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The Morning Star - volume 52 number 15 - April 11, 1877

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The Morning Star.

VOL. LII.

THE MORNING STAR, BOSTON AND CHICAGO, APRIL 11, 1877.

NO. 15.

THE MORNING STAR.

A WEEKLY RELIGIOUS NEWSPAPER.

ISSUED BY THE

Free Will Baptist Printing Establishment.

Rev. I. D. STEWART, Publisher.

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

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

Western Department. Rev. A. H. HULING, Manager, 46 Madison St., Chicago, Ill.

Terms: \$3.00 per year; if paid strictly in advance \$2.50. See the 5th page of this paper.

The Morning Star.

WEDNESDAY, APRIL 11, 1877.

WIND-SONGS.

BY MATTIE L. ROBERTS.

The somber sky in tears of rain,
Sobs out its grief to-night,
And winds among the leafless trees
Are sighing for the light.

They wail and moan, in minor tones
So full of dark despair
That all the sorrow of the world
Seems given them to bear.

I wonder if their grief is for
The things that have passed by?
Or are they weary waiting for
The spring that draweth nigh?

It seems to me that in their song
Is more than simple pain—
Regret is mingled with despair,
And larks in every strain.

Regret for sweet things that are gone,
Despair in waiting for the light;
Few are the hearts that in the wind
Find not an answering chord to-night.

WORK AMONG THE INDIANS.

There is no mistake, I trust, in my thinking that a godly number of the readers of the *Star* have felt an increased interest in the condition and welfare of the Indians since the government assigned one of its agencies to the patronage of our denomination, and that the laborers in this field have been faithfully upheld in prayer.

As the result of our experience here we have no ideal pictures to present of the "noble red man." It is sad to find that the most depraved and abandoned are not the heathen proper, but those who have taken lessons in vice and sin in their associations with bad whites. It is here as elsewhere among the heathen, the hope of their elevation lies in educating and Christianizing the children; training them up to habits of industry and self-support.

About thirty children are usually maintained in our school, still under charge of Rev. S. G. Wright, formerly in the employ of the American Missionary Association at the Red Lake agency. The children are as susceptible to the inculcation of religious truth or any good influences as any average company of whites. Indeed, their native honesty and simplicity as revealed to those to whom they give their confidence is very marked. Some very interesting cases of conversion have recently occurred. Our Indian blacksmith, Kay-zhe-aush, not a recent convert, for several months has seemed a growing Christian. A few weeks ago, of his own accord, he began family prayer. His wife, a real heathen, though nominally a Catholic, has been an obstacle to hopeful elevation of the family. But Kay-zhe-aush preached the gospel in his shop day by day, and continued to pray in his family despite all opposition. After a while his wife came into our Sabbath congregation with a much softened spirit reflected in her face.

For three weeks past, their little daughter, a girl of eleven years, has given satisfactory evidence of conversion. It is the greatest joy to the father that the Lord has given him one of his children to be a Christian. We thought it desirable and every way proper that the daughter should make a public profession of her faith and be baptized with others who are coming forward. Here, again, the mother's Catholic prejudices were violent in opposition. Little Caroline was badly treated by the mother. To hear the girl's artless account of how she used to get angry at such treatment, but that now Jesus helped her to be patient and submissive, was really touching. No less so was the simple hearted way in which she told of her enjoyment in praying to Jesus herself, and how good it seemed to her to hear her father pray. How stupid she used to be at meetings, but now how well she loves to hear about Jesus. It is to us an evident answer to prayer, that the mother's opposition all gave way. She was even present at the baptism, a most interested spectator.

Another case that has encouraged us not a little is that of Paul Atkin, one of our brightest young men, twenty-one years of age. He has resisted all influences till within two weeks. Now he has come out very clear and decided. It would do any Christian heart good to hear Paul pray. He says, "O Lord, thou didst choose me. I did not choose thee, but thou didst choose me." He tells us how deter-

mined he had felt all along that he would not come out now.

At this season of the year, parents and children all expect to go away to sugar making. The school is thus broken up for four or six weeks. Mr. Wright proposes to improve this time in visiting his family in Ohio, securing the double purpose of greatly needed rest, and call the attention of such churches as he can visit to solicit donations of clothing of all kinds, new and second hand, coats, vests, pants, overalls, stockings, boots, shoes, hats, caps, dresses and under clothing for men, women and children; also bed-quilts, sheeting, calico, blankets, flannel and yarn, with only money enough to pre-pay the freight to "Brainerd, Minnesota, on the Northern Pacific R. R."

Many a benevolent soul will surely find it a pleasure to gather up enough to fill a barrel and send us to help us on this work. Such destitution as exists all around us is most pitiable. Don't think all destitute from mere laziness or any inexcusable cause. We have many old and infirm, blind and diseased.

I am persuaded that numbers will read this article who would be none the poorer, but richer in faith and love, by regarding this as a call from the Master to remember his poor. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." "Do it heartily as unto the Lord." Plead with and interest others to help, and "the blessing of him who was ready to perish," shall be yours. This is a work not for church members, merely; aid will be most welcome from all. The heart moved to give will scarcely fail to follow the gift with prayer.

Address packages, "U. S. Indian Agency, Leech Lake, Minn., via Brainerd," to the undersigned. In the package put a list of articles and by whom or from where sent. Letter address is "Leech Lake, Cass Co., Minn."

H. J. KING, U. S. Indian Agent.

PRISON FACTS.

A correspondent who has been looking over the last annual report of the chaplain of the Ohio penitentiary sends us the following items:

"During the last year the chaplain has been curious to inquire after the parental church relation of the seven hundred and seventy-one convicts in prison during that period. Of these only seventy-nine reported themselves as the children of irreligious families, all the others claiming Christian parentage. Of these the Methodist Episcopal church are credited with two hundred and eleven, almost one-third of the number. The Romanists follow with almost two hundred, nearly one-third of the whole number received during the year, being out of all just proportion to their relative numbers in the State. Of the truthfulness of this last item there can be no mistake, inasmuch as they have worship of their own each Sunday, and thus testify to their religious preference. The Baptists occupy the third position, but with less than one hundred. Eighteen denominations are represented, some, however, by only one each. Even the Jew has three representatives wearing the stripes by the side of an equal number of those who claim Congregational parentage.

"So far as habits have had to do with their present condition, five hundred and fifty admit that they were intemperate, leaving only two hundred and twenty who claim habits of temperance. Of these more than one-third claim to have been attendants at Sunday-school."

Our correspondent then raises the question whether, in view of this large representation in the State prison, the home life of these Christian families has been what it ought to have been? It is a serious question, and we trust that it will be duly pondered.

RHODE ISLAND CORRESPONDENCE.

PROVIDENCE, April 5.

Strangers who visit our State and city may discover more to occasion comment than the residents who have come to regard what might seem to some extraordinary as common or ordinary. The churches of this city have very generally for their pastors faithful and able men. As prominent among them, it is fitting to mention Dr. E. G. Taylor, of the First Baptist church, and Rev. Mr. Greer, of Grace church (Episcopal), while Dr. Robinson, President of Brown University, is unquestionably the leading clergyman in the city and State. The past winter has not been one characterized by extensive revivals in any denomination, though churches in all denominations have been quickened and received additions. Some of our Free Baptist churches are included among the number.

The Free Baptist Ministers' Institute, recently held at the Roger Williams church, was, on the whole, pleasant and profitable. Though the attendance was diminished by unfavorable weather, some of the papers were of a superior character, and the discussions were spirited and pertinent. The presence of Revs. J. L. Phillips and E. N. Fernald added to the interest of the occasion, especially as

seen from a denominational standpoint. We do well as Free Baptists, to appreciate properly the talent which God has given us, and to make the highest possible use of it. There are times when a departure from this course betrays ourselves and provokes criticism. The church with which the Institute was held will, on the first of May, welcome a new pastor which it has long needed.

Our annual State election was held yesterday. The campaign has been an exciting one in which some of the best and some of the worst elements were brought directly in conflict. For the first time in three years the prohibitory element secured the control of the leading places on the Republican State ticket, and though the candidate for Governor, Mr. Van Zandt, was not in every respect satisfactory, yet temperance men gave him a cordial support. He was opposed by Mr. J. B. Barnaby, the great clothier, whose sinews of war were Democracy, rum and money. Hundreds, if not thousands of license Republicans rallied to his support. But all these things have proved unavailing. Mr. Van Zandt is elected Governor, and Mr. A. C. Howard, a pronounced prohibitionist, is chosen Lieutenant Governor by a larger majority than that secured by Mr. Van Zandt. The Legislature, as seen from a temperance standpoint, is of a hopeful character. We can reasonably expect better temperance legislation than we now have. Indeed, it would be quite impossible to have worse. It is to be hoped that whatever advantage has been gained will be used wisely.

During the past year Reform Clubs have multiplied in our city and State. Thousands of men who have been intemperate have been gathered into them. While we rejoice in whatever of good has been accomplished, there are two things which occasion regret. The first of these is that the clubs are not entirely in harmony. The largest club in this city, organized by Dr. H. A. Reynolds, seems to make a hobby of its non-political and non-sectarian proclivities. It would seem that in this particular its hand is against every man's hand. The other clubs are in sympathy with the views held by Mr. J. H. Osgood, and seem to stand upon a broad platform. The second of the things which occasion regret is that the religious or revival element is not more prominent. It should never be forgotten that the only true basis of reform is faith in the Lord Jesus Christ.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., April 5, 1877.

Phases of every month in the year were crowded into March, and her appearance was more variable than the almanac ever pretended to calculate. First, her charming ways coaxed the crocuses into bloom, and then the hyacinths put up their racemes for a kiss; but after the delight of being thawed out the crocuses had their light delicate robes pitifully pinched, and they have tears in their eyes yet. The hyacinths were curled up so snugly they bore their chilling pressure without perceptible effect. Frozen one day, thawed the next, with March's tantalizing uncertainty, they have bloomed in all kinds of temperature and look sweetly indifferent to all changes.

Signs of reform marked the incoming of March, and one surprise after another has given correspondents an opportunity of saying ever so many new things. Not only has the President's decided executive ability been gratefully recognized by a majority of people, but Mrs. Hayes's no less decided adherence to plainness in dress and her own independent characteristics have been equally grateful.

So far, the President's family have been to church every Sabbath, not in a carriage, but on foot. Although I follow in the same beaten pathway, I deplore the practice or seeming necessity of taking cognizance of everything the President's family may do. Almost the exact number of steps is counted in their walk to and from the Foundry Methodist church, and soon the very way they bow their heads will be duly chronicled. Then after two or three years of such attention, should vanity creep into their now devout hearts, people will say bitter things of those whom they try to worry into being just like the rest of the world. Mrs. Hayes needs no investigating committee to pronounce on her plainness. The rich, yet plain black silks, varied as they are by trimming of lace, velvet, or, cording of contrasting silk, and relieved by soft lingerie, add to the charms of a face that a showy toilet would not enhance. Her simply arranged black hair, the great, truthful, tender brown eyes, the winning smile, pleasant voice and the inexpressible charm of naturalness, make us pronounce every toilet charming Mrs. Hayes may wear. Mrs. Hayes has it in her power to "weave the fabric" of a social reform, and every lady in the country should contribute wool and warp, that thought and action may be in harmony and reform genuine.

Our financial machinery is all out of joint, and we are struggling to keep alive. Labor and laborers are degraded, and I

believe, as Emerson says, "our state of society is one in which the members have suffered amputation from the trunk, and strut about as so many walking monsters—a good finger, a neck, a stomach, an elbow; but never a man."

The present administration may revolutionize this depreciating tendency of labor. It may suggest that there are other avenues to honor than a position in a Government Department, where the moral amputation does not chop off a member at one stroke; but slowly and surely dwarfs those, who year after year, drill but one faculty. Mrs. Hayes may revolutionize and educate even the inflexible "Madam Grundy" in matters of dress. The demand of fashion has been imperative, and heeded with exactions that amount to sacrifice; and now may not a new regime in dress be tolerated? Preaching economy has little significance; but setting an example of consistent plainness needs the courage of an ancient martyr.

The White House is constantly thronged, and during the visit of South Carolina's two Governors, crowds gathered to catch a glimpse of the rival officials. At the Ebbitt House where Gov. Chamberlain stopped, and at Willard's where Gov. Hampton staid, the sidewalks were packed whenever it was rumored these gentlemen would go out.

Their gentlemanly bearing and able documents have given people a favorable impression of their ability to govern. They are no longer imaginary contestants, but seeing and hearing them carries conviction of their genuineness. With the withdrawal of the troops South Carolina will assert her privilege of deciding who shall be governor. The President has done nothing to support either one or the other; but left the people of that State to settle the difficulty themselves. So far Delegations have been in order, and I should infer from their number that representatives from the North to the South pole had delegated the President. The Louisiana Commissioners have left the city; not to take action in the premises, but simply to ascertain the facts concerning the existing difficulties and to consult with both factions of the Nichols and Packard Government. The changes in the Departments have been fewer than expected, and are usually accepted with favor. Secretary Sherman has made a flattering return from his administration the past month. The reduction of the public debt is \$14,107,016.11 and the funding of forty million five per cent. bonds in four and a half per cent. bonds is a much better account than his predecessors here made.

Hon. Fred Douglass, U. S. Marshal, is quietly filling his high office, which is not, as some suppose, an irresponsible position, but one of importance and responsibility, requiring great business capacity, an acquaintance with the community at large, and a general knowledge of law. Again it is Mr. Douglass's privilege to make the presentations at the White House, thus bringing him as a medium between the President and all foreign courts, legations, and dignitaries generally. A prominent Democrat and a leading Republican were his bondsmen.

The third anniversary of the Woman's Temperance Union was celebrated the third inst. with very interesting exercises. The annual report showed how vast an amount of work had been done, and how large a field had been canvassed, the number of jails and prisoners visited, and flattering accounts of the success of the Holly Tree Lunch Rooms.

There were many regrets expressed that Dr. J. L. Phillips did not make a longer stay in Washington. The excitement of the inaugural little left chance to plan or execute mission work or rally the friends of the F. Baptist Mission in this city. There are a large number whose sympathies are with the Mission in India. I think if all the old students of Whitestown residing here were to have a reunion it would be a success as to numbers.

BESSIE BECH.

EXCHANGE NOTES AND QUOTES.

A State government which can be upheld only by the national army is not in the American sense a government of the people.—*Harper's Weekly*.

We are of those who believe that Christianity is peculiarly adapted by the character of its teachings and the happiness of its results, to teach and control the wealth and scholarship of the land.—*Golden Rule*.

A religious meeting should begin and end with rigid promptness, and it is better to have it too short than too long. We think the point of brevity to be of great importance, especially at evening services, and more especially still, when youth and children are in attendance.—*Congregationalist*.

We are neither weak, nor inefficient, if we have the missionary spirit. And what is that spirit but the spirit of Christ—the spirit of unselfish love—the spirit of a broad and catholic charity—the spirit that bears each other's burdens, and so fulfills the law of Christ?—*The Evangelist*.

A lady entered one of our Boston dry-goods stores, the other day, and asked to be shown some English laces. The salesman exhibited the desired article. "Are these really English?" she asked, after subjecting the fabric to a careful scrutiny. "Well," replied the salesman, a little confusedly, "they were until Mr. Moody came." We give this anecdote for what it is worth, and commend it to all whom it may concern.—*Congregationalist*.

The only way to put life into the prayer-meeting is first to get more life into ourselves. The only way to get the meeting out of the rut, is for us to get out of the rut in which we have been running in our own individual spiritual life. This remedy will reach the seat of the disease. We never knew a church which was thrilling with spiritual life, and active in Christian work, whose prayer-meetings ran in ruts. To get out of ruts, then, get into the harness.—*Ex. & Chron.*

The revival influences throughout the country, and especially in Boston and New England, are leading many to anxious thought as to the mystery of the operations of the Holy Spirit. Briefly and plainly put, it may be said that the Spirit represents all those tendencies and influences which incline men's souls to repentance of sin, and faith in the Lord Jesus.—*Golden Rule*.

An unusual number of anonymous letters have been received at this office within the past few weeks. What they are all about we do not know. It is our habit, and we think it is that of editors generally, before reading a letter, to glance at its signature. If no veritable name is given, the letter goes at once into the waste basket without a reading. A letter which is not worth signing by one who knows what is in it, is not worth hunting through by another to see if it contains anything.—*S. S. Times*.

Ralph Waldo Emerson in his late article on "Demonology" in the *North American Review*, speaking of spiritualism, says: "Mesmerism is high life below stairs, or Momus playing Jove in the kitchens of Olympus. 'Tis a low curiosity or lust of structure, and is separated by celestial diameters from the love of spiritual truth. It is wholly a false view to couple these things in any manner with the religious nature and sentiment, and a most dangerous superstition to raise them to the lofty plane of motives and sanctions. This is to prefer haloes and rainbows to the sun and moon."

The *Advance* speaks of the fraternal spirit manifested by a Baptist church at Terra Haute, Ind., which freely opened its baptistery to the Congregationalists at the close of the union revival meetings recently, and then adds:

"And it would not surprise us to learn any day that Congregational and Baptist churches which have labored together for so neighborly a fashion, equally evangelical in Christian belief, had gone one step further in the same direction, and concluded to dispense with dividing walls in the 'upper chamber' of communion with their common Lord. Spring may seem to 'come slowly up this way,' yet it will come!"

Scheming is like many other human enterprises, in being most open to those who are not adapted to it. Men are prone to affect to do the things which they can not do. Many schemers will resolutely persist in seeking an end, though all the while using the wrong means to the end. They lack the quality of being practical. *Religious Telescope*.

PERSONAL.

SECRETARY ROBESON will practice law in Washington.

PROF. GOLDWIN SMITH will return to this country in July.

PROF. JOSEPH HENRY is eighty years of age, but strong and erect.

Mrs. LEWES ("George Eliot") is at her desk six or seven hours a day.

EX-PRESIDENT WOODSEY, of Yale College, is about publishing a book on "Political Philosophy."

ROBERT BROWNING, it is rumored, means to make a translation of the "Agamemnon," with photographic illustrations of the Mycenaean relics.

The Duke d'Aumale is the owner of Rembrandt's "Resurrection of Lazarus," for which the Czar offered, about 15 years of age, the sum of \$140,000.

M. DECHOUX, as president of the French Society for discouraging the excessive use of tobacco, offers three prizes for essays on the subject.

THE REV. DR. PRIME still sits in the old leather covered chair into which he dropped when he came into the "New York Observer" office thirty years ago.

JOHN ZUNDEL, the well known organist of Beecher's church, has been retired by the church with a pension on account of old age, and will not play any more.

THE historian Leopold von Ranke, whose work on the Popes is the subject of one of Macaulay's best essays, completed last month the 60th year of his university doctorate.

THE Rothschild family inhabit six splendid palaces in Paris, and it is reckoned that the private residences of this family in England, France, Germany, Italy and Switzerland cost above \$20,000,000.

It is expected that Prof. JAMES E. VOSE, of Ashburnham, Mass., will deliver the oration at the centennial celebration of the town of Andover, N. H., in June, and that

Prof. J. W. BARKER, of Rochester, N. Y., will deliver the poem.

ROBERT L. STUART, of New York, who is worth \$6,000,000, is the son of an Irish woman who, when left a penniless widow, began to earn a livelihood by making molasses candy which Robert sold in the streets for a cent a stick. From this humble beginning arose a large confectionery and sugar refinery.

MADAME COMTE, widow of the founder of the Positive Philosophy, has recently been buried in Paris. Madame Comte's maiden name was Caroline Massin. She was without fortune and it will be recollected that partly owing to this fact Comte's family, while not actually refusing their consent to the marriage, gave him to understand that it was not to their mind. She played a part in all the chief crises of the philosopher's life. It was she who saved him from being drowned in Lake Engelen, and it was she also who extricated him from the asylum in which he was placed, with little chance of his recovery, and watched over him during his season of madness, risking her life more than once in this trying task.

STORER NORMAL SCHOOL CORRESPONDENCE.

HARPER'S FERRY, W. VA., March 31, 1877.

As I seize a chance hour and a hasty pen to say something about the work at Storer Normal School during the past few months, I find myself wishing, as who has not? that I could have chronicled each busy week as it fled, instead of making the vain effort to marshal them all at once. Each as it went has been full of work, and anxiety, and hope which the enthusiasm of the moment might have helped me to put more vividly before far away friends than I possibly can now. But work comes first, and the record of it afterwards. In this case the latter has been long deferred.

Again, we can say with grateful hearts that it has not been a lost year. Again we have felt the presence of the Holy Spirit in our midst, and have seen our pupils seeking Christ, and seeking with an earnestness and humility which could not but lead to speedy faith and hope in his name. The revival had, as all revivals have, its own peculiar features. It began in some little half hour prayer meetings, held at the close of school, and attended by a limited number. There was no great wave of feeling. One by one those over whom we rejoice to-day, stood in our midst and desired our prayers. In each case self-surrender seemed unusually honest and entire, and as a direct consequence of that, almost all came very speedily to a knowledge of that peace which passeth all understanding. As a very noticeable feature for the first time in the history of the school at such a season hardly any use was made of "the mourners' bench," and yet it was offered again and again, no attempt being made, or wish existing, to withdraw it. We rejoice over thirteen souls. Remembering the far larger number who found Christ here last year, will you not, Christian readers of the *Star*, pray with us that yet again within the months left of this school year we may see the "power of God unto salvation" made manifest in our midst?

Since the revival our young men have formed an organization for Christian work, and have held meetings on Sunday afternoons at Knoxville, Pleasant Valley, &c. It has been good to see their enthusiasm in doing this, and we can but feel assured that at least the work thus done shall strengthen and benefit the workers, and who knows what other harvest may not ripen from the truth thus sown?

During the Christmas holidays we held a teachers' convention. Thirty-seven were registered as in attendance. It was eminently a home gathering, and yet, while as such, somewhat less formal than such gatherings are apt to be, it was perhaps also more efficient and practical in such work as it actually undertook. How could the talk help being as free and familiar as of old in the same room! And under such surroundings the questions asked and perplexities confessed, were real ones, which is more gained than one knows who has not sat a patient listener to pet theories lengthily expounded, and finely spun quibbles long drawn out. All in all we counted our convention a large success. Never before have we had so many pupils teaching, and never before have we felt that so many schools were under good and faithful care. I know some cases where the devotion of the teacher to the progress of the school could hardly be rivaled by the most conscientious martinet New England could send forth. Storer has had some pupils who spell with a full sized capital. One of them said to me a year ago, "It is not enough for me to satisfy the trustees. I want to work as hard for my scholars as you did for us here at Harper's Ferry." This winter I saw his school, and it was even more than I expected. The school at Woodstock has been especially fortunate this year. Nowhere was work more needed. And most earnest Christian work has been done there. God bless the New Hampshire hills and hearts that sent such a worker to such a need.

Despite the hard times we have held very nearly our own point of numbers this winter, and, for the present at least, are likely to have as many pupils entering as leaving. We have had through the fall and winter an extra Sunday school started on the principle of going to those who could not be induced to come to us. It has grown into quite a success, and our pupils have worked in it in a cordial, voluntary way which has tended largely toward making it such.

Since the New Year came two of our pupils have passed from the church militant to the church triumphant. One, five years a Christian only, had led in that time many another soul to Christ. The other, converted here last year, dying homeless, though not friendless, said, "Now I have a home at last." Our whole school has been stirred into a missionary enthusiasm by the visit we have lately had from Dr. Phillips. Let us thank God always that Christian enthusiasm is contagious. No pupils among our whole number have been more promising this year than some who came here unable even to read, and these, who have just learned to read the Book of life, are among those who have become Christians. Pray that yet again this year the blessing of the Lord may rest upon us.

JULIET B. SMITH.

S. S. Department.

Sabbath School Lesson.—April 22.

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

GEHAZI THE LEPER.

GOLDEN TEXT: "He that is greedy of gain troubleth his own house." Prov. 15:27.
2 Kings 5:20-27.

Notes and Hints.

Between the fourteenth and twentieth verses of this chapter is an account of Naaman's return, after his cure, to Elisha, his attempt to have the prophet take a present, his confession of the truth that only Jehovah is God, and his request that, when he went with the king into the temple of the Syrian god Rimmon, and bowed to Rimmon, Jehovah would forgive him that act. He based this request on the idea that the king would require of him this respect for Rimmon.

20. GEHAZI COVETOUS. (1) "But Gehazi, the servant of Elisha the man of God, said, 'Gehazi first appears in the story of the Shunammite, as the servant of Elisha. He represents a class of persons whose characters we need to know about, but not to possess. Notice that he had a good opportunity for moral improvement. Associated constantly with 'the man of God' he might, had his nature been less sordid, have become pure in character, and useful to others. He cherished the evil of his nature, and so temptation easily destroyed him. He took advantage of Elisha's gentleness instead of copying it. (2) 'Behold, my master hath spared Naaman, this Syrian, in not receiving at his hand that which he brought.' 'This Syrian' denotes Jewish disdain for the foreigner, and for the enemy of Israel. Syria was the recent foe of the nation. To spoil this Syrian, Gehazi thought almost a duty. He could not understand the disinterested piety of Elisha. Perhaps Gehazi saw the raiment and treasure that Naaman offered Elisha, and that fired his cupidity. Elisha was contemptuous of what, to Gehazi, was the great end of life. (3) 'But as the Lord liveth, I will run after him and take somewhat of him.' Here is a purpose deliberately made. It is then either wrong or right. An good or evil in man begins somewhere, and begins somehow. Virtue begins where sin begins, in the will. Holiness begins as wickedness begins, by motives. Gehazi did his wicked act first in his soul, then in outward act. He purposed to spoil the Syrian, he purposed to enrich himself, he purposed to lie to Elisha. His purpose was sworn to with an oath. It was a profane oath. 'As the Lord (or Jehovah) liveth' he would do the thing conceived. In the story of these two great prophets we have often met this expression, but in no instances before has it been lightly used. Doubtless it was a common mode of fortifying statements. But our Lord says, 'Let your yea be yea, and your nay nay.' 'Swear not at all.'

21. (1) So Gehazi followed after Naaman. And when Naaman saw him he lighted down from the chariot to meet him." Naaman in a comfortable state of mind, at peace with all the world and with Jehovah, rode leisurely back to Syria. From his life a dark cloud that had grown more threatening with his years, had been driven away. He was in a mood suited to a slow return. Then he saw, or heard and saw, Gehazi coming after him. Gehazi called out to him. The lighting of Naaman from his chariot was partly from respect, and partly from anxiety. Having received such a favor he was anxious to know if Elisha had anything further to require of him. When he left he left with the "peace" of Elisha on him. "Go in peace," said the prophet. But now is the "peace" recalled? The question of Naaman denotes are you the bearer of tidings favorable or unfavorable? "Peace," answered Gehazi. (2) The story of Gehazi was plausible. He said that two sons of the prophets, from Mount Ephraim, had come to Elisha, and for them Elisha asked a talent of silver and two changes of raiment. He told two falsehoods; one, that Elisha had sent him on this errand; the other, his story of the sons of the prophets. It is easy to step from one rung to another in a ladder, and by every step to step down. The talent of silver was worth sixteen hundred dollars. The garments can not be estimated, for we know neither their quality, nor the market price of such articles.

23. (1) Naaman would gladly have left all his presents with Elisha. Now he doubles the amount of silver asked for. We fail to catch the Oriental spirit in this transaction. It would have been after the habits of the day and the land for Elisha to have acted in respect to receiving this present just as Gehazi made him appear to act. To refuse the gift at first, yet all the while intend to take it, to allow Naaman to depart with it, and then to send after him so as to prevent the loss of it, is of a piece with the polite and dignified way of doing things in the same land to-day. The honest truth, spoken the first time anything is said, saves much annoyance, and much time, and honors best the moral law. (2) Doubting the amount of silver, and putting it in bags, Naaman sends two of his servants to carry the gift back to Elisha. Gehazi goes back like a lord. The servants before him bear his silver and his raiment. (3) "And when they came to the tower he took them from their hand, and bestowed them in the house; and he let the men go, and they departed." It is

evident that Gehazi would know that, by thus returning, he was in danger of getting detected by his master. Hence the Septuagint, the Greek Old Testament, says, they came "in the night," instead of the words, "to the tower." The passage should read not "to the tower," but "to the hill,"—the hill on which the prophet resided. Gehazi took care not to have Elisha see him. Wickedness avoids the light. It shrinks from the eyes of men, all the more from the eye of God with whom we have to do. It is a demon of darkness.

25. (1) "And he went in and stood before his master." In the East it is the custom for servants, when not sent on errands, to stay with their employer. Gehazi thought to conceal this transaction by returning promptly before Elisha. He had not long been absent, and had hoped that he was not missed. (2) "And Elisha said unto him, whence comest thou, Gehazi?" Elisha knew what Gehazi had done, knew it by the illumination of the Spirit. His object, in this question, was to draw out of Gehazi the Gehazi that was in him. So Peter addressed Ananias and Sapphira. The fact that God reveals our sins to us should less distress us than the existence of the sins. (3) Gehazi was ready with an answer. "Thy servant went no whither." He had prepared himself no doubt to meet this question. He was now well down the ladder. This was the third spoken falsehood. He had, in purposing to spoil "this Syrian," purposed all the sins necessary to execute his fraud. So ever it is with crime. It is a compound of which each element is sin. Gehazi could not rob Naaman without the aid of falsehood.

26. (1) "And he said unto him, went not mine heart with thee, when the man turned again for his chariot to meet thee?" The prophet meant what Paul once said, that he was "present in spirit." He had seen, by the power of vision given him as a seer, the transaction of Gehazi. Hence, Elisha knew it all. (2) "Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?" This enumeration of articles consists of the things that Gehazi had contemplated buying with his ill gotten gains. Elisha tells to his servants that this was not the time for the servant of God to aim for riches and luxury. It was not the time, because not the way to win Naaman to Jehovah. The unselfish course of Elisha taught Naaman the true character of God, and taught him, too, that the office of Elisha was unlike that of heathen soothsayers, and necromancers. "It is better," says Elisha, "to teach an heathen of God than to get riches, and let the heathen die in his idolatry." The sentiment is admirable, and sounds like a note of the gospel.

27. (1) "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever." This was the penalty of sin. Satan always pays wages. None shall serve him for nought. Here Gehazi receives according as he has done—ill for ill. (2) "And he went out from his presence a leper as white as snow." Leprosy is often called a type of sin. In this case it was the badge of sin. What if every sinner now were to become leprosy? What if God should make the countenance of every person to express his character? What if it shall be found that the soul wears, before the angels and before God, a visage corresponding to character, as hideous or as fair as the moral state? Remember that to be "clothed in white" we must be white, and that "the harps" in the hands of those on high are the affections of their souls in harmony with those of the Divine Soul.

How men become leprosy we may perceive from this lesson. Fraud is always leprosy. All forms of dishonesty, as well as of base appetite, denote it. Here, too, we see that nothing is gained to happiness by the sacrifices of righteousness. The dreams that haunted the mind of Gehazi and led him to this sin were of "oliveyards and vineyards, sheep and oxen, men servants and maid servants;" were like those which stimulate men now to seek through fraud for wealth. And his end is their end, his broken cup of happiness was not more hopelessly shattered than is theirs. Righteousness is happiness. An approving conscience is peace. The wages of sin to-day are leprosy, and leprosy is death.

Whoever is to lead a Sunday school in prayer ought to be prepared for that service. He ought to know in advance what his petitions are to be. He is to speak for others as well as for himself. He is not to "say his prayers" in their presence; but he is asked to be their mouth-piece, for the time being, in united prayer at the Mercy-seat. It behooves him to consider well what he ought to say, and how he is to say it. If a superintending purposes to lead the school himself, in the opening prayer, it is as much his duty to prepare for that service as it is for him to prepare for the closing lesson review. If, on the other hand, he wishes one of his teachers to make the prayer, he ought to give that teacher timely notice of the fact; otherwise he wrongs the teacher, and wrongs the school, by calling on a man to do a service for others without any opportunity for needful preparation.—S. S. Times.

Amos B. Taylor has been the superintendent of the Baptist Sunday-school at Mystic, Conn., for the past nineteen years, being re-elected every year; and in that time he has been absent from the school but five Sundays.

Communications.

A SINLESS LIFE.

BY J. F. JOY.

Can the regenerate live free from sin? Scripture and not human wisdom must determine. When Christ was conceived of the Holy Ghost, the angel of the Lord appeared unto Joseph, saying, "Thou shalt call his name Jesus: for he shall save people from their sins." Is he mighty to save? Can he save to the uttermost? Does the blood of Jesus Christ cleanse us from all sin? If so, do we not make God a liar to say it is impossible to live without sin? Paul asks, "How shall we that are dead to sin live any longer therein?" "Being then made free from sin, ye become the servants of righteousness." "Knowing that this our old man is crucified (put to death) with him, that the body of sin might be destroyed." John says, "The Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin." Will we say Christ can not do his work, that his blood does not make white as snow, pure and spotless, and that no one can be sanctified wholly and "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ?"

Must we not be washed in this life, and is not this the will of God even your sanctification? "And every man that hath this hope in him purifieth himself even as he is pure." John says, "righteous even as he is righteous." "Without holiness no man shall see the Lord." What holiness? "That we might be made partakers of his holiness." And the Lord make you to increase and abound in love one toward another "to the end he may stablish your hearts unblameable in holiness before God." How can it be? With man it is impossible, with God all things are possible.

It is Christ our perfect righteousness. If we put on the Lord Jesus, do we not put on his holiness? The Lord Our Righteousness is his name. It is the righteousness of God we must be robed in. Some, "being ignorant of God's righteousness, and going about to establish their own righteousness," have not submitted themselves unto the righteousness of God. Love is the fulfilling of the law, and "Christ is the end of the law for righteousness to every one that believeth." How do we obtain the righteousness of God? by faith, that it might be by grace. Righteousness, then, is the gift of God, not the perfection of the flesh. Abraham believed God and it was imputed to him for righteousness, and not only to him but "as also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Rom. 4:24. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Now if the sons of God are clean and pure when washed by regeneration and renewed by the Holy Ghost, can not the same cleansing keep pure if we abide in the vine by faith moment by moment, cleansed and kept by the power of God? We, perfect in weakness, ignorance and inability, resting, trusting, moment by moment, a perfect Saviour hid in Christ who of God is made unto us wisdom and righteousness, and sanctification and redemption. Then let us stand fast in the liberty wherewith Christ hath made us free and not be entangled again in the yoke of bondage.

YOUNG WOMEN.

BY M. A. DICK.

Do not understand me to mean the animated fashion plates that daily promenade our streets. No, indeed. I feel utterly incapable of doing them justice. I only want to talk a little while about our young women. Where have they gone? Why is it that we so seldom meet them? Nowadays we have no little girls, and young women; they are all young misses, and young ladies. To be called a young woman, savors altogether too much of our grandmother's days, and to be seen buying a piece of beef, darning a stocking, or blacking a stove, is to be immediately called coarse and unrefined, and you are looked upon as being dreadfully behind the times. Your fine lady friends have not the slightest idea, that you can possibly understand or appreciate music, literature, or art. Why, it was only the other day, that a young friend of mine said to me,—when I told her that I had been doing a little marketing,—“Don't you get dreadfully cheated, when you buy such things? I'm sure I should.”

Now this girl has lately graduated from our Normal school, carrying off the highest honors, but she could not buy a porterhouse steak without being "dreadfully cheated." Poor child, how I pity her!

What a delight it is, to meet a real young woman, one of the *bona fide* kind. Notice the clear, healthy look in her face; what a quick, bright eye she has; what a spring there is to her step; how much more graceful than the languid glide of the fashionable young lady. Her dress is neat, not fussy, and you will not see any of those detestable frizzes, hanging over her forehead. She understands the poetry of housework. There is such a thing, I can assure you, and if you will put on a neat calico dress, comb your hair tidily, leave off that outrageous bustle, take on the rings, roll up your sleeves, put on a big apron, dismiss your slovenly hired girl, and work diligently for a while, I'm sure you will find the poetry, too.

I think it is just fun, to see the beautiful loaves of bread, the pies, cakes, and so on, come out of the oven, and then when you set them away on the pantry shelf, how proud you feel over them. And they do taste so good.

People generally seem to have the idea that young women who are brought up to understand household economy, do not know anything else. Now that is doing them a great injustice, for a thorough knowledge in that direction only helps them to more fully understand and enjoy the grand and glorious things in this beautiful world of ours. A proper degree of physical activity stimulates and encourages the brain powers, and they are better fitted to explain the boundless fields of knowledge. Oh, that the time would speedily come, when our girls will be so educated as to become true, useful, and noble women.

NOTES WITH SUGGESTIONS.

BY JOSEPH FULLERTON.

Two or three times of late and once in public, I have heard a boast of the superiority of certain articles of faith, creed or discipline over other denominations. Creeds are well as an expression of belief, yet the Bible is higher. Those who do not receive its teachings and live according to its requirements, have nothing of which to boast. And under those conditions, they are too humble to boast, but glory in the cross of Christ.

How often we fear threatening difficulties and sink under trials. This much because of the lack of faith. We stagger at the promises, and distrust the Holy One of Israel. Why should we distrust him? Forever good and true to his word, he saves all who confide in him.

Some reject what is called "Christian Perfection" because they think it is not attainable. Others because they do not like it, wishing to indulge in some sins or some conformity to the world. Dislike in this matter is the great difficulty. The world had one grand and transcendently glorious specimen of perfection, and that was crucified.

In a country town where there are but two meetings, within a few months, some six or eight ministers have been called to supply. Some fault has been found with each one. Two of these ministers seemed so good, loving, spiritual and heavenly-minded, that it was difficult to conjecture what complaint could be made, but behold it came. It was said of one, he was not smart, of the other that he winked his eyes too much. The Saviour said, "Take heed how ye hear." If this were sufficiently regarded, there would not be senseless criticisms.

A lady lectured on temperance. She was educated, and studied the different phases of temperance, and the way of reform. God was acknowledged all the way through. The religious tone was good and there was hope the lecture would do good. In private conversation afterward, this lady said, she felt dependence on God and help from him were so indispensable that she never lectured without going first to him in secret. She went from her knees to the audience room. It would be well for all public speakers to do so.

The congregations in a country village have been annoyed two Sabbaths of late by gravel trains on the Railroad. One suggested that there be petitions to the Legislature to have the annoyance by such Sabbath breaking removed. Another, that there be petitions to heaven, prayer to God. Either is proper. The last is likely to be most effectual, if there shall be the requisite faith, faith that will take hold on God, claim his promise and cry, It must be done.

Very good refreshing seasons have been enjoyed by some churches within a few months. Some in Zion have been feeling and laboring for souls. Oh, that there were more deep feeling, earnestness and labor. Do you not long, people of God, to see the churches full? "The desires of the righteous shall be granted."

I have actually known of late the idea urged, that persons might unite with the church and be regenerated afterwards. Say just as well, that the sick may arise, eat food, go about, work, &c., and get well afterwards. A change of heart first is according to the Bible and the eternal fitness of things.

There may be different denominations in the millennium, but there will be less difference between them. They are approaching each other now, so that in some cases when we hear strangers preach, we can not tell their denominational relations by their preaching. For this sameness and union in what relates to the essentials of being saved, let God be praised.

It is often said, pardon and salvation should be obtained in order to be prepared for death. Very correct as in this life preparation is to be made for the next. But all should become Christians, because it will prepare them to live. If we live well, we shall die well.

Many have come to Christ and the gospel feast, and "yet there is room." Should all come in every nation, clan and tribe under heaven, still there would be room. And if all should come and finally get home to heaven, amid the triumphant songs of the redeemed and saved, it might still be heard, "Yet there is room." Blessed be God for the abundant extent, fullness and freeness of the provisions of gospel grace.

Thackeray said: "The two most engaging powers of an author are to make new things familiar and familiar things new."

REV. JOHN MCFADDEN.

Rev. John McFadden died in Georgetown, Me., Feb. 21, aged 77 years and 11 months. He made a public profession at the age of 21, was baptized by John Lennen, and united with the First F. B. Church in Georgetown. He was licensed to preach, Feb. 10, 1838, and was ordained June 3, 1839. The first four years of his ministry were devoted to preaching with the churches at North Vassalboro', Richmond village and Edgecomb, Me. The last 35 years, he has labored almost continuously with the 2d F. B. church in Georgetown.

Bro. M. from early childhood was frank, generous, honest and decided. After his conversion, he was humble, consistent and faithful. In his ministry he was an example to the flock, earnest in his life, sound in doctrine, unassuming and gentle in his manners, fervent, discriminating and pointed in his preaching. During his long pastorate with the 2d church in Georgetown, he witnessed four powerful revivals, and wherever he labored, saw more or less religious awakening. For several years past he has spent much of his time in reading the Bible, meditation and secret prayer. His faith grasped the idea of the "higher life," he sought and found the deep current of God's love in Christ, and enjoyed almost uninterrupted joy till his death. In his sickness, he was patient, fully resigned, yes, more, much of the time was filled with "joy unspeakable and full of glory."

A few days before his death, after offering a fervent prayer, says a dear friend who was with him, "his face shone with a light not of earth." And then he said, "I see the heavens opened." "I see my Saviour." "I see the blood-washed throng." "Glory! Glory!"

Bro. M. leaves a wife and several children, besides many dear friends who mourn their loss but rejoice in the sweet remembrance of a noble life and a triumphant death.

The immediate cause of our dear brother's death, was disease of the heart.

A. LIBBY.

REV. CHARLES P. WALKER.

Rev. C. P. Walker, late pastor of the Free Baptist church in Johnston, R. I., after a severe illness of about four weeks, died of Pseudo-Erysipelas, at his residence in that town, Wednesday, Jan. 31, in the 45th year of his age. He was born in Scituate, R. I., May 14, 1832. His opportunities for an education were limited to the privileges of the common school. He was married in 1850, to Miss Elizabeth S. Wheeler. About one year and a half after his marriage he was converted; and Feb. 22, 1852, he was baptized by Rev. Daniel Sweet, and united with the church of which he subsequently became pastor. From that time until he received his heavenly summons, he sought, in an unassuming way, to do the work of a humble disciple of Christ. He was characterized for earnest devotion and zeal for winning souls, which made him successful both as layman and preacher.

He was ordained and installed as pastor of the Johnston church, Nov. 28, 1861, and during his pastorate of more than fifteen years he faithfully toiled for the upbuilding of the church of Christ. Though this was his only settlement his labors were not wholly confined to this single field. He often preached in neighboring districts while others regularly officiated in his pulpit. The church with which he labored consented to the doctrine that a minister should have no salary, but obtain his support by manual labor, receiving in addition whatever the people see fit to bestow. Bro. Walker thus received from forty to eighty dollars per annum. By hard labor and good economy he managed to secure a pleasant home free from incumbrance. Being almost constantly engaged in a cotton factory, he had but little opportunity for making the acquaintance of his brethren in the ministry, and hence was hardly known outside of his immediate sphere of labor. His ability and faithfulness were so highly esteemed by his employers, that for a time before closing his labor with them, he was entrusted with the superintendence of the mill at Centerville.

He leaves an affectionate wife, daughter, two grandchildren and a large circle of friends to mourn his death.

In the lucid moments of his illness he was calm and trustful. Five weeks before, he stood for the last time in that sacred desk to proclaim the glad tidings of salvation. Once more, in the silence of death from his unopened casket, he seemed to preach to that large audience, who felt that he being dead yet speaketh.

He was diligent and conscientious in business. In his religious duties he aimed to honor God and save men. His Christian life was uniform and exemplary. His faith was strong and abiding, enabling him to bear up cheerfully under difficulties and trials that would have sent many another far down in the vale of despondency.

A highly esteemed citizen, an ardent supporter of the temperance cause and all moral reform, a devout Christian, a self-denying minister, an indulgent parent and a loving husband rests from his labors and his works do follow him. While the mid-day sun was flooding the earth with its genial rays, he whose mortal earth, for several days, had been veiled in utter darkness, released from the shattered tenement of clay, opened his spiritual eyes to the splendor of that beautiful world

which needs no "light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." "Mysterious as seems the providence, which calls our beloved brother to his eternal rest, while in the vigor and strength of ripened manhood, when the harvest is so great, and the laborers so few, we would submissively bow to the benign dealings of unerring wisdom, meekly praying, "Thy will be done."

LEWIS DEXTER.

MIDNAPPOOL LIFE.

OUR BOYS, &c.

Last night about 8 o'clock I went out to see our family of young boys. They were praying, I stood at the door and listened to seven simple prayers. One little fellow said, "O Lord Jesus, I don't know how to pray. Forgive my sins, amen." There are ten of them. It is the long vacation now, and all the others have gone to their homes in the jungle. These are orphans. An old woman has been set to cook for them, which is a treat. They come every day and sit by the tailor who teaches them to sew. They like it very much.

They have prayers every night, Adam Brown and Lyman Page take the lead. Their Sunday-school teacher, Plummer Brown goes to their house once a week for a prayer meeting. He is a very excellent young man, Joseph White is pressman, in the printing office, Benjamin Randall is the foreman and is Mr. Hogbin's right hand man. The weather is delightfully cool,—flowers in full bloom, doors well open. But we shall soon get the burning hot winds, and the house will have to be shut up all day. The work in the mean time goes on, oh, how pleasantly.

S. P. B.

THE SUN-SET SLOPE.

BY MAT PRESTON.

When we stand on the evening shore,
Watching the west grow gold,
And our whole long life's no more
Than a tale that's told,

Will we then recall all the pain,
Thorns we found among flowers?
Or will no memories remain,
Save of sunny hours?

When we stand on the sunset slope,
Watching the west grow gold,
Shall our spirits lose all hope,
Because nights are cold?

Shall we doubt our Father's love,
Because of the coming night,
Or gratefully gaze above,
For the stars' sweet light?

Alone Father! we can not stand,
Alone we stumble and grope!
Oh, give us thy gentle hand!
On the sunset slope.

A PARAGRAPH FOR EACH DAY.

None can tell what life may bring.
Little child, to thee;
But the Father's tender love
Cares for you and me.
We can trust his sleepless eye,
Though our sight be dim;
Safe in any path we tread,
If we walk with him.

God binds not up thy wounds, unless thou lay them open by confession, and bewail them. He covers not unless thou first uncover. He pardons not, unless thou first acknowledge. He justifies not, unless thou first condemn thyself. He comforts not, unless thou despair in thyself.—Gerard, 1627.

If thou didst know the whole Bible by heart, and the sayings of all the philosophers, what would all that profit thee without the love of God?—Thomas a Kempis.

It is the real foundation of public worship that men feel and understand in each other's presence and in God's presence together what they seldom feel or understand in their privacy.—Inquirer.

Get but the truth once uttered, and 'tis like
A star new-born that drops into its place,
And which once circling in its placid round,
Not all the tumult of the earth can shake.
—Lovell.

There will come a weary day
When, overcast at length,
Both hope and love beneath
The weight give way:
Then with a statue's smile,
A statue's strength,
Stands the meek sister,
Patience, nothing loth,
And, uncomplaining, does
The work of both.
—Coleridge.

There is not a grace that can adorn the Christian character, but you will have need to appear in at some time or other; therefore seek the whole that you may stand perfect and complete in all the will of God.

To him who is serving Christ from love and on principle, it makes little difference when or how he "comes" for them; whether by death, or by a visible bodily advent. In either case, he means to lead a holy life, and to persuade others to do the same. He has little or no choice as to what Christ's plan may prove to be in the ordering of future events. He feels a personal responsibility to do with his might whatsoever his hand finds to do, whether he shall live one year or fifty years, and whether Christ's second advent shall be pre-millennial or post-millennial. His "watching" consists not in theorizing not in controversy over prophecy, not in a curious anticipation of future details, not in star-gazing, but in such faithful, loving labor in every department of life, secular and ecclesiastical, private and public, as manifests unwavering loyalty to the unseen Master and a readiness at any moment to be called upon to appear in his presence, and to render an account of the deeds done in the body.—Congregationalist.

The Morning Star.

WEDNESDAY, APRIL 11, 1877.

G. F. MOSHER, Editor.

A. H. HULLING, Western Editor.

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

That terrible affair in Maine last week, in which a son thirteen years of age shot his father dead for correcting him in church, ought to teach parents, as well as hot tempered boys, a needed lesson. We believe that the father had no business to so roughly correct his son, particularly in that public way, and have no doubt that the responsibility of the crime ought at least to be divided between them.

In an article in the *Bibliotheca Sacra* on religious revivals the author claims that "the out-pouring on the day of Pentecost is in its essential features the type and forerunner of all true revivals of religion." He also believes that, leaving out the miracle-working gift bestowed at that time, "Pentecost is deserving of closer study and imitation than it has yet received as to the place revivals occupy in the divine economy for the establishment of Christ's Kingdom." The point is that there needs to be a great deal of preparatory work on the part of the church before the Holy Spirit can come and work through it to the salvation of souls. We have no doubt that this is so.

"Wherefore have we fasted, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens; and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward."

THE WORK OF THE SPIRIT.

Whatever may have been the doubts heretofore as to the progress of the Boston revival meetings, they have at length disappeared. The city is now stirred as it never has been before. At the close of the ninth week of the meetings Mr. Moody says, in behalf of the ministers in the city, "We are filled with wonder, and joy, and gratitude, in view of the awakening among all classes of men in Boston. None of the meetings in Great Britain nor in this country have been crowned with such remarkable success."

The convictions of men have all at once seized upon the importance of the work. Their thoughts are turned to it, they can hardly tell how. A Christian grocery-man was going to his office one morning when he was met by an unconverted person, who asked him if there was going to be a prayer-meeting near his place of business. That was the first outward suggestion of such a meeting. A room was at once secured, and at noon of that day over two hundred grocers were assembled in a prayer-meeting.

Other meetings in the city have sprung into existence in a like manner. The market men, the furniture dealers, the fish traders, — such classes as these hold noon prayer-meetings by themselves, while at Tremont Temple and in a room on Summer St., the dry goods dealers, bankers, and persons representing those lines of business, — men of wealth and influence, — three days in the week hold crowded meetings. Thus many hundreds of persons who represent the life and activity of Boston are gathered for the worship of God. The meetings are always attended with power, and are centers of great influence.

It has been in this direction that the largest results of the Tabernacle meetings have been looked for. Until they began to appear, there was a constant feeling that the blessing tarried. Now it is poured out abundantly, and there is fullness of joy in many hearts.

This is the work of the Spirit. It is recognized as such by those associated in the Tabernacle meetings. It is this that has led them to suggest to all the churches in New England, who may be in sympathy with the work, the propriety of beginning at once series of special meetings, in which the presence of this same Spirit and the conversion of sinners may be sought. There is no doubt that, by a faithful improvement of the opportunity, the whole of New England may experience such an awakening.

Meanwhile, hundreds are professing conversion, not only at the regular Tabernacle meetings but in these special prayer-meetings already referred to. The upper classes are really stirred. But the

lower classes are not neglected. Devoted men and women are still wading through the slums, and bringing scores of their inmates to the sweetness and purity of a Christian life. The various churches are feeling the effects. The preaching of the word is listened to with greater seriousness. There is a spirit of inquiry on all sides, and a still larger ingathering is confidently expected. May God grant it.

UNCERTAINTY.

The mind rests on certainty, is troubled by uncertainty. To wait, not knowing the issue, is often more than troublesome; it is tedious. It tends to anxiety, hastiness, indignant feelings and despondent moods. Periods of usual rest become times of unusual unrest.

Uncertainty need not destroy peace of mind. Self must be crucified, for egotism is at the bottom of this disquietude of spirit, and then and then only shall we be prepared to believe that "all things work together for good to them that love God."

To search the inscrutable is a vain task. And it should be borne in mind that the inscrutable things are not confined to speculative doubts. For it is past finding out what the future has in store for us, even in this life. The morrow is surely a practical thing, but we have no certainty as to what that will bring forth. Doubts and misgivings take more of one's vital force than hard work.

From every point of view, it will be found to be the wisest course to seek first the kingdom of God. Christ is more than willing to take from weary shoulders these burdens of unrest. The yoke of the Lord will be lightened when we take the Lord for our Guide, and cease from trying to pilot ourselves.

LET US HAVE PEACE.

The cautious manner in which the President has dealt with South Carolina and Louisiana affairs must commend itself to the better judgment of the people.

It may always be safely assumed that there are two sides to a matter in dispute. He is the wisest, and the most likely to win public approval, who in all such cases acts in accordance with that assumption.

Now President Hayes found on entering office two claimants to the governorship, and two rival legislatures, in each of the two States mentioned. Of course he was familiar with the policy, and the arguments for it, towards those States heretofore. But what had been sufficient reason for the policy of his predecessor might not seem to be sufficient reason for President Hayes. Indeed, it ought not to be. The responsibility was his. The knowledge of the situation and the way to deal with it ought also to be his.

Accordingly we see only the most patient and thorough investigation of the case. The rival governors of one State are invited to an interview, and a Commission that will command the confidence of the country is sent to examine into the affairs of the other. There is no hasty nor partisan action. There are the Constitution and the laws. These must be the standard of appeal. And on that appeal, the thing that has seemed wise to the Administration to do, at least in the South Carolina case, was to withdraw the military support of the United States government, and leave the settlement of affairs to the laws of the State.

We see no way but to commend this action on the ground both of policy and of right. The belief on the part of many Democrats that they were cheated out of the President is an honest one. Their spirit of opposition to the present Administration is therefore natural. To conciliate these opponents, so as to unite all sections in a support of the laws, would therefore be desirable. We know of nothing that could so effectually do it as this action of the President. That it at the same arouses the opposition of the party likely to go down is another matter. But this latter party has been sustained and appeased these dozen years at the expense of the other. Might it not be fair to let this other party come up and breathe awhile now?

But, higher than policy, we believe that the President's action is right. What he has done has been not to recognize either Hampton or Chamberlain, but simply to refuse to use military force to uphold either claimant to the governorship. No one pretends that, excepting in a few instances, there has been in South Carolina that condition of affairs which the Constitution contemplated when it authorized the use of the United States army. To secure a fair and impartial election by the use of troops was one thing, and a right thing. But to continue to use the same troops to sustain a party in power, was quite another thing, and has come dangerously near to being a wrong thing. One of the heaviest loads that the recent Administration carried was the necessity which it was under for its friends to be constantly apologizing for its Southern semi-military rule. The South has certainly not shown great social and political prosperity under that rule. It will at least be safe to try this better one.

There are grave dangers in the way, it must be admitted. Withdrawing the military practically gives Governor Hampton the ascendancy in South Carolina. And that means the triumph of what has always been a dangerous element in Southern politics, as well as the overthrow of one of the most loyal and patriotic of men. But General Chamberlain yields gracefully, although with a protest, and

promises to help restore prosperity to the State. Moreover, Governor Hampton pledges himself to protect the colored citizens in all their rights. These pledges he would be compelled to keep, supposing that he were disposed to violate them. For we believe that President Hayes will keep one portion of his inaugural as well as another.

So we have actually and peaceably entered on a new policy of reconstruction. It may result in prosperity and blessing. The issue can not of course be foreseen. But the bearing toward it which all faithful citizens assume will have much to do with the issue. It is useless to keep saying, "Let us have peace," at the same time that you keep prodding a man with a bayonet to make him peaceable. The South has suffered a good deal of that prodding. Do we wonder that she has been exasperated? But we want the colored people, and their friends everywhere, to remember that President Hayes is pledged to see their rights maintained, and that he has still got an army to do it with.

CURRENT TOPICS.

—The communion service, participated in by Unitarian and Orthodox Christians, that followed the dedication of Rev. Phillips Brooks's new church in Boston, has been variously commented on. The Pedit-baptist papers seem to regard it as one of the agreeable expressions of the open communion sentiment. Rev. Edward Everett Hale may be understood to express the Unitarian view, as follows:

The central principle is that this is the Lord's Supper. It is not Bishop Paddock's supper; it is not Mr. Phillips Brooks's supper; it is Jesus Christ's Table, spread for any person who cares for him enough to wish to attend.

The Presbyterians will doubtless stand by the Evangelist, which agrees that "the principle here laid down [by Mr. Hale] is correct," and only qualifies it by the remark that "of course it is the duty of those who belong to a congregation, and wish thus to commune regularly, to make a profession of their faith, and unite openly with the visible church." This qualification the *Watchman* interprets as implying that the church is "in some sense the guardian of the Lord's supper, and authorized to judge of the fitness of those who present themselves at the table." And this, the *Watchman* claims, "is the essence of restricted communion. It is simply Baptist doctrine." And this Baptist doctrine is set down as follows:

The table is the Lord's Table; but he has made known his will concerning the qualifications of those who would approach it, and he has committed it to the keeping of the church, the earthly executor of his will. The church that would deny it to a young convert, whose piety no one doubts, on the ground that he has not made a public profession of religion, and give it freely to all strangers, whether they believe in Christ as a Saviour, or not, we confess we are not able to admire.

We confess to the same. And also to an admiration of the spirit shown in this last extract.

One naturally stops to think the sentence over the second time when, in reading what Mr. Murray says about the influence of the daily Press in promoting religious work, he comes to the clause, "if Jesus himself could have had it to help in spreading his gospel through the nations of the earth, how much grander might the result have been." Is it probable that Jesus didn't have all of the helps that he thought he needed "in spreading his gospel"? With power to put himself and his influence in all places and in all hearts; with all the heavenly messengers at his service, and with the allowance that people instinctively make for what they see in the daily papers, to say nothing of the comparatively few people who read in those days, did the man of infinite power and resources really need the help of the Press? That is one view to take of the matter. We sympathize with people who can not believe that there was any such need. But that is rather a super human view. We rather incline to the daily paper theory. If the Saviour in fulfilling his great mission could load his spirit down with a fleshly tabernacle and still triumph in it, he might also have used the daily paper to advantage, if he had had it, — with all its drawbacks.

—PERHAPS the Methodists of New England ought not to be held responsible for the intemperate tone and false statements of some resolutions presented by one of the members of the Conference at Lynn last week. At the same time it seems likely that but for the prompt rebuke of the presiding Bishop the resolutions in their original form would have been adopted. It is certainly not in very good taste for a denomination in which the relations of the white Methodists towards their colored membership in the South are such as they are, to attempt a demonstration over the President's southern policy as being hostile to the negro. The man who talks about "a sale of the Republican party by two of its members" can not, at the least, have read the papers very attentively of late. The exhibitions of political gushing which our Methodist friends have made in the last few years are not very enviable.

—SPEAKING of re-baptizing a person, the *Examiner & Chronicle* thinks it ought always to be done when the person desires it, even if the first baptism had been by immersion, especially if it is in evi-

dence that this act of immersion had been performed simply as "a makeshift, reluctantly administered when the candidate at command had failed to satisfy a candidate that sprinkling was the coming, safer, better mode." "It is, hard," says our contemporary, "to comprehend how such a baptism can be an act of good faith, either on the part of the baptizer or the baptized." And this is added:

Our belief is that always and everywhere baptism may be wisely and safely repeated for sufficient cause; and we know of nothing making a sounder reason for it, than that the ordinance was first administered as a Pedit-baptist makeshift, and received, to a considerable degree, though possibly unconsciously, in the same spirit.

—The same paper thinks it is inconsistent with Baptist faith and usage for a Baptist minister to baptize a person who is expected to unite with a church of another denomination. But a contributor, "substituting Scripture teaching for Baptist usage," begs leave to differ, and asks:

When a man furnishes evidence of faith in Christ, of having repented of his sins, and applies for Christian baptism, acting under the great commission, what right has a Baptist minister to refuse to immerse him?

The contributor then cites the cases of Philip baptizing the Eunuch, and of Paul baptizing the jailer, neither of the candidates joining a Baptist church, and continues as follows:

There may be reasons why a person does not think it best to unite with a Baptist church, and yet wishes to obey Christ in baptism. Why should that privilege be denied him, if he designs to labor with Christian men and women? To charge the administrator under these circumstances with being responsible for the fellowship of error on the part of the candidate, is tapering responsibility down to a pretty fine point.

We rather incline to this contributor's view of the case, so far as it relates to baptizing a person to unite with some church. But to baptize a person to go at large, while it might possibly be done in an extreme case, is, to say the least, encouraging a rather loose opinion of Christian ordinances.

—SOMEWHAT remarkable is the fact that the United States sent more emigrants to Great Britain than she received immigrants from that country, during the year 1876, the respective numbers being 54,697 and 54,554. This is according to an article in the *London Times* reviewing the state of emigration and immigration in that country for the past year. The hard times with us is, of course, responsible for this.

—If the result of the trial and execution of the Mormon Elder Lee shall be to expose so conspicuously to the light of day the murderous iniquities of Brigham Young and his advisers, that justice shall be done, good men will rejoice. In this connection we call attention to a prayer offered by one Wilford Woodruff, a Mormon apostle, at the dedication of a Mormon temple in Southern Utah, as reported in the *Deseret News*. Here is an extract:

And we pray Thee, our Father in Heaven, in the name of Jesus Christ, if it be consistent with thy will, that thy servant Brigham may stand in the flesh to behold the nation, which now occupies the land upon which Thou, Lord, hast said the Zion of God should stand in the latter days, that nation which shed the blood of the Prophets and Saints which cry unto God day and night for vengeance, the nation which is making war with God and his Christ, that nation whose sins, wickedness and abominations are ascending up before God and the heavenly host, which causeth all eternity to be pained, and the heavens to weep like falling rain; yea, O Lord, that he may live to see that nation, if it will not repent, broke in pieces like a potter's vessel and swept from off the earth as with a besom of destruction, as were the Jaredites and Nephites, that the land of Zion may cease to groan under wickedness and abominations of men.

These are the men, traitors to the government and blasphemers of God, who, in the name of religion, propagate an illegal system of organized licentiousness, and, yet, claim a representative on the floor of Congress! At heart these men are traitors and by their practices stand before the law as felons. Is it not about time for this national disgrace to be wiped out?

COUPON ADVERTISEMENT. In our advertising columns will be found an advertisement of a pocket book, which, for aught we know, is as it is represented. But we declined to insert it without this note of caution, that subscribers, in sending money, may do it at their own risk, and not with our endorsement.

BRIEF NOTES.

Have you noticed what a *praying* revival this is in Boston? Learn a lesson from it. All of the best revivals are so.

Two good rules for the financial management of churches are (1) Never contract for what you are unable to pay, and (2) Keep your expenses within your income.

"Peter cutting off Malchus's ear," says Mr. Moody, "shows the philosophy of church quarrels. Peter had been asleep. When the church gets to sleep then the members are all ready for a quarrel, with the pastor or with each other."

One of the converts recently baptized by Rev. Dr. Custis of the Michigan Avenue Baptist church, Chicago, was at one time a monk connected with the Mt. Carmel Monastery of Wisconsin. As in the case of Luther, the light of the divine Spirit penetrated his soul and led him away from the shadow to the substance.

A Washington correspondent of the *Chicago Inter-Ocean* relates the following, which epit-

omizes the whole history of the forty years conflict over the slavery question:

An old man from Maryland came into Marshal Fred Douglass's office to-day and stood looking around as if in search of somebody. "Do you want to see Marshal Douglass?" asked the clerk. "Yes," the man responded; "I was looking for him once when he was a fugitive slave, and I haven't seen him since." Mr. Douglass came in soon and the visitor's curiosity was gratified.

Rev. Mr. McCune, who has figured so prominently in the Cincinnati Presbytery of late, has withdrawn, from that body and united with the Congregationalists. Inasmuch as, by the decision which we referred to last week, the Presbytery practically declared that a member of that body might organize churches contrary to both its faith and practice, and not only favor, but conspicuously lead a movement directly designed to destroy all existing denominational organizations, the Presbytery church included, and yet be exonerated from the charge of disloyalty to the denomination, we confess our inability to see what larger freedom Mr. McCune could have desired.

Denominational News.

Our Agency System.

The whole system of agency, so largely employed in the past in behalf of benevolent and other similar enterprises, is undergoing a somewhat careful investigation and scrutiny, not only in our own, but to some extent in other denominations. There are two classes engaged in this, the many, who are seeking to improve it both in the line of economy and efficiency, and the few, who would find occasion to criticize and condemn it, perhaps in some cases regarding it as an evil to be corrected, or possibly as an exercise to be wholly removed.

One thing, however, must be admitted, viz: to this instrumentality we are indebted for a large portion of the valuable institutions we have, and for the greater part of the missionary work, both at home and abroad which we have accomplished. By no possibility can a sane man suppose, that one half, or even one tenth of our success in either of these enterprises could have been achieved by any other known method of raising the necessary funds. This simple fact ought to cover a multitude of mistakes, and even defects, if such there have been. But in many cases it does not. There exists in some minds a sort of prejudice against it, that is wrong and reprehensible in the last degree. So that it requires some courage, and possibly a slight dash of audacity, for a man to consent to serve in such a capacity.

It is true, agents are much more successful in raising money now, than formerly, because there are so many noble men and women, who rise superior to all prejudice, and foolish questioning. But I doubt whether the agreeableness of the employment has, on the whole, kept pace with its productiveness.

There was always, even its palmy days, a disposition to evade and compromise, rather than cheerfully and generously to respond to the urgent calls for pecuniary aid. I am now speaking from actual experience.

I once, and once only, served in this capacity, and then only for a very few weeks. It was a long, long time ago. It was my fortune, good or bad, to move on a well-to-do, even I may say, a rich, farming community, and that too just subsequently to the ingathering of a bountiful harvest. The horn of plenty was quite full. One might readily suppose that such would be a good time to raise money, but it wasn't. I was made welcome in every home; but it was with a view to good cheer, and social entertainment, rather than in furtherance of the special object of my mission. I found that one doing justice, in a practical way, to a liberal hospitality, and rendering himself agreeable in the social circle, without obtruding on the festivities of the hour his claims for pecuniary help for a suffering cause, was accounted an acceptable guest. It happened also to be the season of gathering at the parsonage; and I was pressed to attend at the rate of some one or two donation visits each week, being conveyed from parish to parish, and from town to town, quite free of expense. How could one, except a veteran, hardened in the service, (I was a young man then) press the claims of his cause under such circumstances?

I left, followed by invitations to come again, of which there was need enough, so far as the wants of the enterprise I was engaged in were concerned. This item of experience, in a mere personal point of view, stands in my mind today as one much more pleasant than profitable. Possibly the condition of agency work may at this time be slightly reversed, though experiences similar to mine might be made to appear, at least occasionally, if our agents were to tell the truth as frankly as I have done. I refer, of course, to the diversion of one from the stern and persistent prosecution of a work not altogether welcome to some, by extra kindness and attention on their part. However this may be, I am sure, on the other hand, that though our agents may not meet with open opposition and downright rebuffs, they do in some instances and in some quarters encounter coldness and indifference. Even this ought not to be. If there be a class of men, sent forth to aid "by word and doctrine," and pecuniary solicitations as well in ministering, in a practical way, to those who shall be "heirs of salvation," they are those who serve in the agencies of our great benevolent causes.

But for brevity's sake, I suspend at this point, as I intend to return to the subject again. I regard the agency system among us, just at this time, to be one of primary importance, because just as it shall become more or less efficient, our institutions of learning, and our missionary enterprises are to go forward or backward; and just as this shall be, we, as Christian people, largely advance in all that makes us a power for good among men, or retrograde into weakness and inefficiency. — J. F.

Bates College Items.

LEWISTON, ME., April 8, 1877.

A brief review of college items for the term just closed may not be uninteresting to the readers of the *Star*. We trust that the good wishes of the denomination for the prosperity of the college are cordially reciprocated by the Faculty and students.

The term has been one of religious as well as intellectual growth. There has been a thoughtful consideration of the claims of God upon the soul. The Day of Prayer for Colleges always imparts fresh impetus to Christian work. It is looked forward to with much interest. This year by a pleasant coincidence the last Thursday in Feb. fell upon the 22nd. The meeting at Bates was held in the afternoon in the small chapel. Appropriate and soul-stirring remarks were made by Prof. Stanley, Howe, Fullerton, and Rev. Messrs. Fernald, Bowen and Dickerman.

A change was soon apparent in the number

and interest of the meetings; instead of one prayer meeting each week, four were held; privilege took the place of duty. Three meetings were conducted and attended only by the students. The results are, the conversion of one student, the quickening of Christians, and thoughtfulness among the unconverted.

Another power of no small importance for good at the college was the lectures of Rev. Joseph Cook, at Auburn Hall. Students, in general, are inclined to look to reason and nature as their guides. Mr. Cook, with reason as his weapon, nature as his basis and truth as his object, has satisfied all. His careful definitions and logical conclusions were received by the most critical minds.

The Spring term closed with the annual Senior exhibition. Although the exhibition was tardily announced, yet it drew forth a large and interesting audience. The music for the evening was furnished by the students and convinced all that the college can depend upon home talent. The participants in the literary exercises, and the subjects discussed, were as follows:

Journalism and crime, O. B. Clason; Familiarity with nature a condition of Literary Success, C. M. Warner; Perils of Thinking, H. W. Oakes; Reproductive Power of Human Actions, J. R. North; Milton in Politics, N. P. Noble; Echoes, L. A. Burr; Platonism and Christianity, J. A. Chase; Hindrances of Scholarship in America, E. H. Besse; Dearth of Art in America, J. W. Smith; Fame in the Nineteenth Century, G. H. Wyman; Leaders and Followers, G. A. Stuart; Turkey and Modern Civilization, B. T. Hathaway.

[The discriminating analysis which our correspondent gives of these several parts we are obliged to omit. — Ed.]

After a long illness, Prof. Hayes resumed his duties at the college a few weeks ago. The summer term opens April 10th. A.

Ministers and Churches.

PARKER'S HEAD, ME. The church in this place is in the midst of a very pleasant work of grace. The membership are being quickened, backsliders are returning and sinners are entering upon the Christian life. Some eight or ten are now rejoicing in the hope of salvation, and others are seeking for the same blessing. Still the interest seems to be deepening. We have been assisted for a few days by Brethren Roberts and Barstow of the Young Men's Christian Association. D. C. BURR.

ABBOT, ME. In last September, the Lord commenced a glorious work of grace in the town of Abbot. At first the interest was very moderate. On the first of October, three were baptized and united with the church. The heaven did not cease to work and in November the Lord came in mighty power and about forty became interested in regard to their souls. The interest seemed to abate somewhat, but it has of late revived in another part of the town. We have been holding meetings in a back district about one week, and as a result from twelve to fifteen have already started on the good way. They are of all ages, varying from fifteen to seventy. Many young men who have loved stult pleasures have been converted, and even the dance hall has been converted to a place of worship, in which we are to hold our meetings. E. G. EASTMAN.

PHOENIX, N. Y. I have just closed my first years labor with this church. When I came here, I found a little band, "faint but pursuing." The congregation soon began to increase and a deepening interest was manifest. In the early part of the winter a spirit of earnest labor seemed to rest upon the church. Wives were burned for the salvation of their husbands, and mothers wept in view of the dangers of their sons. The heavy storms and other circumstances combined to prevent our holding special meetings until the last of January. The revival began in our first meetings. There was a special manifestation of divine power. Meetings have been held almost every evening and often in the afternoon. Some remarkable conversions have occurred. The revival has been confined almost entirely to the heads of families. Thirty-eight have already been added to the church and I think as many more will come in as a result of this work. Bro. Wilson, of Scriba, rendered much assistance, and Bro. Butler of the Free Methodist denomination helped us with his earnest words. Our meeting-house being no longer able, we have resolved to arise and build, but it will be a hard struggle. Financially the church is not strong, but it is in an important center and must be sustained. Our cause in New York might be greatly strengthened if the churches could only be induced to offer living salaries. Live men will not come here at the dying rate these churches attempt to pay their pastors. J. H. DURKEE.

Minor Notes.

Rev. J. W. Carr writes that there is a revival interest in Limestone, Me. Backsliders have been reclaimed and a number of young people have begun a new life. Brethren Bryant and Potter continue the meetings. Bro. Carr left to attend their Q. M. meeting. We learn that on the first Sabbath in April twelve persons were received into the church at Lawrence, Mass., making an addition of twenty-four to the church during the last two months. Of this number, thirteen were heads of families. The church in West Derby, Vt., is in need of a pastor. Address, J. A. Cobb, at West Derby. Rev. Joseph Kelle writes: "The West Granville (Pa.) church has been greatly revived. We have just closed a meeting of seven weeks duration, and between thirty and forty have been reclaimed and converted." A correspondent of "I. B. C." writes that a very interesting and profitable meeting of eleven evenings was held with the Stephenstown & Nassau church, Bro. Langworthy conducting the meetings. A number were converted and some reclaimed. The house of worship was well filled every evening. A number have already united with the church.

Ministerial Personalities.

Rev. W. Jackson has closed his labors with the Owego (N. Y.) church, and is open to correspondence. Address, Union, N. Y. Rev. R. H. Tozer is at liberty to correspond with any church desiring a pastor, as he closes his labors at West Derby, Vt., where he may be addressed. Rev. John Robinson, of Branch Mills, Me., is slowly improving. Rev. F. H. Peckham has accepted a call to the Houlton and Hodgdon (Me.) churches, to commence labor with them the first Sabbath in May. Rev. C. E. Blake is resting for a few weeks with friends at Deerfield, N. H., but expects to be able to resume labor by the first of May. Any church wishing his services can reach him by mail at Deerfield Center, N. H. Rev. D. L. Quint is at liberty to engage with any church needing a pastor. For the present he may be addressed at North Weymouth, N. H.

Poetry.

THE FOUR CALLS.

The Spirit came in childhood,
And pleaded, "Let me in!"
But ah, the door was bolted
And barred by childish sin.
The child said, "I'm too little;
There's time enough to-day
I can not open." Sadly
The Spirit went his way.

Again he came and pleaded,
In youth's bright, happy hour
He called, but heard no answer;
For, fettered in sin's power,
The youth lay dreaming idly,
And crying, "Not to-day;
For I must have some pleasure."
Again he turned away.

Again he came in mercy,
In manhood's vigorous prime;
But still could find no welcome—
The merchant had "no time!"
No spare for true repentance,
No time to praise and pray;
And thus, repulsed and saddened,
The Spirit turned away.

Once more he called, and waited,
The man was old and sad;
He scarcely heard the whisper,
His heart was seared and bad.
"Go, leave me. When I need thee,
I'll call for thee," he cried;
Then, sinking on his pillow,
Without a God he died!

—Christian at Work.

THE FAMILY RECORD.

"Ay, write it down in black and white—
The date, the age, the name;
For home has never seemed so dear
As since our baby came.
No child before was half so sweet,
And never babe so wise;
And, John, the neighbors say, indeed,
It has its father's eyes."

"Nay, wife, I'm sure they're like your own;
The rogue's his mother's boy.
How strange that such a tiny form
Can cause such boundless joy!
And you will have him named for me?
Come, think it over again;
For 'John' is but a homely name—"
"Nay, do not drop your pen."

For 'John's' shall be his name, my dear;
It is his father's own,
And though a hundred more were given
I'll call him that alone.
His father's eyes, his father's face,
His father's form, I'm sure,
God grant he have his father's heart,
Life's hardships to endure!"

"Well, there, 'tis written down at last,
The record is complete;
Henceforth we'll lay our loving hearts
Beneath our baby's feet.
Ah, wife, our home's a humble place—
We're humble folks, that's true,
But I'm a king with boundless wealth
In that young rogue and you."

So, baby, wink and blink, my boy,
Your mother's eyes—? "Nay, John,
They are his father's eyes, indeed,
That I insist upon!"
"Well, be that as it may, his mouth
Is waiting for a kiss.
He's like you there, at least, my dear,
Say, do I judge amiss?"

Family Circle.

THE BEWITCHED HAMMER.

On a warm October afternoon, Miss Julia McCloskey, who was cook, chamber-maid and waitress for Mrs. Smith, suddenly stopped scouring her tins, stared vacantly into the street for a moment, and then exclaimed:—
"It's just the day to clane me dinin'-room carpet; it's little weather we'll have for a six months, but I'll be too wet to let a carpet touch the grass. An' the byes, bless their troublesome little bodies, are gone to their cousins, an' I won't have nobody to pester me at all!"

Miss McCloskey was a perfect treasure of a servant; whatever she thought needed attention was attended to at once; so within five minutes she had her tins and scouring materials put away, and was taking up the dining-room carpet. An hour later she brought the carpet, well shaken, back to the dining-room. I regret to say that, two or three moments before she returned, Master Lawrence Smith, one of the troublesome "byes," whose bodies Miss McCloskey had blessed, having had some disagreement with his cousins, strolled home, and guiltily sought comfort in the family cake-box, which was in the dining-room closet. He had barely time to shut himself in the closet as he heard the servant's approaching footsteps; so you can be sure he watched her very closely through the key-hole, hoping he would have an early chance to escape.

Miss McCloskey spread the carpet neatly, and began to drive the tacks, when she noticed that several of them clung to the smaller end of the hammer.
"I wonder what sticky stuff them byes hev had this hammer in?" said Miss McCloskey aloud, as she picked the tacks off and gave the hammer a vigorous wipe on her apron. Then she went on with her work; but happening to lay the hammer in the saucer of tacks for a moment, she was surprised to find the smaller end again covered with tacks. Master Lawrence saw through the keyhole the expression on her face, and it amused that bad little boy very much.

"Sure, an' it's powerful sticky, whatever it is," said she, picking off the tacks and feeling the hammer gently with her thumb and forefinger; "an' yit it don't seem so to the touch."

She went to the butler's pantry, and carefully washed the hammer with soap and water. Master Lawrence saw his chance to escape, but he was willing to be detected for the sake of seeing the rest of the fun, for he knew the ways of that hammer.

"Now I reckon it won't be afther playin' in me any more tricks," said the cleanly servant, kneeling down on the carpet again. But as she knelt she laid the hammer into the saucer of tacks again, and again it bristled with tacks.

"Now did iver any one see the loike av that?" exclaimed Miss McCloskey; and Lawrence had to clap his hand to his mouth to keep from saying, "Yes, often." But Miss McCloskey was not in the habit of giving up easily, so she took the hammer to the grate, and scoured it smartly with ashes.

"There!" she exclaimed, starting for the tacks to test the cleanliness of the hammer; "now you'll be makin' me no more trouble, I'll warrant, an'—holy mither!"

As the astonished girl lifted the hammer, a whole string of tacks came with it, and although some of them dropped when she shook the hammer, several spirited tacks seemed to resolve never to abandon the hammer until forced to do so.

"The ould thing's bewitched!" exclaimed Miss McCloskey, dropping the hammer as if the handle burned her fingers. "I'll niver touch it again as long I live." And Miss McCloskey crossed herself as a great many good people do when they think that evil spirits are near them. Just then Master Lawrence burst from the closet and shouted:—
"Ha! ha! ha! wasn't you cheated though, Julia? I never saw anything so funny in my life." And the bad little boy was so amused that he dropped upon the carpet and rolled across the room, laughing until his face grew purple.

"What was you doin' in the closet?" asked Miss McCloskey.
"Watching you, and almost splitting to see the fun. Oh, dear!" And again Lawrence rolled across the room, laughing heartily.

"You were a theelin' cake—there's some av the crumbs on yer lips, an' I'll tell yer mither," said Miss McCloskey.
"And I'll tell everybody you didn't know a magnet from 'sticky stuff,'" said Lawrence.

"A maggonet?" exclaimed Miss McCloskey, very much astonished.
"Yes," replied Lawrence. "'Didn't you learn all about magnets from the 'First Book in Philosophy' when you went to school,—how they steer ships with them, and make electricity work with them, and how the North Star's just a great big magnet?"

Miss McCloskey did not like to say that she had never studied the "First Book in Philosophy," out of which Lawrence had learned such wonderful things; but she promised the little boy that she would not tell his mamma about stealing cake if he would be sure to say nothing to any one of the family about the hammer. And Lawrence promised; but he told the story, as a great secret, to his best boy friend, and his friend told it to a little girl, and she told her big brother, and he told his papa, and the papa wrote it down and sent it to the editor, for, as Miss McCloskey does not subscribe to this paper, thousands of little boys and girls may laugh at her mistake without hurting her feelings a particle.

And the little readers, and the parents who read this story to children who can not read for themselves, may, after they have laughed all they care to, remember that it is not always safe to think that the troubles which they do not understand are caused by bad spirits.—*Christian Weekly.*

OIL YOURSELF A LITTLE.

There is a true humor in the following story: Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy, and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor, with a story of distress.

"It seems to me," said the neighbor, sagaciously, "I would be well for you to oil yourself a little!"

"To oil myself?"
"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like the creaking door?" cried the old gentleman.

"How do you want me to oil myself?"
"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right praise him; if, on the contrary, he does something amiss, do not be cross; oil your voice and words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterwards. Every family should have a bottle of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.

MR. MONKEY AND MISS PUSS.

A little girl at sea had two pets on board—a monkey and a cat. She gave the monkey a tin plate, and made him understand it was for his own use; and, when dinner was ready, he would bring it to the table, and hold it out to her that she might place upon it whatever she thought best suited to his taste.

As soon as served, he would carry his dinner to some quiet corner, pussy always following after with noiseless

step. Placing his plate carefully on the floor, Mr. Monkey would seat himself; and, while he was occupied for a moment in arranging his tail in a graceful position, pussy would slyly seize the dainty morsel, and eat it up before he knew what she was about.

On turning round he would glance at the empty plate, then dart at pussy, and pressing her head tightly against his breast with his left hand, as if preparing to extract a tooth, with his right hand he would force her mouth open. Then, bending forward, he would look far down her throat as if to discover whether his lunch had gone that way.

This happened quite often; for, Monkey seemed to forget from day to day the losses he had sustained. Yet he was not without his revenge.

Every evening he took delight in surprising pussy in her promenades by springing at her over the ship's side, where he would swing her backward and forward until her shrieks brought some one to her rescue.

After all, puss had the worst of it.—*Methodist.*

ETTA AND PUDGE.

Etta is a little bit of a girl, with bright eyes and very rosy cheeks. One Sunday last winter, Etta was standing in the hall with the rest of the family, waiting for the sleigh to come up to take them to church, when suddenly she exclaimed:
"Oh, I must go and bid my darling Snudge and Pudge good-by. So off she ran to the kitchen, where, in a basket near the fire, were two tiny kittens with Tabby their mother.

"O, you precious little dears, how can I leave you so long? Why couldn't I take one of you in my muff; it would be so soft and warm, and you would have a sleigh-ride, and hear the bells jingle," said Etta, as she stroked the little gray creatures.
"Come, Etta," called her father, just then.

"I'm coming," said Etta, snatching up one of the kittens and putting it into her muff, where it nestled down quite comfortably. In fact, it had hardly waked up. Etta put her little hands very carefully into her muff, and ran back to the hall. The family had nearly reached the church when—mew, mew, came from the back seat of the sleigh where Etta was sitting.
"What is that?" said papa, turning round.

"O papa, it is my darling little Pudge, going to church in my muff!"
"Why, Etta, how naughty!" said papa, trying not to laugh. "Give me your muff, and when Sam goes home with the horses, he will take kitty home and give her back to her mother, who is no doubt crying for her."

Poor Etta was greatly disappointed, and was very impatient to get home to see if the kitten was safe. Sam carried Pudge home in the muff, and Etta found her nestled cozily up to her mother, in the basket.—*Zion's Herald.*

ROBBY'S SERMON ON SHOES.

Here is a story of Robby Bobb. One morning he climbed up into his grandmother's arm-chair, and preached this little sermon to the children in the nursery:

"Beloved hearers and chil'ren, I'm a goin' to preach to you about shoes. It is what my aunt told me once, and it is true. Every mornin', beloved hearers and chil'ren, two pairs of shoes a-standin' by every boy's and girl's bed—not by the cradles, coz babies don't know enough."

"Well, one pair of these shoes is nice, and makes you good-natured and pleasant; and the other pair is all wrong, and makes you just as cross as tigers. If you put on the good pair, you'll walk through the day just as good and cheerful as a birdy-bird, and everybody'll like to hear you comin'; and your sleep'll be just like the music of a hand-organ, with little men and women all dancin' round and round; and everywhere you go things will seem all right and nice, and you won't mind havin' your face washed, nor your hair curled, if they don't pull too awful. But if you put on the other pair, you won't have any comfort and nobody'll want you, and everything will kind o' creak. Now, my hearers and chil'ren—O, Mary Ann! mamma said you mustn't jump your witch-box while any of us was a-preachin'—now, my hearers, remember these two kind o' shoes is by everybody's bed every mornin'. You can't see 'em, but they're there, and all you've got to do is to say, 'I'll put my feet in the good-natured shoes and wear 'em all day,' and not forget it, and you'll do nicely. But just as sure as you don't, your feet'll slip into the bad shoes afore you know it; and then look out!"—*Zion's Herald.*

A WORD TO HUSBANDS.

Perhaps you have never guessed it, but your wife is a social, intellectual being. If she is not it is your fault. She was so when you married her. If you have been growing away from her, and she has been standing still, the more shame to you. To buy her dresses and bonnets and give a house and a good table does not equip her. She wants intellectual food and stimulus; and you are the one to provide it. While you are among the men discussing business, politics, religion, or what not, she is with the housemaid discussing crockery, or with the cook discussing beefsteak, or with the children playing the part of nurse-maid. When you come home at night tired, do you not suppose she is tired, too? Bring something with you that your market-basket can not con-

tain. Bring the news of the day; bring the latest, freshest thought. In buying your evening paper, or subscribing to your monthly magazine, or renewing your religious weekly, get what suits her needs and meets her tastes. There is more in that patient, quiet, silent wife of yours than you think for. You have frozen her up by your contempt for womanhood; for treating your wife as a toy to be pleased only with dresses and to be fed only on gossip is the worst kind of contempt. If she does not feel it so, it is only because she has degenerated that she may fit the place you have prepared for her.—*Christian Union.*

TWENTY MINUTES FOR DINNER.

The following experience of a humorous traveler, who attempted to get a dinner at one of our railway stations, is worth reading:

"Twenty minutes for dinner!" shouted the brakeman, as we approached the station.

Arrived there, I entered the dining-room, and inquired of the waiter—

"What do you have for dinner?"

"Twenty minutes!" was the hurried reply.

I told him I would try half-a-dozen minutes raw, on the half-shell, just to see how they went; told him to make a minute of it on his books. He scratched his head, trying to comprehend the order, but gave it up and waited on some one else.

I approached a man who stood near the door with a roll of money in his hand.

"What do you have for dinner?"

"Half a dollar!" says he.

I told him I would take half dollar well done. I asked him if he couldn't send me, in addition, a boiled pocket-book stuffed with greenbacks, and some seven-thirties garnished with postage stamps and ten-cent scrip; also a Confederate bond, done brown, with lettuce along (let us alone). I would like to wash my dinner down with national bank-notes on "draw" some.

FACTS.

BY E. A. S.
Something about Coins.

The Cincinnati Commercial contains an unusually interesting article on "Coins and Coin Gatherers." According to this writer, the earliest person that we know of who made a collection of coins, was Petrarca, who presented a lot of gold and silver coins to the Emperor Charles IV. of Germany. It became the fashion during the fourteenth and fifteenth centuries with other royal personages to find pleasure in this manner, and the origin of perhaps the finest collection in the world, that now in the possession of the French government, is traced back to Francis I. of France. Now, nearly every government has something of the kind, and the collection in the United States Mint at Philadelphia is well worth a visit. Speaking of the early coins of our own country, the writer refers to say:

"The earliest American coinage was extremely crude and irregular. It consisted of small round pieces of silver stamped on their faces 'N. E. XII' and 'N. E. VI' respectively, and these coins are to-day known as the New England shillings and sixpences. They were first coined in 1652, but as they were subjected to severe clippings by the honest colonists of the Mayflower they were soon suppressed, and the Pine Tree money was issued in their stead. A battered N. E. shilling will now sell at auction for from \$18 to \$20, and a sixpence for \$10 or \$12. The Pine Tree money is not so rare, yet a shilling is worth from \$5 to \$7.50, if in fine condition; the sixpence \$2.50 to \$3.50, and the three-pence nearly as much. What is known as the Oak Tree shilling, so called from a supposed resemblance of the tree on the coin to the oak, is worth a little less than the Pine Tree money."

In 1793, the first American cent was coined, and it was struck in three styles, all of which are difficult to obtain in a good condition, as high a price as \$145 being paid for one of this date. The cent issued in 1799 is extremely rare, fair samples selling from \$10 to \$15 each. Those of 1804 and 1823 are also choice:

What is called a fine 1804 has sold as high as fifteen dollars, and an 1823 as high as nine dollars; but it must be remembered that these prices are paid only for coins in an excellent state of preservation. An ordinary 1823 can be bought for twenty-five cents. These dates comprise the most expensive of the list of cents. To obtain proof impressions much larger sums must be paid. In half-cents the highest prices is realized for the issues of 1793, 1796, and 1841 to 1848 inclusive. In these latter years none were issued for general circulation, and those occasionally offered are what is known as proofs or impressions from the master dies.

When we come to the silver coinage of America, we find the dollar of 1804 the hardest to obtain. In October, 1875, one of these sold for \$325, and since that time the same piece changed hands for \$500. The dollars of 1836, 1838, 1839, 1848, 1854, and 1858, are the others considered especially choice. The rarest of the silver dimes is that of 1804, and is worth about \$10. The half-dime of 1802 has brought \$25. We quote again:

It must not be imagined that Americans are the only people who will pay such extravagant prices for old coins. They are probably willing to pay more for their own coinage than foreigners are, but the Queen's subjects exhibit a tendency to ward high prices when dealing with the rare coins of England. At a recent sale in London a farthing of Robert Bruce brought \$300, a half St. Andrew of Robert III. \$240, a half tester of gold of Queen Mary \$75, a thistle dollar of Queen Mary \$105, while a gold Lion of Queen Mary of unique pattern sold for \$225. This last piece was due to the extreme rarity of the design, as a lion of the same Queen sold in New York in June, 1876, for \$7.50. The French also have their rare coins, and it is related that at a sale in Paris a five-franc of Prince Louis Napoleon, President of the French Republic and dated 1851, sold for 113 francs. Only twenty three of these coins are in existence, the balance of the issue having been remelted, and the dies altered, owing to the displeasure of the Prince President with the arrangement of his hair on his forehead, as represented in the coin.

A few more facts culled from this article will be found in next week's paper.

Literary Review.

THE BLESSED HOPE: Or the Glorious Coming of the Lord. By Wm. Lord, D. D. Chicago: W. G. Holmes. (\$1.25).

The book before us is designed to justify the peculiar views which have been substantially held during the whole existence of the Christian church by a class of believers concerning the visible coming of Christ to usher in the millennium. It is a re-statement of the views held by Cummins, Miller, and other pre-millennarians, in the main, while discarding their notions as to the discovery of an exact time for the coming.

The number of that class who have held to what is popularly known as the second advent doctrine has never been large. They have been exceedingly zealous, however, and if the world has not been enriched by their wisdom, it has not been permitted, long at a time, to remain ignorant of their opinions.

These confident interpreters have been of two classes,—the controversially dogmatic and the devoutly persuasive. To the latter class, Dr. Lord belongs. From first to last, the book breathes out a most admirable spirit of Christian love, kindling at times into rapture, born of the sincerest trust. The style is easy and graceful; the sentences flow on smoothly, and even melodiously, to the end. We wish we might speak as highly of the author's logic. Of anything like concise, connected statement, or hint of real argument, the book is deplorably destitute. It presents a somewhat vivid picture of the peasant attendant on the literal coming of the Redeemer King to reign over a visible kingdom, the main characteristic of which is righteousness. And that is all.

Naturally enough, our author is prodigal of Scripture quotations, and paraphrases, drawn from the highly wrought imagery of the prophets and the parabolical utterances of our Lord. The thoughts which have come to us out of the far-away past, clothed in oriental drapery, fill every page. It seems to be the misfortune of all those who advocate the doctrine of this book that they find themselves carried by their logic back from Christianity to Judaism in the matter of interpretation. The Jews almost, if not quite, universally understood the prophecies concerning the coming kingdom of the Messiah as meaning a personal reign of kingly power—a triumph of God's chosen people, through the conquest of God's king, over all the Gentiles. In like manner, Dr. Lord labors to show that in the midst of human wickedness, and when the world is apparently at its worst, Christ shall come to gather his chosen few and to overwhelm in his might the impenitent many. That this view necessarily antagonizes the whole tenor of Christ's own teaching, in that it makes the coming of his kingdom one of visible force instead of spiritual conquest, seems plain. Christ sought diligently, by direct statement, oft repeated, by convincing parable and the influence of constant example, to correct the literalistic views which even his disciples held regarding the nature of his kingdom. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." These words define the nature of the kingdom to be established.—The parable of the mustard seed, and of the leaven in the meal, speak with equal distinctness of that "kingdom which cometh not with observation."

Growth is the essential idea of the kingdom. The germinal period necessarily precedes the abundant, visible verdure of the grain as the visible verdure precedes the ripening harvest. The kingdom has already come, and the king is in his kingdom in potency to direct and to assure a progressive conquest over the hearts and consciences of men. The spiritual conquest is not to cease until the "glory of the Lord shall fill the whole earth."

We notice that Dr. Lord, in the first part of his book, takes considerable pains to show that the expectations of the Jews, including the disciples, concerning the literal nature of our Lord's kingdom, were doomed to great disappointment, inasmuch as he succumbed to his enemies, apparently, and was even put to death. From this it is argued that the coming foretold, involving kingly power and conquest, is yet to be.

It seems marvelous that it does not occur to the advocates of this theory that if the literal coming of Christ to reign over his people in some visible form and locality, as held by the Jews, changed into the more glorious vision of a spiritual reign in the hearts of all who believed, the present expectation of a like literal coming, before the end of all things, is quite as likely to be disappointed. It seems to be forgotten that the prayer for the coming of God's kingdom is joined by the hinge of human effort to the cognate, "They will be done on earth as it is in heaven." When the stone cut out of the mountain shall fill the "whole earth," then may we look for that final coming which is the consummation of all things.

To all who desire to examine this subject, we can commend the volume before us for its devout spirit and choice language. As a convenient compendium of those Scripture passages usually relied on to establish the Advent theory the book will also be found helpful.

THE ROMAN TRIUMPHATES. (Epochs of Ancient History). By Charles McCarthy, D. D., Dean of Elm. New York: Scribner, Armstrong & Co. 12mo. pp. 248. (\$1.00).

The subject of this volume is one that would almost naturally fall in for treatment in such a series as this. It was one of the pivotal joints in the world's early history, and the influences which centered about it and sprung from it are measurably felt to-day. That is the class of subjects that have been wisely selected by the conductors of this series. No more truthful, entertaining or desirable history has been written, nor by persons better qualified for their special tasks, than it comprises. Of the preceding volumes in the series we have already spoken. The one at hand is no less worthy of commendation. It is written in a clear, impressive style, and its perusal can not be too highly recommended to the general reader. Especially is it an interesting subject to the American people, for it narrates the period of the downfall of the Roman republic. If we would have our institutions permanent, we must study well the lessons where other Republican governments have foundered, and avoid their errors. Its reading will also be a help to scholars and teachers; for young people often, when poring over Sallust or Caesar or Cicero, wish to know more of the men whose works they are reading. The period of which this book treats comprises forty-six years, from the death of Sulla to the coronation of Augustus. Julius Caesar is necessarily the prominent character, but sufficient notice is given to Crassus, Pompeius, Cicero, Antonius, Octavius and others who filled less notable positions. The battles of Pharsalia, Philippi, Actium and others are described in a sharp, graphic style, so that the mind of the reader will not be burdened with useless minutiae. A clear estimate of the abilities of the leading men is given, and the book presents an impartial and studied view of the times which it represents.

GOSPEL TEMPERANCE. By Rev. J. M. Van Buren. New York: National Temperance Society and Publication House. 1877. 12mo. pp. 114. (60 cents).

This is a fair and impartial exposition of the doctrine and meaning of temperance as it should be exhibited in the Christian life. It begins, proceeds and ends on the theory that total abstinence is the only safe and sure protection for all men. The word translated temperance from the New Testament Greek does not mean simply moderation, but a strong moral self-control which will keep one from every impropriety and every immorality. It is this view of temperance that the author here presents, and he illustrates it by frequent reference to God's Word. The sin of intemperance is set forth, the authority and utility of the pledge, the need of increased effort to put down drunkenness, the dangers of many social customs, and the interest of women in temperance work. The author does not believe in the use of modern fermented wine at the communion table. His positions are generally well taken, and sustained with candor and calmness. It is a useful book.

We have been greatly interested in looking over the April number of the *Literary World*. It is the first issue by the new proprietors, and is equal in variety and value to any of its predecessors. It will be likely to commend itself to its old friends of whom it has many, and win new ones, of whom it deserves more. There are but few good people in the world who do not in some degree enjoy literary criticism, and gossip about books and authors, and all that kind of reading. It is with just this kind that the *Literary World* is filled. Nearly everybody that reads a book enjoys reading what an able and conscientious critic may say about it. Such opinions abound in this monthly. Clergymen, teachers, every person who likes books but lacks either the money to buy them or the time to read them, could nevertheless profitably and enjoyably read what some good critic has said about them. Among that large class the *Literary World* must keep winning its way.—Boston: E. H. Himes & Co.

The numbers of *Little's Living Age* for the weeks ending March 24th and 31st contain A Ramble Round the World, from the *Quarterly Review*; The Poetry of the Old Testament, *British Quarterly*; The Russian Peasant's Silver Brouches, a short story translated for the *Living Age*; The House of Lords, *Fraser*; Americanism, *Leisure Hour*; Old Norse Mirror of Men and Manners, *Quarterly*; The Japanese New Spectator; A Chinese Statesman, *Pull Mall Gazette*; Titan, *Fortnightly Review*; Belief in a Creator, *Gentleman's Mag*; Bees and Bee-keeping, *Good Words*; an installment of "The Marquis of Lossie," by George MacDonald, from advance sheets, and of Wm. Black's new serial, together with choice poetry and miscellany.

The "Dingee and Conard Company" of Rose-Growers (West Grove, Pa.) issue a catalogue which besides a long list of roses gives concise, practical directions as to every phase of rose-culture—how to grow them in the open ground; their insect enemies; what roses to plant; which to select for beds or masses; winter protection, etc., etc.

Literary Notes.

A memoir of the late Dr. Henry B. Smith of the Union Theological Seminary will be published soon.

Josquin Miller has written a satirical poem on modern society, curiously called "The Princess of Pills."

Jean Ingelow has resumed her labors of authorship, after a long interruption caused by the illness and death of her mother.

Forty thousand copies of Littré's French Dictionary have been sold. Mr. Welford thinks England would have absorbed only 5,000 copies of a similar work.

David A. Wells has revised the translation of Bæstia's "Essays on Political Economy" for G. P. Putnam's Sons, and added an introduction and notes.

It is said to be not generally known that Mr. Longfellow received from Mr. Bonner \$3,000 as the price of "The Hanging of the Crane," the poem filling about one column of the *Ledger*.

A posthumous addendum to Professor Agassiz's contributions to the natural history of the United States will soon be printed, illustrating the North American star fishes.

The French publishing house of Firmin Didot, which dates back into the seventeenth century, has 250 female compositors, and its collection of Greek classics has been entirely set up by them.

A weekly English newspaper has just been established in St. Petersburg, designed to represent Russia—politically, commercially, industrially and literarily—as she really is. Its editor is Professor of English in the Naval School of St. Petersburg.

Jules Loiseleur will soon publish, in book form, a very interesting study on the obscure points in the life of Molière, which he has contributed to the *Paris Le Temps*. The letters which M. de Molinari has contributed to the *Journal des Debats* from the United States and Canada have just been reissued.

Mme. Janin has left, according with her husband's wishes, his extensive library to the French Academy. Cousin bequeathed his to the Sorbonne. In Janin's case, the books are, perhaps, not so much rare as splendidly bound; every author that presented him with a copy of his work printed on superfine paper, and any old but valuable book Janin picked up on the stalls, he at once dressed the books in gorgeous covers. Good books were treasures, and merited equality in binding. Leon Say, the Minister of Finance, has not more than 200 volumes in his library; these are so richly bound as to represent 1,000 francs each. The late Ambroise Didot has left the most valuable classical library in any country owned by a private individual, and Sardou, the dramatist, follows next.

Robert Carter & Bros. will publish in April or May, the autobiography of the distinguished Scotch clergyman, the Rev. Wm. Arnold, edited by his daughter.

S. C. Griggs & Co., of Chicago, will publish a new volume in April, "Hours with Men and Books," a collection of papers of Professor William Matthews, most of which have not been before in print. Among his topics are "Thomas De Quincey," "The Illusions of History," "A Day at Oxford," "Writing for the Press," "The Professorship of Books and Readings," and the works of several individual authors. A new edition of Professor Anderson's "America Not Discovered by Columbus" will have twenty-eight pages of new matter.

Literary Miscellany.

THINGS TO REMEMBER.

Let not romantic views your bosom sway,
Yield to your duties, and to their call obey.

—Crabbe.

Death can not be an evil, for it is universal.

—Schiller.

To a young man, freedom of a good woman's estimate of other men supplements the university, for he is a pupil who is fathomed previously to being taught.

—Weiss.

Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success.

—Lord Bacon.

A truly upright man should be so palpably such, that no one could be for a moment in his company, or approach him, without being sensibly and necessarily convinced of his probity.

True goodness, simplicity and benevolence, are disclosed in the countenance, and can not be conspicuous.

—Antoninus.

The world of nature is not so much with toll; the processes by which the glorious results in the universe are brought about are not characterized by effort; they work in silence, of themselves.

There is no wrinkle on the brow of God, no scar, no distortion; there is no sign of struggle, or soil of labor on any of the great works of his hand. You can not hear the grass grow; you can hear the grasshopper's whizz; the insect is busy, the harvest is silent.

—O. B. Frothingham.

EDITORIAL TRIALS.

We know of no one more competent to touch upon this subject than Dr. J. G. Holland, and there can be no question that he has drawn from his experience in these illustrations:

We have alluded to the editor's trials—the strain upon his sympathies. Suppose we present a few of them. A young man with little experience of life, high ambitions, great expectations, thorough industry, sends a manuscript and accompanies it with a letter, in which he says that all the hopes of his life are hanging upon the fate of his paper—that the editor has a destiny in his hands—that the writer is waiting to hear his fate, etc., etc.

A woman writes that the living of herself and her children, who have been left without a protector and provider, depends upon the editor's decision, and that if her manuscript is not accepted she and her little ones must become beggars.

A young girl, just from school, wishes to earn her own living, and relieve a father who has failed in business. Another girl desires bravely to educate her brothers and sisters, who have been left without the requisite means. A woman is possessed by an overmastering desire to do good with her pen. Hundreds write that they are poor, and that they have no resource but their power to write.

To a man who carries a heart, such appeals are painful beyond expression. He has no right to yield the slightest consideration to them, and he must not do it.

They have no right to distress him in this way, for they do not know that. The resort is so desperate that they are really unfitted by it for doing their best work.

The presumption always is that the literary part of the case is consciously a weak one. The urging of an illegitimate consideration would hardly be indulged in by one who felt strong in his literary claims.

When a man is large enough to write for the public, he is usually large enough to see that an illegitimate claim to attention degrades him; indeed he is large enough not to think of making it.

After all, the mistake of the novice begins in his incompetent idea of literature. No man thinks of putting his first picture in the exhibition; but the moment a man begins to write, he wants to print, forgetting that there is no art that demands more study and practice than the literary, and that he has had no special training for it.

Without experience in life, without training in art, and with only a natural facility for expression, he has a fancy that he could only get a publisher he could succeed at once. Our painters, our sculptors, our singers, our architects, are obliged to go through long courses of instruction and practice; but our essayists, our poets, our novelists, seem to think that they must flounder in their tangle of their nests, or it is all up—or down—with them. —Scrivener for April.

THE FATHER OF MR. EVARTS.

The Secretary of State, whom the President has called to that distinguished office, is the son of a father whose name is identified with the early history of the American Board of Foreign Missions. The Secretary, William M. Everts, born in 1818, is the son of Jeremiah Everts, Esq., who was born in Sunderland, Vt., in 1781, was graduated at Yale College in 1802, and being admitted to the Bar in 1806, he practiced in New Haven, and then settled in Boston. Deeply interested in religious and philanthropic work he edited a monthly magazine called the *Panoptist*, which afterwards became the *Missionary Herald*. When the Morises conceived the idea of a religious newspaper in Boston, Sidney E. Morise then a very young man, declined at first to be its editor unless Mr. Everts would be its director; and this was the original plan. Dr. J. Morse furnishing the means. But Mr. Everts had too much on his hands, and Mr. S. E. Morise went into it. In 1812 Mr. Everts was made Treasurer, and in 1821, Secretary of the American Board, which office he administered with great ability until his death, at Charleston, S. C., in 1831.

In the year 1829, Mr. Everts wrote a series of papers, twenty-four in number, which were published in the *N. Y. Observer*, under the signature of William Penn. The object of these masterly essays was to defend the rights of the American Indians against the policy of the general government. The essays were regularly copied into the *National Intelligencer* of Washington, and many other papers, and produced a profound sensation in political as well as philanthropic circles. It is not too much to say that the course marked out by Mr. Everts in that series of papers, if pursued by our government, would have resulted in the saving of hundreds of millions of dollars, tens of thousands of human lives, and the salvation of multitudes of Indians, to say nothing of the good name of the United States Government.

Our new Secretary of State, therefore, comes of a noble parentage. A wiser, better man than Jeremiah Everts, the world has rarely seen. And we have every reason to believe that the son will leave a record as pure, and probably more brilliant, in our country we make little of ancestry, but there is something in blood, and a British poet was proud to be

"The son of parents passed into the skies."

The situation of our missionaries and

their families in the various parts of the Turkish Empire, may well engage the serious attention of our Government. It peculiarly belongs to the Department which Mr. Everts has in charge, and it would be eminently becoming in him to inquire what, if anything, can be done to make their lives more secure under the existing treaties and stipulations of the Porte. —N. Y. Observer.

ORIGIN OF THE MILITARY SALUTE.

A correspondent of the *Army and Navy Gazette* gives the following account of the origin of the military salute: "Within the last few years, among the many changes which have been introduced into the army, is that of the salute. Why the old time-honored salute was abolished, no one knows; but it is an interesting fact, and one probably unknown to most of our readers, that the old salute, which consisted of the hand being brought into a horizontal position over the eyebrows, has a very old origin, dating, in fact, from the commencement of the history of the English army.

"Its origin is found in the tournaments of the Middle Ages, and was as follows: After the Queen of Beauty was enthroned, the knights who were to take part in the sports of the day marched past the dais on which she sat, and as they passed they shielded their eyes from the rays of her beauty.

"Such was the very interesting origin of the old salute, and it is a question worthy the attention of our military authorities, why should not the old salute, possessing such an origin, and associated with our army from the very earliest times, be restored? It is difficult to discover for what purpose it was ever abolished.

"The principal part of the officer's salute, kissing the hilt of the sword, dates also from the Middle Ages. When the Crusaders were on their march to the Holy City, the knights were in the daily custom of planting their long two-handed swords upright in the ground, thereby forming a cross, and before these they performed their morning devotions. On all military occasions they kissed the hilts of their swords in token of their devotion to the cause of the Cross, and this custom was perpetuated after the Crusaders were numbered among the things of the past, and when the religious origin of the salute was forgotten."

One of the plagues of the times is what we might call credit made easy. To me an Old Testament figure, credit is sweet as honey in the mouth, but it is very bitter in the belly. There are such ingenious and seductive ways of getting one to invest on time. Nothing seems to cost anything at the supreme but fatal moment. The unwritten book, which is too choice to be published in any other way than by subscription, is urged upon you because it costs "only half a dollar a number." The grocer's wagon comes to your door so promptly every morning, and you get things so easily by merely ordering them, and your wants are so often suggested before you know you had them, that you wonder at the great conveniences of modern trade; only you do not think of the astounding score that will come at the end of the month. Every community now swarms with vendors of some sort who have hit upon this happy and illusive notion of credit. —New York Evangelist.

If some celestial railway could be imagined, the journey to the sun, even if our trains ran 60 miles an hour, day and night, without a stop, would require over 175 years. Sensation, even, would not travel so far in a human lifetime. To borrow the curious illustration of Prof. Mendenhall, if we could imagine an infant with an arm long enough to enable him to touch the sun and burn himself, he would die of old age before the pain could reach him, since, according to the experiments of Helmholtz and others, a nervous shock is communicated only at the rate of about 100 feet per second, or 1,637 miles a day, and would need more than 150 years to make the journey. Sound would do it in about 14 years if it could be transmitted through celestial space, and a cannon ball in about 9 if it were to move uniformly with the same speed as when it left the muzzle of the gun. If the earth could be suddenly stopped in her orbit, and allowed to fall unobstructed toward the sun under the accelerating influence of his attraction, she would reach the central fire in about four months. I have said if she could be stopped, but such is the compass of her orbit, that to make it circular in a year, she has to move nearly 19 miles a second, or more than fifty times greater than the swiftest rifle-ball; and in moving 20 miles her path deviates from perfect straightness by less than one-eighth of an inch. And yet, over all the circumference of this tremendous orbit, the sun exercises his dominion, and every pulsation of his surface receives its response from the subject earth. —Popular Science Monthly.

PARAGRAPHS.

The New Orleans, Jackson and Great Northern railway has been purchased by the Illinois Central road. In a few days, the Mississippi Central will pass into the hands of the Ill. Central also, making a complete through line from Chicago to New Orleans under the management of the latter.

Official figures show that in the year 1870 there were in the island of Cuba 363,000 slaves; in 1873, 287,000, and in 1876, 199,000. The number of free blacks in the island in 1873 was 26,000; in 1874, 75,000, and in 1876, 84,000. The free blacks, in four jurisdictions where no census could be taken are estimated at 6,000.

Between Moody on the pavement and Joseph Cook in the Empery, the Boston battle line goes deep down and rises high up. You can take either method, but both methods have one Master. —*Albion*.

There are some fifty thousand incurable insane in the United States, and the increase is at the rate of one per cent. a year.

Henry P. VanAken, a 14 year-old Philadelphia school-boy, gets a \$150 gold watch because when he found the school building on fire, instead of raising an alarm, he quietly informed the teachers in the various rooms, who as quietly dismissed the children under their charge, and got them all out without a panic.

"My son," said a doting mother to her eight-year-old, "what pleasure do you feel giving up during the Lenten season?" "Well, ma, I guess I'll stay away from well."

A Pennsylvania boy of 19 years has

bought a nice brick house and lot with money earned by driving cattle and breaking stones for a turnpike company.

A sad spectacle was seen at Bridgeport, Conn., the other day, when four brothers, handcuffed in pairs, were on their way to the State Prison for six years each for burglary. The prisoners were the Pearl brothers, from New Canaan, recently convicted for a burglary committed at Danbury.

In Prussia, out of 1,000, births 120 are illegitimate; in Southern Germany, 200 out of 1,000 are illegitimate; in France, "so frivolous and corrupt," the illegitimate births are but 70, in 1,000; in England they are but 90. In Upper Austria, the proportion is 213 births to 1,000; in Lower Austria, 305; in Carinthia, 458—that is to say, in Carinthia nearly every other child is illegitimate.

The French Army List for 1877 states that there are at present 4 field marshals and 16 generals of division maintained on active service as having commanded in chief before the enemy, 96 other generals of division, 198 generals of brigade, 403 colonels, and 20,120 officers of inferior grades.

The great Chinese wall, built twenty centuries ago to resist the Mongol incursions, still serves as a fortification thirty-three hundred miles long.

COWARDLY ASSAULTS.

When a candidate for high office is so well liked and so popular with the masses as to make his defeat difficult in a fair and honorable fight, mean and cowardly men are not wanting who delight in manufacturing lies and slandering his good name. There are also those whose selfishness prompts them to prostitute their honor, pervert truth, and ignore right, for the sake of injuring a competitor in business, whose prosperity they envy, and with whose business sagacity they have not the talent to successfully compete in an honorable way. These thoughts are suggested by the mean, cowardly attacks made upon me and my medicines, by those who imagine their pecuniary prospects injured by the great popularity which my standard medicines have acquired, and the continued growth of my professional practice. Narrow-minded practitioners of medicines, and manufacturers of preparations which do not possess sufficient merit to successfully compete for popular favor, have resorted to such cowardly strategy as to publish all sorts of ridiculous reports about the composition of my medicines. Almanacs, "Receipt Books," and other pamphlets, are issued and scattered broadcast over the land, wherein these contemptible knaves publish pretended analyses of my medicines, and receipts for making them. Some of these publications are given high-sounding names, pretend to be issued by respectable men of education and position, for the good of the people—the more completely to blind the reader to the real object in their circulation, which is to injure the sale of my medicines. "The Popular Health Almanac," is the highest-sounding name of one of these publications, which contains bogus receipts, without a grain of truth in them. Not less devoid of truth are those which have been published by one Dr. L. of Detroit in the *Michigan Farmer*, and by other manufacturers of medicine, in several so-called journals of Pharmacy. They are all prompted by jealousy and utterly fail in accomplishing the object of their authors, for, notwithstanding their free circulation, my medicines continue to sell more largely than any others manufactured in this country, and are constantly increasing in sale despite the base lies concocted and circulated by such knaves. The people find that these medicines possess genuine merit, accomplish what their manufacturers claim for them, and are not the vile, poisonous nostrums which jealous, narrow-minded physicians and sneaking compounders of competing medicines represent them to be. Among the large number of pretended analyses published, is a significant fact that no two have been at all alike—conclusively proving the dishonesty of their authors. It is enough for the people to know that while thousands, yes, I may truthfully say millions, have taken my medicines and have been cured, no one has ever received injury from their use.

R. V. PIERCE, M. D.,
Proprietor of Dr. Pierce's Medicines,
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Obituaries.

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

JAMES GINN, of Vinal Haven, died November 6, 1876, aged 82 years; at peace with God and all mankind. Bro. Ginn professed religion at about twenty years of age and was a laborer of Elder M. Gray of the M. E. church of which he became a worthy and efficient member and remained so until 1863, when the writer came to Vinal Haven to preach. Bro. Ginn was the first to openly propose the organization of a F. B. church in this place; not because he had renounced Methodism, but because he judged a F. B. church under the circumstances would be the best thing to be done. We have ever looked upon brother Ginn as one of the pillars of our church, and when called away to meet the church above, we felt that we had met with a great loss. His was a religion of principle. In the days when Mormonism swept its blight over the island and carried away in its wolfish tide some of the leading members of the Methodist church, Bro. Ginn stood unwavering and firm. So in all our changes he has been the firm friend of our little church to the end. His last days were days of precious remembrance to all who saw his meekness, patience, and firm faith in God, and are the dead who die in the Lord. He leaves two sons and four daughters, two sisters and many grandchildren to mourn their loss, cherish his memory and pattern his virtues.

W. H. LITTLEFIELD.

JOSEPH JOHNSON died in Limington, Me., Feb. 9, aged 69 years. Like too many others, this dear Christian brother neglected the important duty and Christian obligation of baptism and church covenant, though he had for many years been a professor of religion, and had from time to time given testimony in the prayer and conference room. His faith is lost to a dear companion and a large circle of other relatives.

Mrs. JENNIE E. wife of Stephen Purlington, died in Limington, Me., Feb. 13, aged 35 years and 6 months. In this dispensation many hearts are made sad, for one of God's noble women has gone from our ranks. Indeed a glorious light has been blown out on the coast of life's stormy sea. She professed faith in Christ several years ago in Saco, Me., and labored cheerfully until she came to us, where she was received on her letter of com-

mendation. She worked while it was day; but alas! it was short, for her sun went down at noon time, portending nevertheless for her a glorious to-morrow. Possessing a genial spirit, a kind and tender heart, she won the respect and love of all who made her acquaintance. She has left to mourn their loss a kind husband, three children, two sisters, a widowed mother, with many who are more intimately related. As a church we feel our loss, but we try to be comforted, knowing that our dear sister has only left us to join the church triumphant.

O. S. HASTY.

Mrs. ELIZABETH, formerly the wife of Wm. Bogget, (deceased) of Albany, N. Y., died in Rockdale, Pa., Jan. 28, aged 64 years. She was married in 1850 by John Niles, the chaplain of Albany Bethel. She embraced the Christian faith in childhood, and walked with the Presbyterian church until 56 years of age, at which time she was baptized with Christ in baptism and united with the Rockdale F. B. church, where she remained a good soldier of the cross until it is said of her, "Well done, good and faithful servant, enter thou into the joy of thy Lord." She leaves two sisters to mourn her absence and to wait in happy expectancy, soon at longest, to join hands with her on the glorious and vast plain place in the church is realized by all; her life was such that it commanded deep respect from all.

CARY STEWARD.

CORDELLA M. CARPENTER died at Summit, Iowa, March 14, in the 17th year of her age. She had always been a frail girl, but the past winter had been unusually well, and had laid so many plans for the future, was secretary of the S. School, and was loved and respected by all. All ripe and golden for the sickle of the angel harvester she passed away quietly, and in her last moments exhorted her friends, schoolmates and acquaintances to meet her in heaven. During her severe illness of just a few days, she was patient, was conscious to the last, and died in perfect faith, trusting in her Saviour.

C. C.

CHALMERS, son of Geo. W. Cookson, died at Unity, Me., Jan. 1, aged 19 years. He was a young man of much promise and of strong attributes, and his death falls heavily upon the family, which only two years since was bereaved of the mother. Chalmers had made no open profession of his faith, till, as he neared his end, he felt that his mother's Saviour was his, and his closing days were peaceful. May the God of abundant mercy sanctify the affliction to all.

COM.

BENJAMIN SMITH died in Hollis, Me., Feb. 18, aged 33 years. Bro. Smith was for many years a practical commentator on the saying of Christ, "He that followeth me shall not walk in darkness." For nearly a century he has been a daily witness of the power of Christ to save, which gave power to his life. His public testimony we shall miss, especially on the Sabbath in the public service. After a long life of usefulness, and months of suffering, he rests from his toil, the Master saying, "Well done."

P. SMITH.

MARY CAROLINE, daughter of Thomas J. and Eliza Robinson, died in Lacombe, March 17, aged 32 years. She was converted when about fourteen years of age; was baptized by the writer and added to the Meredith Center church, where she remained a worthy member until her death. She had been engaged for several years teaching district schools, and was eminently successful, always gaining the respect of her scholars by her kind and loving attitude, and her faithfulness and readiness to do the church work, where her services were appreciated. Parents, sisters and a numerous acquaintance are left to mourn.

O. BUTLER.

DANIEL PUGSLEY, of Cornish, Me., died March 23, aged 81 years. Bro. P. was a man of deep piety and economy; surpassed, but by few in economy; his piety and economy were inseparable. He was a member of the church of the *Morning Star*, a friend of humanity in all its shades and colors, and a citizen highly esteemed—his was a life of success. His religious life began in 1837 and he was baptized in June of that year by Rev. John Stevens and added to the F. B. church of North Limington. Subsequently he removed his standing to the church in Cornish Village, where he faithfully served the church and community, with his presence, voice and material substance. He leaves an aged wife, six children, several grandchildren, and other relatives, together with the church and citizens in general to mourn their loss.

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