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The Morning Star

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5-9-1877

The Morning Star - volume 52 number 19 - May 9, 1877

Freewill Baptist printers

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S. S. Department.

Sabbath School Lesson.— May 20.

QUESTIONS AND NOTES BY PROF. J. A. BOWE.
(For Questions see Lesson Papers.)
JONAH AT NINEVEH.

GOLDEN TEXT: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. Matt. 12:41.

Jonah 3:1-10.

Notes and Hints.

The prophet Jonah lived from about 840 to 795 B. C. He prophesied during the reign of Jeroboam II. who had the throne from 825 to 784 B. C. The story of Jonah is here introduced into this course of lessons because the event occurred near the period we have been considering. — Jehu died about four years before the date assigned to the birth of Jonah. Jonah belonged to Gath-Hepher, in the tribe of Zabulon, two miles from Nazareth, Lower Galilee. His father was Amittai. Our Lord was familiar with the story of Jonah, and used it to enforce his own truth.

1, 2. JONAH SENT TO NINEVEH THE SECOND TIME. (1) "And the word of the Lord (Jehovah) came unto Jonah the second time." The first time this word came, Jonah was afraid of his duty, and fled from it. For Nineveh was a foreign city, worshipped foreign and false gods, and cared nothing for Jehovah. Jonah was a timid prophet. Hence he fled from the call of Jehovah. (2) "Arise, go unto Nineveh, that great city." Nineveh was the capital of the Assyrian empire, was on the banks of the Tigris opposite to the present Mosul. It was founded 2200 years B. C., by Nimrod. Gen. 10:9-12. Mr. Smith says he found "several inscriptions (on stone tablets) showing that the city was built and had a temple to Ishtar as early as the nineteenth century B. C." He also adds that at that time the temple was repaired by one of the monarchs. Hence the date of the city must have been earlier. It was destroyed about 625 B. C. (2) The preaching that Jonah was commissioned to proclaim was that "in forty days Nineveh should be destroyed." The city was notorious for its corrupt manners, and the mission of Jonah was designed to restore it to morality, and to regard for the laws of God as revealed in nature. Besides, this mission of Jonah enlarged the Jewish conceptions of God's mercy; and the ready attention of pagans to the prophet of Jehovah became a reproach to the negligence of Jehovah by the chosen people who prided themselves on having Jehovah as their God. (3) Nineveh was a great center of trade, and the Jews, as skillful merchants, must have had connection with it. Besides, the alliances of not the invasions of war would naturally bring Assyria and Israel to know each other. We have only to look down the stream of history a hundred years to find Ahaz sending to Assyria for help against his enemies, or two hundred years to find the nation carried captive to Babylon. It was six hundred miles from Samaria to Nineveh; no small journey for the prophet to make.

3. THE SIZE OF NINEVEH. "Now Nineveh was an exceeding great city of three days' journey." The literal translation is "was a great city even to God." God himself viewed Nineveh as a great city. If we call "a day's journey" twenty miles, the average rate of Oriental travel, we have sixty miles for the circumference of Nineveh. This agrees with the measurement given it by an ancient Greek historian, Diodorus Siculus, who said it was 150 stadia in length, and 90 stadia in breadth, or 480 in all, equal to 60 miles. The name Nineveh was used, according to recent discoveries, as reported by Kiel, in two senses: first, for one city; secondly, for a territory including Nineveh proper, and three other large cities. "In its broadest sense," Niebuhr says, "Nineveh embraced four hundred square miles." The Scriptures speak of the city proper, the length of which was twenty miles and its breadth ten. It covered more ground than two Londons would occupy, though Nineveh had not half the population of this modern city. In the East, wealthy cities occupied, with gardens, fields and parks, much of their area.

4. JONAH PREACHES THE WORD OF GOD TO NINEVEH. (1) "And Jonah began to enter into the city a day's journey." How far, preaching such a message, he could advance in a day, we can indistinctly conjecture. For preaching in those days, as often in Eastern lands to-day, was not uninterrupted declamation. Jonah was questioned, examined, his authorities called for, his message criticised to his face. Hence crowds gathered around him, and his progress was slow. (2) "Yet forty days and Nineveh shall be overthrown." To a wicked city, to a thoughtless, gay, immoral city, this announcement was full of terror. Those whose life is earthly cling to it with miserly eagerness. Death itself is but one step removed in bitterness from paring with joys which are the very sweetness of life. What terror there was to Nineveh! The laughter of the gay, the haste of the avaricious, the pride of those who felt that the earth was theirs were stopped. Jonah gave men a subject of thought—their sins, and the coming wrath "in forty days."

5, — 7. A FAST PROCLAIMED. (1)

"The people of Nineveh believed God." They did not cling to their own gods, and, since Jonah was the prophet of Jehovah, refuse to hear him. They accepted this message as it came. They believed that the God of Jonah was able, and had purposed to destroy them. We have no reason to suppose that they were converted to pure monotheism. They did not give up their own gods permanently, but now fully believed in what the Jehovah, God of Jonah and of Israel, said. (2) They proclaimed a fast. They at once resolved to change their course, give up their wickedness, and cease to trample on conscience and on natural laws of righteousness. A fast is an outward expression of an inward sentiment of grief. This was the grief of humiliati and contrition. Sackcloth was a coarse black garment of goat's hair, worn for the same ends as we have in wearing black. It was a symbol of mourning. Sackcloth, too, was worn, under such threatening evils, both as a sign of contrition and of prayer. This exhibition outwardly of grief was regarded as an appeal to God for his mercy. (3) Here, then, was the whole city, from the king to the peasant, clad in black. No joy was known in Nineveh. The 600,000 inhabitants were stricken with penitence, confession and supplication. They would not eat; they would not work; they would not sing, or play, or utter a note of joy. They fasted, wept, confessed, prayed. (4) The contrition of the city was due, in a great measure, to the course of the king. We know little of his history, scarcely his name. Mr. Smith says that Salmanezer II. reigned 860 B. C., and left a record of repairs made on the palace, and on the temple of Ishtar, the god of Nineveh; and that Vulnirari III, grandson of Salmanezer II. reigned in the year 812 B. C. About this time Jonah was fulfilling his ministry, and probably this was the king here meant. He ordered a fast, proclaimed it, required it. Hence all the city obeyed. The king did more. He stripped off his royal garments, put on sackcloth, and sat in ashes. By example and precept he led his people to humble themselves before Jehovah. (5) In addition to fasting, wearing sackcloth, and sitting in ashes all the city "cried mightily" unto God. Then, too, they put away "every one his evil practices." No more sensible fast was in Israel ever held. Their humiliation, contrition and prayers were sincerely made. The outward expression of their sorrow was true to the inner condition. (6) They carried their humiliation before God so far as to clothe their domestic animals with sackcloth, and to cause them to join in the fast. The custom of arraying animals, in times of public contrition or grief, with symbols of mourning never prevailed in Judea, as it did among some Eastern people. Virgil alludes to it. (7) The most valuable feature of this fast appeared in the conversion from evil to good which followed. That, in the absence of outward signs of penitence, God would accept. The outward signs were doubtless aids to penitence. Love is strengthened by declaration. But signs of penitence, in the absence of reform, mock God. Some of Israel's ritualistic fasts were soulless, and were abhorred of God. Is. 58:5-8.

10. THE RESULT. (1) "And God saw their works that they were turned from their evil way." By reason of the evil way of Nineveh, God was moved to destroy it, but the fast, the sackcloth, the humiliation, the strong cries to God and the reform in conduct showed that this whole city had "turned from their evil way." Hence the reason for divine judgments was taken away. (2) And God repented of the evil that he had said he would do unto them; he did it not. Language that explains the conduct of men in altering their purposes here is applied to God. God threatened Nineveh conditionally, though the conditions of escape were left to natural religion to declare. No prophet was needed for that. Nature did not announce the message Jonah was sent to preach. It did declare the hope that true reformation might avert divine judgments. Hence God had all along threatened, on condition that Nineveh did not sincerely reform, to destroy it. God desired to be merciful. He loves mercy. When not "one sinner" but this city of 600,000 sinners repented there was "joy in heaven." God rejoices whenever man turns from wickedness to goodness. Hence God did not alter his purpose, or change his mind; he dealt with Nineveh according to its new, and not according to its old, moral character. From the experience of Jonah in his treatment of God's call to go to Nineveh, from the right and prompt course of this heathen city on hearing the word of God, from the relations of God to the heathen world as illustrated here, and from the way that God dealt with Nineveh, in view of its moral change, practical lessons can readily be drawn.

Sir Charles Reed is President of the London Sunday-school Union for 1877-78. —Ex-Governor John B. Page, of Vermont, is the efficient superintendent of the Congregational Sunday-school at Rutland. When chosen governor of his State, he was assistant superintendent of his Sunday-school, and he remarked to a friend, that he counted his official station in the Sunday-school more of an honor than that conferred upon him by the citizens of his State. —A. O. Van Lennep has been now more than three months on a lecture tour in Ohio, Kentucky, and Tennessee, telling Sunday-schools of Oriental manners and customs, illustrative of Bible teachings. —S. S. Times.

Communications.

THE LITTLE FOXES.

BY D. D. TAPPAN.

FOR YOUNG MINISTERS.

This article will have respect to certain things about public worship, of small consequence, perhaps, in the opinion of some, but not in the judgment of a duly considerate minister.

As to "the public prayer." Why should the leader begin in a voice so low that only a small part of the congregation, who sit near the pulpit, can tell what he is saying? They may believe that something good is being said; but as to any edification, the prayer might as well be uttered in Greek or Latin.

And so good Christians, who can not catch half the words, may be either obliged to content themselves with joining occasionally in a stray petition, which, with ears attent, they laboriously make out,—a wearisome task,—or, giving up the discouraging endeavor, leave the minister to do his own inaudible praying, and pray by themselves. Perhaps, not many of you, brethren, thus offend against the Lord's children. But why should any? Why should not the minister begin with volume enough for all but the deaf to hear, even in remote parts of the house? Is it out of reverence that any mutter a few sentences to begin with? But does not the Lord desire that all the people should hear the entire prayer? And is not the best style of reverence that which best pleases him?

In reading the Scriptures, we should be deliberate, enunciating every syllable distinctly, not clipping our words, nor hurrying over a part of them in a low tone. In passing from Portland to Lewiston, a while ago, on reaching Auburn, the conductor, or some other official, called out, "AUB," which was about all I made out. Then, at Lewiston, it was "LEW," or "LEWIS." This might do for us who knew where we were, but of what use would it be to a perfect stranger? Yet do strangers never travel? And are not many in your congregations strangers, in a great degree, in a very great degree, to the word of God? Then is the time, in the sanctuary, and yours is the high privilege, if you will read well, of making lasting good impressions, through the sacred word, upon those immortal minds. I remember, with interest, a hymn which I heard Professor Haddock read fifty years ago. His impressive and faultless reading invested that tender and beautiful hymn with additional beauty and tenderness. It was the hymn of Watts, beginning with: "Not all the blood of beasts." Try, brethren, and see how much glory and pathos you can evoke from it. Don't let us stand between our hearers and the majesty, and so eclipse it. The difference between real reading and that which may sometimes usurp its place is immense. You would be very sorry to have some bungler spoil one of your best sermons by trying to read it to a congregation if you were sick; but might be willing enough to have it read by one who could make it more effective than you could.

Every minister should read well if the thing be possible. And it is usually possible, with due prayer and pains-taking.

The proper reading of hymns, as well as good singing, is a powerful means of grace. To read such a hymn as this: "Jesus, thy blood and righteousness;" or, "Jesus, and shall it ever be?" in an off-hand sort of way, or a drawing, sleepy manner, comes very near being a sin. Not many of you, my brethren, I hope, do this bad thing. The best hymns are mighty weapons furnished to your hands, for warring with sin and Satan. Learn how to use them, I beseech you. Ask Christ to help you, then practice, like Demosthenes in his line, and, getting your hearts aglow, use the weapon in good earnest. If these hints, needful perhaps to some that suspect not their need, should stimulate a single ambassador of Christ to do much better than he ever did before, I shall have reason indeed to be thankful; counting it a privilege to be of service to any of his faithful servants. In announcing the hymn, it is well to speak deliberately, and distinctly, and to repeat the announcement. They used formerly to read the first line or two, after reading the hymn. Why would not this be a good practice now, if it is out of fashion? For those who did not hear, or only notice the number, or page, might then find it by the first line. Why should Christian ministers, intent on saving men, lay aside really useful customs in deference to senseless fashions?

Let me say, in all gentleness, but in good earnest, open your mouth when you speak. If you have so much beard about the upper and lower lips that it stifles your voice, and muffles the Lord's message, cut it bravely away, for the Lord's dear sake, and the sake of perishing sinners for whom he died. Let no hirsute "superfluity of naughtiness" obstruct your access to the minds and hearts of men. Verbum sal.

May I also say, give your notices in a clear, deliberate manner, so that all may hear. It is safest and best to write them, so that you may not forget, or mistake. Experience will teach that notices are very easily misunderstood, and easily forgotten by some of the people. Some, too, are inattentive while the notices are given; some are adjusting their apparel for an exit; and some rarely get thing right though

mentioned twice. Don't, then, let us be less wise than politicians and earnest men of business. The public should be much dearer to us, my brethren, than to even the best merely worldly men; as the interests we consult are immeasurably superior to those of time. One thing it is well to bear in mind: viz., the people will extensively attach an importance to any occasion we notify, proportioned to the interest we ourselves evince when we give the notice.

It is not wise to apologize for the imperfections of a sermon, by saying, that, for want of time, it was not well prepared. Many might never find out that it was not well prepared if the preacher had not told them of it, and some would know it without being told. Besides, the people will naturally think that, usually, we could have arranged things so as to find time, for to prepare sermons is a prominent part of our business, for which we ought, ordinarily, to find or make time.

Nor is it well to mention, on naming the text, that it occurred to you since entering the house. It may have occurred to you, who knows? many times before; and you may have repeatedly preached from it; and such announcement may work a deception. But why say anything about it? It seems to be a bait to catch applause. It may give a false impression, for probably not many of those apparently off-hand sermons are altogether unstudied. Most ministers, it is to be presumed, are in the habit of taking note of events, and of reading the Scriptures with an eye to their people, and of thus laying by material for sermons; so that, in an emergency, they only put together and use the material thus prepared at leisure. I have somewhere heard of Father Jotham Sewall, that after he had once preached without notes to the satisfaction of a lady, she said to him that his sermon "came right down from heaven." But the honest man informed her that he had preached it many times before. Whether this information stifled all the good feelings which had been excited, we are ignorant.

Perhaps, nasal tones, and the habit of catching the breath and of adding an absurd er, or ah, to a harmless English word, has mostly had its day. The most cultured and sensible men have plied their ministry without such adjuncts. You do well, brethren, though with all discretion and gentleness, to discountenance in the Lord's children all habits which tend to array the prejudices of sense, impetient men against the gospel. They should, if possible, be disabused of the idea that the religion of the gospel countenances any vulgarity. Some of my cultured brethren may think these hints uncalled for. And yet, they, perhaps, are the very persons who will the most readily welcome them. They are affectionately commended to all who can profit by them.

SECRET OF MR. MOODY'S SUCCESS.

We believe it to be genius, and genius, too, of the very highest order—the genius born of Divine inspiration. Upon what other hypothesis can his wonderful success as an evangelist be explained? Other men there are more profound in learning and in the skillful "art of oratory," but they fail to awaken like him the wonderful interest that everywhere attends his endeavors. Even the eloquent and philosophical discourses of Wendell Phillips, the New England Demosthenes, fail to move men as do the unpretentious addresses of Mr. Moody! We believe it was Daniel Webster who said that the conditions of true oratory must consist in the man and in the occasion. We see these conditions fulfilled, in an eminent degree, in Mr. Moody. The man is all ablaze with enthusiasm, and the occasion is one that may well make him so. Everywhere in all ages of the world, and in all conditions, truth and earnestness have been the primary elements that enter into the highest type of eloquence or oratory. Mr. Moody knows and believes what he says; hence his intense earnestness. We believe that all truth is inspired; but some truths necessarily possess greater interest to mankind than others. The gospel truths are of the kind. We once had the pleasure of hearing Mr. Moody preach in the city of Chicago, and we speak from personal experience, when we say we never saw before so large an audience pay so unwearied attention to a speaker. Mr. Moody's style is marked by no embellishment of rhetoric; he is not what even might be called a fluent speaker; but he imbues the listener with a large degree of his own impassioned earnestness. Human nature is so constituted that it craves something else higher and beyond mere intellectual satisfaction. Those influences that reach to and act upon the heart, are no less potent in influencing the conduct of men than those which serve chiefly to reach the understanding. Mr. Moody at once reaches the heart and enlists the sympathies of those whom he addresses.

LUCIUS A. MUNGER.

KING ALCOHOL.

BY J. C. STEELE.

Alcohol is king over a vast multitude of subjects. He is king by virtue of his ability to deceive, to mock, to rage. He is the evil spirit of decay, fermentation and rottenness. He gains strength by the death of sweetness and life, is born by an evil art from life sweet and whole, some, but destroying his own mother.

Alcohol is the prince of the deceivers. Man supposes him more innocent than water, sweeter than the juices of fruit, the restorer of life, kept by Nature in her own sealed receptacles. In reality alcohol is the essential reverse of all this. It is a chemical, inorganic product, arising from the decay of organic substances.

It consumes to-day the interest and the principal, and leaves nature bankrupt. It poisons the springs of nature, and causes unutterable longings that nothing but poison can supply. It accumulates its evils in man to a day of more fearful reckoning. Its effect is permanent and transmissible. The man and his children are brands in the burnings, and if saved are plucked from burnings. It fills man's stomach with a million hungry mouths. It hardens his brain, so he can not reflect upon his danger and peril. It gives to innocent children life-long longings. It accumulates forces that the moderate drinker can not resist. It poisons his imagination. So he feeds in secret until he must satisfy his thirst. It breaks down pride, honor, ambition, spirituality, and levels to the dust man's proudest boasts.

Moderate drinkers are a deceived generation. "They are as one who lieth down upon the top of a mast." Not one of them but despises the drunkard; thinks himself able to live and die sober. Yet all the millions of drunkards come out of their ranks. They have none of the safeguards of temperance people. Their false position begets antipathy to the true help and helper. Their seeming friends are dearer to them than the true.

They lie down only to dream "when I awake I will seek it once again." They commenced drinking to please others now they drink to please themselves. Their diseases caused by alcohol have eloquent tongues, asking for their enemy. They wage war against human nature and their own soul, wounding their self-respect, stultifying reason, abusing the health of the body, corrupting the fountain of the heart; all this and much more, and no alarm for safety.

Yet the brand burning is only a brand now. If plucked from the burning, it is a brand still. The powder in the magazine is laid to the surface in the senses. To touch, to taste, to smell fires the train. The crevice in the banks is small, but a thousand miles of river presses above.

You, my friend, may tread the deck proudly now, but the first storm will send you overboard. The dam you built in youth leaks now. Soon comes a deluge. Take a friend's advice, and beware of alcohol.

JESUS THE SON OF GOD.

BY JOSEPH FULLERTON.

Jesus is called the Son of Man about eighty times by the Evangelists. He was so after the flesh or natural birth.

Jesus is called the Son of God once in the Old Testament. Nebuchadnezzar saw four men in the fiery furnace, and said, "the form of the fourth is like the Son of God." Dan. 3:25. In the New Testament, he is called the Son of God some thirty-six times, and language that implies just that, thirty-six more, making in all seventy-two times.

Jesus the Son of God. What is implied in this? What relationship is there between God and Jesus Christ? With a humble, reverential spirit, there can be no impropriety in considering the subject, especially when so strongly represented in the Scriptures, keeping in mind all the while, that we, with finite relations, can not understand but little of beings of infinite relations.

Jesus being the Son of God does not mean that there was a time when he did not exist. Kincaide, in his work entitled Bible Doctrine, (in some respects wrongfully named,) says, "I no more believe Christ is as old as God, than I believe I am as old as my father." But what saith He in the Scriptures? "Before Abraham was, I am." "When God formed the world I was there." "I am Alpha and Omega, the first and the last." "All things were made by him and without him was nothing made that was made."

The Sonship of Christ does not imply inferiority. If an earthly son is inferior to his father for a time, it may not always be so. He may be equal, sometimes superior. It is a rule for Biblical interpretations, that the Bible does not teach contradictions. If some few passages seem to indicate inferiority in Christ to the Father, the testimony is overwhelming that he is equal, has the same divine attributes and divine power.

Christ is the Son of God in the sense of his coming in the flesh by the miraculous power of the Holy Ghost. This, of course, relates to his human nature. When this mode of his coming was announced to his mother, she was informed, "that holy thing that shall be born of thee, shall be called the Son of God." Luke 1:35. In this sense he is called, "The only begotten Son of God." And again, it is said, "Thou art my Son, this day have I begotten thee."

But not much stress is laid on this as a reason why Christ is called the Son of God, for, as will be seen further on, he was called so before his coming in the flesh. We observe, secondly, that son expresses a very endearing relation. God revealed Christ to the world as the Son of his love. Twice while the Saviour lived and taught here below, the voice of God was heard from heaven, saying, "This is my beloved Son in whom I am well pleased." Parents have given sons to their country to fight in terrible battles

and to find soldiers' graves. Great and precious gifts. Parents have given their offspring to the ministry, and some of them to go to pagan lands to tell the heathen of a Saviour's love. What greater offering could they make? And the God of heaven is represented as giving him who was dear to him as a son, such was his love to the sinful race.

Thirdly, Sonship, as applied to the Saviour, is expressive mainly of his divine personality antecedent to his coming to this world. He is said to "dwell in the bosom of the Father." This implies that he was acquainted with God's character and designs. He was with God in the beginning. When the world was made, God addressed him, saying, "Let us make, &c. Again, the Supreme Being addresses him thus: "Thy throne, O God, is forever and ever." And then God is represented frequently as having sent forth his Son into the world. But one construction can be put on this, which is that he was his Son before his coming. And finally he was called the Son of God antecedent to his advent among men.

Jesus the Son of God. There may be some mystery as to this relation, but we conceive these to be the leading ideas. There is mystery in the doctrine of the Trinity. Dr. Priestly, of England, could not understand it, so rejected it. He believed in the being of a God. Did he comprehend his existence?

Jesus the Son of God. "When God bringeth in the first begotten into the world, he saith, and let all the angels of God worship him." The angel announced him, and the heavenly host sang, "Glory to God in the highest." He was first seen in a stable and lying in a manger. D'Aubigne, the writer of the History of the Reformation, says, "O God, I adore thee there." What devout heart does not? He is "the Wonderful, Counsellor, Mighty God, the everlasting Father and the Prince of Peace." "This is the true God and Eternal life."

AMUSEMENTS.

BY L. A. MAINS.

The popular amusements of the day are taking a great deal of vitality from our churches. During the past winter, many of the churches have been laboring earnestly for the Master, and hundreds of souls have found their fullness of joy in Christ. But low spring has opened with fairs, socials, exhibitions, &c., and in some places, at least, the prayer-meetings are thinly attended, while the public places of amusement are largely attended. I sometimes do not wonder that young Christians falter, and non-Christians become infidel, when I see the example set before them by pastors and older members of the church. These things ought not so to be. Christ says, "Ye are not of the world," then why thus mingle with the world. Some people do not need the amusements that are practiced in many churches, and when their "souls are all aflame with the love of Jesus' name," they will tell you so. Everywhere that I have labored, where ministers took part in these amusements, I find they have weakened their influence. And unconverted young people "often speak about it, that they can not see that there is any great joy in religion, for Christians seek the same pleasures that they do. Hundreds in our different churches to-day are rejoicing in their "earliest love." Let us see to it that, by our example, that love never grows cold. Instead of inviting these converts to participate in vain amusements, let us talk and pray with them, and help them to become strong Christians, not conformed to this world, but transformed by the renewing of their minds, that each may prove what is that good, and acceptable, and perfect will of God. Readers of the Star, who indulge in these amusements, will you take the subject to God in prayer, and there see if you ought to continue in them?

REV. SIDNEY LAFLE.

Rev. Sidney Laffer died in Potter, N. Y., Apr. 5, 1876, aged 69 years. He was born in Seneca, Ontario Co., N. Y., in 1807. In 1834 he was married to Miss Dorcas Annable. He was converted in 1831, under the labors of Rev. Samuel Wires and David Marks, and joined the Free Will Baptist church at Middlesex Center. In 1836, he united with the Potter F. B. church by letter, of which he remained a worthy member till called from labor to reward and rest in heaven. He commenced preaching in 1833, and, like many of the early Fathers of our denomination, went about preaching in school-houses and destitute places, wherever he could do good, as long as his health would permit.

He was ready and waiting to hear the "Well done, thou good and faithful servant," and now, from the shining shore, beckons on the loved ones he left in this vale of tears to meet him in heaven! Blessed are the dead who die in the Lord, safe in the "mansions" above.

ANNIE S. D. BATES.

THADDEUS STEVENS'S GRAVE.

A correspondent of the National Baptist, writing from Lancaster, Pa., has the following:

In the midst of the city is a small graveyard, which partakes of the general character of the city in its lack of adornment, but which is forever memorable as the resting place of Thaddeus Stevens. His epitaph, which he wrote himself, is a more enduring monument than the granite on which it is carved. It reads as follows: "I repose in this quiet and secluded spot, not from any natural preference for solitude, but finding other cemeteries limited as to race by charter rules. I have chosen this that I might illustrate in my death the principles which I advocated in a long life.—EQUALITY OF MAN BEFORE HIS CREATOR."

Selections.

PAUL OR CHRIST.

"I suffer not that any woman teach,"
Or hear the message of the Lord's good
will.
Let her keep silence; she hath no call to
preach.
"Thine is to learn and modestly sit still."
Thus the Apostle? Yet the risen Lord,
Waiting beside the broken tomb
For messenger to send with his first word
Into the church within that upper room,
Chose but a woman with a loving heart.
(Oh! fair her feet with these glad tidings
shod):
"I am arisen, and I now depart
And go unto our Father and our God."
Did Christ make some mistake, that first by her
The truth and light of Resurrection shone?
He may have chosen to send his first word
Would Paul have sent St. Peter or St.
John?
—L. E. Barr in the Independent.

WORK AND WORRY.

A recent number of *The People's Pulpit*
contains the following sermon by Rev.
Stephen H. Tyng, Jr., D. D.:
"Your Father knoweth that ye have need
of these things."—Luke 12:30

Work and worry are two natural tests
of men and men's lives in this world.
They divide society as sharply as race or
religion. They explain as many antagonisms
as politics and selfishness. They lead to
as contracted results as sunshine
and storm, as rain and drought. For
work man was physically formed; in it
he finds his highest pleasure; by it he
receives his only true development. In-
dolence, even of body, is dwarfing. No
doubt less worry is perverting. Not only
does it occasion the loss of all the glow
of health and success, but it causes a
wasting fever of discontent, a morbid
restlessness, like to the remorse of hell.
There is no intolerance among men equal
to that which exists between work and
worry. The days of one, who is conse-
crated to toil, pass most swiftly and bring
in by contrast the peace and rest and
restoration of quiet sleep. The morning
wakes such an one as it wakes the birds,
full of new vigor and gladness. He
who is the victim of over-anxiety lives
through the night the work of impatient
impulse and trial, which has made up the
history of the day. His days and nights
respond to one another in an echo, which
is painful, degrading, destructive. There
are men in the world who wear a girdle
of life, as trying as any friar's, to annoy
themselves. They fancy that in such ex-
perience is to be found the highest ful-
fillment of religious duty and the truest
expression of the world's probation.
Some one has said that they procure their
tickets and then carry their luggage with
them, always encumbered with it, where-
ever they go, while there is provided a
proper and capacious receptacle for all
concerns. Oh, what domestic in-
efficiency this spirit of worry occasions!
Many and Martha are always in confusion,
never able to comprehend one another.
What business impatience and mis-
understandings are inspired by this same
contradiction, as it exists in common forms!
What public contests are explained by
these two factors of human life!

The gospel of our Lord Jesus Christ is
on the side of work, and is the deadly foe
of worry. Its principle of faith does not
deny, but gives greater capacity for both
sacred and secular work. That man who
follows most implicitly the line of obli-
gation and privilege laid down by Christ is
also submitting to the best regimen for
his physical upbuilding as well as his
mental development and success. The doc-
trines of the gospel develop the under-
standing to a most unexpected capacity
when they are calmly, quietly, constant-
ly contemplated by the believing student.
The motives of the gospel inspire the
will to action, which the man never
dreamed before he knew the Lord who
brought him. The presence of the gospel,
in the precepts it urges, is beyond all
forethought and care-taking of mere world-
liness. All these are given, facts for the
understanding, doctrines for the reason,
motives for the conscience, imagery for
the fancy, constant presentation of purity
of example for the character and the life,
that the man of God may be thoroughly
furnished—how?—unfettered good work.
The gospel enjoins special acts of bodily
consecration. It descends to the very
least, the lowest of our duties, and ele-
vates it into a Divine virtue. Like the
sunshine, it dignifies all, even the lowest
earthly calling which does not tend to the
injury of man. He honors his profession
and is himself elevated in the situation to
which God's providence has called him,
who knows the impulse of the gospel
towards real, conscientious, continued
work. Yes, the whole of the gospel is
summed up in these words of the apostle:
"Not slothful in business, fervent in
spirit, serving the Lord." True action is
the salvation of man. There is no dan-
ger of madness in the life of one whose
hands are filled with employment, and
whose brain is all heated with plans.
Put every iron in the fire and you escape
insanity by necessity. Only the man who
meditates day and night, anxiously, petu-
lently, darkly over one microscopic dif-
ficulty is he who finds a place in the mad-
house.

But the axe is laid at the root of all an-
xiety in life. The biographies of the
people of God in all ages are given to
show its senselessness, and so to shame
men out of worry, as an infirmity. Look
you never so carelessly towards heaven
for the cloud that is no larger than a
man's hand, be assured it will rise from
some quarter, and when you least expect
it. Keep your castle with all con-
cern, be occupied in every prudent plan
for protection and defense, you may still
be assured that some postern gate will be
left unguarded, through which trial and
trouble will enter. Yea, it is told us in
story that a great warrior was dipped in
the stream to make him invulnerable, but
the least part of his person was exposed,
and the arrow struck him there. The as-
surance that he was to be taken home by
every one of us, that worry is the deadly foe
of the gospel and of common sense. In
both the general and the special provi-
dences of God, which are revealed to us
on every page of the Bible, there are dis-
tinct intimations against this tendency by
which we are all plagued. But in addi-
tion to these promises there are positive
precepts which make it most evident that
anxiety has in it the very nature of sin,
and is the mother of misery. However
nervous, depressed and despairing may
be the tone of any one, the Lord leaves
him no excuse, for there is enough in
God's promises to overbalance all these
natural difficulties. In the measure in
which the Christian enjoys his privileges,
rises above the things that are seen, hides
himself in the refuge, provided for him,

will he be able to voice the confession of
Paul, and say: "None of these things"—
however combined and confederate they
may be—"None of these things move me."
This text of ours emphasizes both these
relations of the gospel. It is a promise
implied of all the things which the work-
man needs. It is the Divine argument
against that selfish over-anxiety about
affairs which are after all in God's own
keeping. It blots out the sad to-mor-
rows that never may come. It denies to
us the knowledge of always foreboding
evil. The frame of souls to which this
truth will lead us is a calm composure,
through thankful trust. I think you will
see in it, first of all,

I. THE TRUE REFUGE FROM ANXI-
ETY.

"Your Father knoweth that ye
have need of these things."
How wide the welcome here! How so-
berly burdened, troubled, deceived, doubt-
ful, we are made to understand by the
very opening words of the text that a hid-
ding place belongs to us. It is that holy
cave of Adulm over again. He who is
in debt, in darkness, in despair, in dis-
grace, is permitted to find quiet and re-
pose within its walls. What a company
of doubts, of fears, of dreads, of discon-
fidents, of disappointments, of discouragements,
have hidden themselves in the
Father's knowledge of personal concern!
But let us see how sufficient it is for us.

1. It tells us that the true refuge from
anxiety is in a sense of the "Divine
Fatherhood," for our text begins by num-
bering each distressed soul as a son in the
house, governed by family laws. It
takes that precept which the apostle ap-
plies to us, and refers it to God's relation
to all his children: "The children ought
not to lay up for the parents, but the pa-
rents for the children." So that whenever
we are disturbed and distressed by the
conflicting interests of this lower life, it
bids us remember the eternal God is our
refuge. He is thy Father, not as he is
the Father of the rain and of the dew, as
in the expression of the wise man,—
not simply a Father by creation,—may, but
a covenant Father. The lips that
overflowed with love stated this great
truth, "My Father and your Father." Bound
to Jesus we are members of that
great family of which he is the elder
brother. We enter into the fatherhood
of God by our birth as his creatures; but
oh! it is not half the truth, for by our
second birth through the Spirit are we
brought into covenant relations of
grace and love into him. Therefore,
does the whole argument of the chapter
apply to us with great emphasis. The
sparrow is only a testimony to his wis-
dom and his power. The lowest believer
is a witness to his discriminating, re-
deeming grace and love. Not a thought
is to be given to the things of the body,
the raiment with which it is to be clothed,
or the food with which it is to be nour-
ished, for your "Father knoweth that ye
have need of all these things;" and in
his personal relation are we to find a re-
fuge from anxiety. My good friends,
have you never been such a hiding-place
of the secret sorrow of others? Have you
never had an open ear in which were bur-
ied forever the trials and perplexities of
other lives? Have you never, with sym-
pathizing heart, taken in the afflictions
and annoyances of those about you? Sad
house is yours if your children do not
sometimes bury their heads in your neck
and sob out their trials on your breast,
and hide themselves in your skirt. Fa-
ther! What is a father, unless his arms be
extended to encompass and gather in the
children, that they may be assured of his
comfort and protection, even as they
confide in his wisdom and his love. Now,
that which we are in this lower, partial
life to our children is God the great
Father unto children of larger growth.
John Randolph said that there was only
one thing that had kept him from being
an atheist, and that was the remembrance
of his childhood days, when his mother
put his hands together every night and
taught him to say, "Our Father which
art in heaven." His home relation was
thus sanctified to a recognition of his
higher privilege. Old Evans, the Puri-
tan, said he had only one thread which
kept his hope from falling into deepest de-
spair, and that was the assurance that
the Father cared for him, would provide for
him, whatever might come. And in this
relation, permitted unto each one of us,
however disobedient, however vacillating
have been our lives, are we to find our
first compensation for the worry which
distresses us.

2. But not only so. "Your Father
knoweth." In his omniscient knowledge
are we to find additional security. Wider
than the Father's relation is this. Fathers
may forget—they sadly do forget and va-
cate the idea of fatherhood. "I will
never forget." He is upon the throne,
a throne of wise government, a throne of
counsel, of control—both a king and an
adviser, and to him in every time of an-
noyance does the believing soul look.
How great is the encouragement of such
a consideration. Astronomers tell us
that the telescope has discovered in the
part of the heavens which we may ex-
amine, more than one hundred million
stars, and they profess that when greater
power of observation shall have been at-
tained, each of these points of light shall
be proved to be a sun, with countless
worlds revolving about them, in the like-
ness of our own system. What a vast mul-
titude, that no arithmetic can compute,
that the fancy utterly fails to appreciate!
And yet He calleth them all by their
names! He calleth them all by their
names! Such is the Divine knowledge as
it is revealed to us in one department
of nature. His wisdom and his power are
taxed by every rustling soul. What an-
noyance hast thou that He does not com-
prehend, that He is not able to control?
He looks through to the core. He knows
the darkness as well as the light. He
perceives the springs of action in their
tendencies and their results, and the in-
fluence of the temptation and the trial in
all that it will work out through life.
Perhaps, like the aged patriarch, with
some of us he has crossed his hands in
blessing us; but he has done it willingly,
as did Jacob. He knows what he is do-
ing, and the soul that is distressed and
cast down with its despondency can still
look up, even though it be through tears,
to say, "My Father knoweth. I know
not now. I shall know hereafter. My
Father knoweth all." O soul, "fill thy
discomforts and vexations and sorrows
surpass omniscient knowledge, 'til all
the things that thou are called upon to en-
dure exceed the experience and the suf-
fering of Him who came from heaven to
be thy substitute and surety, vex not
thyself with thoughts that are infidel and
so darksome unto thy soul. His great
knowledge is our refuge, and with that
we are content.

3. But then beyond this is his "Per-
sonal Consideration." For if he knows
all, and yet is not occupied with us per-
sonally, individually, we may admire,
we may adore; it will be against all na-
ture and the new nature to trust. Let
some soul might doubt the intention of
all this omniscient inspection, how gra-
ciously does the Lord add these latter
words: "Your Father knoweth that ye
have need of these things." All the glory
of God is in focus upon each believing
soul. The wisdom, the power, the love,
the grace of our Father are occupied with
our concerns, that often seem so insignifi-
cant. "Nathaniel, whilst thou wast un-
der the fig-tree I saw thee." And because
Christ knew Nathaniel long before he
came to him, he testified, "Behold, an
Israelite indeed, in whom is no guile." A
wonder it was for that new disciple.
Even so in this personal knowledge did
Zacchæus receive great surprise when,
hiding himself in the sycamore tree, Jesus,
a stranger to him, passing right
beneath his eye, looked up to see Zacchæus.
"Zacchæus, come down." "Who
told thee my name?" would be the first
reflection of the extortioner. "How has
he ever learned about me?" Surely a
wonder equal to this may well take pos-
session of us when we contemplate and
realize that our gracious Saviour enters
into our life with an inspection which is
personal, intimate, infinitesimal in the
scope of its examination. This is the
privilege we have. Each sunrise and
each sunset is the memorial of Him who
sends largesses of love to our soul. All
embarrassments and bereavements are
proofs of his personal thoughtfulness and
the wisdom of his plan. And when the
way opens before us with some darkness
and doubt in the labors of life, he writes
his name upon every cloud. "Jehovah
Jireh"—the Lord will provide—our Fa-
ther, who knoweth that we have need of
these things. There never can come,
dear friend, to you or me, anything
which was not foreseen and has not been
forethought. Oh, what a comfort it is to
hide ourselves from the strife of tongues
and from the conflict of emotions in this
loving kindness of a wise, omniscient
Father-God, who thinks for us and is ever
engaged for our relief. No babe is ever
born upon earth over whose lowly cradle
some mother does not weep, who wakes
not in a mother's smile, and to catch the
look of over-anxiety in the watchful care
which is given to the young life. No be-
liever is there in the world who has not
the loving face of God ever beaming up-
on him, the wide out-stretched hands
of God fashioning his life, provided for
his need, and that great heart of God, a
pillow in his days of anxiety, and the
place where confession of his sins can be
made.

II. This refuge from over-anxiety
brings trustful repose to the soul.
What has his abode within this refuge
does not experience the relief which
is unobtainable, that passeth knowledge.
Oh, if we could keep there, if we could
always abide there, how strong would be
in endurance, and how consecrated in
endeavor. Come, let us compare our
experiences in the moments that remain.
We are all on the same plane of life; we
know the same trials and the same tempta-
tions; we are beset by the same diffi-
culties; and as face answereth to face in
the water, so shall we find our heart an-
swer to heart.

1. That one of you who has thus found
a Divine refuge in the fatherly love and
care of God has also found that his per-
plexities have been resolved by Divine
wisdom. Our limited knowledge of this
world in which we live, the men among
whom we live, still more our ignorance
of the world that is to come, often betray
our souls unto great perplexities. He is
a strong man who never is dazed with the
difficulties of his own existence and des-
tiny. What to do; how to do it; what
to do? These are questions which puzzle
and worry the most sincere and true-
ful believer. It is not in a man to
trifle with his going. His wisest plans often
fail of the hoped-for result. Is it a won-
der that in the pressure of so many re-
sponsibilities and embarrassments, in the
midst of so many conflicting interests and
complications, the proud, self-reliant peo-
ple about us often become the victims of
insanity or suicide? I believe there are mul-
titudes that are only kept from a violent
death by their own hand, through the
driving springing from perplexities con-
nected with the world beyond. And we
who know what it is to trust our hearts
to Him experience days of anxiety and
nights of conflict in the midst of con-
fession, out of which there seems to be
no possible human extrication. Is there
a way in which to have perplexities si-
lenced and resolved? Moses found it
in the conduct of a people that were op-
posed to him and the Divine plan at every
step; he hid himself in the refuge of the
Divine carefulness and care-taking. He-
zekiah, when he was worried, took the
letter of provocation and laid it before
the Lord, and left it there. David, in
palm after palm, when pursued as a par-
tridge upon the mountains, lamented his
condition to his Father, and came out of
his presence-chamber calm and compos-
ed, and ready for conflict. The dis-
ciples had no difficulties, for they referred
them to Christ. Every apostle re-mitted
instantly the embarrassments of his posi-
tion, both in his personal and official life,
to the Lord who was real in his personali-
ty to him. It is just as much the privilege
of the believer to do that to-day as ever
in the history of this world. I hold that
there are no limitations to that privilege.
In prayer we bring even the embarrass-
ments which have been the result of our
stupidity, still more those which have
been brought about by our infirmities.
We bring them to a Father, who loves us
in Jesus, and has permitted that both for
the things of the life that now is, as well
as the things of the life that is to come,
He will cause all things to work together
for good to them who thus trust
Him. Dear brother, if thou art in per-
plexity to-day about some of thy affairs,
learn what the apostle means when he
says, "Be careful for nothing, but in
everything, with supplication and thank-
sgiving make your wants known unto
God." Leave the solution of your per-
plexities at the door of heaven. There
they shall be marvelously explained, and
you will be led out of them by a way that
you know not. If it was the path of duty
to personal experience in this place,
I could illustrate my thought most aptly;
but the privilege is echoed in every life
that has felt that for all the difficulties
of the present, and for all the dreads
and doubts of the future, God shall provide.
He who in the greatest simplicity accepts
that as his creed shall walk

"Careless in the midst of care,
And unconsumed in fire."

2. But perils are averted by Divine
power in such a believer. The homely
incident of a little child who, in the
midst of a sudden storm, was asked if he
was not worried and troubled, replying,
"My father is at the helm," tells the
whole of this point. Our perils are averted
by this care in which we confide. Oh,
hast thou spiritual sight when thou dost
ask God to care for thee, it would be as
real to thee as it was to the prophet, that
he has posted upon the hills, upon the
very streets, his own invisible protectors.
We are come to an innumerable company
of angels. God has ministering spirits to
send unto those who shall be heirs of sal-
vation, who are invisible, and whose
carefulness we do not always recognize.
Until, therefore, His omnipotence is in-
sufficient to deliver and extricate us, of
what shall the believer who has his por-
tion in the everlasting covenant, be
afraid? Think of all the ways in which
God interposed in behalf of his people.
Take up this book and see the instances.
The flood did not overcome Noah. The
sea could not swallow Jonah. The lion
could not touch Daniel. The lion, the
bear, and Goliath of Gath, fell before Da-
vid. The fiery furnace did not singe the
three children. These are all old-time
stories, some one says. Indeed they are.
But they are something more than that,
for they embody and illustrate the pur-
pose of Divine succor to them that trust
a gracious Father and God. Our Bible
gives no limitation to such trust and com-
posure. We are not to become stocks
and stone, insensible and indifferent in
our tranquility. Our composure is from
a different source than that. We may
look up to see that they that be for us
more than they that be against us, and in
the confidence of that assurance we are
calm.

3. But now my last thought is that
there is a portion provided by Divine
care. Ah, how precious it is to regard
and receive all our mercies with the
dew of heaven; to take every drop of
water and every crumb of bread as from
the Father's hand. How many of us,
most thankful, forget to recognize the
Benefactor, even while we sit about the
table that he has loaded with comfort and
luxury. In the wilderness the children
of Israel were fed with bread from heav-
en. A little coriander seed it seemed
when the manna fell. A careful calcula-
tion has shown that 94,466 bushels of
manna were required every day for the
people of Israel, and yet the supply lasted
for forty years. It is a fact; but it is
more than a fact. It is a symbol to teach
you and me that the fidelity, the thought
to provide for his people's wants is not to
be restrained. The things that happen to us
in life are God's will illustrated. If these
words are the works of the clock, our
lives and the providence which fashion them
are the dial plate upon which the story
of our inner motives is told. My dear
friends, it is this promised and proved
presence with God's people that gives
comfort and joy in the greatest troubles,
distresses and dangers they have to meet.
How full Scripture is! Time would fail to
tell its precepts, but they are all summed
up in this:

"Leave God to order all thy ways,
And trust in Him while'er he bide,
Thou'lt find Him in thy evil days;
In all thy doings He will guide;
God never yet failed at need,
The soul that trusted Him indeed."

There are just two exhortations which
belong to this topic:

1. Cast your cares upon your careful
Saviour. Take God's word literally.
Overboard with your fears. Go to him
with your doubts, leave them there, and
go live gladly and gratefully for Him.

2. Then give thanks for the rescues, the
providences, the restraints, the deliverances,
the mercies of every day. Oh, how can
we be so kept and so guarded and so led
by Divine wisdom, and never send one
tribute to heaven?

Some hearers I have who never have
known perplexity, perchance, who never
have seen perils, who never in the midst
of the life they have been called to lead
have experienced want of either body or
soul. Such hearers need no God; they
are a God unto themselves. But for the
rest of us, who have daily demands of sin
looking for pardon, of ignorance longing
for wisdom, of risks, perplexities, dan-
gers, embarrassments and perils which
only God himself can unwind and make
plain, for us a Father is needed who
knows each, who knows all about each,
and whose knowledge is brought down to
us in a promise which is positive, impera-
tive and present.

Dear friends, let us commence this
work more trustfully in His care, more
gratefully for His past goodness, more de-
voutly for His other children, who now
do not thank Him, should know the sweet-
ness of His smile and submit more cheer-
fully to His discipline. May God give us
this mind which was in Christ Jesus for
His Son's sake. Amen.

There are who sigh that no fond heart is theirs,
None loves them best. O vain and foolish sigh.
Out of the noose of His love He spares.
The Father spares the Son, for the Son
For the Father's sake, for the Father's sake;
O'er the He watches in His boundless reign.

Thou art as much His care as if beside
No man nor angel lived in heaven or earth;
Thou art the same poor sinner whose life
To light up worlds, or wake an insect's mirth;
They shine and shine with unexhausted store—
Thou art thy saviour's darling—seek no more.

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Why? Because Inhal-
ation is the only way that
the Air Passages can be
reached, and Catarrh is
a disease of the Air Pas-
sages of the head. Use
this treatment as we di-
rect, which is easy and
pleasant, and we guar-
antee a perfect cure of
Catarrh.

BRONCHITIS!

Why? For the same reason
as in Catarrh. The Bron-
chial Tubes are inflamed
and conductors to carry
air to the Lungs, hence
inhalation must be direct
to the seat of the disease,
and if you will follow our
directions, we guarantee
to cure Bronchitis.

ASTHMA!

Why? Because Asthma
is a contraction of the
bronchial tubes, caused
by inflammation and ir-
ritation of the mucous mem-
brane lining the bron-
chia. Catarrh, Pneumonia,
Diphtheria, and nearly all
other severe attacks, when
all other remedies fail.

CONSUMPTION

Can be cured. Why? be-
cause we have cured hun-
dreds of cases, some of
them being given over to
die by all physicians
of other means. Consump-
tion is a disease of the Air
passages, and over five
fourths of the cases are
caused by Catarrh. We
guarantee a cure if you
will come to us.

BLOOD

DISEASES.

CANCERS

AND

TUMORS

CURED

without cutting or
drawing blood, with
very little or no pain.
Any person troubled with
Cancers and Tumors will
please write for testimo-
nials, etc. from patients
cured. We warrant a
perfect cure.

W. M. Park, M. D.

LATE OF

McCLELLAN U. S. A.

Hospital, Philadelphia,

Pa., who has been so suc-
cessful throughout New
England in the cure of
Cancers and Tumors,
charges of this de-
partment.

Address all letters as heretofore.

E. F. TOWNSEND, M. D.,

122 High St., Providence, R. I.

Physicians wishing to locate in some town or
city in this business can be furnished with ter-
ritory and one illustrated paper advertising the
same, by addressing as above.

AGENTS WANTED.

Goodyear's Pocket Gymnasium.

The Morning Star.

WEDNESDAY, MAY 9, 1877.

G. F. MOSHER, Editor.

A. H. HULLING, Western Editor.

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

We are glad to welcome to Christian fellowship the members who were last Sabbath added to the churches. May they be enabled to enter directly upon Christian work, holding up everywhere the Saviour's name, cultivating the spirit of love and helpfulness to all about them, keeping in mind their church obligations and proving themselves to be true disciples. Thus will they always be able to look back with joy and gratitude to the day of their formal union with God's people.

The management of church debts ought to be attended to with the utmost care and faithfulness. They may have been heedlessly contracted, and the persons who made the blunders may have passed out of existence, but so far as the church consented to the contracts and assumed the liabilities at the time, so far the debts are those of the church and society, and not of the individuals. Hence anything like repudiation is there, of all places, the most deplorable. We do not naturally think very highly of the son who repudiates his father's debts, even though they may have been carelessly contracted. The point of honor in a church, in similar cases, is of a much finer character, and should be the more jealously guarded.

The place of the pledge in temperance work is being pretty clearly defined. None of the most successful reformers place much dependence upon it now-a-days. Even Mr. Moody snaps his finger and says, "I wouldn't give that for the pledge without the grace of God in the heart." And Mr. Sawyer agrees with him. So, in a measure, does Mr. Murphy, who has willingly left the liquor-sellers in some of the western states with no body to buy their liquors. The pledge is but an instrument. There is no virtue in it to keep a man, only so far as he has the spirit of truthfulness in him. And it must be confessed that intemperate men as a class greatly need something to stiffen this sentiment in them. Nothing will do that like the gospel. Men should of course be bound to a wholesome life by all proper bonds, and so the pledge should never be withheld or spoken lightly of. At the same time "the grace of God in the heart" is the main thing.

The extended report on the first page will show the nature and results, so far as present and proposed action is concerned, of the Convention in Lawrence last week. There was a fair attendance, considering the unfavorable weather and the engagement of pastors in taking care of the fruits of the revival season. But those present were mainly workers, so that the time of the Convention was well occupied and the interest well sustained. The brethren were hopeful. They were united in the feeling that the denominational enterprises, since upon them depends the success of the Christian work which the denomination is called to do, must be faithfully cared for, and that all wholesome demands which are made upon it, whether to supply needs existing in the denomination itself or the appeals which come to it from without, must somehow be met. Let there be no idle hands in this work.—We were pleased to meet at the Convention Rev. N. F. Rivlin, pastor of the Chicago church, and who was able to report an addition of ninety members as the result of revival work there. May the Lord grant wisdom and success in the efforts to lift the burdens that have so sorely pressed that church.—The church in Lawrence has maintained a revival experience during nearly the whole of last year, and has received additions every month. Both pastor and people are strong in their denominational attachments and in zeal to do the Master's work.

There are times when that strength which is born of meekness, that is to say that which comes directly from God, is the necessity of the heart. The cry of the soul at those times is not for consolation, not for patience, not for the things which make life a joy, but that it may be willing to know and strong to do the will of the Father. The heart-felt desire is for that strength which enables men and women, not to live extraordinary lives, but to lead ordinary lives unselfishly. Strength often comes from friends, but there are times when the closest friend can not help us, can not understand us. Alone with God, it must be sought. And there every encouragement is given us to seek it. "My soul, await thou only upon God; for my expectation is in him. He only is my rock and my salvation; he is my defense; I shall not be moved." The Lord is strong and mighty. He is ever willing to fill the righteous hungerings of his children; and realizing this, alone with God in prayer, we must wait for that strength to come in his way, not ours. "For thus saith the Lord God, the Holy One of Israel: in returning and rest shall ye be saved; in quietness and confidence shall be your strength; and ye would not. But ye said, No; for we

will flee upon horses; therefore shall ye flee; and we will ride upon the swift; therefore shall they that pursue you be swift."

Some of the most important of the work connected with the late revival in New England remains to be done. This is especially true of Boston and vicinity. The work of organization is to be attended to. The converts are to be looked after, and gathered into the church homes that are the most congenial to their religious beliefs. We are told that of the 6,000 hopeful converts in the Chicago revival of last year only about 2,000 have been brought into the churches. The other four thousand may of course continue to be a healthy moral factor in the city, but it isn't moral factors running loose so much as it is organized Christian work that the world needs. And the churches represent this organized Christian work. There is danger that nearly as large a proportion of the converts in Boston will be left to go into the mere moral factor element as was the case in Chicago. Our belief is that, as a rule, to become trained, efficient workers, and to remain faithful and steadfast in work, these converts need to feel an allegiance to something like a church organization—which they can feel only by membership therein. Thus the revival spirit may be kept in exercise, and each church, if it fulfill its office, become a center of wholesome Christianizing influence.

SPHERES AND WORK.

There are women and Women, as the French say. It must have been the former class whom Paul had in mind when he recommended that they "keep silence in the churches." If he could have known the latter class as we know them to-day—Women whose dignity and grace and real effectiveness are recognized and honored by all true persons—he could hardly have written that caution to the Corinthians—at least, not without a proviso.

So, we take it, there are men and Men. And further, that it is the former class who are accustomed to trouble themselves and others about "spheres," while the latter deem it of first consequence to know that the person, whether man or woman, has the ability to do well the work that needs to be done.

The Boston revival meetings have shown us how sensible a rule this is—we mean the rule of workers and work, instead of "spheres" and work. Excepting the Holy Spirit and perhaps Mr. Moody, there has been no more effective laborer in the meetings than Miss Willard. A woman of fine culture, of sweet and gentle spirit, of familiar and winning manner, of thorough Christian experience, of vigorous thought and eloquent address, the meetings that she has led have been attended by the most marked and beneficial results. God has set his seal upon her work. In that presence, Paul has been forgotten and the men themselves have kept silence.

We have mentioned Miss Willard because we could hardly get around her name in speaking of the workers at the Tabernacle. But there are hosts of others, unnamed in the papers but known of God, whose service has been of the first order. Among the abandoned and profligate, on the streets, in family visitations, in the inquiry meetings, these women have been among the most successful workers. The fallen, the hungry, the poorly clad, the dependent,—these have been the classes, of both sexes and all ages, whose spiritual and bodily needs they have faithfully looked after. The record of the revival, so far as human agencies are concerned, would be incomplete without due account of their work. Like those other women whom Paul afterwards learned to honor, their names are in the Book of Life.

We trust that these examples will not be lost sight of. The church everywhere needs the work of its women. Humanity needs it. In the home, in society, among all classes there is service that they are the best fitted to perform. May not a revival of woman's best work, and of man's grateful recognition of that work, follow these recent exhibitions of it?

PASTORAL CHANGES.

Long pastorates are becoming the rare exceptions. The Methodist itinerancy hardly provides for more frequent changes than actually occur in households of faith where the arrangement to move a pastor at least once in three years would be scouted in theory. So that the advantage is with the itinerancy. For this proceeds according to a system, while the other changes are often occasioned only by the whims, or preferences, or at best the human judgment, of the parishes or the pastors. In the Presbyterian, Congregational, and even the Episcopal church, this tendency to change is manifest. And not alone in this country. We learn that the same tendency is on the increase in England.

This state of things is not perhaps wholly bad. Uniform life-settlements would not be desirable. The flexible system, is the best. When, for any cause, a church and pastor can no longer work together in harmony and hope, they do well to try the better way of separation. And when such a change is the only apparent remedy for a sullen discontent, or a general stagnation of spiritual forces, or a self-complacent formalism, a breaking up, even if it comes by a spasmodic explosion, may be blessed

in opening the way out of a lifeless humdrum into a vital activity.

But it must be that these frequent pastoral changes, taken as they occur, inflict losses. Stability is, in an important sense, the bone and sinew of Christian organism. These changes are not favorable to it. They tend to a superficial experience, and to a taste for new men and methods that is quite sure to injure a church. System and efficiency in pastoral or church work are prevented by them. The preacher's self-improvement is hindered by them. He is tempted to use the old sermons in the new place, and thus fail to keep himself fed by study as he ought to do. The congregations are also likely to become fickle, exacting, notional, and so the whole work of the pulpit and the pew is let down to a lower and more worldly level.

Now is the season—perhaps a little earlier would have been better—for all concerned to take these considerations, and others like them, into account. If you have a good pastor, keep him. Hold up his hands, work with him, sustain him by prayer and activity. And such co-operation as that would make even an ordinary pastor good.

We have only one other thing to say now, and that is, if a pastor must leave a church, let him then stay away, at least till his successor has won the acquaintance, confidence, and co-operation—if he is able to do that—of his people. A man is to be detested, even if he is a minister of the gospel, who, having retired from a pastorate, uses his influence in any way to hinder the good work of his successor and of the church.

THE RE-ORDINATION QUESTION.

The *Journal & Messenger* has also been heard from on the "re-ordination" question. After a fair statement of the present condition of the discussion and the attitude of the various Baptist papers on the question, it beats about the bush ingeniously for a while, finally to come up beside the *Beginner & Chronicle* in favor of Baptist high churchism. We have searched carefully for the reasons which are supposed to justify the conclusion of our contemporary in favor of the re-ordination of ministers once regularly set apart by Pado-Baptist hands.

The only reason given seems to be that inasmuch as, according to the *J. & M.*, the original act of ordination is only an appropriate act of public recognition, by which "evidence of a call of God to preach the gospel," and by which the "promise of a hearty support of the doctrines of that particular denomination, and ability to state and defend them," are to be vouched for by a public council, therefore, like examination and public endorsement—should take place when allegiance to a different denomination is tendered. Here is a justifying sentence framed by our contemporary: "It is the business of those with whom he seeks affiliation, and from whom he seeks the peculiar recognition, to use the means to acquaint themselves with the mental as well as the moral activities of the man."

We think that all order-loving Baptists, free and close, will agree with the above, but what has that to do with "re-ordination"? Of course a council should be called, the brother examined, and, if received, "recognized" by a public installation. That, however, is a very different thing from ordination. It is to be remembered that regular ordination by a Presbyterian council does not simply induct into the Presbyterian ministry, but into the Christian ministry in a large and important sense. If not, then why do our Baptist brethren, even of the strictest sort, recognize these men as peers in the Christian ministry and exchange pulpits with them?

The real question at issue is: Are Pado-Baptists Christians? If they are, then a church council of such, who, after due examination and prayerful deliberation, decide that A. B. is "called of God to preach the gospel," and who set him apart as such by substantially the same ceremony as that used by Baptists, have performed an act which should pass current among all other Christians.

If Baptists only are Christians and Baptist ministers only of the "apostolic succession," then we concede that the ordination of all so-called ministers outside the Baptist ranks is invalid and of course should not be recognized. Are the *Journal & Messenger* and the *Examiner & Chronicle* quite ready to take that horn of the dilemma? We presume not, and yet we see no middle ground.

It is a somewhat significant fact that the journals and men among our good Baptist friends who favor the "re-ordination" theory are also the journals and men who are the most uncompromising advocates of strict communion. It could scarcely be otherwise, for if it be held that an ordinance designed for all Christians alike can properly be administered only to the members of a particular church, then, naturally, it will be held that the administrators of the ordinance should receive authority only from a particular church. That this theory logically reads everybody else out of the true church is perhaps too small a matter to receive much attention.

QUERENT TOPICS.

SPEAKING OF the itinerancy, the *Methodist* observes that "not less than two hundred pastors have, under the sway of the Almanac, been torn away at the spring conferences from charges in the midst of revivals. The system in operation removes men from the converts who look to them for instruction, when it ought to be a high crime to move them." This accords with a growing sentiment, if we are able to understand the case, in Methodist circles. The discussion that has lately been carried on in the *Independent* has brought out its strength. This paper is confident, in view of the apparent drift of Methodist sentiment in

the matter, that the itinerancy will eventually be so modified as to permit pastors, whether in city or country, to remain with the churches as long as the churches may desire them. But that is a matter that the Methodists may be trusted to take care of. We only give these items to show that they all do not think alike about what is one of the principal denominational features of a large and influential Christian body.

DR. J. P. THOMPSON finds many things that are curious and instructive for Americans in the working of suffrage in Germany. The Germans are discovering, he says, that "in experimenting with free institutions they are playing with edged tools." One now often hears it said there, since the activity and strength of the most ardent suffragists have shown themselves, "Better a quiet servitude than this rampant liberty." Dr. Thompson adds, in the *Independent*:

Having been accustomed to be governed from above, the Germans are slow in learning political action from beneath, with the people as the moving force. They know little of public opinion, and still less of party drill, as these are felt in American politics.

As for public opinion, they will doubtless learn to recognize that at its proper value in due time, but the less they know about the American style of "party drill" perhaps the better.

MANY parishes would like to know the secret of paying church debts as held by Dr. John Hall's church in New York city. The building and grounds have cost the society about one million dollars, and the last debt upon them has just been cancelled by the payment of \$175,000 to remove a mortgage. For the gospel's credit we are glad that the debt is removed, but in view of such costly structures as these the demand for a taxation of church property assumes new relations. There ought to be a limit somewhere, and when religious societies begin to run into the millions in the cost of their places of worship unforgotten tax-payers may reasonably begin to complain.

THE womanly fashion, what is it? Mrs. Hayes has shown herself a womanly woman in Washington. Her neglect of the extra artificial in dress and manners has attracted a good deal of attention throughout the country. But are things womanly confined to dress and manners? In nothing has the true womanhood of Mrs. Hayes come to the light so strikingly as in advocating by practice strict temperance principles, at the White House, even at state dinners. And Washington gentlemen who have organized the "Mrs. R. B. Hayes Temperance Society" have done a manly thing, too. The President's wife has shown a strength of character which will outweigh a thousand caricatures of the strong-minded woman. But there is at least one other womanly woman in the White House. We are told of one Miss Virginia Peyton, a young granddaughter of the late Bishop Johns of Virginia, who applied to Mrs. Hayes in person for the situation of governess, even without a letter of introduction, and she so pleased that lady, that after due inquiry, she engaged her. Office-seekers will probably ponder over this fact as an inexplicable mystery. A good deal of moralizing might be done over these two examples, but we forbear, knowing that womanly women are not confined to any one locality, high or low in the social scale.

REV. JOHN MILLER, of Princeton, whose recent attack on Dr. Hodge's Theology and then on the Westminster Confession invited a trial for heresy, has at length been tried, found guilty, and his suspension from the ministry ordered. Meanwhile the *Christian Union* asks:

Seriously, who are the followers of Christ? the Moodys and Murphys and Miss Willards, who are giving their lives to raise the fallen and redeem the lost, or the doctors of divinity who are assembled to discuss what they shall do with the man who audaciously declares that "persons and hypostatic differences are ideas or terms in reference to the Divine Being which find no warrant in the Bible when critically examined?"

It is one of the cheering signs of the times which indicates a broader Christian spirit when we note in a late number of the *Chicago Standard* the advanced ground taken with reference to the granting of church letters to members wishing to unite with some other than a "regular" Baptist church. In answer to a correspondent, who is of the old school kind, evidently, the *Standard* says that it differs entirely from the brother and advocates the giving of "letters of standing" in case of members who wish to unite with a Pado-Baptist church. The *Standard* says:

To so much as this he is entitled, where there is nothing against him save his change of views upon denominational questions. The giving of the letter is a simple act of justice. Every courtesy, not involving violation or surrender of principles, should be extended by Christians and Christian churches to one another.

Time was, and that not very long ago, when it would have been considered very "irregular," if nothing worse, for a Baptist church to give any kind of a letter to a retiring member except to a church "of the same faith and order." So far as the member is concerned, all that he needs is a certificate of his Christian standing, and those churches which act in accordance with the *Standard's* advice

will leave little room for criticism where much has been justly bestowed, heretofore.

ONE of our religious exchanges has an editorial calling attention to the scarcity of first-class Academics in the West and advocating special effort on the part of its own churches to establish and maintain them. Numerically speaking, there are doubtless "colleges" enough west of New York to educate the entire human race, but academics, after the manner and excellences of some of the New England institutions of that grade, are like Rachel's children. We agree with our contemporary that we need more schools of this kind,—schools thoroughly good both in the educational and moral sense. But there are some serious difficulties in the way of such schools which do not exist, except in a modified form, in New England, or even in New York. In the West, the liberal plans laid years ago for the accumulation of a large fund in each of the states, to be used for public school purposes, have borne greater fruit than was even anticipated, and the result has been that "graded schools," and "high schools," and "normal schools," have sprung up on every hand, to do, ostensibly at least, the work of the eastern academy. It is true that people are just beginning to see that positive religious influence in all high school training is of prime importance, and we may hope for academics in the West under Christian management yet.

BRIEF NOTES.

Theodore Cuyler writes about "God's Telephones," and Joseph Cook believes in the immortality of animals.

We know of at least one case in which a Freewill Baptist clergyman was employed last Sunday to immerse a portion of the candidates for admission to a Congregational church.

The managers of Howard University, Washington, have been fortunate in securing for the Presidency so able and earnest a man as Rev. Dr. W. W. Patton. Dr. P. was for some time editor of the *Advance*, and more recently connected prominently with the Congregationalist Theological Seminary at Chicago. He is a man of culture and endowed with rare executive ability, which, together with genuine sympathy for the freedmen's cause, constitute the needed qualifications for success.

The proposition for the Sunday-schools and all others disposed to aid in building the needed ladies' Hall for the Normal School at Harper's Ferry, by the purchase of bricks, windows, doors, &c., mentioned in these columns two weeks ago, has drawn out several favorable responses. We trust that opinions on the subject will be freely communicated to Rev. A. H. Morrill, at Harper's Ferry, so that it may be decided what can be safely undertaken.

The *Bates Student* for April contains a steel engraving of the late Horace R. Cheney, Esq., with a biographical sketch by Prof. J. Y. Stanton. Both are faithful portraits. At the age of twenty, Mr. Cheney had already served the college (Bates) one year as tutor in Latin, and had shown himself to be an excellent teacher. Entering upon the practice of law in Boston he was soon appointed Assistant District Attorney, and the daily papers of that city spoke in unqualified praise of the ability and faithfulness with which he performed the duties of the office. During one term of court, in six working days he disposed of ninety-six cases, "which," said the *Boston Journal*, "is unparalleled in the record of the court." The year closing June 30, 1876, his practice amounted to over \$8,000, besides unfinished business, and that before he had reached the age of thirty-two. One may see by this, if he takes into the account the strict moral integrity to which Mr. Cheney adhered, that his death removed a young man of unusual promise.

Denominational News.

Statistics.

The editor has turned over to me as publisher, and consequently having more to do with the compilation of the *Register* than himself, a letter from which we extract as follows:

I am interested in the matter of statistical reports; and I am heartily displeased with the slipshod manner in which many of our churches make their reports. While, however, much is due to carelessness or indifference, something may be due to ignorance as to the proper way of putting certain things. To illustrate: The *Register* only provides for two modes of increase: "by baptism," "by letter." Now it is a fact that we admit members on "profession of faith," who were baptized years before, perhaps, but had not united with any church, or who had removed and through neglect had lost their standing in the church, or who had been left churchless by the breaking up of the church to which they had belonged. . . . We receive such persons on profession of their faith in Christ; where shall we put them? . . . Would it not be better to change the word "Baptism" in the *Register* to "Profession," and make the title, "Number added by Profession?" We should thus avoid, on the one hand, an inconsistency, and on the other, an absurdity, as baptism is not the door of the church. . . . What shall be done with the "dropped" members? In the nomenclature of the church we both "exclude" and "drop" members. We exclude, because of positive wrong doing of which we have knowledge; we drop, because of lack of information. In a manufacturing city, where people come and go, and especially where pastors change frequently, in a little while there will be a long list of absentees of whom nobody knows anything. For illustration, the Lowell church, in the last *Register* is reported to have 321 resident and 264 non-resident members. Correspondence is maintained with some of these, some return and resume active relations with the church; but some, in the course of years a host, drift about, and because the church in justice to herself can not carry them, after a time are dropped. What shall we do with them? We know of nothing against their Christian characters, unless we should charge them with gross negligence. In some cases such a charge would be justifiable. Shall we report them among the "dismissed"? Technically, as I understand it, a member dismissed is one to whom a letter of dismission is given. It would be manifestly improper to report them among the "excluded." I apprehend that the incom-

pleteness, the inaccuracies, the contradictions, to be found in our reports from year to year, are largely due to this one source.

Let me summarize in a few questions: 1. Where shall we put those who are added neither by letter nor by baptism? 2. Where shall we put "restored" members? those formally "dropped" or "excluded," but, after satisfactory statements or confessions, restored to the privileges of membership? 3. Shall we make any account of members that have been "dropped" in the statement of losses; and if so shall we put them under the "dismissed," or under the "excluded"? It may not be too grave a suggestion to say that they might be reckoned with those that have "died"? G. S. R.

The *Register* has been made to conform to the directions given by General Conference, and the publisher does not feel at liberty to make any material change in the statistics. As now arranged, all additions must come under one of the two heads: "Added by Baptism," or "Added by Letter;" and every church must decide for itself under which of the two divisions any particular case most properly belongs, and put it there.

And so with reference to the diminutions; they must all come under one of the three heads—"Dismissed," "Excluded," or "Died;" and each church, knowing all the modifying circumstances, can best decide in which column to place them, and there let them stand. By all means, should every church put all that have left it in one of the columns, and be sure to make the "Whole Number" as reported this year, with the changes, agree with the whole number as reported last year. The General Conference thirty years ago disapproved the practice of "dropping church members without either dismission or exclusion." If churches continue to thus dispose of members, they should include the number thus disposed of in one of the columns, but I have no authority to say which; though to me it looks as well to call them "dismissed."

I can not say that I am fully satisfied with the present statistical arrangement of the *Register*, and as we can not add another column without crowding the page too much, I suggest this change:—Let the first column state the number of baptisms during the year; the second give the whole number of the increase; the third give the total number of the decrease. Each church will keep its own records in full, and in detail, but in reporting for the *Register*, it is not enough to meet every reasonable demand to state the number of baptisms, the additions, the diminutions, resident members, non-resident and whole number? But this is not the rule; and so clerks will please report under the established arrangement, and try to be exact. I. D. STEWART.

Ministers and Churches.

We understand that the East Lebanon and West Lebanon (Me.) churches, each receive \$2,000 by the will of Thomas M. Wentworth, of that town.

THERE is a good degree of interest in the Fairfield, Me., church. This church was organized a year ago last summer, and now numbers forty-seven members.

REV. F. A. PALMER, pastor of the church in Milo, Me., baptized ten converts on Sunday, April 29, who united with the church. A good religious interest prevails throughout the community.

Up to Monday night we have received reports of the following baptisms and additions to the churches on the first Sabbath in May:

Dover, N. H., Charles St., 32 baptized, 41 added; Washington St., 19 baptized, 24 added.—New York City (since Jan. 21), 67 baptized, 73 added.—Lancaster, N. H. (during year), 4 baptized, 8 added.—Oneyville, R. I., 10 baptized, 15 added, making 23 received since the beginning of the year.

Ministerial Personalities.

We learn that C. D. Dudley, a member of the Senior class, Bates Theological School, has accepted a call to the pastorate of the church in North Scituate, R. I. . . . Rev. W. Joy, after an absence of six years, returns to Bellevue, Pa., his old field, where he was ordained and baptized his first convert to Christ.

ABINGTON, MASS. While the readers of the *Star* have our little church in mind, I wish to say another word. First, I wish to express thanks in behalf of our little church, for the receipt of \$15.00. One of our ministering brethren in Lebanon, Me., who lay upon a sick bed, as soon as he read of our situation as published in the *Star* of April 4, said to his wife, "Write them a word of cheer, and enclose \$5.00." Another brother in Newton, Mass., says, "I feel it a duty to send you ten dollars. Therefore I shall do it." We have about \$2,000 yet to raise so as to complete our meeting-house free from debt. Two or three will solicit at home, and I shall visit the Massachusetts churches. Let us all work together. All sums will be duly acknowledged in the *Star*. Subscriptions may be forwarded to the writer, at Abington, Mass. A. P. HOUTGATING.

CANDIA, N. H. Rev. N. C. Lothrop closed a four years' pastorate here, April 23, during which time thirty-five were added by baptism, fourteen by letter, and twelve died. Harmony and a good state of things existed all through. The scenes of the last Sabbath were very impressive. Two were baptized and a very large number participated in the Lord's Supper. F.

KENDALL, N. Y. After an almost undisturbed number of several years, the "Union" F. B. church at East Kendall, N. Y., has been awakened to a new and vigorous life. For years, this was known as the "Union Church" (F. W. B. & M. E.). It was organized, and for many years ministered to, by Rev. E. Hannibal. It will be remembered that Father Hannibal departed last August, at the ripe age of 97 years. Like most "Union" churches, this went into decline, meetings uninfrequent, and by no means regular, and an absence of all real interest. Soon after the funeral of Father Hannibal, which was held in this church, a new interest seemed to start. Rev. S. Bathrick, of Gaines, who preached the funeral sermon, commenced holding meetings

Poetry.

THE SONG OF THE BROOK.

All the day,
Undisturbed, I glide along,
Dashing ripples into song,
Mossy stones and ferns among;
Glad and gay
As a child at play.

Little feet,
Tripping by my watery way,
Last, oh, last! to what I say;
'Tis not a tale of elf or fay,
That I would relate this day;
You I greet
With counsel sweet.

Oceans, seas,
Rivers winding through the lea,
In majestic royalty
Act their part. And now you see,
Not in case,
Dwell I 'neath these arching trees.

I am small,
Yet I have a mission still;
So has every bubbling rill,
Every one a place may fill;
Work for all—
Wait not to be tall.

Little hands
May perform some kindly deeds;
They may sow some precious seeds;
They may point the way that leads
To the sands
Trod by seraph bands.

—Early Days.

A SHORT SERMON.

Children, who read my lay,
This morn' I have to say:
Each day, and every day,
Do what is right—
Right things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
You shall have light.

This further would I say:
Be you tempted as you may,
Each day, and every day,
Speak what is true—
True things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
Heaven would show through.

Fig, as you see and know,
Do not out of thistles grow;
And though the blossoms blow
While on the tree,
Grapes never, never yet
On the limbs of thorns were set;
So, if you a good word get,
Good you must be.

Life's journey through and through,
Speaking what is just and true,
Doing what is right to do
Unto one and all,

When you work, and when you play,
Each day, and every day;
Then peace shall gild your way,
Though the sky should fall.

—Alice Cary.

Family Circle.

COMETS.

BY GEO. E. PLACE.

ARE THEY INHABITED?

Joseph Fullerton, in his article on "The Solar System," says, respecting comets, that in his readings he has encountered no arguments in favor of their inhabitability. By this, I infer that he has not read Dr. Dick's work—"The Sidereal Heavens." In that work the Doctor devotes quite an extended argument in favor of their inhabitability. M. Lambert also argues the same. It is true, the density of some comets is very rare, stars of the seventh and eighth magnitude being seen through the nucleus of some; and observations seem to demonstrate that some possess opaque bodies. The objection which first and naturally suggests itself against their inhabitability is, their alternate proximity to, and remoteness from, the sun would present such extremes of heat and cold as to be incompatible with inhabitability.

Dr. Dick says we have only to suppose the luminous matter which surrounds the body of a comet, and which may serve as an atmosphere, to contract or expand proportionately with its distance from the sun, expanding or rarifying when near it, so as not to hold its rays with undue intensity of heat, and contracting in its retreat so as to lighten its heat-producing power. And such an expansion and contraction is witnessed as an actual fact in the progress of comets. It is a question among astronomers as to whether comets are self-luminous or shine from the reflected light of the sun. If the matter which surrounds them is the actual atmosphere, then it presents a phenomenon which bears no analogy to the apparent atmosphere of any of the planets, which does not appear of a depth to sensibly enlarge their opaque diameters, or alter their circular shape except when on the verge of occultation or transit.

Whether comets shine by reflection or intrinsic light, such of their bodies as are opaque, and which may be inhabited, their surfaces must present a character of splendor of which we can form no real idea. Imagine our atmosphere to be many thousands miles deep on one side, and from fifty to one hundred millions of miles on the other, and all possessing a splendor capable of being seen from some other world at a distance of five hundred millions of miles, and we can get some idea of the magnificent splendor on the surface of a comet. From certain phenomena witnessed, it is not improbable that the luminosity surrounding the body of a comet, is somewhat similar to the Aurora Borealis, and if so, it must be self-luminous. Comets are exactly similar to the Borealis have been observed by astronomers through their teles-

copes to flash out a distance of more than three millions of miles in a second of time, and then being as suddenly withdrawn. But even if this matter be self-luminous, the calorific contained in the sun's rays must be necessary to produce vegetation, for there is no heat or fructifying power in the Borealis. An atmosphere similar to ours and of the same depth might surround the body of a comet, and from the immense depth of its nebulous matter no change of appearance would be apparent.

We copy from M. Lambert the following bit of fancy which we believe will interest the reader:

I love to figure to myself those traveling globes peopled with astronomers, who are stationed there for the express purpose of contemplating nature on a large as we on a small scale. Their movable observatory, cruising from sun to sun, carries them in succession through every different point of view, places them in a situation to survey all, to determine the position and motion of each star, to measure the orbits of the planets and comets which revolve around them, to observe how particular are resolved into general laws; in one word, to get acquainted with the whole as well as the detail.

Happy intelligences, how excellent must be the frame of your nature! Myriads of ages pass away like so many days with the inhabitants of earth. Our largest measurements are your infinitely small quantities; our millions the elements of your arithmetic; we breathe but a moment, our lot is error and death; yours is eternal life and immortality. All this is agreeable to the analogy of the works of creation. The frame of the universe furnishes matter of contemplation as a whole as well as in each of its parts. There is not a point that does not merit our observation; this magnificent fabric is portioned out in detached parts to created beings; but it is in the unity of the whole that sovereign perfection shines; and can we suppose that this whole has no observers? The imagination, indeed, after so sublime a flight, may be astonished at its own temerity; but, in short, here the cause is proportioned to the effect, and there is nothing great or small in immensity and eternity.

One thing appears evident, if comets are inhabited, and the matter surrounding them is self-luminous, and its inhabitants practice such astronomical researches, the laws governing their mission must be altogether different from ours, for the splendors of their sky must obscure all bodies unless of considerable magnitude, for even their nights must far exceed in splendor our brightest moonlight.

Joseph Fullerton says that it is estimated that there are about seven hundred comets in the solar system, though there may be many more. M. Mago, basing his estimate on certain calculations, gives it that there are at least one hundred millions which make their appearance in the solar system, though some of them are very small and very thin.

M. Lambert advances the hypothesis, that, by reason of the long elliptical orbits of comets, carrying some of them evidently an immense distance beyond the orbit of the remotest planet, it is highly probable that some of them come within the attraction of other suns, and thus their journeys are brought into other regions of space. In support of the plausibility of such a hypothesis, might be mentioned the case of Messier's comet of 1770, which, from the character of its motion while in sight, ought to possess a revolution of 51-2 years, but has never since made its appearance.

THE MOUSE FAMILY.

In a little red school-house by a country road-side, lived a very quarrelsome family of mice. They might certainly have been happy in their quiet home, for a grove of fragrant pine trees surrounded the school-house, making it cool and shady in summer and protecting it from keen winds in winter. The merry school-children brought delicious lunches in their prim little baskets, and left many a tempting crumb on the wide hearth-stone, so that on winter nights when all was still, save the great clock that could never keep quiet, the little mice crept forth and had a feast and a dance in the deserted school-room. Yet these very festive occasions were the source of many a quarrel in this disagreeable family. If, for example, one small mouse found the largest crumb of cheese, all his brothers and sisters would instantly pounce upon him; one would pull his tail, another box his ears, and a third run off with the disputed property, to be in his turn chased by the others. Fathers' mothers, and grandparents were no better treated by these disrespectful little ones, while the wee, lame sister Funny, who had but three feet, was nearly starved, because she could neither run nor fight as well as the others.

"Every one for himself," was the motto in this mouse family, and a very sad state of things it brought about indeed. One evening when the wind was sighing in the tree-tops, and the snow lay white without, just as the little mice were waking from their day-naps, and making ready to creep out to their pilferings in the school-room, where the great stove would be in a glow, and everything warm and comfortable, unwonted sounds were heard mingling with the music of the pines. The frightened mice ran back to their holes and hiding-places. Only Bright-Eyes, the boldest of the brothers, who was ever a terror to the weak as well as to the strong, Bright-Eyes, who hardly knew what fear was, first placed his small keen eyes to a crack in the wall to see what was going on. There indeed he beheld a strange sight. The old weather-beaten school-room was decorated with branches of glistening green

from the forest; on the rudely carved benches sat rows of grown people and children with glad yet earnest faces. They seemed listening to the words which one clad in a long white robe was speaking to them. Then Bright-Eyes, who was a curious mouse, turned his tiny ear towards the slender crevice in the wall, that he might hear as well as see these wonderful things. What were the words he heard, I do not think Bright-Eyes could tell, but they were all of love, and kindness, and peace; and as he listened, strange as it may seem yet so the story goes, a wonderful peace crept into the heart of the little mouse. He stayed until the words ceased and the people stood up, and again, strange beautiful sounds mingled with the singing of the pines. The minister, for the one in white was he, closed the book, and the people went away, most thankful in their hearts for that one service in the far-off school-house, so often nearly buried in the snows. Little Bright-Eyes too crept back to his hole, but, wee mouse that he was, he had learned a lesson that night which no one had ever taught him before. He had learned to love others instead of only himself. He danced indeed as merrily as ever in the empty school-room, but the lame sister Funny had now always the daintiest crumbs at the feast, and where one small mouse was so willing to share his morsel with those who had none, all unhappy quarrelling soon ceased, and the little mice of our story became the most peaceable family under the sun.

IS YOUR NOTE GOOD?

A Boston lawyer was called on a short time ago by a boy, who enquired if he had any waste paper to sell. The lawyer had a crisp, keen way of asking questions, and is, moreover, a methodical man. So pulling out a large drawer, he exhibited his stock of waste paper.

"Will you give me two shillings for that?"

The boy looked at the paper doubtfully a moment, and offered fifteen pence.

"Done," said the lawyer, and the paper was quickly transferred to the bag by the boy, whose eyes sparkled as he lifted the weighty mass.

Not till it was safely stowed away did he announce that he had no money.

"No money! How do you expect to buy paper without money?"

Not prepared to state exactly his plan of operations, the boy made no reply.

"Do you consider your note good?" asked the lawyer.

"Yes sir."

"Very well; if you say your note's good, I'd just as soon have it as the money; but if it isn't good, I don't want it."

The boy affirmed that he considered it good; whereupon the lawyer wrote a note for fifteen pence, which the boy signed legibly, and lifting the bag of papers, trudged off.

Soon after dinner the little fellow reappeared, and producing the money, announced that he had come to pay his note.

"Well," said the lawyer, "this is the first time I ever knew a note to be taken up the day it was given. A boy that will do that, is entitled to note and money; and giving him both, sent him on his way with a smiling face and happy heart."

WALKING IN SLEEP.

When Amanda Martin was about eleven years old, her father lived on a farm in Canada, a short distance from the Vermont line. There was a nut grove on the farm, about a quarter of a mile from the house, which was a source of great delight to the young folks. At the time of which I am writing the great want was a good sharp frost to open the burrs and let the nuts fall to the ground. The children were quite impatient, but as the trees were very tall, their only resource was to wait. One morning, when the family were assembled at the breakfast table, Mrs. Martin said,

"Amanda, why have you come to the table without putting on your apron?"

"Because, mother, was the little girl's reply, 'I can not find it anywhere. There," said she, a sudden thought lighting up her face, "that makes me think of my dream. I dreamed last night that I got up and went down to the chestnut grove, climbed those tallest trees, and filled my apron with nuts, then came home and put my apron behind the sitting-room door. I declare, just for the fun of it, I am going to see if it is there."

She very soon returned, wonder and amazement in her face, and in her hand the missing apron, filled with fine large nuts. She must have got up in her sleep, dressed herself, walked down to the grove, climbed the trees, gathered the nuts, returned home and gone back to bed without waking herself or any one else. This adventure produced such an impression upon her that she was not known to walk in her sleep again. In speaking of it afterwards she said she was frightened whenever she remembered how she must have climbed those tall trees alone in the darkness, a feat she would not have attempted if she had been awake.—*Christian Mirror*.

A CHRONOLOGICAL TABLE.—For some time a contest has been carried on in letters to the *Norwich Bulletin* relative to the correct manner of converting old style dates into new. It has finally resulted in a manner satisfactory to all the disputants, they agreeing that the following table is correct:

Seven days must be added to any date from February 24th, 1100, to February 23d, 1300.

Eight days must be added to any date from February 24th, 1300, to February 23d, 1400.

Nine days must be added to any date from February 24th, 1400, to February 23d, 1500.

Ten days must be added to any date from February 24th, 1500, to February 23d, 1700.

Eleven days must be added to any date from February 24th, 1700, to September 2d, 1752.

To give the correct year in new style, one year must be added to any date in old style between the last day of December and the 25th of March. For example: Washington was born February 11th, 1732, O. S.; and was born February 22d, 1733, N. S.

SOLD INTO SLAVERY.

"Carl Marsh is sold into slavery," said a man to me the other day.

"Sold into slavery?" I cried, "is there anything like that now-a-days?"

"Indeed there is," was the answer.

"Who bought him, pray?"

"Oh, it's a firm, and they own a good many slaves, and make shocking bad masters."

"Can it be in these days? Who are they?" I asked.

"Well, they have agents and runners everywhere, who tell a pretty good story, and so get hold of folks; but the names of the firm are Whiskey & Wine."

I heard of them. It is a firm of bad reputation, and yet how extensive are their dealings! What town has not felt their influence? Once in their clutches, it is about the hardest thing in the world to break away from them. You are sold and that is the end of it—sold to ruin, sooner or later. I have seen people try to escape from them, some, it is true, do make good their escape; but the greater part are caught and go back to their chains.

INTELLIGENT DOGS.

An unlucky Frenchman was walking in the country with a friend who possessed a magnificent Newfoundland dog, and incontinently questioned the truth of the animal's sagacity. The dog's master, vexed at the slur cast on his favorite, gave his friend a push and knocked him into a shallow river. "Turk" immediately sprang in, and seizing one of the tails of the immersed man's coat, commenced to swim for land. Unfortunately, another Newfoundland, trotting along the other side of the river, saw the affair and also came to the rescue. Dog number two seized the tail of the coat and wished to swim back to his master. Turk held fast and struggled for his side, and the owner of the coat cried in vain for help. At last the coat gave way, and each dog swam proudly home with a piece of cloth in his mouth, so that Turk's master was obliged to plunge in himself to save his friend.

FACTS.

BY E. A. S.

Temple of Diana.

Mr. Wood, the successful excavator and discoverer, writes to the *Sunday at Home* of what has been accomplished, and what remains to be done, at the Temple of Diana at Ephesus:

When the site had been completely cleared and the measurements taken, the temple was found to have been octastyle and dipteral, having eight columns in front and two ranks of columns on the flanks; one hundred of these columns, which were six feet in diameter and sixty feet high, surrounded the naos, or cella; thirty-six of the columns were sculptured and five examples of these sculptured columns were found on the site. The temple measured nearly one hundred and sixty-four feet by three hundred and forty-three feet, and it was raised to the height of nine feet five-and-a-half inches from the pavement surrounding it, on a platform, which measured on the lowest of fourteen steps two hundred and thirty-nine feet by four hundred and eighteen feet. The cella was nearly seventy feet wide and was probably adorned with two tiers of columns and entablatures. The major part of the sculpture had been chopped up into small pieces, large heaps of which were found ready to be thrown into the lime-kilns found on the site. All that was found was sent to England from time to time in the men-of-war which were sent to Smyrna for the purpose; and in the British Museum can be seen all that was imported. At the extreme end of the Elgin Gallery will be found three of the sculptured drums, the base of one of the large columns of the peristyle, a portion of the frieze, two capitals, a lion's head from the cornice, a fine specimen of the enriched cymatium, and several interesting fragments of archaic sculpture. These are some of the most important blocks; but the great mass of the antiquities brought over remain in the sheds under the portico of the Museum until more space can be spared for the exhibition of sculpture in the rooms and galleries which will in time be devoted to them.

When the excavations were suspended in April, 1874, I had cleared out and examined the whole of the temple site, and thirty feet beyond the lowest step of the platform on which it was raised, excepting on the east side, nearly one half of which has not been explored for more than six feet beyond the lowest step of the platform. In this large unexplored area, and amongst the ruins of a portico which was found surrounding the temple at a distance of thirty-one feet, who can tell what valuable remains of the temple may not still be found on further explorations? I am most anxious that the excavations should be continued, and only await marching orders to return to Ephesus and renew my labors there.

Literary Review.

THE SUPERNATURAL FACTOR IN RELIGIOUS REVIVALS. By J. T. Townsend, D. D., author of "Credo," "God-Man," "Lost For-ever," etc. Boston: Lee & Shepard, 1877. 12mo. pp. 311. (\$1.50). For sale by E. J. Lane & Co.

Books that spring out of the time, like sermons that are preached out of the experiences of daily Christian living, are the kind that the public the most needs. They are also the kind that are most eagerly welcomed. Such a book is before us. The thought of America and of Great Britain has been for the past few years unusually exercised on the phenomena of religious revivals. The great spiritual outpouring in the leading cities of this and the mother country, the special manifestations of divine power, the remarkable answers to prayer, and some of the almost miraculous things that God's people have here and there performed under the professed direction of the Holy Spirit, have called the attention of people afresh to the nature of the agency that works in these revivals. There are two general methods of accounting for these manifestations. One class of reasoners sees in them only the results of purely natural agencies; another class, while admitting the necessary natural agencies, introduces "supernatural elements," and claims that without these the results could not have been witnessed.

It is this discussion of the revival question, this division of forces into the natural and the supernatural, that have led Dr. Townsend to write this book. It is full of the pith of the gospel. While recognizing the place and office of natural agencies in revival work, he also recognizes the necessity and operation of a higher power, and on this ground accounts for the wonderful results witnessed. His method of reasoning is clear and logical. First dealing briefly with the facts of human nature and of human appliances in religious work, he then takes a survey of the great religious revivals, including the Jewish and primitive Christian revivals, that of 1737 in Great Britain, and those of 1740 in America and of 1800, 1857-8 and of 1863. Not results alone are given. The revivals are made a study. The condition of the church and of religious sentiment before, during and after the revivals is described. The means used to promote the work, the remarkable outpouring of the Spirit, the marvelous conversions, the answers to prayer, and the general progress of the work, all these features are described, and the deductions accordingly made. It is shown how all of these grand movements have had for a cause some power above man, some Force that is beyond the recognition of human science and philosophy. "This primal and fundamental Force is the strong and tender, powerful and pitying, almighty and all-merciful Spirit of the Lord God of hosts." No Christian should miss the quickening of reading this portion of the book.

Then follows an account of individual religious experience, taking persons in the awakened, convicted, hardened, regenerated, back-slidden and sanctified conditions, and showing how this same precious Holy Spirit, this Holy Ghost power, operates in all. Grouping a community of individual minds thus affected, we are in the midst of a revival of religion, "that is, men are in the process of awakening, conviction, regeneration, and sanctification."

Then follows a consideration of "Evangelists and Revival Agencies." These laborers have a recognized place in the Christian church, the author believes, on Scripture grounds. "Nothing can be more emphatic than the New Testament statement that one man may convert another." But this, as Dr. Townsend shows, can only be done through divine direction and blessing. Of the revival agencies employed, such as those of evangelists, the preaching of the Word, individual and united prayer, and the like, he finds them all almost equally indispensable.

The center of present interest in the volume is that portion devoted to the Tabernacle meetings just closed in Boston, and to the attacks that are made on them. The divine origin and nature of the work is strongly argued, and the insufficiency of the objections to it clearly shown. Many incidents are narrated which show how wonderfully the Spirit has operated in the meetings, so that one reading can hardly escape the conviction that the work was of God.

To add to the completeness of the volume, there is an appendix which deals with a few such matters as Matthew Arnold's doctrine of the Hebrew Revivals, with George Whitefield in Boston, with the doctrine of utter apostasy as presented by Joseph Cook, sanctification, and the work of the Holy Ghost beyond the limits of Christendom. The frequent allusion to the nature and value of Theodore Parker's Christian work adds an item of interest to the volume, which will doubtless get, as it deserves, a wide reading.

FROM TRADITIONAL TO RATIONAL FAITH; OR, THE WAY I CAME FROM BAPTIST TO LUTHERAN CHRISTIANITY. By R. Andrew Griffin. Boston: Roberts Brothers. 1877. 16mo. pp. 219. (\$1.00).

This volume appears to be an honest account of the reasons which led the author to change his theological beliefs. He had been reared under Baptist influences; had been for a time in the Baptist ministry, and at length seems to have entertained serious doubts of its being the best way, spiritually, for him to walk in. He seems sincerely to have investigated the questions thus raised, and at length to have reached the conclusion that reason was a solid basis of belief than faith, that the Orthodox creeds rested mainly on tradition, and that nothing but a rational belief, such as he found to be cherished by the Unitarian and such liberal bodies, could satisfy him. Hence he "rested at last in the Unitarian fellowship," and the volume contains the author's account, in a direct, candid fashion, and with perhaps as little self-prominence as could be expected in such a case, of the first causes of his unsettling convictions, of his looking for light, of the struggles that he encountered, of the friendships that were broken, of his new found belief, and of the satisfaction and hope that it affords him.

For ourselves, we can not see how Mr. Griffin can satisfy himself with this merely rational faith. But that it does so satisfy him, is affirmed on his word of honor. And in view of this assertion we should think the book might be profitably read by almost any sincere and thoughtful Christian. For it shows on how slight an occasion a man may allow the rest of his soul to be disturbed; and then on how perilous a sea and in how frail a bark he will at last trust himself. We should not be surprised if, after the first exhilaration of his new belief had spent itself, there should come the reaction of a soul without hope, and come the reaction of the agony of a person who finds himself in the dark, and "with no language but a cry." We can only pray that at such times, if they come, the old light may shine with steadiness in his soul, and that he may

hear the Saviour say, "I am the way, and the truth, and the light."

A BOOK OF AMERICAN EXPLORERS. By Thomas Wentworth Higginson, author of "Young Folks' History of the United States," etc. Boston: Lee & Shepard, 12mo. pp. 367. (\$1.50).

The peculiarity and charm of this volume lie in the fact that the narratives are given in the words of the discoverer. It is not a history told in the third person, nor a historical novel for young folks, where the author supposes the chief characters to have thought and said such and such things under such and such circumstances, but it is the genuine descriptions given by the persons who experienced the things they described, in letters written home. There is a fascination in reading these old letters written in the quaint style of three or four hundred years ago. It makes us more fully realize that there was such a man, for instance, as Columbus, when we read one of his own letters. In each case Col. Higginson tells us whence these descriptions are taken, giving not only the volume and chapter, but frequently the page, so that if one chooses, he can pursue the subject farther. Everybody who likes Robinson Crusoe will enjoy these narratives, for, as the author suggests in the preface, the stories of discovery in the Western world are full as interesting as that fascinating book, with this advantage, that they are all true. The ground covered in this volume will be seen if we give the following list of subjects treated in successive sections: The legends of the Norsemen; Columbus and his Companions; Cabot and Verrazano; The Strange Voyage of Cabeza de Vaca; The French in Canada; Adventures of Hernando de Soto; The French in Florida; Sir Humphrey Gilbert; The Lost Colonies of Virginia; Unsuccessful New England Settlements; Captain John Smith in Virginia; Champlain on the War-path; Henry Hudson and the New Netherlands; The Pilgrims at Plymouth; The Massachusetts Bay Colony.

When the boys want a new book, this is just the one to buy for them. It will satisfy their love of the startling and adventurous, and at the same time teach them the history of their country.

HAUNTED ROOMS. A Tale. By A. L. O. E. New York: Robert Carter & Brothers. 16mo. pp. 365. (75 cents).

This author needs no introduction. On the eve of departing for the foreign missionary field, where she proposes to devote the evening of her life to zealous work, she has added this story to her previous tales, which has considerable of the thrilling novel features about it to attract story-loving readers, while it also impresses the lesson that in the human heart lurk ministers of evil, which need the light of truth to drive them out. The spiritual harm of pride, selfishness, mistrust of God's wisdom and avarice is pointed out, and no sincere person, if he seeks the instruction that the author meant to convey rather than the mere excitement of the story, can read it without profit.

The same publishers issue two good books for the younger members of the family and Sunday-school, entitled, "A Hero of the Battle of Life," with other sketches, and "Servants of Christ." The latter is full of wholesome instruction.

E. B. Treat & Co. (New York) publish a volume of Mr. Moody's sermons, entitled "Great Joy." The book contains over fifty sermons, which are said to be verbatim reports. There is probably no complete volume of the sermons, for, although it is really made up from those preached in Chicago, yet the general treatment of themes is much the same in each place where Mr. Moody has held revival meetings. (\$2.00).

The May-June number of the *North American Review* contains the following articles: The American Constitution, by Senator Morton; Revelations of European Diplomacy, by Karl Billod; Abraham Cowley, by William Cullen Bryant; African Explorers, by Laurence Oliphant; Soul and Substance, by Thomas H. H. H. H.; Relations of Debt and Money, by Eliza Wright; Harriet Martineau, by James Freeman Clarke; The Progress of Painting in America, by the Editor; Political Reflections, by a Japanese Traveler; Recent Progress in Physical Science; Contemporary Literature. The whole number is one of unusual interest and value.—Boston: James R. Osgood & Co.

The May number of the *Magazine of American History* (A. B. Barnes & Co.) presents an interesting table of contents. The leader is a description of the Battle of Saratoga. The whole campaign from the descent of the Lake by Burgoyne to his final surrender, is told in a captivating and graphic style, and all the minor incidents of the contest are portrayed. The authoress, the daughter of the gallant Hardie who fell at Buena Vista, is to the military manner born, and her long residence in the neighborhood of the scene of conflict has enabled her to describe its scenery and local details with accuracy. The Narrative of the Prince de Broglie is continued, and contains an interesting sketch of his intercourse with General Washington, and the personal habits of the great chief. The Diary of Major Beatty gives us the beginnings of "Kentucky." To these is added a quaint account of O'Reilly's Expedition from Havana against New Orleans in 1769, to quell the revolt of the French inhabitants. The editor supplies, among the reprints, a translation of a chapter of Champlain on "Norumbega," the mythical land of Maine romance. The Notes and Queries are varied and interesting. One of unusual value is upon Bernal Diaz del Castillo, the soldier chronicler of the Spanish Conquest, and one of the band of Columbus.

The publishers were obliged to issue a second edition of the *International Review* for May and June.

Literary Notes.

R. Worthington (New York) announces the publication of "Ocean to Ocean," a graphic and interesting account of Sanford Fleming's expedition across Canada in 1872, by his secretary, Rev. George M. Grant. It gives a fresh and very entertaining account of a vast and picturesque region but little known to Americans.

Twenty-five different editions of the works of Charles Dickens have been issued, and not less than a million copies sold in this country.

General Ignatieff will write a book with an account of his experience as ambassador at Constantinople.

There have been published, at different times, at least six hundred works descriptive of Paris.

It is claimed that the portrait of Deronda's mother, by George Eliot, was from a study of Dürer's grandmother.

It is stated that twenty-two different English publishers take a hand in the general spoliation of Mr. Longfellow abroad.

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Sold by all Druggists.

News Summary.

CURRENT EVENTS.

The War in the East.

The Russian forces in Asia Minor occupied the fortified town of Bayazid on Monday week, the place having been abandoned by the Turks. It is situated 140 miles southwest of Erzeroum and ten miles south of Mt. Ararat, and has a population of only about 5000, chiefly Kurds and Armenians. The recent attempt of the Turks to bombard Brailan was a complete failure. They had, however, burned and abandoned Tuschka. The Russians propose to bridge the Danube a short distance below its junction with the Pruth and also nearly opposite Nikopolis. The Roumanians have taken military occupation of Kalafat. They entered with 9000 men and twenty-four Krupp guns, and will fortify and hold the place against the Turks. The Porte has issued a circular announcing that Roumania has betrayed the interests of Turkey by entering into a convention with Russia. The news on Saturday morning stated that the Russian advance guard on the Danube has reached Urzichtein, south of Buseo, with the design, it is thought, of effecting a passage of the river at Hirsova, a point which is less marshy and not so strongly defended as Silistria. It is reported that the bombardment of Ibrail and Baroschi was renewed on Thursday evening, with what result has not yet transpired. It is expected that the Russians will bombard Widin from Kalafat as soon as they take possession of the latter point. On Monday morning it is reported of the operations on the Danube that the Cossack advance guard is within four kilometres of the Bucharest quarters and that Grand Duke Nicholas is already engaged at Ploesti. The Russians are also strongly entrenching themselves between Ibrail and Reni, operating with a force of 80,000 men and 100 heavy guns. It is expected that at least 12,000 Russians have already reached Bucharest. The despatches from Asia Minor state that Kars has been captured by the Russians and that Erzeroum is in great danger. It appears that Mukhtar Pasha left the former place in possession of the garrison and concentrated his army in a triangle for the defense of Erzeroum. The Russian troops are advancing in the same direction in a semi-circle, and a great battle is imminent at this point. The text of Lord Derby's reply to Prince Gortschakoff's circular note has been transmitted to the Russian government. England emphatically objects to the course pursued in crossing the Turkish frontier, and claims that this act of Russia is in direct contravention of the treaty of Paris. The debate in the British Parliament to-day on Gladstone's resolutions is expected to be of an exciting character, and a disruption of the liberal party is predicted.

Presbyterians and Heresy.

This trying of heresy cases by the Presbyterians will grow rather monotonous after a while. A Friday's despatch from Trenton, N. J., says that the New Brunswick presbytery have unanimously sustained the charges of heresy against the Rev. John Miller, and he has been suspended from the ministry of the Presbyterian church until such times as he shall remove the errors he holds, and manifests his solemn purpose to no longer promulgate them. Mr. Miller said that it was simply a moral and intellectual impossibility for him to remove his views, and gave notice of an appeal to the Synod.

Minor Events.

The national debt was reduced \$4,515,503 during the month of April.—John T. Daly, the millionaire and proprietor of the Windsor Hotel in New York, is reported missing. Suicide is feared.—A plan for bringing the gospel within the reach of the poor is to be put in operation at New Haven. Services are to be held regularly, at which it is desired that all comers shall appear in their every-day clothes.—Six thousand joiners at Manchester, Eng., have struck for an advance of wages.—Robert G. Blaine, brother of Senator Blaine, has received the appointment from Sergeant-at-Arms French of the Senate of assistant superintendent of the Senate document room. Mr. Blaine was formerly a clerk in the office of the secretary of the Senate, but was removed last December by Secretary Gorham.—It is stated that Murat Halstead has been offered the mission to Turkey, and that Bristow will succeed Davis on the Supreme Court bench. The latter statement is said to be furnished by Stanley Matthews.—A strong effort is being made to prevail upon Messrs. Moody and Sankey to visit Old Orchard Beach the coming season and hold there a series of meetings. The most notable surprise for some time in political circles was the decision of the Cabinet on Friday to postpone the extra session of Congress until the middle of October, instead of calling it, as has been universally understood, the first of June. And on Saturday the President issued a proclamation convening an extra session of Congress on Oct. 15, next.—Secretary Schurz and General Crook agree as to the expediency of removing the Sioux agency to the Missouri river, and hereafter the Indians will be compelled to work for their rations.—Crazy Horse and his band, to the number of 1300, surrendered to the United States authorities at Camp Robinson, Nebraska, Sunday.—The body of John T. Daily, the missing proprietor of the Windsor Hotel, New York, was found in an old house near Woodbridge, Long Island, on Saturday. He had committed suicide by hanging.—Saturday Ex-Mayor E. A. Lambert of Brooklyn was formally suspended by the Lafayette Av. Presbyterian church. He was its leading elder and was held in high estimation until he misappropriated the funds belonging to the estate of his widowed sister-in-law, amounting to nearly \$75,000.—The sewing machine, in consequence of the expiration of the term of the patents owned by large manufacturers have reduced their prices 50 per cent.—The Franklin cotton mill at Sanghert, N. Y., owned by Brownell & Co., was burned on Friday night by the explosion of the watchman's lantern. Loss, \$77,000; insurance, \$10,000. A hundred persons are thrown out of employment.

Latest News.

Gen. Miles is to have 2500 men to patrol the Indian country this summer in search of Sitting Bull, and a fort is to be built near the scene of Custer's massacre.—A despatch from Portsmouth, Va., says that five ladies were fatally, and three gentlemen seriously poisoned at Love Green Plantation, Princess Anne county, by either arsenic or strychnine, at breakfast.—E. H. Leighton, clerk of the steamer Artisan, running between Provincetown, Mass., and Boston, has absconded with a small sum of money, which he collected for freight.—There was a serious fire at Metz during the service, Sunday, and the building badly damaged. The Emperor and Empress were present.—France published a declaration of neutrality in reference to the Eastern War.—England is pushing her naval preparations.

A Monday's despatch from St. Petersburg says that the Russians have taken Kars. The Russian army attacking the town numbered 50,000, and 17,000 Turks were captured. The London Telegraph has a despatch from Persia, stating that everything tends to show that the Russians are very strong in Asia, and likely to advance quickly.—The Grand Duke Nicholas was at Ibrail Monday, and expected to reach Bucharest on the 10th.—A despatch to the Telegraph from Ieskia announces that two Turkish gunboats attacked the Russian batteries at Fomrava, below Galatz, on Saturday, destroyed a portion of battery, dismounted a gun, and drove back the Russians. The Turks were greatly elated. Their gunboats were unhurt. The Russian camp was fired by a shell.—A special from Governor Hubbard, of Texas, to the Portland Advertiser says that Alexander Stanley, now organizing in Portland a colony of 200 persons to settle on public lands in Brown county, Texas, claiming to act under authority of the State, is not known there, and no one has authority to settle on public lands unless the same are purchased or located by land certificates.

MISCELLANEOUS.

Paris has 51 daily papers. Ten printers in U. S. Senate. Paper mills in New Zealand. Paper water-proof boats in Japan. Venezuela has its first printing-press. John Templeton of Ohio weighs 505 pounds. Liszt will not accompany Wagner to London. Hon. Robert Winthrop supports the President. The courtesy of unfriendliness—London Times. A great temperance revival at Wilmington, Delaware. Ex-President Grant has made Thomas Nast a visit. St. Petersburg is to have an English newspaper. Diaz, the President of Mexico, pronounces his name "Death." Maine Republican State convention meets in Augusta, Aug. 9. There are nine newspaper proprietors in the English House of Commons. An exchange reports that a lady "was drowned in a previous edition of that paper." On Tuesday, Hon. Lot M. Morrill was qualified as Collector of Portland. The schooner Norman, of 366 tons, was launched in Bath, Me., on Wednesday. Charles Dickens, Jr., is now the chief partner in a London printing establishment. The condition of the winter wheat crop in the West is better than the average. Ex-Gov. Hoffman has resumed the practice of law at New York. That will be the most logical party that builds upon new issues.—Ben Hill. The Roman Catholics claim 36 members of the English House of Lords. A portion of the New York post office roof fell in Tuesday, and four persons were killed. The Pennsylvania Democrats hold their next State Convention in Harrisburg, Aug. 8. A bill proposing to reduce the army to 20,000 will be introduced into the next Congress. Gov. Fairbanks of Vermont, has resigned John P. Phin until the first Friday in April, 1879. The Niagara water power property on the American side was sold at auction for \$71,000 on Tuesday. A fortnight is long enough for the extra session of Congress, in the opinion of Senate Edmunds. Mr. Blaine says it's no such thing—that he is going to make speeches against the President's policy. An ex-confederate of a local military organization offered his company as an escort to the remains of General Brownlow. Morris Lynch has been held porter of the Revere House, Boston, for 26 years, and in that time has saved up \$10,000. Ex-President Grant says that he does not see what President Hayes could do other than remove the troops from the South. Congressmen John Randolph Tucker, of Virginia, and Richard P. Bland, of Missouri, are both nephews of John Randolph, of Kentucky. Including the work now under contract and to be finished by September 1, Mr. John Roach has sent \$14,500,000 in building iron vessels within five years. An action has been brought by the District Attorney to test the citizenship of George Q. Cannon; delegate to Congress, who is claimed, holds illegal naturalization papers. A clerk in the Boston post-office, has been arrested with 32 stolen letters in his possession, addressed to the American Board of Foreign Missions. Sec. Schurz proposes reducing the pension agents' commission to 22. Also to regulate the fees so that some of them may not have \$15,000 worth of work to do a year. The daily income of Richard Jennings and his son Edward, of Queenstown, Ariz., from the sale of all their property, is said to be \$11,000. Peter Cooper is about to visit Columbus, Ga., to consult with a friend with reference to establishing an extensive cotton factory in that city. Captain Burnaby, the hero of the "Ride to Khiva," has returned to Constantinople from Kars, and re-commenced his return journey to England. He does not think either the Russian or the Turkish army in Asia sufficiently prepared for war.

EDUCATIONAL.

The Boston public schools will hold no sessions in very stormy weather.—There are eight young ladies listeners to the lectures on religion in Columbia College.—A bill has been introduced in the Michigan Legislature appropriating \$75,000 for the University.—In the semi-annual football match between the Sophomores and Freshman of Dartmouth, on Wednesday, the latter were defeated.—The sixteenth annual commencement exercises of the N. H. Agricultural College were held on Tuesday. The degree of B. S. was conferred on 13 graduates.—Miss Frances E. Willard, who has been so successfully working with Moody and Sankey, is to deliver the Baccalaureate Address to the graduating class at Lasell Seminary, Auburndale, Mass., next June.—Rev. J. W. Hanson, the editor of the *New Covenant*, Chicago, has been elected to the presidency of Smith College at Logansport, Indiana, a Universalist institution.—The Chicago board of education has determined to discontinue the city Normal School at the close of the year. It is regarded as a useless expense inasmuch as the supply of teachers is more than sufficient without special local facilities for making more.—Oxford University has an annual income of \$1,000,000, a library of 520,000 volumes, and 1,300 undergraduates.—The "Harvard plan" of medical education—a long course of study, unyielding examinations, and salaried professorships—is much commended by the *The Telegraph* of Philadelphia, which says it is exactly what is needed in that city. It adds: "The country could very well afford to have fewer doctors—that it needs is better ones, and these the 'Harvard plan' will provide. The immediate trouble would be in the breaking up of the old relationship of professor and student, and the want in all instances of foundations sufficient to pay salaries and make instructors independent of fees. This may be admitted to be a practical and difficult question, but we must make up our minds to meet it some way if we do not wish to have a Harvard diploma very speedily worth much more than one of our own. It comes down to that, and no amount of obstinacy or prejudice can alter the situation."

Rural and Domestic.

ROTATION OF CROPS.

Farming, as it has in too many instances been conducted, impresses us with the conviction that books and agricultural papers have not received a general invitation to aid the plow in any way but that the production of crops has been more a matter of chance and necessity than of any systematic course of cultivation. The owners of the land do not seem to care how the crops are produced, if the immediate pecuniary results are of a satisfactory character.

It is now pretty generally known that certain principles underlie the science of the cultivation of the soil, and that unless these are understood and made the basis of our system of cropping, manuring and cultivation, we shall fail in producing annual crops of an average yield. The general desire among farmers, however, is to get as much grain from the soil, with as little outlay, as possible, and yet keep the land in "good heart," or, in other words, in a productive condition. It is well known that the different crops take from and exhaust the soil of certain elements of food peculiar to themselves; it is for this reason mainly that the adoption of a systematic rotation of crops is so important. If this is not done, a general failure will inevitably take place sooner or later. It is this random, reckless lack of system in our farming operations, where the soils were originally not very fertile, that is producing such disastrous results; the first thing, therefore, to be taken into consideration in order to effect the desired change is, to adopt a proper system of rotation of crops.

In determining such a course of rotation, the nature of the soil and of the crops to be produced from it must be considered in their relations to each other. It is now generally conceded that all the cereal crops derive their food principally from the soil; and that each species of them requires certain kinds and proportions of food peculiar to themselves.

A proper rotation of crops is usually termed a six-shill course, and is arranged in the following order: green crops, grain clover, grain, beans or potatoes, grain. The rotation is arranged in this way so that only one-half of the cultivated land will be in grain at the same time. Suppose, however, that wheat, oats and barley follow each other in three successive courses, it is not evident that the supply of phosphoric acid, potash, soda, and other elements of which the supply in soils of an ordinary fertility is exceedingly limited, will, if such a course of cultivation be persisted in, soon render the land unproductive? The course of rotation mentioned is such that at least two top-dressings of barn-yard manure could be given to the land, the first being given to the green crops the first year, and the second during the fifth year, to beans, potatoes or some similar crop. The system of rotation given may not be applicable to all localities, but will serve as a guide in determining one for any special locality. Good common sense and close observation will enable the thinking farmer to devise a course that will enable him to maintain and increase the fertility of his land and put money in his purse.—*Rural World*.

CLOTHES-PINS.

The *Newark Advertiser* says: Insufficient as the common wooden clothes-pin is itself, its manufacture forms no mean part in American industries, and the numerous factories in New England and other States furnish employment to thousands of people. There are several large clothes-pin manufacturers in Pennsylvania and Ohio, and one in the vicinity of Saratoga, N. Y., each of which is capable of turning out a thousand boxes, or 72,000 pins, per week. There are several small factories scattered throughout Massachusetts, New Hampshire and Vermont, and all are run by water power. As a rule, those engaged in the manufacture of clothes-pins are Quakers. Beech, white birch, and poplar are the woods used in making the article, the birch and poplar being considered the best. The machinery employed is very simple. The wood is first sawed into logs four feet in length, and then cut into small, square sticks by means of a cutting machine. Each stick after being rounded in a lathe, is passed into another machine which throws out a number of perfectly formed pins at one cut and with great rapidity. The pins are then thrown into a large revolving cylinder and smoothed by friction with each other. New York and Boston are the principal markets for this ware, and hence they are shipped in large quantities to the West, and to England and Australia. Over 100,000 boxes of pins are annually sent to England, and a corresponding number to Melbourne, Sydney, New Zealand, and the Sandwich Islands. Owing to the depression in business, during the past two years, prices have fallen off 25 per cent., and some of the manufacturers in New England have ceased operations because they could buy cheaper from the West than they could manufacture themselves, besides saving the expense of packing and transportation. The price depends entirely upon the finish and number in a box.

QUESTIONS AND ANSWERS.

The following questions and answers are taken from the *Scientific American*: W. C. M. says: Please give me a cheap process for clarifying vinegar, either before or after acidification has taken place? A. It is usually purified by distillation in large tinned iron vessels. This is the cheapest method. A. L. E. asks: Do you know of any chemical compound or method by which the hair on the head can be turned permanently gray or white without injury to the scalp or skin? A. We do not know of anything of this nature that we care to recommend. All such agents are more or less injurious.

N. L. R. asks: 1. How much water will it take to turn on an overshot wheel, 20 feet in diameter, to get six horse power? The water will flow on the wheel from a trough. I will put have my head of water at all. A. About 230 cubic feet a minute. 2. Will it take less water if I have a head of five cubic feet above the wheel, that is, just over the wheel? A. Yes.

W. L. R. asks: How much will eight span of horses pull in one wagon, provided one span will pull 20 cwt., all other things being in proportion? A. Where the horses are accustomed to work together, 8 spans will pull about 8 times as much as 1 span. But if 8 separate spans were hitched to the same wagon, even though they might all pull well when working in single spans, it is doubtful if they would pull more than 5 or 6 times as much as a single span, and the aggregate pull might fall even lower. The same thing may be noticed in the effect produced by gangs of men when pulling, pushing, or lifting.

THIS AND THAT.

A CAR LOAD. Nominally a car load is 20,000 pounds. It is also 70 barrels of salt, 70 of lime, 90 of flour, 60 of whisky, 200 sacks of flour, 6 cords of soft wood, 18 to 20 head of cattle, 60 to 70 head of hogs, 70 to 100 head of sheep, 9,000 feet of solid boards, 17,000 feet of siding, 13,000 feet of flooring, 40,000 shingles, one-half less hard lumber, one-fourth less green lumber, one-tenth of joists, scantling and all other large timbers, 340 bushels of wheat, 400 of corn, 63 of barley, 360 of fax seed, 360 of apples, 430 of Irish potatoes, 1,000 of bran.

PRUNING GRAPE VINES IN SPRING. We are frequently asked by those who have neglected to prune their vines, if it will answer now? We never recommend spring pruning. If the vine is cut at this season of the year, it will bleed badly. The old impression was that the bleeding would kill the vine; but such is not the case, as we know by experience. No doubt it tends to enfeeble the vine, and if continued year after year, would be disastrous. Those who have neglected this important work had better do so pruning until the leaves are out, and then prune sparingly, leaving the larger part of the work to be done next fall.—*Congregationalist*.

TO DRILL IN CORN. The way practised is to raise all the drills but the middle and two end ones. They usually drill in about a peck of the seed to the acre, and the rows should be made just as straight as it is possible to make them. Upon the straightness of the rows depends the feasibility of keeping the corn clean without the use of the hoe. When the corn is just coming into many practice dragging it with a light harrow, so as to kill all weeds and give it a clean start. If one-half of the spears of corn are destroyed, the crop will be all the better. If, when the corn is well out of the way of the worms, it should still be too thick, it might be well to go through with the hoe and chop out the thickest clusters.—*American Rural Home*.

A SMALL FLOWER GARDEN. A writer in the *Western Farm Journal* recommends, for a small flower garden the following list, as they do not require treatment, are good sturdy varieties, will stand neglect, yet do well. Aster, balsam, dianthus, petunias, phlox, columbine, verbena, sweet peas, mignonette, cinclia, marigolds, and portulaca. The same writer again says: "4th plants I have named will afford a profusion of flowers from June to October. Elix will be first to blossom, and then petunias will come on, and both of these flowers continue to increase in beauty until hard frosts come. Asters will be in perfection in August and September. Calliopis begins to blossom in July, and nearly all the others come in early in that month. If old flowers are removed and not allowed to seed, you will have a much greater profusion of bloom. If you do not remove faded flowers, but allow them to perfect seed, you will soon see that your plants are losing a large share of their former glory. You can't expect a plant to ripen seed and blossom profusely at the same time."

ITEMS.

The prospects for a fine fruit crop in Michigan are flattering. Japan now exports silk-worm eggs principally by way of San Francisco. More beet sugar than cane sugar is now made by the world, every year. A California grower has raised four thousand boxes of raisins, worth \$8,000, on twenty acres of land. The demand for mica has increased so rapidly in late years that it is now reported to be larger than the supply. Somebody writes to an exchange that a kicking heifer may be cured of the vicious habit by singling to her while she is being milked. In the township of Ryde, Canada, 2,000 pounds of first class hops were last year raised from an acre of ground, for which \$600 was offered. Colorado farmers, disgusted with raising crops for the grasshoppers to breed, are turning their attention to breeding fish, and hope to feed them partly on the hoppers. A farmer in Swanton, Washington Territory, sowed turnip seed last September; the crop has been growing all winter and was harvested last month. This is the latitude of 47 degrees north, about the same as the most northern part of Maine. The phosphate mines, Loughboro', Ont., says the *Toronto Globe*, seem to be inexhaustible. The vein of phosphate appears to thicken and improve as it is exhausted. There are about 200 tons of phosphate now ready for shipment. Farm-yard manure is the most perfect of all manures, since it not only contains every mineral substance contained in or required by plants, but also a large amount of volatile matter taken in from the air by the plants, from which it is produced.—*Am. Cultivator*.

Mr. Robert Bonner has recently published a full list of the horses in his stables. There are 100 of them, representing a value of half a million of dollars, and some of the animals have names that are really historic. Among them are Dexter and three full sisters, a son and daughter of Flora Temple, and the mares Peerless, Lady Palmer, Flatbush, and Pocahontas. Dexter numbers, among his claims to distinction the fact that President Grant had driven him and enthusiastically praised his good points.

James O. Adams, of the New Hampshire Board of Agriculture, calculates that keeping cows, in that State, does not pay; and he urges that New Hampshire farmers, now keeping 90,000 cows, either feed them better or get better animals, or go out of the business. An American firm is sending flour packed in paper cases. They are less than half the price of wooden casks, are much lighter, and very durable. The process has been patented by its inventor, a German residing in Allentown (Pennsylvania), who also claims to be able to employ them for the storage and shipment of fluids.—*London Country*.

Not a mother in the land but knows how much ingenuity it requires to dress children prettily and tastefully. "Andrews' Bazar" devotes a page specially to children's costumes, and has something desirable in its carefully drawn designs. Send ten cents for sample copy to W. R. Andrews, Cincinnati.

Markets.

BUTTER, CHEESE, AND EGGS. Monday, April 30. Reported by HILTON BROS. & CO., Commission Merchants, and dealers in butter, cheese and eggs, beans, dried apples, &c. Cellar No. 3, Quincy Market, Boston.

BUTTER.

The market opens with a very quiet tone, and shows no indications of improvement. The supply of new is in excess of the demand and 22 and 23 is the highest price we can quote for the straight lots of the best quality. Good lots are offered at 20 and 22, and common runs down to 15 to 18, per lb. Occasional fancy lots go higher than quotations, but it is not safe to count upon getting more than 22 per lb. for any Baker made during April. The stock of old butter is steadily decreasing and it will soon all be sold at the market. For the best lot offering, 15 and 16, is an extreme range, and sales have been made at 10 to 14 per lb. We quote:—

NEW BUTTER.

Fancy Creameries..... 25 @ 28
Choice dairy packed..... 22 @ 23
Fair to good..... 18 @ 20
Common..... 12 @ 16

OLD BUTTER.

Good to Choice..... 13 @ 16
Common to fair..... 12 @ 13
Bakers..... 10 @ 13

CHEESE.

There is a very light supply of old Cheese and the market is firm at 14 and 14½ for the best lots. Very little good cheese has made its appearance, but regular supplies will soon be coming and prices will probably ease off. There have been small sales at 12 to 14 per lb, but 14 is an extreme price. We quote:—

OLD CHEESE.

Choice to factory..... 14 @ 14½
Fair to good..... 12 @ 13
Common..... 10 @ 12

NEW CHEESE.

Choice to factory..... 13 @ 14
Fair to good..... 12 @ 13
Common..... 10 @ 12

EGGS.

There has been a quiet market for Eggs, with sales of Northern and Eastern at 14 and 15 per doz. Western have been selling mostly at 13 for the best marks. At these low prices pickers have been operating to some extent, and there is not much fresh stock on the market. We quote:—

B. ANS.

The market sustains a firm tone, but the upward tendency is not so strong as at the close of last week. We give \$2.87 as an outside price for choice Medams, but few sales have been made at over \$2.50, and more could be bought yesterday at \$2.50. Some holders, however, talk very strong and are working hard to bring prices up to \$3 per bu. Eggs have been in fair request, with sales ranging from \$2.75 to \$3.15 per bu, and very choice hand-picked Northern can be bought under \$2.50. Yellow eggs are firm, sympathy with Medams, but there have been no sales to speak of over \$2.00 per bu. Red Kidneys are held at \$2.50 to \$3 per bu, with very few sales. There has been a strong speculative movement in May eggs in New York and prices have been advanced to \$3.35 and \$3.50 per bu. We quote:—

Pea, Northern H P per bu..... \$2.87 @ 3.00
Do Western H P..... 2.50 @ 2.75
Do common..... 2.25 @ 2.50
Medium, choice..... 2.00 @ 2.25
Do, common to good..... 1.75 @ 2.00
Yellow Eggs..... 2.50 @ 2.75
Red Kidneys..... 2.75 @ 3.00

SALES OF STOCKS—CLOSING PRICES.

Tuesday, May 8, 1877.
American Gold..... 101 1/2
U. S. Sixes, 1880..... 101 1/4
Do, 1890..... 101 1/4
Do, 1895..... 101 1/4
Do, 1900..... 101 1/4
Do, 1905..... 101 1/4
Do, 1910..... 101 1/4
Do, 1915..... 101 1/4
Do, 1920..... 101 1/4
Do, 1925..... 101 1/4
Do, 1930..... 101 1/4
Do, 1935..... 101 1/4
Do, 1940..... 101 1/4
Do, 1945..... 101 1/4
Do, 1950..... 101 1/4
Do, 1955..... 101 1/4
Do, 1960..... 101 1/4
Do, 1965..... 101 1/4
Do, 1970..... 101 1/4
Do, 1975..... 101 1/4
Do, 1980..... 101 1/4
Do, 1985..... 101 1/4
Do, 1990..... 101 1/4
Do, 1995..... 101 1/4
Do, 2000..... 101 1/4
Do, 2005..... 101 1/4
Do, 2010..... 101 1/4
Do, 2015..... 101 1/4
Do, 2020..... 101 1/4
Do, 2025..... 101 1/4
Do, 2030..... 101 1/4
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