his co-disputant ever in his presence. By this the train of thought is varied and controlled into oft unexpected and abrupt transitions. Objections, sometimes in the opponent's own words, are rapidly presented, and rapidly over-ridden."

"It is a very significant fact that, for the first three centuries, the entire Christian church, with one accord, applied the picture of the vanquished and despairing slave, described in Rom. 7:13-25, solely to the unregenerated man. It seemed too low a picture for the possessor of a new Christian life, as the apostle in the main current of thought is describing. Dr. Whedon affirms that a regenerate soul never sat for this dark, sad portrait. This was never designed to depict the ideal Christian life, but is rather the portrayal of the struggles of a convicted sinner seeking justification by the works of the law. The ideal Christian life is found in the sixth chapter: 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life; also in the eighth chapter: 'There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.' How sad the blunder of mistaking the profile of the sinner for the saint. We are confident in our conclusion that the Holy Scriptures nowhere apologize for sin, or in the least license it or extenuate its existence in the universe. To assert that the holy God has made sin necessary under the reign of grace is to slander the Father, and pronounce the redemptive plan a stupendous failure."

PERFECTION.

I have been very much interested in regard to "Sinless Perfection," as I have read the articles that have appeared in the *Star*. "R. W." seems to think that we are to be made perfect after we reach heaven. I can find nothing in the Bible to support that theory. Are we not taught to "Work while the day lasts for the night cometh when no man can work?" And, "As the tree falleth so it lieth?" Heb. 2:10 says that "Christ was made perfect through suffering," so that he did not wait until he reached heaven to be made perfect. In Christ's sermon on the mount he says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And would our Saviour teach an impossibility?

I wish "R. W." would read Rom. 6. Paul says, "Our old man is crucified, that the body of sin might be destroyed, for he that is dead is freed from sin, likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We have not got to carry our sinful inclinations with us through life, they are to be crucified. The dead do not commit sin, and we are to be dead while in this world, and not only dead—Paul did not think that quite emphatic enough—but we are to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Live through Christ even as the branch lives

through the nourishment drawn from the vine.

Read also 1 John 3:9: "Whosoever is born of God doth not commit sin;" 1 John 4:17: "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world."

"Oh, what a glorious thought for a Christian, the possibility of being as He is even while we are in this world. Let us, therefore, go on unto perfection."

HOW A WOMAN HELPED.

BY A METHODIST.

"At one period of my life it was my good fortune to live in the same town in which was a seminary, attended by many theological students. As usual, most of them were poor in this world's goods, though rich in faith, and it was a hard struggle for many to obtain an education, while supporting themselves. To economize as much as possible, some boarded themselves, and those who have passed through the same ordeal know how apt students are to neglect the body while cultivating the mind."

In the same town lived a Christian woman, who, knowing that Christ spent his time in doing good, thought his disciples should follow his example. By judicious inquiries she learned the circumstances of two or three of the poorer students, and from that time forward, through a period of many years, she never ceased to perform kind acts, and utter encouraging words to the theological students. Often when one of them was nearly discouraged by the constant endeavor to make both ends meet, some necessary article would come in from the lander of the kind sister, who had this peculiarity, that she never sent remnants, but always the best she had. At the same time she was always mourning because she could not do more for the Master, and often felt sorrowful to think that she must wear a starless crown in glory."

Many of the students whom she helped are now faithful ministers of Christ, winning precious souls for the Master, but when the crowns are awarded in the last day, I believe the crown of the kind sister will contain as many stars as the crown of the most successful of those whom she assisted in their hour of need."

Christian friends, who live in places where poor students are striving for a sanctified education, is there no way in which you can lighten the burdens of those whom Christ has called to represent him on earth?

MISTAKES IN MISSIONS.

BY REV. J. PHILLIPS.

Does any one wonder that Providence should permit this to occur? If so, let him learn once for all, as he becomes familiar with their number and magnitude, that however pure the motives of men, however important their work, God does not see fit, as a rule, to displace the natural workings of their imperfect judgments or render them in any sense infallible."

To review the mistakes made in the Missionary enterprise is a very important source of encouragement. They are stakes which mark off progress. They are signs of improvement. They enable us to feel, comparing the past with the present, that some lessons at least have been learned, that we are nearer the perfect plan than we were, and that some by-paths will never again have power to lure us from the straight highway to success."

It is encouraging also to think that so much has been accomplished after all, notwithstanding the weakness and ignorance and blundering of the agents. They have been earthen vessels truly, but that only serves to set forth all the more the excellency of the power behind them; shows that it is divine, not human. We see that it is impossible to ascribe to purely natural causes, to merely human shrewdness and skill, the results that have been achieved. Men have sometimes seemed to do little more than mar and hinder and frustrate, yet the gospel has gone on from the beginning; yes, and will go on to the end."

It is clearly impossible but that mistakes will come. The chief wonder is that they have been so few. Can there be imagined a more stupendous and difficult undertaking than to turn, to a totally different way of thinking and living, a mighty nation, entrenched behind an ancient civilization, with age, long customs never departed from, and a venerated priesthood fighting for its life, besides all the natural repugnance of sinful hearts to holiness. In undertakings of this kind how inevitable that there should be many false steps and much mismanagement. Where countries and races are so different, comparatively little can be learned from other fields or previous endeavors. And when experience only, and that one's own, must be looked to as the chief instructor, what wonder that there should be blundering, and that the process of learning should be a slow and toilsome one. Moreover, not even experience in this enterprise speaks on all points with any certain sound. It can only be said that such a degree of success has been attained by following this method. But whether it would have been more or less by some other method, who can positively affirm?

Whether, for example, too much strength and time have been given to bazaar preaching, whether too much reliance has been placed upon schools, whether too little or too much attention has been given to the English-speaking population, it is by no means easy, even after long experience,

positively to decide. Missionary work up to the present time, in some countries at least, is hardly more than a series of experiments made by well-meaning, painstaking, but very fallible men, doing the best they can under peculiarly difficult circumstances. It can not then be at all a matter of surprise that there should be errors."

To give a catalogue, even of those now on all sides acknowledged, would exceed our present limits or purpose. A few, however, may be briefly set down by way of illustration."

Probably the greatest waste has come from the mistaken occupation of many fields to which large amounts of treasure and time have been given, where many valuable lives have been sacrificed, and all with very little avail. Many places on the west coast of Africa were strewn with the bones of white laborers to small purpose before it was discovered that the black alone could effectively work there. In the mountains of Kordofan many noble men and women heroically perished before it was ascertained to be much too unsafe and unhealthy a place to hope for a profitable prosecution of the work. The American Board deemed it best to abandon its mission to Jerusalem, after occupying that city with some intervals of suspension, for twenty-three years; though appealing powerfully to the sensibilities it was found to be a poor field for effective practical labor. The same society abandoned its Greek mission after eighteen years of effort. And other societies that tried for a longer or shorter time to make something of it met with such little encouragement that they thought it prudent to withdraw. Subtle disputations, arrogant, clinging proudly to the unity of the Greek church as a help to unifying the nation in its struggles, time and labor seemed thrown away upon them. And the same obstacles have operated to check and thwart the missions among the Bulgarians. To find out just in what quarters missions can be most effectively worked, and the largest returns received for the expenditure, is a problem difficult indeed of solution. But the errors of the past are a great help to correct the present."

It is becoming more and more apparent that Missionaries have been at fault, very naturally, almost inevitably, in not sufficiently distinguishing between Christianity and civilization. They have forgotten that the latter in its higher types follows the former, sometimes at a long interval, and that religion may be genuine though clothed in very uncouth forms. Hence native experience has been distrusted; there has been too much reluctance to throw responsibilities on natives, to ordain them as pastors, and commit the guidance of the churches to their hands. Too much has been expected and required of natives in the way of high morality and culture. Too much has been done for them in the way of temporal aid, too much paid them; their poverty has been over-estimated. There has been too frequent interference in secular affairs, instead of leaving converts to meet all the consequences of their course as God in his providence and by his grace should enable them."

It would be interesting to refer at length to the joint-stock and self-support arrangement once in vogue at Serampore, and from there transferred to several other Missions, but invariably with bad results. Dr. Marshman himself characterized it as "altogether erroneous." There was for a time a special school in America which undertook to train as Missionaries youths brought from foreign countries, but it was soon found to be an evil thing to remove them so long and so far from their own countries. Christian colonies of laymen, such as farmers and mechanics, used to be thought an admirable way of introducing the true religion into a heathen land. But this idea like many others soon became exploded under the searching test of actual trial."

Thus from point to point has the great enterprise moved on, casting off, one after another, methods that seemed to promise much but were found futile. Even yet it is hardly more than in its infancy, and has a great deal to learn. It behooves those who are guiding it to study history very carefully, keep themselves open to conviction of error, and make constant search for improvement. How much more rapid may we expect the progress of the cause to be when these mistakes shall have been all eliminated and left behind? From this hasty review of them rises both humility and hope."

A PARAGRAPH FOR EACH DAY.

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied there will be less need of the labor of the hoe. If a man wished to quench fire, he might fight it with his hands till he was burnt to death; the only way is to apply an opposite element. Andrew Fuller.

Bunyan, with irresistible zeal, preached throughout the country, especially in Bedfordshire and its neighborhood; until on the restoration of Charles II, he was thrown into prison, where he remained twelve years. During his confinement he preached to all to whom he could gain access, and when liberty was offered to him, on the condition of promising to abstain from preaching, he constantly replied, "If you let me out to-day, I shall preach to-morrow."

All our sufferings are ordered by a Father; 'tis the portion our Father gives us to drink; and whatever bitter ingredient there is in it, still it is of a Father's procuring, and why suspect it to be poison, and be afraid of it?

A firm religious belief creates new hopes when all earthly ones have vanished.

What God effects through the powers with which he has endowed man is no less his work than the heavens and earth are.—A. P. Peabody.

A house uninhabited soon comes to ruin and a soul uninhabited by the Holy Spirit of God verges faster and faster to destruction.

If thy conscience blame, though ever so little, despise it not, nor neglect the secret check; 'tis a messenger from heaven sent to summon thee to thy duty.

Selections.

THE OLD PASTOR'S DISMISSAL.

"We need a younger man to stir the people
And lead them to the fold."
The deacons said; "We ask your resignation,
Because you're growing old."
The pastor bowed his deacons out in silence,
And tenderly the gloom
Of twilight hid him and his bitter anguish
Within the lonely room.

Above the violet hills the sunlight's glory
Hung like a crown of gold,
And from the great church spire the bells
Sweet anthems
Adown the steeple rolled.
Assembled were the people for God's worship;
But in his study chair
The pastor sat unheeding, while the south
Wind
Cared his snow-white hair.

A smile lay on his lips. His was the secret
Of sorrow's glad surprise.
Upon his forehead shone the benediction
Of everlasting peace.
"The ways of Providence are most mysterious,"
The deacons gravely said,
As wondering eyes, and scared, the people
Crowded
About their pastor-dead.

"We loved him!" wrote the people on the coffin,
In words of shining gold;
And above the broken heart they set a statue
Of marble, white and cold.
The end? Ah, no, the undiscovered country
Somewhere in brightness lies;
Though only space and stars may be discerned
By man's short-sighted eyes.

—Home Journal.

THE ENVELOPE PLAN.

In that memorable peninsular campaign which culminated in Waterloo, the "Iron Duke" wrote to Sir Charles Stuart: "War can not be carried on without money." Money has been aptly styled "the sinews of war." During our late war, the Commissioner of Internal Revenue forcibly suggested "this is as much a conquest of exchequers as of armies." All these practical statements of worldly wisdom are equally applicable to the financial element of the battle charges of religion and reform.

The Pauline plan of weekly payments which has its root away back in Levitical teachings, has some other great advantages besides that of age. But how best to put that plan in practice has been, among Protestants at least, one of the questions almost we might say of the ages.

This is the plan, practically, which has made the church of Rome rich, though its constituency is mainly poor. This same plan, differently pursued in method, but substantially the same in spirit, has made the Methodist one of the strongest of all Protestant denominations, in money as well as in numbers and enthusiasm. The same plan was pursued, with success quite as remarkable, by the Free Church of Scotland; but their method of calling regularly by a committee on those who had pledged subscriptions required a degree of perseverance in well-doing infrequently seen outside of Scotland.

In this country "the envelope plan" has been by many churches adopted, and for the greater convenience of those desiring to adopt it, about eight years ago the Evangelical Press Association took the matter up and undertook both to organize it, and to provide the necessary material for carrying it out. Any church desiring to adopt this plan will probably find it both cheaper and better to obtain the material from this or some kindred body, than to undertake to make the books and envelopes for itself; and it will certainly find it wiser to avail itself of the experience wrought into the perfected system, than to invent one of its own, almost sure to be crude in design, and imperfect in operation, till experience has perfected it.

Our object in this article, which is written for the benefit of those who find the financial needs of the church a serious distraction from its spiritual work and efficiency, is to give them an idea of "the envelope plan."

The necessary steps for the inauguration of this plan are four in number, first, a church census; second, the classification of the church census for purposes of canvass; third, the canvass; fourth, the account keeping and collecting.

The first step is for a few of those best acquainted with a church to make a general list of every one, young and old, connected with the church and congregation. One or more of the prominent ladies of the church, having a list of the young gentlemen, invite them, severally, to put them down for ten cents, or for some other smaller or larger sum per week, which is certainly within their reach. Judiciously done, this is often better than not to specify the amount. Some one who is a teacher of a young ladies' Bible class is a fair representative of those into whose hands a canvass of the young ladies may be placed. Cards printed in blank thus:

Name, Residence, Amount per week.

should be scattered freely in the church. Many will fill them promptly, particularly if there is a warm appeal from the pulpit, and thus save much labor in the classified canvass. The latter should be the main reliance, however. Personal calls by the proper person on delinquents are also better than written messages. As soon as the number of subscribers reaches one-third of the number on the general list, they may be entered on the Treasurer's book, and collections begun; other names and amounts can be added as the canvass progresses.

After securing individual pledges, the names of the subscribers and their amounts must be entered in the Treasurer's book, and each subscriber must be furnished with fifty-two envelopes, one for each week in the year. The subscribers are numbered; each set of envelopes has the number of the subscriber; and on the Treasurer's book he is entered only by his number, not by his name. This indeed will only be known to the Treasurer in the exceptional cases in which there is a failure to pay the subscription. The Treasurer simply receives weekly the envelopes, which are collected every Sabbath at the public service, and checks off the receipts in his register, according to the number of the envelopes, and the corresponding page in his account-book. The omission of the subscriber's name leaves the poorest free to pay small sums, and avoids all temptation to pride and ostentation in the rich.

If any one persistently love the old ways insist on paying otherwise than weekly, the canvasser may say, "Pay as you prefer, but please allow us to divide the amount you wish to pay this year by

fifty-two, and place the quotient opposite your number, and whatever you pay can be checked off in the proper weeks. The amount given by a family should be divided among its members, rather than given in one subscription by one member of it. Thus do all become interested in the affairs of the church, and become imperceptibly but intimately identified with it. Coming weekly to deposit tends to induce a habit of church-going, and the burden of aggregate payments is made lighter by division.

For the purpose of securing quarterly settlements it is well to divide each person's fifty-two envelopes into four equal parts, and give out thirteen envelopes once in three months.

Under this system the work preceding commencement to take up collections is the main part of the whole work. Social gatherings before beginning, and during the progress of the work may often be held in its interest to good advantage, especially about the beginning of each quarter. Thus the movement will be more likely to have the added strength of being well spoken of among the people, and so the people be a willing people, and carry what would otherwise be an onerous burden, almost unconsciously. Those who are so "economical" that they really ache, and those who hurt or kill good things by sneers or by slanderous statements, growing out of not understanding matters, will get things to rights by looking at them through the kindly lens of its having been inaugurated in a social way.

If on any Sabbath a collection is to be taken for an object not included in the weekly plan, it may be stated from the pulpit that "all moneys or subscriptions not in the envelopes are for such purpose." It has been found in practice that these envelope collections rather increase than diminish the "penny collections," and it has not been found desirable to have an iron rule relative to the time of day to take up the envelopes. If a contributor put in his envelope at the morning collection and is present at the evening service, he soon accommodates himself, either by dropping in a trifle or declining.

We are not among those who believe that any one system is adapted to all churches. But we have known several instances of the practical trial of this plan and we have never known it to fail. Certainly in many communities, where the church is always in arrears, and the high pew-rents keep people out, while low pew-rents leave the minister without money, there are great advantages in this method over either that of pewed rentals or absolutely free sittings with simple basket collections. It requires at least one man who thoroughly believes in it, and is willing to give time and thought to make it succeed. If there be such a man for treasurer, and he has the co-operation of the minister, it may generally be made to result in an increase both in the attendance of the congregation and the salary of the minister.—*Christian Weekly*.

REBUKING SIN.

There are many persons who make great complaint about the faults of others and the wrongs which they suffer at their hands, when upon careful examination it will be found that they have never in their lives taken any measures to prevent or redress those wrongs. They have suffered on in silence, though they have filled the ears of others with their clamors; but they have never faithfully reproved those of whose misdeeds they complain. It is true we may be called to suffer silently after the example of our Master, and if so we should do it, but if we have reason to complain, and right to complain of the faults of others, it may be our first duty to lay our complaints before those who are most nearly concerned in the matter. It is very well for us to stand upon our dignity and say we will have nothing to do with persons who have in any wise done us wrong, but God has said, "Thou shalt not suffer sin upon thy brother. Thou shalt in any wise rebuke him," and we are commanded to "Grudge not one against another." We are not allowed to cherish in our hearts secret antipathies and murmurings, but it is our duty as Christians boldly and faithfully to reprove those who may wrong us, that peradventure God may give them repentance and a better mind. It is not the wisest course for us to harbor secret grudges and memories of wrong, but it is better for us to declare with plainness of speech the faults that thus come beneath our notice.

A brother may be ignorant, he may be doing wrong unconsciously, and we by faithfully telling him of his evil way may save him from wrong doing through his selfishness or thoughtlessness. He may, if unreprieved, go on to wrong others through our neglect, while if he were only faithfully reprovied, it might be to him a lesson which he would never forget. We have a responsibility in this matter which we can not shake off, and how shall we in the day of accounts meet those whose wrong doing we have never reprovied, who in consequence thereof are condemned of God? How often persons who early in life have been imprudent and indiscreet, have in after days said to those whom they had offended and ill-treated, "How could you bear so much from me?" And how sad it would be if in that world where errors can not be corrected, we should meet with the bitter reproaches and reproaches of those whom we had failed to warn of the evil of their way. Right wrongs no one; and if others trespass against us, there is no plainer duty than that we should faithfully tell them of their faults; and until we have lost all confidence and given them up as beyond the reach of our help, we should seek to do our duty in the fear of God, unpleasant though it may be. Our Saviour says, "As many as I love, I rebuke and chasten. Be zealous, therefore and repent," and the command that we should love even those who wrong us, lays upon us the duty of rebuking them in their wrongs, lest we be passive partakers of their evil deeds.—*The Christian*.

In commenting upon the complaint that many non-church-goers can not afford to pay pew-rent and attend church, Mr. Moody suggests with great pertinence that very many of these could easily provide themselves with a comfortable church home, and its attendant blessings, for the cost of one cigar a day and of the liquors they habitually drink. Very many even of those who are avowed Christians, who "can not afford" to subscribe for a religious or temperance paper, spend many times the amount of such subscription for worse than worthless tobacco, if not strong drink.

THEOLOGICAL GRADUATES.

The Watchman has an editorial on "A Small Parish, or a Large One." In it we find the following words, which may be of use to those starting in their ministerial labors, and especially so, if they first understand themselves:

But which is most favorable to the development and future usefulness of the young minister, a small or a large congregation? No general answer can be given; but we may make certain distinctions, which may aid each one to decide for himself, and perhaps for others whose talents and dispositions are thoroughly known. Certain minds mature early; they acquire facility in writing and in speech without a great struggle; they learn the secret of influencing men while yet they are young; and that which others gain by infinite toil, they gain by a single leap. Persons of this class are as well adapted to large churches as to small ones, and they will ever become. They may take at once the highest niche they are destined to occupy. There are other minds which mature very slowly; they learn only by patient experiment; they have no intuitions. These may, in some instances, rise higher in the end than any of the former class; but they require patience to begin with small burdens, and industry to learn the requirements of more difficult fields. Some minds, apparently sluggish, have the merit that they respond readily and generously to pressure; they are disposed to ease, but capable of toil; they are vacant and inert until some call to exertion comes, and in answer to it they are aroused to the display of unsuspected powers. Such persons should place themselves in circumstances adapted to draw forth their utmost energies, until a habit of toil and a delight in achievement take the place of their natural inability. If there is no great exertion of effort in early life, they are trained; the custom of inaction becomes imperative; and their career is comparatively fruitless. Some minds are sluggish without the capacity to toil under pressure; and they should not place themselves in difficult positions with the expectation of deriving inspiration from their burdens; their safety is in beginning and perhaps in remaining in small fields of labor; and as we have seen, these fields present as many elements of happiness as any others. There are other persons that we hope may seek fields of rural quiet; we refer to those who have scholarly tastes and studious habits, who need no spur of circumstance, but work conscientiously, and who feel that they may be called to teach or to write. Our denomination needs not only preachers and pastors, but also scholars. We have several whose accomplishments are of the highest order; but who shall take their places when they are gone? Who are to be our educators for the future? They will probably come from the ranks of the ministry; and those who are entering the ministry should consider seriously whether it is their duty to shun the large and more exacting fields of pastoral labor, and to seek the more shady retreats, where they can perform all the duties required of them, and yet have leisure to pursue those lives of study upon which they have but entered. Such a choice may require self-denial, but it will meet with its ultimate reward.

TEMPERANCE.
HOME INFLUENCE.

"Overcome evil with good" is a wiser maxim on which to combat temperance, than is, "Fight the devil with fire." And it is only necessary to suggest how much better it is to keep men right than to have to reform them, to bring out the importance of home influences in training the young. The subject is a trite one, to be sure. It has been harped on ever since the time of Solomon. And yet there is no short cut to virtuous living. Sumptuary statutes can not supersede the fundamental law that a child "trained up in the way he should go" is a thousandfold more likely to make a temperate citizen than one who has been neglected at home, and entrusted to the mercies of a stranger. The mistake of many earnest reformers has been in attempting to put the State in the place of the parents—society in the province of home. It has been thought more rational to punish liquor-selling than to train boys that they would not want liquor—a better philosophy to prohibit the supply than to destroy the demand.

For example, farm life has been, in general, left so rude and barren that the young have sought their vocations elsewhere, in the midst of temptations. Home life in towns has been too often conducted without reference to the innate and innocent desire of young folks for recreation; and the boys have drifted out upon the streets and into saloons and bad companionship, when they might and should have been finding their enjoyment at home. Too-busy fathers and too-weary mothers and too-careless sisters are the ruin of many a promising lad. "You must not!" from the father, and "You ought not!" from the mother, have been relied on to keep him from evil ways; while he was left to himself for entertainment. And so instead of playing dominoes with his sister, or cards with his father at home, the boy has learned on a hay-mow, or played over a mug of beer with some mates after "the store" was shut up. Most lads would prefer a cozy sitting-room at home, where they were at liberty to bring their mates for innocent games, or a social dance, or cheerful music, to a rendezvous in a saloon. But with a home that is all command and no concession, all preaching and no pleasure, all duty and no fun—a dull, tread-mill, old-folk's sort of a place—it is a matter for deep regret, but not of wonderment, that the boys drift away from it. Keep hold of your children if you would save them, parents. And remember that the real forces are those of love, expressed not in care merely, but in sympathy, co-operation, participation, and real companionship.—*Golden Rule*.

NO RIGHT.

The great question before the people is this: "Has anybody any moral right to sell intoxicating liquors as a drink?" To this question temperance people reply with a thunderous "No!" And the good sense and conscience of every thoughtful man will respond—it may be silently—"No!" It is a traffic that thrives only in the poverty, degradation, and misery of men, women and little children. Against it we charge—First, that it causes four-fifths of all the crimes; second, that while it may pay fifty millions of dollars into the government treasury, in the form of

license fees, it draws six hundred millions of dollars out of the pockets of the people as the fruitage; third, that it maintains a standing army of five hundred thousand drunkards in our land; fourth, that it transforms annually seventy-five thousand sober, useful citizens, into mere burdens and curses to society; fifth, that it sends sixty thousand down into drunkards' graves; sixth, for this vast aggregate of misery and wretchedness the nation receives no equivalent, no return. And we submit that an evil so destructive to the happiness and homes, of the lives and souls of men, ought to be crushed out with a more fiery indignation, and with a more resolute purpose, than we trampled on the rebellion. As patriots, as men, as Christians, we say that this infernal traffic has no right to exist, and can present no righteous claim to our toleration.

ON BOARD SHIP.

Capt. A. D. Wood, formerly of California, now commanding ship *St. Paul*, keeps his temperance principles strongly "before the mast." Writing from Independence Bay, he says:

"We have had a temperance meeting every Sunday in the fleet, since August 29, and a lodge meeting weekly, since September 15. Next Sunday, January 2, will be the last, unless continued after the *St. Paul* leaves. We have initiated one hundred and fifty-seven Good Templars here, and the question of temperance has been very elaborately discussed at our meetings and on all other occasions. Among the sailors a temperance argument is about as common as any other topic of conversation, and, judging from the success which has hitherto attended the temperance work attempted among seamen, I think the field is a very laudable one."

The recent vote of the English House of Commons in favor of closing the public-houses in Ireland on Sunday is a most hopeful sign, and occasion for profound rejoicing on the part of the friends of temperance, not only in Ireland but throughout Great Britain. The Government opposed the resolution, and was defeated by fifty-seven majority. We are glad to note that Mr. Bright, with Mr. Gladstone, sustained the measure. The Irish temperance people deserve great credit for their perseverance in this matter, in which they have had to encounter and overcome, not only the liquor interest for Ireland, but a still more formidable English opposition.

Strong drink is becoming the curse of the South Sea Islands. Rarotonga, of the Hervey group, where the work of the London Society has grown up almost into a self-support, is happily being spared this scourge. At a general meeting of the pastors, deacons, and teachers of the churches, thanks were given to God for the success which has attended the police regulations prohibiting the import of intoxicating drinks, and the whole assemblage was pledged to total abstinence endeavor among their people.

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

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The Morning Star.

WEDNESDAY, JUNE 28, 1876.

G. F. MOSHER, Editor.

W. H. Halling, Western Editor.

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

The distinction between habitual prayer and routine prayer is often overlooked. They are distinct, and much harm is done by confounding them. Habit is an invaluable ally in fulfilling religious duties, but just in proportion as it degenerates into routine it becomes barren. We have no heathen-like praying machines, but there is altogether too much machinery in many of our prayers. Our fathers had the right of it when they spoke of the "moving" power of the Spirit. We are told to worship God in spirit and in truth. No mere formal service is required of us, nor is it practical to worship without forms. The simple form and the willing heart are pleasing to God, and for this we should strive.

We are already entering the excitement and distraction of the presidential campaign. Naturally it will occupy the first place in the thought and action of many persons. Even those who would be free from its disagreeable features can not be, for these will be kept constantly before their faces. There is every indication that the campaign will be unusually violent and personal. The preliminaries have been such as to almost disgust honorable patriots. What we desire is that the Christian church should not indeed hold itself aloof from the campaign, but that it should throw its whole weight upon the side of a moral, fair and decent conduct of it. Public enthusiasm will be stirred, all the passions will be appealed to, it will be difficult to avoid losing the patriot in the partisan, and fighting for nominees and not for principles. Let us guard against that. Let every one see that base motives are checked in his own conduct, and that they are rebuked in others; in a word, that the campaign be not allowed to be a vortex to swallow our dignity and our manhood. Only by that means can the partisan element be held in check, and anything like satisfaction attend it. And even then we fear it may go hard with the dignity.

CHINESE IMMIGRATION.

A plank in the platform adopted by the State Republican National Convention declares "it is the immediate duty of Congress to fully investigate the effect of the immigration and importation of Mongolians on the moral and material interests of the country."

John Chinaman has proved himself a subject of extreme annoyance to the Californian. He has been hooted at in the streets, he has been kicked and beaten, and in not a few instances murderous assaults have been made upon him.

Partly through this local hostility exhibited in California, and partly through the representatives of the anti-Chinese population in Congress, the subject of Chinese immigration has been forced upon the attention of the country until, as we have stated, a great political party has deemed it fit to be mentioned in its platform as a question of national importance.

Certain individuals, in sympathy with those who fear the country is threatened with ruin from Chinese cheap labor, and led on by the place-seeking politicians, are trying to urge upon Congress the passage of a measure to abrogate the Burlingame treaty and to regulate by legislation the immigration of the Celestials.

But we are glad to note that the better portion of our people are against any such proposition. They see in it an attempt to initiate a policy of exclusion and isolation which has been characteristic of oriental nations and one with which China herself very reluctantly parts. It must be plain to all that the principle which would allow us to exclude the Chinese from landing on our shores, would as well justify China, in returning to her immemorial usage of shutting her ports against the barbarian, whether he be merchant or missionary, an American or a subject of Great Britain.

Moreover, if we believe in the universal brotherhood of the human race, that Christ came into the world to save sinners, that he died for the rude Briton offering up human sacrifices, as much for the polished Roman; as much for the heathen Mongolian of to-day worshipping his Joss, as for the American claiming to worship the true and living God, we can but have faith that earnest missionary labors in their behalf will result in the conversion and regeneration of those who come to our shores.

Undoubtedly, California suffers both materially and morally from the presence of the large number of the Chinese within her limits. John Chinaman does not come here to make it his home, he merely comes to get money which he expects to carry back with him to his native country. He renounces none of his native customs or gods, he seems to partake nothing from the western civilization by which he is surrounded. The opposition to him is perhaps natural enough. But let us remember that history has often emphasized the fact that it does not pay to violate a righteous principle in order to satisfy individual or local selfishness.

In the meantime, just laws must be made and executed in reference to the

new phases their advent has introduced into our national life. We send missionaries to China, and of how much more need that we should labor for the spiritual welfare of those who have come to us! It is for us to solve this question, it is not for us to evade it.

Let it be added that, laying aside the question of right and wrong, we can not fear that there is danger of this country's being overrun with Mongolians. An experiment which was made under as favorable auspices as one could well expect has proved a failure. The manufacturers of North Adams, Mass., have decided that it does not pay to keep the Chinese in their employ, and they are about to return to their homes in China. Remembering the agitation caused by the introduction of these Celestials into the factories of North Adams, we shall be less likely to give ear to the ranting statements which still at times fill the air. A most unfortunate thing indeed would it be for any party to give countenance to the mob law spirit manifested in San Francisco. And how strange a record it would be for the party which has championed the cause of the African and insisted on his civil rights on the broad scale of a common manhood, to give countenance to the forcible expulsion of the Mongolian from the privileges of our boasted free land. We do not believe the leaders of the party contemplate such folly.

MAINE WESTERN YEARLY MEETING.

One reason why the ministers preached so well at the Maine Western Yearly Meeting was because the brethren prayed for them in the prayer-meetings. That always helps a minister preach, whatever the occasion may be. We wish the congregations would remember it.

The session was held in Biddeford last week, and was interesting throughout. As we were saying, the preaching was excellent. The annual sermon, by Rev. C. S. Perkins, was a well prepared discourse, aiming to exalt the nature and office of suffering in promoting the Christian life. Christ himself is the great example, and he did for the world what he would have every one of his followers do in their sphere for their fellow men, that is, deny themselves, always aim at the human welfare at whatever cost, for in no other way can so great good be conferred upon the world.

The Yearly Meeting was glad to welcome Rev. J. McLeod, of Fredericton, N. B., who is doing the double duty of editor and pastor in that city, and so reaching through the *Religious Intelligencer* all that portion of the Provincial Baptist household that he can not gather on the Sabbath in his church. His sermon before the Yearly Meeting, on the discipline of trials, received thoughtful attention. Many a man, he said, was a better Christian in a cottage than he would be in a palace. And many another with his millions serves the devil while he lives, and lives with the devil after he dies, whose present and future condition would be much better if he had been subjected to poverty. It isn't adversity alone that tries a person. Let us all remember that.—We will only add on this point that very excellent sermons were also preached by brethren Penney, of Augusta, and Perry and Quinby, of the New Hampshire Yearly Meeting.

The business of the session mainly dealt with practical matters. The great need of more active work by the pastors in behalf of our benevolent enterprises, of getting the churches in the habit of working and giving systematically for those enterprises.—"If I couldn't get my church to do more and give more," said one clergyman, "than any agent could, I should think I ought to resign."—Of uniting the Yearly Meetings in the State and thus concentrating their forces.—Wouldn't it, brethren, be better to have one, or at the most two Yearly Meetings in Maine than three?—Of properly keeping the Sabbath.—"It is as mean," said good "Uncle John," "to make this secular use of God's day as it would be for a man to rob me of my seventh and last dollar after I had already given him six."—Of bringing the laity more into the work and service of the church.—these and similar topics received wholesome consideration in the business sessions. A question came up in one of the sessions which revealed the fact that the Yearly Meeting did not countenance baptizing persons who did not propose to unite with any church.

The churches in Biddeford and Saco both kept open homes, and their chief complaint seemed to be that there were not guests enough, rather than too many, to be entertained. Both the churches are spiritually prospering. Bro. Tyrie has lately added several by baptism. The Biddeford church is keeping itself well to work during its inter-pastorate, and hopes soon to welcome a shepherd to the flock.

The Women's Missionary Society held an interesting meeting, which was addressed by Miss Julia Phillips and others. The ladies seem to be making a movement along the whole line. Their service is greatly needed.

The Committee on a union of the benevolent societies, so far as it relates to the collection and disbursement of funds, held an adjourned meeting, and made some advancement in their work. We trust that something beneficial may come of the project.

The prayer meetings were brief but good. The brethren seemed to be infused with new zeal while attending them, which we trust will be felt in the parishes as they return to their work.

EDITORIAL CORRESPONDENCE.

HILLSDALE, MICH., June 15, 1876.

This has been, to eighteen expectant souls, the memorable day marking the boundary line between the tutelage and constraint of the class room and the freedom and privilege belonging to men and women who, having attained to their majority, step out confidently into the world from the threshold where they have come to love their Alma Mater. At an early hour, regardless of the intense heat, the people of the surrounding country were astir to be in time for the exercises of the day, which were to them full of absorbing interest. At 9 o'clock the procession formed at the chapel on College Hill, and marched to the sound of inspiring music toward the spacious church, where already a large company were in waiting, and proceeded to the work of the day. The performance of the several parts assigned fully justified the expectations formed, and called forth general commendation. The graduating class, though not so large as that of some former years, was one well calculated to do credit to its Alma Mater, and we are quite sure will be heard from on a broad stage and with greater range of power hereafter. In looking over the class we were forcibly impressed with the fact that Hillsdale, like Nature, seeks to maintain an equilibrium, for so impartially has she distributed her gifts of learning that the gentlemen appearing for college honors were exactly balanced in the scale by an equal number of ladies. We could not help wondering what the good old dignitaries of Harvard or of Yale would have said fifty years ago could they have been gifted with the vision of half a score of modern Minervas contesting the honors with the sons of Jupiter on a college platform! And, on the whole, candor compels us to acknowledge that the Minervas had rather the best of it. Of the various parts assigned we can not speak here in detail, but may safely say that, as a whole, the graduates acquitted themselves in a way to compare favorably with any college in the country on a like occasion. With some slight exceptions, the essays and orations were well written and well delivered, in most cases the enunciation being exceptionally clear and distinct. One noticeable feature was the great uniformity, in point of ability, which appeared. While no one might lay claim to special brilliancy or unusual genius, none fell below a meritorious average. Another quite marked characteristic of the Commencement exercises was found in the uniform Christian tone running through all the orations and essays. The "smart" young man who, with a smattering of Darwin, Strauss and Volney, is wont to appear on Commencement day and patronizingly offer to take the poor handling of Christianity under the wing of science, was conspicuous by his absence. With a continuance of the same molding influences which Christian culture has here directed in the past, we very much question whether the young man aforesaid will appear for a long time to come.

The graduating exercises presented a model in point of brevity generally, and the address of President Durgin at the presentation of diplomas particularly. Indeed, the latter was so brief that we find room for it here in full. It was as follows: "Ladies and gentlemen of the class of 1876, make the least of your diplomas and the most of yourselves." It is refreshing to occasionally have a full hour's speech boiled down into a single sentence like the above. May the shadow of such speeches never grow less.

The exercises of the day had a most pleasant and appropriate termination in the reception, during the evening at the President's house. Despite the severe storm, the spacious rooms were well filled, and the occasion made one of rare enjoyment.

Of the work performed by the Board of Trustees we need not speak here in detail, but only remark in passing that plans were adopted looking to the completion of the buildings and for the greater efficiency of the college in various ways. Some changes have occurred in the Faculty occasioned by the death of Prof. Fowler, much lamented, and the resignation of Prof. Ricker, which is a matter of general regret. Tutor Haynes was wisely promoted to the newly-named Fowler Professorship, being the chair of Mathematics. Prof. Dunn will resume his place in the Theological department the coming year, and the place made vacant by the retirement of Prof. Ricker, will be duly filled. Under the efficient leadership of President Durgin, the college promises increased prosperity and usefulness.

What Hillsdale now most needs is additional endowment, and with a management such as shall continue to commend itself to our churches and the public generally, we believe she can have it. Let the Centennial year set the ball in motion.—H.

CURRENT TOPICS.

HONOR TO MR. BRYANT. The testimonial which many friends of William Cullen Bryant have for some time been preparing for him, was presented in Chickering Hall, in New York city, Tuesday evening. As our readers already know, it consists of a massive vase, emblematic of the various arts which Mr. Bryant has so signally graced. The vase is of appropriate workmanship, suggestive not only of America, whose honored son Mr. Bryant is, but also of American liter-

ature, of whom he may be fittingly termed the father. Upon it are several expressive and elaborate medallions, suggestive of the main aspects of the poet's life and works. Probably the most prominent is the medallion bust of Mr. Bryant, which is said to be a faithful representation of him. But we can not describe the vase. It is of fine and exquisite workmanship, the product of home talent, and a really fitting tribute to the scholar, journalist and poet, who, in his eighty-third year, is still a noble type, physically and mentally, of the best American product. The vase is to be deposited in one of the public art buildings in the city, and kept there in perpetual trust.

THE OLD SOUTH. The committee that is trying to save this famous historic building is actively at work, and there are great hopes of its success. Subscriptions to the purchasing fund come in reasonably well, both from citizens of Boston and from dwellers in all parts of the Union. An earnest effort is being made to induce the city to purchase the building, and hold it in perpetual trust for public uses. That the city should contribute largely to the purchase would seem to be very fitting. But there are excellent reasons why all who feel disposed, wherever living, should also aid in the patriotic work.

THE FINANCES. In their attempt to economize, the ruling power in Congress is likely to seriously embarrass the Government. They have not only cut down the appropriations to an unusually small figure, but they have not even reported all the appropriation bills yet. Those that are reported are so niggardly that they can not secure the necessary vote for their passage, so that, if the present situation holds on, the Government will find itself the first of July without money to run its machinery. The President has sent Congress a message on the subject, urging that body not to stop the operation of the Departments. What should we do, for instance, if the Post-office Department should be obliged to suspend? The President suggests that the appropriations for the present fiscal year might be made to apply to the next, if no more satisfactory action can be reached before the expiration of the month. The times are hard. The public expenses are enormous, and should be reduced as much as possible. But whatever may be said in that line, the virtue of the present economical spasms is nullified by the partisanship that controls it. In the words of Congressman Hurlbut:

"The fact remains that here in this seventh month of the session, the committee on appropriations has not yet even reported to the House all the appropriation bills. The fact remains that here, with the fiscal year rapidly closing, no agreement has been reached, or is likely to be reached, between the House and Senate. The fact remains that by the action of the House in insisting on extravagant and unnecessary reductions, in insisting on the application of an unwise and illegal rule, which transferred all the power of this House to the hands of the committee on appropriations, we are brought face to face with a dead-lock against the Senate of the United States, and that Senate has the law on its side."

BRIEF NOTES.

They have a "gospel tent" pitched in New York for the summer, and capable of seating 3000 persons.

The name "Cotacumund" in the missionary article in last week's *Star* should have been "Cotacumund," and the abbreviated form "Coty."

Members of the Boston School Board have addressed a circular to the girls about to graduate from the public schools urging simplicity in dress. "The simple dresses," says the circular, "that are suitable for church and other similar occasions are the ones that will please the good and wise citizens of Boston to see you wear on graduation day."

According to a Michigan paper, a man has built a church "on his own hook," and put up the following inscription back of the pulpit: "No man will be allowed to preach in this church who preaches from manuscript, who does not kneel while praying, who belongs to any secret society, or who has his life insured in any way." We are not informed whether there is an asylum for lunatics in that part of the country or not.

Denominational News.

Iowa Northern Yearly Meeting.

The nineteenth session of the Iowa Northern Yearly Meeting was held with the Waterloo church, in the city of Waterloo, commencing June 9. A very harmonious and profitable season was enjoyed.

WATERLOO Q. M. reported revivals in the Waterloo, Fairbanks, Oelverlin and Union churches. Added by baptism, 46; by letter, 25. The three remaining churches are in a weak condition.

DELAWARE AND CLAYTON Q. M. reports revivals in the Central City, Prairie Creek, Masonville, and Postville churches. Number added by baptism, 26; by letter, 18.

CEDAR VALLEY Q. M. reports revivals in Horton and Spring Valley churches. A number of churches without pastors.

ROOT RIVER Q. M. received a letter to unite with the Minnesota Yearly Meeting one year ago, but has not done so and is reported as a member of this Yearly Meeting.

The following resolutions were passed and ordered published in the *Morning Star* and *Baptist Union*:

SABBATH. Whereas, the Christian Sabbath is of Divine appointment, and calculated in its faithful observance to increase morality and advance the cause of Christ, therefore

Resolved, 1. That we will resist with firmness all attempts made by individuals or nations to destroy its sacredness by making it a day of recreation and pleasure.

2. That we heartily approve the action of the Centennial commission in closing the Centennial grounds on the Sabbath, and pray that they may strictly adhere to the rules established on this subject.

TEMPERANCE.

Resolved, 1. That intemperance is still the great evil of our world, and very much needs to be suppressed.

2. That we have reason to thank God that the Legislature of the State of Iowa had the firmness and integrity to preserve intact our prohibition laws, against the effort made by the rum-seller and his abettors for their repeal.

3. That it is the duty of every Christian to stand before the world fully committed to the temperance cause.

Resolutions adopted on S. S. and the ministry.

A woman's mission society was organized with Sister Ruby Bixby as President, Mrs. C. P. White, Vice-president, and Miss Lou Champlin, Secretary. Collectors were appointed in each church to collect funds, &c.

The preaching during the session by Revs. Small, Palmer, Norton, Bixby, Baker, and Aldrich was instructive and spiritual. Thus closed a rich spiritual feast.

R. NORTON, Clerk.

Home Mission Notes.

The Rockingham Q. M. at Concord had its usual attendance. Concord is a charming old town. The F. B. church is well located, on a pleasant street, and is made inviting by nature without, and skilled art within. The Home Mission and other benevolent causes received commendable attention, especially in a vote passed, requiring each church in the Q. M. to report at every session, the method of raising funds and amount contributed for Home and Foreign Missions and Education. If this is followed up, it will accomplish very much for these causes in time. It will depend largely, however, upon the ministers of the Q. M. whether it succeeds or not. If the churches with their pastors, take the matter fully in hand, the necessary work will be done.

The church at Northwood, N. H., received very cordially the New Durham Q. M. This dear old mother of all our churches and Q. M's. had been much strengthened during the year past by the Holy Ghost, and frequent conversions, baptisms, and additions to the churches. The Q. M. showed, as might be expected, a living interest in our benevolent causes, for which collections were taken. The amount contributed for H. M. was \$26.66. Collections we trust will be immediately taken, in all the churches, for this object, as money is imperatively needed, and our mission churches must seriously suffer unaided. Let not delightful June pass without a thank-offering to God, in a collection for Home Missions.

York County Q. M. has made decided gains within a few years, in the number and efficiency of its churches, Sunday schools, and ministry. Its late session at Springvale was fully attended, and well represented by numerous delegates. The good Lord had been gloriously at work for some months in the village, which had brought into the churches some fifty souls, twenty-seven of the number to the communion of the F. B. church, by the hand of its pastor, Bro. E. C. Blake. The meeting became immediately infused with the Spirit, which continued to the end of the session. A growing interest is felt in Home Missions, as well as Foreign and Education. An effort was earnestly advocated, and will be made, to secure regular collections in all the churches, which, if vigorously prosecuted, can not fail in realizing a large increase of funds. A collection of \$24.00 was taken for H. M. Bro. Blake is happy in his field of labor; highly esteemed by all, and evidently good for many years to come.

The church at Pittsfield, Me., is still without a pastor, but doing quite well, and hopeful for the future. The Maine Central Institute at this place is prospering finely, under its board of instruction. It numbers about 100 students, with 22 of the number to graduate soon. Its great and burdensome debt has been provided for, by the very self-denying and persevering labors of Bro. Geo. W. Bean. On Sabbath afternoon of our visit, the subject of H. M. was presented and received a generous response in a collection of \$32.00. The church, though numerically small, is alive in Missions, S. schools, Education, and every good work. By request we addressed in the evening the Young People's Christian Association, upon the Occasion of its first anniversary. This Association numbers 60 persons, composed mostly of students, well united and engaged in promoting Christian purity and growth in the Institute; and has met with encouraging results.

Lisbon Falls is 9 miles from Lewiston, situated on the same river, possessing one of the best water powers in the State. A large and prosperous woolen mill, with superior saw mill, is located here, giving enterprise and thrift to the village. Our church some years ago was resurrected almost from the dead by Bro. Geo. Plummer who faithfully served the same five years thereafter. Bro. Lookhart, of Bates Theo. Sem., has been supplying the church about two years, is well liked, and is doing much good. We aided him in an interesting baptism on the Sabbath. A collection for H. M., with some previously given, amounted to \$10.00. The church made its first gift for Missions at this time and proposes to do something as duty requires.

The North Freeport church is now supplied by Bro. A. Libby. The number present on the Sabbath when we were there was small, from rain. Those who heard seemed pleased and ready to aid the H. M. A collection of \$6.00 was taken, with promise of more at another time.

Lebanon, Me., has a beautiful situation among hills, airy, healthy, and picturesque. The Academy in the west part of the town, is both well located and well taught, by its present incumbent. It has been favored with many eminent teachers, such as Dr. Quinby, Dr. Cheney and wife, and several others whose labors are appreciated and affectionately remembered. The town has produced some of our best teachers, as Profs. Stanton and Ricker, with not a few able ministers of Christ. Bro. E. Tuttle is pastor of the union church, and is enjoying considerable success. Several were baptized a few weeks since, and judging from the interest in the prayer meetings, a large blessing is in the immediate future for them. The church contributed \$30.00 Sunday morning for Home Missions.

Bro. S. Lord is pastor of the Second Lebanon church, and is doing good service for Jesus and his people. They have a pleasant house of worship, surrounded with well cultivated farms, and thrifty farmers. The congregation listened well, Sabbath p. m., to the subject of Home Missions, and freely contributed \$20.57 for the same. The church we trust will take frequent collections for our benevolent causes, until it takes prominence among our most benevolent churches.

J. S. BURGESS, Cor. Sec.

Western Education Society.

At a meeting held in Hillsdale, June 19, 1876, a society was organized and a constitution adopted for a Western Free-Will Baptist Education Society, for the purpose of aiding young men preparing for the ministry. The following officers were elected: President, Prof. R. Dunn; Vice-presidents, Revs. C. B. Mills, Mich. Y. M.; John Ashley, St. Joseph's Valley Y. M.; A. C. Hogbin, Wis.; H. J. Brown, Ill.; S. F. Smith, Iowa Northern; O. E. Baker, Iowa; H. N. Herrick, Minn.; R. A. Coats, Minn. Southern; H. W. Vaughn, Ind.; T. Drake, O. and Pa.; B. F. Zell, O. Cen.; I. Z. Hanning, O. River; D. M. Stuart, Holland Purchase; S. Aldrich, N. Y. & Pa.; H. S. Ball, St. Lawrence; W. H. Waldron, Union; J. S. Gardner, Central N. Y.; A. F. Bryant, Pa.; W. Walker, Genesee, and I. J. Hoag, Susquehanna; Secretary, Rev. A. H. Chase; Treasurer, Prof. J. J. Butler; Executive Committee, R. Dunn, A. H. Chase, J. J. Butler, D. W. C. Durgin, A. A. Smith, J. B. Drew, S. B. Bates. A. H. CHASE, Secretary. Hillsdale, June 20, 1876.

ILLINOIS YEARLY MEETING.

The thirty-sixth session of the Illinois Yearly Meeting convened with the church in Cherry Valley, June 2, at 10 A. M. The attendance was not equal to some former gatherings, but the spirit of the meeting was good, and we trust good impressions were left behind.

The action of the Conference was harmonious, and seemed to be in the spirit of Christ. The Quarterly Meetings presented letters, of which the following is a summary:

CHICAGO. Has regular services,—preaching spirited and pastor beloved. The church well united, a manifest interest in Sabbath schools and Missions.

BOONE CO. Reports from Cherry Valley and Laona churches were encouraging; union and harmony prevail; a determination to be up and doing manifest.

FOX RIVER. Has three churches, each of which has a pastor and flourishing Sabbath school, and we are making some progress. We are in favor of Temperance and Missions.

ROCK RIVER. Most churches without pastors, owing to numerical weakness. Three of the churches report revivals, and some additions.

PRAIRIE CITY. Some churches have had refreshing from the Lord, but not all. Most are moving on in an even way, but one has nearly lost its vitality. One new church has been received during the year. Our churches are engaged in the Sabbath school work.

WALNUT CREEK. The work of the year has not been in vain. In Liberty and Kewanee churches the Lord has graciously revived his work. Labor has been bestowed in some of the other churches, though no general revival enjoyed. Boyd's Grove and Walnut Creek churches are weak, and it is feared they exist only in name. Some interest is felt in mission work, though not all that is desirable. We trust the interest in Sabbath school work is fully sustained.

Hancock and Quincy and McLean Q. M's sent no report.

Resolutions were adopted upon the subject of Missions, urging the importance in view of our past record, as well as the present needs of the work, that all our churches and Quarterly Meetings, raise the full amount of the apportionment made by the Home and Foreign Mission societies, and that we request the pastors of the different churches to present the subject of Missions to the freed people of the South, to their congregations, and urge upon them liberal contributions to that object; on Education, asserting that the prosperity of the denomination and the welfare of the cause of Christ depend largely upon the education and intellectual power of both ministry and laity, and that we feel a deep interest in all our institutions of learning, both east and west, but inasmuch as we are largely benefited by Hillsdale College and from time to time receive laborers from her, we express anew our approval of the work she is doing, and our sympathy for her in all her labors and adversities; and pledge her our co-operation, our prayers and our money.

2. That we believe that the *Morning Star* is an organ well calculated to educate and enlighten its readers, and should therefore receive the patronage of Free-Will Baptists everywhere. 3. That we earnestly recommend the introduction of all the publications of the Printing Establishment into every church and family, and especially the *Little Star* and *Myrtle* into all our Sabbath schools.

TEMPERANCE.

As the terrible effects of intemperance upon society are more apparent every year, and the manufacture and sale of intoxicating drinks are increasing.

Resolved, 1. That we devoutly thank God for increasing public sentiment in favor of temperance, and for the active interest that thousands of good men and women are taking in the work of suppressing this gigantic evil.

2. That while we rejoice in the privilege which God gave our denomination of leading in the suppression of American slavery; we hope and trust that the ministers and churches of this Yearly Meeting will not take second rank in the grand army of temperance men and women.

3. That we recommend that our churches abstain from the use of fermented wine, in the celebration of the Lord's Supper, lest they lead some weak brother to fall into sin.

4. That we recommend to our Sabbath schools that they give the subject of temperance greater prominence in the work; and that a pledge be kept in the school and presented to the pupils for signature as they join the school.

SABBATH SCHOOLS.

We regard the Sabbath school as the nursery of the church, and the hope of the world. Therefore,

Resolved, 1. That we deem it our duty as Christians to devote time, talents and money to the end of promoting the best interests of Sabbath schools.

2. That the ultimate object of Sabbath school teaching should be to win the souls of the scholars to Christ, and that our teaching should be directed to this end.

3. That as early influence is all-powerful in forming the future of the child, we should introduce a pledge into our Sabbath schools to abstain from all intoxicating drinks and tobacco, and that we use our influence, both by precept and example to induce them to sign such pledge.

DECEASED MINISTERS.

Whereas God in his all-wise and good providence has seen fit to call home our dear beloved brother, Rev. William Bonaf, of Kewanee, Ill.

Resolved, 1. That in the death of Bro. Bonaf we recognize the loss of one of the pioneers of this Yearly Meeting, and a most earnest, self-sacrificing and devoted Christian.

2. That while we feel, most keenly, the loss which the cause of Christ and the denomination have sustained, we most devoutly thank God for the pure life which our brother lived, and for the noble, heroic work accomplished through him.

3. That this conference tender to the bereaved family of our dear brother, and to the elders and brethren of the Walnut Creek Q. M. our deepest sympathies and our most earnest prayers that God will bless them, and sanctify their affliction to their present and eternal good.

Whereas, we learn that our dear brother, Rev. C. M. Sewell, has been called from works to rewards.

Resolved, 1. That we sincerely sympathize with his afflicted family in mourning the loss of one who has from the earliest days of the Yearly Meeting been an earnest, efficient and acceptable minister amongst us.

2. While we mourn his departure, we rejoice that he is entered into his rest, and while we feel his loss, we feel his active work here, we humbly bow to God's behest, and acknowledge that our loss is our brother's gain.

CENTENNIAL.

Resolved, That we regard the action of the Centennial Commissioners in closing the Exhibition on the Sabbath as consistent with the sentiment of the Christian people of this nation, and we would tender to those commissioners our thanks for their adherence to this rule on that question.

Rev. D. M. Graham was present as Corresponding Messenger from St. Joseph's Valley Yearly Meeting; and Rev. E. D. Lewis and L. D. Felt from Wisconsin Yearly Meeting.

Rev. H. E. Cross was appointed to attend Wisconsin Yearly Meeting as Corresponding Messenger; Rev. H. J. Brown to attend next session of Iowa Yearly Meeting; and Rev. L. D. Boynton to attend the next session of St. Joseph's Valley Yearly Meeting.

During the meeting the Word was preached by brethren Christian, Felt, Brown, Erickson, Graham and Boynton.

The Lord's Supper was partaken of after morning service on the Sabbath, Rev. L. E. Bixby and P. Christian officiating.

A collection was taken for Missions.

After evening service the following resolutions were adopted by a rising vote:

Resolved, 1. That we render sincere thanks to Almighty God for the blessings and prosperity which have attended our efforts during the year just past, and for the privileges enjoyed during this annual gathering.

2. That we desire to express our appreciation of the many kind efforts of the good people of Cherry Valley and vicinity to make our stay pleasant and comfortable; and to the church and pastor for the warm and hearty reception extended to us as delegates and visitors.

3. To the officers of the convention for the manner in which they have discharged the duties devolving upon them, thus making it a pleasant and profitable occasion.

4. We tender our thanks to the managers of the Chicago and Northwestern R. R. for their liberal reduction of fare to the delegates attending this Yearly Meeting.

Next term of the Yearly Meeting to be held with Ohio Grove church, within the bounds of Fox River Quarterly Meeting, commencing the Friday before the first Sabbath in June, 1877.

After evening service, Sabbath, June 4, 1876, the Moderator declared the meeting adjourned, and thus ended the thirty-sixth session of the Illinois Yearly Meeting.

B. A. GURNEY, Clerk.

Ministers and Churches.

REV. W. C. HULSE has accepted a call to the church in Bristol, N. H., and has already commenced work for the Master in that place.

ELEVEN persons were baptized the first Sabbath in June, and added to the Starksboro, Vt., church.

SIXTEEN persons have recently been added to the Doughty's Falls (No. Berwick, Me.) church, thirteen of them by baptism.

SOUTH GOSHAM, ME. The 2d Sabbath in June, I baptized fourteen converts, among whom were three men and their wives. This is a source of great encouragement to this church. With these additions, together with five or six by letter, we expect good times the coming season. More are yet to be baptized.

H. WHITCHER.

MECHANIC FALLS, ME. On the first Sabbath in this month, eight happy disciples of the Lord publicly gave themselves to his cause in the ordinance of baptism. In a little over a year forty-three have united with our church in the village by profession of faith and letter.

COM.

SACONAGAPPA, ME. The pressing need of the church in this place is a house of worship. Just now a way is opened by which we may supply this need. A building in a favorable location, with a seating capacity of 200, is offered on easy terms. We propose to sit this up this season to be known as the "Centennial Chapel." And now we ask every friend of a feeble but worthy people to give one dollar at least for this cause. All receipts will be duly acknowledged.

H. WHITCHER.

CONTOCOCK, N. H. I had the privilege, recently, of spending a Sabbath, the first in ten years, with the church of my native village. Bro. Osgood, the pastor, baptized six persons that day, all of whom were either my kindred, former pupils, or old acquaintances. It was very pleasant to see them thus following the Lord and to gather with them at the Lord's table. The church seemed more prosperous than for many years. The memory of early Christian associations is pleasant and well indelible.

REV. S. H. STEVENS, of Le Mars, Iowa, who visited some of the eastern churches the first of the year in behalf of an interest in that place, gratefully acknowledges the help and sympathy which he received, and trusts that a place of worship may eventually be erected there. Le Mars is materially prospering, and Bro. Stevens desires that its spiritual interests should also be looked after. May success attend the efforts in that direction.

KANSAS ITEMS. June 4, was a good day for the Montana church. After a discourse by the writer, Rev. T. Bradbury baptized eleven happy souls. This church is situated in Jewell Co., twelve miles west of the village of White Rock.

There is a church also at White Rock, Republic Co. F. J. Baptists, looking for a home in the West, will do well to come and look at this part of the country before purchasing elsewhere. Visiting brethren will find a hearty welcome.

We have appointed August 26, as a day to meet with the Albion church, to organize a Q. M. This church is situated in the eastern corner of Republic Co. Rev. R. D. Preston is their pastor.

E. E. HARVEY.

WESTERN.

REV. B. L. PRESCOTT writes from Gobleville, Mich., of continued prosperity. On the first Sabbath of the month, twenty were baptized.

REV. J. H. DECKER writes of some further additions to the Central City and Pleasant Valley churches, in Iowa. On the last two Sabbaths of May, six were baptized at the former place, and June 4, the same number at the latter place.

REV. PETER CHRISTIAN writes that in his field of labor the past winter has been one of sore affliction, but in the midst of sickness and death God poured out his Spirit and a number were converted. Five have been baptized and united with the Bethel church, and more are expected to do so soon. Some also have united with other churches.

THE Lancia church, in the Boone Co. Q. M., Ill., is desirous of securing a pastor. Rev. J. C. Gifford writes: "I have just closed a very pleasant pastorate of two years, during which time we have built a neat and substantial church and gathered a large congregation. There is also a very interesting Sabbath school." Bro. G. will continue to supply the church for a while. Any one wishing to correspond with the church can address R. Lord, Durand, Ill.

OUR correspondent, H. N. H., writes thus concerning a visit to the Winona & Houston Q. M., which held its June term at Money Creek: The session was a good one notwithstanding bad roads and unpropitious weather.

Rev. C. Cain, of the Root River Q. M., was present, to consult concerning the formation of a new Y. M. The result of the deliberation was a unanimous vote of the conference in favor of remaining in connection with the Minn. Y. M., and the passage of the following resolution:

Resolved, That this conference deem it desirable to secure, by some means, the co-operation of all F. J. Baptists in this state in an effort to establish new churches within our borders.

Your correspondent was greatly refreshed and encouraged by his sojourn with the few dear brethren and sisters who are "holding the fort" with true Christian heroism in that romantic valley.

Quarterly Meetings.

GIBSON Q. M.—Held its June session with the Thomson church, June 2-4. Seven churches were reported by letter, and delegates from the best of the quarterly revival efforts, and the conference. The covenant meeting, Saturday, P. M., was one of unusual interest and feeling. The congregation was much larger than usual.

On Sunday, the 3d, the church was filled at an early hour and by the time the service commenced all the available standing room, both inside and out, within hearing distance, was occupied. The sermon, on Sunday, was delivered by Rev. S. Aldrich, of Chirita.

Reports from the various churches show a good increase of membership the past year. Union and harmony prevail throughout the Q. M.

Next session with the Greenfield church. Conference, Friday, Sept. 1st, at 2 P. M.

O. C. WHITNEY, Clerk.

SABEC Q. M.—Held its June term 16-18, with the 1st Sangerville church. Reports were received from all the churches, several of which reported glorious revival efforts, and others steadfast in the faith. A large delegation present. Meetings all of excellent spirit.

Meetings all of excellent spirit. The congregation was much larger than usual. On Sunday, the 17th, the church was filled at an early hour and by the time the service commenced all the available standing room, both inside and out, within hearing distance, was occupied.

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received into the Q. M. as the result of the labors of Rev. Geo. W. Bullock who is also the pastor. The Riley Center church was also received into fellowship. Rev. N. H. Farr, formerly of Crawford (Pa.) Q. M., has become pastor of the New Hope church, and adds much to the strength of the Q. M. Rev. A. H. Chase was present and preached the Word with power.

Next session with North Branch church, Aug. 25-27. E. J. DOLLE, Clerk.

PRAIRIE CITY Q. M.—Held its last session with the Cottonwood Grove church, May 20-27. The churches were all represented but two. Business was transacted in harmony. We were favored with the presence of Rev. J. S. Dismore, of the Quincy & Hancock Q. M., which added much to the interest of the meeting.

Next session with Middle Grove church, on Friday before 4th Sunday, August, 1876. F. CHRISTIAN, Clerk.

HARMONY Q. M.—Held in East Liberty on the 3d and 4th inst., was among the best we ever attended anywhere. The delegations were fully double the required number, from each of the churches except one. Eld. G. W. Baker was present, and on Saturday, at 10 o'clock, A. M., preached one of his best sermons, which was followed by a social meeting of more than usual interest. The business meeting had more the appearance of a meeting of worship than otherwise.

Next session with the Union church. F. CHRISTIAN, Clerk.

LAKE GEORGE Q. M.—Held its June session with the Johnsburg church, June 2-4. Nearly all the churches reported themselves by letter or delegate. The business was all done in harmony, so you see we have all read for profit and pleasure. The collection, \$8.00, were the testimonies in favor of the religion that we all preach.

A new church was added to the Q. M., at Loo Lake, in Chertown, at which we are to have the next session, with Rev. J. H. Davis, Clerk.

TUSCARORA Q. M.—Held its May session with the Tuscarora church. But a part of the churches of the Q. M. were represented. The regular business of the Con. was discharged by the delegates present, with Christ and union. The religious services of the occasion were spiritual and profitable. Rev. D. M. Stuart, of Pike, N. Y., being present on Saturday, added much to the interest of the meeting.

Next session to be with the Brookfield, Pa., church, on Sept. 22-24, 1876. A. V. WELLS, Clerk.

ST. FRANCIS CO. (MISSOURI) Q. M.—Held its 25th session with the Delassus church on Saturday, June 4. Conference met at 3 o'clock, P. M. All the churches were represented except one. A general good feeling prevailed. A large congregation on Sunday. Sermon by Rev. Joshua Wood, Missionary Baptist, after which the committee proceeded to the ordination of Bro. John Wood, to preach the gospel. One was received into the church on confession of faith and baptism.

Next session with the Mine La Pinta church, on Saturday, Sept. 2, 1876, at 10 o'clock, P. M. W. H. COPELAND, Clerk.

ROCK & DANE Q. M.—Held its May session with the Johnsburg church. There was a fair attendance and a harmonious session was enjoyed. The Evansville church reported a precious revival since the last session under the labors of Elders McKenney and True, and an addition of nine members by baptism.

Delegates to Y. M.: Rev. O. H. True, B. F. Jockney, E. D. Lewis, R. W. Bryant and D. Johnson. Elders L. Bingham, L. Hulse and C. H. Wilder.

Next session with the Oakland church. Opening sermon, Friday evening, Aug. 25, by Rev. B. F. McKenney. L. HULSE, Clerk.

Religious Miscellany.

The Franklin, Mass., Congregationalist church, of which Rev. H. C. Crane, is pastor, has received seventy-six persons to membership in the last eighteen months. The Sabbath school is also in a flourishing condition.

Lord Shaftesbury announced at the British and Foreign Bible Society's annual meeting that its receipts last year amounted to a million dollars.

Gen. Ord, who has been in the army since 1830, says that not more than one in ten of the army chaplains is on the whole useful.

The Roman Catholics, having received large indemnities from the Chinese Government for properties possessed by them two hundred years ago and confiscated at their expulsion, are building a magnificent cathedral at Canton, and a similar one in Peking.

A despatch from Madrid says the Protestant school in the province of Pontevedra has been closed by order of the minister of justice, at the request of the papal authorities.

The Catholics have twenty-nine parochial schools in Chicago, which are attended by 16,000 children.

The last annual report of the American Bible Society, shows that since its organization upwards of 33,000,000 copies of the Bible have been circulated, and the report of the British and Foreign Bible Society for the year ending May 1, shows that since the organization of that society it has circulated upwards of 78,000,000 copies, and a very low estimate of the number issued by private publishers would raise the total number of copies circulated to 200,000,000. The Bible has also been translated into 232 languages and dialects.

Prof. Schumacher, the distinguished statistician, shows that nearly one-half the population is under Christian government; and nearly two-thirds of the area of the earth is under Christian government.

The Rev. G. W. Custis, of Philadelphia, has received and accepted a call to the pastorate of the Michigan Avenue Baptist church, Chicago, and has entered upon his labors.

An International Sunday school Parliament, at the Thousand Isles Camp-ground, near Lake Ontario, Jefferson County, New York, from Tuesday, July 18, to Wednesday, July 26 (inclusive), is to be one of the great events of this Centennial year. Wellesley Island, being a delightful sanitarium and summer resort, will, this year, combine instruction with recreation.

The average annual salary of a minister in the United Presbyterian church, as reported to the last assembly, is one thousand and twelve dollars.

The total receipts of the Baptist Foreign Missionary Union for the year ending March 31, were \$258,078, or \$7,293 in excess of the year preceding.

A young colored lawyer, of Washington, has been dismissed from the communion of a Baptist church for playing croquet. The heinousness of this deeply sinful game is beginning to be understood in this land of advancement.

Ten or twelve young men in Glasgow, the

results of a recent awakening in that city, have written to Australia, offering to go out and help to evangelize that great land. They say that they are moved to it by the Spirit of God, and feel as if they can not rest till they come.

Dr. Gray says the Tabernacle in which Dr. Kimball preaches is a model church building; that it cost only about \$75,000, and yet, is not only vast, but imposing. The auditorium will seat about 4,000 comfortably, and 5,000 can be accommodated without serious packing.

There is not a pew which is not in easy range of the preacher's voice and in full view. Back of the pulpit is the organ, which is fifty feet front by forty high, and is an instrument of wonderful compass, as well as of power and sweetness.

"The Tabernacle is in every way a noble church, welcoming, each Sabbath, thousands of worshippers, and doing a broader and stronger work than any church in this State, and, perhaps, than any in the whole country."

Rev. Carlos Martin, of the North Congregational church, Portsmouth, N. H., accepts a call to one of the Dutch Reformed churches, in New York City.

The Presbyterian General Assembly has voted to hold its next session at Chicago, following, as it does, the reunion of the church, North and South, the session will be of unprecedented importance.

The Christian Standard says a church member has discovered that a church debt is a great blessing. He writes: "I have a debt on our church. It has been there for a long time. It will doubtless be there for a long time to come. When we are asked to contribute to any object, we refer to the debt. It has saved us a great deal of money—more than the debt itself many times over."

There has been a remarkable revival going on in the Wellesley Female College.

Rev. Samuel C. Damon, for thirty-five years missionary at Honolulu, is on a visit to his native country; he comes as one of the commissioners of the Sandwich Islands to the International Exhibition.

The death has occurred of the oldest clergyman in London, the Rev. Dr. J. Vivian, rector of St. Peter's-le-Poor, Broad Street, at the age of 92. Mr. Vivian graduated nearly 70 years ago at All Souls, Oxford, and in 1815 was appointed one of the eight priests in ordinary to George III.

The revival in the Wesleyan Mission on the Sal Coast, Western Africa, still continues. At Winnebago 33 members have been added and 101 put on probation. The people contributed \$500 to their annual missionary meeting.

The last seven verses of the last chapter of Mark's Gospel have been rejected by the New Testament Revision Committee as spurious. Seven new converts to Mormonism were baptized in the river at London, Ont., on a recent Sunday.

Business Notices.

MYSTERY SOLVED. The great secret of the wonderful success of VERGINE, it strikes at the root of disease by purifying the blood, restoring the liver and kidneys to healthy action, invigorating the nervous system.

TO CONSUMPTIVES.—Wilbur's Compound of Cod Liver Oil and Lime, without possessing the very nauseating flavor of the article as heretofore used, is endowed by the phosphate of lime with a healing property, which renders the oil doubly efficacious. Remarkable testimonials of its efficacy can be exhibited to those who desire to see them. For sale by A. B. WILSON, Chemist, Boston.

It is known that the Women's Centennial Committee paid \$5,000 in gold to Wagner for an original composition, which is to be performed at the opening of the Exposition on the 10th inst. There was a lively competition on the part of the music publishers in the United States to obtain the right to publish the piano score of this march. By reason of quick wit and long purse it fell to John Church & Co., of this city, somewhat to the surprise and chagrin of the big dealers in the East.

The manuscript copy of this march, arranged by Theodore Thomas, arrived here a week ago yesterday, Saturday. The published printed copies, seventeen pages, are now on their way to Philadelphia, to be ready for the opening, a feat in the publishing of music rarely equaled.—[Cincinnati (O.) Commercial.]

PYLE'S DIETETIC SALERATUS. Universally acknowledged the best in use. Each pound bears the name of James Pyle. None genuine without it.

DEAFNESS Relieved. No medicine. Book free. G. J. WOOD, Madison, Ind. 20-1000

Poetry

THE CHURCH OF THE WORLD.

I stood one Sunday morning
Before a large church door;
The congregation gathered,
And carriages a score.
From one outstepped a lady
I oft had seen before.

Her hand was on a prayer-book,
And held a vinaigrette;
The sign of man's redemption
Clear on the book was set,
Above the cross there glistened
A golden coronet.

For her the obsequious beadle
Held open the church door;
Lightly, as up a ball-room,
Her footstep seemed to glide;
There might be good thoughts in her,
For all her evil pride.

But after her a woman
Peeped wistfully within;
On whose face was a grave
Life's hardest discipline,
The trace of the sad truth
Of weakness, pain, and sin.

The few free-seats were crowded
Where she could rest and pray;
With her worn face contrasted
Each side in prayer;
"God's house holds no poor sinners,"
She sighed, and walked away.

Old Heathendom's vast temples
Hold men of every state;
The steps of her benighted
Comingle small and great;
The dome of Saint Sophia
Confounds all human state;

The aisles of blessed Peter
Are open all the year;
Throughout wide Christian Europe
The Christian's right is clear;
To use God's house in freedom,
Each man the other's peer.

Save only in that England
Where this disgrace I saw—
England, where no one crouches
In Tyranny's base awe—
England, where all are equal
Beneath the eye of Law.

Yet there, too, each cathedral
Contrasts its ample room;
No weary beggar resting
Within the holy gloom;
No earnest student musing
Beside the famous tomb.

Who shall remove this evil
That desecrates our age—
A scandal great as ever
Iconoclastic rage?
Who to this Christian people
Restore their heritage?

Family Circle.

FROM DAWN TO DAYLIGHT.

BY MRS. ADA KENNAN.

CHAPTER IV.

"Far better, in its place the lowliest bird,
Than that a scorching stray should take the word
And sing his story where?"

The winter had sped rapidly away, and, in the springtime there came a material change to the family at Dr. Burns's. Harry and Bessie both left them on the same day; Harry returning to the mountain mines, and Bessie to her New England home, to prepare for a wedding, which was to take place in the coming autumn.

Much to the Doctor's disappointment, Harry did not unite with the Baptist church, before his departure.

Bessie left them on the noon train, and they had an early dinner in consequence. Returning from the depot, where they had accompanied Bessie, they found a man waiting for the Doctor. After preparing himself for a long ride, he shook hands with Harry, saying, "You will come back, and spend next winter with us, Harry?"

"I don't know," he replied, somewhat sadly. "Write to us often, we shall want to hear of your spiritual as well as temporal prosperity. Be faithful to the Master! Good-bye!"

"Good-bye, Charlie!"

The house seemed sad and lonely after Bessie's departure. Harry's trunk was packed and waiting in the hall, while he sat in the parlor with Mrs. Burns and Miss Elmore, the ladies engaged with their sewing, and Harry apparently absorbed in the convenient "paper."

After a time Mrs. Burns excused herself to attend to some household matters, which she said demanded her presence for an hour or two, and Harry laid his paper upon the table, and, rising, walked to and fro, with hands clasped behind him. At length he paused beside Miss Elmore's chair, and looking sadly upon the nimble fingers, and smooth braids of soft brown hair, said, "Bessie, may I write to you, when I am gone?"

"If you wish to," she replied, and he noted the quivering of the lips which uttered the response.

"And may I hope you will sometimes write to me, and think of me, and pray for me?"

"Yes, Harry," and he saw that on the thick, brown lashes, there trembled a tear.

Drawing the chair Mrs. Burns had vacated nearer Susie, Harry sat down in it, and took one of those fair white hands within his own. "O Susie!" he exclaimed, "it would take so much bitterness from the parting, if only I might hope for your love. But I am so utterly unworthy of you!"

"O Harry!" she exclaimed, and in the beaming, joyful eyes raised to his, he read more than he had dared to hope.

A few weeks later, just as the Spring was gliding into the glory and splendor of June, the Doctor, Mrs. Burns and Susie were invited to tea at Mr. Wheeler's. Miss Elmore, being in school, did not arrive until after the close of the afternoon session, when she was somewhat surprised to find in the minister's parlor, not only Mrs. Burns, himself and family, but also Mr. Reeves. She was not surprised, however, to learn that the Doctor had just been called to visit a patient several miles from the village, and consequently would not be present, for such disappointments are common in Doctors' families.

The hour before tea passed pleasantly, in social chat, regarding many matters of interest, and some new books, recently introduced in the Sabbath school, came up for discussion.

Mr. Reeves objected to one particular book, as wholly unsuited to a Methodist Sunday school.

"Why so?" asked Mrs. Burns.

"It has a wood-cut representing the baptism of Christ as taking place in Jordan, instead of beside it," he replied.

"I see nothing objectionable in that," returned Mrs. Burns. "There is every reason to suppose it did so take place."

"I beg leave to differ from you, Sister Burns. We do not read in the gospels that Christ was immersed."

"But we do read," she answered, "that he was baptized in Jordan, and that he came up 'out of Jordan.'"

"Yes, but, my dear sister, 'in,' 'into,' 'down into,' even, by no means at all times represents under. For how many centuries have good people, and eminent servants of Christ, of all denominations, been picking at these bones of contention, and after all the controversy how much nearer together are we as denominations? But, sprinkling and pouring have been received, for many centuries, by the church, as valid baptism, and, if Christ was baptized in Jordan by immersion, there is no reason why we should introduce a picture of it in our Sunday school works, and thus prolong the unprofitable controversy."

"Would you look favorably upon the introduction of pictures representing Christ's baptism as being by sprinkling, or pouring?" asked Miss Elmore.

"I can't say that I should, Sister Elmore. For my part, I should prefer to leave this controverted question entirely out of Sabbath school literature. Let each convert decide for himself in regard to the mode of baptism."

"Then you would have no serious objections to immersion as baptism?" again asked Miss Elmore.

"Well, no; I have no doubt that immersion was practiced by the primitive Christians, but the manner of receiving the outward rite is really non-essential. If the heart is only right, it makes no difference whether we have much or little water applied as a sign of regeneration."

"Then why," continued Miss Elmore, "do you not adopt immersion as the mode? You say it makes no difference. Our Baptist folks say it does. It is a matter of conscience with them, but of expediency with you. You would violate no principle, do outrage to no conscientious scruples, in accepting what you admit to be baptism, as the scriptural mode, and thus coming together on that ground, while in asking them to accept sprinkling, you ask them to do violence to their earnest convictions of duty."

A call to tea interrupted the conversation, but after tea, Mr. Reeves seated himself beside Miss Elmore on the sofa, and said:

"You will unite with the church in full membership, I suppose, Sister Elmore, at our next Quarterly Meeting?"

"I don't know," she answered.

Bro. Wheeler tells me that you are quite confirmed in the belief that there is no baptism but immersion."

"Yes," was her quiet answer.

"I don't see how you can be so positive in regard to it," he returned.

"Well," she replied, "I can't find sprinkling used in regard to baptism, in the Bible, but in every instance where the administration of baptism is mentioned, the candid, unprejudiced reader will understand it to have been by immersion. You said awhile since that you would let each convert decide this question for himself, and I am not afraid to assert that in such a case, nine out of ten, left to themselves and their Bibles, would decide in favor of immersion as the scriptural mode."

"I fear, Sister Elmore, that you are laying undue stress upon baptism, and making it, as our Baptist brethren do, a saving ordinance."

"No, I think not," she replied. "I have no doubt, if God should call me hence to-day, that he would save me, through Christ, although I have not been baptized, but I do think every one who has found peace in the Saviour, ought to put on Christ by baptism."

"Allow me to correct you in one mistake, Bro. Reeves," said Mrs. Burns. "The Baptists do not look upon baptism as a saving ordinance."

"They make so much of it that I should think they did," he replied. "If it is not a saving ordinance, why do they not accept some other method, where we can all come together?"

"Is there any other mode which represents all that the apostle tells us, in the 6th chapter of Romans, that baptism represents? Is there anything in sprinkling, which represents a cleansing from defilement by a complete purification, a

death to sin, and revival to holiness, a burial and resurrection?" asked Miss Elmore.

"Perhaps not in the full sense of those terms as used by you, but it is not necessary that baptism should symbolize all these," was his reply. "It is used by us only as a public profession of faith in Christ, and the setting apart of the recipient to a new life. This can be done by a simple act of sprinkling the head and face, with that purifying element water, just as well as by submerging the entire body in it."

"It is useless to argue this matter with Sister Elmore, Bro. Reeves," said Mr. Wheeler. "She would be a Baptist if it were not for their Close Communion, but she can never subscribe to that. At our next Quarterly Meeting, we will make arrangements to have her immersed, so she can unite with us in full membership."

"Have you been baptized, Bro. Wheeler," asked Miss Elmore.

"Yes," he replied, "I was sprinkled when a child."

"And how is it with Elder J—?"

"He, too, was baptized in infancy," was the reply.

"And do you really feel satisfied to accept that as baptism?" she asked.

"Yes, assuredly."

"Well, how can I consistently receive baptism at your hands, when I do not believe that you, yourselves, have been baptized?"

"You surely do not question the validity of infant baptism, Sister Elmore?" exclaimed Mr. Reeves.

"I most surely do," she answered; "we have no scripture authority for infant baptism, and in all the commands and examples given in the Gospel, none but believers are mentioned."

"What about the jailer's and Lydia's households?" asked Mr. Reeves. "do you suppose there were no young children in either family?"

"I do. I see no reason why, of necessity, there must have been. If Dr. Burns' household had all been converted, and baptized last winter, although there would have been six of us, we were all adults. And so with Mrs. Miller's household; before her death there were four adults in her family, and, strange to tell, no children. So with your own family, Bro. Wheeler; your youngest child James is, at least, fourteen years old, of sufficient age to be capable of repentance and belief."

"My dear sister," said Mr. Wheeler, "by taking such a position, you lose sight of, or ignore, the Abrahamic covenant, which really covers the whole ground of precept and promise, duty and privilege of the church of Christ. So entirely, in fact, that he is called the Father of the faithful, and we are his children. God ordained circumcision as the sign and seal of their separation from the world, as his peculiar elect people; so baptism is the sign and seal of our separation from the world, as his children. Circumcision was, especially, an infant ordinance. Adults received the sign only when they had not received it in infancy. Is it advisable, Sister Elmore, in the more perfect representation of the church, under the Gospel dispensation, to cast out the infant, when Christ says so plainly, 'Of such is the kingdom?' It is a sad fact, that a very large proportion of the professed children of God, have scarcely given the Abrahamic covenant a passing thought, but I must say that I have seen more benefit, in the salvation of souls, and the building up of the church, from the acceptance of this truth, than of any other one of the truths of God's word."

"Am I to understand you to mean that infant baptism takes the place, in the Gospel dispensation, of circumcision in the Jewish?" asked Miss Elmore.

"Most certainly, Sister Elmore."

"But Paul says, in his epistle to the Hebrews," she continued, "For there is verily a disannulling of the commandment going before, for the weakness, and unprofitableness thereof. And of Christ, 'But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises; and again, 'In that he saith, a New Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.' And in the fifth chapter of Galatians he says, 'For in Jesus Christ neither circumcision avails anything nor uncircumcision, but faith working by love.' I should not suppose from these passages, and their context, that baptism was to be put in place of circumcision. In the first church council, the account of which we have in Acts, the 15th chapter I think, it was decided that those brethren who were converted among the Gentiles, were not to bear the yoke of the Old Covenant, but Paul says, 'they had received the gift of the Holy Ghost.' If baptism in the New Covenant was to take the place of Circumcision in the Old, why was it not so stated then and there, when this question of circumcision was under discussion by the church; why was not this reason given as a strong and unanswerable argument in favor of exempting the Gentile brethren from the requirements of the law?"

The entrance of Dr. Burns, who called for the ladies, interrupted the discussion. After their guests had withdrawn, Elder Wheeler said, standing by the table with one hand resting upon it, "I'm afraid, Bro. Reeves, that we shall lose Miss Elmore! There is only one way by which we can secure her, and that is to enlist her heart in some good Methodist brother. Yourself for instance," with a smile, but seriously she would make a most helpful

minister's wife if only she was a genuine Methodist, but she is not. She really is a Baptist, and I sometimes think, notwithstanding her ability and talent, she will do us more harm than good by remaining with us."

"If all Madame Rumor says is true," said Mrs. Wheeler, "her heart is already enlisted in a good Baptist brother, and I should advise Bro. Reeves not to run any risks until he knows something more definite about it."

"Thank you, Sister Wheeler," said that gentleman rising, "I will profit by your advice."

(To be continued.)

FACTS.

Brass is made out of copper and zinc; it is an alloy of these two metals. The proportion for the most common variety is two parts of copper to one of zinc by weight. If more zinc is put in, it makes a brighter metal and one that is used more for ornamentation.

In India, the dishes of the wealthier classes are made out of brass, and it is an especial pride of the people to keep them bright by constant scouring and polishing.

Brass has been in use for very many hundred years, and long before the time of Christ, this alloy is stated to have been used by the Romans.

A new alloy of copper and zinc has been made in France, which very much resembles gold, so much so that the name of oricoid has been given to it. A little magnesia, sal-ammoniac, quicklime and crude tartar are added to the zinc and copper to make this metal. The best kind of this substance receives a very high polish and is hard to be distinguished from gold by an unpracticed eye.

A CAT THAT WAITED ALL WINTER. The following story is taken from the Virginia (New) Enterprise, in which the pleasant surprise to the family forms an interesting sketch for the reader:

Previous to the big fire which occurred in this city on the 26th of October, when half the city was laid in ashes, there was a cat in the family of Judge Rising that attached itself to one of the little girls. The cat followed the child everywhere, and never failed to be on hand when the family were taking their meals, when it always took its place on the child's lap. After the fire, when the residence of the Judge and all the buildings in that part of the town were destroyed, the Judge sent his family to California, where they remained all winter. About a week ago the family returned and took a house on the same street where they formerly resided, when, much to the surprise of all, as they were collected for their first meal, the cat, which they had last seen some months before, at the time of the big fire, came into the house and jumped into the lap of the little girl that had been his friend, the same as though there had been no interruption in the friendship between the two. All seemed to be understood between the child and cat, but the Judge says the little scene caused the hair to stand erect on his head.

THE COMPASS. The deviation of the compass on iron ships has been for a long time an important subject of scientific investigation. It is now suggested that some of the sudden and heretofore unaccountable changes in the deviation of the compass on such ships, are the result of an unequal and varying diffusion of heat over the iron hull. These changes are often unexpected until they are alleged as the cause of a vessel getting out of her course and running ashore. There have been sudden slight changes—not exceeding five degrees—noticed on board iron ships on the American coast, and these are attributed to changes in the hull, caused by the vessel's passing from cold to warm water, or the reverse, as, for example, into and out of the Gulf Stream, or to the effect of the sun's rays striking on one side and then changed to the other.

THE ELEPHANT ON GUARD. When M. Lally was governor of Pondicherry, in the East Indies, all the elephants died through want of food, except one, which was a great favorite, in consequence of his kindness and sagacity. This animal was wandering one day through the town, when a man, who had committed a theft, sought refuge from his pursuers under the elephant. Pleased with the man's confidence, the animal faced about to the crowd, and would not allow any one to approach. Even his keeper, to whom he was fondly attached, could not prevail upon him to give up the thief. For three hours the elephant stood on guard, when the governor, hearing of the affair, came and pardoned the thief. The animal seemed to understand what had happened, for, after the man whom he had protected had embraced him, he became tame in an instant.—From Animal Sagacity, published by S. Partridge & Co., London.

A LITHOGRAPH chart of the moon, six feet in diameter, has been issued in Berlin. The original chart by Dr. Schmidt, director of the Astronomical Observatory at Athens, cost thirty years of labor, and was purchased by the Prussian Government at a cost of \$10,000.

A turtle was killed at Beaufort, N. C., recently which on examination was found to contain one thousand and fifty eggs.

PARIS, with a population of 1,690,141, possesses more than five thousand acres of open ground, planted with more than one million of trees. The number of trees in Paris is estimated at 1,690,141.

Bible Questions. (Answers in three weeks.)

54. Where is the pulpit of wood spoken of in the Bible?

55. Who destroyed Jerusalem, and carried the Jews into captivity, during the reign of Zedekiah?

56. How long did they remain in captivity?

(Answers requested from younger readers.)

Answers.

54. Forty years. Joshua 14: 7. 1st Kings 16: 34.

55. Nebuchadnezzar. 2 Kings 25: 1-7. Jeremiah 39: 1-10.

56. Seventy years. Jeremiah 29: 10. 2 Kings 25: 1-7.

Literary Review.

THE SYLVAN YEAR. Leaves from the Notebook of Roubi Dubois. (In the same volume.) THE UNKNOWN RIVER. An Echo of the voyage of discovery. By Philip Gilbert Hamerton, author of "The Intellectual Life," "Etching and Etchers," "Thoughts on Art," etc. Boston: Roberts Brothers. 1876. 12mo. pp. 338. (\$2.00).

What book ever had a more beautiful title than this? It is suggestive of poetry and romance, of grove and flower, and of that unapproachable but always yearned-for land where one may actually tread St. Brandan's Isle and realize life's brightest dreams. Mr. Hamerton is an artist and a poet. That appears in the very title of his volume. But, more than that, it appears in every paragraph, upon every page. Many readers already know what the volume is, for its contents have previously appeared in a different shape, and have been the delight of thousands. "The Sylvan Year" is the transcript of a post-artistic thought and feeling while dwelling in the forest, the occupations, observations and lessons of each month from November to October being given in narrative form. The author writes as a man in sorrow, for he says "although a man of science might have written about the forest without reference to human sorrows or satisfactions, an artist could not do so without sacrificing his most effective forces, those which have influence by means of sympathy and association." And one of the objects of this portion of the volume is to exhibit the value of external nature as a refreshment to a spirit which, though it has suffered greatly, has still strength enough to take a hearty and healthy interest in everything that comes within the circle of its observation. Thus the trees, the birds, the flowers, the wild beasts, and all the phases of forest life are constantly ministering to him, and he is constantly saying beautiful and instructive things about them to the reader. Incidentally through the whole volume, and especially in this first division of it, there are ever recurring hints on such subjects as cruelty to birds, their habits, modes of life, etc.; on painting, with various philosophical remarks about coloring; on parental influence; on botany, revealing many fine and subtle fancies as well as actual facts about the habits of plants and flowers; and on almost the whole realm of actual life as idealized and beautified by an artist's fine sense. It is a book full of the highest ministrations, and no one who has the least sympathy with nature can read it without the purest delight and profit.

"The Unknown River" is really the Arcady, in the eastern highlands of France, but Mr. Hamerton has thrown over it so subtle a charm that one finds it difficult to think of it as anything else than an unexisting poetic picture of the artist's fancy. In its present form it lacks the interest imparted by the etchings that accompanied its first publication. But that does not deprive the volume of pictures. Almost every paragraph is a picture, beautiful and exquisite. As some one has said of it, it is artistically perfect, perfectly artistic, and a poem from beginning to end. To have made such a voyage must have been the pleasure of a life-time. But one would need the artist's nature in order to enjoy it as he did. To describe it is impossible. There is no way but to read the book. And we wish everybody might do that.

THE LIFE, LETTERS AND TABLE TALK OF BENJAMIN FRANKLIN. Edited by Richard Henry Stoddard. New York: Scribner, Armstrong & Co. 1876. 12mo. pp. xii. (\$1.00).

We sometimes go to the prospectus of "The Sans Souci series" of books about to be issued by these publishers. This is the first volume of the series, and it amply sustains the good things then said about it. Haydon, of whom it gives highly entertaining reminiscences, was a brilliant and powerful writer, but who seems to be put forward most frequently as a historical painter, which he indeed was, and of the first rank. He was a gentleman of fine, sensitive temperament, but eager and impulsive, and always a favorite in society. But life was too intense for him, and he finally died a suicide, his last pathetic words being, "God forgive me.—Amen!"

The history of his life is, as the editor says, the history of the Elgin Marbles, and of the famous contest that went on over them. The volume is thoroughly interesting, and besides being entertaining on its anecdotal side, is profitable to read on its historical and biographical side. The series, of which the next volume will be entitled, "Men and Manners One Hundred Years Ago," promises to rival the popular brick-a-brac volumes.

STORIES OF SUCCESS, as illustrated by the Lives of Men who have Made themselves Great. By James F. Cobb and H. A. Page. Edited by Rev. S. F. Smith, D. D. Boston: D. Lothrop & Co. 1876. pp. 377. (\$1.50).

We always like to come across history or biography, prepared in a style to interest young people, especially if it be true to fact. For this reason we approve and recommend the volume before us, which is a series of short biographies of men in different countries, who, by their own perseverance and virtues, have risen to places of distinction, and whose lives have been successful in accomplishing great deeds. Perhaps not all of us would have made the same selection of characters to illustrate success which the editor has done, but this much, at least, is true: there is not one of the biographies in the book so insignificant, nor about which even most of us grown people know so much that it would not fetch us something to read it. The story-like way in which these biographies are given, render them attractive to this story-loving generation.

After saying that the volume is written in a free, easy style, perhaps we can give no better illustration of it, as a whole, than by copying a table of contents, which the student will notice brings together a group of dissimilar characters, some of whom have been rarely brought before the popular American reader: "Alexander Menschikoff, the pastry-cook's boy who became a High Admiral, Prince, and Field-Marshal;" "Johnston Anton Knecht, the peasant lad who became an Emperor's Secretary;" "Jean Bart, the sailor boy who became an Admiral;" "Franz Pistek, the Bohemian Cypriote who became an Archbishop;" "Gervase Welsch, the soldier who became a great Painter;" "Sebastian De Carvalho, Marquis of Pomal, the Portuguese Statesman;" "Antoine Drouot, the Baker's boy who became a General;" "Giuseppe Mezzofanti, the great Linguist;" "George Huebner, the peasant Engineer;" "Berthel Thorwaldsen, the great Sculptor;" "Gaspard Dugerry, the good Cure of the Madeleine;" "Arthur Tappan, the Abolitionist;" "Dr. Cullen, the Consumptive Friend;" "Dr. Judson, the Burmese Missionary."

THE GREEKS AND THE PHRISIANS. By the Rev. G. W. Cox, M. A., Joint-editor of the Series. New York: Scribner, Armstrong & Co. 16mo. pp. 218. (\$1.00).

A greater amount of learning and instruction could hardly be compressed in an equal number of pages. As the title of the series states, "Epochs of Ancient History," the volumes that it comprises take up successive periods of ancient history dwelling upon periods which have been especially important in their influence on the world. The present volume, which is the initial one, treats of the origin and growth of Greek civilization, settlements and governments of the Greeks, the Persian empire under Cyrus, Cambyses and Darius, the History of Athens in the times of Solon, Pericles and Kleisthenes, the Ionic revolt, the invasion of Datis and Artabanes, the invasion and flight of Xerxes, closing with battles of Plataia and Mykale, and the formation of the Athenian confederacy. The traditions of antiquity are carefully weighed, and much care and judgment are used in endeavoring to separate history from legend. The battles of Marathon, Thermopylae, Salamis, Plataia and Mykale are faithfully described, and the work, on the whole, is one upon which the student of history can safely rely. We can not fail to notice the peculiarity of spelling, giving the Greek forms, though this is growing to be less a peculiarity by the change in the English pronunciation of Latin. Thus, we have Lakonia instead of Laconia, Krete instead of Crete, Karkyra instead of Cocyra, &c. But the author does not write Kyrus, for Cyrus was neither Greek nor Latin. Besides a chronological table, there are four colored maps.

CHRISTIE'S OLD ORGAN, or, "Home, Sweet Home." New York: Robert Carter & Brothers. 16mo. pp. 94.

This is a very pretty story for children, full of pathos and Christian instruction. Christie was a poor beggar boy who found a friend in an old hand-organ grinder. Shortly after, the latter falls sick and then is repaid for his kindness by the attention which the little boy gives him. He takes the organ, and going into the street, earns pennies to keep them both from want. One of the four tunes which the old hand-organ plays is "Home, Sweet Home." Christie's mother used to sing it, and he wonders where home is. The doctor says the old man can live only about a month, and he wants to know of the home to which he is going, and tells Christie to try and find out. So the little boy asks a little girl, who listens to his music, and she and her mother go and read to the old man. Then Christie goes to the Mission Chapel and listens to the minister so he can be able to tell his sick friend how to find that home. The month goes by, and the little girl's mother who used to read to him, dies, too. Then her papa furnishes money to educate Christie as a Scripture reader to the poor, and he grows up to be a good Christian man.

CHAUCKY JUDG, or, The Stolen Boy. A Story of the Revolution. By Israel P. Warren. New York: T. Y. Crowell. 16mo. pp. 314. (\$1.50).

This is an interesting story, patriotic and well suited to the times, giving the details of that border warfare carried on in the Revolutionary times between Long Island and the Connecticut coast. It is not only entertaining as a story, but has considerable historical value as illustrative of the manners and customs of a critical and all-important period in the revolutionary history of our country.

To their American pioneer and patriot scries Dodd & Mead, of New York, have added a life of BENJAMIN FRANKLIN, by John S. C. Abbott, who has used his subject as the prominent character in a very entertaining and instructive picture of the struggles of our infant nation a century ago. The biographer has painted Franklin as he was, giving us a well rounded and impartial narrative of his life. The volume is illustrated, and has several characteristic features which will give it individuality and a high place even among the many and excellent biographies of this same philosopher-statesman.

The Rev. Richard Newton, who has written many excellent books of a devotional character, has now presented "Rays from the Sun of Righteousness," which is well worthy to stand beside the best on the list. By the use of many interesting stories that serve as illustrations, it treats of Jesus as the Sun of Righteousness, the Light of the World, the Bright and Morning Star, the Saviour, the Way, the Truth, the Life, the Vine, the Plant of Renown, and the Shield. It is full of Christian comfort and help. New York: Robert Carter & Brothers.

The same publishers issue "Little Friends at Glenwood," by the author of the "Bessie Books." It is a charming story for children, full of really good and wholesome things.

Biglow & Main, New York, publish an excellent collection of "Songs for Little Folks." The compilation was made by Mrs. W. F. Crafts and Miss Jennie B. Merrill, names that will almost set the children singing of themselves. The old and the new songs, those that are really good, are included, and the collection sells for 25 cents in paper, 35 cents in board, and 60 cents in cloth, with the usual deduction by the hundred.

LITERARY NOTES.

Michele's posthumous works, which are to be edited by his widow, are said to be in some part reviews of Comtist philosophy.

The library edition of the works of Shelley, soon to be published in England, will contain a poem on Shelley's death, by his widow, and a hitherto unengraved portrait of the poet.

Professor Max Muller has entered upon his duties as editor of the Sacred Books of the East. The time employed in the work, the London Academy says, will be eight years, the whole series being completed in twenty-four volumes, three of which, it is expected, will be issued each year.

Mr. Fitzhugh Stephen, Q. C., has almost ready for publication, a "Digest of the Law of Evidence," embodying the main principles which regulate this important branch of legal procedure in England. The work will make a small volume of about 200 pages, and will be published by Messrs. Macmillan & Co.

According to recent statistics, the national library of France occupies the first among European libraries, having 1,150,000 volumes and 80,000 manuscripts.

There are 400 religious journals in the United States. The Methodists have 41, Catholics, 41, Baptists, 35, Presbyterians, 29, and Episcopalians, 25.

E. P. Dutton & Co. promises a new edition of the Rev. F. W. Farrar's "College Library," ("Julian Home," etc.) and a one-volume edition of Coventry Patmore's poem, "An Angel in the House," which had been a success.

AVIE, HUGH, a fellow-traveler of Henry Buckle, who was with him when he died, is about to publish a life of the historian.

Literary Miscellany.

THINGS TO REMEMBER.

MORE RUSSIAN PROVERBS.
Who goes to ball, he will suffer.
Fear not the law, but the judge.
Be silent when God has struck.
God straightens the crooked arrow.
Fear or no fear, fate can not be avoided.
What are laws to me, if I know the judge?
A word of kindness is better than a fat pie.
From the paternal land, die, but go not forth.
He who sweals and prays to God at home will never starve.
Hold your own till you give your word, but having given your word keep it.

SKETCHES OF THE CANDIDATES.

We give below sketches of the candidates nominated by the Republican National Convention for the positions of President and Vice-President:
MR. HAYES.
Rutherford B. Hayes has been governor of Ohio for three terms, and twice elected to Congress. He was born in Delaware, Ohio, October 4, 1822. He graduated at Kenyon College, and obtained his professional education at the Cambridge law school. He began practice in Cincinnati in his thirty-fourth year, when he received his first official position—that of city solicitor. Near the opening of the war he enlisted in the 23d regiment Ohio volunteers, and served with that regiment until he received the command of a brigade in 1864. At the battle of South Mountain, while in command of the twenty-third regiment, he received a severe bullet wound in the arm, but remained with his men to the last, and was the first officer whose command established a position in the battle. In 1864, when he had become a brigadier-general, he received the Republican nomination in the second Ohio congressional district (Cincinnati), and received, home and army vote together, 3098 majority over Joseph C. Butler, the Democratic candidate. In 1866, he was re-elected, the opposition candidate this time being Theodore Cook. The fortieth Congress had, however, held but one session when Mr. Hayes was nominated for governor and was elected over Allen G. Thurman, his vote being 248,000 against 240,622. In 1869, he was again nominated for the same office, Mr. Hendleton being the Democratic candidate, and he carried the State by a majority of 7518. After completing his second term, he retired to private life, but in 1875 he was nominated by the Republicans for another term. He accepted his candidacy with reluctance, but with loyalty to his party which has been his characteristic since he was nominated on a platform which raised the issues of hard money and the public schools, and after a campaign more earnest and violent than ever before took place in the country, he was elected by a majority of 5544 over William Allen, who as governor, had recently appointed him a commissioner to the Centennial Exhibition. He took the oath of office in January last, and the term for which he was elected will expire at the beginning of 1878.

MR. WHEELER.
Mr. William A. Wheeler has had over seven years' continuous service in Congress. He was born in Malone, Franklin county, New York, fifty-six years ago, and was a member of the class of 1842 of the University of Vermont, but did not graduate. He adopted the profession of the law. In 1850 and 1851, he was elected to the State assembly, and in 1857 and 1858 to the State senate. In 1860, he was elected by the nineteenth district to a seat in the thirty-seventh Congress, at the termination of which there was an interregnum of four years in his public life. In 1867, he was elected a delegate to the State constitutional convention, and was made its chairman. He was elected to the forty-first and the three subsequent Congresses, and served as chairman of the committees on commerce and the Pacific Railroad. He was the author of the measure known as "the Wheeler Compromise," by means of which the difficulties in Louisiana were adjusted last year. Mr. Wheeler was for many years engaged in the banking business.

THE "LEARNED PROFESSIONS."
The so-called learned professions are already over full. No young man ought to enter either one of them, except he be drawn by an impulse which requires no interpretation. The law is the universal refuge for a host of young men, who are too aristocratic to work, too honest to steal, directly, and too ambitious or too poor to be idle. We suppose no man doubts that there are at least four times as many lawyers in the country as are needed for either the administration of justice or the peaceful work of the office, and that if three-quarters of the lawyers were to leave the office for the farm or the bench—the shoe-maker's bench—both the country and the clients would be better off. The law is a noble profession, but only when ennobled by the practitioner; the struggle for existence is quite too fierce to make it attractive to any but those for whom it becomes a real passion. The medical profession is less crowded; but really good physicians will all confirm our declaration that only the medical enthusiast should think of entering it, for only he will or can maintain in the drudgery of his daily practice, that perpetual study which is the absolute condition of genuine success, and without which no diploma can prevent the physician from becoming at last a simply well-educated quack. Our supposition that the ministry is overcrowded will doubtless subject us to a charge of heresy; it is nevertheless true. Of men impelled into the ministry by an irresistible impulse to preach the gospel, such as summoned Paul, and Savonarola, and Luther, and Whitfield, and Finney, and Moody, and hundreds of others equally consecrated but less noted, there is a lamentable paucity; but there is a very large surplus of professional rabbis, who have gone into the ministry, abetted and lured by the literary and leisurely tastes, or reluctantly accepting it from a mistaken sense of duty, or drifting into it because it affords a regular though limited income, and a quiet though not idle life, or even borne into it by a passion for public speaking, which is dangerous to America, and differently directed carries its victim on to the stage or even into politics. If to enter medicine

without enthusiasm is folly, to enter the ministry without enthusiasm is sacrilege. —Illustrated Christian Weekly.

OUR LABOR MARKET.

The trouble in our labor market, to-day, is, that there are too many artisans, and too few artists; too many who can do common work respectably, and too few who are masters of their trades. The tendency of Trade Unions is to drag down the more skillful mechanics to the level of bunglers; to depress the higher classes instead of elevating the lower. The Greek ideal of beauty, which gave an inspiration to all toil, and refined and ennobled the workman, is held to be of small value, and is often scouted, as if it had no relations to the drudgery of life. In place of a lofty type of excellence, filling the imagination with dreams of beauty, and guiding the hand to fitness of touch, there is a general content with the lowest standard by which one can safely compete with rivals.

The only country to-day where there is not a surplus of workmen, and an army of idlers, is France; and that is also the only country where, as in ancient Greece, a fine sense of beauty adorns common toil. Its superior productions claim precedence in the markets of the world, and this position, as Mr. Gladstone says, is due to the fact "that from long culture, and traditional application of the national mind, the French very largely combine beauty with utility in the production of such objects as result from the industry of man."

The broad field lies open to American workmen to-day. There is a room everywhere and a demand everywhere for laborers of superior skill and taste. As Daniel Webster said very significantly, "The lower stories are thronged to excess, but there is ample room in the upper stories." Our popular education ought to produce artists of high order in every trade; it ought to join creative brain to the commonest kind of work.—Watchman.

A HOTEL SUNK IN QUICKSAND.

Considerable excitement was created in East St. Louis yesterday morning, says the St. Louis Journal, May 7, on the discovery that the Belleville House, a two-story frame, just south of the Pittsburg Railroad and Coal Company's dike, near the southern limits of the city, had disappeared in quicksand. The circumstances connected with the unusual occurrence are as follows: The house, which is used as a hotel, was built on piles, but a few days before showed evidences of an inclination to sink into the earth. On Thursday night it sank about two feet, but the proprietor, Mr. F. Decker, not apprehending anything serious, paid very little attention to the matter. On Friday night the guests went to bed as usual, but at a late hour the clerk, Mr. George Huebner, discovered that the premises were getting rather unsettled and gave the alarm. Before the inmates could realize what was going on the building had sunk forty-eight feet, carrying with it ten persons. After considerable difficulty they were all rescued, badly frightened, but not hurt. The back water from the river soon surrounded the place where the house stood, and would very probably have carried it away, if the cable-end, all that is visible, had not been securely fastened with ropes to terra firma.

HOW TO BE ACCEPTABLE.

If we could only impress upon all mankind the fact that a sacred duty which devolves upon each individual is to keep himself pure, sweet, and acceptable to those about him at all times, we should feel that we had accomplished a work of priceless value. Of course we can not do this, for we expect to influence any large proportion of the people in the direction of the cleanliness which so nearly approximates to godliness. But we do stimulate a select few to greater care of themselves, to greater consideration for the taste and feeling of others, and in this we have a sweet and lasting reward. Thousands of our young readers will by and by reflect that our teachings they owe something of their good manners, not a little of their good morals, and very much of their good habits, and they will thank us for our earnestness in their behalf. So we remember when we preach temperance, and cleanliness, and a life of thoughtful purity, we are teaching our readers an all-important lesson, and one that can not be too early learned. There is a great deal of selfishness in the world, and this trait is manifested in nothing more than in personal habits.

GRADUATING EXPENSES.

The Boston Committee of Public Schools, at the suggestion of one of the female members, have made a bold attempt at reform. They have appointed a sub-committee to devise measures for securing a greater simplicity of dress among the pupils of the graduating classes. The movement is in the right direction, and will commend itself to the friends of public schools, and to all lovers of republican simplicity. The habit of wearing expensive dresses at graduation has become almost universal, and is an evil which good taste and the public interest need to modify or eradicate. It has grown up naturally and almost imperceptibly, from the commendable desire of the pupils to appear well on the closing day of school life, and from the wish of the parents to make the day a happy and memorable one in the experience of the children. It is a beautiful sight to look on a group of boys and girls in the freshness of eager youth, with radiant faces, and in beautiful attire, kindling with enthusiasm in their endeavors to make the day of graduation joyful to themselves and their friends, and honorable to the school. It is no wonder that a good impulse has led to excesses; and that an honorable pride and ambition have gone to an extreme which involves perils to the schools. The need of reform is imperative, for many a poor family feels the burden of an expensive dress through the entire year, and is compelled to pinch in many directions, which involve self-denial and suffering. As our school system is intended for the whole people, and as the majority of the pupils come from families not wealthy, a custom involving heavy expenses to all ought not to prevail. Those best able to afford it should set the example of reform. A true magnanimity on their part could easily bring about the needed change. The present year is a good time for the experiment to begin. It is a year of economy in public and private life. The financial embarrassments by which many old business houses have been wrecked,

and which create fears and anxieties for the future, are compelling retrenchment in place of extravagance, and forcing many to curtail expenses, who have never known the need of careful saving. The spirit of the people has changed. Economy has become a stern duty no less than a wholesome virtue; and many, who would have thought a reform in graduating dresses chimerical, are now prepared to favor the movement by example no less than by word. The spirit of the times, in harmony with the good sense of the people, gives promise of success.—Watchman.

MR. RUSKIN ON FEMALE ATTIRE.

In a late number of *Pors Claviger*, Mr. Ruskin advises his girl readers as follows: "Dress as plainly as your parents will allow you, but in bright colors (if they become you), and in the best materials—that is to say, in those which wear longest. When you are really in want of a new dress, buy it (or make it) in the fashion; but never quit an old one merely because it has become unfashionable. And if the fashion be costly, you must not follow it. You may wear broad stripes or narrow, bright colors or dark, short petticoats or long (in moderation), as the public wish you; but you must not buy yards of useless stuff to make a knot or a flounce of, nor drag them behind you over the ground. And your working dress must never touch the ground at all. I have lost much of the faith I once had in the common sense, and even in the personal delicacy of the present race of average English women, by seeing how they will allow their dresses to sweep the streets, as if it is the fashion to do so. If you can afford it, get your dresses made by a good dress-maker, with the utmost attainable precision and perfection; but let this good dress-maker be a poor person, living in the country; not a rich person, living in a large house in London. Learn dress-making yourself, with pains and time, and use a part of every day in needle-work, making as pretty dresses as you can for poor people who have not time nor taste to make them nicely for themselves. You are to show them in your own wearing what is most right and graceful, and to help them to choose what will be prettiest and most becoming in their own station. If they see you never try to dress above yours, they will not try to dress above theirs."

The other evening, a young lady abruptly turned the corner and very rudely ran against a boy who was small and ragged and freckled. Stopping as soon as she could, she turned to him and said, "I beg your pardon. Indeed, I am very sorry. The small, ragged and freckled boy looked up in blank amazement for an instant; then, taking off about three-fourths of his cap, he bowed very low, smiled until his face became lost in the smile, and answered, "You can have my pardon, and welcome; and you may run again me and knock me clean down, and I won't say a word." After the young lady passed on, he turned to a comrade and said, half apologetically, "I never had any one ask my pardon, and it kind of took me off my feet." —Indianapolis Herald.

The gentleness of manner which seems to consider and respect the condition and circumstances of all persons, is that which wins unstinted regard. The deference to another's opinions, tastes, or wishes, which is to all reasonable extent represents self-sacrifice; is that manner of living which wins the most tender friendship in return. Reverence for old age, civility towards women, sympathy for the crippled and afflicted, patience with children, and charity towards all men, make up that character which is nobly "without fear and without reproach." —Golden Rule.

An intelligent foreigner, passing through the streets of Philadelphia, took out his note-book at the end of a long walk and made a little memorandum to the effect that "eighty-nine per centum of the population of Philadelphia are members of the powerful family of Roomstolet."

A chalk house has been built in Kansas by Mr. John Henry. The chalk is saved into smooth brick, and the structure has a handsome appearance. Mr. John Henry says that he had some chalk analyzed by a chemist of Chicago, with the following result: ninety-eight per cent, was pure chalk, one per cent, was moisture, and one per cent, was a limestone. This, for purity, far exceeds the English chalk, which is now in general use. Mr. Henry also said that in his vicinity there is an immense supply of it—enough to build a large city.

Spurgeon places Matthew Henry first for general usefulness, and he enlarges him among commentators in a quaint alternative sentence as "pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy." He would have all his students go through Matthew Henry in the first twelve months after they leave college, and he assures them they will get a vast store of sermons if they read note-book in hand; while as for thoughts, they will swarm around them "like twittering swallows around an old gable towards the close of summer."

Many of the most influential ladies of New York have united in a circular to employers of female labor in stores and shops, asking that the females in their employ may be allowed to sit a part of the time, in consequence of the deleterious and sometimes fatal effects resulting from standing constantly and continuously.

An Eastern young lady lately received the following note, accompanied by a "bucket of flour": "I send you a bucket of flour. This is like me, the dog-fennel means I am your slave, toils red posis pail, my love for u shall never fade." —Daily Mail.

Gold has been discovered in Australia, in the form of gold-bearing quartz, at the unprecedented depth of 1681 feet, or about 700 feet further into the interior of the earth than gold has ever yet been obtained in Victoria. The managers of the company, which sank the reef, have gone on sinking so as to ascertain the thickness of it in their claim, and they have passed ten feet of it without as yet having gone through it.

He was wiser than many young men of the present day, who, instead of diminishing their wants, are multiplying them. We would remind young men that smoking is not necessary to life, health, or manly enjoyment. It is simply and truly a bad habit, not easily acquired, and when acquired, is not easily abandoned. Believing that prevention is better than cure, we desire to warn the young against "manish" indulgences, such as drinking and smoking, which, instead of ennobling, unman the man, making him the prey of evil. There are traven spirits enough in the world without increasing them. The natural appetites, useful in their places, require to be restrained, and this of itself is no light task. To acquire new appetites is to increase our responsibility, and involve us in an additional risk of becoming castaways. There is sound philosophy as well as pure morality in the injunction of the hero Apostle,—"Abstain from fleshly lusts which war against the soul." —London Christian Union.

Obituaries.

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

RICHARD CURRIER died in Deerfield, June 8, aged 58 years and 9 months. His residence was near Candia time, and his religious privileges were in that town. He experienced religion in 1822, was baptized by Eld. Moses Bean, and united with the F. B. Church in Candia. Not long after, he was chosen deacon, and served with fidelity. He was a faithful worshiper of God, and took great pains to attend meetings. He lived four miles from the place where the meetings are held, but all through the many years of his religious life, he attended with great regularity. He took the Morning Star from almost the beginning of its publication. He was at meeting the Sabbath before he died, witnessed the baptism of twenty-two, who, with three others by letter, were united with the church, served as a communicant, and made a few remarks during the distribution of the elements, said he was probably the last time they should meet in this world, but hoped they should meet in heaven. His death was sudden. He was worn out, the wheel of life stopped, he passed quietly away, had a blessed sunset without a cloud, after having been a follower of Christ forty-four years. His valuable wife died on the 21st of Sept. last, aged 51 years. She remains, who with his wife and four children are the family that took care of the Deacon and his wife in their declining years. Dea. C. was buried on the Sabbath following his death. The pastor, Rev. N. C. Lathrop, was assisted by the writer, who, forty years ago, was pastor of the church in that town. —B. S. MANSON.

ALLEN POMFRIEY departed this life in Auburn, Me., Feb. 23, after a brief illness, aged 71 years and 10 months. He was a Christian man of even tenor of life, ever active in the cause of his Master. He loved the church of his choice and sought her welfare, yet his heart was large enough to take in all who had been redeemed by the blood of Christ, and from a tender, loving, persuasive spirit toward all those who were living in sin. If other lights had gone out, his did not cease to shine. He forgot the prayer and conference meetings, he was there. Although aged and infirm, he was in the young and shared their esteem in return. As he was one of the members of the Court Street Free Baptist church at its organization, and at the time of its disorganization removed from us, he occupied a vacancy realized by us all, yet his influence lives, molding other lives and inspiring other hearts to trust that saviour's keeping and grace he had proved so long and well. A crowded house from all the churches at the time of his funeral, showed in part the honor paid to a good man when he died. He leaves a wife, one son and one daughter to mourn their loss. J. MARINER.

AMOS FELLOP died at South Newbury, N. H., April 19, aged nearly 89 years. Bro. Fell was a professor of religion more than thirty years, and was a good and faithful member of the church at Sutton, N. H., more than forty years. He took the Morning Star over fifty years. Our dear brother was highly esteemed in the community where he lived and labored, and greatly beloved in the church and his family. He was a man of many talents, and was deeply interested in every benevolent enterprise and labor of love. The family of our Bro. deeply feel the loss of one so much loved and so long a member of the church. Meetings they enjoyed together when the father and mother so kindly greeted them for so many years. Our aged brother rapidly declined the last few years of life, and sweetened his old age with the love of his Lord, and the love of his family, and the love of his church. He was a true father, and a true friend, and a true Christian. 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