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# The Morning Star.

VOL. LII.

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NO. 4.

## THE MORNING STAR.

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## The Morning Star.

WEDNESDAY, JANUARY 24, 1877.

### TRUSTING GOD.

[The following is the last hymn written by Mr. Bliss and not entirely finished at the time he met his death at Ashland.—Ed.]

I know not what awaits me,  
God kindly veils mine eyes,  
And o'er each step on my onward way  
He makes new scenes arise;  
And every joy He sends me comes  
A sweet and glad surprise.

Chorus.—Where He may lead I'll follow,  
My trust in Him repose,  
And every hour in perfect peace  
I'll sing, "He knows, He knows."

One step I see before me,  
'Tis all I need to see,  
The light of heaven more brightly shines  
When earth's illusions flee;  
And sweetly through the silence came  
His loving, "Follow Me."

Oh, blissful lack of wisdom,  
'Tis blessed not to know;  
He holds me with His own right hand,  
And will not let me go;  
And lulls my troubled soul to rest  
In Him who loves me so.

So on I go, not knowing,  
I would not if I might;  
I'd rather walk in the dark with God  
Than go alone in the light;  
I'd rather walk by faith with Him  
Than go alone by sight.

### HE THAT BELIEVETH NOT SHALL BE DAMNED.

BY REV. GEO. F. FENTON.

It is my purpose now to open the question, "What does the Saviour mean when he says, 'he that believeth not shall be damned'?" What is it to be damned? Let us go to the Scriptures for an answer:

1. It undoubtedly means condemned. "He that believeth not is condemned already" (Jno. 3:18). That is, he is already under judgment. He is already found guilty and is under sentence of death.

There are some who suppose that they will not be condemned until they stand before the judgment seat at the last day; but this is a great mistake. God has already brought the whole world in "guilty." "For all have sinned and come short." When a man is arraigned and tried under indictment for a capital offense, and is found guilty, the judge passes sentence upon him, or condemns or judges him to die. From that moment he is condemned—damned—under the sentence of the law. He may lie in prison for months or years, his execution under the sentence being postponed from time to time. He is still, however, a condemned man, though not yet an executed man. So all men have sinned, and under an indictment of sin, drawn up in God's Word, have been tried, found guilty, and are resting under condemnation or sentence (read Rom. 1:2,3). All unbelievers are only in a larger prison-house waiting the time appointed of God for an execution or damnation. The respite is granted that they might escape from the curse of the law by accepting Christ who came to open our prison doors and bid us go free. The first meaning of the word, then, is, "under sentence of death."

2. But the especial significance of the word damned as used in this Scripture, is to be found in its evident reference to the future punishment of the evil after this life, of them that have rejected Jesus Christ. Just what that punishment is to consist of, I presume we can not know; but as the various descriptions of heaven in the Bible give us an idea of glory and blessedness, so the description of punishment and the words used to indicate it, give us a vivid and appalling idea of the everlasting shame and contempt, and its bitter woe and torment. Will my reader be honest and look at the matter squarely in the face? And for this purpose we will use only the words and description that Christ himself has used. And certainly whatever any other being believes or does not believe concerning the certainty and terribleness of future punishment, Christ believed in both.

3. It is to be shut out of heaven and to be denied any recognition whatever from Christ. "And they that were ready went in with him to the marriage and the door was shut." Afterward came also the other virgins, saying, "Lord, Lord, open unto us." But he answered, saying, "Verily, verily, I know you not" (Matt. 25:10-12).

2. It is to be driven away from God, banished from the presence of the Lord.

"Depart from me ye cursed" (Matt. 25:51). "Thrust out" (Luke 13:28).

3. It is to be "cast into outer darkness" (Matt. 8:12). "Into a bottomless pit" (Rev. 20:3). "Into a furnace of fire" (Matt. 13:42).

4. It is to be tormented. "There shall be weeping and gnashing of teeth [always the sign of pain and anguish mixed with dark passions] (Matt. 13:42). "I am tormented in this flame" (Luke 15:24).

5. It is everlasting punishment (Matt. 25:46).

6. It is to be consigned to the companionship of the devil and his angels and to the punishment prepared for them (Matt. 25:41).

To these might be added many other testimonies from the lips of the Master, concerning the nature of future punishment, but it seems to me that these are enough to satisfy any mind of the certainty and terribleness of that damnation which awaits all unbelievers in the world to come. It is sometimes urged by those who wish to escape the direct force of this terrible truth that this language of Christ is figurative and rhetorical. Granting that it is figurative, it is intended to figure forth something that is real, and the reality will be far more terrible than the figure even, as the fact of death is more terrible than the figure or shadow of it. Certain it is that the apostles of our Lord understood the damnation of the unbeliever to be a terrible reality. Paul says of God that he "will render to every man according to his deeds, to them that seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man who doeth evil, of the Jew first and also of the Gentile" (Rom. 2:7-9). "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with an everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints and admired in all them that believe (because our testimony among you was believed) in that day" (2 Thess. 1:7-10). Nothing could be plainer than this. If this were merely the opinion of men, even though that man were Paul, it might not be conclusive. But it is not the opinion of man, it is the word of God, and therefore we do well to take heed to it.

But the fact is, that Satan has so blinded the minds of them that are being lost (2 Cor. 4:3,4), that there are those who stop and object and debate and argue with God's word just as though it were the word of man and could be changed. A young man met me one day in the vestibule of our church, and engaged me in conversation upon the subject of the gospel and the great statements of fact in the Bible. He is far more intelligent than the average of our young men, and, therefore, I presume he voices the objections that are in the hearts of unbelievers fairly well. He said to me, "I object to your statement of the gospel."

"What, for instance," I replied.

"Why, I object to the statement that 'He that believeth not shall be damned,' and all those statements that consign to hell all who do not believe in Jesus Christ."

"Well," I replied, "first of all please bear in mind that these are not my statements, but the statements of God's Word. But why do you object to these statements, and, in fact, to the whole evangelical doctrine?"

"Well, because the doctrine of the New Testament is too dogmatic. It declares without debate that certain things are, and that certain things shall be, and certain other things shall not be. Now, I think that it is unreasonable to demand our acceptance of any statement independent of any debate or reasoning about it."

"But, my dear friend, you are falling into the mistake of supposing Christianity to be a religion made up of speculative doctrines, as are the various philosophies of the ages past and present. When the fact is, that the Bible which contains all the doctrines of Christianity is a statement of facts—of things and truths as they are and are to be. For instance, it is not stated as an opinion that all men are sinners; that is the statement of a fact, just as much a fact as that all men are mortal. It is a fact, not an opinion or speculation, that sin is guilty and must be punished. It is a fact that Christ was God's Son, and that he came into the world to save sinners. It is a fact that he died and was buried and rose again the third day according to the Scriptures (1 Cor. 15:3). It is a fact, not an opinion, stated by the Son of God himself that 'he that believeth not shall be damned.' Now the dogmatism of the gospel is no more and no different from the dogmatism of ascertained truth in any department of knowledge. Mathematical

facts are dogmatic: 2x2=4 is a dogmatic statement. You do not hesitate to accept it because it is dogmatic. Do not be deceived by such sophistry. The opinions of men may or may not be true, and, therefore, we have a right to resent dogmatism when it comes from that quarter, but when God asserts anything, that cuts off debate and leaves us but to accept it and live, or reject it and die."

"But," said my friend, "I still think that the doctrine that a man is damned just for not believing is a most unreasonable and therefore most unjust doctrine, and so I am inclined to doubt the truth of the statement."

"Are you sure that you quite understand what is involved in just not believing; you speak of not believing as though it were a very trivial matter. Will you allow me to take the Scriptures and point out to you what unbelief is?"

"Certainly," he replied.

Here my reader will allow me to leave my friend and call your attention to a brief Scriptural analysis of the sin of unbelief.

1. It is to neglect the great salvation God has provided for us. "How shall we escape if we neglect so great salvation" (Heb. 2:3)? Now this is the mildest form of unbelief; it does not imply conscious enmity to God, or a fixed opposition to the gospel. It is a description of that attitude of the mind that is in so many easy going, well meaning sinners who fully intend something to pay attention to their souls. But for the present they are just neglecting God's great salvation. Now we all know how serious are the consequences often attendant upon neglect. A switch-tender neglects to adjust a switch and a train is wrecked, a bridge-tender neglects to give warning to the approaching train that the draw is open and the entire train, with its precious freight of human souls, is carried into the yawning gulf below. And God says to us, doom is impending over you, but I have provided a great and perfect salvation; and there is none other. How shall you escape if you neglect?

If Noah had neglected to build the ark, could he have escaped? If Lot had neglected to heed the warning to flee from Sodom—as he came near doing—could he have escaped? If the children of Israel through unbelief had neglected to sprinkle the blood as directed and go into their blood-sprinkled houses, could they have escaped the doom of the death angel? Now if we through unbelief neglect Christ our ark; Christ our city of refuge; Christ our passover slain for us; how shall we escape? We find, then, at the very outset, that the very mildest form of unbelief is fatal.

2. But unbelief is refusal. "See that ye refuse not him that speaketh. For if ye escaped not him that refused him that spake on earth, much more shall not we escape if we turn away from him that spake from heaven." (Heb. 12:25). Here we find unbelief in a little more determined and positive attitude. The neglecter is pressed closely by the gospel, he is brought face to face with God's proposition of mercy, as you are this day, and there is a definite and determined refusal. We know what this is. A man is dying; and he not only refuses to believe that he is dying, though his physician has solemnly assured him that such is the fact, but persistently refuses the proffered and only remedy. What is the consequence? Why, death. What "just for not believing" that he was sick; and refusing to take the proffered remedy? Certainly. So it is with every sinner. He is sick with a deadly soul sickness—sin. God has provided a perfect remedy in the atonement of Jesus Christ. He says, I do not believe I am so sick as you say, or, if I am, I think I can get well myself, and so he refuses him that speaks, offering the divine remedy, and dies—just for refusing? Certainly. Unbelief is refusal.

3. But unbelief is to make light of God's great love and salvation. For so we are told in the parable of the "Marriage Feast." A second invitation had been sent, and "they made light of it" (Matt. 22:5). Made light of the king, his love, his invitation and his feast. Now that marriage supper is the kingdom of heaven. It is in fact an invitation to heaven. How can he be there who makes light of the invitation, and puts no value upon it. Just as many are doing now. They make light of religion, of Christ, of all the truth of God. When we seriously think of it, it is no small matter to make light of the gospel, that is, the good news of salvation. This conduct on the part of the Jews is thus described: "They despised the pleasant land, they believed not his word, but murmured in their hearts and hardened not unto the voice of the Lord" (Ps. 106:24, 25). "And I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel and would none of my reproach" (Prov. 1:24, 25). This is unbelief—is it something to speak of as "just for not believing?"

4. But unbelief is contempt. "And they went their way" (Matt. 22:5). Not only neglect, refusal and despising the

gospel, but now it takes the form of contempt; they turn upon their heels and walk away from the messenger that brings the invitation, as though it were entirely beneath attention, and go, some to their farms, and some to their merchandise in preference. Now this contempt that is put upon the gospel is unbelief, i. e. it is one of the ways in which unbelief expresses itself. Is unbelief, then, so small a matter?

But unbelief is defiance. "And they would not" (Matt. 22:25). In Eastern countries, when a king sent an invitation to any subject to attend a feast, it always carried with it the force of a command. So that decline, especially in the peremptory determination indicated in the above answer, was to be guilty of an act of defiance as well as an act of ingratitude. Even so it is with the invitations of Christ, the king, to sinners. It is an act of grace to bid them to the feast, but it also carries with it the force of a command, for "God commandeth all men everywhere to repent" (Acts 17:30). But unbelief meets the invitation with an attitude and words of defiance. Our Lord, weeping over unbelievers at Jerusalem, said, "I would oft have gathered you and ye would not" (Matt. 23:37). And the same spirit is manifested when, as in the parable, men hate Christ and say, "We will not have this man to reign over us" (Luke 19:14). Such is unbelief. And yet to it, all the long suffering Lord takes up his lament, "Ye will not come unto me that ye might have life" (Jno. 5:40), and yet will men say, that "We think it unreasonable that we should be lost, 'just for not believing.' How can it be otherwise?"

5. But unbelief does not stop here it rises in its opposition into the most daring spirit of malignant hate. We read of Jews, who, boiling over with rage and beside themselves with hate, fairly took him out of the hands of Pilate who would have released him, and doing the most dreadful despite to him, carried him away and murdered him upon the tree. Is it possible that the same spirit reigns in any heart now? Yes, the unbelief of some men takes that form and character now, and if he were on the earth to-day, the unbelieving world would hate him now as they hated him then, and they would crucify him now as they crucified him then; as it is, in their hearts they have trodden under foot the Son of God, and counted the blood of the covenant wherewith they are sanctified an unholy thing and have done despite unto the spirit of grace (Heb. 10:29). Does my reader shudder at the thought of such a charge? do you say no! no! I am not one of those. Well, you are in the ranks of unbelief and whatever degree of it you represent you are consenting unto all that unbelievers of the most malignant type do, and moreover your unbelief has in it the possibility of just such an attitude. Do you, can you honestly say that it is unreasonable that he should be lost who rejects thus the word of God and does despite to the Spirit of grace?

6. But even this is not all. Unbelief makes God a liar, for so says the Scripture; "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (1 Jno. 5:10). This is most evidently true. For the record that God has given of his Son is either true or false, and those who do not believe declare by so doing that the record is a lie. The Holy Ghost has used this word that the turpitude of sin might appear. We can think of nothing more awful than this that man should cast back the testimony God has given into his face and say to him, "You are a liar." You may reply to this, "I do not think that my unbelief has in it any such thought." The answer is simple and direct. "This is what God says of it."

I ask my reader candidly to say if he thinks that it is an unreasonable doctrine that "he that believeth not shall be damned," when we consider that unbelief "Neglects" Christ and his salvation; "Refuses" it; "Makes light of it"; "Treats it with the contempt"; "Defies" the commandment of God that bids us come to him; "Hates and does despite" to it; and "makes God a liar?"

But once more the objection is made that "the punishment is too great for the offense. Let us enquire a moment into this objection. What is the punishment? Damnation. What is the offense? "Rejecting the Son of God" that is, refusing with the contempt, hatred and scorn the love of God that seeks to save us even by laying down his own precious life for us. Now let it be considered that this punishment is not an arbitrary infliction imposed by God in retaliation for rejecting Christ. The consequences of unbelief are inevitable. Sin has brought guilt and death upon every man. In order to save man from the consequences of his sin, God has interposed his Son, who "died for our sins"; this is the only possible way of salvation. Man rejects God's mercy and grace, as a drowning man might refuse to be lifted into the life-boat that has put out to save him, and so he dies because there is left for him nothing else. God offers eternal

life as a gift to man who inherits eternal death; the offer of life is rejected, and so man dies the death as an inevitable necessity. I am constrained to illustrate this a little further. Suppose your attention was called to a poor, starving, freezing man, sitting upon the pavement in front of your house, ready to perish. Your compassion is stirred. You go out to him, and, pointing to the open door through which is revealed comfort and plenty, bid him to rise up and come away with you into your house, promising to feed, clothe, nurse and take care of him; nay, to give him home and plenty forever. But the man pays no attention whatever to you; utterly neglects your offer. You press him yet more earnestly and tenderly; tell him that he will die where he is, and beseech him to accept your offer. He looks up into your face and says, "No, I guess not; I don't think I am so bad off as all that, and besides, I think I shall be able to keep warm by a little exercise of my own, and then I am opposed to receiving anything as a matter of gift; if I can't work my way through this world, I don't thank anybody to have pity on me." In a word he "refuses" your offer. But not to be discouraged you follow him up and still press him to come in, and he begins to "make light" of all you say, and of you, too, declaring that he don't think much of you nor of your house and what it contains, especially he don't like the society and manners that are prevalent with you. Still you press him, and now he "goes his way" back to his old haunts and companions. Again you go after him, and now he becomes excited and turns upon you to say, "I will not accept your grace, I would rather die than be placed under obligation to you. You explain that such an obligation is of the most blessed kind, tell him of the beauties of your home, the character of your family and friends, assure him of the most perfect freedom and equality, &c., and again urge him to accept; but now he rises up, tramples upon you, counts all your love hypocrisy and "does despite to your spirit." Still you pass that by, and again lovingly and affectionately entreat him to be reconciled to you, when he turns fairly upon you and denounces you as "a liar," saying that he does not believe a word you have said about your house and your love and all that you have declared and promised. Now if that man should be found dead of cold, disease and hunger, would any one say that it was a hard fate that a man must die so miserably "just because he did not believe," that is, accept your offer of love and grace. Of course not; and yet this is a feeble parable of how men are treating God every day; it may be the way my reader is treating him this moment.

But again, why should men say that the inevitable consequences attending the neglect of the gospel are unreasonable, when they never think of questioning the consequences attending the neglect of earthly things? A few years ago a gentleman in this city locked up his house preparatory to going to Europe with his family. In his haste he neglected to turn off two jets of gas, which burned on during the three years of his absence. When he came home and the gas Co. examined and took the record of his meter they brought in a bill of about \$400. It seemed hard, no doubt to him, that so heavy a penalty had to be paid just for neglecting to turn off his gas, but of course he did not attempt to dispute the bill. And doubtless you who say it is unreasonable that a man should lose his soul "just because" he neglects to avail himself of the offered salvation, will admit that the payment of the gas bill incurred through neglect was inevitable, reasonable and just. Take another case. Most people who reject the gospel of Jesus Christ are professed great worshippers of nature and what they call "law," which they exalt in place of God. A few years ago I was standing at the base of that stupendous mountain, the Matterhorn, in Switzerland, that lifts its lofty head 14,000 feet up into the sky, the last 5000 being a sheer rocky steep, and was told the story of the loss of Lord Frederick Douglass and his companions. They had made the perilous ascent in safety and were just coming down, roped together, the seven of them—15 feet apart—when by "just" a misstep the foremost man in the party lost his footing, fell, and shot like an arrow over and down the precipitous rock. His fall carried the second man off his feet and dragged him after, and so the third man and the fourth and the fifth; then the rope broke that bound them together, and the last two, clinging to the rock, were saved, while the first five were hurled 5000 feet down the sheer side of the mountain, and of course lost. Now does any one rail opt against the laws of nature because of the loss of these unfortunate tourists "just for a misstep"? And yet their misstep was in that deliberation and not in the face of entreaty and warning. But you, my reader, if you are neglecting Christ, being fully warned are in danger of "stumbling upon the dark mountain" (Jer. 13:16); for you are standing "in slippery places" and your "feet shall slide in due time; for the day of your calamity is at hand and the things that shall come upon you make haste." (Deut. 32:35).

Unbelief is not only the blackest of sins but it is the most stupendous blunder. Oh, my dear friend, be-wise in time, be warned by the tender love and pity of God who commended his love toward us in that while we were yet sinners Christ died for us" (Rom. 5:8), and know of a truth that it must be so, and know of a truth that the death of any can not keep it that "He that believeth not shall be damned." Therefore you ought to give the most earnest heed to the things that God has testified, lest at any time you should let them slip; for if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall you escape if you neglect so great salvation?

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., Jan. 17, 1877.

The business of the House and Senate are unimportant compared with the transactions of the various committees that are almost constantly in session, and much of the time closed to the members of the press.

Thursday, Jan. 11, when the Senate was called to order, only seven members were present, and very little business was done except to pass the deficiency bill. Mr. Morton moved the discharge of Enos Runyon from custody since he had purged himself of contempt, and it was so ordered. After Mr. Windom brought up the deficiency bill, Mr. Edmunds asked how it happened that all the expenses of the Government had been provided for on the basis of retrenchment, and that deficiency bill would never be heard of again, that these were being crowded in after such pretensions. Mr. Withers said he didn't think a deficiency bill so unusual a thing as to excite comment. The bill passed with amendments.

On that day, David Dudley Field, representative from the 7th District of New York, was sworn in. His seat is on the West side of the House between Fenn of Idaho, and Stanton of Penn. After Mr. Field had taken his seat, Stanton remarked to Fenn that there was an awful sight of brains between them, when Fenn replied that he was sorry that the brains of the party were all in the center. Mr. Field and Judge Lawrence of Ohio have been added to the House committee on power and privileges. Stanton, General Barnes, the recusant telegraph witness. On Tuesday, Mr. Barnes sent a communication to the House saying he would procure the papers called for in the subpoena as soon as in his power to do so; but while in custody he could not procure them.

Mr. Barnes, the telegraph operator, was arraigned at the bar of the House on Friday. He stated that, being under heavy bonds, he was unwilling to be responsible for any property that was in charge of others, that he had no control at present of any message in the New Orleans office; but should he obtain any papers described in the subpoena, he would willingly produce them. His answer was considered insufficient, in as much as when subpoenaed, the papers called for were put out of his possession. Stanton, an excuse could not be accepted, and the witness was remanded back to the custody of the Sergeant-at-Arms. Barnes has been removed from his quarters in Willard's hotel, and is now closely confined in the room of the House committee on Territories. The several committees were in session Saturday, and the Oregon electoral case was drawn out. Messrs. Morton and Kernan examining witnesses. Mr. Runyon who had been held for contempt, answered before this committee that Conrad N. Jordan procured the check for \$8,000, cashier of the Third National Bank of New York. As this gentleman was no longer contemptible other witnesses were examined. Among them was John Parker, one of the electors appointed by Cronin. Cashier Jackson testified that the \$8,000 was drawn at the instance of C. B. Patton. General B. M. Frost who testified gave the names of the directors of the bank, among them that of Samuel J. Tilden. Gen. Frost was examined, Gov. Grover and George A. Steele being recalled. On Monday, when this committee was in session, Judge Denney of Oregon was examined by Mr. Mitchell. J. M. Jones also testified and told what made Gov. Grover mad. It was because Chadwick (Secretary of State) would not count the votes as Gov. Grover wanted him to. The witness made quite a sensation by saying "There were a lot of drunken Democrats in a saloon." Mr. Kernan said "never mind about the drunken Democrats; but confine yourself to answering my question." Mr. Jones, however, told the story his own way, and put the Democrats in just as they were, and said the Governor was angry because Chadwick wouldn't take the responsibility of counting Watts out. H. M. Turner, who had refused to tell whether a telegraphic transfer of \$8,000 from New York to Oregon was made, was recalled, but said he knew nothing about the \$8,000. Gov. Grover asked to be recalled and denied what Mr. Jones had testified to. Judge G. T. Swan, of Mississippi, was examined in regard to the election in his State last November.

Secretary Chandler was among the witnesses of Special Committee of the House, but declined to answer questions put to him until he could consult with the cabinet whether it would involve a violation of secrecy. On Tuesday, Gov. R. C. McCormick, Secretary of the National Republican Committee, was examined, and told the Democrats more than they wanted to know. He told them that not a cent of assessment money had ever reached the National committee. The question of arresting the Louisiana Returning Board was discussed at some length and with much spirit. The House judiciary committee, by a majority vote, decided to report in favor of the arrest of this Board, and their arraignment before the House. The drift of debate on the counting of the electoral votes is to concede to the House the power to reject, on its own motion, any vote, or any number of votes. Its has determined Democratic plan; and an attempt of political intriguers to override the Constitution. Senator Morton will never yield to any aggression of constitutional rights; and the leading politicians of the House may meet some opposition in giving that body power to make a President. President Orton was allowed to return to New York to consult his physician, and return on Friday.

Mr. Wheeler, candidate for Vice-President, arrived in Washington Friday night. While questioned as to the legal question now before Congress, he said it would be extremely indelicate for him to give any opinion upon the question of counting the votes. He expressed great confidence in the American people, and said he should consider it a libel on that people if they could not settle this question without bloodshed. He took a hopeful view of the difficulty, and said the people could trust President Grant fully. To the suggestion that the President's control of the army expired on the 4th of March, he said he had firm faith to believe that Congress would settle the question before that time; and did not believe a majority could be found in the Senate who would tolerate any illiberal action for the purpose of putting off action until after the 4th of March. Bessie Beech.



## S. S. Department.

## Sabbath School Lesson.—Feb. 4.

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

## ELIJAH AND AHAB.

**GOLDEN TEXT:** "And Joshua said, why hast thou troubled us? the Lord shall trouble thee this day. Josh. 7:25."

1 Kings 18:3-18.

## Notes and Hints.

Three years Elijah lived "in seclusion at Zarephath, engaged we know not how. Then the Lord sent him to meet Ahab. In obedience to the divine command, he departed, and the events of this lesson occurred.

5, 6. AHAB AND OBADIAH SEARCHING FOR GRASS. (1) Ahab and Obadiah divided the land between them, to enable each to make in his own part diligent search for grass, that sustenance for the horses and mules might be found. They were to go unto all fountains and water courses in their search, because, if anywhere, verdure would here be found. The famine at this time throughout Samaria, grievously afflicted its inhabitants. (2) Obadiah was the governor of the king's house. Twelve persons of this name are mentioned in the Scriptures. Tradition among the Jews often helps out the deficiencies of authentic history. That makes Obadiah to have been the prophet Obadiah, the widow that Elisha relieved from debt his widow (2 Kings 4:1), and him the captain of the third company of fifty that Ahaziah sent to Elijah. 2 Kings 1:13. Obadiah, at this period, was surely destitute of the prophetic spirit. See verses 9, 10, 14. Besides, if a prophet of Jehovah, he would have fallen by the sword of Jezebel. His name denotes "servant of Jehovah." To that meaning his character corresponds. That Ahab should tolerate him as a worshiper of Jehovah accords with the idea that this king did not aim at the extinction of the worship of Jehovah, but at the introduction of polytheism. But Jezebel, in revenge on Elijah, or perhaps on Jehovah for withholding rain, or perhaps against the zeal of the prophets who had attacked her god Baal, slew the prophets of Jehovah, and would have had all Israel follow her god; but the policy of the day was to tolerate all kinds of worship which did not seek to be exclusive of the rest. Hence Obadiah could be a worshiper of Jehovah, and the king not mark it as an offense. (3) The assertion that Ahab and Obadiah "went one way by himself" does not mean that they went unattended by their servants, but went in separate directions. (4) That we ought not to raise against Ahab fictitious charges of unfeeling negligence of the lives of his subjects because of this care for his beasts seems evident. Let us think no more evil of evil men than their record requires us to do. Even Ahab was not so corrupt as he might have been. We may condemn him for his sins, but not invent sins for which to fire indignation against him. We might infer that, if he took such care of his horses and mules, certainly he took far more care of the lives of his people.

7, 8. ELIJAH MEETS OBADIAH. (1) "As Obadiah was in the way, behold, Elijah met him; and he knew him." Elijah had emerged from his retreat and come back from Phoenicia into the land of Israel. The Lord sent him to close the long punishment visited on Israel. Elijah went forth in his garb of a prophet, and was thereby recognized. He wore either a shaggy robe or a long beard, together with a coarse girdle of leather, such as the ascetics of the day chose to wear; and thus he was readily recognized. 2 Kings 1:7, 8. Besides, the search instituted for Elijah, and carried on by Obadiah, put the latter into a state of readiness to detect this prophet when met. It is also probable that Obadiah had previous acquaintance with Elijah. (2) He "fell on his face." This was not surprising. Superiors were wont to receive salutations in this way. But with it the humble speech of Obadiah accords: "Art thou that my lord Elijah? His words denote surprise, delight and respect. To call him "my lord," and speak of himself as his "servant" was Eastern courtesy. He rejoiced to see Elijah, for the hope it brought of an end to the distress of the nation, and also as a minister of Jehovah. (4) Elijah sent Obadiah to tell his master that he the prophet was there. Note that Elijah did not go in the way of Ahab, did not ask to be conducted to Ahab, but with a certain grand dignity summoned the king to him. He felt that, as the representative of Jehovah, he should not humble himself before an apostate king.

9-14. THE REPLY OF OBADIAH. (1) Obadiah tells Elijah that Ahab had widely searched for him. The form of expression, "as the Lord thy God liveth," intended to solemnly and stoutly assert that what follows was true. We already have seen Elijah, then the widow of Zarephath, and now in the same narrative Obadiah to make use of this appeal in support of the truth of what was said. When it is said that Ahab sent to seek for Elijah "in every nation and kingdom," the words are not to be taken literally. Strong expressions of this kind abound in all nations. It means Ahab had gone even outside of his own kingdom among friendly neighbors and all his tributaries in this search. The

Septuagint adds the word "me," "Whither my lord hath not sent me to seek for thee." (2) The object of this search was not to destroy Elijah, but to force him to invoke Jehovah to send rain on the earth. The "oath" which was taken of the nation or kingdom was that Elijah was not concealed in its borders. As the distress of Samaria weakened its powers, its enemies and tributaries might have been disposed, had they found Elijah, not to make it known. Hence the oath exacted. Who would, and who would not make to Ahab such an oath, we can easily conjecture. Thus we see why that obscure widow was selected to give Elijah a home. (3) Obadiah says if he reports to Ahab that Elijah is there, ere he himself returns, the Lord will carry the prophet away, and Ahab, in his disappointment, would charge with deceit, and in his rage thrust Obadiah through with the sword. Here is then revealed the idea which Obadiah held of the way by which Elijah had so long eluded Ahab. Obadiah reasoned that the Spirit of Jehovah had carried Elijah here and there at will. 2 Kings 32:16. (4) He proves to Elijah his piety. From his youth Obadiah had worshiped Jehovah, in proof of which he alleges his secretion of the prophets of Jehovah from Jezebel. The occasion on which she slew the prophets is not known. Probably the drought attributed by her to the malice of Jehovah, and which she thought his prophets might cause him to terminate was the occasion. Perhaps, too, this outrage of Jezebel first caused Elijah to hide at Cherith. The evidence of Obadiah's piety his brave act abundantly presents. It was a hazardous undertaking, and, as he was known to serve Jehovah, it was strange that he was not suspected. We may suppose, too, that Ahab, if brought by Obadiah to Elijah, would think that his servant had all along known where the prophet of Jehovah was. Obadiah reports his piety to obtain from Elijah the recall of his order. It was a reason for not exposing Obadiah to peril.

15, 16. OBADIAH TELLS AHAB. The prophet declares on his oath that he will show himself to Ahab that day. Obadiah then could not be far from the king. It was not long after this that he went to Ahab, and returned with him to this spot. It is supposed that Jezebel was the point of departure in the search for grass, and that Obadiah went westward, near to Carmel, a distance of sixteen miles. The king then must also have gone in the same general direction, or the separation of Obadiah and Ahab must have taken place near the spot where Elijah appeared to the former.

17, 18. ELIJAH AND AHAB. Ahab speaks as a monarch, Elijah replies like a prophet. The woes of Israel are all charged by the king on Elijah, and by Elijah are charged back on Ahab. "Art thou he that troubleth Israel," sternly says the king? This was the charge which Joshua brought against Achan. Contrast the different character now bringing, and now receiving this accusation. Joshua was like Elijah in character, Ahab like Achan, Elijah shows who was the Achan; it was he who had "forsaken the commandments of the Lord." That Elijah had not done. That Ahab and "his father's house" had done. Hence they, not he, troubled Israel. The sin of Ahab and "of his father's house" was following "Baalim." Baalim is the plural of Baal. Hence it means the various Baal-gods or Baal forms under which he was worshiped; as Baal-zebub, Baal-Hamman, &c. "The house" of Ahab's father Omri includes both the father and his children. Omri was not, however, a Baal worshiper, but a follower of Jeroboam. Thus all the woes of these three years of trouble were due to the sin of disloyalty to the word and laws of God. It was, however, the sin of Ahab the ruler that especially awakened the divine displeasure; for his example should have been upright, since his example, by his position, became a model to be imitated by the whole people.

Practical lessons may be drawn from the course of Obadiah, who, amid the general apostasy and in the very court of Ahab, refused to go astray from Jehovah. Tempted he was by example, by flattery, by appeals to his lower nature, by the favor of king and queen thus to be secured, but from his "youth up" he feared the Lord. "Servant of Jehovah" in character as well as in name he was. Let the young of our Sabbath-schools aspire to that appellation. There is no superior glory for any soul. Then the importance of electing to public positions and of having for our rulers men of integrity, patriotism and piety is a practical lesson not to be overlooked in the Sabbath-school. The influence of rulers we see in Ahab, but in this Republic we elect such men as we will to rule. Hence, then, Christians should seek to put piety above party, and character above shrewdness; for so only can we be a nation whose God is Jehovah.

"A man must be a strange sort of an American," says Dr. Arthur Mitchell, "and a most lukewarm citizen if he can hear without feeling of admiration and gratitude that during the past fifty-two years the American Sunday School Union has established in our country—not in the wealthy, but in the neglected communities—sixty-four thousand schools; and brought nearly three million of children to study the Bible. For every seventy-five cents given to them they have placed a child under Bible instruction. A cheap university and a good one."

## Communications.

## ABOUT MINISTERS' SALARIES.

Addressed principally to feeble churches, and to those that can take useful hints. Others can pass the article by.

1. When a church have decided to call a minister, let them not vote him a salary which taxes them to the very utmost. Consider, when you vote the salary, as church, or parish, or both, that some persons are apt to promise better than they perform; that it is one thing to subscribe a fair sum, and another to pay it promptly and cheerfully when due. It should, also, be considered that adversities may diminish the ability of some, and that, in such cases, men are too ready to begin to renege where they should not. All due allowance should be made for such drawbacks, making it difficult to collect all the salary pledged. True, things may, on the other hand, generally improve, but they do not always. Better look fairly at all these possible, and some of them probable things, at the outset. Let a few able, and large-hearted men privately pledge themselves to make up deficiencies, at least for the year; and not allow the pastor to suffer on account of the follies or disasters of a few. Keep within the truth, and within your intentions, when you promise a somewhat insufficient support. Let it be no more, at least for the year, if you can not safely contract for a longer term, than certain of you positively will see promptly and fully paid while the pastor remains, whether he proves generally acceptable or not. And, when you don't want him longer, say so, like men, but don't cut down his salary.

2. In pledging the salary, do not place too much dependence upon the large subscription of some rich saint or sinner. If your church is small and poor, this will be very natural. It is natural for a poor church, and a poor minister, too, for that matter, to bow down a little too low to such. If you were a candidate for a parish, as I am not, I should dislike exceedingly to serve a church which acknowledged a king (an earthly one), perchance a despot. Some rich, impetuous men are, doubtless, considerate and modest, but human nature is weak in general, and sinful, too; and in this world money is power, and, sometimes, tyranny. Your rich subscriber may sell rum, or drink it to excess, or make hard bargains, or break the seventh commandment;—and so, forsooth, the minister must touch lightly, if at all, upon such things, lest the lordly sinner be offended, and take off his subscription; and the church, you know, can't afford to lose it. Happy the church in which not one of the members timidly shrinks from upholding, in such a case, a pastor who dares to be faithful. You see the danger. Then begin right. Don't press rich sinners into the service. If they are disposed to subscribe, let them, but suffer them not to imagine that thus they acquire the right to dictate to church or pastor concerning the preaching.

3. It is well to have, always, definite times for payment of the salary. Quarterly payments may be about right. It is easier for some to pay in small sums at a time. They don't feel it so much. All subscribers should make it a rule to bring the money punctually to the treasurer; or, if it is to be called for, be sure and have it ready before the expected time. It is too bad to oblige a collector to travel miles and miles, as in rural parishes he may, again and again, for a petty sum. Some make no suitable calculations about paying. So, when they are called upon, for they, perhaps, never hand their subscription in, to save the collector's time and toils and patience, the man is away, and left no money with his wife; or, if at home he may not have the money by him. And, when numbers are thus neglectful, the minister may be obliged to make his creditors wait, to their vexation, and perhaps estrangement; and to the peril of his reputation, and peace of mind; or, friends who had already done their part, or more, must step in and do that which these delinquents should have done. Such things do not honor the gospel. O brethren, let us be honest.

Above all things, do not suffer any professed Christian, unadmonished, to speak of this as a charity. If it is, it is a charity to those who will not aid in the work. The ministry is a benefit to them for which they pay nothing. To such, the minister's work, and the sums paid for it, are a charity;—they shirk their obligations, and oblige others to do their work. But, if any mean that it is a charity to a faithful, hard-working minister, to pay him the wages stipulated, and which he has fairly earned, I beg leave to invite them to read their Bible a little more attentively. If this is a charity, then is it a charity to pay your school teacher the wages he has earned, the day-laborer his just dues,—the carpenter, who builds or repairs your house.

4. One thing more. In paying your minister, if you can possibly help it, don't eke out his compensation by a so-called "donation visit." Don't insert the promise of one in your call. They are uncertain, and sometimes, unsatisfactory affairs. Articles may be brought, which, to the minister are far less valuable than cash, and which he would not think of buying. And, then he may be expected to render humble and hearty thanks for what after all, was only his just due, and perhaps hardly that. It puts him into an embarrassing, and as he may feel a false

position. He wishes to be and to appear to be suitably appreciative of all intended kindnesses; and yet, knowing that he is thus receiving, it may be, insufficient just dues, he does not like to enact a heartless part. And, between the two, such a donation visit may be to him a somber affair.

As to a real, out and out, donation visit, the regular salary being manfully paid, and all of it, just the same; if, out of good will, you see fit to give presents to your minister in this way,—as one friend gives a present to another, not demeaning him, nor inflicting a trying sense of obligation,—well. He can give hearty thanks for this, and hold his head up, too.

And now, good friends, if any of you count some of this advice sharp, I pray you do not hastily give it the go-by. Things are here said which young ministers may not like to say, but which ought to be said; and, if received in a good spirit, and thoroughly examined, and suitably acted upon, may bless pastors and flocks.

Your friend and brother,  
DANIEL D. TAPPAN.  
Weld, Maine.

## IN THE SICK-ROOM.

BY S. S. C.

Some one has said, "In a great affliction the light of day departs, the stars come out, and the night is holy." This is true of the sick-room. All earth's luminaries have departed. Hope that once thrilled the heart in anticipation of earthly good is dead; the senses have lost their acute perception of everything save pain and weariness, and the sweet sights and sounds of glad nature without, that in other days so fascinated the eye and charmed the ear, are unheeded now. The outward world moves on the same as of old, but the invalid has no part in its shifting scenes. All the busy activities of life once so delightful are like a dream that is passed. The lights are all gone, and how dreary indeed is the darkness if the stars do not appear; but if, in the far distance, the heavenly stars of Faith and Hope and Trust shine out, the soul sits as a learner in the vestibule of God's presence and the night is holy. Memory looks back, and how the relative value of things change! What once loomed up as a mountain, in the sacred medium of reflection, seems as the tiny mole-hill, and things reckoned trivial have become of vast account, because of their hinge on the unending future. "Nothing now seems worth a thought, but hath eternal bearing in it." The slights and rough jostle of the world, that in other days so pained the sensitive heart, appear of no moment; and how keen the regret for time wasted in selfish grief, that should have been spent in heroic striving to "overcome evil with good."

The soul, exceedingly humbled by this inward searching after truth, unbiased by any outward glimmer from earthly prosperity, renounces all dependence on self, and faith, which is the evidence of things unseen, grasps the righteousness of the precious Name—the "only name given under heaven whereby we can be saved." Hope casts anchor within the veil, and the trusting soul resting on the almighty Arm, in "quietness and assurance" exclaims, "Behold, God is my salvation; I will trust and not be afraid." "The night is holy."

## A BURMAN PRINCESS.

BY MRS. HILLS.

Dr. Judson, in one of his excursions on the river Selwyn, in Burmah, stopped at a village on its banks. A tall, fine looking woman was standing near the place of landing. Approaching her, he offered her his hand and enquired for her health.

"Well, my lord," she replied. "In a few moments, being called back to the boat, he left her with his blessing. The woman was amazed. Never before had any man shown her such courtesy. Though a princess, yet, because she was a woman, she had always been treated as a slave. Soon her brothers came, and she said to them, "I have seen one of the sons of God." "Did he speak?" "Yes, he offered me his hand." "Did you take the hand of the foreigner?" "Yes, for he looked like an angel." The brothers took her home to her husband, who was the prince or chief of the province. He was very angry with her and beat her. That night she was called to a heathen ceremony, but she said, "No, no. Ever since I was a child, I have served Satan and Gaudama, and they have never prevented my husband from beating me. This man spoke to me kindly and gave me his hand. His God must be the God. Hereafter I worship him." That night she began to pray to the unknown God of the white foreigners. Her prayer was this, "Mighty Judge, Father God, Lord God, Uncle or Honorable God, Righteous One, in the heavens, in the earth, in the mountains, in the sea, in the north, in the south, in the east, in the west, pity me, I pray. Show me thy glory that I may know who thou art." For five long years, she offered this prayer, never once making offerings to idols or demons, when a missionary came to her beautiful village. She ran to him and sat at his feet for nine days, joyfully receiving the bread from heaven and the water of life offered her. Shortly afterwards a female missionary came to labor with her people. She took her to her own house, and aided her in every possible way. Soon there was a great

change in that village: the men from being drunkards became a God-fearing people.

The name of this remarkable woman was Guapung, and she was the means, with the help of the female missionary, of establishing a church in Dong Yahn, from which two other churches soon proceeded. This church was the first to build its own chapel and support its own pastor. Guapung established the first district school in her province and supported it. She labored much with the mothers to teach them humane ways of training their children.

## NOT AFRAID OF GHOSTS.

Nellie Cate, one of the native missionary teachers dismissed, her school in Bam-hoo-nah-be-roo-a (the village where the widow woman built the school-house) to go to the Yearly Meeting. Day before yesterday she went back, and last evening was here again. Cholera was making such fearful havoc that the people said school could not be attended. In one house, where twenty persons dwelt, nine had died, in another house five had died, in others one, two or three. No wonder the poor ignorant people were greatly frightened. Nellie says—they were afraid to carry out their dead, and came to the Christian widow and said, "You are a Christian, and not afraid of ghosts. Do come and lead the way, and then the neighbors will help carry out my dead. We will give you rupees, or our cattle, or any thing if you will only come." So the poor woman and her son went time after time and rendered what help they could, but they asked no compensation. They administered to the sick and dying when the nearest relatives were afraid to touch them. The woman says that some before they died asked her to bring Nellie that they might hear her sing and talk once more. Others wanted a native preacher brought. But native preachers and Nellie were in Midnapoor, and the poor widow and her son and daughter-in-law had to work in their weak way as best they could. The son is young and not overstocked with wisdom, but he was not afraid of ghosts.

This morning I sent a strong and bold man with medicines, and hope he will prove a help to the poor sufferers. The friends of the cause responded generously to the call for help to place a Christian teacher in that village, and for that they have my hearty thanks. Now let me ask all the readers of this letter to pray daily for God's spiritual blessing on the people. Pray, too, that dear Nellie may be kept from all evil, and that she may be the means of doing great good. I would like to tell you more about the Y. M., and how very pleasant it was to meet our fellow laborers, but time forbids. Pray much for us and never be discouraged.

Midnapoor, India.

## MRS. RUBY BIXBY.

Sister Ruby Bixby, wife of Rev. N. W. Bixby, has finished her course. Her character and life have been too marked to justify a simple obituary notice. She was daughter of Peter and Olive Knapp, and was born in Huntington, Vt., Jan. 22, 1818. She professed religion in early life, was baptized by Rev. J. Weatherly, and joined the Huntington F. W. B. church. She was married to Bro. B. Nov. 9, 1842, who was, at the time, pastor of the F. W. B. church of Waterbury. In 1844, they removed to Starboro, Bro. B. taking charge of the 1st and 2d churches of that place. In June of 1846, under the direction of the F. W. B. Home Mission Board, they left Vt. for Iowa, then only a Territory. On the way, they stopped at Whitestown, N. Y., where they first met, to love ever after, our lamented brother, Q. T. Day, then a student of the Seminary. They spent one year with the Pike Grove church, of Wis., in June of '47 arrived in the newly adopted State of Iowa. While in Wis., Sister Bixby received of the Hovey Creek Q. M. license to preach, which was renewed in Iowa, and to which she did great honor, until, in the language of her afflicted husband,—"Jan. 5, 1877, at break of day."

Their first place of shelter and rest, in Iowa, was at the home of Rev. Henry Gifford, then a licensed F. W. B. preacher, who is still vigorous and preaching, and mingled in the solemnities of sister B's burial. To this place Bro. and sister B. had been directed by the previous visitations of the Morning Star, at this time taken by four persons in Ia., namely, Rev. H. Gifford, Lyman Alger, Sam. Heart, and Sam. Dexter.

In one week after their arrival, they preached in the neighborhood of their present residence, Lodomillo, Clayton Co. Ia., from, "In the name of God we will set up our banner." Here, at the end of 30 years, the banner still floats.

Mrs. Bixby was one of the most consistent and devoted of Christians. The love element was predominant in her nature, her daily example, and her ministry. She was not a subordinate, secondary helpmate, merely, but an independent, self-reliant preacher. Her discourses were characteristically persuasive, and she was more than ordinarily successful. She preached much with churches as pastor, and much as an evangelist. She enjoyed many revivals, and hundreds of souls will, in the day of the Lord, rise up and call her blessed.

She was happily adapted to visiting in households, praying and talking with the members, instructing and advising the children. She was a visiting angel in the sick-room and in the house of mourn-

ing. Her death was as the death of Dorcas, and all bewailed her.

Her last illness was, humanly judging, induced by her exhaustive labors in a revival, a few miles distant, which she had conducted several weeks, in which some forty persons had expressed the purpose to become Christians, and from which Bro. Bixby bore her, sick, to her home and family, to die in little more than one week.

During her sickness she availed herself of every opportunity to do good to visitors by prayer and exhortation. Her sickness was borne with such patience and resignation as might have been looked for in one of such a character and life. She had the pleasure of seeing all the members of her family present, a son from the Medical School in Chicago, and a daughter from Ill. At the last she embraced and kissed each member, bade them a calm, hopeful good-by, requested them to sing "Rock of Ages," and then "The light of the world is Jesus," and then took her leave to the rest of which she was worthy.

She leaves Brother Bixby, two sons and two daughters, an only brother and an aged mother of ninety years, to mourn her death, besides all the churches of the several Q. M.'s in which she labored. It is worthy of remark that her mother was a preacher before her. The funeral services were very largely attended, not more than half the attendants being able to find place in the church.

Discourse by Rev. O. E. Baker, from Rom. 8:19-28, joined by Rev. H. Gifford, and Rev. A. Palmer, who was brought to Christ and encouraged into the ministry by sister Bixby. We bespeak for Bro. Bixby and family the sympathy and prayers of the many who have known him and esteemed him for his work's sake.

O. E. B.

Waterloo, Iowa.

## A PARAGRAPH FOR EACH DAY.

I. A man who tries to reach contentment and happiness by giving the reins to his greeds and his lusts, is attempting as possible a thing as he who would make a torch out of an icicle. Every time the glittering spear is thrust into the flame to be lighted, some of its substance is melted off; and the hotter the flame, the less the icicle becomes a torch, and the more rapid will be its dissolution.—Calvert.

II. Whenever a man tries to help himself at the cost of another, whenever he heaps within himself sensual and worldly fruition; whenever he postpones the needs of the soul to the luxuries of the senses; whenever, in short, he strives to make a torch of an icicle, he has sold himself, in so far, to the devil.—Calvert.

III. A silver egg was prepared as a present to the Saxon queen. Open the silver by a secret spring, and there was found a yolk of gold. Find the spring of the gold, and it flew open and disclosed a beautiful bird. In press the wings of the bird, and in its breast was found a crown, upheld by a spring like the rest was a ring of diamonds, which fitted the fingers of the princess herself. Oh! how many a promise there is within a promise in the Scripture, the silver around the gold, the gold around the jewels; yet how few of God's children ever find their way far enough to discover the crown of his promise or the ring of his covenant.—Selected.

IV. We live by hope. It is a good thing to think that the barren, tumultuous and unjointed state of affairs on earth is not all that God has. We are in a fomenting condition. The world that now is, its outcomes, the openings of the grave to let the spirit through,—these mean more than is apparent; but what that more is we do not precisely know. We sigh for it, and long for it; and these sighings and longings are caused by the impulse of the spirit within us, whose utterances are not understandable by us. "Groanings which can not be uttered," are the words of the apostle.—Christian Union.

V. As the rays come from the sun, and yet are not the sun, even so our love and pity, though they are not God, but merely a poor, weak image and reflection of him, yet from him alone they come. If there is mercy in our hearts, it comes from the fountain of mercy. If there is the light of love in us, it is a ray from the full sun of love.—Charles Kingsley.

VI. There ought to be more tears of penitence over our neglect of Christ, more tears of sympathy with the afflicted, and more tears of joy over the infinite good things which Jesus brings to us.—Dr. Cuyler.

Oh for a heart to praise my God;  
A heart from sin set free;  
And cleansed in Thine atoning blood,  
So freely shed for me.  
A heart in every thought renewed,  
And filled with love divine;  
Perfect, and right, and pure, and good,  
A copy, Lord, of Thine!

—C. Wesley.

There is fine discrimination in what Dr. Wm. M. Taylor, of New York, says of American and English preaching: "The American is more intellectual, the British is more practical; the American is more speculative, the British is more Biblical; the American is more calm, the British is more impassioned; the American is more philosophical, the British is more dogmatic. An interblending of the two would be an advantage to both."







## The Morning Star.

WEDNESDAY, JANUARY 24, 1877.

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To seek truth in doing good is the way the Saviour pointed out to us as leading to purification and holiness. When the aspirations for a better life seize upon the soul, let that impulse lead to the twofold communion, communion with our God and communion with our neighbors.

What manner of communion do we hold with our fellowmen? What communion is there between the merchant and his clerks, his customers, his neighbors, his family? Does he regard all these relations as sacred? He likes the adjectives prudent and shrewd, and we in our short-sightedness think it policy, if not the highest thing, that he should venerate these adjectives. Would that God would make plain to him how he is instilling lessons of worldly shrewdness into the minds of his clerks, the lessons of selfishness he is teaching his customers, the indifference he shows towards his neighbors and the lack of sympathy in his family. We know it is said, and we have seen business men of whom it is said, that they are up to sharp games, are bloodless, on the street, but who are warm-hearted at home. They seem to lead these two lives. Without trying to explain this apparent riddle, let us ask them, whether or not it is true that they can not serve God and mammon, and is the fact conclusive that they will either hate the one and love the other or else cling to the one and despise the other? Their lives seem to deny the truth of this, do their consciences also?

Of course, this fact of sympathy between neighbors, is not confined in its application to any one class. The want of a disinterested spirit between manufacturers and operatives, between capital and labor in any and all of the multitudinous relations they sustain to each other, has not resulted even in the best policy, to say nothing of its unrighteousness. Ominous though scattered signs, as strikes and other disturbances, give warning of this. Then the lack of sympathy between the scholar and the people, between the thinker and the actor, is equally blighting to both, while the responsibility of this state of affairs must be divided between the classes. The laborer has duties in this direction as well as the capitalist, the business man as well as the literary. How long will it take us to learn that the inevitable exponent of a sincere love for our kind is personal and individual sympathy, not merely to our special friends, for even so do the publicans, not merely to those with whom the natural man thinks he can comfortably associate, but with our neighbors.

## BIBLE READINGS.

We are glad to note that the Alliance has recently uttered some incisive and much needed thoughts upon that species of religious jugglery known as "Bible Readings." It is the misfortune of all really great movements in morals or religion that a crop of weak imitators appear whose mushroom growth only too plainly indicates their hot-house paternity. It is not at all strange that, with the modern era of lay-preaching and Bible exposition, of which Mr. Moody is the chief exponent, a class of well-meaning men, who have a zeal not at all according to knowledge, should come to the front with their spiritual *vade mecum*, much after the manner of the patent medicine man who claims his as the only and recently discovered "sure cure" treatment. But it is a grave misfortune all the same. Now, for the honest and earnest study of the Bible for the sake of personal spiritual profit and for the real instruction of others in the way of salvation, all Christians can but have sympathetic hearts and encouraging words. He is but a feeble disciple and a barren preacher who does not take into his constant thought or weave into his sermons the pregnant declarations of the Word of Life. One of the things to be unceasingly thankful for in connection with the present phase of evangelistic work is found in the prominence given by the evangelist to the simple words of the Bible. What God has said is just what man most needs to hear. It ought, undoubtedly, to be an encouraging token that, under the stimulus of the Biblical method in preaching, the hearer has come to realize his previous lack and has been so prompt to supply that lack that the sale of Bibles of the portable, regulation style, has increased four or five fold in a twelve-month.

It remains as true as ever, however, that the man who assumes to stand before an audience to give a truthful and convincing exposition of what the Bible really teaches has a somewhat difficult and very responsible work to perform. And, yet, in Western evangelistic work, at least, men are alarmingly plenty who appoint themselves special expositors of Genesis and Isaiah and John, with an occasional dip into Revelations, whose sole fitness

for such a work apparently consists in a wonderful profundity of assertion joined to a conspicuous paucity of ideas. It is usual, we believe, with these men to dismiss all the commentators, from Matthew Henry, down to Lange, with a pitying sentence or two, and to annihilate all the scholarship of a dozen centuries and the Christian culture of two continents by the sweeping generalization that "what we want is to hear what God says; we don't want to know what some man has said, only just God's word for it." Ah, to be sure, that is what the world needs to know, and about which there has been, we believe, considerable anxious inquiry for several hundred years. There is no question but that God has said just the right thing for us to hear; but, somehow, the best men and the most learned men, who have made it a life work not only to read but to study the Bible in the light of all history and language, differ materially in their interpretation of God's declarations. It does not seem to have occurred to Mr. Modern Expositor that his ready interpretation of the divine will, as expressed in the divine Word, may be so warped by prejudices and colored by his own crude theories that his auditors are after all listening to what "some man says."

It is a universal peculiarity of zealous, though well-meaning, ignorance that it is intolerant of all methods but its own; and herein we find one of the most mischievous features in the labors of the class we have referred to. Bible phrases are culled out here and there on the hop-skip-and-jump style and used arbitrarily to enforce a method, or made to prove a theory, and all other methods and theories are faulty, if not spurious. Everybody knows that it is tolerably easy to prove almost any ridiculous doctrine by actual declarations from the Bible by the above method of selection and application. What the world needs is reverent study of God's word in the use of all human help, and in the light of the divine Spirit, reverently, honestly and persistently.

## SOBERNESS IN POLITICS.

The downfall of these United States has often been predicted by Europeans, nor have these doleful sentiments yet ceased to find echoes in the dismal-minded folks at home. We admit, they say, that our country has shown unsuspected resources and a wonderful courage in fighting enemies without and enemies within, but when such and such complications arise, we fear that your boasted government will not be able to stand.

Two months ago these evokers imagined that the time had come when something dreadful was about to happen to our national life. But these few weeks have passed, and what is the outlook? A crisis faced the country, but the country has also faced the crisis, and today the general testimony comes from the whole people that the occasion for sober thought and wise action is upon us, that no bombastic threats or party chicanery are now to the purpose.

Those who had been reading the signs of the times and coming to the conclusion that party was all in all to the American, that men of integrity, soberness and conscience interested themselves but little in our political welfare, that all branches of the civil service were getting in a bad way with but slim hopes of any reform,—these are undoubtedly surprised to hear the authoritative voice of the whole country outspoken for honesty and for maintaining the sacredness and supremacy of law and justice.

If this spirit continues to fulfill the promises it now gives, until the Presidential dispute is settled, the victory which will then be ours, will appear no less grand in future times than the successful issue of a gigantic war. If it is true that he that ruleth his spirit is better than he that taketh a city, then it is no less true that a nation which in times of extreme partisanship can subordinate the party spirit to the welfare of the country, and in soberness look the difficulties in the face, is superior to the nation that vanquishes its enemies on the field of battle.

## EVER READY.

Ready for duty. Many are only getting ready, and it takes them a great while to do it. What if the command for action comes before they are prepared? The demand is for minute men who will respond at every call. The work is great and pressing, emergencies are constantly arising, the enemy are on the alert, vigilance and activity are in constant requisition. The gospel vineyard is no place for laggards or shirks. Go to work now, and keep working while the day lasts. It is a great privilege to work for Christ. When Dr. Beecher, at the age of seventy, was asked if he was not almost impatient to go to his reward, he replied, "No, if I could have my choice, I would prefer to live my life over again." While life and strength endure, it is for us to make the most of our opportunity. The time is brief, it is but little we can do at the best, and we can not afford to lose anything through negligence.

Ready for death. Though it is a privilege to live and labor, we know, that death is our appointed lot. We know not the day or hour. To most it comes unexpected. The late admonitions are a loud call to all to be ready. Hundreds in the house of amusement suddenly fall a prey to the devouring element. The community scarcely recovers from the shock before the news of the railroad horror chills the heart. The venerable prelate, the

business man, the bridal party, the sweet singer whose melodies had enraptured so many happy youth, little children all go down so suddenly to their untimely fate. Much as we may deplore these catastrophes, and demand better safeguards, yet no immunity can be obtained; besides danger and death are everywhere, and no one is exempt by night or by day, at home or abroad. It is the part of wisdom therefore to be always ready. It matters little where or when we die, if we are prepared. If faithful sentinels, good soldiers of the cross, safe in the arms of Jesus, nothing can harm us.

Ready for the second coming of the Lord. There has been so much irrelevant speculation on minor points of this subject that many have nearly lost sight of the doctrine. But just as sure as revelation, as sure as his first coming, Christ will also make his second appearing. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." "The Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trumpet of God." We know not the day nor the hour; but are required to be ready, watching and prepared. Said Mr. Moody, in a late address, "It is to me a sweet thought when I rise in the morning, that before the day closes the Lord may come; that when I lie down at night he may come to me before the morning, and shall I be so busy with the things of this world that I shall have no thought for his coming? Another sweet thought is that we shall meet in the air not him alone, but our beloved ones who have gone before. I have thought, since our dear brother [Bliss] and his wife have been taken from us that I may soon, very soon meet them in this way."

And what is a preparation? No light thing indeed, which may be despatched at any time, and at the last moment. God deals fairly by us, and demands that we be honest with him. No one is ready to die and meet Christ and the judgment, unless he is prepared to live, and is living to the glory of God. On the other hand, no one is really prepared to live unless he is prepared to die and give up his account. To be prepared for either we must have a clean heart and a right spirit, God with us, and a full consecration to him.

With all the duties and responsibilities of life, with all our opportunities and privileges, with our earthly life so frail and uncertain, and eternity so near, how can any remain without the Christian hope, without the ark of safety? While you delay, the favored hour may pass, and you be lost; therefore, be ready now.

## CURRENT TOPICS.

A TRIUMPHANT ENDING. The revival meetings at the Chicago Tabernacle had a fitting close on Tuesday evening of last week. Mr. Moody preached especially to the converts who, with their friends, filled the building to overflowing. At the commencement, Mr. Moody made a strong appeal to the audience to contribute as a thank offering an amount sufficient to discharge the debt of \$67,000 resting on the Young Men's Christian Association of Chicago. The response was somewhat marvelous for these hard times. In a very few minutes, over sixty thousand dollars were pledged and paid in sums ranging from five thousand dollars downward to five cents. As to the numerical results of the work, all sorts of extravagant statements and guesses are made by the daily papers and people given to "ballooning" generally. A partial index to this question may be found in the fact, that since October there have been received, all told, by the various Chicago churches an aggregate of about 1500 members. It is sufficient to know at present that the work has been grand in its proportions and that it is likely to continue in the various churches indefinitely. Numerical results are extremely difficult to determine at once in a meeting involving so many co-operative agencies and influences. It is enough that Heaven keeps the record.

COUNTING THE ELECTORAL VOTE. The special committee of the Senate and House on the electoral count, after three weeks of arduous work, have submitted a report to Congress, which is generally regarded as a practicable measure. The principal provisions are: The two Houses of Congress are to meet in the Representatives Hall on Feb. 14. The President of the Senate is to open all the certificates received by him, and submit them to the two Houses. All the votes which both branches agree to count shall be counted, and all votes which both Houses concur in rejecting, shall be rejected. The cases in which the two disagree shall be referred to a tribunal consisting of five members of the House, to be elected by that branch, five members of the Senate to be elected by that branch, and four justices of the Supreme Court, namely: Clifford, Strong, Miller and Field. These four justices are to complete the tribunal by electing a fifth justice of the same court. This tribunal of fifteen is invested with power to examine and take testimony on all votes upon which the two Houses fail to agree. Having done so, to report to the two Houses what votes, in its judgment, ought to be counted. This decision is not to be final or binding upon the two Houses, but the returns which the tribunal decides ought to be counted, are to be considered as *prima facie* the lawful votes, and are to be counted, unless both Houses concur in rejecting them.

WHOLESALE FRAUDS. Do they deserve a better name? We refer to the bill for giving the Indian Territory a government like the other Territories of the United States. If it meant that the Indian was to be hereafter regarded as a citizen and treated accordingly, it would be altogether a different thing, but its true significance is to break faith with the Indians by opening their territory to white settlement and the granting of some of its richest lands to railroads. One might justly think that the list of broken promises to the Red man was sufficiently long. Then the Texas Pacific railroad bill which has been passed by the House committee, can not be regarded otherwise than a wholesale fraud, at this time especially. By it the Treasury will be responsible for the payment of upwards of \$100,000,000, or a sum nearly sufficient to build the inter-oceanic canal by the Nicaragua route. Tom Scott and his lobby are pushing the passage of this bill as hard as they can. Of course, the lobby is at the bottom of the Indian Territory bill, also. The lobby try to take advantage of the present unrest at Washington and throughout the country, and should be watched accordingly.

THE C. BAPTISTS AND THOMAS COOK. One of our Baptist exchanges has read some letters written from Philadelphia during the Centennial by Thomas Cook the veteran excursionist whose expeditions to the Old World are so widely known. The letters spoke very kindly and fraternally of the Baptist churches of Philadelphia—i. e. the "regulars" who believe in close communion. Mr. Cook is a staunch Free Baptist as regards communion and our exchange hastens at once to interpret his few kind words as meaning a "contraction of views" on the communion question! Referring to this, the *Religious Telescope* well says: "He is a poor specimen of a Christian who can have no warm friendship toward a society that has one dogma which he can not indorse, even if that dogma is very contracted and erroneous."

TO WHAT END? For what are our public schools designed? Should it be their sole end to fit students for a higher course of education? Wendell Phillips put a pertinent question to the country when he asked, at the recent meeting of the Social Science Association, why a boy should not have as good a fit in our public schools to enter a machine shop as to enter a college. At any rate we may question whether or not the literary end is not too plainly in view, in the instruction afforded by the public schools.

THE GOVERNMENT AND RAILROADS. The United States Supreme Court rendered a decision last week to the effect that land-grant railroads are not bound to transport the troops and property of the United States free of charge by reason of that fact; that they are only to allow the government the free use of their tracks in return for the grants, and that they are each entitled to compensation for all such transportation they have performed excepting the carrying of the mails, subject to a fair deduction for the use of their several roads.

REJECTION OF THE PROPOSALS. After so long a time of dilly-dallying on the part of the Turkish government, the Grand Council of that people met on Thursday, and after quite a number of hours of speech-making unanimously rejected the proposals of the powers with shouts of "Death before dishonor." Special despatches to the *London News* and *Times* state that Midhat Pasha, while holding up to view the evils of war, inveighed in strong terms against the interference of the European powers as unjustifiable and offensive to Turkish independence. The session was a very stormy one. This action renders an Eastern war probable.

THE NEW ENGLANDER DEMANDS A CREED. The *Golden Rule* has some good things to say about the demand in the popular mind for a positive statement of their religious convictions. It points out the powerful conservatism in the New England character, and how hard a thing it has been for even a sound reform movement to overcome it, and also that New England is no field for the final success of erratics. Speaking of the "Unitarian revolt against the theology of the ancients," it says:

Wonderfully fortunate in its leaders as it was, capturing at one dash the intellectual center of New England and the country; bulwarked as it was behind the culture of Boston on the one hand, and the renown of Harvard on the other; marvelously assisted as it was, also, by the bigotry and dogmatism of orthodoxy,—still, in spite of all these accidental and local advantages, the innovation on the old ideas, far from sweeping over New England, not only did not pass to any considerable extent beyond the boundary of the State, but did not even succeed in carrying the city itself.

THE SPOILS SYSTEM. The *North American Review* for January contains an article by Richard H. Dana, Jr., upon "Points in American Politics." In it we find this:

If the people of the country come to a full knowledge and deep sense of the demoralizing effect of the spoils system; they will demand its abandonment and the substitution of a system by which the business of the Republic shall be entrusted to men whose tenure of office, however long or short, shall be an independent one; who need fear nothing but official misconduct or disability; who need no longer watch the smiles and tremble at the frowns of the member from the district or his electioneering agents; who need not fear the reproach of being any man's political body-servant; who may stand erect in the consciousness that they have been appointed, upon their merits, to perform certain specific public services, for a known compensation; for an established term of time, with the right to think and vote on public questions as their intelligence and conscience shall dictate.

Would that the people might come to this full knowledge and this deep sense of the demoralizing effect of this system. It can only be brought about by a constant series of efforts. It must be talked up in private and in public. Who shall take hold of this reform and give his life if need be to it? Can it be brought about otherwise?

P. P. BLISS. The late Mr. Bliss manifested a wise forethought when three years ago he made his will. That document has just been admitted to probate in Chicago. By the provisions of the will his entire estate, valued at \$15,000, reverts to his two little boys on the death of his wife, the first legatee named.

APPROPOS OF THE ABOVE, it is now announced that a biography of Mr. Bliss will shortly appear prepared by Major Whittle, his co-worker, and Dr. Goodwin his pastor, the proceeds of which will go for the benefit of the mother of the lamented singer.

QUARTERLY MEETINGS. We hope Bro. Blake's communication under "Ministers and Churches" will be read by members of all our Q. M.'s, and not merely by those to whom it is addressed. If, at times, we are not willing to sacrifice personal convenience for the good of these gatherings, they certainly will not be that means of promoting fellowship and giving renewed zeal for the advancement of Christ's cause, which they are designed to be. Even the best of our Quarterly Meetings, will confess that something may yet be done toward making their sessions of more interest and profit.

THE CHORALIST. We have quite a number of this book of hymns and tunes still on hand which we will sell for less than the cost of making it,—at TWENTY CENTS per copy and pay the postage. It is a good, well bound volume of 248 pages, and has been very popular. The Printing Establishment has given a quantity to Storers College, and more are needed. If any one will send us money for a dozen or more, at the above price, we will add an equal number and send them to the freedmen.

CLOSE COMMUNION, OR OPEN COMMUNION. Quite a number of copies of this book are also on hand, and in our anxiety to dispose of them, we will sell at 20 CENTS per copy, and pay postage. It is an excellent work on the subject, of 175 pages.

REPORTS. The reports of the Benevolent Societies are on our shelves ready for delivery, and we expect instruction to furnish each clergyman with a copy.

## Denominational News.

## The Weekly Offering.

"Give, and it shall be given unto you." The possessor of uncounted millions here may have nothing but poverty and woe in the world to come. The stocks and bonds so eagerly sought in this world are not current in paradise. The man who dotes upon the vast amount of his earthly treasures may lose them all and become bankrupt.

The happy owner of heavenly treasures, with a title to a mansion in the "Father's house" is eternally secure. Investments in the "Bank of Heaven" never fail. God honors all his promises. Whoever gives anything, if but "a cup of cold water," in the spirit of love that brought Heaven's great gift to man, is sure to receive an abundant reward. This is undeniably true both of individuals and churches. We may receive, in turn for such benevolence, a hundred-fold of the kind bestowed, or we may, and more likely shall, receive the returns in that which is of incomparably greater value.

Let me state a few facts as illustrative of this point.

Something more than two years ago, a minister, settled as pastor of a rural church in R. J., which then registered twenty-six resident members. He learned by inquiry that nothing was being done for our mission interests. The little that had been done for these causes was given on special occasions by a few individuals, while the people generally knew nothing about it.

Soon after his settlement he announced from the pulpit his intention of introducing a plan of raising money for mission purposes by weekly offerings. The plan adopted was in many respects similar to that now presented to the churches by our Financial Secretary. It worked like a charm. He invited the members of both church and society to do something in this way for missions.

They responded more generally than he anticipated. To give five or ten cents a week seemed but a mere trifle. Being collected often it was hardly felt as a burden by any one. The amount thus raised in that little church since the adoption of this plan (about two years) is \$277.67, which, being divided equally between the H. M. F. M., and Ed. Soc., gives to each \$92.55. This does not include personal pledges and special donations given to our visiting agents and other pressing calls outside of their systematic mission work.

So much for the giving on their part. Now about God's giving, or their receiving. It would be very difficult for man to tell what have been the returns so far as money is concerned. This, however, is quite evident, that certain bills of expenses at drams and places of vaip amusements have been saved in the

mean time, by the gift of God. It is not a wealthy society. There is not a rich man in the parish as the world counts riches. Yet, despite the financial depression that has long been upon us, the pastor's salary has been readily raised and promptly paid in monthly installments. Aside from this, munificent gifts have frequently cheered the hearts of his family; and he has heard but very little about that troublesome old fellow, "Hard Times."

How much of this might have been true without any systematic benevolence we are not able to say; but this more important fact is indisputable, almost immediately following this work of benevolence, there came the gift of God in the conversion of sinners. During these two years, by frequent accessions, the resident membership of that church has increased nearly threefold. The pastor is confident that in this way they have received more than "a hundred-fold now in this time," of all that they have given for the cause of Christ, and that they shall receive "in the world to come eternal life."

Here is one fact more that it may be worth while to notice. That pastor has observed that when there has been any noticeable falling off in this benevolent work, it has been followed by a corresponding depression of the religious interest in the church. Hence, he comes, properly enough, it would seem, to the conclusion that such work is an essential element of success in pastoral labor. He esteems it as hardly less important with us, than the bringing of all their tithes into the store-house of the Lord was with the Jews.

Brethren, let us all try this plan of systematic benevolence in mission work, giving with love for God and our fellowmen "as God hath prospered us," and see how abundantly he will give us in return the inestimable riches of his grace. LEWIS DEXTER.

## Ministers and Churches.

WE are requested to publish directions for sending letters to our missionaries in India. They may be sent to Rev. N. Brooks, Manchester, N. H., who will forward them, or they may be sent direct for 10 cents postage. The P. O. address is simply, Midnapore, India; Jellapore, India, or Bussore, India, as the case may be. Sanitary letters are mailed to Jellapore. Let us add that all remittances for the Foreign Mission Society, should be sent to the Treasurer, Rev. N. Brooks, Manchester, N. H.

REV. F. E. DAVISON is in readiness to supply churches in reference to settlement or to assist pastors in revival meetings. His address is Manchester, N. H.

REV. EZEKIEL TRUE writes that his post-office address is Rochester, N. H., not East Rochester, as stated in Register.

THE Lord has blessed the 2nd Zorra church (Ontario) with a precious revival, and all hearts are encouraged. Fifteen have recently united with the church. Our last Q. M. was one of the best I ever attended. H. PERRY.

REV. J. H. DECKER, pastor, writes that the meetings held with the church at Central City, Iowa, have closed. Nine have been added to the church as the result. At Wanbeck some eighteen were converted and reclaimed, four of whom united with the church.

LEBON, ME. The Lord is manifesting himself very graciously among us. Since Christmas over forty have been converted and reclaimed, and many others are seeking the Saviour. We are praying for and hoping to see yet greater manifestations of divine power. L. GIVEN.

NORTH SHAPLEIGH, ME. Bro. John Libby, the Cor. Sec. of the York County Y. M. C. A., writes there is a deep religious interest in the village of North Shapleigh. While last winter the revival seemed to be mostly among the young, this season the work includes some of the oldest and strongest men. About fifteen have been forward for prayers, and still the work moves gloriously on. The pastor, Rev. W. S. Packard, has held meetings every evening for the past two weeks, assisted by members of the York Co. Y. M. C. A. The church has been aroused to new life. Bro. F. closes his labors with this people soon and is at liberty to correspond with any church desiring a pastor.

## WESTERN.

REV. B. F. ZELL writes that after the close of the Q. M. with the York church, in December, meetings were held for a few days and evenings. God very graciously blessed their labors and the church was strengthened. Also meetings with the Union church resulted in several conversions, and seven accessions to the church.

REV. J. H. WALLRATH, pastor of the Dover (Mich.) church, writes of cheering prospects at that place. Some meetings held in Nov. and Dec. for about three weeks, in which the pastor was assisted a portion of the time by Rev. A. H. Chase, resulted in a general awakening and the conversion of some fifteen souls. Bro. W. also writes of a most gratifying interest in the Sunday school, and especially of a very enjoyable Christmas festival, on which occasion the pastor and wife and the friends generally were handsomely remembered by appropriate gifts, those to the pastor amounting to about thirty-five dollars.

A SERIES of meetings have for some time been in progress at North Plato, Ill., under the labors of Rev. D. G. Holmes, of Chicago, and E. M. Baxter, of Ohio Grove. A goodly number have been converted and a general awakening experienced. The work is still in progress.

WE learn that the Leslie church, Mich., has of late enjoyed revival prosperity under the labors of Rev. J. S. Manning, the pastor. We note at present advised of the extent of the work.

REV. I. R. SPENCER has resigned the pastorate of the church at Lenox, leaving the church without a pastor. Bro. S. desires to correspond with some church desiring a pastor. His address is Logans, Ashabua Co., O.

MICHIGAN ITEMS. The church in the city of Jackson has prospered the past year both







## Poetry.

## STRENGTHENED.

BY MISS L. L. CHURCH.

The shades of evening gather, chill and dreary,  
The eases and labor of the day are o'er,  
I come, O Father, faint, perplexed and weary,  
Thy mercy to implore.

Wearied of sowing yet no fruit perceiving,  
Fainting beneath the burdens of the day;  
Perplexed with doubts, saddened by useless  
grieving,  
And clouds obscure the way.

I come not, fame or worldly honor seeking,  
I ask not that the way be made less rough;  
Only to be assured that Thou art leading,  
This shall be my joy enough.

If, on life's battle-field, I've been an idler,  
Counting no vanquished foes nor victories won,  
Or, left to other toilers in Thy vineyard,  
The work I should have done,—

If I have failed to give a cup of water,  
Because no greater good I could bestow,  
Forgive the past—and on this sacred altar  
Teach me Thy will to know.

The heart grows calm; its wild tumultuous  
throbbings  
Obey the holy mandate, "Peace be still,"  
Light from above illumines the darkened path-  
way,  
And Love my being thrills.

Now, O my soul, girded anew and strengthened,  
Let nobler service heart and hand employ;  
For all my vain regrets and bitter yearnings  
Give place to holy joy.

## HOME WHERE THE TREASURE IS.

BY MARILLA.

Home is where the treasure liveth,—  
Where the heart opprest  
Seeks a balm for e'er'ry anguish,  
Finds a place of rest.

Oh, my inmost soul I question,  
Where hast thou thy home?  
Who of all, in earth or heaven,  
Crownest thy spirit-dome.

Are there earth-loves warmest, fairest?  
Clothed in beaming light,  
Do they pinion all thy longings  
To this world so bright?

Are there not some moments weary,  
When good angels say,  
"Thou art building shrines on heart-hopes,  
But to find them clay?"

Tell me, O my inmost spirit,  
Where art thou most blest?  
Is it with the loved of earth-life  
Thou hast found thy rest?

Sweet the answer—earthly love-lies  
Bind our heart-chorus here,  
Still we feel they're perfect only  
Where is known no tear.

Home is where the treasure liveth,—  
Where our Saviour waits,  
Where each yearning knows fulfillment—  
Safe within the gates.

## Family Circle.

## A TRUE, SAD SKETCH.

BY M. C. D.

Morning dawns, which wakes to life a  
slumbering world. Within the bounds  
of the great city its light falls upon  
the many sides of life. There are happy  
homes in which there are joyous hearts,  
there are other homes in which souls at  
even the first awaking are oppressed with  
a dim, shadowy sense of impending evil,  
of fearful dread. In one home, at least,  
the approach of day is unheeded. The  
beams of the rising sun find its inmates,  
even as his departing rays left them,  
sleepless, watchful, waiting, fearing, but  
daring not to hope. Upon a tiny couch  
lies the household cherub, and while  
anxious ones stand near, there hovers  
gloomily among them an unseen pres-  
ence, even that of the death angel. From  
the almost transparent brow the silken  
curls, pushed back, float helplessly over  
the snowy whiteness of the pillow, and,  
as the sunlight, entering through a half  
opened shutter falls upon them, even that  
fails to chase away the thick gloom. The  
sunlight contrasts sharply with the look  
of suffering upon that pallid little face.  
The hands, once chubby and dimpled,  
now thin and shadowy, are languidly  
folded, and as parents bend above him, the  
large eyes look up imploringly as if ask-  
ing for help. The toys no longer heeded,  
are removed, and the nursery but a few  
weeks since brightened and beautified by  
childish sports, is now the scene of desola-  
tion. The mother, still fair and young,  
is crushed by this, her first great sorrow.  
For two blissful years a tiny form has  
nestled to her heart, and, clasping it thus,  
her life has seemed complete, her little  
world filled. Each day, each hour, even,  
there have been new delights. If the  
thought had ever come that this was also  
God's treasure, and he may recall his  
own, she had lived on, and revelled in  
the light and beauty of the present. Now  
the "blackness and the darkness" have  
come, and she, powerless to help, sinks  
beside the couch, and, mingled with the  
child's low moaning, she pleads that the  
cherished life may be preserved. "O  
plying Father," she cries, "destroy not  
thus my earthly comfort, shroud not thus  
my whole life in sorrow."

Do we move the mind of the Infinite?  
Was it in answer to prayer that the feeble  
pulse quickened, the dull eyes brighten-  
ed? Who can tell? Yet, as the old physi-  
cian, entering quickly, noted the change,  
he felt the crisis passed, and reverently  
he uttered the glad word, "The child  
shall not die, but live." The sound  
thrilled the mother's heart. The dark  
night of sorrow disappears, the morning  
light of joy again breaks forth. Day

after day passes filled with ministrations  
of love, and she, who patiently watches  
and waits, is rewarded by signs of re-  
turning health. The sick room is not a  
place of gloom, but rather of peace and  
joy. Let life bring what it may, the love  
of a little child shall brighten all.

Years roll on, infancy merges into  
boyhood, earnest, impetuous, but, while  
controlled by contending impulses,  
brought back by a mother's love to ac-  
knowledge right and duty. Though  
there are slight deviations, her charity  
is ever exercised. Surely her noble boy  
can mean no wrong. Yet the dread fear  
will creep in that there may come a time  
when the cords by which she leads him  
will be severed, when, in the place of the  
confidence which he now gives her, by  
which the heart is read as an open book,  
there shall be concealment. She shud-  
ders and turns away from the thought.  
The human heart is mysteriously fashion-  
ed. That which can not be borne, even  
in imagination, becomes, at length, a part  
of life, and, though crushed and broken,  
there is existence still. Alas! this it be-  
came the mother's lot to learn, for those fears  
were realized. Weary years moved on,  
but we would not attempt their history.  
There were, on the part of the son, bril-  
liant successes, but for the mother, dark  
suspicions, continual unrest.

When some stronghold, some motive  
principle has been surrendered, the flow-  
ward course begins, and when begun, the  
descent is easy. Such was the history of  
the life we have traced from the sweet  
innocence of childhood to the misery, the  
guilt of later years. But we would not  
dwell upon that. Another picture awaits  
us the curtain falls. In the same  
home, even in the very room where a lov-  
ely child hovered between life and death,  
another sufferer lies. The mother, bruised  
and wounded by the disappointments of  
earth, awaits the rest of heaven. She  
approaches the grave, not as her early  
hopes pictured, for no son has brightened  
her declining years, and, in these last  
hours, he comes not to her side. He wan-  
ders in hopeless exile, alienated from  
home, and all its once loved scenes, and,  
too, from the one faithful heart that  
through all the weary years has watched  
and waited with the intensity of yearn-  
ing, until, exhausted, she lies down in  
calm submission. She folds her trem-  
bling hands, and again is heard the voice  
of prayer, not as before in tones of wild  
pleading, but now in chastened meekness  
rise the heart's last breathings, "Father,  
thou hast long since forgiven the selfish  
love that would blindly keep thee own.  
Hast thou taken my idol in its innocence,  
it might still be mine, for, through all the  
years, that little life world, as a sweet  
memory, have been engraven on the  
heart. Hands now stained with crime,  
might, in beauty, have beckoned me  
from beyond, feet worn in the wanderings  
of sin, would, in purity, have guided me  
even unto the glories of the vast un-  
known." The words, in a low murmur,  
die away, the pallid lips close, all be-  
come still.

O heart sore-toried! thou hast the best  
That Heaven itself could give thee,—rest.

## GETTING EVEN.

"I am tired of being badgered," said  
Johnny Eaton, suddenly looking up from  
the old rope he was trying to strengthen.  
"And it seems as if the more I am, the  
more I get. I wish I could get so I  
don't care, but I can't, and that's the  
whole of it."

"What's the matter now?" asked his  
mother.

"Oh, the boys make fun of my sled,  
because I made it myself—it looks sort  
of lumbering, and ain't painted, you know,  
but it can beat theirs any day in the  
week. I shouldn't wonder if that's what  
ails 'em. Boys don't like to be beat."  
And Johnny's voice dropped reflectively  
as he revealed this bit of truth, then rose  
again as he continued, "I could tell 'em  
just what's the matter with their old  
bought things, too, if they treated me  
half way decent. Paint and pictures don't  
make fast sleds; but they can find it out  
for themselves—I won't tell them. I  
guess I'll come up with 'em"—and Johnny  
shook his curly head vigorously.

"Can't you think of a better way than  
that of coming up with them?" Mrs.  
Eaton asked gently—"a way you would  
enjoy more?"

Johnny looked up in wonder.  
"Why—no! You wouldn't have me  
play any tricks on 'em? That would be  
mean! And besides, I wouldn't enjoy it at  
all. I feel small now sometimes when I  
get to the foot of the hill ahead of 'em,  
and know that in two minutes I could fix  
things so they'd have a show. They  
don't have a bit now."

"Exactly," said his mother. "That is  
just what I thought. None of us are  
comfortable when we are returning evil  
for evil."

Johnny's face was a my-tified one, but  
she went on without noticing.  
"Now, suppose that the next time you  
go out on the hill, instead of starting off  
and leaving them away behind, vexed and  
ashamed, you should tell them just what  
is the reason their sleds are so much  
slower than yours."

"What?" Johnny's voice was a very as-  
tonished one. "Tell Bill Ellis, and Fred  
Magee, and Tom Loring just what ails  
their sleds, when they badger me so?  
Why, that's the only way I have of get-  
ting even with 'em."

"But wouldn't you feel better, if you  
were no longer burdened with the selfish  
secret?"

"Why, yes! But then they'd feel bet-  
ter too."

"Of course! There is nothing uneven  
about that, is there?"

Johnny's eyes opened a little wider.  
He began to comprehend.

"You see, Johnny, there are different  
ways of getting even. I think Christ's  
way is best. He makes everybody as  
happy as possible, and then is happy in  
their happiness."

And Mrs. Eaton walked from the small  
sitting-room into the smaller kitchen;  
judging wisely that Johnny's busy little  
mind would be just then better alone.

That afternoon the boys gathered in  
crowds at the top of the snow-hill.

"I hope Johnny Eaton will stay at  
home," said Bill Ellis. "He's such a con-  
ceited little papinjay there's no getting  
along with him. He manages to make  
that old ark of his go; but he does it in  
such a pompous way, there's no fun in  
watching him."

"I don't think he's exactly pompous,"  
said Tom Loring. "But I hope he won't  
show off to-day. There's no fun in slid-  
ing down hill, when somebody can do it  
twice to your once. With such a rickety  
old sled as he has, too; I tell you, fel-  
lows, it's rough."

"Let's turn him off the ground," said  
Fred Magee, whose father was a country  
judge, and whose sled was the handsom-  
est on the hill. There's enough of us  
here to do it, and as you say, Tom, there's  
no fun in sliding against such luck as his."

Just then Johnny, sled in hand, came  
panting to the top.

"I say, boys," he commenced, before  
any of the crowd could speak. "Let's  
have a real good, square race. I'll show  
you how to fix your sleds so they'll  
go every bit as fast as mine, may be  
faster, because they're not so lumbering,  
and we'll have a jolly nounced this after-  
noon."

All the boys gathered around to re-  
ceive the desired instruction, and after  
some little tinkering, the two sleds  
were pronounced in racing order.

"Let's go first," said Bill Magee. "And  
you fellows time me, to see if there's any  
difference."

Bill was rather suspicious, if the truth  
must be told.

With a "one, two, three," Bill threw  
his sled on the hard pressed snow, and  
started on the trial trip. There was no  
need of timing, the improvement was too  
manifest to be doubted for a moment.

"You're a brick, Johnny Eaton!" said  
Bill, slapping him cordially on the shoul-  
der.

"That's so!" echoed the other boys  
with one accord.

Johnny did not say much in reply—the  
success of his experiment had been too  
great; but his comrades understood his  
silence, so it was just as well.

Mrs. Eaton looked up anxiously, as  
he entered the house that night, then  
smiled as she saw his flushed and happy  
face.

"O mother!" he began eagerly, "such  
a grand time as I've had. Those fellows  
are just splendid, and I thought they  
were awful prigs. I don't see how I ever  
made such a mistake;" then more gen-  
tly—"your way of getting even is the  
best."

"Not mine," said his mother—"Christ's  
way."—*Congregationalist.*

## "I'LL NO TRUST YE."

Two centuries ago it was thought an  
insult in the Highlands to ask a note from a  
debtor. It was considered the same thing  
as saying, "I doubt your honor." If par-  
ties had business matters to transact,  
they stepped into the air, fixed their eyes  
upon the heavens, and each repeated his  
obligation with no mortal witness. A  
mark was then carved upon some rock or  
tree near by, as a remembrance of the  
compact. Such a thing as a breach of con-  
tract was rarely met with, so highly did  
the people regard their honor. When the  
march of improvement brought the  
new mode of doing business, they were  
often pained by these innovations. An  
anecdote is handed down of a farmer  
who had been to the Lowlands and  
learned worldly wisdom. On returning  
to his native parish he had need of a sum  
of money, and made bold to ask from a  
gentleman of means named Stewart.  
This was kindly granted, and Mr. S.  
counted out the gold. This done, the  
farmer wrote a receipt and offered it to  
Mr. S. "What is this, man?" cried Mr.  
S., eyeing the slip of paper. "It is a  
receipt, sir, binding me to give ye back  
ye gold at the right time," replied Sandy.  
"Binding ye? Well, man, if ye canna  
trust yerse! I'm sure I'll no trust ye. Ye  
cannae ha'e my gold." And gathering it  
up, he put it back in his desk and turned  
his key upon it. "Bnt, sir, I might die,"  
replied the canny Scotchman, bringing up  
an argument in favor of his new wisdom,  
"and perhaps my sons might refuse to  
ye; but the bit of paper would compel  
them. Compel them to sustain a dead  
father's honor," cried the Celt. "They'll  
need compelling to do right if this is  
the road ye're leading them. I'll neither  
trust you nor them. Ye can gang else-  
where for money; but you'll find nae in  
the parish that'll put more faith in a  
bit o' paper than in a neighbor's word o'  
honor, and his fear o' God."

## A REMARKABLE INCIDENT.

A remarkable incident is that of a  
Scottish youth who learned with a pious moth-  
er to sing the old psalms that were then  
as household words to them in the Kirk  
and by the fireside. When he grew up  
he wandered away from his native coun-  
try, was taken captive by the Turks,  
and made a slave in one of the Barbary  
States. But he never forgot the songs  
of Zion, although he sang them in a

strange land and to heathen ears. One  
night he was solacing himself in this  
manner, when the attention of some sail-  
ors on board of an English man-of-war  
was directed to the familiar tune "Old  
Hundred," as it came floating over the  
moonlit waves. At once they surmised  
the truth that one of their countrymen  
was languishing away his life as a cap-  
tive. Quickly arming themselves, they  
manned a boat and lost no time in effect-  
ing his release. What a joy to him after  
eighteen long years passed in slavery! Should  
you not think that he would al-  
ways love the glorious tune of "Old  
Hundred"? Children, never let your  
sweet young voices be employed in using  
profane or unseemly words. It is a quaint  
saying, but it is true, "Furnish the mind  
with good things and there will be no  
room for evil." They will be like nails  
fastened in a sure place. You know  
when a nail is driven in tightly you can  
not wedge anything else alongside of it.  
But you may have a tuneful voice and  
love to sing, and yet remain unaffected  
by the beautiful words. Oh, how sad if  
they who sing about Jesus on earth  
shall not be of the number who join  
in the "new song," before the throne of  
God and the Lamb!—*Child's Words.*

## A NOBLE NEWFOUNDLAND.

The Gardiner (Me.) *Home Journal* says  
Mr. Hodgdon, of Lewiston, owes his life  
to the affection of a Newfoundland dog,  
whose great devotion deserves to be re-  
corded in this column. Mr. Hodgdon  
may tell the story in his own words:  
"Nine years ago," he says, "just after I  
had got home from the war of the rebel-  
lion, I went on a hunting and fishing ex-  
cursion along the banks of the Mooseme-  
gantic Lake, in Oxford County, accompa-  
nied by a large Newfoundland dog. De-  
lightful weather and abundance of game  
put me in high spirits.

"One day, I launched a canoe into the  
water of the Moosemegetic, to try my  
luck at fishing. The day's fishing was  
attended with good success, and cheer-  
fully I paddled home by the light of the  
moon to my camp. I was alighting from  
the canoe, dragging my fowling-piece  
behind, when suddenly the charges from  
both barrels of the gun went off, one en-  
tering my right side and the other passing  
up through my left arm, and lodging in  
the shoulder.

"I fainted, and pitched headlong into  
the water, which was about ten feet deep.  
From that time until I was found, I re-  
alized nothing, though I am sure that I  
was drowning. It appears that the dog,  
as I fell into the lake, immediately  
plunged in after me, and seized me by  
the right shoulder—as I afterwards knew  
by the marks upon the flesh and upon my  
blouse, which was torn almost from my  
body.

"The dog seems to have dragged me  
to the bank, so that just half of my body  
lay out of water. In this position I re-  
mained for two days and two nights  
without nourishment, and unattended  
except by my faithful dog, which went  
eight miles to a settlement in the county  
for help. I owe my life to that dog, and  
his life was as precious as my own to me  
after that. When his career was ended  
by getting into a bear-trap, I mourned  
for him as for a wife or parent."

## FACTS.

BY E. A. S.

Gleanings.

A light-house recently completed off  
the west coast of Scotland, known as  
the Dhu Heartach light-house, is built  
upon a rock fourteen miles from land,  
and cost \$357,000. It has been nearly  
ten years in the building. So difficult  
were the landings that only on 37 to  
62 days each year could they be made.  
It is stated that once a gale detached  
more than a dozen stones each weighing  
over two tons, although they were over  
thirty-five feet above high water mark.  
The light is 145 feet above the sea, and  
the rock upon which the light-house is  
built is 35 feet above the water.

The African chiefs are evidently fond  
of large umbrellas,—for we see it stated  
that a Glasgow firm manufactured a num-  
ber as presents for these African chiefs,  
some of which were about 30 feet in  
circumference and some about 18 feet.

The minute hand of a clock constructed  
for the Crystal Palace, Lyndenhall, Eng-  
land, is 19 feet in length and the dial  
is 40 feet in diameter.

Another curious fact we have come  
across lately, is the item that a music box  
which plays 132 tunes has recently been  
finished in Geneva, Switzerland, for the  
Khedive of Egypt.

## Bazars in the East.

Mr. Charles Dudley Warner gives the  
following graphic description of the  
shops in Cairo and Alexandria:

The native bazars of Cairo and Alex-  
andria reveal to the traveler, at a glance,  
the character of the Orient; its cheap tin-  
sel, its squalor and occasional richness  
and gorgeousness. The shops on each  
side of the narrow street are little more  
than good-sized wardrobes, with room  
for shelves of goods in the rear and for  
the merchant to sit cross-legged in front.  
There is usually space for a customer to  
sit with him, and, indeed, two or three  
can rest on the edge of the platform.  
Upon cords stretched across the front  
hang specimens of the wares for sale.  
Wooden shutters close the front at night.  
The little cubbies are not places of sale  
only, but of manufacture of goods. Every-  
thing goes on in this view of the world.  
The tailor is stitching, the goldsmith  
is blowing the bellows of his tiny forge,  
the saddler is repairing the old donkey  
saddles, the shoemaker is cutting red leath-  
er, the brazier is hammering, the weaver  
sits at his little loom with the treadle in  
the ground—every trade goes on, adding  
its own clatter to the uproar.

## Answers to Bible Questions.

Nos. 125-131 answered by Hattie K. Dean,  
Strawberry Point, Iowa, Carrie E. Dunton  
Whitefield, Me., answers No. 122.

## Literary Review.

THE PROBLEM OF PROBLEMS, AND ITS VA-  
RIOUS SOLUTIONS; or, ABBEYISM, DAVEN-  
PORTISM, AND THEISM. By Clark Braden, Pres-  
ident of Abingdon College, Illinois. Cin-  
cinnati: Chase & Hall, 1877. 12mo. pp.  
480.

Having read the title-page of this book, one  
has got a pretty definite statement of what the  
author attempts. He is evidently a person of  
some scientific attainment, and in his perplex-  
ity over the theories above mentioned,  
and in his attempt to solve them, he has read  
widely, studied closely, and thus acquired a  
pretty clear knowledge not only of Darwinism  
and related theories, but of their relation to  
the teaching of the Bible, and to beliefs based  
thereon. Indeed, the author himself tells us  
that he has thoroughly canvassed the whole  
question, partly to satisfy himself and partly to  
aid others, until he is conscious of having  
found the vulnerable points in the Darwinian  
armor, which he here undertakes to point out.  
It is something like a life-experience that is  
portrayed in the book. The author himself  
was once a skeptic. But becoming a believer,  
he was of course obliged to meet the attacks  
and arguments of his old associates, and to  
defend himself in his new position. He evi-  
dently believes that he has successfully accom-  
plished this work of defense. He has cer-  
tainly written fearlessly, and often with a force  
of argument worthy of the cause in which he  
has engaged. How to meet the teaching of  
atheists, and to sustain the doctrine of Re-  
velation against them is the problem he tries to  
solve. And he accordingly undertakes to  
show that the speculations of the evolutionists  
and of Darwin in particular are open to the  
following objections:

I. In the first steps in the investigation,  
and although the investigation, important ele-  
ments, vital factors are omitted, either through  
ignorance or they are deliberately ignored and  
rejected.

II. Many things are assumed in the pre-  
mises on which they are based, of which there is  
no proof.

III. Others are assumed that are not sus-  
ceptible of proof.

IV. Others are assumed that have hardly  
enough proof to render them even proba-  
ble.

V. Others are assumed that are worthless  
on account of grave and often insuperable ob-  
jections that are urged against them.

VI. Still others are assumed that are most  
palpably untrue.

VII. Often in the course of reasoning, the  
very things to be proved, and that need to be  
proved above everything else, are quietly as-  
sumed.

VIII. Often the things thus assumed are the  
things needed to establish the conclusion, and  
are evidently assumed because they are thus  
necessary to the predetermined conclusion.

IX. Often in the course of reasoning there is  
no connection between different parts of the  
process, or between the premises and con-  
clusion.

X. Finally, infinitely more is claimed in the  
conclusion than is contained in the premises  
on which it is based, and the premises them-  
selves, even if all these assumptions and spec-  
ulations be conceded to be entirely true.

The author will appear to most readers to be  
somewhat self-asserting, and also to be im-  
pressed with a sense of the importance and  
ability of the work that he has done. But that  
should not hinder them from courageously  
pressing through the pages of his book, if they  
would get the real nature and strength of the  
argument. His position is certainly well de-  
fended, and no candid reader will deny that  
he has not only well acquitted himself as a  
scientific reasoner and defender of the faith,  
but has also made it incumbent on the Evo-  
lutionists to show why their position should  
not either be newly fortified or gracefully  
abandoned.

FLOWER AND THORN. Later Poems. By  
Thomas Bailey Aldrich. Boston: James H.  
Osgood & Co. 1877. 12mo. pp. 148. (\$1.25).  
For sale by Lee & Shepard, and by E. J.  
Lane & Co.

We suppose it would be nearly impossible  
for Mr. Aldrich to get a poem into a volume  
like this that would be really new to more  
than one or two persons, if it had ever before  
been printed. Because, let one of his poems  
appear in never so shy a corner, it at once be-  
comes widely known and widely sung, so that  
its later appearance in a book can hardly fail  
to be unfamiliar with it. But that is be-  
cause he writes poetry, and not verses merely.  
And, again, that is just the kind of poetry  
that is the best, that is the most likely to be  
welcomed, and that will never become old.  
It is like the friend, who, once known, can  
never be a stranger to you again, let him ap-  
pear in whatever place. These poems have  
nearly all been in print before, mostly in the  
magazines, and that makes them widely  
known. But that also makes them more glad-  
ly welcomed. That poem entitled "Spring  
in New England," for instance. As soon as you  
learn that this is in the volume announced,  
you determine at once to own the book. Of  
course you committed it, or parts of it, last  
spring when it first appeared, and you have  
kept repeating it, tenderly, sadly, now with  
a sob and then with a tear, frequently since.  
But you must own the volume just the same.  
How many a "wan, pale mother," as she has  
read this poem, and felt in what pitying, sym-  
pathetic verse the author had enshrined those  
heroes who died

"In dark ravines and on the mountain-side,  
In haughty fort and fire-circled town,  
Upon the gun-boats splintered deck,  
And where the iron ships went down—"

has said, "Why, it is my son that he writes  
about here." That is the way with a real po-  
em. It touches you. It makes you feel as  
though the author knew or had experienced  
just what he was singing to you. Some of the  
"Interludes" in the volume, like "Destiny,"  
"Unsung," "Remembrance," "Nocturne,"  
"Across the Street," are gems, and so are  
many of the "Quatrains" and "Sonnets" that  
brighten and enrich its pages. What was ever  
so fine in its way than "On an Intaglio  
Head of Minerva"? Mr. Aldrich possesses gen-  
ius, with ability to express himself finely and  
truly, and having a rich and delicate fancy, he  
naturally gives us something excellent when-  
ever he writes.

THE NEW DESCRIPTIVE GEOGRAPHY OF  
PALESTINE With Critical and Historical  
Notices of all places whose names occur in  
the Scriptures, and whose sites have, with  
any degree of probability, been identified.  
In three parts. By H. S. Osgood, LL.D.,  
State University, Oxford, Ohio. 12mo. pp.  
312. (\$1.50).

This work is not a compilation, but a care-  
ful and original review of the geographical  
material, both Scientific and Historic, of Pal-  
estine, the result of the studies, discoveries, and  
examinations, of seventeen of the best schol-  
ars and travelers in Europe, Asia, and Amer-  
ica. It is edited by Prof. Osgood, of the State  
University, Oxford, Ohio. The frontispiece is  
a beautiful steel engraving of Tyre, drawn  
from nature by Prof. Osgood, and executed by  
Sartain, of Philadelphia. Part I. contains a con-  
densed history of every Biblical place in Pal-

estine, about which anything is known.  
The places are arranged in alphabetical order.  
After each name is given its meaning, when  
known, then a description of its locality, his-  
torical items of interest, if there are any, and  
remarks on the occurrences which have taken  
place there. Part II. is a "General Refer-  
ence Index to the Geography of Palestine."  
It is designed more especially to illustrate the  
map of that land edited by Prof. Osgood and  
Coleman, but gives much information when  
used in connection with any map. Part III.  
contains a classified list of all the geographic  
names of Scripture. The names are arranged  
alphabetically, in columns, and in the op-  
posite column is the name of the part of the  
world where the place in question may be  
found. The book may be very valuable to  
students of the Bible, especially if used in con-  
nection with the author's map.

ENDEAVORS AFTER THE CHRISTIAN LIFE.  
Discourses by James Martineau. Reprinted  
from the sixth English edition. Boston:  
American Unitarian Association. 12mo.  
pp. 449. (\$1.00).

These are not merely intellectual discourses.  
They are real heart-sermons. Their au-  
thor loved his work. To read what is here  
published would convince one of that. He al-  
so drew others to love it—or to love the Chris-  
tian life which he portrayed,—a fact attested  
by the great demand for the sermons in their  
present form, and by the esteem in which he  
was universally held as the preacher of them.  
He was a Unitarian? Well, yes, he was, but  
if your heart was filled with the spirit of the  
Christ that he so faithfully and lovingly ex-  
alted, you would hardly think of what his  
particular faith might have been when you  
read such passages as these:

To get good, is animal; to do good, is hu-  
man; to be good, is divine.

Every Fatalist or Predestinarian scheme de-  
stroys merit by denying that our actions are  
our own, and referring them wholly to powers  
of which we are not lords but slaves.

To love and to do the holy will is the ulti-  
mate way not only to know the truth, but to  
test others to know it too.

Every light of moral beauty, permitted to  
enter, but not allowed to guide us,







Besides the Congressional proceedings, the election of several U. S. Senators of note, another capture of hostile Indians, a land-slide in Austria, and a variety of minor matters make up the events of the week.

**Fires of the Week.**  
At Clear Water, Minn., on Sunday, a fire destroyed a flouring-mill the stock of Davis & Beal. Loss, insurance, \$21,000.—The Wisconsin Manufacturing Company's warehouse at Whitewater, Wis., was burned on day night. Loss \$25,000; insurance, \$10,000.—The Revere House at Milwaukee, Wis., was burned Wednesday night. Loss \$23,000; insurance, \$21,000.—The Wm. H. Wick & Son's cabinet shop in Rockford, Md., was partially burned Wednesday night. Loss \$20,000.—The sash mill of Krouse, in Philadelphia, was burned Saturday night. Loss \$20,000; insurance, \$10,000.—A fire at Rockford, Ill., Sunday night, destroyed the furniture of

to become a member of the  
sample of results in other institutions  
"Agricultural Colleges," under State  
We very much fear there is a good  
humbug about "colleges" in this class.  
"The Superintendent of Education  
State of Georgia requests in his annual  
that the State appropriation of \$10,000  
lanta University be withheld, "because  
teachers have been known to accept in  
to entertainments given at the houses  
of entertainers," and because the edu-  
cational "black" by whites tends to the ruin of  
civil order.

Rev. Wm. B. Bodine has been ap-  
pointed of Kenyon College, Ohio, and  
the Theological Seminary. The insti-  
tution is under Episcopal control. Dr. Bodine  
is a graduate of Princeton and in the  
life.

The mind, as it is called, and the laws are one, and can only act by the laws; whether action proceeds from nervous centres and is visible, or the muscular system and is invisible action produced by force generated within. The German Professor Helmholtz has brought the calculation of the force has to be engendered within our consciousness, and if such a force has been maintained, it can only be done by nourishment or food. Food consists not of organic, vegetable and animal matter but also of air and water, and the change of air is often invigorating to the nervous system. Our ideas of mind's work are still very confused, all nervous action is produced by exertion or waste of force. Grief is exertion; joy is nervous exertion; thought is nervous exertion, and a nervous exertion wants maintaining and food. When exhaustion appears, or so-called nervousness, it is nothing else but the consequence of want of nourishment. Grief

makes much lead that children have be

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a made	<b>LEATHER.</b>	<b>SUGAR</b>
	Sole, B. Ayres. 26 @. 30	Havana, D. S.—
	Orinoco.... 24 @. 28	Nos. 8 to 13....

37 Park Row, New