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The Morning Star.

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THE MORNING STAR.

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The Morning Star.

WEDNESDAY, MAY 23, 1877.

A MOTHER'S HEART.

A little dreaming, such as mothers know;
A little lingering over dainty things;
A happy heart, wherein hope all glow
Stirs like a bird at dawn that wakes and sings—
And that is all.

A little clasping to her yearning breast;
A little musing over future years;
A heart that prays, "Dear Lord, thou knowest best,
But spare my flower life's bitterest rain of tears"—
And that is all.

A little spirit speeding through the night;
A little home grown lonely, dark and chill;
A sad heart, groping blindly for the light;
A little snow-clad grave beneath the hill—
And that is all.

A little gathering of life's broken thread;
A little patience keeping back the tears;
A heart that sings, "Thy darling is not dead,
God keeps her safe through His eternal years"—
And that is all.

Macmillan's Magazine.

CATHEDRAL ECHOES.

Again we are seated in the old Cathedral of Constance. The great eye looks down upon us from the ceiling. I do not know how long that peculiar painted eye has been peering down upon the scenes enacted below, but I do know that "the eyes of the Lord" which are in every place beholding the evil and the good," have witnessed all that has been done within these walls during the eight hundred years they have stood, and that an all-hearing ear has heard every heart-throb of genuine penitence, every breath of believing prayer, and every good thought or purpose which has been brought into being here. The echoes of real devotion and sterling integrity still linger here. We would gladly forget, in the exercise of that charity that rejoices not in iniquity, that heaven has been mocked by prayers that have dropped from "feigned lips," which never ascended above the heads of those who uttered them. What place of worship is so holy, so ancient, or so modern even, of which we dare affirm, No meaningless, or worse, worship has ever been offered here?

If we had sat here on Sunday, July 6, 1415, we should have witnessed the very elaborate ceremonies with which each session of the celebrated Council of Constance was opened. Let us listen to the reverberations of a prayer offered in a loud voice by the president of the Council, who on this particular occasion was Cardinal de Viviers:

"O Holy Spirit, we are now assembled in thy name, but the greatness and enormity of our sins have made us afraid. Descend into our hearts and direct us, so that we may undertake nothing but what is agreeable to thee; be thou our salvation, dictate our decrees, and execute them thyself. O thou who hast a sovereign love equity, do not suffer us to swerve from justice, nor let our ignorance mislead us from the truth, nor let favor, partiality, or self-interest corrupt us. Unite us strictly by the virtue of thy grace, to the end that as we are assembled in thy name, we may be only one with thee, and so cause us to temper justice with piety, that all our deliberations may be agreeable to thy will, for our present good, and for our everlasting salvation. Amen."

What could be more appropriate than such a prayer at the opening of each session of this most ecumenical of Councils, assembled ostensibly to correct the errors and corruption which it was generally admitted prevailed in the Holy Catholic Church?

During the celebration of High Mass at its fifteenth session, the Archbishop of Riga appears at the door with John Huss. They are not permitted to enter till it was finished, "lest the mystery should be profaned by the presence of such a leader of heretics."

Do you see that white spot on the stone slab sixteen paces from the principal entrance? Tradition says John Huss stood there when on that Sunday morning in 1415 he was sentenced to be burned at the stake as a heretic. These same walls that felt the vibrations produced by the voice of the president of the Council in uttering the prayer to which we have just listened, re-echoed the jeers of the bishops as they stripped the priestly garments from Huss in the ceremony of "degradation."

As they took from him the chalice, they said, "O thou accursed Judas, who breaking away from the councils of peace, hast consulted with the Jews, behold we take from thee this chalice in which the blood of Jesus Christ for the redemption of the world is offered." To which Huss replied in a clear, loud voice: "But I have all hope and confidence fixed in my God and Saviour, that he will never take from me the cup of salvation; and I abide firm in my belief that, aided by his grace I shall this day drink thereof in his kingdom."

As we follow the long procession out to the meadow on the north side of the city to see the execution of the sentence Huss has just received, let us consider the crime of this arch heretic which could induce a Council which prayed for divine help to preserve it from swerving from justice tempered with piety, to pronounce such a sentence. In a sermon which he prepared to preach before the Council, he "holds that the Sacred Scriptures, understood in the sense which the Trinity require should be put upon them, are the true rule of faith; and that this rule is sufficient for salvation."

This is the key note of the Protestant reformation, sounded out a century before it was inaugurated by his more successful but not more heroic successor, Martin Luther. His chief crime was that he could not be induced to recognize the infallibility of the Council, as against what he understood to be the clear testimony of the Scriptures. To his many friends who sought to save him by securing his assent to some form of recantation, his reply was: "I say it once again. I am ready to receive the instruction of the Council, but I intreat and conjure you in the name of God who is our common Father, not to force me to do anything against my conscience, and to the hazard of my eternal salvation, which I should risk by abjuring all the articles that have been proposed to me."

There has been great progress in Christendom since that day, but there are members and ministers in every denomination of Christians who might profitably sit at the feet of the Bohemian preacher and learn the lesson that the Bible is the "true rule of faith." Thousands are perishing to day in Christian lands for lack of "the bread of holy preaching" such as Huss dispensed to the citizens of Prague from Bethlehem chapel. It is to be feared that not all who give money to build church edifices have as single and noble an aim as the merchant who built that famous preaching place in Prague four hundred and seventy-seven years ago.

Minneapolis, Minn. H. N. H.

PIOUS LYING.

BY REV. S. D. CHURCH.

We were once at a prayer meeting, in which a very zealous brother in his prayer said:—Have mercy upon us, O Lord, for we are the wickedest company ever met together. The truth was they were as good, and true, and devoted a company as could be easily brought together, and yet that brother said they were the wickedest, said it to God, lied to the Holy Ghost, and was not stricken dead as was Ananias and his wife Sapphira. We see this difference in the two cases: those of the ancient times lied wickedly; but both lied. There is another class of pious liars worse than the one whose representative we chanced to hear. They do not so much lie themselves as put a pious falsehood into the mouth of their Lord. The following, taken from a recent work by S. H. Tyng, Jr., is in point:

"It is doubtless true that generations have fallen on sleep, who waited to receive a deathless transfer to the Father's house. Disappointment has been the history of the watching church. His coming has been possible at any time. Its probability grows with every generation. The parables contain very plain intimations that the time of the Lord's coming may be delayed. Had this fact, as we now recognize it, been more openly told, all generations previous to the last would have been defrauded of that powerful motive which is suggested by the immediate nearness of the returning Lord. And yet it was not our Master's purpose to make an error the source of our constraint in the Christian life. But it is an essential element of the truth that he may be now at the door. This imminence of his appearing is to be recognized by every age."

This same thought we have everywhere met in writings of this class. Notwithstanding the disclaimer thrown in above, the doctrine is, Christ intentionally so taught as to leave the impression upon all devout minds that his personal appearing was "possible at any time," and to be patiently waited for at all times; that had he expressed himself with greater clearness all generations but the last would have been defrauded of one of the most powerful motives to piety.

Before committing ourselves to such a position as this, we should find out if possible whether the Master's words were capable of any other construction, whether he did, indeed, deliberately teach the first century to watch and wait for an event which was a score of centuries distant.

The infidel Gibbon supposed he had sufficiently damaged the early church when he asserted, that for three hundred years her foremost teachers taught that Christ was immediately to return and establish his kingdom upon the earth. It remained for modern Adventists of the Pietistic school to charge the front upon the Lord himself. Prove that his cause needs such a falsehood to sustain it; and you prove that it is not worth sustaining, prove that Jesus was the intentional author of such a fraud and you prove what his bitterest foes would be glad to see proven. Truth needs no support from falsehood, and Christ was the truth. His words give no support to this pious fraud. He says: "Think not that I am come to destroy the law, or the prophets." "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He reads the Bible to little purpose who does not discover predictions in the prophets not yet fulfilled. Paul, following the footsteps of his Master, in the most unequivocal manner, refuted the doctrine of Christ's immediate personal appearing. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as coming from us, or that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." The beloved disciple, who best of all understood the Master, unrolled the Book of the Future and showed events which have already consumed near two millenniums in transpiring, and must consume another.

Whatever enthusiasts, dreamers, or Pietistic teachers may have taught in the ages past, passing neither Christ nor his apostles gave any sanction to their pious lying.

Jesus discoursed in hyperboles after the manner of the prophets of old, concerning the destruction of Jerusalem, in the midst of which he said: "This generation shall not pass, till all these things be fulfilled." "Watch, therefore; for ye know not what hour your Lord doth come."

By making Jerusalem a type of the end of the world, and where Jesus said "this generation," reading "all subsequent generations," men have tried to make the Teacher teach what he never taught, that the world might come to an end at any moment. Time has so far shown all such prophecies to be false. They are at liberty to enjoy their ephemeral glory, but when they make him "who spake as never man spake" the author of their prognostications, they ought to be reprobated.

CHURCH MEMBERSHIP.

Rev. Joseph Cook gave his views of the church and membership in it in a recent Monday lecture. We quote, and ask the attention especially of all converts:

Every true church is a contract, not between two parties only, but three. It is not only an agreement of men with men, but of men with God. In disbanding a church, men alone can not annul the contract. This is the scholarly idea of the bond of Christians in fellowship with each other and with an invisible Head. Thus the Christians of the world are really and confessedly members of a Theocracy. You think Cromwell's and Milton's dream of a Theocracy failed. Many an "archangel plagues you, and all the deep students of science among men smile, if you say this seriously. God governs, and his kingdom is no pretense. Our best hope for America is that it is, as every other part of the universe is, a Theocracy. A true church is the outward form among men of God's Kingdom in human history, and it illustrates his kingdom in all worlds.

We must look on every true church as really a divine institution, for it is a contract with the unseen Power that is filling the world just as the magnetic currents of the globe fill all the needles on it. Our Lord was, and is, and is to come; and in all true believers he is as much present as the magnetic currents of the globe are in the balancing needles, that point out the North Pole rightly, if they are true to the currents that are in them, but not of them. The church is our Lord's body; the church is our Lord's temple; the church brings every true believer in contact with the deepest inmost of our Lord's present life in the world; and this is the supreme reason for uniting with it. It is painfully evident here, I hope, that I am speaking of a true church, and not of a Sunday club!

Experience has shown that most men who do not unite with the church drop away from their early religious life. The two great reasons for uniting with a true church are that you are likely to grow more inside the church than out of it, and that you can probably do more good in it than out of it.

To which church do I ask you to join yourselves? I wish you could find out. Am I making a party plea? I wish you would find out on which side it is made. I know, perhaps, five hundred young men who are members of churches, but I do not know of twenty of them to which evangelistic church they belong, nor do I care. It is not a partisan plea I am making in asking you to become a member of the visible church; and if you are a member of the true invisible church, you will assuredly wish to aid in making some part of the visible church a true church. But you say that creeds are long. The

are quite short in some places, although they are deep. Not a few newspapers have lately cited a portion of the Andover creed which the professors there sign. That is in form a very different creed from the one that belongs to the Andover chapel church. The public does not seem to know that the detailed statement or confession which the professors may well be called on to subscribe, is a different thing from that statement of essentials which Andover puts into a church creed. The Andover chapel church creed is hardly longer than my hand is broad, but it is as deep as any rift in granite that goes to the core of the world. The best church creeds include great essentials and no more. I think now especially of the short creed in the Yale College church, written by President Dwight; not very wide but fathomlessly deep. These are simply the creeds which you wish to make the basis of your action and therefore may well make the basis of your profession.

I hold in my hand the creed which the American Evangelist, who will soon lead our devotions, subscribed twenty-one years ago in Boston. That confession of faith has by the Divine blessing amounted to something in the world. As a ray of keen light for others, our evangelist will allow me in his presence to read what perhaps he never has seen, the record on the church books of his examination in that house of God yonder in which he first resolved to do his duty:

"No. 1079. Dwight L. Moody.—Boards 43 Court street. He has been baptized. First awakened on the 16th May. Became anxious about himself. Saw himself a sinner, and sin now seems hateful and holiness desirable. Thinks he has repented. Has purposed to give up sin. Feels dependent upon Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old."

"No. 1131. March 12, 1856.—Thinks he has made some progress since he was before,—at least in knowledge. Has maintained his habits of prayer and reading the Bible. Believes God will hear his prayers. Is fully determined to adhere to the cause of Christ always. Feels that it would be very bad if he should join the church and then turn. Most repent of sin and ask forgiveness for Christ's sake. Will never give up his hope, or love Christ less, whether admitted to the church or not. His prevailing intention is to give up his will to God."

"Admitted May 4, 1856."

That is a most moving record. Gentlemen, I hold that this is an examination that no church need feel ashamed of, and the results of it are of the same character.

The Christian ordinances of baptism and the Lord's supper you do not approach closely unless you come into the church. There is a power in the close contact with illumined souls which will come to you nowhere outside of God's house. Why is it that there is such a strange power exerted by a great assembly all of one mind? Go to the little gatherings where some men of the class that neglect God's house spend their Sundays,—fire-engine rooms and the secret clubs for drinking,—and all the sentiment runs one way there. Men are like eels in pools of the muddy sort, and by and by come to think their pool is the whole ocean. You are transfused with the spirit of any company that moves all one way. Put yourselves into the crystalline springs and streams. Somewhere in the church you will find crystalline waters. There is a church inside the church. Move in that! Enveloped in that! Let that be the transmuting bath of your inmost life; and very soon you will find in the power of that interfusion of soul with soul that assuredly God is yet in his holy temple!

Yes, but there are hypocrites in the church. I know it. Let Tennyson describe one:

With all his conscience and one eye askew,
So false, he partly took himself for true;
Whose pious talk, when most his heart was dry,
Made wet the crafty crows-foot round his eye;
Who never naming God except for gain;
So never took that useful name in vain;
Made him his cate-paw, and the Cross his tool;
And Christ the bait to trap his dupe and fool;
Nor deeds of gift, but gifts of grace he forged;
And, snake-like, slithered his victim ere he gorged;
And off at Bible meetings, o'er the rest
Arising, did his holy, only best.

—Tennyson's Sea-Drifts.

The black angels look through pillars of bile fire of that sort. Do you want the church better? Unite with it and turn out such men; or rather, unite with it and keep such men from getting in.

Perhaps some of our churches are too ambitious to be large in numbers. Let us be reasonably shy of that church ambition which cares more for quantity than quality. Our evangelist has said that he once in Chicago was ambitious to have a big church. He got one. Then he became ambitious to get a small one.

A recognition of the necessity of spiritual church membership is the crowning glory of the churches in America of all denominations, and it is almost a distinctively American idea. Think of the host in the air behind me, as I invite you to become members of God's house! Here is a visible audience which might be enlarged to fill the city, or the nation, or the continent, or the world; but even then the audience before me would be as a ripple compared with sea in contrast with this audience in the air, behind me,—all the sainted of our New England shore, all who have gone hence from foreign lands and are now in the Unseen Holy! The church is on earth and in heaven. Think of the martyrs of the Reformation, those

who on the continent of Europe prepared the way for this modern rising of the sun, and of all those who in the eighteen Christian centuries have labored and into whose labors we have entered. The goodly company of the martyrs and apostles and prophets is before you! With all that company I urge you to join hands, when I ask you to pass your brief career in this world in organized, aggressive companionship with those who have a zeal for good works.

MODERN HARVARD.

The fact that the following correspondence was printed in the Boston Transcript, a paper of a rather "high-toned" and unorthodox faith, adds to the probability of its truthfulness. We would like to see the statements denied, if they are false. But if they remain unchallenged, can young men who care much for their souls risk getting their education there? Read and think:

Modern Harvard has not made prominent the idea that the student's aim should be to be a cultivated Christian gentleman, calm and dignified in bearing, of refined tastes, and of pure moral character. To shirk duties, to affect mannerisms, dress "loud" and appear a man of the world, with a "fast" reputation, is "the thing" at Harvard. The men of old Harvard were many of them "hard," but public opinion did not countenance or sustain them, and the authorities showed their belief in religion and morals by rebuking and repressing it. Vice was forced to pay to virtue the compliment of concealment.

To be sure, there was more hazing then, more boy's play; but what parent would not prefer this to countenanced vice? Such a thing would have ruled a man out from among his fellows not twenty years ago, as it now makes him the hero of the hour. This may be considered strong language. Much of it can not be substantiated to a mixed audience, but can be inquired into by those who care to take the trouble.

Would old Harvard go in crowds to such a show as Soldene offered to Boston audiences, and make themselves publicly prominent as rowdies?

Would old Harvard have been allowed to make a public scandal by riotous midnight entertainments given by students at a public restaurant to the depraved dancers in this troupe—orgies which so disturbed the peace that the police had to interfere?

Would the social leaders of old Harvard collect at the stage door of a theater, as did the "Harvard boys" last Saturday night, waiting for the exit of the students and dancers, who had given out that they were going to have a final debauch?

Old Harvard carried off gates, and had an occasional "rush" with the police; but public opinion would never have sustained vice of this nature for a single day.

The results of this loose German skepticism are too bad for print, and were I to tell one-half what I know, you, Mr. Editor, would not admit it to your columns. In some of the secret societies the initiation consists in getting men drunk! One society has a rule that if any two of its twenty members demand a debauch in town, all must go or be expelled.

How can you draw moral lessons from, and have a deep respect for, a governing body which is itself full of unbelief and skepticism, an institution which has on its arms *Christo et Ecclesia*, and yet gives countenance and cloak of respectability to any man, saint or sinner, who will teach cheaply or endow richly? It is common enough on misdirected, ill-used, and humiliating old Harvard to state the mere fact, that the once coveted honor of fellow of the college has gone begging this last year, and three clergymen refused to accept the proffered honor because they could not and would not be responsible for the irregular influence of Harvard on the student and on the community.

THE SITUATION IN TEXAS.

Rev. Dr. Goodwin, the pastor of the First Congregational church, in Chicago, in a recent letter from Texas to the Advance sees both sides of a vexed question and writes:

"There is no passing through this State, with open eyes and ears, without having the conviction forced upon the heart that the problem of the colored people is the hard one which remains to be solved. There is a tremendous prejudice, hardly less strong now than in the ante-war days, against all attempts to educate the negro. The masses of the Southern people do not believe in it; stand ready to oppose it. They believe that the negro was created to be a heavier of wood and drawer of water, and that education unfits him for his place. And there can be no question that through the South they will shut him out of educational privileges just as long as they can. And, unless I greatly misjudge, the ministers of the gospel of all denominations are largely responsible for this feeling. Not a few of them about the idea of such education, and throw their whole influence against it. It is safe to say, for example, that the leading clergymen in the Southern Presbyterian church are now proposing to organize the colored Presbyterians into separate churches and so cut loose from all real fellowship."

Another thing makes the outlook gloomy. There is no disguising the fact that the negro is lazy, shiftless, given to lying, theft, drunkenness, licentiousness. The colored voters of Austin, for instance, have recently gone almost solidly against temperance reform in the city government, and last Sunday evening I heard an old negro preacher exhorting his church members not to lie and steal, and drink too much whisky. But he added, "If you want to take jess a little now and then, for do stum-mick's sake 'dar war no 'jection." The reason of such tendencies is not hard to find, but that does not help the matter. And how to stay this strong downward drift, and rescue these degraded millions from ruining themselves and proving the deadliest of plagues to the whole South, yes, and the whole country, is the question of the hour. May God help these Southern Christians and of the North as well, to come to the rescue."

Ex-Senator J. W. Patterson will be the referee at the Spring contests of the Athletic Association of Dartmouth College, which begin next Wednesday.

TEMPERANCE WORK.

PHILADELPHIA, May 18, 1877.

THE "MURPHY TEMPERANCE MOVEMENT."—The temperance work now going on in this city under the lead of Mr. Francis Murphy, is attracting so much attention throughout Pennsylvania, the bordering counties of New York, and elsewhere, that it is well worthy of general interest. Mr. Murphy came here from Pittsburgh about ten weeks ago by invitation of George H. Stuart, John Wannamaker, and Joshua L. Baily. His daily and evening meetings, held in a hall on one of the principal streets, were crowded from the beginning, for witnesses of the marvelous things he had brought to pass among the wretched, drinking men in the iron foundries of smoky Pittsburgh were not wanting. He began with the outcast, poverty-stricken, poorest class of given-up drunkards; and in a week's time hundreds of grim, perplexed, weary faces were looking up to him as the one man they had been waiting, watching, longing for. The very mention of his name became the signal for applause loud and hearty, his "God bless you, brother," and magic hand-shake were eagerly sought on every side. They signed the pledge, of course, two and three hundred a day. Then the crowd began to be counted by the thousand, the multitude of drinkers a grade or two higher in society was drawn thither by curiosity, and, finally, larger quarters were obtained, and several district meetings started. Lay and clerical committees were organized to carry on the work systematically, Sunday-morning breakfasts tendered to the poor, and thirteen churches thrown open for daily and evening meetings. Such is the extent of the work at present, and considerable evidence is abroad that it has taken a wide grip on one portion at least of Philadelphia's population and promises a dull summer for the corner bar-room business. Whether the "movement," as it is called, will last any longer than through the summer, is a mooted question with the majority; but honest, sensible temperance people know that movement that will work good while it does work is worth working.

MR. MURPHY'S WAY OF WORKING.

The secret of Mr. Murphy's power and success puzzles a good many. He is not an orator: he has not the slightest conception of Gough's studied art. He is a reformed drunkard to begin with, has a powerful physique, a keen gray eye, and tact,—tact that throws into the background everything else. He seems to understand intuitively every man who chances to come under his eye. What he says to an audience can hardly be called even a speech; it is rather a sensible talk intended to meet the particular men before him. He tells every man that the only way he can reform and stay reformed is through the grace of God; and that until he recognizes this fact, there is no hope for him. That is the innermost part of Mr. Murphy's secret. He never abuses the saloon-keepers; thoroughly confident that he can reach the customers, he looks forward to the saloons dying a natural death. A great part of every meeting is occupied by the confessions and pleadings of men who had just stepped in to listen, and had no idea of saying a word. His tact in lifting up these halting, hesitating people and carrying them through with their words is admirable. Then when a man has signed the pledge, he is careful that he is watched and brought back. Some Christian woman, perhaps, says a kind word or two to the man, and encourages him to keep his word. If he is particularly needy, his wants are usually supplied, at least for a while, until he is made to feel an inkling of self-respect, and is capable of providing for himself.

THE SUNDAY MORNING BREAKFASTS.

On Sunday mornings, attention is given especially to these needy ones, and the crowd that is brought together is one that Gustave Dore might easily put into some of his weird pictures. As you sit on the stage where a choir of singers are gathered around an organ, you look down upon seven or eight hundred of these people who have come in from side streets, alleys, the purlieus of the city; and you think that what you have read of want and famine, of the hungry, starving poor has somehow begotten a hideous nightmare which has reproduced all this. Here it is, surely! The wife and the children in ragged clothes, hollow cheeked, sallow, unhealthy and dispirited. The men, half of them dirty and unshaven; stupid; the other half struggling to look clean and staring blankly about them as if wondering why it is they are always poor, and hungry and sick. As the choir strikes up some old familiar hymn, these weary men and women seize the words and lend their voices with a thrill of feeling. Then they again sit silently until good, plump sandwiches and generous mugs of coffee are handed around on trays, and life begins in earnest. After it is ascertained that each has had enough, Mr. Murphy says a few words to them, then one or two others, invited to be present. Follow him; and, finally, after another hymn and the benediction, the crowd creep back to their own neighborhood with the knowledge that God will help them if they will only try to help themselves.

AN UNFAVORABLE CHARACTERISTIC.

In closing this outline of the temperance work, it seems only honest to give at least a glimpse of some of the weak characteristics of Mr. Murphy which have made an unfavorable impression on many of his well-wishers. Before going to any city he insists upon having an agreement that a certain sum of money shall be paid him for his work. In the present instance, the amount is said to be considerable, and is paid chiefly—as, in fact, are all the other expenses of the work—by Messrs. Stuart, Wannamaker, and Baily. He insists that every pledge must be taken on a small card which bears his autograph and is known as the "Francis Murphy Pledge." Then every gospel meeting in connection with the work must be styled the "Francis Murphy Gospel Meeting." In short, whatever is undertaken by his helpers must lead off with his name, or he will have nothing to do with it. This constant desire to draw attention to himself rather than the work, is, of course, unpleasant—especially to the large number who have not yet forgotten the pains Mr. Moody took when here to do quite the opposite. But if these statements should happen to be read by any temperance people who are looking forward to a personal acquaintance with Mr. Murphy, they are asked to overlook his failing of "seeing himself as others see him," and trust the testimony of his great array of converts,—that he is a hard-working, earnest, and sincere reformer.

F. B. S.

S. S. Department.

Sabbath School Lesson.—June 3.

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

(For Questions See Lesson Papers.)

THE LAMENTATION OF AMOS.

GOLDEN TEXT: "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1 Chron. 28:9.

Amos 5:1-15.

Notes and Hints.

Amos lived from 810 to 784 B. C. Tekoa, a small town in Judah, twelve miles south-east of Jerusalem, was his native place. He was a man of the people, for his occupation is given—a shepherd and cultivator of sycamores. Although he belonged to the kingdom of Judah, his prophecy, for the most part, was directed to Israel. To other nations and to Judah he has a message also; but the act of Israel in worshipping Jehovah through images, troubled all the prophets who had right conceptions of the invisible Jehovah. The place of Amos's prophesying was at Bethel, one of the seats of worship established by Jeroboam. Here was a golden calf, supposed to be a copy of the cherubim of the temple. The contemporary monarchs were, in Israel, Jeroboam, and in Judah, Uzziah.

1. THE ADDRESS. Amos begins his lament with an address to Israel, calling on them to hear his truth. "Hear ye this word which I utter concerning you, a lamentation, O house of Israel!" The "lamentation" was an elegy or plaint of mourning, delivered on the decease of friends, by some relative, or person hired for the purpose. The prophets availed themselves of this style of address, especially Jeremiah, in speaking to Israel. The deliverance of a "lament" implies the ruin of the nation.

2, 3. ISRAEL DECLARED TO BE RUINED. Israel is called a virgin because the nation had always been free and unconquered. Now the nation was to be overpowered by Assyria. In her own land she would be trampled on by the invader. The city that "sent forth a thousand" warriors shall have but a hundred, and that which sent out a hundred warriors shall have but ten. In ages when war was the natural state of society, the prosperity of cities was denoted by the men they could furnish for battle. Here, then, is a vivid account of the fallen and ruined condition of Israel.

4-6. THE APPEAL OF JEHOVAH. (1) "For thus saith the Jehovah unto the house of Israel." This language, in view of what Amos, in previous chapters, has said to Israel, is forcible. There Jehovah recounts his dealings with the fathers of Israel, names the sins of oppression, corruption of the Nazarenes, suppression of the prophets, rapine and violence, and then shows how he had sought to recall Israel to himself. The troubles of the nation, drought, failure of the crops, mildew, blight and locusts, sufferings in sieges, and the loss of cities and of territory are named as divine chastisements sent in vain. Hence this lament for the overthrow to come. (2) Jehovah still gives chance to repent. "Seek ye me, and live" means that the threatened calamities, by sincere turning to the Lord, may be averted. (3) Jehovah, however, must not be confounded with the calves at the capitals of image worship. "Bethel and Gilgal and Beersheba" were places where the image worship of Jehovah was maintained. Jehovah repudiates the worship. He would be directly sought, not in an idolatrous way. Rebelling at the course of Israel, the prophets were brought to very pure conceptions of the nature of God. He was invisible. He was a spirit. He was the incomparable God. To whom or what could he be likened? Hence now Amos calls Israel away from images to Jehovah himself. (4) There is a play upon the words here. "Gilgal shall surely go into captivity." Gilgal [meaning the place of rolled up heaps] shall be rolled away into captivity; Bethel shall become *aven*—nothing void of any living thing. Beth-el is often called Beth-aven. Instead of admitting that Bethel was the house of God, as the name means, the prophets named it Beth-aven, "house of nought," because idols were there, and idols are nought. (5) The sixth verse shows the reasons for seeking Jehovah, the safety, deliverance and peace given by him; and the flame of fire bursting out against Israel if they do not seek him. The prophet shows, too, that the Israelites, when Jehovah sends his judgments, can expect no aid from their images.

7-9. AN APPEAL TO TURN TO JEHOVAH. (1) The prophet appeals to the leaders in sin to turn to the Lord. What the word said to the wicked then, it says to them now. The rolling away of ages affects not an accent of eternal truth. The voice of God to the wicked is ever the same. Those who "turn judgment to wormwood," the purest of virtues into nauseating bitterness, must have been the rulers. Morality without just judgment decays in the state. "Righteousness" here means that which between man and man is right. The chief men of Israel "cast righteousness to the ground," (the more literal reading) that is, violate its requirements. (2) The unprincipled Israelites, and so all men who are unprincipled, are exhorted to "seek the Lord," that is, to put away evil, and to attend to the will of Jehovah. The "seven stars" are the Pleiades, a group of stars in the constellation Taurus. The brightest of the group is called Alcyone, and has been thought, though not correctly, to be the

center of all the universe of fixed stars. Orion is the brightest constellation of the northern heavens, called by the Orientals, the giant. The change of day to night, and of night "the shadow of death," into day, the pouring out of the sea, as a deluge, on the earth, the sudden destruction of the powerful, and of all their impregnable fortresses are also attributed to Jehovah. Amos wished to show the Israelites that if they returned to Jehovah, he would protect them. Hence these evidences of God's power are cited. Besides, men love that conception of God. The exhibition of his strength and irresistibility invites their confidence in his keeping.

10-12. THE EVIL DEEDS OF ISRAEL. They "hate him that rebuketh in the gate, and they abhor him that speaketh uprightly." Perversity in wickedness could scarcely have a more severe accusation. Those that "rebuked in the gate" were judges, who, in the East, hold court at the gates of the city. Hence the term "gates of righteousness," because righteous enactments, decrees and judgments there were passed. The judges that reproved, the oppressor or the corrupt Israel held in scorn. The state of Israel's corruption exceeded that of our day. Theirs, however, was in times of dim light, ours in times of the gospel's meridian beams. (2) The oppression of the poor they openly and shamefully practiced. "Their treading was upon the poor." They plundered him with taxes, "taking from him burdens of wheat." On his harvests, as now in the same land, so many birds of revenue lighted, that the laborer was impoverished. (3) Out of oppression of the poor riches accumulated, houses of hewn stone were built, and luxuries provided. Samaria was no mean city. Its costly residences were, however, to become desolate, and all its pleasant vineyards were to leave their fruit to other than the owners. Retribution God has inseparably attached to unrighteous dealing. Nature at last brings woes to the sinner. God has put to his law a penalty which the transgressor can not avert or escape. It is part of the gain of fraud and dishonesty, part of the pleasure of sin which ought to be considered when we are inclined to wickedness. (5) The tenth verse declares that all the sins of Israel are known to Jehovah, and will by him be judged. Jehovah knows our " manifold transgressions" and all our "mighty sins." The knowledge of God embraces the evil and the good of men. Hence we can not afflict good men, take a bribe for our vote, or a bribe for our judgments, or hinder the prosperity, or take away the rights of the poor, or commit any of the other sins of ancient Israel, without revealing our conduct directly to Him whose favor is heaven. By "the prudent" who should "keep silence" in so evil a time is meant the wisely righteous. They passed for so little that they regarded silence as the best course for them to adopt. In many circumstances the highest wisdom is silence.

14, 15. EXHORTATION TO SEEK GOD. (1) Amos beseeches Israel to "seek good and not evil, that they may live." The living here recommended is survival as a nation. The exhortation may be applied to men, "dead in trespasses and sins," here only can find life. God alone can quicken them. (2) Jehovah, the God of hosts, will be with all who seek him. Mention is made of Jehovah as God of hosts to assure Israel of safety from their foes, in making God a refuge and defense. (3) Amos says, "As ye have spoken," as if Israel had at some time said that they would seek the Lord. This was promised to Moses, Samuel and Elijah. They promised it by making God their God, and by becoming his covenant people. (4) Amos gives them hope that by reformation, God will be "gracious unto the remnant of Joseph." The Syrians had spoiled the proud nation so that they were but a remnant. 2 Kings 10:32, 33. Israel is called by the name of Joseph, perhaps to suggest the history in which God showed his aid to their fathers. To the wicked the only hope of grace from God is by return to him. God can not show grace to the soul that averts its face from God, shuts its eyes, and rushes down the broad way of sin. God shows grace to sinners, the grace of pardon and of deliverance from the punishment of sin when, and only when they seek his face, cease to do evil and learn to do well.

The lesson is full of encouragement for sinners to seek God. It abounds in warning to men who are defying divine laws. It announces that destruction is in motion, and will overtake the wicked. It says there is hope for the penitent alone.

At a recent gathering of earnest workers, it was related of a certain congregation that it never had an unpopular preacher, from the simple fact that, no difference who was sent to them, they rallied around him, prayed for him, sympathized with him, and did their utmost to encourage him in his responsible work. These were the Aarons and Hurs, so to speak, holding up the Moses' hands. In every Sunday-school there should be the same support given. Superintendents can not well succeed without the united sympathy of all the officers and teachers. Let their prayers ascend on his behalf. Let the closest unity and love prevail, and success will assuredly attend their efforts.—S. S. Worker.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

Communications.

A COMPLAINING SPIRIT.

BY D. D. TAPPAN.

HOW TO CHECK IT.

1. We should not meditate too much upon the supposed evils of our lot, past or present. Some of us are wont to bring up afresh old troubles, as soldiers like to fight their battles over again. And, as they thus revive the martial spirit, so we, by ruminating upon past troubles, recall unhappy feelings, tending to discontent and complaint; which feelings would have lain dormant, if we had not so unwisely stirred them up.

Present troubles we must, of course, notice. We ought to do so, else we should fail to profit by them; and thus resist the kind intent of our Father. But, having duly considered their intent, and our need of them, and how best to profit by them,—and, having acknowledged God's righteousness therein, and sought his gracious aid, we do well to remember them afterward only as they are of beneficial influence. When a trial first comes, a feeling of insubmission may arise, which sometimes vents itself in unreasonable fault-finding with God, or man,—perhaps both. This, after reflection, and earnest prayer, is allayed; and "calm content and peace" ensue. But, the native rebel spirit is not wholly subdued; and Satan is only foiled for the time,—not slain. But, if we again revive those recollections of our trial,—morbidly, and with no wholesome intent,—nursing the trouble as bereaved persons may often do, almost counting it sinful to smile, as if it were a religious duty to make ourselves as miserable as possible, we may come, at length, to think ourselves hardly dealt with; and the old spirit of complaining may reappear, with zeal the fiercer because, for a while, held in check.

It is not safe to dwell moodily upon our troubles. They loom up, as we ruminate, and may, by and by, fill our horizon. Haman could enjoy none of his honors fully while Mordecai refused to do him homage. We all say that he was "both wicked and foolish," but are often ourselves very much like him. We can not be suitably submissive, if we are continually recounting the hard conditions of our lot. It will, indeed, require earnest and persistent efforts to escape from this habit, if we have fallen into it,—but, grace can give us the victory.

2. If we would obtain this victory, we do well to repair from the frequent mention of our trials. To seek the sympathy of a tried friend, in some great affliction, may be, at times, very helpful. Yet, even such a friend may be weary of our too often coming;—the same dismal story frequently and persistently told may wear out sympathy. Meanwhile, the reiteration of it will keep alive and active this spirit of complaint; and what we so freely tell to a special friend, we may come to tell to every willing or unwilling auditor, till the very sight of us is suggestive of tribulation. And, if it come to this, little may be the good we do in the world, compared with the mischief.

Whether we repiningly talk or write about our troubles, the effects are much the same. In either case, we cherish the bad habit, while growing it, may be, more and more insensible of it, till it becomes well-nigh incorrigible. If we could only restrain tongue and pen as to such utterances, our troubles might shrink, rather than expand, in our estimation, and ultimately, lose half their size, if not more.

3. It may aid in checking a disposition to complain, to visit others, who are much greater sufferers than ourselves. It is not commonly very difficult to find such. Doubtless, many, who left their home almost comfortless, but have fallen in with some dire examples of real suffering, have returned home, thankful, if not joyous, in view of their happier lot, and its manifold mercies. As we write, we have cases in mind well adapted, if seen, or accurately described, to impress this. But, there is no need of such citations, for the distressed and the miserable may be found almost everywhere.

4. But the best rule is to tell our trouble, and all that pertains to it, to the Lord, and ask his effectual aid. No other friend can always, if ever, perfectly comprehend our exact case. No other could essentially help us, if he did understand our case. God is never weary of our continual coming, if we come confidingly. He will not indiscreetly divulge any secrets, which we commit to him. He will not ridicule our foolishness, nor depise us because we make so great account of trifles. If we are, sometimes, a perfect enigma to ourselves, and can not analyze our beliefs, or emotions, and know not whether we are tempted by the devil, or are bewildered by our own strange vagaries, Jesus, who was tempted, and variously afflicted, can perfectly appreciate our utmost needs.

ENOUGH FOR ALL.

BY GEO. E. PLACE.

A certain writer on political economy has assumed the proposition that God created material, and so placed within the hand of man the laws controlling it, as to enable every human being to live in perfect plenty and even luxury.

So contrary to the facts which are constantly forced upon our notice is such a theory, one might well be led to doubt

its truth. Yet a little reflection will convince one of the reasonableness of the theory, and for these reasons, viz., God is infinite in his resources and benevolence, and, consequently, in this infinity of resource his benevolence must find its fullest expression. What earthly father possessing exhaustless resources, and whose heart was right, would not furnish every appliance calculated to administer to the highest good of his children? And would the infinite God show a trait less commendable? For him to do less than that, would place him in the character of an unfeeling being. And to lavish riches on one and pinch another with poverty would show him a partial being. No; God has furnished an entirely adequate supply for all man's temporal, and spiritual wants; and the reason we do not always find this supply existing, is because man violates in some way the laws of their application. In the nature of things, some men are enabled to acquire more than is necessary for their needs, while some are unable for a greater or less length of time to acquire the necessities of life. And the surplus should flow into the vacant places of need. As the wind somewhere on the earth is ever in motion rushing to fill up the vacuum caused by varying temperature, so I believe God intended that the forces of wealth should ever be in motion, to maintain the equilibrium of human need.

It might be inquired,—why did not God so arrange it that all men should come into an equal share of worldly possessions? The reasons are obvious. Physical disability, from various causes, for a longer or shorter time may prevent some from earning their own living; others may lack in the tact to take advantage of pecuniary opportunity. But a vastly greater proportion of human poverty and lack flows from the prevalence of sinful habits; notably in the immense and almost universal use of liquor, the various wines, and beer and tobacco. Estimating approximately from various statistics, there are at least five billions of dollars spent for drinks and tobacco in civilized countries alone. Just think how many generous meals that sum would give to the thousands who are compelled to live on the coarsest of fare, and scanty at that, or how far it would go towards replenishing their scanty wardrobe. How much it would do towards Christianizing heathen lands, furnishing missionaries, teachers, establishing institutions of learning, printing Bibles, religious matter, etc.

Some one has well written, "Nature is bountiful, but not prodigal." Is it any wonder, then, that when her generous economy becomes thus interrupted, that some one must suffer? But this interruption can not be fastened upon the shoulders of the common classes alone; the rich must come in for their share of blame. How does a man become rich? Probably there are some men who become rich in an unobjectionable manner, but it is hard to conceive of a man becoming rich only by taking advantage of his fellow men. Even if a man is strictly honest in all his dealings, and keeps his word in the payment of the stipulated sum to his employees, yet if that sum is not sufficient to enable them to procure an abundance of good wholesome food, and even an occasional luxury, plenty of raiment, and the shortening of the hours of labor so as to give time for mental and moral improvement, the benevolent design of Providence becomes frustrated, and a wrong is committed. What right has a man to load his daily table with the luxury of costly food, to spend thousands of dollars in traveling through the various countries, erect the most magnificent buildings, supply the costliest furniture, when it is effected through an industrial system that forces his employees to the adoption of meager food and scanty raiment, and the lack of means to take an occasional view of the scenes of even their own country. If such things are out of harmony with God's plan, does it not unquestionably become a Christian duty to work on such a line as shall tend to inaugurate a reform among the poorer classes, and to instill into the mind of the wealthy the sentiment of the common brotherhood of man, and therefore, their right to a more equal share, brought about by a more liberal compensation of labor, of the bounties of a generous Providence. Whether it is true that the practice of temperance among the common classes would greatly lessen their poverty, the rate of compensation for labor is not sufficiently great; and this fact becomes known through the continually straitened circumstances of many families whose members are temperate, economical and industrious. But this would prevent men from becoming rich. Yes, so it would, in the extreme sense in which men now become rich, and that, I believe, would be a normal condition in the economy of God's design. Think you it would not better please God to behold all his children with plenty to eat and to wear, than the contemplation of the present extremes of wealth and poverty.

The power of the demon of alcohol must be destroyed, and the principles of co-operative labor, or a system that shall practically effect the same thing, must be obtained, before that millennium period can come, when every man shall sit under his own vine and fig tree. We close by fortifying our position on this point with a syllogism. 1. The prophecy of the millennium is one of unmistakable interpretation. 2. It can never come till strong drink is banished, and co-operative principles become established. 3. Therefore, these causes are assuredly destined to triumph.

MISSIONARY WORK.

We have received a number of missionary letters which, as they come from nearly the same field and are occupied with a description of similar work, hardly afford sufficient variety to warrant their entire publication. The first at hand is an account of the beginning of a tour by Bro. R. M. Hogbin among the natives in the vicinity of Midnapoor, to preach the Word, distribute tracts, etc. It was generally easy enough to get an audience, and to give away books, but to get the hearers either to accept the Word or to buy the books was another thing. Here is an incident of the tour:

One babe with whom we had spent some time endeavoring to show him the need of a higher life, after a very frank discussion inquired why we should trouble ourselves so much to come to them and tell them about things that interested them so little; and what gain we could possibly derive from it. The reply did not appear to fully satisfy him, and turning to the pundit he asked, "How did the saheb get here?" "He walked." "What does he get for such hard work?" "His living." "Has he a wife and children?" "No." Evidently the subject was working upon his imagination for with a look of mingled astonishment and commiseration he repeated slowly, "Small pay, no wife, no children, much trouble, no pleasure." By this time his better feelings were aroused, and he pressed us to eat. Declining the offered courtesy because we could not eat with them, he asked the pundit to accept some money. Again refusing, we parted with mutual expressions of good-will, leaving the babe to solve the strange enigma of unfeeling toil, one of the most difficult of truths to impress upon the native mind. He is governed so completely by selfish motives that disinterested labor seems to be a practical impossibility. It is a prevalent idea here that missionaries receive a reward for each convert to Christianity.

Here is another incident, similar to many that are met among the Hindus: Just at dusk I was besieged by a man whose father had died three days previously. He wanted money to meet the expense of purification according to Hindu rites. A long conversation followed in the endeavor to show him that this was a foolish custom, and that God regarded as unclean only those whose practices were corrupt; and that if his heart was sinful, God would cleanse it without asking an alms as did the priests who could do him no good. He assented to everything said, but pleaded that his caste demanded the performance of these rites, and ended with another strong appeal for assistance. "Begging," said he, "is my profession. I am a born beggar, and never did anything else. It is written in my forehead, and beg I must, and will. Give me something."

I asked his age. "Very old," was the reply. Calling his attention to his apparently good health, strong frame and ability to labor, I asked him how he could follow so shameful a profession. "Mine," he replied, "is a holy occupation, and others are saved through my prayers and fastings. I call upon God three times every morning. Do give me a trifle."

Words failed to convince him that his life was a miserable failure; affording no help to others, bringing no blessing to his own heart, and no honor to God. Despairing of gaining his object he took his departure and was soon busy with his trade in another part of the village. He was one of a host of professional beggars who in the garb of religion spend their lives in disgraceful indolence with no sense of shame or wish to better their condition.

Bro. Hogbin spent several days on this tour, and was not without hope of good results from it. Rev. J. Phillips, the senior missionary in the foreign field, writes of the lack of interest in the work that appears to him to exist among the home churches, and commends to their attention such passages of Scripture as Ezekiel 9:13 and 33:6.

—Bro. Phillips also writes about the March session of the Balasore Quarterly Meeting, the principal features of which have already been presented in the *Star* of April 25.

Mrs. S. P. Bachelor, who is chiefly engaged in Zenana work, sends a communication concerning two of the native workers, whose afternoon task is to visit six houses and converse with and interest the inmates. Mrs. P. says:

I went with them to-day. The first house was in a winding lane. Two women, mother and daughter, read. They repeated the Lord's prayer, and some texts from the New Testament. The good seed of the kingdom has found a soil in their hearts.

The next house is one just opened with four readers. In the next, one woman reads. She read quite well, and asked questions. At another place, not a house, three girls and a woman read. This place is a non-descript, covered way, open to the outside, and leading to regions beyond. A number of women and children came to one end, and peeped in. The girls read with a will, said verses, repeated the Lord's prayer, and seemed wholly wide awake. After that, we went down to another large, rambling establishment. We skirted around the house on a narrow border, to the back side, which is quite secluded, and on the bank of a tank which is surrounded by trees. A bright woman and a pretty daughter read, and attended to religious teaching. We all sat on the broad masonry steps, which lead down into the water. Grey long-tailed monkeys jumped among the trees, and one sat on a big branch, and held her baby in her arms, just as a human mother does. It is quite a romantic little spot.

When we emerged again, the setting sun was tinging the roofs of the houses, and the rest of our work had to be done in a great hurry. It was dark as we came home through Burra Bazar. Family bells were loudly clanging for evening idol worship, and our hearts ached as they often do, for these poor mistaken ones.

Men too often forget that evil is overcome in detail.—*Golden Rule.*

The almost Christian is a most unhappy man, having religion enough to make the world hate him, and not enough to make God love him.—*Sei.*

A FEW THOUGHTS ON BAPTISM.

(In reply to an inquirer.)

BY T. J. WAFLU.

If the New Testament teaches that the immersion of the body in water alone is baptism, it follows as a matter of fact that water administered in any other form for baptism is not baptism. The mode of baptism is not conditioned on the natural degrees of cold or heat of various climates. The commission reads, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The words "all nations," followed by the words "baptizing them," (in a general sense) include all believers in Jesus of whatsoever time.

Take the quotation, "he (Jesus) went up into a mountain."

In reply to an inquiry I would say, Although the word "into," as above quoted, will not fully bear a literal interpretation, no one can question the meaning of the words, taken collectively. That the words signify actual contact, the most unscrupulous stickler would hardly attempt to deny.

The words "went up" properly denote, not only actual contact, but actual ascension, on "a mountain" and therefore not simply a near approach to it. Hence the inquiry, implying the possibility that "Jesus, when he was baptized" was not in the water, is not pertinent.

The words "went up straightway out of the water" can only denote, according to any known rule of proper interpretation of language, that "Jesus, when he was baptized" was in the water. Here it should be observed, that the language as a whole, is consistent in arrangement, and clear in description.

In regard to the baptism of the eunuch, it reads, "and they went down both into the water, both Philip and the eunuch; and he baptized him." It will be noticed, that in the narrative of the baptism of the eunuch, the incidents preceding baptism are noted, whereas, in the baptism of Jesus, they are omitted; but the two narrations are in unison in representing the one important fact. Your inquiry is, in substance, that although Jesus and his disciples were baptized by immersion, and the apostles taught no other than the immersion of the believers (in Jesus) as baptism, therefore would not the introduction of some other form for baptism be acceptable to God?

Read 1 Samuel 15.

Finally, one or two passages of Scripture, alike instructive to all the disciples of Jesus, in all ages. They read: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

NUMBER SEVEN IN THE BIBLE.

BY W. B. W.

On the "seventh" day God ended his work. On the "seventh" month Noah's ark touched the ground. In "seven" days a dove was sent. Abraham pleaded "seven" times for Sodom. Jacob mourned "seven" days for Joseph. Jacob served "seven" years for Rachel, and yet another "seven" years more. Jacob was pursued a "seven" days' journey by Laban.

A plenty of "seven" years and a famine of "seven" years were foretold in Pharaoh's dream by "seven" fat and "seven" lean beasts, and "seven" ears of full and "seven" ears of blasted corn. On the "seventh" day of the "seventh" month the children of Israel fasted "seven" days, and remained "seven" days in their tents. Every "seven" years the land rested. Every "seventh" day the law was read to the people. In the destruction of Jericho "seven" persons bore "seven" trumpets "seven" days; on the "seventh" day they surrounded the walls, "seven" times, and at the end of the "seventh" round the walls fell.

Solomon was "seven" years building the Temple, and fasted "seven" days at its dedication. In the tabernacle were "seven" lamps. The golden candlestick had "seven" branches. Naaman washed "seven" times in the river Jordan.

Job's friends sat with him "seven" days and "seven" nights, and offered "seven" bullocks and "seven" rams for an atonement. Our Saviour spoke "seven" times from the cross, on which he hung "seven" hours, and after his resurrection appeared "seven" times.

In the Revelation we read of "seven" churches, "seven" candle-sticks, "seven" stars, "seven" trumpets, "seven" vials, "seven" angels, and "seven" headed monster.

"God always hears when we scrape the bottom of a flour-barrel." So said the child of a poor widow to his mother one morning, after she had prayed as only the needy can. "Give us this day our daily bread." "Beautiful faith of childhood! Why may it not be ours? God always hears the prayers of his children, and he knows when to answer. Our spiritual as well as our temporal wants are known to him, and every sincere cry for help enters his compassionate ear. When we feel entirely our dependence on him; when our stock of pride and self-confidence is exhausted; when earthly friends and earthly comforts fail us; the humble cry of "O my Father," the oftener brings the speedy answer, "Here, my child." God always hears when we have reached the depths of need, and cry to him for help.—*Christian Statesman.*

Selections.

"THE COMMON PEOPLE HEARD HIM GLADLY."

"The common people heard him gladly." O, tender words of life divine! Where'er among the sacred writings Runs there a sweetest line! The Pharisee, with cautious question, Still doubted what He came to teach; While watching priest, and lordly Levite, Listened, to catch him in his speech.

The ruler over great possessions, Though sorrowful, came back no more; And kindly Herod, conscience-smitten For what the bloody charger bore, Trembled within his guarded chamber, Lest that which brought a woman's smile Had breathed again, and stood before him, Reproving all his crimes and guile.

But common folk, in sin and sorrow; The fishermen, with broken net; The hungry crowd upon the mountain; Meek Magdalen, with tresses wet; Sweet children, with their feet unfettered, And unbaptized, about his knee; The triple household, meek and lowly, Whom Jesus loved at Bethany;—

The sick, the blind, the lonely widow— All homeless ones, in this, That he, too, had so waiting pillow, No home where he might enter in— What wonder these, the common people, Should hear him gladly, as he told The story sweet of homes in glory, To them so new, to us so old?

He wore no trailing robe of splendor, He asked no incense-clouded rite; His temple was the sky above him, His crown, the starry one of night; Mingling with publicans and sinners, Hungry and weary by the way, He spoke at first among the lowly, The words whose echo lives to-day.

—Selected.

BAPTISM NOT A DOOR.

Rev. Dr. S. A. Taft, of Santa Rosa, Cal., lately contributed the following to the *Examiner* and *Chronicle*:

"Do not Baptists and Pedobaptists alike recognize baptism as the door into the visible church?" asks "N. B. E." in the *Examiner* for April 5th, 1877, and I write to ask, Do they? Is it indeed Baptist doctrine, that the baptism they administer is an initiatory service or rite into the visible church?

I concede it sounds like it, when I read so often "added by baptism." But then I had come to look upon this as one of those loose expressions, by which brethren are constantly saying just what they don't mean to say. But if it is meant, and baptism the door into the visible church, is the veritable teaching of Baptists, then on this point, I am free to say, I am no Baptist,—I for I believe and teach no such doctrine. This is the great point with Pedobaptists, and this is just what their baptism is for. It is to make the subject of a child of God, by making him a constituent of the church or body of Christ. With them, I mean with all Simon-pure Pedobaptists, union with the church is union with the body of Christ, and union with the body of Christ is salvation, and this union is consummated and effected by the grace of God in and through and by the sacrament of baptism, and can be effected in no other way. The divine depository of the grace of God to this end is the Holy Sacrament, baptism,—and the efficacy of this sacrament never fails. It always makes the subject of it a member, a constituent, of the body of Christ.

Hence, by all true Pedobaptists, the church theory is strained out of all due proportions. They give it a prominence and a place that is nowhere recognized or taught by the Holy Spirit. Indeed, there is an utter supplanting of the truth as it lies before us in the holy teachings, and a hoisting into its place and putting forward instead a terrible, a fatal heresy,—a conception, an ideal purely of their own imagining. Their church is not the church of God, and their baptism is not the baptism of the Bible at all. Theirs is another institution entirely. It is purely medieval, and not apostolic. It was born of the darkness of the Middle Ages, and never saw the light of the first century,—and never will—for it has no eyes to look upon that brightness. Theirs was for the purposes and ends noted. Not so with God's institution, which I understand to be the institution practiced by Baptists, and if it is not so, then I for one want nothing to do with their baptism, more than I do with the baptism of Pedobaptists.

God's institution is for the purpose of manifesting, or making manifest, what already exists. "For this I came baptizing in water, that he might be made manifest to Israel." This is the prime purpose or object of baptism. It is to make manifest. The gospel is preached. The cry is made, "Prepare ye the way of Jehovah." It takes effect in the hearts and consciences of men,—they bring forth fruits meet for repentance, and are manifested as regenerated men and women, sons and daughters of God by baptism. It has to do with their confession of the truth. Understanding it they confess, avow and put it on in baptism, and thus they are manifested to themselves, the world, angels and all holy beings as God's, as those who are separated from the world, and by the whole distance of the truth avowed, and by it are brought into and under new relations entirely from those formerly sustained. They now walk in the newness of the new and holy life to which they have been introduced by the living truth of God. Their union with the church of God in any given locality is, and should be, subsequent to this their manifestation as the sons and daughters of Jehovah.

Besides, if it be true that the "one baptism" of the Bible is simply an initiatory rite or "door into the visible church," pray, what becomes of the grand symbolism of the institution? Baptists hold—or at least in my simplicity I had so supposed—Baptists hold that the baptism of a penitent believer of the truth into the truth, or which is the same thing, into the name of the Father, and of the Son, and of the Holy Spirit, has its language. It declares as well as makes manifest. It preaches as well as reveals. It is at once a proclamation of the faith, as well as a manifestation of him who is the subject of it. It manifests a man who believes in the grand facts of the gospel, to wit—the death, burial and resurrection of Him who is now, and is henceforth forever to be his head. And it proclaims his personal participation with Christ in the shame of his death and burial, and his hope of a participation with him in the joys of his resurrection.

The medieval institution, baptism, which is the Pedobaptist institution, may be, and is not doubt, an initiatory rite into the visible church of Christ so-called, but

not so with the apostolic institution. That is another affair entirely. Its purpose, end or aim is wholly of a different character. The medieval institution is *generis*. It is a baptism of *modos*, one, two or three, or many, and any of them is entirely legitimate. Not so with the Apostolic rite. This is *specific*, and there are no modes about it. It is just the one thing—immersion. "Repent and be each of you immersed in (into or upon) the name of Jesus Christ for the remission of sins."

This is God's law. And there is no door into the church, or union with the church, about it. When the man has been manifested as a penitent believer of the name of Jesus Christ, and its use or end, by being baptized into it, then and not till then, is he qualified or prepared to be initiated or introduced into the household of faith in any given locality or place. To such a one, the door is in wide open, and he is a most welcome inmate of the royal family. I, for one, do not "recognize baptism as the door into the visible church." It is an institution outside of the church, and has to do with a most specific and definite qualification to anything like true and legitimate church membership—a qualification that is positive and imperative; that is to say, if we, believing the truth, would state our true and proper relationship to the truth so understood and believed; and too, if we would be known as the sons of God, and unite ourselves with any one of the churches or congregations of his people.

Let us learn to distinguish between medieval and apostolic baptism in their relation to the truth of God and his people, and what they effect for each. The fallacy of nearly all the reasoning on this question, in my humble judgment, lies just here. It is assumed that baptism is one, whereas there are really two institutions current under that name; and, if I mistake not, they are very properly distinguished as above. Medieval baptism is one thing in name and nature, and has a definitely defined end or purpose. Apostolic baptism, on the contrary, is wholly another thing, and has nothing in common with the medieval institution, except the name and a formula of words. The disparity is so great in the use of water as a general thing, that they can hardly be said to have anything in common here, though there is a water element in both. In the first, however, it is more to keep appearances, I fear, than from any real conviction of its necessity. Indeed, if the record be true, it is entirely dispensed with in innumerable cases. And, if it be so, then the water element in the medieval or Pedobaptist institution is of no consequence, save as noted. And really, I think, they are entirely consistent. If, as they say, "a drop is as good as an ocean," then I can not see why less would not be better, and so have none at all. I think it would.

FATE OF THE APOSTLES.

All the apostles were assaulted by the enemies of the Master. They were called to seal their doctrines with their blood, and nobly did they bear the trial.

Matthew suffered martyrdom by being slain with a sword at a distant city of Ethiopia.

Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

Luke was hanged upon an olive tree, in the classic land of Greece.

John was put in a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterward banished to the isle of Patmos.

Peter was crucified at Rome, with his head downward.

James the Greater was beheaded at Jerusalem.

James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hierapolis, Phrygia.

Batholomew was flayed alive.

Andrew was bound to the cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance, in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned, and then beheaded.

Barnabas, of the Gentiles, was stoned to death by the Jews at Salonicia.

Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero.

THE REST OF GOD.

People want rest. O how we long for it! Now the Lord gives his people rest. He makes us to lie down in green pastures and leadeth us beside still waters. There was a friend of mine in England who told me that she went out to ride one day, and met with a shepherd with a large flock of sheep in front of him. Instead of being like the good shepherd, he was not leading them, but driving them—and if they stopped to eat the grass by the way-side a dog started out to scare them on, and she got so interested, as she thought he was very cruel, that she just watched them for a long time; but by-and-by he opened the gate, and they passed into a beautiful park, and she saw a beautiful stream running through that park, and after he had got them into the enclosure they went down to that stream and drank, and then—laid down by the side of that river, and she understood why he didn't want them to eat by the road-side—there was danger there. He wanted them to lie down in green pastures and beside the still waters. Now that is not a good illustration, for this good Shepherd never drives us. He will not force us into heaven. But you will find that the sheep who are willing to follow him—the men and women who have no will of their own, but have only God's will—how they prosper!—Moody.

NOT A HINDRANCE BUT A HELP.

It is worthy of our note that eminence in the Christian life does not hinder, but rather helps us to eminence in any one point in the life that now is. If a person were to give his attention to two or more worlds, perhaps he would in a measure, perhaps fail in both, but he may be a good physician, or a skillful farmer, and none the less so because he is a good Christian. Nay, there is no honest calling in life in which a man will not be helped to eminence by true and deep piety. Everything good grows in the growth of religion. Let the man of business work on Sundays, neglecting religious duties, and his broken health will tell him his mistake; or from over-eagerness in grasping at gain let loss after loss come upon him and he will be taught that the moderation which the gospel inspires was need-

ful for him. Many a worldly man may say, at the close of life, that he has gained nothing by neglecting religion. The Christian physician may say, "I might have been eminent in mere professional matters without piety, but I doubt whether I should have been so successful, certainly not so happy." Every one who has truly sought to serve the Lord will acknowledge that godliness is profitable for all things, for the life that now is, as well as for that which is to come.—*The Churchman*.

THE DUTY DONE.

A Presbyterian minister tells the following story:—He was at one time pastor of a church in a town where the richest and in every way most prominent man, was notoriously a neglecter of religion, and openly hostile to the ministers. Seeing the old man in his carriage before a store in a place one day, he felt a vague impulse to go near and join himself to this chariot, and ask the liberty of visiting him, that he might preach the Saviour. Fearing a scene, he refrained, and was conscience-smitten. Six weeks later he met the carriage on the street again, and the impulse was renewed, and the same words suggested. He immediately consulted one of his judicious deacons, who advised him not to visit him. He would be driven from the door,—there would be a scandal, and he would become an object of derision. But he could not rest. He felt it was God calling him "to go near and join" the godless old man, and in disobedience to advice, the next day he approached the stately mansion trembling. He saw the old man, and was seen by him. The door was opened. He expected insult. Instead, two trembling hands were extended in welcome, and the strange words uttered: "I have been looking for a visit from you for six weeks. I have been longing to know more about the Lord I have so long rejected." The wife and daughter were called in, and there he "preached unto them Jesus," and all three soon afterwards believed, and "went on their way rejoicing." When one is prompted by the Spirit to speak, it is safe to hope and believe that the Spirit is prompting to hear.—*Baptist Weekly*.

It is a very common thing to talk about studying the Bible without any human help to its understanding; but such a thing as that is really quite out of the question. No man studies the Bible without help from his fellows. And commonly it is he who rests most blindly on people's declarations of the meaning of Bible statements, who is loudest in the assertion that he wants no outside help in Bible study.—*S. S. Times*.

The work of public worship ought not to be performed by a single person. In prayer, it is true, one voice must lead many hearts. But there is a wide-spread conviction that there ought to be something in the service to make the people feel that they are active participants, and not passive spectators.—*Watchman*.

Once in a while we hear of a narrow-minded, half-thinker who stops his religious newspaper simply because it has commended some gospel message unknown, possibly, in his own little experience or creed. We deem it a duty to advocate the principles of mutual rights; peace, progress, and justice everywhere and under all circumstances, whether subscribers stop or take.—*Methodist Recorder*.

AGENTS WANTED.

Goodyear's Pocket Gymnasium.

THE BEST COMPLETE SYSTEM OF PHYSICAL EXERCISE EVER DEvised FOR HOME USE. 100,000 in use by men, women and children. Used in schools, colleges, and in all families. Price List: No. 1, for Children 8 to 10, \$1.00; No. 2, for Children 10 to 12, \$1.50; No. 3, for Children 12 to 14, \$2.00; No. 4, for Children 14 to 16, \$2.50; No. 5, for Children 16 to 18, \$3.00; No. 6, for Children 18 to 20, \$3.50; No. 7, for Children 20 to 25, \$4.00; No. 8, for Children 25 to 30, \$4.50; No. 9, for Children 30 to 35, \$5.00; No. 10, for Children 35 to 40, \$5.50; No. 11, for Children 40 to 45, \$6.00; No. 12, for Children 45 to 50, \$6.50; No. 13, for Children 50 to 55, \$7.00; No. 14, for Children 55 to 60, \$7.50; No. 15, for Children 60 to 65, \$8.00; No. 16, for Children 65 to 70, \$8.50; No. 17, for Children 70 to 75, \$9.00; No. 18, for Children 75 to 80, \$9.50; No. 19, for Children 80 to 85, \$10.00; No. 20, for Children 85 to 90, \$10.50; No. 21, for Children 90 to 95, \$11.00; No. 22, for Children 95 to 100, \$11.50; No. 23, for Children 100 to 105, \$12.00; No. 24, for Children 105 to 110, \$12.50; No. 25, for Children 110 to 115, \$13.00; No. 26, for Children 115 to 120, \$13.50; 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The Morning Star.

WEDNESDAY, MAY 23, 1877.

G. F. MOSHER, Editor.

A. H. Huling, Western Editor.

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

People who dispose of property by will, and those they employ as conveyancers when money is devised to a benevolent society, should be careful and insert its corporate name, if it be a body acting under a grant from the Legislature. The need of this has recently been shown in New Hampshire by the bequest of the late Mrs. Whitehouse of Pembroke. Seventy-six years ago a benevolent institution was formed in this State, then and ever since known as the "New Hampshire Missionary Society." It then or not long after obtained a charter, and in the seventy-five years of its existence, it has disbursed, as appears by its report for 1876, \$446,508.91; and yet, notwithstanding this long and active public life, Mrs. Whitehouse failed to use the exact corporate name in her will, and so the Society is in danger of losing a large sum of money—about sixty thousand dollars we believe—that was plainly intended for it. Indeed, it will be only the plainness of this intention that can possibly save the money to the Society. The making of a will is a duty, but the duty isn't half performed until the wording of it is exactly legal. Suppose the wills already made be looked over while there is opportunity, and their correctness tested.

We must understand that there is a difference between teaching no religion and teaching irreligion. Cornell University has just shown us a wholesome example of dealing with persons who fail to appreciate that difference. A member of the faculty at that institution not only took advantage of his position to teach infidelity and rationalism in the class room, but he also went frequently to New York City and lectured on free religious topics. He was soon informed that his resignation would be accepted. Now Cornell has undertaken to show that a college may be conducted on a purely neutral basis, so far as religion is concerned. This case of her free religious professor illustrates one of the difficulties that beset her path. The neutral position is one which it will be found quite hard to maintain. "The step which she has just been driven to take," says the *Examiner & Chronicle*, "with regard to Prof. Adler, we regard as a hopeful indication; but many of Cornell's admirers will regard it as a humiliating confession." Will not those who undertake to legislate the Bible out of the schools find some such perplexing tendencies as this to deal with?

NEW TEMPTATIONS.

Is there sufficient thought given to the new temptations which come with a change of circumstances? Does watchfulness keep pace with prayerfulness? Fresh opportunities bring peculiar temptations. The devil never stops work. Restlessness is an inherent trait of his personality.

The child is tempted differently at school from what it is at home. A mind quick to learn is apt to be satisfied with too little application, while a tendency to discouragement follows the sluggish brain. In the school-room the incentives to deception are multiplied. The beginnings of pride will appear because of pretty dresses and abundant knickknacks which parents of wealth can supply, as well as an abject spirit born of poverty at home. The common school brings the world of temptations into child-life.

The temptations which are said to be peculiar to the young man starting out in life are stereotyped, but is the continued home life of the other young man free from the assaults of the adversary? There is a change of circumstances within as well as without. It is gratifying to see that a common sense treatment of the young woman, also starting out in life for herself, promises to become more general; and that that confidence which is bestowed upon the young man and which is a great help to him in resisting temptation, is destined to be as freely accorded to her.

New associations, new friends, new thoughts and new aspirations bring each a peculiar temptation. The more cherished the treasure of mind or heart, the more it is beset with false allurements which at first are hardly perceptible. Love and sorrow carry within themselves the possibilities of evil. Massive intellects have been tempted in their days of earthly exaltation, and have fallen. The pure in heart alone fight successfully to the end.

The growing mind meets with new temptations. It ascends step by step, and to-day it is above the fact which troubled it yesterday, but another takes its place. Temptation like punishment is no less severe because of its refinement.

Then there are social temptations which ignore individuality, as in the case of labor strikes and organized politics. When these get hold of a man he terribly feels his human weakness, or would, could he dispassionately look upon himself.

Temptation is universal. It enters into the sweetest and the bitterest facts of

life. He who is strong in resisting the devil in one field is not relieved from fighting for the conquest in another. If he fails in one, so much the harder is the next.

Now a word in regard to the vacations, of all classes, the present summer. Will all go prepared to meet new temptations? Will any thought be given with reference to avoiding known, or probable, temptations, as far as practicable? The devil never rests, and it is well known that he does altogether too much hard and to him profitable work during the idle days, weeks, or months allotted to the summer holidays. It will pay to think of these things.

FREE COMMUNION CONVENTION.

Co-operation among all God's people is the basis of the best Christian work. The Saviour did not send out his disciples separately, but in companies of two or more. Individuals in the same locality were gathered into churches. When important questions arose, one church took counsel of another, and the final decision was the result of combined wisdom.

Similarity of views on the question of baptism has led large numbers thus to associate together, and hence the Baptist family as one of the great households of Christian faith. But this family is not a unit on all points of faith and practice, not even on the solemn memorial service of our Lord and Master. Some would spread the table with a liberal hand and charitable heart, and say, "This is the Lord's table, and all of our Father's children are welcome here—all who trust in Christ for their salvation, and recognize him in the emblems of the bread and wine." The underlying faith that grasps the doctrine of free communion will be likely to accept other liberal and tolerant doctrines, and thus there will be agreement on more than a single point.

On the questions of baptism and communion quite a number of denominations have a common faith to proclaim, and a common practice to defend. It is not against the powers of darkness alone that they have to contend in this Christian work, but against the error of thousands who are otherwise enlightened. Hence, these Christians ought not to stand aloof from each other as strangers, but to co-operate as friends. And they will never know on how many other points they are practically agreed till they come together in a free conference, endowed with a spirit of Christian forbearance and liberality.

A great army may often do most effective service in divisions, brigades, &c., according to the scattered condition of the enemy, but it sometimes becomes necessary to mass the troops and make a grand demonstration. So the soldiers of the Cross may wisely come together, compare views and unite their strength to "contend for the faith once delivered to the saints."

But we took our pen, not to theorize, but to make a practical suggestion; and it is this:—Would it not be well for representative men of the several Baptist denominations that believe in open communion, to meet together, exchange views, and strengthen each other in their common faith and practice?

A delegated body, composed of members chosen by the different religious bodies, would have more authority than a mere voluntary association. The idea of such a meeting is not a new one. The *Morning Star* and the *Baptist Union* have so far prepared the way that the time for action has now come.

At the meeting of the Corporators of the Printing Establishment, in September last, the Committee on the Editor's report concluded their report with the following proposition, which was unanimously adopted:

"Since the desire has been expressed by some bodies of open communion Baptists smaller than our own denomination, that there might be a closer affiliation among those holding the same free communion views, and since the spirit of the times is bringing together religious bodies having a family likeness, we recommend that the *Morning Star*, representing, as it does, the largest free communion Baptist church in the country, take a prominent part in advocating, not an organic but a general union, and that it favor the formation of a Free Communion Baptist Alliance, hoping that it may result eventually in the co-operation of a body embracing all open communion Baptists."

The New England Convention at Lawrence recently took action to this effect:

"Resolved, That in our opinion the time has come for the calling of a general Convention of all Free Communion Baptists, and that a Committee of five be now appointed to present the matter to the next General Conference, and to have full power to act in the premises."

The Committee in charge of this matter was carefully selected, every section and interest being represented. It is composed of Revs. G. H. Bell of N. Y., O. B. Cheney of Me., E. W. Porter of Mass., O. E. Baker of Iowa, and S. D. Bates of Ohio. Whatever propositions they may submit will be worthy the careful consideration of the next General Conference.

Mormonism seems to have a double character in this country. Joseph Smith, a son of the original Joe Smith, some time since seceded from the Utah tribe and, claiming to be the head of the Re-organized church of Latter Day Saints, established himself in a quiet way at Plano, Ill. The third annual conference has just been held. The reports show that there are 316 branches with a total membership of something over ten thousand. There are several branches in England, mostly in the vic-

inity of Birmingham. The "Re-organized church" entirely discards polygamy and its attendant evils.

THE QUARTERLY.

At the recent New England Convention, the paper on "Permanent Denominational Literature" was among the marked features. In it prominent mention was made of the character and influence of the "Freewill Baptist Quarterly," and it was urged that its publication be revived, or that there be a new periodical which shall take its place. While this subject is fresh in the minds of our readers, a few words respecting it will not be amiss.

As is well known, the publication of the "Quarterly" commenced with 1853, and ceased with 1869. Its inception was regarded as a bold undertaking. What was considered the young blood and brains of the denomination was enlisted in its behalf. Its circulation was small, as that of all similar publications must of necessity be. Sacrifices were made for it, and its term of life was quite or nearly that of a ministerial generation.

In the estimation of the Christian public, its character was highly respectable. Its pages contained the best thoughts of such men as Noyes, Hutchins, Tappan, Day and others, the most gifted of our dead, as well as those of many of the living. All things considered, it ranks among the foremost of the literary exhibits which the Freewill Baptists have yet made. It served both to develop its writers and educate its readers.

Now what the old "Quarterly" was and did, a new one may be expected to be and do. The character and success of that effort appeal especially to the young men of to-day. While there is evidently more culture in the denomination now than there was twenty-five years ago, shall it be said that there is less enterprise?

Respecting the desirability of reviving the publication of the "Quarterly," there was in the recent Convention scarcely a dissenting voice. The larger portion of the discussion was devoted to the method of conducting it and the means of sustaining it. It was considered expedient that some plan be devised by which all the available talent in the denomination might be enlisted.

But it must also have material support. It was felt that it would secure this proportionally as a small or larger number are made to share individually in the responsibility. The Convention referred the whole subject of methods and means to a committee of seven, viz., Phillips, Church, Mosher, Fernald, Porter, Stuart and Dunn, and wisely instructed them to report at the next General Conference, when there will be present representatives from all parts of the denomination. The face of the "Quarterly" re-appearing with 1878 would gladden many hearts.

CURRENT TOPICS.

REV. JOSEPH COOK gave New England Congregationalism a rather severe handling in his last Monday lecture but one. He traced the evils present in and growing out of the old law in the colonies which allowed only church members to vote, and also in the doctrine of infant baptism. He goes against Dr. Dexter in maintaining that one of the chief causes of Roger Williams's banishment, while it was in part for political reasons, was mainly because he objected to the baptizing of infants. Speaking of the law which allowed only church members to vote, he said:

The political and social pressure arising from that law led to the adoption of the half-way covenant, by which persons not professing to have entered on a new life at all were allowed to enter the church. Out of that pressure arose Stoddard's evil plea that unconverted persons should be brought to the communion service. Out of all these causes came an unconverted church membership. Out of that came a departure from the more fashionable of the churches of Eastern Massachusetts. Out of the secularization of the churches of Eastern Massachusetts came their chief weakness in their resistance to the irreligious influences arising from the French war and the Revolution, and to the accession of the French infidelity at the moment when Lafayette and French liberty had bent the national soul toward France.

What does Joseph Tracy say in his "History of the Great Awakening?" I open that most cautious book on the whole topic and I read: "Every Congregational church in New England, probably, has either adopted Edwards and Whitefield's doctrine concerning church membership, or become Unitarian." (See pp. 411-413 and 44-8.)

Americans have all sorts of sense except historic sense. To-day I have trodden over ground that a little while ago no man could have passed across without burning his feet; but it is necessary, face to face with the keen look the nation is putting on you, sir (turning to Mr. Moody), in this city, to show that we have had temptations no other city has had on this continent.

We have had a State church; we have had a seceded church membership in our ruling denomination; and little by little that secularization so lowered our standards that it is not amazing at all, and it is a thing that we ought to have expected that out of the combination of causes included in the older Arminianism, the half-way covenant, the disturbances of the French war and the Revolution, French infidelity, the popular misconceptions of scholarly Orthodox doctrine, and some crude and rash statements in Orthodox itself, came Unitarianism.

Such as these have been the results of a theory of church membership which was not based on spirituality, and which admitted baptized infants to its fold. In the course

of his lecture Mr. Cook paid this deserved tribute to the work of the Baptists in behalf of a spiritual church membership:

"If I say that a certain denomination, represented by that man who was driven from Massachusetts to Rhode Island, has, in spite of all we hear of criticism about one of its beliefs, been of foremost service in bringing into the world, among all protestant denominations, an adequate idea of the importance of a spiritual church membership, I know that no generous heart or searching intellect will object to that statement."

"My father," added Mr. Cook, "is a Baptist Deacon, but he is an open communionist."

The Southern Baptist Convention for the present year was held a few days since at New Orleans. Among the proceedings was the reading of an address by the President of the Convention, Rev. Mr. Tichenor, of Alabama, on the color-line. The press informs us that the subject matter of the address was very generally discussed by prominent members, after which Rev. A. M. Newman, a colored minister of New Orleans, addressed the Convention by special invitation. The report says that his remarks were able and well received. It is further stated that a report on the subject was made by a committee which "sees exceeding liberal calls for religious equality, and was adopted without a dissenting voice." This action with such unanimity, does credit to the intelligent Christian spirit of the Southern Baptist body and will be hailed with joy by their fellow Christians of all names in the North. The growing spirit of fraternity manifested between the separated bodies of Presbyterians and Methodists of late, together with this more recent action, promises well for the future of the whole country, and the rights of all its citizens, without regard to color.

The Northwestern Christian Advocate took occasion last week to comment on the action of the Chicago board of education at a recent meeting. That action consisted in voting to postpone the consideration of a text book on physical geography which was before the board for adoption. The reason stated was that some of the members of the board objected to the book because some of its definitions recognized the creation of the world as the work of Intelligent design. The paragraph quoted as specially objectionable speaks of the globe as an organism "every feature of which is the outgrowth of a definite plan of the All-wise Creator for the education of the human family, and the manifestation of His own glory."

As we also happen to know, one of the influential members of the same text book committee strenuously objected to the sole ground that it recognized the wonderful structure of the human frame as the work of creative design instead of blind chance. We shall await with interest to see whether the school board of the fourth largest city on the continent, shall taboo text books for its common schools only because they state general belief in an All-wise Creator in such terms as even a Buddhist might accept. If not only all Christian teaching, but all recognition of a Supreme Being as well, is to be banished from the public school at the demand of a few score of atheists, the Christian public can know it none too soon.

ANOTHER, and somewhat startling lesson teaching the mischievousness of "Trades Unions," has been furnished in the attempt at wholesale murder among the non-union coal miners at Streator, Ill., the past week. The large body of the miners had recently indulged in the usual self-inflicted injury of "striking," but with barren results. The company's managers easily supplied the places of the strikers with men willing to work, and protected them by a police force sufficient to prevent any forcible interference. On Monday, however, immediately after eating of their dinners, carried with them into the mine, about sixty of the men were sent above suffering terribly from the effects of poison. The over-doses which vindictive ignorance had prepared, together with the prompt medical assistance rendered, alone prevented the diabolical scheme from resulting in the wholesale slaughter of innocent men.

At present writing, the scoundrels responsible for this attempt have not been discovered. This system of regulating by "secret Unions" the price of labor, is becoming altogether too dangerous to be longer tolerated anywhere. In the hands of ignorant and vicious men, it becomes too often a band of "Molly Maguires," or, as in this case, a fosterer of cowardly assassination.

BRIEF NOTES.

It was the day before Joseph Cook's lecture on "Skepticism in New England" that twenty-eight infants were baptized in Plymouth church.

It is now announced that the Shawmut Avenue Baptist society in Boston will soon unite with Rev. Dr. Neale's Society, and that a new pastor will be called, while Dr. Neale will sustain relations to the United Society mutually agreeable to all parties.

The Young Men's Christian Union of Boston is receiving contributions to send poor and worthy children on a week's vacation to pleasant homes provided for them in the country. "Inasmuch as ye did it unto one of the least of these," &c.

The death of Professor Taylor Lewis has removed one of the most excellent and useful of Christian gentlemen. His broad culture and devout spirit were always at the Master's service. His later work in connection with

the International Sunday-school lesson notes was continued, in the midst of pain and suffering, nearly to the time of his death.

We are glad to learn that the Home Mission Board has once more sent our well-known brother, Rev. J. S. Manning, into his old field of labor among the colored people of the Southwest. There has long been a demand for this labor, but a nearly empty treasury has confronted the Board whenever the question has been raised. The necessities of the case are such and the demands so urgent that the Board has ventured to send Bro. Manning and depend on the churches of the West to raise the four hundred dollars needed to make up his support. By vigorous and concerted action, this surely ought not to be difficult. A letter just received from Bro. Manning, who is on the ground, shows that his return was none too soon, and that while something has been lost by leaving these untrained brethren without the guiding hand of experience and the benefit of superior knowledge, the future looks promising, provided the needed assistance can be rendered. Let the rally for this cause be general and the assistance prompt.

Denominational News.

Cairo Mission.—Help?

It is not generally known, I suppose, that Bro. J. S. Manning has returned to his old field of labor among the Freedmen at Cairo and vicinity. The interests of that mission were so important and the calls from that quarter for help were so frequent and earnest that, after prayerful consultation on the part of a few friends of that mission in the West, and with the sanction and authority of the officers of the Home Mission Board, it was decided best that Bro. Manning respond to the call. In accordance with this decision our faithful brother has entered upon his work. But there are no provisions for his support.

The Home Mission treasury can give no promise of help, for its funds are low. Our chief reliance must, therefore, be upon the churches, Quarterly Meetings and Yearly Meetings of the West.

Brethren and sisters of these organizations, we appeal to you. You have it in your power to render the needed assistance. Will you do it? We can not write personal appeals to each of the pastors in the West, but hope this word will be sufficient. But will not the officers of our Quarterly Meetings and Yearly Meetings, about to be held, take this matter in hand and take collections for the special purpose of sustaining this mission? All money collected in the churches will be duly credited on their Home Mission apportionment. Let all collections be forwarded to Rev. Silas Curtis, Treas. of H. M. Society, Concord, N. H. Who will give the first response to this call?

D. W. C. DURGIN.
Hillsdale, Mich., May 15.

So Much Trouble.

A lady who was treasurer of the "weekly offerings" in a small church had "so much trouble" in collecting, because of the forgetfulness of the subscribers, that she thought at the end of the year that she had earned the money. So the plan was given up, though an amount equal to more than one dollar per member had been secured, and probably nothing would have been raised had not this "trouble" been taken. This is a representative case. Assuming that every pastor and church collector would be willing to take any amount of trouble for the cause of missions which the fruits would repay, consider what was overlooked in the case referred to. The plan was new, and the subscribers were none too familiar with giving for missions in any way. What field does not plow harder the first year than the second? The principle is most applicable to religious enterprises. Unless the plan of systematic giving is undertaken for something beyond the little money that can be obtained the first year, unless the aim is to fix a habit of giving regularly as God has prospered, the majority of those who try the plan will soon be discouraged.

One might be willing to give all the money that could be raised by the plan of weekly offering in a certain place during the first year, rather than do all the reminding and prompting necessary to accustom the people to the plan, but this labor would be a far more valuable contribution to the cause than the money. Let not the pastor or collector give up the plan because it is difficult the first year. It may take two years to fix the habit. It is charitable to presume that most of the negligence is from defect of the memory rather than of the heart.

Moreover, a field well cleared and broken will not plow itself. If the plan is kept up, somebody must continue to take some trouble. But who draws back for this reason? Consider our examples. We read of a church which not only learned liberality with difficulty, but could hardly learn to do things decently and in order, yet Paul did not give it up because it was "so much trouble."

R. D. F.

Ministers and Churches.

DOVER, N. H. Fourteen new persons were baptized by the pastor of the Washington St. church last Sunday, and three more by the pastor of the Charles St. church.

The church in Depauville, N. Y., is without a pastor, Rev. J. B. Collins who served them two years having been called to another field of labor. Communications may be addressed to Wm. I. Easton, Depauville, Jeff. Co., N. Y.

GARLAND, ME. The young people of Garland met Friday evening, May 11, and organ-

ized a society called "Girland Young People's Christian Association." The prospects for its success are very good. It numbered thirty-one active members at the first regular meeting, and quite a number are expected to join soon. It means work for Jesus. The subject of a hall has already been broached.

A MEMBER.

MANCHESTER, N. H. Pine St. church. Some time ago, this church was under dark clouds. It is pleasant to say, it has since prospered. Rev. J. J. Hall assumed the pastorate early in the late cold season. The church is well united, several hopeful conversions have taken place, the congregation and Sabbath-school have steadily increased, the young people's prayer meeting is successful, and all the interests are in a healthful condition.

Rev. G. DONNOCKER writes that on May 13, he was with the Salamanca (N. Y.) church, baptizing six persons, five of whom united with the church. He visited that place several times last fall holding meetings in connection with Brother Grover, who is now preaching to them, who also held a few meetings resulting in the conversion and reclaiming of a number. This church holds its meetings three miles from the village. Since the first of April Bro. Donnocker has been preaching half of the time in the M. E. church in the village, and thinks with some effort a foothold may be gained in that place, which is a village of some considerable enterprise. The Little Valley church is located three miles north of Salamanca, and is more than 50 years old. A flourishing S. S. and other things indicate a good field of labor.

We learn that the F. B. Society in Lynn, Mass., is offered the High St. Baptist meeting-house for \$5000, and that after a thorough canvass of the city, the brethren need \$2000 to help them make the purchase. Writing about the matter, Rev. J. S. Burgess says:

We can not afford as Christians, as a denomination, to lose such a rare opportunity of church building, and saving sinners, as is now and here presented. Any person or persons willing to give money, in any sum, or purchase a pew in the house, at from \$25 up to \$200, to be paid soon or within a year, will please forward their names to me immediately. Brethren, please bear in mind, that the life of our church at Lynn depends upon your response to this appeal for help. Please direct your letters to me at Lewiston, Maine.—J. S. BURGESS.

These subscriptions will be made on condition that the whole sum is secured, and the subscribers will not be otherwise holden. We trust that the matter will receive careful consideration.

An Appeal.

The Freewill Baptists of St. Johnsbury, Vt., are now making a desperate effort to raise money enough to finish their church building. The amount needed is two thousand five hundred dollars. Some eighteen hundred have been pledged, provided the other seven hundred be raised. This seems to be all that we as a church can do. We have a little debt on the church, and are determined that it shall be no larger. Some of the brethren are beginning to feel discouraged. Where can we get the other seven hundred? That will save years of discouragement, to say the least, for the brethren feel that it is now or never with us.

The Aroostook Mission.

We are having some prosperity in the mission. The church in Lewiston has been blessed with a precious revival. It had become "wintered, almost extinct. A series of meetings with the help of the Spirit gave them new life. Some hard cases were reclaimed and a number of young people were converted. Ten or twelve have united with the church, and "more to follow." The church in Fort Fairfield is "holding the fort" with a good prospect before them, one of the best churches in the Q. M.—The church in Mapleton has been somewhat strengthened during the past winter, and with the help of outside friends are building a meeting-house. The frame is up and partly covered. They hope to have it ready for use by winter. Generous hearts and willing hands have commenced the work and we doubt not, will carry it forward to completion.—The church in Presque Isle is bearing up bravely against the current, hoping to find still water by and by. Three candidates are under the care of the church, subject to baptism, and others, we hope, will go forward this spring. One united with the church at our last conference. We need a meeting-house here very much. I hardly know how we can get along without one. The church is not able to build, but we are praying that some one may help us. Our Sabbath-school commenced last Sabbath (May 6) and numbers about sixty. We are hoping, trusting.

J. W. CARR.

Installation.

A council, consisting of Revs. A. Given, S. D. Church, A. L. Gerrish, J. M. Brewster, C. A. Bickford, and brethren, H. G. Earle, A. A. Harrington, S. S. Steere, and H. M. Gilman, called by the Roger Williams F. B. church of Providence, R. I., to examine and, if deemed proper, to install Rev. A. J. Kirkland as pastor of that church, met in the church vestry, Thursday afternoon, May 10, and organized by electing Rev. A. Given chairman, and C. A. Bickford clerk. A comprehensive and carefully prepared statement of his religious experience, call to the ministry, views of Christian doctrines and church polity, was presented by the candidate, after which he was subjected to an extended and careful oral examination. The examination having proved satisfactory, the council proceeded in the evening to install Bro. Kirkland as pastor of the church, with the following order of exercises: Introductory services by Rev. A. Given; Sermon by Pres. O. B. Cheyney, D. D.; Installation prayer by Rev. S. D. Church; Hand of Fellowship, by Rev. C. A. Bickford; Charge to the pastor, by Rev. J. M. Brewster; Address to the church, by Rev. A. L. Gerrish; singing by the choir and congregation; Benediction, by the pastor. Bro. Kirkland comes warmly welcomed to his important position, and enters upon his work full of determination and of hope. His own consecration, with that of his people, securing perfect and zealous co-operation, can not fail to do much for the Master in the conversion and edification of souls.

C. A. BICKFORD.

Church reunion.

The Lowell (Mass.) Citizens gives an interesting report of the reunion at the F. B. church in that city last Thursday. A goodly number of past and present members of the church were present, and the exercises were

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Poetry.

FIRST AND LAST.

BY ADELAIDE STOUT.

So tired! the little baby came
And with its coolings sweet,
Showed it would have us loose the shoon
From off its tiny feet.
It was the first time, "baby" knew
The pressure of a dainty shoe.

"So tired! the patient toiler moaned,
And so we came unasked
And from the weary feet the shoon
Were tenderly unclasped.
It was the last time! never hand
Shall clasp upon that foot a band."

THE PRESENT.

BY A. D. SANDBORN.

One sings of the glorious future,
The delectable, sweet by and by;
One sings of the past and its brightness,
But remembers it only to sigh.

One longs for the wings of an angel,
To transport him to regions above;
One mourns for the days of his childhood,
Lost years of his innocent love.

The future, one thinks, will deliver
From sorrow and labor and care;
The past has been free from the burdens
That our hearts in the present must bear.

But now is the time to determine
What of good from the past may be wrought,
That blessings the future is holding
That may yet from its bosom be brought.

To-day is the season of conflict
That the future may victoriously bring;
The wrongs of the past all be righted,
That rejoicing from sorrow may spring.

The future has nothing to give us
But the fruits of our labor to-day;
The past will be lost in the darkness
If it fail with the present to stay.

Oh, the past is so bright and enchanting,
And the future more blessed may be;
But to-day is the season for labor,
The present is better for me.

Family Circle.

CLAMS.

A GHOST STORY.

"I haven't a room in the house, ma'am; but if you don't mind going down to the cottage, and coming up here to your meals, I can accommodate you, and would be glad to," said Mrs. Grant, in answer to my demand for board.

"Where is the cottage?" and I looked about me, feeling ready to accept anything in the way of shelter, after the long, hot journey from broiling Boston to breezy York Harbor.

"Right down there; just a step, you see. It's all in order, and next week it will be full, for many folks prefer it because of the quiet."

At the end of a precipitous path, which offered every facility for accidents of all sorts, from a sprained ankle to a broken neck, stood the cottage, a little, white building with a pretty woodbine over the porch, gay flowers in the garden, and the blue Atlantic rolling up at the foot of the cliff.

"A regular 'Cottage by the Sea.' It will suit me exactly if I can have that front upper room. I don't mind being alone, so have my trunk taken down, please, and I'll get ready for tea," said I, congratulating myself on my good luck. Alas, how little I knew what a night of terror I was to pass in that picturesque abode!

An hour later, refreshed by my tea and invigorated by the delicious coolness, I plunged recklessly into the gayeties of the season, and accepted two invitations for the evening, one to a stroll on Sunset Hill, the other to a clam-bake on the beach.

The stroll came first, and while my friend paused at one of the fishily-fragrant houses by the way, to interview her washerwoman, I went on to a hill-top, where a nautical old gentleman with a spy-glass welcomed me with the amiable remark:

"Pretty likely place for a prospect."

Entering into conversation with this ancient mariner, I asked if he knew any legend or stories concerning the old houses all about us.

"Sights of 'em; but it ain't allers the old places as has the most stories concernin' 'em. Why that cottage down yonder ain't more'n fifty year old, and they say there's been a lot of ghosts seen there ownin' to a man's killin' of himself in the back bedroom."

"What! that house at the end of the lane?" I asked, with sudden interest.

"Jes' so; nice place, but lonesome and dampish. Ghosts and toadstools is apt to locate in houses of that sort," placidly responded the venerable tar.

The dampness scared me more than the goblins, for I never saw a ghost yet, but I had been haunted by "rheumatism, and found it a hard fiend to exorcise."

"I've taken a room there, so I'm rather interested in knowing what company I'm to have."

"Took a room, hev you? Wal, I dare say you won't be troubled. Some folks have a nack of seeing spirits, and then agin some hasn't. My wife is uncommon powerful that way, but I ain't; my sight's dreadful poor for that sort of critter."

There was such a sly twinkle in the star-board eye of the old fellow as he spoke, that I laughed outright, and asked, sociably:

"Has she ever seen the ghosts of the cottage? I think I have rather a knack that way, and I'd like to know what to expect."

"No, her sort is the rappin' kind."

Down yonder the only ghost I take much stock in is old Bezee Tucker's. He killed himself in the back bedroom, and some folks say they've heard him groanin' there nights, and a drippin' sound; he bled to death, you know. It was kep' quiet at the time, and is forgotten now by all but a few old chaps like me. Bezee was allers civil to the ladies, so I guess he won't bother you, ma'am;" and the old fellow laughed.

"If he does, I'll let you know," and with that I departed, for my friend called to me that the beach-party was clamoring for our company.

In the delights of that festive hour I forgot the croaking of the ancient mariner, for I was about to taste a clam, for the first time in my life, and it was a most absorbing moment. Perched about on the rocks like hungry penguins, we watched the jovial cooks with breathless interest, as they struggled with refractory frying-pans, fish that stubbornly refused to brown, steaming seaweed and hot stones.

A certain captivating little Margie waited upon me so prettily that I should have been tempted to try a sea porcupine unskinned if she had offered it, so irresistible was her chirping way of saying, "Oh, here's a perfectly lovely one! Do take him by his little black head and eat him quick."

So beguiled, I indulged recklessly in clams, served hot between two shells, little dreaming what a price I was to pay for that marine banquet.

We kept it up till late, and then I was left at my own door by my friend, who informed me that York was a very primitive, safe place, where people sleep with unlocked doors, and nothing ever went amiss o' nights.

I said nothing of the ghosts, being ashamed to own that I quaked a little at the idea of the "back bedroom," as I shut out the friendly faces and bolted myself in.

A lamp and matches stood in the hall, and, lighting the lamp, I whisked up stairs, with suspicious rapidity, locked my door and retired to bed, firmly refusing to own even to myself that I had ever heard the name of Bezee Tucker.

Being very tired, I soon fell asleep; but fried potatoes and a dozen or two of hot clams are not viands best fitted to insure quiet repose; so a fit of nightmare brought me to a realizing sense of my indiscretion.

From a chaos of wild dreams was finally evolved a gigantic clam, whose mission it was to devour me as I had devoured its relatives. The clam shells gaped before me, a solemn voice said, "Take her by her little head and eat her quick." Retribution was at hand, and, with a despairing effort to escape by diving, I bumped my head smartly against the wall, and woke up feeling as if there was an earthquake under the bed.

Collecting my scattered wits I tried to compose myself to slumber again; but alas! that fatal fact had murdered sleep, and I vainly tried to lull my wakeful senses with the rustle of woodbine leaves about the window, and the breaking waves upon the beach.

In one of the pauses between the ebb and flow of the waves, I heard a curious sound in the house; a muffled sort of moan, coming at regular intervals, and as I sat up to make out where it was, another sound caught my attentive ear. Drip, drip, drip went something out in the hall, and in an instant the tale told me on Sunset Hill came back with unpleasant vividness.

"Nonsense! it is raining, and the roof leaks," I said to myself, while a disagreeable thrill went through me, and fancy, aided by indigestion, began to people the house with uncanny inmates.

No rain had fallen for weeks, and peeping through my curtain I saw the big, bright stars shining in a cloudless sky; so that explanation failed, and still the drip, drip, drip went on. Likewise the moaning, so distinctly now that it was evident the little back bedroom was next the chamber in which I was quaking at that identical moment.

"Some one is sleeping there," I said; and then recollected that all the rooms were locked, and all the keys but mine in Mrs. Grant's pocket up at the house.

"Well, let the goblins enjoy themselves; I won't disturb them if they let me alone. Some of the ladies thought me brave to dare to sleep here, and it will never do to own I was scared by a foolish story and an odd sound."

So down I lay, and said the multiplication table industriously for several minutes, trying to turn a deaf ear to the outer world, and curb my unruly thoughts. But it was a failure, and when I found myself saying over and over, "Four times twelve is twenty-four," I gave up affecting courage, and went in for a good honest scare.

As a cheerful subject for midnight meditation I kept thinking of B. Tucker, in spite of every effort to abstain. In vain I recalled the fact that the departed gentleman was "allers civil to the ladies." "I still was in mortal fear lest he might think it necessary to come and apologize in person for 'bothering' me."

Presently a clock struck three, and I involuntarily gave a groan that beat the ghost's all hollow, so full of anguish was I at the thought of several hours of weary waiting in such awesome suspense.

I was not sure at what time the daylight would appear, and bitterly regretted not gathering useful information about sunrise, tides, and such things, instead of listening to the foolish gossip of Uncle Peter on the hill-top.

Minute after minute dragged slowly on, and I was just thinking that I should be obliged to shout, "Fire!" as the only means of relief in my power, when a stealthy step under the window gave me a new sensation.

This was a start, not a scare, for the new visitor was a human foe, and I had little fear of such, being possessed of good lungs, strong arms and a Roman dagger nearly as big as a carving-knife. That step broke the spell, and creeping noiselessly to the window, I peeped out to see a dark figure coming up the stem of a tall tree close by, hand over hand, like a sailor or a monkey.

"Two can play at that game, my friend; you scare me and I'll scare you," and with an actual sense of relief in breaking the oppressive silence, I suddenly flung up the curtain, and leaning out, brandished my dagger with what I intended to be an awe-inspiring screech, but, owing to the flutter of my breath, the effort ended in a curious mixture of howl and bray.

A most effective sound nevertheless; for the rascal dropped as if shot, and with one upward glance at the white figure dimly seen in the starlight, fled as if a legion of goblins were at his heels.

"What next?" thought I, wondering whether tragedy or comedy would close this eventful night.

I sat and waited, chilly but valiant, while the weird sounds went on within, and silence reigned without, till the cheerful crow of the punctual "cockadoo," as Margie called it, announced the dawn and laid the ghosts. A red glow in the east banished my last fear, and wrapping the drapery of my couch about me, I soon laid down to quiet slumber, quite worn out.

The sun shining in my face waked me; a bell ringing spasmodically warned me to hurry, and a childish voice calling out, "Betwixt is most weedy, Miss-Wee," assured me that sweet little spirits haunted the cottage as well as ghostly ones.

As I left my room to join Margie, who was waiting in the porch and looking like a rosy morning-glory half-way up the woodbine trellis, I saw two things which caused me to feel the horrors of the night were not all imaginary.

Just outside the back bedroom door was a damp place, as if that part of the floor had been newly washed; and when, goaded by curiosity, I peeped through the keyhole of the haunted chamber, my eye distinctly saw an open razor lying on a dusty table.

My vision was limited to that one object, but it was quite enough, and I went up the hill brooding darkly over the secret hidden in my breast. I longed to tell some one but was ashamed, and when asked why so pale and absent-minded, I answered, with a gloomy smile—

"It is the clams."

All day I hid my sufferings pretty well, but as night approached, and I thought of another lonely vigil in the haunted cottage, my heart began to fail, and when we sat telling stories in the dark, a brilliant idea came into my head.

I would relate my ghost story, and rouse the curiosity of the listeners to such a pitch that some of them would offer to share my quarters, in hopes of seeing the spirit of the restless Tucker.

Cheered by this delusive fancy, when my turn came I made a thrilling tale of the night's adventures, and having worked my audience up to a flattering state of excitement, paused for applause.

It came in a most unexpected form, however, for Mrs. Grant burst out laughing, and the two boys, Johnny and Joe, rolled off the piazza in convulsions of merriment.

Much disgusted at this unseemly demonstration, I demanded the cause of it, and involuntarily joined in the general shout when Mrs. Grant demolished my ghost by informing me that Bezee Tucker lived, died and haunted the tumble-down house at the other end of the lane.

"Then who or what made those mysterious noises?" I asked, relieved but rather nettled at the downfall of my romance.

"My brother Seth," replied Mrs. Grant, still laughing. "I thought you might be afraid to be there all alone, so he slipped into the bedroom, and I forgot to tell you. He's a powerful snorer, and that's one of the awful sounds. The other was the dripping of salt water; for you wanted some, and the girl got it in a leaky pail. Seth wiped up the slops when he came out early in the morning."

I said nothing about the keyhole view of the harmless razor, but feeling that I did deserve some credit for my heroic reception of the burglar, I mildly asked if it was the custom in York for men as well as turkeys to roost in trees.

An explosion from the boys extinguished my last hope of glory, for as soon as he could speak Joe answered, unable to resist the joke, though telling it: betrayed his own transgressions.

"Johnny planned to be up awful early, and pick the last cherries off that tree. I wanted to get ahead of him, so I sneaked down before light to humbug him, for I was going a fishing and we had to be off by four."

"Did you get your cherries?" I asked, bound to have some of the laugh on my side.

"Guess I didn't," grumbled Joe, rubbing his knees, while Johnny added, with an exultant chuckle:

"He got a horrid scare and a right good scraping, for he didn't know any one was down there. Couldn't go fishing, either, he was so lame, and I had the cherries, after all. Served him right, didn't it?"

No answer was necessary, for the two

lads indulged in a friendly scuffle among the hay-cocks, while Mrs. Grant went off to repeat the tale in the kitchen, whence the sound of a muffled roar soon assured me that Seth was enjoying the joke as well as the rest of us.—*Louisa M. Alcott in Youth's Companion.*

THE YOUNG MERCHANTS.

Two country lads came at an early hour to a market town, and, arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own cultivation, and the other supplied with lobsters and fish. The market hours passed along, and each little merchant saw with pleasure his stores steadily decreasing, and an equivalent in silver shining in his little money-cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said, "What a fine, large melon. What do you ask for it, my boy?" "The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy turning it over. "So there is," said the man; "I think I will not take it. But," he added, looking into the boy's fine, open countenance, "is it very business-like to point out the defects of your fruits to customers?" "It is better than being dishonest," said the boy, modestly. "You are right, little fellow; always remember that principle, and you will find favor with God and man also. I shall remember your little stand in future. Are those lobsters fresh?" he continued, turning to Ben Wilson's stand. "Yes, sir; fresh this morning. I caught them myself," was the reply; and a purchase being made, the gentleman went away. "Harry, what a fool you was to show the gentleman that spot in the melon. Now you can take it home for your pains, or throw it away. How much wiser is he about those lobsters I caught yesterday? Sold them for the same price I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer, and you have lost one."—*Exchange.*

FELICULTURE.

The *Toronto Free Press* states that "Mansfield Island, in Lake Erie, has been bought by a man who intends to stock it with black cats, and kill their progeny for their fur. He will feed them at first on fish caught off the shore by men who will live on the island; but after the enterprise is well started he will utilize the meat of the slaughtered cats as food for the living cats." The wise man who said there was nothing new under the sun was unacquainted with the versatility of American genius. It would seem from the above that the old story of the Kilkeny cats is to be put to practical account. Whether feliculture, as we have ventured to call the new enterprise, will prove to be a profitable investment remains to be seen. There will be music in it, whether there is money or not.—*Journal of Chemistry.*

LIVING TOGETHER.

We have seen, on a printed slip, a set of pithy maxims on the "Art of Living Together." We do not know who wrote them, but they are full of good-sense, and might well be laid to heart by every one who lives in constant companionship with another, whether as husband and wife, college chums, or partners in business.

"Avoid having stock subjects of disputation. Do not hold too much to logic, and suppose that everything is to be settled by sufficient reason."

"If you would be loved as a companion, avoid criticism of those with whom you live."

"Let not familiarity swallow up all courtesy."

Sir John Lubbock has been devoting his attention to ants for the last three years, and his little daughter and her governess watch the proceedings in the ant-room during the day, and report progress if he has been absent.

FACTS.

BY E. A. S.

A Petrified Forest.

A petrified forest is one of the natural curiosities of Nevada. It is situated about 30 miles from the Blackrock range of mountains, in the desert of north-western Humboldt. Stumps are still standing with their roots in the ground, which have become changed into rock. Some of these are said to be very large and indicate that mammoth trees composed a part of the living forest which was once there, probably thousands of years ago. Now the only living thing in the shape of trees or vegetation, is the stunted sage brush.

Frost and Wheat.

The ill-fated American Arctic Expedition left some grain in Polar Bay, 81° 38' N. lat., and notwithstanding the exposures to winter frosts till 1876, some of it was exhibited growing in pot at a recent meeting of the Linnæan Society in London. And what is more surprising is that a grain of Indian corn found in the same place also sprouted. Now why should not we expect the severe frosts to be as dangerous to wheat as to corn? The answer is very simple.

Diamond Mining in Africa.

The following is given as the origin of diamond mining in Africa:

A traveler in South Africa stopped one night

at a Boer's house. He found the children playing with a pebble that looked like a diamond. He bought it for a trifle, the Boer saying that if it was a diamond, they could get plenty more, and took it away. He sold it at the Cape for \$300. He bought another from a negro, who he sold for \$55,000, and then the natives began to search for these stones where they had previously seen them, the white men heard of their success, and then the rush began. One mine after another, all in the same neighborhood, was found, and round each mine a city sprung up. The last, and that which is the center of the diamond trade, is Kimberley. This city has 10,000 population, five churches, two theaters, banks, hotels and other buildings.

Literary Review.

ABROAD AGAIN: OR, A Fresh Foray in Foreign Lands. By Curtis Guild, Editor of the Boston Commercial Bulletin, and author of "Over the Ocean." Boston: Lee & Shepard. 1877. Crown 8vo. pp. 474. (\$2.50).

This is more than a tourist's book. It is the product of an intelligent, observant traveler, who has the rare faculty of seeing what interests other people, and of describing it so as to make it seem as though the other people themselves were looking at it. All who read Mr. Guild's "Over the Ocean" will recall the freshness and grace with which he clothed the narrative of his tour. This is like that, but better. It takes the reader through the principal parts of England, to Holland, into France, to Florence, Rome, and Venice, to the Alps, and to such desirable places as those. And in the course of the narrative, the author not only describes the best routes, the best hotels, and the best way of traveling, fearlessly pointing out the hotels and other public institutions that attempt to swindle the traveler, but he also describes the manners and customs of the people, the typical characters whom he met, the modes of traveling, the art galleries and the treasures in them, the interesting ruins that make two of three places that he visited of world-wide interest, and several palaces and their royal inhabitants. One learns from the book how people live abroad. For instance, the account of the author's visit to an English country gentleman's residence, where he was a guest for a week, gives one a clear vision of the generous, hearty, somewhat aristocratic but really substantial style of living practiced by that class. There is a vein of merriment running through the book, occasionally breaking out in a description of some odd scene or person that is thoroughly amusing. We would like to reproduce some of the descriptions of such scenes in London, and especially the conversation with a rude, ill-mannered Yankee whom Mr. Guild met on a railway train between Munich and Vienna—but must refer the reader to the book for them. A person contemplating a foreign tour and who would like to know the outfit that is needed, and where to go, and what to see after reaching the other shore, will find the volume full of useful information. Although the book is made up of a tourist's letters, still these letters are sufficiently packed with criticisms, intelligent opinions, and sharp, shrewd observations of men and things, to raise them altogether above the usual character or value of that class of writing. It is the pleasantest book of travel that has lately appeared.

POEMS OF PLACES. Edited by Henry W. Longfellow. Italy. Three vols. Boston: James R. Osgood & Co. 18mo. pp. 272-282-286. (Each \$1.00).

This charming series has now reached the place where poetry and art have especially flourished. Classic pages are filled with the names of persons who have given art its choicest expressions. Not only have Italy's native poets described her fountains, and groves, and such fit subjects of the poet's muse, but these have attracted men of genius from other lands, who have become inspired and sang at the same shrines; until that country may almost be covered with the pages on which they have been written. Ostia, Padua, Pæstum, Pavia, Pompeii, Ravenna, Rome with her ruins and palaces, the Tiber and the Campagna, the Alban Hills, and Genoa—these names are naturally associated with all that is beautiful and striking in the poet's art. And such places as these, with Florence, Ferrara, Capri, Milan, Naples, Sicily, Sorrento, Pisa, Tivoli, and Venice, are those that have inspired many of the songs, or are somehow connected with them, that appear in these volumes. The value of this series, as a repository of the gems that have most enriched the poet's crown, increases with each added volume.

OUT OF THE QUESTION. A Comedy. By W. D. Howells. Same publishers, &c. 18mo. pp. 183. (\$1.25).

The list of books that summer tourists will want to make a part of their outfit is increasing. This is one of them. We have got beyond the need of attempting any description of Mr. Howells' style. Its simplicity, its grace, its almost flawless form of expression, and its generally quiet humor impart a real charm to whatever he writes. One naturally expects to see his books put up in just the dainty style of this red-edged, dove-colored volume. No coarser dress would become them.

As for this particular comedy, it gives no occasion to abate the popular opinion of the author's literary qualities. They are not very strong or startling characters that figure in it. It would hardly be a comedy if they were. But they are just that class that would best aid the author in illustrating some of the faults that are daily growing stronger in certain grades of American society. One can hardly read the book without a good deal of quiet enjoyment. But it must be for enjoyment that one reads, and also when in a mood to be entertained by the sayings and doings of such people as spend "the season" in illness and gossip at country hotels. Read in that way, one may not miss a certain degree of profit, as well as much enjoyment from the exercise.

HOURS WITH MEN AND BOOKS. A collection of essays and sketches of celebrated men and their writings. By Prof. Wm. Matthews, LL.D. Chicago: S. C. Griggs & Co. 8vo. pp. 384. (\$2.00).

A new book by Prof. Matthews is sure to find a welcome from his large circle of readers, a circle which the coming of this book will be likely to increase. The author of "Getting on in the World," is one of the few men who possess a natural literary instinct so accurate as to know what the average public will read and appreciate, and who has the charm of style which wins and holds the attention without apparent effort. The volume before us happily presents the medium between a stilted and labored effort to put the literary characters introduced on exhibition, and that modern, gushing style of easy familiarity with celebrities and books which degenerates into mere gossip. This book will be found to possess much valuable and often sought-for information, free alike from dullness and wordy emptiness. The publishers have shown

their usual good taste in the exercise of the typographical side of the book-maker's art.

SIX LITTLE COOKS; or Aunt Jane's Cooking Class. Chicago: Janson, McElrath & Co. 1877. 12mo. (\$1.00).

Heretofore we have regarded books on cookery as belonging to the dry, uninteresting, and purely practical department of literature, embracing dictionaries, encyclopedias and patent office reports. It had not occurred to us that sauce and sentiment might find companionship between the same covers. The handsome little volume before us, however, has given us a glimpse of the fun and frolic and loving of fresh young girl life mingled with the formulas for cakes and dumplings, tarts and pastries. This little book tells in a charming way how the "six little cooks," alias merry little girls, persuaded "Aunt Jane" to instruct them in the culinary art, much to their satisfaction and profit. How to cook well ought, unquestionably, to form an essential part of every girl's education as to slugs or play well, or to possess any of the accomplishments of refined society. We shall be glad to know that our young readers have availed themselves of the useful information which this volume affords, as well as amused themselves by following the fortunes of the "Six Little Cooks" in the well told story.

A timely and useful book is issued by James R. Osgood & Co. (Boston), entitled RUSSIA AND TURKEY, being a description, with maps, of the two countries at war, and an account of the causes of the war. It is only 50 cents. Each of its eighty pages is worth that sum.

The same publishers issue Bret Harte's drama of TWO MEN OF SANDY BAR, which has been highly commended. It possesses considerable merit, but will leave many readers still waiting for the appearance of a drama that satisfies them. The characters are all after the Bret Harte style, and are such as one would generally desire to meet, outside of books, only on the rarest occasions. The persons in it are wonderful given to talking in "aside."

DOT AND DIME (Loring, Boston) is the tale of one or two families, white and black, living side by side on two large ranches, in the lovely land of South-western Texas, a story of children playing, quarreling, loving and living together. It is simple in plot, almost wholly wanting in action, quite destitute of any attempt at fine writing or sensational style, and yet is one of the real fresh, amusing and in its way one of the best stories published since "Helen's Babies."—*Paper*, 50 cts.

The work of revising Zell's Popular Encyclopedia has proceeded to the 40th number, and it is expected that twenty-four more numbers will complete it. The work will be accompanied by eighteen new colored maps, and will constitute a universal dictionary of the English language, embracing Science, Literature, Art, and the biography, geography, law, medicine, manufacture, agriculture, Biblical and Church history and religion of the world. It will contain 2000 pages, nearly 3000 illustrations, and will treat of 150,000 different subjects. It is edited by L. Colange, LL.D., who is doing his work faithfully and intelligently. The work is published by Zell, Davis & Co., Philadelphia, and their Eastern agent is Horace King, Thompsonville, Ct.

Frank Beard, the artist, has just completed the manuscript and drawings of a book on the use of the black-board in the Sunday-school. It is intended as a guide and help to superintendents and teachers who desire to use the black-board in schools or classes. Those who are restrained from the use of the black-board on account of a want of knowledge of drawing, will find within its pages the needed instruction—beside the application of the art to the Sunday-school work proper. The use of the black-board has grown largely within the past few years, and Mr. Beard has been honorably connected with its development. The book will be issued about the middle of June, by J. Haney & Co., New York.

Literary Notes.

Mr. E. A. Freeman's work on the Ottoman Empire may be expected soon.

Miss Adelaide Trafford's new story, "His Inheritance," will be begun in the August Scribner.

Edwin P. Whipple is editing for early publication a volume of Thomas Starr King's sermons.

A new translation of Gili Bias is shortly to be published in Edinburgh. It will supply the defects of Smollett's translation.

The "Talks on Temperance," given by Mr. Moody in Boston, will be printed in a volume by the National Temperance Society, with some interesting incidents of the work at the Tabernacle, compiled by the Rev. J. B. Dunn.

Mrs. W. S. Robinson, the widow of "Warrenton," has now about ready the promised volume of his writings, and will be glad to receive subscriptions for it through Lee & Shepard. The selections include his comments on the leading events from 1848 to 1876, and are arranged with reference to these. A steel plate portrait of the writer forms a frontispiece to the volume.

Charles Lamb's copy of Beaumont and Fletcher has come into the possession of the British Museum. It has many notes and is notations by Lamb and his sister, and by poet Coleridge. One note by the latter runs thus: "N. B. I shall not be long here, Charles! I guess, you will not mind my having spoiled a book in order to leave a relic.—S. T. C., Oct., 1811."

G. P. Putnam's Sons have invited twelve leading clergymen of different denominations in New York to contribute each a representative sermon on "The Nature and Work of Christ" for a volume which they propose to publish. The invitation has been accepted by nearly all, and the book may be expected late in the spring.

A grand-daughter of Daniel Webster, Mrs. Caroline Webster Day, is preparing a biography of her grandfather, which, it is said, will contain a description of his every day life at Marshfield, with many anecdotes never yet made public.

"The Life of Plus the Ninth," by T. Adolphe Trollope, is not intended to be a strictly personal history of his life, but will be as strictly personal as possible. It will be published in the fall in two volumes.

The most expensive

Literary Miscellany.

THINGS TO REMEMBER.

But a soul-sufficing answer
Hath no outward origin;
More than Nature's many voices
May be heard within.

—Whittier.

No flower finds its way up till it is sun-called.
—Becher.

Beware of those who are homeless by choice!
You have no hold on a man whose affections
have no tap-root.—Southey.

There are words which are worth as much
as the best actions, for they contain the germ
of them all.—Mme. Swetchine.

A sort of ostracism is continually going on
against the best, both of men and measures.
Hence the good are fain to purchase the acquiescence
of the bad, by contenting themselves with the second,
third, or even fourth best, according as they can make their bargain.
—Augustus Hor.

Thoughtlessly we say: "Would that youth
might always remain with us!" But what a
sad wish that, if it should be granted. How
pitiful a thing would be the child that should
never go on to manhood, that in its fortieth
year should be playing the games and chattering
the nonsense and be marked with all the
immaturities of four or fourteen.—J. T. Bixby.

I do not know anything which more fasci-
nates youth than what, for want of a better
word, we may call brilliancy. Gradually, how-
ever, this peculiar kind of estimation changes
very much. It is no longer those who are
brilliant, those who affect to do the most
and the best work with the least appear-
ance of pains and trouble, whom we are most
inclined to admire. We eventually come to
admire labor, and to respect it the more,
the more openly it is proclaimed by the laborious
man to be the cause of his success, if he has
any success to boast of.—Sir Arthur Helps.

THE ORANG-OUTANG.

The Zoological Society, London, have
again been very fortunate in obtaining
two orang-outangs. These interesting
beasts are now accommodated with apart-
ments in the keeper's room adjoining the
monkey house. They are very funny and
about as big as a human baby just begin-
ning to walk. They sit in their box sur-
rounded with flannels, and nestle one
against each other like the babes in the
wood. Their features are exceedingly
human: in fact, I have seen many human
faces that are much less human in ap-
pearance than these infantine catarrhes,
or apes of the old continent. They are
covered with hair, long and scanty, and
of a deep chestnut red. The ears are very
small and well shaped. The orbits of
the eyes prominent; the eyes very bright
and observant; no eyelashes, but the eye-
lids are surrounded by a few stiff hairs.
The forearms are much longer than the
legs; all the hairs of the forearm point
towards the elbow, where they unite with
those of the humerus, and end in a point.
The fingers are very long. In fact, the
hand is more like a foot. The thumb is
placed parallel with the fingers, and is
not of the same service. All the fingers
have a blackish color and oval form,
but I believe some have no nail on the
thumb.

It is very funny to see the orang try to
walk upright. When he is put on the
floor he manages to progress by placing
his bent fists upon the ground and draw-
ing his body between his arms. When
moving in this manner, he strongly re-
sembles a cripple walking on crutches.
In a state of nature, he probably seldom
moves along the ground; his whole con-
figuration showing his fitness for climb-
ing trees and clinging to the branches.
The length and pliability of his fingers
and toes enable him to grasp with facility
and steadiness; and the force of his mus-
cles empowers him to support his body
for a great length of time by one hand
or foot. He can thus pass from one fixed
object to another, at the distance of his
reach from each other, and can obviously
pass from one branch of a tree to another
through a much greater interval. In sit-
ting on a flat surface, this animal turns
his legs under him. In sitting on the
branch of a tree, or a rope, he rests on
his heels. His body leaning forward
against his thigh. This animal uses his
hands like those of the monkey tribe.

The orangs, as they sit in their box,
look exceedingly grave and sedate. They
have somewhat the physiognomy of an
eastern prince who has no end of riches
and nothing particular to do, yet fond of
being amused by other people. I expect
their intelligence is very great. It is a
very old story that monkeys can talk if
they like, but not because they would be
made to work. It would indeed be a
wonderful thing if we could get one of
these orangs to articulate even a single
word; and I should much like the opin-
ion of one of the clever professors who
teach the deaf and dumb people to articu-
late words.

It is a curious fact that the adult ani-
mals are never taken, or I believe even
seen, while the young ones are compara-
tively common. The parents are, I be-
lieve, immense fellows, growing between
five and six feet. In the "Asiatic Re-
searches," Dr. Abel gives an account of a
large orang having been killed by the of-
ficers of the brig Mary Ann Sophia, who
had landed to procure water at a place
called Rumbon, near Touranum, on the
north-west coast of Sumatra. This appar-
ition, "when morning broke, appeared
of tall manlike figure, covered with
shining brown hair, walking erect, with
a waddling gait." They managed to hunt
him to a place where there were few
trees, and they were obliged to cut down
the trees before they could drive him to
fight on the ground. It is stated by those
who aided in his death that the human-
like expression of his countenance, and
the piteous manner of placing his hands
over his wounds, distressed their feelings,
and almost made them question the nature
of the act they were committing.
When dead, both natives and Euro-
peans contemplated his figure with
amazement. His stature at the very
smallest computation was six feet. He
was said to be a full head taller than any
man on board, measuring seven feet in
what might be called his ordinary stand-
ing posture, and eight feet when suspen-
ded for the purpose of being skinned.

It seems probable that the animal had
traveled from some distance to the place
where he was found, as his legs were
covered with mud up to the knees, and
he was considered as great a prodigy by
the natives as by the Europeans. They
had never before met with an animal like
him, although they lived within two days'
journey of one of the vast and almost im-
penetrable forests of Sumatra. They
seemed to think that his appearance ac-
counted for many strange noises resem-
bling screams and shouts and various
sounds, which they could neither attrib-
ute to the roar of the tiger nor the voice
of any other beast with which they were
familiar.—Frank Buckland, in Land and Water.

MISTAKEN PREDICTIONS.

A writer in the London Globe brings to-
gether the following examples—which
might be almost indefinitely multiplied—
of blundering literary judgments:

A writer in the seventeenth century—
William Winstanley—in his "Lives of
the English Poets," thus speaks and
prophecies of Milton: "John Milton was
one whose natural parts might deservedly
give him a place among the principal
of our English poets, having written two
heroic poems and a tragedy. But his
fame has gone out like a candle in a snuff,
and his memory will always stink." One
of the most illustrious of Milton's brother
bards, Edmund Waller, in one of his let-
ters, refers to "Paradise Lost" as a le-
gendary poem by the blind old school mas-
ter, in which there is nothing remarkable
but the length. Horace Walpole, as
shrewd a man and as accomplished a crit-
ic as ever lived, has obligingly informed
us who were the "first writers" in 1759.
Posterity would probably guess with
Macaulay that they were Hume, Fielding,
Smollett, Richardson, Johnson, War-
burton, Collins, Akenside, Gray. Not at
all. They were, according to a contem-
porary, Lord Chesterfield, Lord Bath, Mr.
William Whitehead, Sir Charles Williams,
Mr. Soame Jenynge, Mr. Cambridge, and
Mr. Coventry—that is to say, a pack of
scribblers only one of whom is known
even by name to ninety-nine readers out
of a hundred—Lord Chesterfield—and he
is remembered chiefly as the nephew of
Dr. Johnson and Cowper. George Steevens
has remarked that nothing short of
an act of Parliament would induce peo-
ple to read the sonnets of Shakespeare,
and Johnson prophesied a safe immortality
for Pope's famous "Choice." Every one
knows how the great Edinburgher
received Byron's first attempts, and what
it "prophesied" concerning him. When
Dickens brought out "Pickwick," a
leading review, condescending to notice
the "low cockney tale," shrewdly per-
ceived that the author was already
consolidating himself, unequal, and that
"this vein of humor" was rapidly show-
ing signs of exhaustion. In the author
of "Enone," "Locksley Hall," and
"The Lotus Eaters," the keen and search-
ing critical acumen of the Quarterly
could only see a minor star of that
"galaxy or milky-way of poetry of which
the lamented Keats was the harbinging,
and the future author of the "Idylls" and
"In Memoriam" was received with peals
of laughter, and consigned placidly to ob-
livion.

PARAGRAPHS.

A man who, from his youth upward,
had been leading a most irregular life,
suddenly ended his bachelor career by
marrying a widow worth £40,000. "Don't
imagine," said he to one of his friends,
"that I am simply marrying for money.
If she had had only £20,000, I should
have married her just the same."

We do not pay for articles except un-
der special contract. Our "usual terms,"
to which correspondents frequently re-
fer, are gratitude and glory. We give
the gratitude, and divide the glory with
the writer.—Methodist.

A safety envelope to prevent tampering
has been devised. On the flap "attempt
to open" is printed with a double set
of chemicals, the first impression containing
nutralls and the second green vitriol.
If the flap be steamed or moistened in
any way, the magic printing will ap-
pear.

A St. Louis school-boy gave his teacher
this illustrative definition of "responsi-
bility": "Boys has two buttons for their
sunders, so's to keep their pants up.
When one button comes off, why there's
a good deal of responsibility on the other
button."

More than 125 mountains in North
Carolina have been measured by Profes-
sor Guyot. Of this number the lowest is
some 2500 feet, and the highest is 6707
feet. There are fifty-four mountains
over 6000 feet in height; forty-five over
5000 and fifteen over 4000 feet high. Black
Mountain is the highest, being 6707
feet.

Official statistics published in Berlin
show that the officers killed in the Franco-
German war numbered 1,374, while 16,
877 soldiers lost their lives.

At a Southern hotel an eager con-
versation was pending 'twixt various gen-
erals, majors, etc., when a quiet fellow ob-
served, "I happened to be there, gentle-
men, and possibly may be able to refresh
your memories." Thereupon he proceeded
to give a succinct account of a smart ac-
tion. "What might have been your
rank sir?" asked the hotel keeper. "I
was a private." About to start the next
day, he demanded his bill. "Not a cent,
sir; not a cent. You're the very first
private I ever met."

Squatter sovereignty has been revived
in Egypt. A man who insists that he
owns the ground in which Cleopatra's
Needle is imbedded has built a high fence
around the obelisk and demands of the
British Government several thousand
pounds as compensation.

WHY ADVERTISE?

People sometimes ask why does Dr. R.
P. Pierce, of Buffalo, N. Y., spend so
much money in advertising his family
medicines, which are so well known and
surpass all other remedies in popularity
and sale. It is well known that A. T.
Stewart considered it good policy, and
undoubtedly it paid him, to spend many
hundred thousand dollars in advertising
his goods, yet nobody questioned the ex-
cellence of his merchandise. The grand
secret of success lies in offering only
goods which possess merit to sustain
themselves, and then through liberal and
persistent advertising making the people
thoroughly acquainted with their good
qualities. Men do not succeed in amas-
sing great fortunes, establishing thriving
and permanent business, and founding
substantial institutions like Dr. Pierce's
Grand Invalids' Hotel at Buffalo, whose
costs over two hundred thousand dollars,
unless their business be legitimate, their
goods meritorious, and their services
valuable. Dr. Pierce does not attempt to
humbly beg by telling you that his Gold-
en Medical Discovery will cure all dis-
eases. He says, "If your lungs are half
rotted by consumption, my Discovery
will not cure you, yet as a remedy for
severe coughs, and all other bronchial,
throat, and lung affections, I believe it
to be unsurpassed as a remedy." The peo-
ple have confidence in his medicines be-
cause he does not over-recommend them,
and when tried they give satisfaction.
His Medical Adviser, a book of over nine

hundred pages, illustrated by two
hundred and eighty-two engravings and
bound in cloth and gilt, is offered to the
people at so moderate a price (\$1.50, post
paid), that it is no wonder that almost
one hundred thousand have already been
sold. His memorandum books are on
every druggist's counter for free distribu-
tion.

Obituaries.

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

THALEY M., only daughter of Elihu and
Philena Finney died in Norwich, Vt., Feb. 28,
aged 20 years and 3 months. She was
born in the summer of 1857, was baptized by
Rev. M. Atwood and united with the F. B.
church of Stratford, Vt., which relation she
sustained until her death. She died as the
Christian dies her last words being of Christ
and heaven. Although her parents and
brothers greatly miss her gentle presence, yet
they feel she has only left friends on earth for
friends in heaven.

NANCY daughter of Onon and Jennette
Wheeler died in Tretford, Vt., March 8, aged
16 yrs. and 8 months. By the sudden death
of this young friend all who knew her were
called to feel that she was beloved by all.
She lived a beautiful, self-sacrificing life, and
died exclaiming, "Light! light! beautiful!"
By this sad bereavement many of her friends
have been led to accept of the Savior who
heal the broken-hearted, and are hopefully
looking forward to that meeting where there
will be no sad partings.

MARCIA, daughter of Truman and Marcia
Marden, and wife of Joseph E. Turner, died
in Norwich, Vt., April 9, aged 24 years 7
months, 15 days. One short year of happy
marriage life, and this young husband was
called upon to part with her who was more to
him than all else in this world, but in this
time of trouble he has thrown open the door
of his heart, and Jesus has entered with his
consoling love. Her friends mourn not at
those without hope, for she had faith in
Christ and a strong assurance of a mansion in
heaven. Ours the grief, hers the joy.

B. F. JEFFERSON.

MRS. ADELIA J. CLARK, wife of Deacon
Nelson Clark, of Plainfield, New York, died
very suddenly of heart disease, at her home,
April 18. She was baptized at 15 years of
age, and united with the F. B. church at Un-
adilla Forks, N. Y. For 40 years she has been
a consistent Christian and member of the
church. Her last days, though days of suffer-
ing, were happily her best days, leaving
perfect evidences of her rest in Christ.

A. T. Worden.

REV. WALTER DOWNING died at his
residence in Ellsworth, N. H., March 15, aged
38 years 9 months and 23 days. Brother
Downing was baptized Oct. 4, 1850, and
united with the F. B. church in Ellsworth,
Maine, and preached as a licentiate of the
church in 1851, 1852, 1853, 1854, 1855, 1856,
1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864,
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2889, 2890, 2891, 2892, 28

News Summary.

CURRENT EVENTS.

President Hayes in New York.

Last week, President Hayes met with a cordial welcome in New York; which must have been to him a source of encouragement as well as pleasure. The two most notable events of his stay, were the celebration of the 109th anniversary of the Chamber of Commerce, and the unveiling of the statue of Fliz-Green Hallowell, in Central Park. On the former occasion speeches were made by the President, Secretaries Evans and Schurz, Hugh McCulloch, Dr. Storrs, Mayor Ritz, Ex-Governor Hoffman, and others. Among others present were Secretary Thompson, Ex-Gov. Fenton, Wm. E. Dodge, Rev. Wm. Adams, David A. Wells, William Cullen Bryant, Peter Cooper, Dr. T. L. Cuyler, and others. It was pronounced one of the most successful anniversaries ever held. The address at the unveiling of the Hallowell statue was given by Wm. Allen Butler, and a poem written by John G. Whittier was read by Gen. James Grant Wilson. The statue was unveiled by the President.

Destructive Forest Fires.

It is estimated that from \$1,000,000 to \$2,000,000 worth of property has been destroyed by means of the forest fires in north-western New York. In the White Mountain region the damage will be extensive. Several hundred thousand dollars' worth of pine timber has been burned in Wisconsin.

Striking Workmen.

If striking workmen expect to have much sympathy after some of the dastardly deeds committed by some of their numbers their credulity is certainly wonderful. The latest tale is that sixty workmen employed in the Vermilion Coal Company's mines at Streator, Ill., were poisoned on Monday, arsenic having been placed in their food by unknown persons. The persons poisoned were all non-striking miners, and it is supposed the outrage was perpetrated by their envious fellow-workmen, who had recently been defeated in a strike.

The War in the East.

The reported capture of Ardahan, in Asia Minor, by the Russians on the 17th inst., is confirmed by official despatches received at St. Petersburg. The outworks, fortifications, citadel of sixty guns and large stores of provisions and ammunition fell into the hands of the invaders. The Russian loss is claimed to be only 235 killed and wounded. A summary of Russian operations thus far shows that their center, advance around and before Kars is held back, the right and left wings being pushed forward with the design of outflanking Mukhtar Pasha at and south of Bardaz. On the Danube the reported advance of the Russians to the river Aluta, in Transylvania, is confirmed by late despatches. There are in the center advance, as it is denominated, 104,000 troops between the Aluta and Vede. On the extreme right fifteen field batteries have been despatched to Turn-Severin and Kistina. Two batteries have also arrived at the terminus of the Roumanian Railway, which seems to indicate that it is the intention of the Russians to flank Widin. The chief concentration of troops is at or near Giurgevo and on the Aluta line. Kfajo and Olenitza have been occupied by the Muscovites, and Tern-Severin and Kalafat will be taken possession of on the 25th. Advances from Ruskchuk state that the Russians were bombarding Nikopolis on Saturday. The excitement in Paris is greatly allayed. Ex-Governor Chamberlain has declined the solicitorship of the Treasury, tendered him by Secretary Sherman.

Ex-President to the President.

The following telegram was handed to President Hayes on his arrival in Washington, Thursday afternoon, dated "On board steamer Twilight":

Mrs. Grant joins me in thanks to you and Mrs. Hayes for your kind message received on board this steamer after pushing out from the wharf. We unite in returning our cordial greetings, and in expressing our best wishes for your health, happiness and success in your most responsible position. Hoping to return to my country to find it prosperous in business, and with cordial feelings between all sections, I submit myself, truly yours,

U. S. GRANT.

Minor Events.

Just now France is considerably excited over the resignation of the Ministry which was altogether the republic in its view. The resignation of President McMahon, who, in turn, does not seem to be supported by the sentiment of the country in this affair.—William Lloyd Garrison sails from Boston for Europe quite well returned to his country.—Ex-Governor Chamberlain of South Carolina was admitted to the New York Bar on Friday.—The Old South preservation committee has about \$15,000 in the treasury, and has accepted the United States Deputy Collector Joslyn, Deputy Marshall Austin and three other officials have been shot in Lee county, Virginia, while in the discharge of their duties.—One being mortally wounded.—Gov. Robt. of New York has stricken out of the supply bill the entire appropriation of \$1,000,000 for the new capital, and 36 other items amounting to \$600,000.—The Pope gets seventy-five thousand dollars in private contributions from San Francisco, Cal., in honor of his approaching jubilee.—The Indian Commissioners on Wednesday concluded the awards for the supply of clothing and food in the Indian tribes, aggregating about \$2,000,000 worth. Among the items is 33,000,000 pounds of beef, 3,000,000 pounds of flour, and 25,000 blankets.—The discovery of an Indian burying ground in South Natick, Mass., created quite a stir in that community. Several skeletons, and rude implements and ornaments have been taken out, in the line of excavations for water pipes. It is supposed that this burial place is over two hundred years old, and from the character of the articles found in the graves it is inferred that the Indians there buried were Christians, probably through the efforts of the missionary John Elliot.—The schooner Nitro-Tilton, from Hoken for Boston, collided with the steam-coller Harrisburg off Cross Rip, Vineyard Sound, on Wednesday night, and was sunk, the captain and wife, mate, cook and two sailors being drowned. The schooner, Stethme & Co., ribbon manufacturers in Patterson, N. J., have failed. Liabilities, \$100,000.

Hall Storms.

A terrific hall storm passed over Shaftsbury and the northern part of Bennington Vts., Friday afternoon, demolishing windows, and badly damaging vegetation. Of the hall stones picked up afterwards, one weighed 10-12 ounces. One measured five inches in diameter, and another 10 inches in circumference. Robert Stickle picked up 300, which filled a bushel basket. Springfield and Worcester, Mass., were also visited with hall storms, and a hail and thunder storm of uncommon severity visited the northwestern portion of Rhode Island. Hall fell to the depth of two or three inches in some sections, and caused great destruction of glass in exposed situations. In Pascoag the rain did great damage to the furniture in houses and to machinery in the mills.

Latest News.

A convention held at Deadwood, W. T., on Sunday, the object being to erect a new territory of Lincoln, elected C. W. Meyer and H. G. Walker to present their petition to the next Congress.—The steamer Celtic, which arrived in New York from Liverpool Sunday, having passed the disabled steamer City of Brussels on the 14th instant, in lat. 43:52, lon. 22:30, under sail. All on board were well.—The French government has decreed the removal of twenty-one prefects to other places, and twenty-five outright and placed on half pay, or otherwise shelved sixteen more. M. de Fourton has issued a circular-letter to the prefects explaining the government's intended policy. The Due de Broglie has also explained the President's position to the bishops, and appealed to their patriotism for assistance in the present crisis.—The most severe storm for years visited Marion, Ind., on Sunday. Houses were unroofed, trees uprooted and fences destroyed. A brick church nine miles north of Marion was demolished, and at the time was filled with people attending the Dunkard service. The roof was uplifted and the walls fell in, burying the inmates. One young man was killed, and ten or fifteen seriously injured.—Thomas C. Dunn is to receive the appointment of internal revenue collector for South Carolina. England is determined to protect the Suez Canal, in that commercial navigation may not be impeded. The fact of the Hotspur being anchored at the mouth of the canal, and two iron-clads cruising at its mouth for some time past, has been quite significant to such intention.

MISCELLANEOUS.

Cheaper rents at Newport.
Over a week's rain in eastern Kansas.
A lively season is anticipated at Long Branch.
Vice-President Wheeler is fishing in northern New York.
The poet Whittier thinks the course of the President is right.
Gov. Rice of Massachusetts has vetoed the local option liquor law.
Ex-Senator John A. Logan will pass the summer in Colorado.
Rich mines of gold and silver are said to have been discovered at Isabel in Guatemala.
Troops are asked for to protect government timber lands in Louisiana.
The river Tigris has overflowed and swept away 200 houses near Bagdad.
Fifteen hundred million shoe eyelets are made yearly in South Abington, Mass.
Seven hundred Bostonians have applied for licenses to sell liquor.
Elihu Burritt urges the return to Great Britain of the unexpended balance of the Geneva award.
A sewing-machine concern in New York has made a contract to supply the White House with 30,000 machines—a result of last year's Exposition.
Anna Dickinson has been sued for \$2000 damages for breaking off her engagement at the Eagle Theater in New York.
Gen. John B. Hood, of New Orleans, has just been presented with his third pair of trousers.
The Spanish government is endeavoring to obtain the expulsion of Don Carlos from France.
Papers report that Ex-Gov. C. C. Washburne, of Wisconsin, who is a miller, has made \$250,000 by the rise in flour.
Some persons of leisure have ascertained that there are in Worcester's quarto dictionary 335 words of seven syllables, 24 of eight, and 3 of nine.
A burlesque passed over Fulton, Miss., on Wednesday evening, demolishing ten dwellings and a portion of the railroad depot. One man was killed and several injured.

EDUCATIONAL.

BATES COLLEGE ITEMS. Of late, death has entered the ranks of the college alumni. Charles H. Pearson, of class '70, died a short time since at Newburyport, Mass. Mr. Pearson fitted for college at the Maine State Seminary and entered college in 1866. He was, to a great degree, dependent upon his own exertions for means, but he nobly overcame every obstacle. He took a fair position in scholarship, but was especially brilliant as a writer and debater. His ambition was controlled by a noble heart. He graduated with honors and went forth to battle with the stern realities of life; no sooner had he passed through the usual difficulties and viewed success just before him than death cut him down. After graduating he spent two years teaching with good success. He then studied law two years, after which he was admitted to the Essex Bar and entered into partnership with Col. E. F. Stone at Newburyport, Mass. His quick wit and keen perception, united with his talent for debate, would soon given him a leading position at the Essex bar. He was always faithful to his Alma Mater and interested in everything which would advance her reputation. Soon after leaving college he embraced the hope of the Christian which was his consolation in the hour of death. He is the third in class '70 who has fallen.
An effort has lately been made to increase the interest in the college debating societies, and in harmony with this effort the members of the Polymnian Society gave a public meeting at the college chapel Monday evening, May 7. There was a good and attentive audience. Music was furnished by the Junior Quartette. Good speaking talent was exhibited in the delivery of the declamation. It was well received by the audience. The resolution was ably argued and showed fine debating talent. The oration was a masterly production. It was finely written and forcibly delivered. The paper was brief and amusing. An effort will be made to hold one public meeting each term. The seniors, having secured some excellent musical talent, are determined to give their commencement visitors a good concert. The talent selected are as follows: Miss Annie Louise Cary, contralto; Miss Lillian B. Norton, soprano; Mr. W. H. Fessenden, tenor; Mr. M. W. Whitney, bass; and the Boston Philharmonic Club.
President Cheney delivers his baccalaureate sermon Sunday, June 24.
Lewiston, May 15.

The Law School of the University of the city of New York has just graduated 57 students.—The Rev. Dr. Henry M. Field, of New York, will deliver the annual oration before the societies of the Elmira Female College at the commencement in June.—Dr. Derby, the Boston oculist, has been examining the Harvard freshmen's eyes, and finds that 30 per cent. are near-sighted, though 22 per cent. didn't know it till they were tested.—Prof. Wm. Barbour has resigned the chair of theology at Bangor Seminary, to accept the professorship of theology at Yale College.—The graduating class at the Baptist Theological Seminary, Chicago, was nineteen.—The American Missionary Association has seven chartered institutions and seventeen normal schools, all remarkably well located, as the occasion of its debt of \$100,000.—The University of North Carolina receives any one who can read, write and work the ordinary problems of arithmetic, and has on that basis 102 students.—The trustees of the Iowa Agricultural College have added a kitchen to that institution and placed it under the charge of a teacher of domestic economy. This year each young lady in the junior class will have to spend one morning in each week in the kitchen for practical instruction. The anniversary exercises of the Yale and Elmira Theological Seminaries were held on Thursday.

SEMI-CENTENNIAL SERMON.

May 6, Rev. Silas Curtis, of Concord, N. H., preached a semi-centennial sermon, in the Free Will Baptist church, it being the fiftieth anniversary of his work in the gospel ministry. The main features of the occasion were reported in the Star last week. Bro. Curtis first gave a very interesting sketch of the circumstances leading to and attending the commencement of his work in the ministry. The following is quoted from the manuscript used by him on the occasion:

I design now, in the first place, to make a few statements relative to my entrance into the ministry, as connected with my first public discourse on the 6th of May, 1827; and then I will present to you the same text which I used on that occasion, and make some remarks from the same as I may have liberty. For several months previous to the time above mentioned my mind had been very much exercised on the subject of my duty in relation to devoting myself wholly to the work of winning souls to Christ. At that time the words *preach, preach, and minister of the gospel* were considered to be rather too large to be used by young men who were just entering into the vineyard of the Lord, as applicable to themselves. Time, learning and custom however, have done much in overcoming such humility and modesty in young men. Other terms and phrases were then used to express the work of the gospel ministry, such as "laboring in the vineyard," "preaching the gospel," "trumpet," and "sounding salvation," &c. This latter phrase was very frequently used. It was very common, in those times, for a young man who believed that God had called him into the ministry to express his conviction of duty by saying, "I think it is my duty to sound or proclaim salvation." I simply mention this fact, that the younger portion of the audience may understand why I use these terms when speaking of events which transpired fifty years ago.

During the autumn of 1826 and the Winter and Spring following, there was considerable revival interest in the vicinity where I was teaching school, in Lewiston, Me., and I very frequently by request took the lead of prayer and conference meetings when there was no minister present, and I often used a passage of Scripture for the foundation of my remarks but I did not name it as a text for fear the people would call it preaching. In the month of April of that year, the people, who had worshiped in a school-house, which had become too small for the congregation, erected a house for worship, and finished the outside so that it would answer for use during the summer, and made a temporary pulpit and seats inside. An appointment was given that there would be preaching in that house for the first time on Sabbath, the 6th day of May. It was understood that Mr. Bridges, the minister who preached part of the time in the school-house, would preach, and under whose labors the revival commenced, would preach on that occasion. On Saturday preceding the Sabbath, I learned that Mr. Bridges had left the place, not expecting to return until after the Sabbath, and he had left word with the brethren to tell me that I must preach in the new meeting-house on that day. Why he should do so I could not conceive, and even to this day I cannot account for it. He meant to do by me as it is said the old eagle does to her young when she teaches them to fly. She bears them out from her nest on her wings and then slips them from under them and leaves them to depend upon their own wings. Mr. Bridges had been a Father in the gospel to me and I had looked to him for counsel in my trials about preaching, and he had often urged me to venture out and enter upon what he believed to be my life-work; but hitherto I had declined and feared I should not succeed. Perhaps he took this method to compel me to enter the field, which I was so reluctant to do. Whether his course was strictly justifiable is somewhat questionable.

At length Sabbath morning came; a very fine morning it was. I expected there would be a large congregation and no one would preach unless I did. My heart trembled. I went to God in earnest prayer and sought his blessing upon what I was about to do. I found written in my diary of that date in the very words that were used: "Sunday, May 6. I attended meeting with the people in the new meeting-house. I felt a good deal tried in my mind yesterday and this morning about the meeting, as it was the first meeting in the house, and some began to say, 'Silas will preach the Dedication Sermon,' &c. Oh! thought I, that I could be somewhat of a help to-day. Bro. I concluded to go besides here, trusting in his name. Accordingly some words came into my mind, and after singing and prayer I told the people that I thought it was my duty to 'sound salvation,' and when I found that I was wrong I would make a public acknowledgment; I then for the first time in my life named the book, chapter and verse where they might find the text. I concluded to go besides here, trusting in his name. Accordingly some words came into my mind, and after singing and prayer I told the people that I thought it was my duty to 'sound salvation,' and when I found that I was wrong I would make a public acknowledgment; I then for the first time in my life named the book, chapter and verse where they might find the text. I concluded to go besides here, trusting in his name. 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