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The Morning Star.

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NO. 17.

THE MORNING STAR.

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The Morning Star.

WEDNESDAY, APRIL 25, 1877.

CORONATION.

All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him Lord of all.

Ye chosen seed of Israel's race,

A remnant weak and small,

Hail him who saves you by his grace,

And crown him Lord of all.

Ye Gentile sinners, ne'er forget

The wormwood and the gall;

Go, spread your trophies at his feet,

And crown him Lord of all.

Let every kindred, every tribe,

On this terrestrial ball,

To him all majesty ascribe,

And crown him Lord of all.

—DUNCAN.

ABOUT THE REVIVAL.

BY REV. GEO. F. FENTON.

When Brethren Moody and Sankey

first came to Boston the conservatives

and croakers were very much alarmed lest

people should be carried away with excitement, and the whole movement would

end in a violent disturbance of the ordinary and proper methods of church

work and life. But it was at once apparent that no sensational methods were

to be used. On the contrary, the services at the Tabernacle differed in their manner

of conduct not a whit from the ordinary Sabbath day church worship: No-

body seemed to be excited. Nobody went crazy. Nothing unwonted occurred

except that vast crowds continued to pour into the Tabernacle to hear the

earnest, simple and short sermons of Mr. Moody, prefaced as they were by the

ordinary good singing of some gospel hymns by a fairly good chorus choir with

an occasional solo by Mr. Sankey. Then

these same croakers and critics began to discover a lack of depth to the

movement because there was no excitement; and comparisons were freely

drawn between the effect of Mr. Moody's preaching upon the people and that produced by Finney, Knapp, Edwards and

Whitefield, and failure was prophesied because of the lack of the very thing that they all professed to stand in dread of at

first. This class would neither "dance" nor "mourn." They would not "dance

with us" because they did not believe in excitement, and they were afraid it was to be all excitement; and then they would

not "mourn with us" because there was no excitement; and they could not conceive how any one could be saved unless

they were first driven to despair by the terrors of the law. But notwithstanding all this the work has gone on gloriously

now for nearly three months, with quiet but constantly deepening interest. And while it is too soon to begin to estimate

results, there are, nevertheless, several points of interest that have been clearly developed, some of which I will

briefly indicate:

1. It is very clear that the meetings have resulted in a religious awakening in Boston more extensive and thorough than has ever been experienced before in the

memory of any living. It is true that it differs in its character from those former awakenings under Finney, Kirk and others.

But for three months past the absorbing theme of conversion has been the meetings, and the subject of them, i. e., the gospel of Jesus Christ. The whole range of subjects connected with Christianity has been and is still being discussed and talked about throughout the city.

It must be a very unusual state of things, and certainly never before witnessed in Boston, when there have been developed apart from the regular meetings at least thirteen different daily noon prayer meetings. There are no less than six business men's noon-day prayer meetings for men only, held in the business center of Boston every day, with an aggregate average daily attendance of 3,000 persons: One at Tremont Temple, one on Summer St., one in the Lakeman Market Hall, one on State St., one among the fishermen down on the wharves, one on Washington St., conducted by the furniture men; besides a union meeting three times a week of the press fraternity, and one of no inconsiderable interest among

the stable and hackmen. In these meetings men are daily giving themselves to Christ. The meeting yesterday in Tremont Temple was most remarkable for power. The rehearsals of men's conversions by themselves were thrilling in the extreme, and gave an idea of the presence and mighty workings of the Spirit of God.

2. Another result of this revival (and one of great worth) is seen in the fact that at God and Jesus Christ, the Holy Spirit, sin and atonement, death and resurrection, time and eternity are no longer theological abstractions, but veritable facts. Men now talk of our Lord Jesus Christ as a person, and of his death and resurrection as crucial facts that they must deal with. Doctrine, strictly speaking, has given place to the substance of things. Christ Jesus has been evidently set forth and crucified among us, and men feel that they must choose, and be for him or against him.

3. A third fact is that the lines have been and are being yet more clearly and deeply drawn between the gospel of our Lord Jesus Christ and that "another gospel which is no gospel." People are beginning to open their eyes to the fact that that is not the gospel of Jesus Christ which undermines the inspiration of the Bible, denies the incarnation of the deity in human nature, rejects the supernatural in the person and works of our Lord Jesus Christ, denies his atonement as the only basis of reconciliation to God, casts discredit upon his resurrection. And that that is not loyalty to Jesus Christ which leads Christians to affiliate with those who so refuse to "honor the Son even as they honor the Father." The current unbelief of Boston which in most of its forms hides behind and in the various so-called Unitarian churches, and yet, after denying everything vital in Christianity, calls itself Christian, is being seen to be nothing more nor less than infidelity under an assumed name, claiming to sit at the feast without having on the wedding garment. Christians are realizing that there can be no affiliation with those who deny Christ, no matter if they still claim to be called by his name and plead sincerity. Sincerity is not truth and can not be allowed to pass as such. Even as Saul's persecution of the saints could not pass for God's service even though he verily thought it was.

4. Another fact is that these meetings have put the churches of Christ on the threshing floor, and Christ has come with "his fan in his hand" and is thoroughly purging his floor." Much chaff is being blown away, much that looks like "cheat" has been brought to light. The dead are being separated from the living, and not a few enemies in sheep's clothing have been exposed. The foes of and in the household of faith are being made manifest. For all of these things the Lord be praised.

5. Easy going Christians have been aroused and made to feel that to be a disciple of Christ one must deny himself, come out from the world, take up his cross daily and follow the Master, into the world as a light to "antagonize" the darkness, and into the field as a laborer to work for the Master, or into the kingdom as a steward to make increase of the Lord's talents.

6. A host of most valuable workers have been developed and trained to do personal work. The inquiry rooms have been busy places. The work of the meetings have been mainly done there. Day and night, from four in the afternoon 'till twelve at night, the hand to hand, face to face, heart to heart battle has been going on. Christians who have known their Bibles hitherto only as a religious book, have found it out as the store-house of truth, the armory of the Spirit, and mightily out of the Scriptures they have learned to reason with the unbelieving and inquiring people who daily crowd the inquiry rooms. I think it is not possible to estimate the reflex blessing that has and will continue to come upon the churches through those members who have been actively engaged in the personal work of these meetings. Many of the churches have now what they never had before, a band of thoroughly consecrated and efficient workers, competent and skillful to win souls to Christ.

7. New and practical methods have been introduced, I do not mean revival machinery, — to the attention of the churches; notably the practicability of an inquiry room as a permanent part of the church work. I think many pastors and earnest Christians are feeling that the gospel ought never to be preached without giving an opportunity for those who may have been awakened to have personal conversation with some intelligent and wise soul-winner immediately, and before the "birds of the air pluck away the good seed." Besides this, the "personal visitation" that has been inaugurated — among rich and poor, high and low alike, — has opened up to us the possibility of new fields of usefulness by way of personal effort.

8. A new style or method of preaching has been most powerfully set before the ministry. I do not mean by this that Mr. Moody's method is exhaustive, but

that it is of the kind (so it seems to me) most ministers have need to make themselves acquainted with. Scriptural, plain, more or less homely — but eloquent in spirit and tone, — and in that most fearless and faithful. May God raise up thousands of ministers who will seek — not to imitate Moody — but to emulate the evangelists in directness and simplicity of manner and fullness and Scripturalness of matter, for their sermons.

9. A whole article ought to be written on the great "gospel-temperance revival" that is going on in connection with and as a part of these meetings. In this work the grace of God and the mighty and immediate working of the Spirit of God are substituted for pledges, and the "blood of Jesus Christ that cleanseth from all sin" — and drunkenness is a sin — is put for medical and hospital treatment. Drunkenness is treated not as a disease of the body, but as a sin of the soul, and so is treated by grace abundant at the hands of the Great Physician. Scores and hundreds of drunkards have been saved.

10. It is too early to begin to speak definitely of the immediate results of the meetings. But I have no doubt that the number of converts is already far up into the thousands. This, however, is not the most important result. In my opinion the grand impulse that has been given to the aggressive work of the church, the thorough and effectual awakening that has been wrought throughout our borders will be seen and felt for many years to come. The character of the work has been such that we do not fear any great reaction. Indeed, we look for a steady growth of the work long after the evangelists depart.

11. It would be an imperfect rehearsal of the salient facts of the revival not to mention, and most prominently, the singing of gospel hymns under the conduct of Mr. Sankey, the modern sweet singer, or, rather, I should say, sweet and mighty singer of Israel. His solos have been, here as elsewhere, most wonderfully used of God.

Let all the people join in the doxology of praise to God for this wonderful work done in Boston.

April 18.

STANLEY IN AFRICA.

BY W. H.

It is a long time since we last heard from Mr. Stanley, but we now have several letters from him in the London Telegraph of March 26th and 29th. In the last notices of him in the Morning Star, Oct. 4th and Nov. 8th, 1876, he was on his way to Ujiji, from whence he intended to make a thorough exploration of Lake Tanganyika, and then take such a course as should furnish the best opportunity for further explorations. He reached Ujiji on May 27th, and encamped there; and then leaving the Expedition in charge of Francis Pocock, he started with his boat and a sufficient number of men to explore Tanganyika, and was gone fifty-one days. Writing from Ujiji, Aug. 7th, he says, the lake has been "circumnavigated and measured," and is "an enormous coast line laid down and fixed;" and he adds, "Captain Burton's discovery is now a completed whole, with no corner indefinite, no indentation unknown. You must banish from your charts Mr. Cooley's grand United Tanganyika and Nyassa, and Sir Samuel Baker's no less fanciful 'idea of Upper and Lower Tanganyika, as also Livingstone's United Lake Liamba and Lake Tanganyika."

One of the objects Mr. Stanley had in view was to find the outlet of the lake; and he has come to the conclusion that at present it has no outlet. He thinks that it is a body of water of comparatively recent origin; and that it is gradually filling up, and is thus becoming both larger and deeper; and he finds that it has grown considerably within the last five years. When Lieut. Cameron was there two years ago, he thought that Lukuga Creek was the outlet; although the current was very slow. But Mr. Stanley says this is not so, as that creek is at present a feeder to the lake; but he thinks that in about five years more, the lake will attain to its maximum height; and will then flow into this creek, washing away a sand bank which now lies across its mouth, and then force a way into the Luindi, or Luimbi river, and thence to the Kamabondo, and the Luabala. While differing from Lieut. Cameron as to its being now an outlet, Mr. Stanley gives him full credit for being the original discoverer of this creek; which he thinks is to be the outlet, and will then become a very important river. The legends of the natives confirm Mr. Stanley in his opinions respecting the recent origin of the lake; and the natives also testify to its yearly increase in size and depth. Mr. Stanley has taken much pains to ascertain the derivation of the name, and thinks that it signifies "the plainlike lake."

Mr. Stanley thinks he has found another of the sources of the Nile. In exploring the Victoria Nyanza, he discovered the river Shimoye, which he said was "by far the largest river emptying into the lake, being at its mouth a mile in width." And he found this river, running from

the south, to be 200 miles long. But he has now discovered another river, called the Kazero or Kitangule, and has traced its course southwest for 310 miles, and, from appearances, he thinks it may extend as much farther, and hence he now regards this as the most remote source of the Nile. In the course of this river, he also finds another lake, which he thinks is half as large as the Albert. It lies between 2° and 3° south latitude, and 29° and 31° east longitude. As the other great lakes of this region are called the Victoria and the Albert, Mr. S. has named this one in honor of the Princess of Wales, the Alexandra Nyanza, and as the river between the two former is called the Victoria Nile, he has changed the name of the river between this lake and the Victoria, from the Kazero, to the lower Alexandra Nile, and that part of it above the lake, the upper Alexandra Nile. He also finds that a stream running south from the Alexandra Nyanza, connects it with a smaller lake called Kiver. The lines of 3° south latitude and 30° east longitude, cross each other near the center of this lake.

Mr. S. concludes that the remotest source of the Nile is the upper Alexandra Nile, that this passes into the Alexandra Nyanza, thence the lower Alexandra Nile passes into the Victoria Nyanza. From this the Victoria Nile leads to the Albert Nyanza. The White Nile runs from this; and the Blue Nile, discovered by Bruce to take its rise in Abyssinia, unites with this, and thus forms the Nile proper which runs through Egypt into the Mediterranean Sea.

On returning from his exploration of Lake Tanganyika, Mr. Stanley found small pox prevailing in the vicinity of his camp, and his men suffering from it, and from dysentery, typhoid fever, &c. Five deaths had occurred, and others were sick. He had supposed that all the members of the Expedition were safe from small pox by being vaccinated, but he now found that many of them had kept out of the way when this precaution was being used. In consequence of these diseases, he saw it to be necessary to get away from his encampment as soon as possible. He intended to go first to Nyangwe, and then decide whether to search for the head of the Alexandra Nile, or to go along the right bank of the Luabala.

From a letter dated August 28d, from Francis Pocock to his parents, we learn that they were to start on the next day, "to cross Tanganyika, to solve the mystery concerning the Nile and the Congo." He says it was then nearly two years since they left the coast, and during that time no letters from home had reached him. But he expresses the hope that they were drawing near to the end of their journey. Still he says concerning his position: "It is a life I like, there are so many changes, and so many tribes, so many countries, nearly all different." He says also, "The slave trade is carried on here in dreadful manner."

THE GOSPEL TEMPERANCE REVIVAL.

So. NEW LYME, OHIO, April 17th.

The temperance work, known quite extensively as "the Murphy movement," has reached our place and brought rejoicing to all hearts. We invited a delegation from Ashtabula to come and start the work in our midst, which they did. Almost every person has signed the pledge here; and our meetings are as crowded and enthusiastic as an old time revival. We have gone out from here, with delegations from our town, to other places, to carry this good work "into the regions beyond;" and it seems as though nothing could resist the sweep of this mighty tide of reform, wherever an attempt is made to institute it.

As a human instrumentality, Francis Murphy kindled the great conflagration in Pittsburgh; from there a torch was carried to Ashtabula; and from thence, a spark only was necessary to kindle into a flame our place, with many others.

It seems that the public mind was prepared for this mightiest of temperance reformations, by preceding discussions and revivals of religion; and all that was lacking to kindle this part of the country into one sheet of glorious blaze of moral enthusiasm for humanity, was only a spark from the burning heart of this temperance apostle, and a breath from the skies to fan it into a resistless flame.

This temperance revival reaches all classes of society, and seems to blind them by cords of brotherly kindness. It succeeds in both large and small places. It makes war upon no classes, not even upon the liquor seller himself. Hence it meets with scarcely any opposition. It presses home upon each drinking man the doctrine of personal responsibility; and that the drunkard can not avoid the conclusion that drinking, equally with selling intoxicating liquors, is a crime, rather than a misfortune. It aims to cut off the sale of liquors by stopping the demand. Of course, when the public mind is ready for prohibitory legislation, it will come. This movement will mightily help to manufacture such public opinion.

Among the chief means outwardly employed to carry forward this temperance revival are singing, Bible reading, prayer, relating experiences of those who have drunk, addresses, and the pledge. So these means are chiefly the ones we rely upon in our religious revivals. Indeed, it is the

gospel of love stretching out its strong arms to embrace all who are willing to be saved. It is printed on a card:

National Christian Temperance Union.
"With malice toward none, and charity for all," I, the undersigned, do pledge my word and honor, God helping me, to abstain from all intoxicating liquors, as a beverage, and that I will, by all honorable means, encourage others to abstain.
—Francis Murphy.

In these meetings, there is much stress laid upon the relating of personal experience, where any person has the misfortune to have had any such experience in drinking. And such little speeches or testimonies are far more effective than the powerful bursts of eloquence from some renowned temperance orator. This work brings out new and unexpected talent wherever it is instituted.

Surely God is in this movement; and it is this, rather than the influence of any man, which gives it such power. If this reformation shall go no further than it has, there is abundant reason for rejoicing. But if it prove a John Baptist, preparing the way for the Redeemer to come in widespread revival power, it will be more glorious.
T. H. DRAKE.

EXCHANGE NOTES AND QUOTES.

The National Baptist, in a discriminating article, advocates the introduction into the religious newspaper of stories which shall reveal some of the evils as well as the regulation Sunday-school-book-kind of goodness found in actual life. It says:

A chart of the ocean that represents a broad, clear, safe track, is pleasant enough to look at; and it is pleasant to read about little Sammy and the guileless maiden; but what we want is a chart that shall map out the rocks and the invisible, fatal currents, and the deviations of the compass, the regions of perpetual fog, and the track of the icebergs.

We have a suspicion that it is too late to put God's name in the constitution. It would have been well enough to do so when the instrument was first written, but at this late date, when millions have come to us under a constructive contract, we doubt whether it is just or fair or possible to impose the new condition. Christ is head of all nations, but we are willing to risk that the Word of God and the final verdict of man shall vindicate that truth. The republic contains Unitarians and Jews and infidels, and we prefer to trust their conversion to the pulpit and the evidence of fellow-Christian experience rather than to a constitutional convention and a new preamble. —N. W. Christian Advocate.

The adoption of the new, experimental Southern policy, in the refusal to sustain the Chamberlain and Packard State governments, starts some fundamental questions. Is it the principle essential to a "republican form of government" that the majority shall rule? If so, and in any State, or county, or city, or township, a minority happen to organize, get possession of arms, overawe the rest, and defiantly demand the right to rule, will the circumstance that this local minority happen to have the ability, make it right for it to usurp the authority? Is it right for the National Government, sworn to maintain a republican form of government, to tolerate such a minority usurpation? What will probably be the effect, in time to come, of the admission on the part of the National Government that the might makes it right? —Advocate.

Charity, then, if we mean the mere giving when one is asked, is by no means a wise or a good thing. We have some light to go upon. A poverty or a wretchedness due to laziness, vice or crime, does not make the sufferer one of Christ's poor, nor does the relief of it bring the blessing "Inasmuch as ye did it to one of the least of these my brethren ye did it unto me." Charity, like everything else, is a responsibility. One is just as bounden in his Charity as in his Justice. There is law in both cases. —Church Journal.

The standing committee of the Old South church . . . have the distinction of being the first of Christian men who have attempted to say that the Gospel of Jesus Christ shall not be proclaimed in a certain place in this world. —Golden Rule.

Now and then we hear of Sabbath-school teachers leading whole classes to Christ; leading children to him as fast as they are brought under their influence. They are not more gifted than others, nor are they any more faithful. But they heartily believe the words of Jesus: "Suffer them to come." —Congregationalist.

The only place in the United States in which for thirty years to come the Gospel can not be preached is the Old South Church, Boston. But a "grand costume and fancy ball" was held there last week. Tickets three dollars. —Independent.

It is quite probable that men who are found loudest and fiercest in their denunciation of the measures adopted in South Carolina and Louisiana may have their zeal fired by matters much nearer home. The President has promised to adopt an almost wholly novel principle in the administration of the civil service. He has announced his intention to abolish, in effect, the practice of giving Federal offices for partisan services, and he has taken, through his Cabinet officers, some

significant steps in this direction. If he follows up this work, as we believe and hope that he will, he will open a fountain of bitterness in the hearts of a large number of politicians by profession, which will flow in all directions. —N. Y. Times.

This result [in Louisiana] will be sharply assailed by many sincere Republicans and by some who are only selfish. But it will be approved by those who know that no other peaceful and legal settlement was possible. It will be approved by those who know that the attempt to rule by bayonets has completely failed, and that some other policy has become necessary. It will be warmly justified by those who see that the policy of force has exposed the colored citizen to great wrong, and that his only hope of protection in his rights is in the extinction of corrupt local governments. —N. Y. Tribune.

If President Hayes holds his office by a just finding according to law, then the title of Governor Packard is absolutely unimpeachable. If the title of the latter be not valid, then the Electoral Commission fell into a most grievous mistake in counting the electoral votes of Louisiana for Rutherford B. Hayes. —Independent.

PERSONAL.

JUDGE S. C. HASTINGS, of San Francisco, offers to deposit \$100,000 with the Treasurer of California, if the State will promise to pay seven per cent. annually forever to the University of California.

JUDGE DAVID DAVIS, the United States Senator from Illinois, weighs exactly 303 pounds. He is the "heavy weight" of the Senate. Ex-Governor R. J. Oglesby, the other United States Senator from Illinois, is also a man of ample corporeity, his weight being 240.

MESSRS. ROBERT M. and Stephen A. Douglas, Jr., sons of the late Stephen A. Douglas, are now living in the western part of North Carolina. The young Stephen is studying law with Chief-Justice Pearson of that State. He is said to be a young giant intellectually, and an eloquent orator.

MISS RANSOM, the artist who painted Gen. Thomas's portrait, has an order to paint all the Presidents and their wives for a floridian, who at his death will leave them to some State Institution. The portraits will be copied from the best originals, and the artist will receive \$10,000 for the whole.

COL. PLUMB, who has just been elected United States Senator from Kansas, began life as a country printer. At the age of 19 he was publisher and associate editor of the Xenia, O., News. From Xenia he emigrated to Kansas, settled at Emporia, and immediately began the publication of another newspaper, also called The News. He has remained at Emporia ever since, and has always been prominent in local politics. He is an admirable type of the energetic, plucky, and capable Western printer — able to take a hand at almost anything, and generally likely to succeed in whatever he does take a hand in.

MRS. KATE N. DAGGETT, well known in Chicago circles, has presented the ladies' Fortnightly Club of that city with some valuable facsimiles of those unearthed by Dr. Schliemann.

MAJOR D. W. WHITTLE, the evangelist, has been appointed by the Country Court as Chicago guardian of the children of the late P. B. Bliss.

AMONG the cadets to the Military Academy at West Point, appointed by Pres. Hayes a few days since, is Warren Putnam Newcomb, of Massachusetts, the only male descendant of General Joseph Warren and Israel Putnam, of Revolutionary fame. Speaking of the Military Academy, we understand that the only colored cadet now at West Point will not only graduate at the coming June Commencement, but that his character, acquirements, and standing on the merit roll are such as will insure his graduation among the highest of this class. In this connection it may be mentioned that the writer, while in New Orleans a few weeks since, visited both the "Packard" and "Nicholls" Legislatures, and was surprised to find acting as Secretary of the Senate of the latter a full-blooded negro, who was represented by the Senators as being one of the most useful, well-informed, and thoroughly competent officers that had ever officiated in that capacity in Louisiana. He enjoyed the entire confidence and respect of every member of the Senate. —Harper's Weekly.

A CLERICAL friend who called at St. Luke's Hospital to inquire as to the condition of Dr. Muhlenberg, a few days before his death, tells this characteristic anecdote of the saintly doctor. At morning prayers in the chapel (which is so arranged that most of those lying in the sick wards can hear the service), the doctor, listening attentively and devoutly, heard the officiating clergyman offer the usual prayer for the sick, and afterward for the doctor's recovery. After service the doctor remarked to the friend who was sitting at his bedside: "We must come to some understanding about this. I do not want to have prayer offered for my recovery, but rather that I may be speedily called away to my rest. We must have an understanding about this matter." It may well be doubted if any man was ever more perfectly prepared for the transition than Dr. Muhlenberg.

S. S. Department.

Sabbath School Lesson.—May 6.

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

GOLDEN TEXT: "The things which are impossible with men are possible with God." Luke 18:27.

2 Kings 7:12-20.

Notes and Hints.

How long after the events of the preceding lesson war with Syria was renewed, we have no means of knowing. It was plainly not a great while later. Syria seems to have been forgotten the clemency of Israel. Samaria is, in this lesson, the scene of conflict; Benhadad II. is the king of the Syrians, and Jehoram of Israel. It is about the year 890. Benhadad had invested the city of Samaria, preferring by starving the people to surrender rather than by assault to attempt to capture it. Famines, in cities besieged, are often reported in history. During the siege of Jerusalem by Titus, mothers were reduced to such madness of suffering that they ate their own children. The extreme destitution of Samaria is very vividly depicted near the close of the preceding chapter. Jehoram vowed vengeance on Elisha, either because he had refused to allow the slaughter of the Syrians stricken with blindness, or else because the king regarded him as able, but as refusing to relieve the city. Elisha predicted, when the famine was at its height, that, on the next day, plenty would reign in Samaria. Four lepers shut out of the city concluded that they might as well die by the sword of their enemies as by starvation, and went to the camp of the Syrians. They found it deserted, and so came back to Samaria and reported the flight of the enemy.

12. JEHOAM EXPLAINS THE ABSENCE OF THE FOE. (1) He "arose in the night" to receive the intelligence brought by the lepers. The lepers waited until the shades of evening fell before deserting to the Syrians. First, they satisfied their hunger, then came back to the "porters," the keepers of the gates, and told their story. Hence it would now be past sleeping hours. (2) The king thought the absence of the foe a ruse to draw them from the city. The Syrians knew of the destitution in Samaria, and therefore it was not probable that they would now voluntarily withdraw. The capture of Samaria, if they held on a few days more, was inevitable. The king knew of no reason for their abandoning their undertaking. Hence, he said it was all a stratagem to draw them out of the city, and then to fall upon them. (3) The true reason of their flight was a sudden panic caused by sounds that seemed like the approach of a great army. God thus interposed to save Israel. The ancients attributed to the god Pan that uncontrollable sense of fear which sometimes seizes armies such as, in the late war, seized at Bull Run the loyal army.

13. A PROPOSITION. (1) "One of his servants," that is, higher officers, proposed that five horses be taken, and men be sent with them to investigate the state of the camp. He said "five" as a convenient number. (2) The horses were even as "all the multitude of the Israelites that are consumed;" that is, were not more exposed to hurt in going than the whole army in staying.

14, 15. THE PROPOSITION CARRIED OUT. (1) "They took therefore two chariot horses." The Speaker's Commentary says the reading should be, "They took two horse chariots." They sent out two chariots, with the usual equipment of horses and men, to see what the absence of the Syrians meant. The war chariot was sometimes drawn by three, sometimes by two horses. (2) "And they went after them unto the Jordan." The road to Damascus reaches the Jordan thirty-five miles from Samaria. It is probable that the Syrians fled by this route. (3) The traces of their flight lay all along the route. Garments and camp utensils were freely cast away, making the direction taken plain to be seen. (4) Then the news was brought back to the king. By this time it was daylight. Good news flies quickly from mouth to mouth. The gospel means "good news," and as good news it is to be borne into all the world. Every one who knows should tell to others the good news.

16. THE TENTS OF THE SYRIANS SPOILED. (1) The people, the half famished citizens and the suffering army of Israel, flew to the spot where only yesterday their hungry foes securely dwelt. Whatever any man found was his own. First food then riches were sought. How far any system of plunder and division of spoil prevailed, we have no means of knowing. (2) "A measure of fine flour was sold for a shekel, and two measures of barley for a shekel." The "measure" was the seah, the third part of an ephah, and held about a peck and a half. The "shekel" was valued both by weight and as a coin. Coining was later than the former method of valuing money. As a coin the shekel contained 220 grains of silver. The American silver dollar, according to the act of 1837, weighs 412 1-2 grains, of which, however, the pure silver was 371 1-4 grains. The actual value of the pure shekel, then, was not quite two-thirds, and considerably more than half of one of our dollars. Bush thinks our word "scale" is derived from this Hebrew term, but the suggestion needs to be sustained. (3) "According to the word of the Lord," a reference to the first

verse of this chapter. Elisha predicted the day before the panic, the reign of plenty in Samaria. He specified the time, "to-morrow about this time," and he specified the market rate of barley and flour, which we have already noticed. In order to see the force of this astounding prediction, compare 2 Kings 6:25, where we read that the famine in Samaria was so great that "an ass's head was sold for fourscore (80) pieces (shekels probably) of silver, and the fourth part of a cab (about a pint) of doves' dung for five pieces of silver." From so horrible destitution to this ample abundance of food, within twenty-four hours, to pass, seemed to the Israelites impossible. But "the word of the Lord" made the prediction, and "according to his word" it came to pass. His word never fails.

17-20. THE DEATH OF AN OFFICER WHO DOUBTED. (1) "The king appointed the lord on whose hand he leaned to have the charge of the gate." By the "lord" is meant an officer of the court; "on whose hand he leaned" is a metaphor for the chief counselor in whose advice the king had the fullest confidence. (2) This man derided the prediction of Elisha. His derision sprang from doubt. Unbelief in the word of Elisha as a prophet of Jehovah was unbelief in Jehovah. Here we need to notice a distinction of great importance. It is a different thing to doubt if what is told us is of God, from to doubt the known or evident word of God. It is our duty to be assured that what comes to us in the name of God is of God. Here was something said by "the man of God," in the name of God, doubted as possible because of the greatness of what was spoken; as if God could not do great things. This doubter said, "If the Lord (Jehovah) would make windows in heaven might this thing be?" Hence he doubted the ability of Jehovah the God of Israel. His doubts placed Jehovah on a level with false gods. (3) Elisha rebuked this open and haughty unbelief, and obscurely predicted the death of the doubter: "Thou shalt see it with thine eyes, but shalt not eat thereof." (4) The death of this unbeliever by the occurrence of that which he disbelieved took place. The manner of his death agrees with and confirms this account of the famine. "The people trod upon him in the gate, and he died." No words can better picture the excitement of the masses, and the hunger that produced it. "The Syrians have fled from their camp" was the cry; then arose the starving populace, wild, insane, and rushed in crowds for the gates. Woe to the luckless man, lord or peasant who should attempt to keep back this surging mob. This officer at the gate attempts to hold in check this mass of starving men, and they mind no more than a herd of buffaloes a hunter's dog. They trample him beneath their feet. The press at the gate was irresistible. Thus he died, "according to the word of the Lord."

The occurrence of the events which he doubted the ability of Jehovah to produce caused his death. So it is with the unbelief which the Scriptures condemn. That occurs which sinners doubt, and the occurrence of it involves their ruin. Hence the gospel says, "Believe on the Lord Jesus Christ and thou shalt be saved." Notice some of the moral truths fortified and illustrated by this incident. (1) The strength and pride of the wicked, as in a night, may be swept away. They have for their souls no security. The happiness of the wicked who defy God this Syrian army, flying from camps where they dwell so securely, leaving all their luxuries to others, well illustrates. So the rich man "who had much goods laid up for many years," heard God say, "This night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" (2) That God can deliver in unusual ways his people from their ills. He may in the battle give victory to Israel, or without a battle save Israel. How God will, how God can aid us, we in our extremities often ask. We can not answer our own questions, nor see any reasonable way of having deliverance. In just such circumstances God delivered Israel. So now he can his people, so now he can us. (3) Here we see an oft repeated truth brought to our attention, the duty of faith in the divine word. Innumerable incidents of the Old Testament present this duty to us. The death of that officer for a punishment of his unbelief enforces this principle, man should trust his Maker. To doubt God in respect to his power is to place him on a level with false gods. To doubt his goodness is to reflect on his character. To doubt God is to cherish a state of soul out of sympathy with all his works, his gospel, his efforts to save men, and our proper relations to our fellows. No man can serve or recommend to his fellows a God in whom he has no confidence. Hence put trust where trust belongs, in Him who made the soul to trust Him and by trusting to know the peace of children.

The editor of *The Nation* recalls Plutarch's statement "that some one once saw Phocion walking with an air of deep abstraction, and ventured to address him, and to ask him what he was thinking about, and that Phocion replied that he was considering how he could shorten what he had to say to the Athenians." It would be a capital plan for a talking superintendent to take such a walk as Phocion's every Saturday afternoon. His school would be the gainer by it when he was in his desk on Sunday.—S. S. Times.

Communications.

BAPTISM FOR THE REMISSION OF SINS.

BY REV. O. E. BAKER.

The tendency to Christian fraternalization within the past few years, has raised the question whether the different bodies of Baptists might not unite, and particularly whether the Disciples (Campbellites) and other Baptists could so harmonize. The Regular Baptists and Disciples have more or less discussed this question, as it relates to themselves. Several prominent men of the Disciples attended the last session of the Free Baptist General Conference and, in turn, representative men of the F. Baptists attended a subsequent meeting of the Disciples. These associations have been commendably fraternal. Whether any formal unity can be brought about, remains to be seen.

Some time since, we exchanged several articles with Rev. Isaac Errett, editor of the *Christian Standard*, touching points of agreement and of disagreement between the Disciples and F. Baptists. The correspondence was, throughout, of the most agreeable character, and but for pressure of work upon both would probably have been given in the *Star*.

We yield to several urgent requests, in the proposition to offer a few articles upon this question.

We begin by expressing both the desire and the purpose to encourage always all possible healthy unity with any and every branch of Christians. If, however, material differences do exist, the fact should be known. And the statement and discussion of such differences may not be the least favorable means of effecting ultimate unity.

The chief object is to state, rather than debate, points of agreement and of disagreement, between Free and most other Baptists on the one hand, and the Disciples on the other. The distinctive position of the Disciples may be expressed in the following brief

Proposition: "Christian baptism is for the remission of past sins." The Disciples affirm that, in the gospel plan of salvation, baptism must precede the pardon of sin. No other plan is revealed. Other Baptists deny this, claiming that the gospel plan of salvation makes the "pardon of sin an indispensable condition and prerequisite to the performance of baptism. Here is a bold issue,—baptism absolutely prerequisite to pardon, versus pardon absolutely prerequisite to baptism. We do not tarry here to discuss these propositions, but call attention to how legitimate the Disciples, after affirming the foregoing radical proposition, are made to affirm to others also, no less opposed to the doctrines of other Baptists.

Example: Christians of all the several evangelical denominations affirm that they experienced the pardon of sin prior to baptism, and prior to any conviction of duty to be baptized. In other words, they experienced certain feelings, affections and pleasures, evincing to them the fact of pardon. But this statement of such Christians stands squarely opposed to the theory of baptism for remission. One or the other must be repudiated. Here the Disciples, true to their leading text, give us, substantially, the following

2d Proposition. "Feelings are uncertain evidence, and can not be admitted in testimony upon the question of pardon. In other words, experimental religion, so called, is a delusion."

Benjamin Franklin, a prominent preacher and editor of the Disciples, in answer to a question we asked, bearing upon this matter, stated publicly, that, "people often experiment with powder, kerosene, &c., and sometimes to their injury, and experimenting with religion might be quite as unsafe." We further named two examples of death-bed scenes, one, in which a man died guilty, despairing, and cursing his God. The other, that of a lady who died very happy, certain of forgiveness, and full of hope. We inquired whether the feelings of these parties were any evidence of character, respectively. He answered, "No, the man might have been a saint, and the woman a sinner, for all that."

Campbell states in answer to the question, But do not many of them (unimpressed persons) enjoy the salvation of God? "How far they may be happy in the peace of God, and the hope of heaven, I presume not to say. And we know so much of human nature as to say, that he that imagines himself pardoned will be as happy as he that is really so. But one thing we do know, that none can rationally, and with certainty, enjoy the peace of God, and the hope of heaven, but they who intelligently, and in full faith, are born of water, or immersed for the remission of their sins."

The evidence of pardon, according to the Disciples, is simply this, so called rational, mathematical one,—namely, God has promised pardon by baptism; I have been baptized; I am, therefore, of course pardoned.

A. Campbell says of the eunuch, "He had found what thousands before him had experienced, peace with God, from a conviction that his sins had been actually forgiven in the act of immersion." He further says that God appointed baptism "to be to every one that believed the record he has given of this Son, a formal pledge on his part of that believer's personal acquittal or pardon." Baptism the pledge, proof, evidence of pardon. It is a fact that this theory denies that feelings can be admitted as evidence touching the question of pardon at first, or of vital

religion at any time after pardon, during the whole of life and in death.

But what means that uniform statement of experience by all Christians, and in all time, of all ages and all conditions? Is this all false pretense or base delusion? Again, do not feelings correspond to the prevailing attitude of the will, and direction of the thoughts, or, in other words, to the real character of the man? Must not the characteristic feelings of a saint differ from those of a sinner? If so, has a man no evidence of being a good man, when he has feelings, affections and pleasures, uniformly alike to those of good men, and as uniformly unlike to those of wicked men?

When a dying man declares that he feels guilt, condemnation, and when another declares that he feels the peace of pardon, and assurance of salvation, is there here no evidence of character and destiny? On feelings, in persons dying, constitute valid evidences of character, what if persons living have the same kind of feelings? And what if these feelings are found in persons, whether living or dying, who have never been immersed?

Is it true, as quoted in the foregoing that, "he that imagines himself pardoned will be as happy as he that is really so,"—that pardon is attended by no kind nor degree of feeling corresponding to the fact? Do guilt and justification involve no essential difference of feelings? Is it as common that a good man feels guilt, and a vile man feels justification, as vice versa? But, to admit the validity of feeling is to admit universal testimony against baptism for the remission of sins. Other features of this theory will be considered.

MISSIONARY WORK.

BY REV. J. PHILLIPS.

Feb. 28. A review of the month offers much to quicken our gratitude and cheer our hearts in our work. For ten days, the weather was so unsettled and stormy that we could do little abroad. The storm terminated on the 7th in a furious hail-storm, but left the fields so flooded in places and muddy everywhere that district work was very difficult for several days.

On Sunday, P. M., the 17th, two inquirers called for religious conversation. After conversing and praying with them, they both promised me that they would become Christ's disciples, and left, as I supposed, to return home. But on going out early Monday morning, I found them in the village and learned that they had spent the night with a Christian family, where they had eaten rice. I charged them to attempt no deception. It might or might not be necessary for them at once to tell their friends what they had done; of this they must judge. They then left for home in Malipal, a village on the river about three miles away. I had previously planned to go in that direction, and, taking an early breakfast, followed the two young men, and pitched my tent under a wide spreading banyan in Malipal. Soon Bhagabat Sun, one of the two and a married man, came and called me to go to his house and speak with his parents. And oh, such woe-begone faces! such sorrow and sadness. I have seldom seen in any human countenances. These parents, in middle age, well to do, not of the boisterous kind, said little, but that little told the deep despair that now stared them fully in the face. "I have had seven daughters and but one son, and now you have taken him, and what am I to do? A knife to the throat! a knife to the throat of father, mother and sisters." &c. It was impossible not to feel for these poor, distressed parents. I tried to comfort them by saying that their son was neither dead nor lost. He would love and care for them still. But they refused. By evening the news had spread through the neighborhood and a large crowd gathered about my little tent. I began conversing with the leading ones, but was soon informed that they had heard the report of Bhagabat's having eaten with Christians, and had come to know from my mouth whether it was a fact. "But what does Bhagabat say? Can't you believe him?" "He says he has eaten, but we don't believe him. You are a pure minded man, we must hear from your own mouth. Did you see him eat rice with Christians?" "No, I did not, but here is a man that did,"—and Brother Madhu Naik came forward and gave his testimony. This didn't satisfy them. "Colored folks will tell lies. Had you seen him with your own eyes, we could believe it." I began to feel some degree of concern lest so strong a force, including his heart-stricken parents, might intimidate the poor fellow, who now squat near me, and lead him to repudiate as others have done. However, he kept silent, in spite of all their urging him to speak, and at length they withdrew finding they could make nothing of him. He then took his food with the brethren in my tent, and after worship, retired to the tent of the natives and slept there. On searching for his wife in the morning she was not to be found. Report said that her father had taken her to his house across the river. I called the village watchman, and sent him with B. and three of our people as witnesses to demand the missing wife. They all returned near evening, saying her father disclaimed having her at his house. Wednesday morning I took Bhagabat and a number of other people and went myself. The old man again told the same story. I represented to him that we wanted nothing unreasonable, but Bhagabat had a right to see and speak with his wife, and

it would be much better for all parties if he would produce her, than it would to have a police force down upon them. After a good deal of talk and waiting on the part of the females, the father said, if we would all leave and repossess the river, he would go with us and produce the wife. As we had no power to search the house, we could but take the old man at his word, though I had but a faint hope of finding the lost wife. However, this time he was as good as his word. Back at Bhagabat's house, the old man disappeared for a little, and soon I saw a woman clad in a very dirty cloth, with face veiled, glide into the house, followed by Bhagabat. "Is that your wife?" I asked, and my heart leaped for joy as he replied, "Yes." Of course, I did not intrude, but soon learned that provision for breakfast was being made and two of our brethren were invited. I returned to my tent, took breakfast, and got ready to leave for Bamanabera.

By two o'clock, however, it became evident that the work was not ended. It had been arranged that Bhagabat's wife should go to Santipore for a little time, while the excitement should blow over. But how was he to get his wife away? I called again to see them off, and Bhagabat asked me to go inside. On doing so, I was confronted by an imposing and pitiable sight. The room was pretty well filled with women, all staring, some weeping and bewailing the hard fate of the poor woman, while one aunt had a mixture of ground turmeric and oil, with which she was smearing the body and limbs of the poor unfortunate; the woman herself, as she squatted on the ground, was pouring water on her feet and washing them, and a second aunt was performing the regular Hindu wail, with a wail! I told B. to take hold of his wife and bring her out; as there could be no peace as long as she staid there. This he had not the courage to do. An uncle soon entered, and in a strong voice commanded the one who was wailing to shut up, and she obeyed him. I left them, and after waiting some time B. came out leading his wife, her face well veiled, and a start was made. Seeing how forlorn the poor thing looked, I engaged one of the aunts to go with her at least a part of the way. The party at length slowly moved on, but at the first door they passed, out rushed a sister, and set up an unearthly wail, the wife, meantime, as in duty bound, bowing at her sister's feet. By this time B. (now gaining courage) had his wife by the arm and was now pulling her along, and so they moved off, accompanied by Brother Mathu Naik.

I crossed the river in the opposite direction, but afterwards learned that on passing B's father's, still another lamentation and mourning had to be encountered, ere they reached Santipore, "City of peace." Ram-Jenno, the other inquirer, did not put in an appearance until Tuesday, when he came, followed by his poor old mother who at once set up the regularly measured, Hindu woman's wail; continuing it, more or less, through the day. At evening R's father came and asked me to go to their house. These are poor people, of the Dhoba, i. e., washerman caste and in very poor circumstances. They seemed very much afflicted. Rama was their only son, and what could they do now he had deserted them? I tried to console them and point them to the great Fountain of consolation. But they were too much excited to pay any special attention. On their way home, on Saturday, our brethren visited and conversed with all three families, and found them more calm and disposed to listen, particularly so the parents of Bhagabat's wife. Her father has even been to see her at Santipore, taking along some little tokens of parental affection.

I had repeatedly heard of the disregard of Hindu idolatry in Malipal, but was hardly prepared to witness what I did. I found that we were welcomed by the most, and the come-outers appeared, notwithstanding all the ado made by the near relatives, to have the respect and sympathy of their neighbors, and I can not but look with much hopefulness on the future of the people of this village. Popular Hindu idolatry seems there to be a thing of the past, and its rites, where observed, at all, are more a matter of mere form and pretense than any living reality in the minds of the people.

Both Bhagabat and Rama are young men, able to read, the latter somewhat familiar with Hindu Shasters, and both seem anxious to learn. They will most likely remain at S., and attend school for a season, but I hope to keep up our connection with the village, and, if possible, have these young men return to live with and instruct their neighbors. I was repeatedly urged to start a school in Malipal, and, if the means can be had, shall keep this object in view.

At Bamanabera, there has been a Christian family for over three years, a widow with her two sons and one daughter. The elder son, Madhu Ghose, is an industrious youth, has married one of Miss Crawford's school girls, while his young sister is now in the school at Jelasore, and, with four others, received baptism there, on the 18th inst. A good influence appears to be exerted in this neighborhood, and the seed here sown, for years past, gives signs of springing up and bearing fruit. Both in the villages around, and at the large weekly market, Dhangadi, we met with unmistakable and truly cheering indications of the advance of light and truth, and the decadence of all respect for Hinduism. Still the devil is neither dead nor asleep in this region. The very afternoon I left there, a brutal attack was made on this

Christian family, three of them being cruelly beaten by three of their neighbors, for no earthly reason, so far as I could learn, but simply because they were Christians, and the fear that others would become such.

To be concluded.

WAYSIDE SKETCHES.

BY EARNEST WESLEY.

III.

Walking through my garden one day, I noticed that a very handsome white lily, usually healthy and vigorous, seemed, for some unapparent reason, to be drooping and dying. Nothing appeared to remedy the evil. Fresh soil, care, and sunlight all were in vain. It continued drooping. At length an examination of the root showed a large grub hidden away in the soft bulb, slowly gnawing its way to the heart of the plant. Having killed the grub the flower became once more healthy, and strong, full of bloom, and beauty.

Is not this a too true picture of many hearts, with whom we associate every day, both in the church and out of it? We find these living yet dying souls everywhere; former spiritual strength is now weakness; former life is now death; former beauty has departed; former usefulness has given place to apathy and carelessness, and for this gradual change it appears difficult to assign the cause. We can only admit with tears that a change has taken place in the life and character of perhaps a dear friend and brother. Outward circumstances do not change this sad condition. Transplant the heart to other soil, our friend still appears to be drooping; place him in the full sunlight of God's manifested presence, there is no change, unless for a few brief days, during the revival; plead with him, pray with him, care seems to be lavished in vain. And our care and prayers will continue in vain, until the heart is examined. Let us look there, and the cause will at once appear: some poisonous sin has found its way into the heart; it riots there, feeds upon the very heart's life, and, as it grows, the heart's life departs. Nor is there any remedy from within. The heart must be taken in other hands, the sin annihilated by a power from without; the human can do but little, the Divine must do all. The foul worm of sin must be cast out of the heart, and not only cast out but destroyed, and no other hands than those of the Lord Jesus can accomplish this.

SEEK INFORMATION.

BY MRS. P.

It must require a good deal of abstract interest in Missions, and implicit confidence in the Missionaries, for Christians at home to labor, and beg, and give, without really knowing much about what is going on in the far off heathen lands. The fact is, the work out here is full of interesting details, and all so different from the old ruts people move in at home, that, if told, they could not fail to be attractive. But how can the Missionaries be induced to write of the work, and their experiences in it? A thought springs up. Let the pastors at home, who know but little about the work here, and who very seldom say a word about Missions, any way, to their churches,—let these pastors write a friendly, brotherly letter to any of the Missionaries that they never hear from, and ask them to write to them, what they are doing "and all about it." It would be a loving work. It would cheer up the hearts of these hard working, silent ones, wonderfully, and such letters would get answered, for they could be answered without any fear of egotism.

Now, dear brethren, who will act on this suggestion, and at once? It can not possibly do harm, and it must do good. Try it.

REV. DEARBORN WEDGWOOD.

Rev. Dearborn Wedgwood died in Farmington, N. H., Oct. 7, 1876. He was born in Eppingham, N. H., Oct. 29, 1810, and was in the 66th year of his age at the time of his death. He learned the carpenter's trade in his youth, and while at work at his trade in Dover, N. H., he was converted and baptized by the Rev. Nathaniel Thurston, and joined the F. Baptist church there, at the age of 23. He was married Sept. 21, 1835, to Miss Ursula P. Deland, of Brookfield, N. H. He felt that he was called of God to preach the gospel, and he had the approbation of the Elders' conference of the New Durham Quarterly Meeting in that work. He was ordained while laboring with the 1st F. Baptist church at S. Milton, N. H., Sep. 11, 1844, by a council appointed by the New Durham Quarterly Meeting, consisting of Rev. Enoch Place, Nathaniel Berry, Edward Blaisdell, Aaron Ayer, and Jesse Meader.

While there he was very successful in gathering a goodly number into the church. He removed to Farmington, N. H., where he labored as pastor one year, with good success. His sermons were without manuscript, yet gave evidence of deep thought. He was a sincere advocate of the Anti-slavery and Temperance causes, a faithful and earnest worker, forcible and convincing in argument. His last labors were with the F. Baptist church at Lee, N. H. Here failing health compelled him to resign his charge and retire from active pastoral work. He removed to his old home in Farmington, about two years ago. He was a great sufferer and longed for the time to come when he should leave this suffering mortality. He leaves a wife who faithfully shared with him the burdens and toils of his ministry for more than 33 years. He also leaves seven children. His funeral was attended by Rev. Daniel P. Cilley of Farmington, L. M. W.

UNDER THE CROSS.

"And the angel, answering, said unto him, I am Gabriel, that stand in the presence of God."

I suppose Gabriel never had

from his sins? Can a man save another man from sin? Would you say that there is another man in the world that can save this world from sin? Suppose we begin

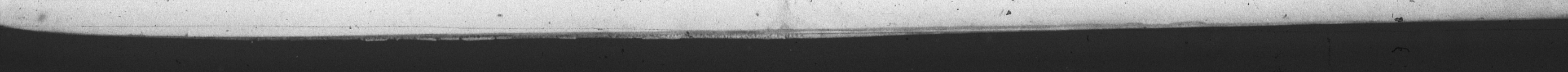
away with Home Guest, including Hoover's Peerless American fruit, 2½ feet long, Lake Luce Virgin Vesta, &c. Mounted outfit, four chromos \$3.00; 8 chromos, \$5.50. J. LATHAM & CO., Washington St., Boston, Mass.

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This image shows a dark, horizontal, textured strip, likely a book binding or a piece of material. The strip is dark and has a slightly grainy texture. On the left side, there is a lighter, curved edge, possibly indicating a hinge or a corner. The overall appearance is that of a close-up of a physical object.

The Morning Star.

WEDNESDAY, APRIL 25, 1877.

G. F. MOSHER, Editor.

A. H. HALL, Western Editor.

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

There is a great need that the Christian side of the controversy with infidelity and modern materialism be popularized. The best part of this work is done by scholars. They employ technical language. They make the Quarterly and the heavier periodicals their mediums of communication. That is well so far as it goes. But it profits, as a rule, only those who are capable of digesting the finest and sometimes toughest kinds of mental food. It leaves out the younger classes. And it is among just these classes that Free-religious teachers are doing some of their most signal work to-day. Their side of the case is popularized. It is made attractive, and so expressed as to be easily comprehended. Now it is these young people who are by and by to be active in society, molding its thought. Is there not need that they be held especially in mind in preparing some of the anti-materialistic papers of the time? The side that wins their attention now will be likely to have a strong hold on them in twenty years from now.

THE HOLY SPIRIT AND PRAYER.

The Tabernacle meetings have furnished numerous cases of remarkable answers to prayer. These cases have raised the question whether the church is in its privileged place in its relation to God. The promises are direct and specific. He says that he will answer the prayer of faith. Why is it, then, that so many petitions seem to go unanswered?

Is it sufficient to say that our faith is chiefly at fault? Possibly. There is "the narrow sea" between us and God. Faith is the bridge that spans it, and when that is absent or defective there can be no passage. So we have been taught, by both human and divine teachers.

But we are also taught something else, and that is, that the Holy Spirit indites true prayer. Without his direction we pray as much in vain as when we pray without faith. A person desires a thing. He goes to God and asks for it. His faith may be strong enough, and yet no answer come. Where is the difficulty? May it not be in this, that the person made his prayer wholly on his own motion, and not on the motion of the Holy Spirit? Whatever the Holy Ghost, the revealer of all spiritual things, sends us to pray for, we may be sure of receiving, if we follow his direction and have faith. But whatever our own desires, even though some of those desires may be eminently spiritual, send us to pray for, we are likely to return empty, even though our faith had raised no question of God's ability to answer.

Now to our mind, the distinguishing characteristic of these prayers that have been so wonderfully answered in connection with the Tabernacle meetings, has been that they were prompted by the Holy Spirit. The random prayers have not been thus answered. The random workers have not been thus rewarded. But those workers that have tried to be raised into that higher realm of the Spirit, and then in their prayers and efforts have studied to follow the Spirit's direction—these have been the persons in whom we have witnessed the remarkable answers to prayer.

To illustrate: A young man from a neighboring city attended one of the noon meetings at the Tabernacle last week. He entered into its spirit. He aspired to help some of those who were evidently enslaved by appetite. He saw, a third of the way across the room, a young man, a stranger to him, but who appeared to be in a mental struggle. He approached him—soon learned his story—he had become degraded by drink, had consequently lost a position with a salary of three thousand a year, was almost in despair, and that very morning had failed in an attempt at suicide. Now the point is, that the two persons were found to have had a similar experience. The first one had, several years before, conquered just such an appetite as this through the grace of God, and remained steadfast through that same grace. Hence he was able to sympathize with his new made acquaintance, to assure him of divine help, and in an important sense to lead him to the Rock. Prayer was proposed. They both knelt. A few minutes' conversation followed. Hope and light had begun to dawn. The two men exchanged addresses, and parted. A week afterwards we were shown a brief letter from the young man who had sought divine help, in which he told in warm, breathing words of his hope in Christ, of his assurance that the Spirit helped his infirmity, and of his purpose to continue in the new way.

We believe that it was the Holy Spirit that sent one of these two men to help the other, and that the result was due to obeying that Spirit. See how well calculated the first person was to help the other. If he had simply tried to help people at random, as he came to them in the Tabernacle, we do not believe that any such result would have followed.

Are we giving sufficient heed to these lessons? Do we constantly hold our selves, by God's help, in that upper atmosphere, where the Holy Spirit can

find us ready to be used in his work? Anybody can pray an unanswerable prayer. But to pray an answerable prayer—the kind that is somehow surprising people as they witness the answers—we must be sent by the Spirit with our petition. That can be true, and still the promptings to prayer be found not altogether outside of the realm of human volition.

THE RED ROSE OF WAR.

Russia has practically declared war against Turkey, affirming that arms must be used to insure the better protection of Christians. War seems almost inevitable.

There will be nothing really new in the contest. It is the old condition of affairs that has often arisen between Turkey and Russia during the last three hundred years. It is still the Moslem Crescent shining fiery rays upon the Cross, and seeking to consume it. The insolent, tyrannical Turk keeps repeating his old practice of murdering the Christian. This time his knife has struck too near the heart of the Russian Czar, and there seems to be almost no alternative but battle.

Its effects of course will be mainly confined to the two nations at war. There are only the faintest signs that any of the other European powers will be drawn into the fray. But even then there will be blood enough. Although the Turk has lost territory and power in every war but one against the Cross during the last three centuries, he still has a fierce army and a large country left. He has also improved his time to drill that army, and with the aid of foreign military officers whom he has called to his support he will be able to present a pretty solid front.

But the effects will also be felt in this country. Indeed, they are already felt. Breadstuffs have taken a sudden rise even at the rumor of war. Gold is advancing. The markets are all feverish, and the purchaser of family supplies will soon find that a war even so far away as the Danube makes it cost him more to live. Even selfish reasons may help us to deplore the threatening calamity abroad.

The title of Russia to sympathy and help is not a clear one, it must be owned. But we doubt if Turkey finds many wishing her success. It has long been evident, that a Turkish minority could not continue in its murderous and tyrannical rule over a hated Christian majority. If the Turk should be allowed to even retain a foothold in Europe at all, is a debatable question. Set him off, bag and baggage, into Asia, and civilization will be the gainer.

It would be quite unusual to see these two powers at war alone. At first—the beginning of this Cross and Crescent contest is a long way back—all Europe united to fight the Turk. Then Russia for a while went on alone. Then Europe united against the Turk in behalf of Greece, and followed it up by subsequently uniting with Turkey to help the Sultan whip his Egyptian vassal. Twenty-one years ago Europe went with Turkey against Russia. To-day all Europe seems disposed to stand aside, and let the Sultan and the Czar settle their own difficulties. It is best for humanity that it should be so.

COOK'S LECTURES—EXPLANATOR Y.

Rev. Joseph Cook, in his series of Monday noon lectures, in Boston, which he began under the auspices of the Young Men's Christian Association early last autumn, grapples mainly with the different phases of modern skepticism, and in doing so discusses many of the practical questions of science and theology. He is a man of great research, in every department of knowledge, and as a historian, scientist and theologian he stands in the very front rank.

The lectures were commenced in the Meionson, but the crowds of attendants soon demanded a larger audience room, and they were removed to Tremont Temple, that accommodates 2000 or more; but this place is too small, and the effort to secure Music Hall was unsuccessful. Every seat in the Temple is now filled by half past eleven; every foot of standing room is then occupied, and many are turned away, or, as is the case with business men who can not go early and wait, many make no effort to attend. The audience is about equally divided between men and women, and at 12 o'clock precisely, a stout, middle aged man comes upon the platform, whose very manner says, "There is work to be done, and I expect to do it." As he seats himself, in front of a hundred clergymen upon the platform, and twice that number before him, you recognize in his broad, high forehead, a man of brains, massive and imposing, easily distinguished from all the thinking men around him.

The organ voluntary ceases, he invokes the divine blessing, sits down with one leg over the knee of the other, and commences talking on some live, controverted topics, and in his earnest, conversational way, intensely interests you for about ten minutes. Some well-known old hymn is then sung, after which he asks some prominent clergyman to lead in prayer. He then rises and commences his lecture, which is delivered, without manuscript. He is very earnest in the expression of his thoughts, some would call him almost boisterous at times; and though he treats his subject in a somewhat metaphysical manner, he does it so simply that the masses as

well as the most learned listen with delight. As a speaker he is not particularly eloquent, neither is he graceful, in the common acceptance of those terms, but he is an engine of power, and every errorist does well in leaving the track when he is advancing.

Clergymen from all parts of New England flock to these lectures, and he is causing the foundations of false religion to tremble as never before. The good work that he is doing is second only to that of Moody (if there be any exception), and he not only works harmoniously with the great evangelist, but takes every fitting opportunity to speak in his support. These lectures in Boston will close in May, and report says that he will then go to Chicago to give a similar course.

CURRENT TOPICS.

—THE President hinted at his Indian policy when, in conversation with a delegation of Quakers last week, he said that his aim would be to live peacefully with all people. "But," he added, "I am not so far advanced as you Quakers are, and I may sometimes deem it necessary to use the military in keeping the Indians peaceable." The next thing, now, somebody will be taking that for a declaration of a war of extermination against the Indians.

—TAKE care of the health. Two-thirds of the sickness in the world is owing to a stupid disregard of the plainest sanitary rules. This is the season of the year to observe those rules. A debilitating summer is approaching. They will the best endure it who the most wisely seek to fortify the bodily health beforehand. Exposure, too little sleep or too much, want of exercise, over eating, or eating at improper times, or of unwholesome food at any times—care in these respects will help many a person to endure what would otherwise prove injurious if not fatal to the health. Now is the time to take the ounce of prevention.

—SEVERAL of our exchanges are still complaining because New Hampshire voters failed at the last election to carry the proposed religious test constitutional amendment. The fact is, that all of the other amendments were carried, excepting the first, which was to strike the word "Protestant" from the bill of Rights, and is of comparatively little consequence; and the twelfth, which was to prohibit the removal from office for political reasons. This ought to have been carried, as anybody but the strictest partisan will admit. But it is, on the whole, a great gain to the State to be put on the biennial-election basis, with biennial sessions of the Legislature, to say nothing of the new numerical relations between the Senate and House.

—THE Watchman hardly approves of the course of the New York Baptists who chose to re-ordain the Rev. Emory J. Haynes, the recent convert from Methodism to the Baptist faith. It mentions the names of such persons as Adoniram Judson, President Chapin of Columbia College, Rev. S. Remington, author of "Reasons for Becoming a Baptist," and a number of others who were first ordained to the Congregational ministry, and whose ordination was deemed valid on their coming to the Baptist fold. There have to be sure, been some precedents for this re-ordination policy, but they are of later origin, and hardly so commendable, our contemporary thinks, as the earlier usage. To put it on the mildest grounds, we would like to know on what grounds of Christian courtesy our New York brethren could thus assume to pronounce on the validity of a previous ordination to the Christian ministry, such as Rev. Mr. Haynes had already received at the hands of Methodist clergymen. Also what they will have to say to this from the Watchman:

Our usage has restricted the form of ordination to the beginning of one's ministry, and that of recognition to a change in the place of one's ministry; and the adoption of the form of ordination in receiving a minister from another denomination will be understood, whether we mean it so or not, as implying that he now for the first time becomes a Christian minister. We can not afford to take such an attitude gratuitously.

The National Baptist, speaking at some length in a recent very sensible editorial on this subject, says several good things. Here is one of them:

Roger Williams and his fellow converts baptized each other; plainly unauthorized; and all who trace through them are neither baptized nor ordained. Bless us; here is a state of things. What shall we do in the premises? And how it leaves us all at sea. Each man, each woman, and each child must shake in his shoes as he anxiously asks: "Have I been baptized? How do I know but that the man who baptized me was baptized by some man who was baptized by some man who was baptized by a Pedo-baptist? And if valid baptism is a condition of salvation, oh dear, where am I?" And the same of ordination.

Our contemporary pungently adds,—"Is there not reason to believe that there is a good deal of disguised Popery at large among us?" We suspect an affirmative answer must be rendered. And, by the way, Brother Baptist, is there not some undisguised Popery about in the treatment of another question besides that of re-ordination?

—In an article on "Criminal Organizations" an exchange calls attention to the evidences that the tramps which have for so long a time infested society have

regularly organized methods of assisting each other in their impositions on society. We have no doubt of it. Deal kindly with one, and see how regularly every tramp who passes along your street will single out your house for a call. The only reasonable and safe way to deal with them is to either make them work beforehand for what is given them, or to turn them over to the officers of the law. But there is need of more than the efforts of private citizens to check this nuisance:

This feature of crime and imposture, this power to form associations for the destruction of society, invites the serious study of legislators, and the sternest verdicts of judge and jury against combined offenders. Did the criminal stand alone, he would not be so dangerous. When he stands in the serried ranks of an army, and an army in ambush, he becomes doubly powerful for mischief.

—THE Congregationalist is justified in saying that "it looks good" to see such a man as the Hon. Mr. Gladstone, one of England's foremost statesmen, attending a London "Preachers' Meeting" and participating in the exercises. His words are entitled to great consideration. He believes in preachers and their work—when it is done as a preacher's work ought to be, although this qualification is of our own adding. Mr. Gladstone said:

My belief is that as long as mankind subsists, preaching and science will both have their places in the field of life; and if I were to wager, I would just as readily wager in favor of the longevity of preaching, as I would on the longevity of science.

As for preparation, there could not be too much of it, nor could it be too thorough:

No doubt it is the preparation of matter; it is the accumulation and thorough digestion of knowledge; it is the forgetfulness of personal and selfish motives; it is the careful consideration of method; it is that a man shall make himself as a man suited to speak to men, rather than that he should make himself as a machine ready to deliver to man certain preconceived words.

The distinguished speaker closed his address as follows—a sentence which our contemporary "would like to see cut out and pasted into the Bibles of all preachers everywhere":

Let the preacher never forget the reality of the man; let him never become a conventional being; let him never adopt—you won't misunderstand me if I use a homely phrase—the mere slang of religion; for there is a slang in religion—that is to say, there is an illegitimate growth of vulgarity and dialect in religion as in everything else; let him retain his reality as a man, and in proportion to the sense he entertains of the immeasurable dignity and power of the office he has to fill and the instrument he has to wield, let him extend a proportionate and corresponding care in the cultivation, aye, of the very smallest incidental qualities that he thinks may contribute to the fuller accomplishment of his work.

—THE loyal and decency loving citizens of Utah seem to be very much in earnest about purging that territory of the disgraceful influence which Mormonism has engendered in its social and political atmosphere. A largely attended mass meeting has recently been held at Salt Lake City, at which some very emphatic resolutions, defining the situation and demanding exclusion from offices of public trust and from the jury-box of all guilty of polygamous practice, were adopted. Congress is asked for legislation defining the obligations of the marriage relation and of giving the wife the right to dower in the husband's estate, from which she is now excluded by the territorial laws. The resolutions assert that "the Mormon priesthood have inaugurated a marked ballot to influence the votes of the people under their control, and we ask for a secret ballot; that as long as Utah is controlled by the Mormon priesthood we protest against its admission as a State." These demands reflect the average public opinion of the whole country, we believe, and we trust that the present administration will deal with this question as it deserves.

BRIEF NOTES.

Read what is said in another column about the Girls' Hall at Storers Normal school.

A correspondent sends us "A Song of Solace," and asks its insertion. It contains twelve stanzas. We can spare room for only one:

"It seems as if God
Were at ball play, and I,
The harder he strikes
The higher I fly."

Two sisters in a western State have exerted themselves to pay for the Star a year to go into the family of a poor minister in their neighborhood. The sphere of usefulness isn't wholly closed against woman, is it?

Church independence and an Episcopal form of church government do not go together yet. Witness the futile attempt of a Methodist church in Boston lately to get a pastor of its own choosing, instead of the one that the Bishop placed over them.

Bishop Peck, in examining the candidates for the ministry at the New Hampshire Methodist Conference, last week, was explicit in his anti-tobacco remarks. He believed that the time had come when the pulpit should be free from the filthy weed. The Conference was held in Dover, was well attended, and the exercises were interesting, as we can personally testify.

The new Temperance movement, known as the "red ribbon" reform, is sweeping over Michigan like another tidal wave. Much good has been done and more promised. The movement is purely of the "moral suasion" kind, and is doing much to create that right public sentiment which is indispensable to the enforcement of right temperance laws.

All the ministers in the country, all the Faculties of our institutions of learning, all the school teachers, and the judges, and the lawyers, and the physicians, and the magistrates, and the members of all our State Legis-

latures and of Congress combined are outnumbered almost two to one by the voters who can neither read nor write. We need a revival of Education.

We had hoped to be able to lay the programme of the "New England Convention" before our readers this week, as an inducement to them to attend, but it has not come to hand, and we know nothing either of the speakers or of the special topics to be discussed. We have no doubt that all our brethren, whether in New England or the West, would be cordially welcomed to the Convention.

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Denominational News.

Storer Normal School.—A Proposition.

The spring term of this school is well attended and prosperous. An extra term for the summer will commence about the first of May. This will accommodate teachers who are now engaged in their schools, as well as any others who choose to attend.

BAPTISM.

On the 15th inst. ten persons were added to the church by baptism—a very precious day. All but one of these are students of the Institution. Fourteen were baptized on the 18th of February last—twenty-four in all this year.

GIRLS' HALL.

The basement story of this very much needed building was put in a year or more since; but the sudden death of Hon. Garrett Smith, of N. Y., from whom we anticipated additional aid, made it necessary that the work be suspended. It did not appear to be wise, in the estimation of those who had the immediate charge of matters, to go on with the work against the pressure of the times, and run the institution in debt. Much solicitude has been felt on the part of some who have comprehended our situation, in regard to the completion of this hall.

Quite recently a lady friend has suggested a plan by which she believes the work can be resumed and successfully carried forward. It is in substance as follows: Let the teachers and scholars of the Sabbath-schools (and all other schools that may choose to do so) purchase bricks, windows, doors, &c., the prices of which may be found on cards. Brick, for example, at 10 cents apiece; the purchaser of a card, buying as many as he may choose, the card to be a receipt signed by the treasurer or agent, &c. Storers Normal School recently took about fifteen dollars' worth of brick in a school-house to be built in Africa. One of our students, I noticed, paid for five—50 cents.

But this much is said only to see what the wish of our friends may be in this case. Who favors the plan? Will our friends speak out in the Star, and tell us what they think of it?

A. H. MORRELL.

Harper's Ferry, West Va., April 18.

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The Next Register.

[The inaccuracies in the Register annoy no one more than they do us here at the Star office, and while thinking about calling the attention of Church and Q. M. clerks to the subject, the following article, headed Statistics, was received, which we commend to the attention of clerks especially, and add our explanation and a few remarks at its close.—ED.]

It is to be regretted that so little attention is given to making the statistical report in the Register correct. The figures only approximate, at the best, to the true estimate of our number. The compiler says that it is not his fault, he follows the copy; the clerks of the Q. M.'s also say that it is not their fault, they give the figures as reported by the clerks of the churches. We notice in the last Register some Q. M.'s reported twice, and in the table of "recapitulation" that three Y. M.'s are omitted in the columns of increase and decrease. Only 8 of 38 Y. M.'s report the time of their sessions, thirty clerks of the Q. M.'s not so much as even sending the time of their sessions to the Register! In the last Register there are 29 Q. M.'s marked "no returns;" of 1464 churches, 430 make no returns, nearly one-third of the whole number. If we examine the reports of the church clerks we find many of them incorrect. But as we have not time to examine all of the reports, we will take the Hillsdale Q. M., and see how many of the churches are reported correctly.

The Cambridge church reported in 1876, fifty-four members; in 1877 it reported added 2, dismissed 3, and present number 54, an error of one. In 1876 Dover church reported 18 members; in 1877, added 4, present number 24, an error of two. Hillsdale in 1876, 247 members; in 1877, added 36, dismissed 13, present number 265, an error of 6. Reading, in 1876, 68 members; in 1877, added 6, dismissed 2, number 67, an error of 5. N. Reading, in 1876, 97 members; in 1877, added 20, dismissed 2, number 109, an error of 6. Rome, in 1876, 149 members; in 1877 added 9, dismissed 8, number 123, an error of 27. Fairfield church is the only one in the Q. M. reported correctly. We think that the churches in New England report more correctly than in the West, but why not every clerk report correctly?

We have examined church records where additions, dismissals, deaths are so mixed together, interlined, erased, corrected, that the clerks only by their personal knowledge of the numbers could give any correct estimate of the membership.

If the church is large a blank book especially for the names of the members should be kept, but in most of our churches the book of records will answer every purpose. Rule the page into seven columns and write over the first, "No." second, "Names," third "Bap." fourth "Letter," fifth "Dismissed," sixth "Excluded," seventh, "Died." In the first column write the numerals, 1, 2, 3, 4, &c., before each name, and you will always have the whole number of members without counting; from this number subtract the number in columns, dismissed, excluded, died, and you have the number in the church. Opposite the name place the date when received into the

church in the column under "Bap." or "Letter" as the case may be, and when a member is dismissed, or dies, place the date opposite the name in the respective column. This is a very simple way to keep a record of the membership, and one from which a correct report can be made without much trouble.

A. H. C.

EXPLANATION.

Among the additional difficulties under which we labor in compiling the Register are these:—The copy for a Q. M. does not always reach us before the form of sixteen pages in which it occurs is printed, and the type distributed to be used in the next form. The names of ministers, churches and post-offices and the figures are sometimes so carelessly written that no skill can decipher them, and we can only guess what they are. When the blanks are interlined, no one can always tell whether the name or figures belong to the church above or below the interlineation. Church clerks ought to know the names of all ministers in the church, and their post-office address, but every year there are omissions of this kind. Many omit the "p." which represents pastor, &c. Let every Y. M. clerk send us this year the time and place of the next session if possible. Let us all try and make the next Register more correct.

Brother "A. H. C." says, "we notice in the last Register some Q. M.'s reported twice." In making up the form containing the West Virginia Association, no report had been received, and had not been for two years, and so we copied from the Register of 1875. After that form was printed, but before making up the last form, a report was received so different from the old one, that we concluded to insert it, as there was just blank room enough to receive it, but we did so with the statement, "This is a corrected report of what appears on page 47." We are not aware of any other repetition. "A. H. C." also says, "and in the table of Recapitulation, three Y. M.'s are omitted in the columns of increase and decrease." Yes; the Central Illinois Y. M., on page 58 it is said, was "Recently organized. Full reports not received." The Susquehanna Y. M. reports the total number of members to be precisely the same this year as last. And the Shelby Association has sent us no report for three years. Now we will thank our brother to tell us, for future advantage, how we ought to put down the annual increase or decrease of these Y. M.'s differently from the blank reports as they were given.

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Ministers and Churches.

The Freewill Baptist church in Edgecomb, Me., is destitute of a pastor.

This church in Putnam, N. Y., is still without a pastor. Any minister wishing to correspond can address Dea. James Backus.

Twelve persons were baptized and added to the Camden St. F. B. church, Rockland, Me., April 15.

REV. W. T. SMITH, having closed his labors with the F. Baptist church of Buxton, Me., is at liberty to correspond with any church desiring a pastor or supply. Address at Buxton Center, Me.

TWENTY-THREE recent converts were baptized by the pastor of the Portland, Me., F. B. church, lately. There are as many more who will unite with the church very soon. The revival work is still progressing. There are new cases of interest in almost every meeting.

REV. JOHN H. BAKER, of Birmingham, Jefferson Co., Ala., informs us that six churches in Shelby county were represented in a meeting held March 23, there being three ordained and three licensed ministers present, and it was voted unanimously to accept the doctrines and usages as held by the Freewill Baptists.

Balsore Quarterly Meeting.

I have just returned from a session of this Q. M., held last week at Santipore. It is made up from three churches, Balsore, Jellassore and Santipore, all of which were well represented. The session was a very interesting one from several considerations. The congregations were good and attentive, usually coming up to about one hundred and fifty, I should judge.

The baptism of four converts on Sabbath morning, was a very encouraging feature. There were two Santal men of middle age, and two Oriya young men, all directly from heathenism. There seems to be a spirit of inquiry among the people, and conversions in this section of our field have of late been more frequent than ever before.

What to my mind was most cheering of all was the sight of the young men who are coming on to make up the party of Christian workers on whom our future hopes largely depend. There are several of these with Bro. Phillips at Santipore, who, while engaged in teaching, or other secular labor, are also valuable lay preachers. Bro. Marshall, at Balsore, has several others prosecuting their studies, and also laboring as preaching students. Several of these young men have sufficient talent to afford hope of a large efficiency in their future work. They seem to be earnest Christian workers.

In this portion of our field the seed-sowing of many years seems to be bearing more abundant fruit to the glory of God.

M. R. BACHELOR.

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Ordination.

BRO. W. H. WARD, formerly of Lowell, Mass., and lately of the Theological School, Lewiston, Me., was ordained and set apart to the work of the Gospel ministry at Bowdoinham Ridge, Thursday, the 19th of April, in the following order: A council convened by the Freewill Baptist church of Bowdoinham Ridge, organized by choice of Rev. J. Mariner of Auburn, Chairman; and J. S. Burgess, B. Manson, Bath, E. G. Page, Richmond, and N. Preble, Gardiner. The examining of the candidate, Thursday forenoon, was public, thorough and quite seasonable to the council and church. In the afternoon were the ordaining services, including Reading the Scriptures by Bro. Page;

Poetry.

THE SILVER KEY IS LOST.

BY ADLAI STEWART.

One gate of pearl that opened to the soul
Of our dear child is shut.
The key is lost; she can not even hear
The anguish cry I put
Up to the Father, that his dear hand may
Open the door that shuts all sound away.
She only watches me and tries to frame
The few sweet words of speech
She learned before the silent angel came;
As one might blindly reach
For silver coin, that glint and slide away,
She lost bright coin of speech from day to day.
The temple that God made is very still;
Our child can hear no sound.
She does not brighten at our evening hymn;
No half-shut rose is found
To open in her cheek with sudden start
When words are read that should touch any heart.
I do not know this secret of the Lord's;
The anguish is so new.
I have not learned to say, "God's will be
done."
And yet it must be true
That He, in loving mercy, shut the door
Of sound to that young soul forevermore.
Forever must I say, "My little child,
Come, lean upon my knee,
And trust me till I learn thy mother-love
How tender God must be."
I have not said, as yet, "His will be done."
Teach me unquestioning faith, my little one.
I try the words from which God's master-hand
Hath taken the true key;
And when those eyes are lifted to mine own
It almost seems to me
That thou canst read my face and catch my
tone,
That soul can speak to soul; and then, my own,
The bitterness is gone that kept my soul
From trusting God in this,
The sorrow of my life. O! sweet, dumb
child;
It may be I would miss
The strange, sweet tenderness that came to me
When first I learned how still thy life would
be.
It lies like dew on the deep-hearted rose,
And, if I keep away
This tenderness, it may be at the last
My quivering lip can say
That it was best for others I should feel
This anguish pierce my soul like the sharp
steel.

THE SOUL'S HUNGER AND THIRST.

Blessed are they that do hunger and thirst after
righteousness, for they shall be filled.—Matt. 5: 6.

Lord, give me evermore
A portion from that store
Which, when dispersed, grows never less;
The magna from above
Of thy sweet peace and love,
Thy pure and strengthening righteousness.
Lord, it is not indeed
The craving of deep need,
The utter emptiness of good,
That prompts these urgent cries,
For liberal supplies
Of unfeigned, satisfying food?
May it not be a sign
Of coming health divine
That thus I hunger for thy truth?
A sign that, deep within,
The malady of sin
Has loosed its deadly serpent-tooth?
Alas, I can not tell,
But this I know full well,
I faint to be made wholly thine;
To be sustained and fed
By thee, the Living Bread,
And gladdened by thee, Living Vine.
Oh, make my faith so just,
Such unsuspecting trust,
Founded upon thy steadfast word,
That I may take my share
Of sorrow and of care,
Without a murmuring question stirred.
Grant that my truth may be
Perfected, Lord, in thee;
So that each deep, unspoken thought,
May be as clear as light
Created in thy sight,
Never with false, vain fancies fraught.
—Selected.

Family Circle.

HAVING HIS OWN WAY.

BY M. B. P.

It was a beautiful May morning. The birds were singing in the leafy trees, and the fresh green grass was glistening with the early dew. The Sabbath peacefulness hovered in the air, too, and the pretty little village of Grovedale among the hills was very quiet, and, although the sun had been up for half an hour, but few of the villagers were yet astir.
A little girl was walking slowly along the country road, the cool breeze kissing her cheeks until they blushed rosy pink, and blowing her chestnut curls about her shoulders. In her hand Ellie carried a white basket, and now and then she stopped to pick a flower, or perhaps only a pretty weed, for any bit of green was nice after seeing the bare ground all winter. She had just commenced humming a Sunday-school hymn, when suddenly she spied Harry Wilford up among the thick bushes on the roadside.
"That's queer," thought Ellie, "he's trying to hide, but I'll let him know that I see him—look here, Harry, I see you, so you needn't try to hide from me!"
"I wasn't trying to hide. I was hunting for a squirrel that ran into the bushes," said Harry, betraying considerable embarrassment.
"But what do you want of a squirrel?"
"Well, I'm thinking of taming one, they make real nice pets, and may be I can sell it to somebody, and so make some pocket money."

some other way, and let the poor, dear little squirrels alone. How would you like to be shut up in a cage yourself, young gentleman?"

"I should not like it at all, but if any body wanted to put me in a cage, I dare say they wouldn't consult my wishes in the matter."

"You must want a squirrel very much to be at your business at this time in the morning, and Sunday, too, but I do hope you won't be able to catch it."

"Don't get angry with a fellow. Where are you going?"

"I'm going to see old Aunt Ruth, she's so lame she can't go to church, so I go down there early every Sunday and read the Bible and sing to her. Then I get home in season for breakfast, and after morning church, and Sunday-school, and afternoon church are over, I go and read to her some more."

"And carry her something in your basket, don't you?"

"Yes, come, can't you walk down with me and keep me company? It'll be just as well for you as to stay here hunting squirrels."

"I don't believe I—well, I guess I'll go part way with you. I say, Ellie, it's like you to be good and make people happy, but it isn't like me."

"You would if you wanted to; you used to be a great deal better than you are now, but since you've been getting grown up you aren't half as good as you were."

"I can't help it, you don't know what it is to be a boy."

"I don't believe boys need to be a speck worse than girls."

"If you was a boy, you'd be wanting to do all sorts of things, and perhaps you'd want to leave the country if you hated farming, and get a place in the city; or may be you'd want to be a sailor if you thought you'd like the water, and how do you suppose it would suit you if your father said you couldn't go?"

"Why, I suppose I should think my father knew best."

"No you wouldn't, if you was as old as I am. It's my sixteenth birthday, and I'm old enough to do as I please, and it's high time pa understood that I'm not a baby any longer."

"O Harry! you ought to be ashamed to talk so. You're only two years older than I am, and mother says I'm only a little girl yet."

"Well, I can't go any farther, I'm going to turn off here."

Ellie walked on toward Aunt Ruth's thinking busily, but she didn't see how he hid behind a tree and watched her, until she was out of sight. The next day, and for many days, there was a great commotion among the Grovedale people, for nothing had been seen or heard of Harry Wilford since he parted from Ellie at the tumpike road.

Mr. Wilford was absent in a distant state visiting friends. When telegraphed that his boy was missing, he came home at once and made earnest search for him, but without success. From all that he could learn, he concluded that Harry had gone directly to the city, and embarked as a sailor on some ship bound immediately seaward.

Mr. Wilford was almost heart-broken, for he loved his son tenderly, and now that Harry was gone, his broad lands seemed to him as nothing, and his house was very lonely, with no one but his quiet sister Martha to make it pleasant. He had been a kind and even indulgent father, still he had recognized the necessity of not allowing his son to follow entirely his own inclinations; and when Harry had proposed leaving home, his father said positively he should not go, at least until he was eighteen. This opposition Harry's impatient spirit resisted; and he determined that he would go, that he would have his own way, and show his father that he was old enough to take care of himself, and he carried his resolution into effect that beautiful Sabbath morning.

Five years had passed since Harry Wilford left his boyhood's home, and started out into the world to begin life for himself. It was a dark and stormy night upon the land, and on the water it was fearful. No ray of light from a single star helped the mariner to distinguish his course, for black, angry clouds covered the sky, the rain fell fast, and the wind blew wildly, making a terrible raging sea. A few miles out upon the ocean, a brave ship was struggling with the mighty waves, and two of the sailors at their post of duty apart from the rest, were working hard and talking of home.

"Ah, Charlie, she can't live much longer in such a storm as this."

"Keep a stout heart, Harry, she's a good ship."

"Oh, yes, she's a good ship, but it's more than she can stand; perhaps I wouldn't mind so much being buried under the water if I was like you, Charlie, and hadn't anything to regret; you didn't run away from your father as I did, and it's all the harder to die now, when in a little while I might have been at home and asked father's forgiveness—O! Charlie, she's struck a rock!"

"Man the life-boats!" roared the captain's voice through the thick darkness, but it was too late, and in a few moments the ship went down.

The May-flowers were blooming again, and the birds were singing in the trees. At the close of a bright afternoon as the sun was beginning to sink behind the hills, a young girl could have been

seen strolling carelessly along the road, just outside the village of Grovedale. The chestnut curls fell round her shoulders as they used to when she was a child, and at nineteen the plump round face had not lost much of its childish expression. She had evidently been into the woods gathering the May blossoms, for her pretty white apron was full of them.

Presently she seated herself upon a moss-grown log, and commenced making some little bonquets. She had finished three tiny nosegays, and was beginning the fourth, when she glanced up from her work and noticed some one coming down the road.

"I wonder who that is," she thought.

"I don't think it's anybody I know."

He came nearer and nearer, the sailor jacket attracted her attention, and made her gaze very hard at the stranger. He was close by now, a smile of recognition lighted up her face, and she sprang forward exclaiming, "Harry Wilford!"

"Why, Ellie! I should not have believed you would know me," said Harry, grasping warmly the hand which she gave him.

"I didn't at first, but afterward something told me it was you, though changed so much—and I'm quite sure that you are sick," she added, as she saw how pale and weary he looked. "Where's father? Is he at home? Will he be glad to see me?" asked Harry, eagerly. She did not answer him, and all the brightness left her face.

"What is it, tell me, is anything the matter?"

"Yes, Harry, your father is dead; three weeks ago we laid him in the churchyard, but all through the fever, and up to the very last he talked of you, and wished so often that you would come."

"I killed him, it's too late, too late!" and Harry Wilford leaned against a tree for a moment, as if for support to help him bear the dreadful reality; then he turned away without a word, and walked on down the road. Ellie saw him stop at the churchyard gate, go in, and throw himself upon a new-made grave.

For many weeks after his return to Grovedale Harry was very ill, but God spared his life, and from that sick bed he rose up wiser and better.

There was a goodly number assembled at the Grovedale church on the prayer meeting evening preceding the communion Sabbath, and when the minister had closed his remarks, an opportunity was given to any who might desire to speak.

Harry Wilford was the first to rise to his feet. "I see there are some boys here to-night," said he, "and I want to speak to them. I want to tell them my experience, so that they will not do as I have done. Most of you know how I went to sea five years ago, because I thought I was too old to obey my father, and I wanted to do as I pleased."

"Well, I went from one land to another, sometimes stopping awhile in a place, and again I would leave when my ship did, but I do not intend to-night to tell you about my adventure, what I want the boys to understand is this—that God's blessing has not been with me. It was the first bad step when I left home, and after that I went from bad to worse. Oh! I should not like to have you know how very wicked I have been. I thought I should soon begin to grow rich and have plenty of money, but I've had to come back without a cent. God did not bless me when I was breaking his commandments. At last a still small voice came and whispered to me that I had better stop right where I was. I tried to hush it, but I couldn't, for it was the Holy Spirit striving with me, and finally I gave up the battle."

"I saw that I had been very wicked, and I said, 'I will go home and ask my father's forgiveness.' I was almost here when we were shipwrecked, and I was only saved by clinging to a board until the morning, when a steamer came along and picked up the few survivors who had clung to pieces of the wreck. When at last I did reach home, there was no father to welcome me, and now all through life I shall have the bitterness of knowing that I brought his gray hairs with sorrow to the grave."

The next Sabbath, Harry Wilford joined himself to God's people, with the determination of devoting all his energies to the service of his Lord and Master. After several years of study, he came back once more to Grovedale, to preach in the little church, and to be the village pastor; and to the dear old homestead he carried some one to help in his work, whose name was Ellie.

AVERAGING THINGS.

A man who prided himself on his morality, and expected to be saved by it, was constantly saying, "I am doing pretty well on the whole. I sometimes get mad, and swear; but then I am perfectly honest. I work on Sunday when I am particularly busy; but I give a good deal to the poor, and I never was drunk in my life."

This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening, when the Scotchman came in from work, the man said,

"Well, Jock, is the fence built, and is it tight and strong?"

"I canna say it is all tight and strong," Jock replied, "but it's a good average fence, anyhow. If some parts are a little weak, other parts are extra strong. I don't know but I may have left a little gap here and there, a yard or so wide; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a good fence, on the whole, and will like it,

though I canna just say that it is perfect in every part."

"What?" cried the man, not seeing the point; "do you tell me that you built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence at all! If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will go through. Don't you know, man, that a fence must be perfect, or it is worthless?"

"I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me that we might try it with the cattle. If an average fence will not do for them, I am afraid an average character will not do in the day of judgment."—*Examiner and Chronicle.*

Many have yielded to go a mile with Satan, who never intended to go with him; but, when once on the way with him, have been inveigled further and further, until they knew not how to leave him. Thus he leads poor creatures down into the depths of sin, by winding stairs, so that they see not the bottom and end of that to which they are going.—*Worthington.*

FACTS.

BY E. A. S.

Our Familiar Birds.

Under this title a writer in *Harper's Magazine* tells something about the twenty-seven different kinds of birds which build their nests about the grounds during last summer and to the study of which she devoted almost her entire time. The house is situated, she says, "on the main avenue, near the business part of the village, and is surrounded by a thick grove of native oaks and other trees. Back of the grove is a fruit orchard, extending to the next street; between the grove and orchard is the shrubbery—a dense mass of various flowering shrubs." Here was comparative quiet even in the midst of the surrounding noise. Of course no cats were kept on the place, and a continual warfare was waged against neighbors' cats. The writer says that the birds were quick to learn this fact and "gave cries of alarm whenever this dangerous enemy made his appearance, seeming to know that he would be quickly routed, and in no place could he hide but the keen eyes of the birds would ferret him out."

Our space will allow of only a few extracts. This about the scarlet tanager:

The elegant scarlet tanager (*Pyraura rubra*), with its more soberly attired mate, constructed their frail tenement in the most retired part of the orchard on the forked branch of the plum-tree. The eggs were four in number, of a dull greenish color, spotted with brown. This graceful and brilliant bird is quiet and unobtrusive and more shy than most of the other inhabitants of the grove, yet its attachment to its mate and young made him at times quite bold and fearless. While the mate was sitting he seemed to be ever on the alert. However quietly I approached the nest, he was there before me, and for the first few days made frantic efforts to lure me from the spot; but gradually he became reconciled to my presence, and by the time the young were hatched he would feed them while I stood beneath the tree. It is not much larger than the house sparrow; its body is a bright scarlet, while its wings and tail are a jetty black.

Three pairs of the cat bird nested close to the house, each pair rearing two broods of young. Of one of these it is said that he was "companionable and intelligent and the best musician of the grove, fully equalled to his famed southern cousin, the mocking bird (*Mimus polyglottus*). I could call this cat bird from any part of the grove or orchard, and set him to singing as if in an ecstasy of delight, but in return for this I must be his servant and do his bidding." Something more about the same bird:

If a cat made its appearance on the grounds, and I was not in sight, the bird would come screaming close to the door, when I would accompany him, he pointing out the cat, which I would drive in no gentle way; other birds clamored about me chasing the intruder, but he was the only one who returned with me to the house, where he expressed the most decided satisfaction. Several times, just as it was growing light, the wily cat was prowling about and the bird would call me from my bed with his cries; hastily throwing on a water-proof cloak, I always went to the rescue, and often drove the robber through the shrubbery, out across the street, the bird always accompanying me and returning with me. The female was confiding and gentle, but not so intelligent as the male.

Here is a description of a hummingbird's nest:

Burroughs, in his charming little book, *Wake Robin*, says it is an event in one's life to find a hummingbird's nest. The event happened to me without any effort on my part. Looking up from a seat in the grove, I saw the ruby-throated drop down on the nest, like a shining emerald from the clouds; it did not pause upon the edge of the nest, but dropped immediately upon it. The nest was situated upon an oak twig, and was about the size of a black-walnut, and from where I sat it looked more like an excrescence than a nest. It was situated in the fork of two twigs; it is firmly glued at the base to the lower, but is not fastened to the upper twig.

I waited for the tiny occupant to leave the nest, and then with the aid of a step-ladder had no difficulty in looking into it. I found it contained two white eggs about as large as medium-sized peas. Sometimes the male would drop upon the nest when the female left. I never distributed them while they were sitting upon it; but often before I could get away, when I thought them out of sight, the male would suddenly appear, and greater demonstrations of anger I never saw manifested by any bird. He would rumble up his tiny feathers, and seem nearly twice as large, and dash into my face, making a squeaking noise—scolding and threatening until he felt that I was very much afraid of him, so he turned, and then he would come near my seat in the grove when I had not been near his dwelling. I always submitted to the tiny tyrant, for what business had I to be prying into his domestic affairs? When the young were hatched they were not larger than bumblebees, but in a week they had grown. I cut the twig off, and found the nest was composed of the same soft downy substance which I had noticed in the wood pewee's nest, but it was matted so closely together that it is almost as firm as the softer kind of felt; it is a marvel of skill and beauty, and completely covered externally with lichens.

Literary Reviews.

HE WILL COME; Or, Meditations upon the Return of the Lord Jesus Christ to Reclaim over the Earth. By Stephen H. Tyng, Jr., D. D. With an Introduction by Stephen H. Tyng, D. D. New York: Munklow & Simon, 1876. pp. 212. (\$1.25.)

The younger Dr. Tyng has followed the long line of clergymen into print. This is his first book. The public will welcome it, it discusses, or rather meditates upon, a subject of infinite interest to every Christian. In such a direct way as this the advent is here spoken of.

The rule of souls is involved in the rejection of the literal rendering of all Scriptures. What right have we to insist that his coming judgment of sinners is to be a fact, if we assert that "the Son of Man coming in the clouds of heaven, with power and great glory," is only a figure of the incarnation of the Roman emperor, Titus, at the head of an army? Universalism may be right after all, if God did not literally say what he meant. Then again, to resolve the repeated announcements of his future advent into a figurative prediction of the extending power of the gospel in the conversion of the world, is to open the way for a parallel claim by the Unitarian, that his manifold declarations of his equality and oneness with the Father were only another mode of illustrating his spotless integrity as a man. The truth of God is at stake instantly we wander from the natural and rhetorical rendering of the Word of God. There are doubtless in the Bible many metaphors and similes, but there are universally accepted rules for their exposition.

It is this word of God on which Dr. Tyng bases his belief in the coming of Christ. That coming is delayed by the unfit condition of the church, just as the society of first believers had to be sifted by the withdrawal of Judas before Christ spoke to the faithful about his future triumph. And so the church now needs to be purified, to be sifted of unbelief, before Christ can fulfill his advent to it. On this point Dr. Tyng says:

"It is doubtless true that generations have fallen on sleep," who waited to receive a deathless transfer to "the Father's house." Disappointment has been the history of the watching church. His coming has been possible at any time. He probably grows with every generation. The parables contain very plain intimations that the time of the Lord's appearing might be delayed. Had this fact, as we now recognize it, been more openly and fully stated previous to the last would have been defrauded of that powerful motive which is suggested by the immediate nearness of the returning Lord. And yet it was not our Master's purpose to make an error the basis of our consolation in the Christian life. But it is an essential element of the truth that he may be now "at the door." This imminence of the appearing is to be recognized by every age. There is never to be more than "a moment," the twinkling of an eye, between the widowed and the wedded condition of the church of Christ. This moment we may be waiting, the next "caught up together with the saints to the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

This re-appearance of the Saviour is to be made in a different way to the waiting believer from what it is to the world. This historical illustration is used:

When Cromwell was the Protector of England, the nation's rightful king, by family line, was a fugitive from house to house, from government to which he was born was in the hands of a supplanter. To return and recover his throne was both the promise of the sovereign to his loyal people and the prayer sent by constant messages from the king to him. Their confidence and fidelity were tested by his delay. Many gave up the fond hope that his reign would be re-established, and they became alienated to the commonwealth. To those who remained faithful, at least he came in utmost secrecy. None other knew that he had crossed the Channel. They continued their careless lives because unconscious of his nearness. Many days were spent by the king in the society of his friends, in the distribution of tasks and rewards, and in the arrangement of his plans for the re-assumption of the crown. At last the day dawned, on which the king was to be proclaimed. Accompanied by those to whom he had confided his purposes and assigned stations of authority, and supported by the army prepared to do his bidding, he showed himself openly to the people. The king gave the signal; he cried those, who were with him. The people were astounded at the summons. It was his appearing to them, though to the elect from among them he had secretly come a long while before. Thus related will be the portion of the waiting church and the confusion of the less world. Starting and satisfying events are to occur between his coming stealthily to his people and his revelation in judgment upon the living sinners. With these in mind, the apostle intercedes that the Thessalonians may be "preserved blameless unto the coming." Blessed indeed shall he be who claimed at the secret visit of the Man from Glory. "They shall be mine," saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

We have quoted sufficient to show the spirit and teaching of the book. No man could so write on such a topic that no other man would not find objections. That is true of this volume. But it is eminently calculated to minister consolation and peace to very many believers. It seeks to follow out what the author has himself experienced of the revealed facts of the next dispensation. There is no controversy in it. It is written in a loving, earnest, prayerful spirit, and with a prevailing desire to help and bless those that believe. The thought is often original, and the style is always bold and striking. It is also purely devotional. No person, whether he agrees with its teaching or not, can read it without a quickening of his faith. It is enriched by selections of poetry from Bonar, Heber, Faber, Keble, Wesley and others, and will be a deservedly prized volume in many Christian homes.

THE PRINCE OF WALES IN INDIA: Or, From Pall Mall to the Punjab. By J. Drow, Special Correspondent of London "Daily Telegraph." New York: R. Worthington, 12mo. pp. 384.

Americans have no very great reverence for royalty. Consequently the title of this book may not be especially inviting. Perhaps we expect it to simply chronicle the adventures of that most uninteresting person, while in India, how many shots he fired at this elephant, or how near he came to hitting that tiger, &c. But a reading of the book dispels at once so unfair a judgment. It is really a very interesting account of the places visited by the Prince, of the scenes witnessed and sports enjoyed, written in an interesting, graceful style, by a correspondent of a London paper, who accompanied the royal party. It has this advantage over books of ordinary travel, that the whole country was in holiday attire, and all the natives in their choicest dress and best behavior to welcome the heir of the Empire of India. Mr. Gay, the author of the book, gives very graphic pen pictures of the receptions given to the Prince. One is reminded by most of the Arabian Nights. We were most interested in the chapters devoted to Lucknow and Delhi. The author's intimate acquaintance with the history of the rebellion of 1857, enables him to throw in facts with descriptions of scenery and places, making the whole so real that the reader seems to be visiting those historic places himself. The narrative is well sustained throughout.

Robert Carter & Brothers (New York) have done an excellent thing in issuing in book form several of the papers on the Development

hypothesis by President McCosh, of Princeton College. The question which immediately concerns the author is, Is the development hypothesis, as held by Darwin, Tyndall, Huxley, and that class, sufficient to account for all the facts of creation and manifestations of life? Dr. McCosh's verdict is that it is not sufficient, and a study of the four papers, here presented will do much towards bringing others to the same conclusion.

The Baptist Quarterly for April has evidently been prepared with care, and the topics treated will commend it to many readers. The biographical sketch of Thomas Munzer, by Rev. H. S. Burrage, of Portland, Me., is drawn from a consultation of several works on the Reformation of the sixteenth century, and shows how signal was the devotion and how rich the service of such men as Munzer in those days of religious conflict and victory. The lives of such persons as Munzer, of Ocho, which we noticed last week, and of many others, are showing us, as they are brought from partial obscurity, that the great leaders in the Reformation had faithful and competent helpers. "Modern Evolution Theories" is discussed by Geo. W. Samson, D. D., New York, and Dr. Dale's position on the baptismal question is sharply assailed by Rev. Dr. Whitsett, of Greenville, S. C. "The Chronology of the Gospels" is profitably considered by Henry C. Vedder, of New York, while Rev. R. G. Moses, Camden, N. J., presents some aspects of the Disestablishment Movement in England. "Ancient Attica and Athens," and "The Mendicant Orders" are the subjects of papers by Rev. Dr. Huntington, of Washington, D. C., and Caldwell, of Newton Center, Mass.—Philadelphia: American Baptist Publication Society.

Thomas Y. Crowell (New York) is about to publish a second and enlarged edition of the "New Cyclopædia of Prose Illustrations," by Rev. Elton Foster. Nineteen thousand copies of the first series have been sold. The illustrations are adapted to the whole range of Christian teaching.

The article on the Philadelphia Exhibition in the *International Review* for May is by Gen. Francis A. Walker, and presents a complete, official and historical account of the organization and administration of the great International Exposition of 1876. General Walker was Chief of the Bureau of Awards, and contributed very largely to the success of the Exhibition as a whole. In this article he discusses the following interesting particulars: The arrival of the exhibits, their bulk and weight, and the successful means of transportation and delivery; The defects in the customs service, and the responsibility therefor; The Act of Congress constituting the authorities of the Exhibition; The difficulties in harmonizing the Centennial Commission and the Board of Finance, and the surprising efficiency of the management after a compromise had been effected; The plans and construction of the Exhibition buildings, and the proportion of the general expenses borne by different States and individuals; The police administration on the grounds, the method and price of admission, and the average attendance during the months of exhibition, together with the passenger transportation on railroads; The foreign aspects of the Exhibition and the attitude of foreign countries with respect to it; The explanation of the system of awards, the views of the judges thereon, how it came to be adopted and what were its results.—The other contents of the May number are: "The New Federal Administration," "The Life Insurance Question," "Disestablishment of the Church of England," "Tennyson," by Bayard Taylor; "The American Foreign Service," by Hon. John Jay; "American and European Literature," "Art-Letter," No. 9, by P. G. Hamerton; "Contemporary Events."—New York: A. S. Barnes & Co.

Among the noticeable articles in the May Scribner is Col. Waring's discussion of the organization and work of "Village Improvement Associations," in the course of which he gives a draft of by-laws which he recommends as of great working value. Col. Waring gives a sketch of the Stockbridge, Mass., Association, and goes into the details of sidewalk and rowl making, and the village water supply. Supplementing this, in the "Home and Society" department, are directions on "Transplanting," by P. T. Quinn. "One Way to Spend the Summer in the Country," in the same department, relates the experience of a lady in maintaining a country home in a simple way near one of the large cities. In closing his series on House-Furnishing, Mr. Clarence Cook makes a plea for individuality of living, and claims that care and taste are needed more than wealth to make a beautiful home. Other illustrated papers deal with "Smith College," Northampton, Mass., the only institution for women, it is said, where Greek is the test of admission; "Sea-Trout Fishing" along a tributary of the St. Lawrence, by A. R. Macdonough; and "Greece and the Greek Museums," from Mr. Mahaffy's recent volume, by John Arbuckle. There is also a paper of "Reminiscences of Washington," from unpublished family records, in which are given a number of anecdotes and a humorous letter from Gen. Washington, with fac-similes of the entries and the curious illustrations in the family Bible and of a deed by Washington reputed to be the shortest on record. The writer also tells how the fashion of conch-shell buttons came to be introduced by the first President. In "Nicholas Minerva," Dr. Holland gives a diagnosis of the dead-beat contagion (for which he will suggest a remedy further on). The missionary to the Flat-Head Indians (in this installment) is indignant at the proposal of his friends to give him a "testimonial," but "make it an endowment," he says, "and I am with you." An original way of dealing with the boy in mission schools who pulls hair and asks impertinent questions is also suggested in this installment. In "Topics of the Times" Dr. Holland discusses the relations of the author to the movement for International copyright, the necessity of Village Reform, and the problems before the New Administration. "The Old Cabinet" writes of "Nicholas A. Tenny," "The Philistine inside of Art," "Lowell's Protest," and "The Human Soul." "Culture and Progress" contains eight book notices and an English letter.—New York: Scribner & Co.

St. Nicholas for May is full of bright and beautiful things, and we congratulate all the young people who have the reading of it.—New York: Scribner & Co.

Mr. Murray is about to publish in one volume his "Aldronack Tales," which will consist of "The Story the Keg Told Me," "The Man Who Didn't Know Much," and "Humorous Sketches."

The Church of England is to have a daily newspaper, to be published in London on and after May 1, and to be in favor of the union of Church and State.

News Summary.

CURRENT EVENTS.

Louisiana.
The outcome in Louisiana is likely to be similar to that in So. Carolina. The government troops were withdrawn from the support of the Packard government Tuesday noon, but before that, members of the Packard legislature had been gradually going over to the Nicholls party, so that by the time the troops were withdrawn Packard had but a mere handful of followers. Unlike Gov. Chamberlain, Packard refuses to yield peacefully, but affirms that he will make a bitter contest to see whether majorities have any rights in this country or not. The commissioners were unable to effect a reconciliation between the parties, and have returned to Washington, but no serious disturbance is anticipated. The Nicholls legislature has already passed resolutions formally pledging itself to abide by the thirteenth, fourteenth and fifteenth amendments, to pay the salaries of the Packard police and other employees, and to allow those republican members who were not elected, but returned by the returning board, their mileage and per diem as contestants.

Russia and Turkey.

Despatches received by the State department, Washington, indicate the impossibility of averting war between Russia and Turkey. Mail advices from various consulates indicate that Russia is preparing to make either real or pretended flank movements on Constantinople around the eastern shore of the Black sea and through Asia Minor. Troops are already moving in small bodies toward the several Russian towns in that direction, and it is surmised that they will eventually be concentrated at some point near the north-eastern boundary of Turkey in Asia, and there be re-enforced by aid from Persia, in the event of the latter power becoming Russia's ally. It is also believed in Washington diplomatic circles that a circuitous movement on Constantinople will be made through Serbia and Montenegro, as on this route the Russian forces would encounter less formidable obstacles, either of a natural or artificial character, and could also count upon supplies and other assistance from the largely sympathetic population.

The Gospel Temperance Meeting.

The New England Gospel Temperance meeting held at the Tabernacle last Friday was highly successful. Notwithstanding the exceedingly unpleasant weather, the Tabernacle was crowded at all the meetings. Thousands of delegates were present from all parts of New England, and many people prominent in gospel and temperance work from other parts of the country. Mr. Moody conducted the services, and much of the success of the meeting was due to the promptness with which he presented speaker after speaker, and the manner in which he relieved tediousness by mingling addresses, testimony and song. Addresses were made by such persons as Rev. Dr. Cuyler, Dr. Tyng who pleaded for the tramps, Mr. Wanamaker of Philadelphia, Hon. Wm. E. Dodge of New York, Geo. H. Stuart, of Philadelphia, and Miss Frances E. Willard. John B. Gough delivered an address in the evening. The exercises were interspersed by testimonies from reformed men, and the meetings were both profitable and interesting.

A Temperance Crusade.

A new temperance movement has been started in the West which seems destined to turn popular enthusiasm to good account. The leader is Francis Murphy, of Portland, Me., an Irishman of about forty years of age and a reformed drunkard, who is said to possess rare power in swaying men and rare executive ability in directing their action. His first notable success was achieved in Pittsburgh, where he gained 65,000 converts to temperance, and he is now carrying on an active campaign in Ohio, a State which seems to be ripe for all reforming schemes as New England was twenty years ago. Every town which he has visited is in a blaze of zeal. He aims at making men temperate by appealing to each individual's manhood as the source of self-control, holding ourselves, and not our neighbors, responsible for our conduct.

A Grasshopper Year in View.

The statistical corps of the Department of Agriculture report upon the condition of wheat in 868 counties of the Winter wheat region. In 218 the returns are comparatively unfavorable. In 650 a condition varying from average to superior thrif is indicated. Grasshopper ravages are reported in 22 counties of Eastern Kansas, from Nebraska to the Indian Territory, and as far west as Saline County. The wheat-growing district in Texas is also alive with grasshoppers, which threaten the destruction of the crop in several counties. More than 20 counties report the hatching of Spring broods. There is an increase of the area of wheat in Texas, and the prospects are favorable with the exception of grasshopper ravages.

Counterfeit Silver Coin.

The Treasury department is advised that there is a large amount of counterfeit silver coin in circulation throughout the country, some of which is so good as to be hardly detected. Within a few days the secret service force has captured counterfeit silver enough to fill a bushel measure.

The President's policy in South Carolina.

A letter from Charleston, S. C., in speaking of the success of the President's Southern policy in that State, as exemplified by the recognition of Wade Hampton, says: "State securities have taken a sudden and wonderful rise, and, altogether, there is evidence of the near approach of an era of great prosperity. I met a gentleman from Boston who has been for a long time scheming with others to operate in the west of the State in manufacturing cotton, lumber, &c. He told me that the

matter had been dragging along with but little encouragement until now, when capital was placed in his hands, and at the request of those interested he is now on his way to carry out their plans."

Minor Events.

Daniel Hall, of New Hampshire, has been appointed naval officer at Boston.—There is great distress among the discharged clerks at Washington, and they are besieging the offices to be taken back.—It is said that Secretary Sherman will soon issue an order discontinuing the printing of one and two-dollar bills by the department.—Myra Clarke Gaines's suit for \$400,000 [worth of property in New Orleans has been decided in her favor, after forty years of litigation.—One thousand Indians and fifteen hundred ponies were surrendered to Gen. Crook at Spotted Tail agency, on Monday.—Forty-seven thousand barrels of oil were destroyed by fire on the Trautman farm at Petrolia, Pa., on Thursday, and nearly all the buildings in the town of Trautman consumed. At Wells twelve oil wells, with tanks, were also burned.—The United States consul at Acapulco, Mexico, recently imprisoned by the revolutionary authorities at that place, has been released.—The Massachusetts House of Representatives has rejected the prohibitory bill by a vote of 117 to 106.—The Globe hotel, near the Centennial grounds, Philadelphia, has sold for \$8,475. The original cost was over \$200,000.

Latest News.

Ben Wade writes a letter attacking the President's policy, and says the West is opposed to it. But Sec. Thompson, who has just returned from a western tour, says that the general republican sentiment more earnestly approves the President's policy than he had supposed, and that it is especially true of those who founded the Republican party 25 years ago.—Our government in the event of a European war, will take immediate steps toward the preservation of neutrality in accordance with the treaty of Washington. It is said the Russian fleet will be compelled to immediately leave our waters unless they should disarm.—The Paine memorial building in Boston is advertised to be sold on a mortgage for \$1,000,000.—The President has recognized the claims of the Southern Republics to office in appointing G. Wiley Wells, of Mississippi, Solicitor of the Treasury, rotating Geo. F. Tabor, of Me., who has been regarded as an excellent and efficient officer.

EDUCATIONAL.

Maine Central Institute.

This school is divided into the following departments: College Preparatory, Classical, Scientific, Normal, Academic, and Music. The College Preparatory course requires three years of four terms each; but practically it takes but three terms a year, as students are allowed to teach during the winter term. This department is wholly under the charge of Prof. Bachelier, who is deeply interested in his work, and is always ready and willing to help in every possible way every student who tries to do something.

The Classical course requires four years, and is intended for those who do not wish to take college course. The most of those in this department are ladies. The Scientific course is of the same length as the Classical, and is nearly like it, except no Latin is required. The Normal department is for those who wish to teach, and is under the instruction of Prof. Jordan who is both a fine scholar and an excellent teacher and is very popular with his classes. In the Academic department students are allowed to pursue such studies as they choose. Thus an opportunity is given for pursuing any study from common English to Latin and Greek, together with French and German. As to the other teachers connected with the school, it is enough to say that they are all good.

There is yet another thing which adds greatly to the school, and that is its two literary societies, the Amelican and the "E. B. B." The former of these is composed of gentlemen and the latter of ladies. In these, special attention is given to debate, select reading, declamations, essays, &c. Again, it is a school in which brains, not money, gives the student his standing. Hence no matter how poor in pecuniary point of view one may be, if only he has intellect and works he is as good as the best.

In regard to what it costs to attend this school, we will say that board in families ranges from \$2.75 to \$3.50 per week. Perhaps the average might be placed at \$3.00, but not less. This includes wood and lights, but, in most cases, not washing. Board in clubs costs from \$1.65 to \$1.85 per week. This sum is for the board alone; then there is the room-rent, wood and lights. A room furnished and taken care of costs from \$10.00 to \$12.00 per term, while wood costs from \$2.00 to \$4.00. Of course it is understood that two persons room together, thus sharing the expenses of room, &c. As a rule, however, it costs those who board in these clubs from \$28.00 to \$35.00 per term including tuition. Then there are some other expenses for books, traveling, &c., which, of course, will vary with each student. As to club living, it is good enough for any one who is not over nice; indeed, we are inclined to think that it is better than the general average; at least, nearly all who have tried it are satisfied.

Respecting the morals of the place, it is like any other village; there are some things which ought not to be, but as a whole we think the place can be called one of good morals. It has no dram shop, or, at least, no open one, no house of questionable character. It supports three churches, Free Baptist, Methodist and Universalist. Besides all this, it is a quiet locality, thus affording an excellent opportunity for study. Then so far as the students are concerned they are under the control of their teachers, hence they are looked after. Thus parents need have no more fears in sending their children to this place than to any other large school.

Now, what the school needs is a liberal patronage from its friends; and it is hoped that they will not be backward in giving such, in order that its usefulness and efficiency may be still further increased.

STUDENT.

Pittsfield, Me., Apr. 16.

Green Mountain Seminary.

The spring term of this Seminary, located at Waterbury Center, Vt., commenced March 6. Miss Colley, who has had charge of this school for two years, and is still the Preceptress, is entitled to much credit for its marked improvement in scholarship and discipline. The Seminary offers superior inducements to young gentlemen and ladies seeking a thorough education. The expenses are moderate. Every Free Will Baptist would do well to patronize the school in educating their children. The spring term opens with a larger number of students than heretofore.

Rural and Domestic.

THE UTILIZATION OF RATS.

Most people have an instinctive aversion to rats, classing them with snakes, bedbugs, mosquitoes, and other evils of this world, allowed to exist by an inscrutable Providence for reasons past human discovery. Beyond having a vague knowledge that the heathen Chinese devours the murine tribe, and deems the unsavory-looking rodent a delicacy, the average thinker on the subject can perceive no utilization for the vagrant denizen of cellars and wharves, save (indirectly) in his furnishing an object to be caught by the multiplicity of ingenious traps which inventors have constructed, and serving as a source of perpetual nervousness to the wary Scotch terrier who spends his days in searching for him under parlor sofas, behind furniture, and in every other shady corner where the illogical canine mind conceives a rat might possibly shelter himself. The fact of the case is that the rat is in reality a very useful animal; and as we showed recently in a discussion on bedbugs, it is a violent assumption for any one to suppose that any living thing does not serve, or may not be made to serve, a useful purpose. Moreover, it is equally erroneous to assert that the rat is a noxious beast. To be sure, he breeds with astonishing rapidity, and he has the failing of cannibalism toward his progeny. But so has his arch enemy, the well fed toad. He is gregarious, but rarely attacks man save in defense of his life. On the other hand, he is scrupulously neat, even more so than the average male feline. As a scavenger, his labors are of great value in the filthy cities of the Orient; and his tail is a marvel of constructive design and a source of perpetual admiration to the anatomist. Unfortunately, he is a pronounced kleptomaniac; and this, with his supposed proclivity to take refuge in the vicinity of female ankles, makes him a pariah and an outcast among four-footed things. Yet mark the inconsistency: On the fair hand of the damsel, who shrilly shrieks at the sight of that wonderfully constructed tail whisking into a friendly hole, may be a glove—or at least the thumb of it—made from that despised creature's skin, and called by courtesy a "kid." On the head of paterfamilias, who ruthlessly pursues the fugitive interloper with the kitchen poker, may be a felt hat made from the rat's fur, which exceeds in delicacy that of the beaver, and which is sought after by a large corporation, expressly organized for that purpose, in Paris. An eccentric Welshman once, in order to show how far the rat might be utilized for clothing, spent three years in collecting enough rat-skins to make himself a complete dress, hat, neckerchief, coat, waistcoat, trousers, and even shoes; six hundred and seventy rats were immolated for this purpose, and the six hundred and seventy beautifully organized tails were strung together to form a tippet.

It is in Paris—that home of the utilization of everything—that the rat is turned to the greatest number of uses. He furnishes employment for an army of hunters, who pursue him in his sewer fastnesses for the sake of his skin. In the great abattoirs of the city, rats exist by the million. One proprietor, on becoming nearly driven from his premises by the rodents, threw a dead horse in a walled inclosure and then stopped up all means of escape, so that the rats, attracted by the bait, could not get out. In one night 2,550 rats were caught in the trap and killed by men armed with clubs; in a single month 16,050 of the animals were thus destroyed. We note this case mainly in connection with a curious utilization of rats, wherein dead animals of all kinds are placed where they can get them as an easy way of disposing of the refuse flesh and securing the valuable bones. A regular pound, surrounded by a massive stone wall, is provided for this purpose by the city authorities of Paris, and it is the regular morning's work of those in charge to remove the beautifully polished skeletons.

Of course, when thus pampered, the rats multiply amazingly, and therefore once in a while a grand battue is necessary to reduce their numbers. The way in which this is conducted is curious. Horizontal holes are bored all around, in and at the foot of the inclosing walls, the depth and diameter being respectively the length and thickness of a rat's body. Upon the morning of the battue, men armed with pans, kettles, drums, and other objects producing horrible noises, rush in at daybreak. The astonished rats precipitately rush for the nearest openings, which are those in the walls. But these, while large enough to contain their bodies, will not accommodate their tails, and the walls are soon ornamented with a vista of those anatomically superb members, whisking about like animated icicles. Then arrives the rat collector—a scientist in his way—who, with admirable dexterity, seizes the pendulous tail, jerks forth the owner attached thereto, and deposits him in a bag worn over the left shoulder. The privilege of catching the rats is farmed out by the authorities, and a profitable business it is. The rats are sleek and fat, and fetch high prices for their fur, skins, and flesh—the latter doubtless appearing in the restaurants where one may have "dinner for one franc with wine, bread at discretion." Rat flesh is not bad eating, at least so say those who have tried it, our knowledge in the matter being limited. It is delicate, white, firm, tastes like chicken, and in China the soup made from it is considered equal to our well known oxtail. In the Celestial Kingdom rats are worth two dollars per dozen. In the West Indies the rats exist in enormous numbers on the sugar plantations, and work great damage by gnawing the growing sugar cane. Each plantation has its official rat-catcher, who is paid by piecework, that is, so much a dozen for tails brought in.

The credit of suggesting the most extensive utilization of rats is due to Mr. P. L. Simmonds, who has lately printed an admirable work on them and other undeveloped sources of profit—from which we have drawn many of the curious facts above given. Mr. Simmonds suggests that a profitable venture might be made from Kurrachee to Canton and Hong Kong of salted rats. About 7,000,000 could be cured and packed aboard a 400 ton ship. For the sake of curiosity we quote Mr. Simmonds's estimate of profits: 7,000,000 rats at 6 cents per dozen, \$35,000; salting, curing, etc., 60 per cent, \$21,000; total cost, \$56,000; and 7,000,000 rats sold at \$2 per dozen, shows a profit of \$1,166,666.66. There: No one can charge us—thanks to Mr. Simmonds—with not having done our best to enrich our readers. Few journals can claim the proud laurel which we now boldly grasp of having pointed out the way for any one to become a millionaire.—Scientific American.

VARIOUS HINTS.

The New York Weekly Herald contains the following items:
Lack of salt in food is a cause of delay in butter coming.—Hill-side continually plowed soon lose the best soil by washing.—Brahmas should be hatched early or not at all. Late ones never pay well.—Do not sow clover before April, as even a slight frost is sufficient to kill the plant.—Never throw food for chickens on the ground, as fowls get filthy mixed with it while eating.—For a calf that has the scours give a tablespoonful of starch dissolved in their milk until cured.—Give your poultry plenty of pure water, and a supply of gravel, and they will be less liable to become diseased.—Set your chicken lot full of damson plum trees. Keeping poultry among plum trees is a sure cure for curculios.—To prevent hens from laying soft-shelled eggs provide them with plenty of ground bones and oyster shells.—Plant potatoes early on a warm, rich soil, to give them a start that will enable them to keep ahead of the potato bugs.—In transplanting forward trees head the back to within about eight feet of their base. Much heavily with straw as soon as planted.

THIS AND THAT.

NEW SYSTEM OF FEEDING. The Germans have adopted a new system of feeding, which proves very profitable. Beets are raised for sugar-making, and the pulp, after extracting the sugar, is fed to the cattle in stalls. More manure is thus made, and consequently, larger crops are possible, so that the income from an acre of beet pulp, fed to stock, is often greater now than the income from the same acre when the whole crop was sold.

A RARE VARIETY OF FISH. The red fish of Wallows Lake, in California, are described as being blood red in color, very fat, and weighing about eight pounds, and are preferred, when taken, to salmon. It is said there are only four lakes known in which this fish is found—Payette in Idaho, a lake in Maine, one in Scotland and Wallows Lake. A company engaged in commercial fishing on the latter frequently bring in a ton of red fish at a haul with a seine of medium length. Wallows Lake is two thousand feet deep, and the fish and seine disappear on the surface in August and disappear in December.—Salt Lake Tribune.

A PRETTY WAY TO TRAIN FUCHSIAS. When a fuchsia has grown up to eight inches high, nip out the top down to the last set of leaves; it will throw out branches on each side. Let these grow eight or ten inches, then nip them out as before, the tops of each branch when grown the same height as the others, nip out again; then procure a stick the size of your finger, eighteen inches in length; take hoop-spring wire, twice back and forth alternately, through holes made in the stick equal distance apart; place this firmly in the pot at the back of the plant, tie the branches to it, and you will have, when in flower, a beautiful and graceful plant. Having one trained in that way last season, it was the admiration of all who saw it.—Small Fruit Recorder.

That fashion has its literature, and that art is employed in its service to excellent purpose, is made apparent by an inspection of "Andrews' Bazar." The admirable fashion letters from Paris, London and New York, are models of their kind, and readable as a romance. The "Bazar" is published by W. R. Andrews, Cincinnati.

Markets.

BUTTER, CHEESE, AND EGGS.
Reported by HILTON BROS. & CO., Commission Merchants, and dealers in butter, cheese and eggs, Boston, Monday, April 23.
Butter.
The receipts of butter for the week have been 10,156 packages, against 6,651 packages for the corresponding week last year and 9,471 in 1875. Total receipts since first of January, 121,251 packages against 102,472 packages for the same time last year. Exports for the week, 501 packages.
The demand has been very light during the week, and it is almost impossible to give reliable quotations for butter in the market. The demand is not a reasonable concession will induce buyers to operate even in a small way. The best lots are not to be quoted. The price of butter is 12 1/2 cts. for a fair quality of choice New York and Vermont butter at 22 1/2 cts. an extreme price for a straight lot, and 20 1/2 cts. would cover most of the transactions. Common lots are at 18 1/2 cts. with sales mostly at the latter figure. The market closes with a dull tone for both new and old, and we see no indication of improvement. We quote:
OLD BUTTER.
Good to Choice.....15 @ 16
Common to fair.....12 @ 13
Bakers.....10 @ 13
NEW BUTTER.
Fancy Creameries.....25 @ 30
Choice dairy packed.....22 @ 23
Fair to good.....18 @ 21
Common.....15 @ 16
CHEESE.
The receipts for the week have been 489 boxes. There is a very small stock offering and the market is steady at 14 1/2 to 15 cts. for choice factory. The sales yesterday were 14 1/2 to 15 cts. for Northern and Eastern and 13 1/2 to 14 cts. for Western. The market closes with a downward tendency. We quote:
Eggs.
With increased receipts from all sections the market is weaker, and prices have dropped 2 1/2 cts. per dozen since last week. The sales yesterday were 14 1/2 to 15 cts. for Northern and Eastern and 13 1/2 to 14 cts. for Western. The market closes with a downward tendency. We quote:
Eggs.
Vermont.....14 @ 14 1/2
Choice factory.....13 @ 13 1/2
Fair to good.....12 @ 12 1/2
Common.....10 @ 12
Western.....14 @ 14 1/2
Fair to good.....12 @ 12 1/2
Common.....10 @ 12

BOSTON WHOLESALE PRICES.

For the week ending April 11, 1877.

CANDLES.
Moulds.....12 @ 15 1/2
Sperm.....28 @ 30
Adamantine.....14 @ 20
Paraffine.....20 @ 21
COAL.
Cannel.....16 @ 20
Cumberland 4 7/8 @ 5 00
Anthracite 2000 lbs.....5 50
retail.....5 50
cargoes.....4 50 @ 4 80
COFFEE.
Mocha, B. B. @ 28
Java.....21 1/2 @ 23
Mangrove.....18 1/2 @ 19
Rio.....11 @ 12 1/2
COTTON.
Upland, Gulf.....10 @ 10 1/2
Ordinary.....10 @ 10 1/2
Gd. Ordinary.....10 @ 10 1/2
Low Mid.....11 @ 11 1/2
Middle.....11 1/2 @ 11 3/4
Gd. Middle.....12 @ 12 1/2
DOMESTICS.
Sheeting and Shirtings.....6 @ 8 1/2
Heavy 4-4.....8 1/2 @ 8 3/4
Medium 4-4.....7 1/2 @ 7 3/4
Drills, brown.....6 1/2 @ 6 3/4
Prints, blue.....4 1/2 @ 4 3/4
Cotton Flannel.....6 @ 6 1/2
Prints.....6 @ 6 1/2
Denims.....6 @ 6 1/2
FRUIT.
Cod, Fish, 400 @ 5 25
small.....3 50 @ 4 00
Hake.....1 25 @ 1 50
Pollock.....1 25 @ 1 50
Mackerel, 1/2 @ 1 00
Shore.....5 50 @ 6 00
Rocky.....5 50 @ 6 00
Salmon.....5 50 @ 6 00
No. 1, 1/2 @ 1 00
Herring, 1/2 @ 1 00
sculpin, 1/2 @ 1 00
pckd, 1/2 @ 1 00
Western sup.....1 25 @ 1 50
Com. extra.....1 25 @ 1 50
Wisconsin.....1 25 @ 1 50
Com. to choice 50 @ 1 10
Michigan and Ohio.....1 10 @ 1 20
Choice ext. 7 25 @ 9 00
Illinois and Ohio.....1 10 @ 1 20
Choice ext. 8 50 @ 9 50
Louisiana.....1 10 @ 1 20
Southern.....1 10 @ 1 20
Rye Flour.....5 00 @ 5 50
Buckwheat.....5 00 @ 5 50
Corn Meal.....3 10 @ 3 30
Oat Meal.....7 25 @ 8 00
Oat Meal.....7 25 @ 8 00
Almonds.....21 @ 23
Soft-shell.....21 @ 23
Citron.....19 @ 21
Currants.....16 @ 17
Walnuts.....14 @ 15
Pistachios.....11 @ 12
Peanuts.....11 @ 12
Figs, dried.....11 @ 12
Lemons.....3 50 @ 4 00
Lemon Juice.....3 50 @ 4 00
Oranges.....3 50 @ 4 00
Raisins, layer.....3 50 @ 4 00
Loose Raisins.....3 50 @ 4 00
GRAIN.
Corn, 1/2 @ 1 00
Yellow.....58 @ 60
No. 2 mixed.....60 @ 62
White.....60 @ 62
Wheat.....60 @ 62
Rye.....60 @ 62
Barley.....60 @ 62
Oats.....60 @ 62
Soy Bean.....60 @ 62
Fine Feed.....25 @ 28
Middlings.....27 @ 30
HAY—2000 lbs.
East and North 15 @ 21
City Hay.....15 @ 21
Country Hay.....15 @ 21
Old, 1/2 ton.....15 @ 21
New, 1/2 ton.....15 @ 21
Salt Hay.....15 @ 21
Straw, 100 lbs.....15 @ 21
HIDES AND SKINS.
Calcutta Cow, 1/2 @ 1 00
Slaughterer.....15 @ 16
Dead green.....12 @ 13
B. Ayres, dry.....21 @ 23
Rio Grande.....19 @ 21
Western, dry.....17 @ 19
Goat Skins.....5 @ 6
Madras.....5 @ 6
Fats.....5 @ 6
HONEY.
Cuba, 1/2 @ 1 10
Northern.....11 @ 12
Box, 1/2 @ 1 10
HOPS.
1st sort, 1675, 15 @ 16
2nd sort, 1675, 12 @ 13
LEATHER.
Sole, B. Ayres.....22 @ 25
Orinoco.....22 @ 25
Do, spring.....16 @ 17
Upper in rough.....22 @ 25
Hemlock.....24 @ 27
Do, 1/2 ton.....24 @ 27
Calf skins, 1/2 @ 1 00
Rough.....45 @ 54
French.....130 @ 140
Laths.....150 @ 175
MOLASSES.
New Orleans.....40 @ 45
Muscovado.....35 @ 40
Cane Syrup.....40 @ 45
Porto Rico.....40 @ 45
Sugar House.....40 @ 45
OIL.
Lined Am.....55 @ 60
Crude Sperm.....13 @ 15
Do, Whale.....62 @ 70
Refined do.....75 @ 80
Sperm, winter 160 @ 165
Do, spring.....160 @ 165
Lard, West 78 @ 80
Nos. 1 & 2.....70 @ 75
Ex. Boston.....75 @ 80
Laborator Coal.....40 @ 45
Bank do.....40 @ 45
SALES OF STOCKS—CLOSING PRICES.
Tuesday, April 17, 1877.
American Gold.....106 1/2
U. S. Sixes, 1880.....113 1/2
" " 1881.....113 1/2
" " 1882.....113 1/2
" " 1883.....113 1/2
" " 1884.....113 1/2
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