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The Morning Star.

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THE MORNING STAR,
A WEEKLY RELIGIOUS NEWSPAPER,
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The Morning Star.

WEDNESDAY, FEBRUARY 27, 1878.

ABRAHAM LINCOLN.

This man, whose homely face you look upon,
Was one of Nature's masterful, great men;
Born with strong arms, that unfought battles won;
Direct of speech and cunning with the pen.

Chosen for large designs, he had the art
Of winning with his humor, and he went
Straight to his mark, which was the human heart;
Wise, too, for what he could not break, he bent.

Upon his back a more than Atlas-load,
The burden of the Commonwealth, was laid;
He stooped, and rose up to it, though the road
Shot suddenly downwards, not a whit dismayed.

Hold, warriors, councilors, kings!—all now give place
To this dear benefactor of the race!

—*R. H. Stoddard in Scribner.*

PASTORAL EXPERIENCES.

BY THE LATE PROF. THOMAS C. UPHAM.

I.

Every minister has his pastoral experiences. I have had mine. I will perhaps relate some of them, when there is nothing better to occupy the reader. One of them, now more than forty years ago, was in this wise:

The town where I was settled was my father's home; and I was brought up there from a child. After my settlement over the Congregational church, I lived for some little time at my father's. I was not then married. But the family being large, and its cares pressing hard, it was thought advisable that I should take board somewhere else. And it so happened, which is not very usual I suppose in such cases, that I went to board with the family of the leading Universalist in the town. The man's name was Smith, with the celebrated pre-nomen, John; in a word, John Smith; well known throughout the beautiful town of R——, for his honesty, untiring industry, quiet, unfailing good humor and mother-wit; and especially, which was not a common thing in those days, for his open and sincere acceptance and advocacy of Universalism. He was a blacksmith by trade; a sort of machinist; and a master of iron works generally; perhaps, being a man of an inventive and experimentive turn, a little too much so, for his pecuniary interests. I must confess there was some little fluttering in the Orthodox society; the minister had gone to board with a Universalist, what will come of it?

And in fact there was some little ground for talk, and perhaps for some anxiety; as John Smith (he was always spoken of in that familiar and untitled way) had the care of the town library, and was a reader and thinker. Besides, his wife, whom everybody loved and respected, was a woman of talent, and a decided Universalist also. And this was not all. The Smiths were neighbors; and I had been brought up with their children; and had often spent pleasant hours in playing "hide and go seek" in their father's barn, or in some amusement at the evening fireside. Their eldest daughter was about my age, perhaps a little older; beautiful, modest, serious, and a great student. Her name was not Mary; that was my sister's name; nor Eliza, which was a name lovingly cherished in the next house to my father's; but it had its attractions, and I have never forgotten it. John Smith, as I have said, was the appointed keeper of the town library; but his daughter Arabella had the personal charge of it. I remember that library well. It was well selected; a really good library; it had the Spectator of Addison, Mosheim's Ecclesiastical History, Ramsay's American Revolution, Belknap's History of New Hampshire, and other good things. And when I wanted books, which was frequently the case, I was obliged to get them through the daughter's assistance. We often talked about the books. On the whole, the situation was complicated.

The expected operations soon commenced; as indeed almost everybody anticipated, who knew the traits of good, honest John Smith, the Universalist blacksmith, the keeper of the town library, and who boarded the Orthodox minister. At every suitable opportunity, and at some opportunities which seemed to me otherwise than suitable, he introduced the subject of Universalism. Indeed, he treated me pretty much as he did his own children; I mean with considerable fatherly familiarity. And that was not all. He had made the doctrine of Universalism a study for perhaps twenty years; and I must make the honest confession, that he pressed me rather hard. And what made the matter trying, I was somewhat perplexed to know whether he argued for the pleasure of witnessing my embarrassment, or because he was trying to convert me. The fact was, he loved a little pleasant sport, and sometimes a good joke at a minister's expense, as much as he loved the music of his own trip-hammer. His excellent wife, who was as kind as a mother to me, sometimes took a part in the discussions; but Arabella, the modest daughter who got me the books from the library, was silent, and I think rather pitied me.

But I was in earnest; and though a very diffident person, and taken somewhat at a disadvantage, I could not think that I had come from a three years' probation at Andover, and from its learned and religious teachings, to spend my time for any other than a valuable and effective purpose. So I thought the matter over; and, laying my plans in the best way I could, under the circumstances, invited my new theological teacher to a private conference in my room, which was in the second story of the house, overlooking the principal street in the village. The majestic elms, which overshadow that beautiful street, were not so large then as they are now. Taking my seat, I opened the matter with some degree of formality.

"Friend Smith," I said, "do you really think that all men will be saved?"

"Most certainly I do," he promptly replied; "and I could wish that such was your opinion; and indeed I sometimes hope that you are not far from the true faith." I inwardly assented to the latter part of his statement; that is to say, putting my own construction upon it. "And now let me ask, in my turn," he continued, "is not that your opinion?" But it was said with a slight dubious twinkle of the eye, which left me a little in doubt, whether the question was put in the spirit of the veritable, or the spirit of the ludicrous.

Nevertheless, being decided to find a new basis of action between us, I answered, mildly and respectfully, that I must confess I did not read the Bible in that way, that there were many passages which spoke of the danger of sinners, and of the loss of the soul; such as had often been referred to in our conversations.

But I did not intend, and it was not my plan, to enter into a hand-to-hand contest; but I was contemplating a sort of flank movement, as, on the whole, better suited to my own dispositions, and as seeming to promise better results. "Friend Smith," I said, looking out of the window, "I notice many persons passing along these streets; some of whom are intoxicated (it was then long before the temperance reformation); some are very profane (the town of R—— was not then so correct in its morals and habits as it now is); there is gambling and fighting, and there are other evils. Allow me to ask, do you think that these persons, with such errors and vices, are fitted to enter into heaven? or, that such a place as heaven, with its acknowledged purity, would be possible to them with their present dispositions?" He agreed, after taking a little time to consider the question, that heaven would not be a suitable place for them as they then were; and further admitted that they must first be changed, and even the change must be an essential and spiritual one. And then I said to him, that these discussions, as they had been conducted between us, were not, as it seemed to me, very profitable. But, perhaps there was a common ground upon which we could stand. "You believe that all will be saved." "Yes," said he. "And I can approximate your position," I replied, "so far as this, that I sincerely desire that all may be saved. And now I wish to make a proposition. As you are willing to admit that many around us can not be saved without a spiritual change, let us all go to work; and with the aid of divine grace in bringing about this change, let us not only labor, but hope and pray for the salvation of all." He said, after a little silent deliberation, and with more seriousness than usual, that it was a reasonable proposition, and he would agree to it. I knew the old man loved me, and would rather agree than differ.

"Well," said I, "I am in earnest. I want to see souls saved. I came here for this very purpose. And as we are to work together, I will tell you how you can help me. I am badly off for singers. I want you to take down the old bass viol (he was a good player); and with your sons and daughters, who are good singers, take your place in the singing seat. And with the '*drum ecclesiastic*' in the pulpit, and with the bass viol in the gallery opposite, and with the 'still small voice' of the Spirit of God sounding its blessed truths in many hearts, we will see what can be done towards universal salvation. If we can be the means of bringing the whole people into heaven, I shall be as satisfied, and as grateful to God, as any Universalist in the town."

"Agreed."

We never disputed afterwards. The old man, whom everybody knew to be as true to his word as the steel which flashed on his own anvil, was punctual to his place. His sons and daughters were there. We had a good share of singers at the meetings. The old bass viol sounded the note of preparation. The Spirit of God came gently down, and about sixty persons were soon added to those who were marching on to the better kingdom. The honest blacksmith often took me by the hand, and frankly conceded that the experiment was a step in the right direction, and on the whole was a good beginning for a young minister who loved so much to visit the town library, and whose faith was imperfect.

The old man has gone the way of all the earth. A monumental stone marks the place where his dust reposes. I sometimes visit it with loving memories, and hope to meet him in heaven. Arabella became an accomplished instructress, and a decided Christian. But she has gone, too. Eliza, whose name brings tears to hearts that can never forget her, has her monument in that quiet village cemetery. But the "Gates are Ajar," and I see them, and many others of that old time, on the mount of vision, and in the garments of glory.

NEWSPAPER INTELLIGENCE.

The newspaper has become a necessity in every intelligent and enterprising family able to take it. A religious paper is more than that to every Christian family. It is a necessity of the first order, since religious intelligence does not circulate from mouth to mouth as readily as secular news. But there is a difference in the reading. A genuine newspaper reader waits for his paper, should it at all delay its coming, just as impatiently as he waits for a late dinner. And when it comes, he sets himself to it as a part of his life. He adjusts his body, and his legs, and his spectacles, and just puts his head into it, and reads on, silent, motionless, absorbed. If you speak to him, he does not respond, till he comes to a break in the column. Then, half impressed with the thought that in the mean time there has been going on something in the world besides newspaper reading, he stops to ask if you spoke to him. If you are discreet and considerate, you will reply, "No matter; don't let me disturb you." And he won't be disturbed, but goes reading on, silent and absorbed as before. Such a man reads to some purpose, if so be he gets real intelligence and inspiration for active work, and a better life.

But there is another, who does n't touch the paper till a day or two after its arrival. He waits for a "convenient season," or till he feels like it. And then he does n't take it up to read what is in it, so much as to hunt for it. He runs his eye up and down the columns, turns the paper over, and then turns it back again, rattles and crumples it, and at length lays it down, saying as he does so, half commendatory of his own superior judgment, and half deprecatory of the editor's stupidity, "there isn't much in it any way," or "it is dry and barren," and suggests its discontinuance. Well, there is a difference. Sometimes the "leaders" are less freighted with what instructs and entertains than at others, the news column less newsy, and the paragraphs less spicy. But what number, especially of a religious newspaper, does not contain something for thought, for instruction, or for inspiration? Let us glance at a random number of the *Star*, for instance, that for Jan. 30.

First item: *Working and waiting.* Now what timely suggestions are found in the editorial from which this idea is extracted, to every one who has the weakness of being easily discouraged, of giving up just before the goal is reached, of allowing the prize to escape him for the want possibly of but one more struggle. How many pastors might be helped by it, who accustom themselves to short pastorates because the sowing does not sooner turn itself into reaping, accounting all their work a failure, when but one more month of faith and toil might bring in the fruitage; not waiting with indifference, with self-satisfaction, with contentment, but working and waiting, or as the heading of the article has it, accepting "long tasks."

Second item: Those "*Mission cards.*" Did ever anybody discover clearer light shed on duty, achievement, and success? The burden to be taken off of the shoulders of the few, and distributed among the many; or perhaps not strictly that, for there are some, who covet burden-bearing for Christ and souls; but rather enlisting more workers, and so inducing more work, and larger achievements. Just see 1200 pastors going to their people on one and the same Sabbath, each with a package of mission cards in his pocket. Now do not let any one be troubled with prejudice against cards. For this is a new kind of card, and the pastor proposes to play ulteriorly not for money, but for souls. The cards are distributed, and 70,000 worshipers subscribe 70,000 cents on the spot for that Sabbath,—$700,—enough to support a missionary an entire year. Multiply by the number of weeks in the year, and you have a support for 52 missionaries. Well, not to be extravagant, take out one-fifth for the aid of students in the schools, and reduce the remainder on account of the no-cent men and women, so as to leave but one-half of the above amount, and we have enough still for 26 missionaries all at work. But some one will ask, Where are the men to come from? That question is already largely answered; 70,000 payers give us 70,000 prayers. Prayer brings them. "Pray ye the Lord of the harvest," is not a vain injunction.

Third item: *Out-Stations.* These are spoken of, are referred to by two or three correspondents, and the fruits of them are mentioned. No pastor is doing his duty to a territorially large parish, who does n't have three or five of these stations as many miles from the church. Let him send out intelligent and spiritual brethren, two by two, to hold meetings in these distant neighborhoods, perhaps to conduct 5 o'clock Sabbath-schools in them, at least, during the warm months, and let him go himself. It will do any pastor good, who has been cornered up in one of our pulpits, quite separate from his congregation, 52 Sabbaths in a year, to be brought into sensible contact with living men in these crowded school-houses, and to break the bread of life to hungry souls. A few years ago, I went to a village church with a former graduate of our school, and he preached, forenoon and afternoon, to a large congregation. After which, he invited me to a ride of five miles to a five o'clock meeting. We went over hill and through dale, across regions of country noticeable only for their native wildness, till, coming to an opening in sight of the school-house, we were struck with astonishment, to see both sides of the way lined with horses and carriages. It looked as though there was to be a Quarterly Meeting. The house was full. The pastor preached a simple, warm discourse, and the Spirit of the Lord came down, and men and women arose in quick succession, and testified to the grace of God that bringeth salvation. It was the best meeting of the day.

Fourth item: *Missionary interest depends on Missionary intelligence.* This is a principle so obvious that it hardly seems necessary that we should have given occasion to be reminded of it. But the writer of the article in which it is embodied, having traveled, has been able to emphasize it very sharply by items of personal observation. And he does not fail to suggest the remedy for all lack of such interest among us, viz., the wider circulation of our periodicals. He might have added, that the *Star* is becoming more valuable for this purpose, on account of the improvement of its Missionary column, by making a competent person responsible for its existence and character. I confess to a double interest in it since this arrangement. So, too, just here comes in the timely help of that *Helper*. Woman's quickness to see, readiness to sympathize, and swiftness to help, are going to hasten the breaking of this night of darkness, and apathy, and death. And so far as the *Helper* is concerned, let it be exclusively woman's work. I was glad to see that the first number shut the door in the face of all masculine comers, by way of correspondents, if there were such. There are to be no halting, nice calculating and slow plodding essays of the sterner sex on probable duties, and possible success. There is it to be light, but at the same time warmth. Intellect, but heart. Prudence, but hope.

Fifth item: *Souls converted.* Possibly the paper in question may be exceptional in this particular. Be that as it may, correspondents report the conversion of more than 700 souls in that single number. Who can read such items without being made glad in the Lord? What pastor would not be stimulated thereby to labor for the salvation of the lost in his own congregation, and to ask, why, in this day of good tidings, he may not see "his going forth prepared as the morning," as others see it? I stop here for the want of space and time, leaving the half untold.—J. F.

WIRE-PULLING MINISTERS.

It used to be the glory of the Methodist churches that their ministers never knew to what field they might be assigned, and that congregations could not tell who might occupy their pulpit when the time came for a change. Of late years a good deal of mutual courting has been done before conferences meet, and Bishops have found arrangements so made that they had little direction in the appointments, and in many instances scarcely a veto. In connection with this innovation it seems some ministers are proving themselves wiser in their generation than some other children of light, and a writer in *Zion's Herald* devotes a column to "the wire-pulling minister, who seeks his own exaltation by outgeneraling his brethren and compromising the cabinet." He is denounced as guilty of a "reprehensible transaction" and his heinous conduct is set forth in this style, with moral reflections under each head: 1. He wrongs himself. 2. He wrongs his brethren. 3. He wrongs the church. 4. He wrongs the cabinet. 5. He wrongs the world. 6. He wrongs the itinerant system. The "wire-pulling" brethren ought to be "convicted" by such a practical sermon, but they will, probably, with one consent, begin to make excuse for their violation of old Methodist usage.—*Baptist Weekly.*

THE VALLEY OF HUMILIATION.

John Bunyan says very truly that the valley of Humiliation is a difficult valley for a pilgrim to get into. It has a bad name, which it does not deserve, and there are many who will avoid it if they can. But when one contentedly goes down into it and tarries there, he finds with every advancing day increasing peace. It is a pleasant valley, and very fruitful, too, for flowers and fruits abound. There men have found pearls, and have heard the voices of angels. Lilies are thick, and the shepherd boy, who "wears more of that herb called heart's-ease in his bosom than he that is clad in silk and velvet," is heard singing sweetly:

"He that is down needs fear no fall;
He that is low no pride;
He that is humble ever shall
Have God to be his guide."

We wish that all our readers would fall in love with this valley. Pitch your tents within it, for it is a bright, sunny spot, and the winds do not blow roughly. You will live a happy life, and a useful one; and the smile of God, which is better than the applause of men, will forever rest upon you.

Do you not often get weary, dear friend, in the long and constant struggle to become somebody in the world? Perhaps you are trying to get a certain position in society, or trying to keep a certain position which you have already gained. The struggle is a hard, and, it may be, a vain one. Oh, this frantic effort to "keep up appearances!" Why do you spend your strength for naught? Do not hate obscurity as though it were a sin; but retire from the social gaze, if need be, without a murmur. If the little world of which you formed a part ceases to chatter about you, what does it matter? The smile of God and the approbation of a good conscience outweigh the babble of mankind. So if you have not strength of wing to fly to the topmost branch, then rest upon a lower branch and chirp as gaily as any bird of richer plumage which looks down upon you from a loftier perch.—*Methodist.*

TWO PAIRS OF FETTERS.

Eighty years ago a fierce war raged in India between the English and Tippoo Sahib. On one occasion several English officers were taken prisoners; among them was one named Baird. One day a native officer brought in fetters to be put upon each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness. A gray-haired officer said to the native official, "You do not think of putting chains upon that wounded man?" "There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn." "Then," said the noble officer, "put two pairs on me! I will wear his as well as my own." This was done. Strange to say, Baird lived to regain his freedom—lived to take that city; but his noble friend died in prison. Up to his death he wore two pairs of fetters! But what if he had worn the fetters of all in prison? What if, instead of being a captive himself, he had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die for them, that they might be free, and free forever? Friend, such a thing has been done. "There is one God, and one Mediator between God and men, the man Christ Jesus," "who gave himself a ransom for all."—*Selected.*

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

A recent number of the *Congregationalist* has a full "broadside" on Home Missions, out of which we propose to extract a few good things for our own readers, wishing that they might enjoy the whole page, which is well worth a careful reading. The first article is by Rev. J. M. Sturtevant, Jr., beginning with a sentence which probably embodies the experience of every one who has ever been charged with the responsibility referred to: "To administer charity wisely is a difficult matter." Two principles, drawn from experience, are laid down, the soundness of which none can dispute, and they ought to be kept steadily in view by those whose duty it is to disburse the funds of benevolent societies: (1) "Every dollar given unwisely is worse than wasted; it is a positive injury." (2) "Our help must be so applied as to stimulate effort."

It is a common saying that "God helps those who help themselves," and to do the same ought to be one of the guiding principles of our charitable organizations. No church ought to ask or expect aid until it has done, or is ready to do, all it can for itself; and it ought not to receive a single dollar after it is able to support itself. It ought to labor untiringly, both for its own sake and for the sake of other needy churches, to get its name off from the list of beneficiaries at the earliest possible day. It is probably true in other denominations than that of which the article in question speaks, that churches formerly in the West but now in the Interior have been willing to be helped too long, and have not taken their places in the line of helpers to the regions beyond as soon as they ought to have done. Let us hope that our own churches will avoid this quite natural error, and will aim to become independent and self-supporting with the least possible delay. There will always be practical difficulties in the management of these affairs, no doubt, but the adoption of and adherence to sound principles will help remove these obstacles and do much to make easier a work perplexing enough at best.

Rev. J. G. Merrill writes with pungency and force concerning "The Policy of the Future," discussing the kind of men who should be employed, the fields into which they should be sent and the pay they should receive. The responsibility of selecting the men, resting, mainly, with the Society, and not with the people to whom they are to preach, mistakes are very likely to occur. It is of small account to send into the new West men who have "played out" in the East; their chances are hopeless. Men who, as Mr. Merrill says, "go from place to place, a year in a parish, doling out soporific sermons, paralyzing spiritual energies, acting the undertaker to churches which they have starved to death," are not the men to grapple with the forces at work in a new country, where headstrong activity and energy rule the hour. No man should be sent out who can not "hold his own" anywhere. The right kind of men should never be shut up in a narrow field where there is nothing to work upon and no hope of growth. Put them into the growing towns not already occupied. Give a chance where the people are and will be. Having got the right man in the right place, pay him not a scanty pittance, but a good salary. "I am very clear," says Mr. M., "that the work of comfortably supported missionaries would surpass the results gained by twice the number of men who have to think more of the price of meal and pork than they can upon their sermons." "The sure method of making the ministry mercenary is to half-pay rather than to over-pay the men. And a man who feels that he is only half-paid for his services, will have good conscience in giving half his strength to his work. I do believe that a hundred men on salaries of $1000 apiece will do more for the master than two hundred on $500 salaries." These wise and practical remarks apply as fully and forcibly in our own denomination as elsewhere, and deserve the thoughtful consideration of all who have at heart the interests of our Home Mission work.

A HINDU TRICK.

Miss Crawford writes in a private letter that they had a "wonderfully good time" at the last session of the Bengal and Orissa Y. M., held at Jellasore. "The company all came one Saturday," says she, "and remained until a week from the next Monday. Sister Bacheler and Mary staid a few days after the others were gone, and we had a nice, quiet visit. But, oh, the work of re-arranging things and getting school and work going on briskly after all were gone!" She gives this interesting account in another part of the same letter:

I took a walk of about six miles, Saturday, to see a new school, and did not get home to breakfast until half past two. Found 28 boys and girls, all learning the alphabet. You must hear what a Hindu teacher in Patna bazar did a month ago. While Ambhi was at home from her school at noon, he took all her pupils to Tudikea before the inspector Bhalanath Baboo, passed them off for his own and received several rupees and much praise for having taught them so well. A day or two after Ambhi herself took them in company with the other girls and their pupils, attended by Nathan and Sama, and the Hindu teacher's iniquity was made manifest. The inspector Baboo told him to give Ambhi the money he had received, but he did not make him do it. He gave the girls whose schools he examined a trifling reward and much praise. The latter doesn't buy them any clothes, but he sees that the girls can help children learn better than the most of the village school teachers.

TURKEY.—A correspondent writing from Harpoot, Turkey, says, "We have the confident expectation, that in some way the first issue of this war is to be the opening of a door wider and more effectual than we have yet seen. The Armenians are drawing nearer and nearer to the gospel; and the Turks, whether victors or vanquished in this war, are sure to be greatly humbled; and many of the obstacles to the reception of the truth will be removed."—*Christian Union.*

"COME OVER AND HELP US."

Through midnight gloom, from Macedon,
The cry of myriads as of one;
The voiceful silence of despair
Is eloquent in awful prayer;
The soul's exceeding bitter cry,—
"Come o'er and help us, or we die."

How mournfully it echoes on!
For half the world is Macedon.
These brethren to their brethren call;
And by the love that loved us all,
And by the whole world's life, they cry,—
"O ye that live, behold, we die!"

—*Selected.*

MISSIONARY POLICY.

The missionary of the present day does not go as an iconoclast, breaking by main force the images and prejudices of those to whom he is sent; but if a faithful worker, he goes with the sanctified policy and shrewd common sense of the apostle Paul; recognizing whatever of good there may be in the religion of the people, but at the same time commending a religion that is immeasurably superior to any other: that ennobles and purifies, and enlightens as none other can; that recognizes the all-fatherhood of God, the all-brotherhood of humanity; and more than all else, the only religion that has a Saviour.—*Bapt. Miss. Mag*

S. S. Department.

Sabbath-School Lesson.---Mar. 10.

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

(For Questions see Lesson Papers.)

HEZEKIAH'S GOOD REIGN.

GOLDEN TEXT: "*And in every work that he began . . . he did it with all his heart, and prospered.*—2 *Chron.* 31:21.

2 Chron.---29:1-11.

Notes and Hints.

Hezekiah. The king of Judah twenty-nine years, from 726—698 B. C. The character of the king was upright; that of his reign strictly religious and prosperous. In the sixth year of Hezekiah, the ten tribes conquered by Assyria were carried away, and from that period disappear from history. The age of Hezekiah at the beginning of his reign compared with the age when his father began to reign, and with the length of his life, makes Hezekiah to have been born when his father was eleven years of age. It is plain that some of these dates are incorrect, but which can not be known.

"*Abijah.*" Mother of one of the best of Judah's kings. Perhaps her name is given, as entitled to honor for educating her son in the religion of the nation. To whom did Hezekiah owe more for his piety than to her? "*Zechariah.*" By some supposed to be one of the faithful witnesses mentioned thus by Isaiah: "I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah." Others think a prophet of Uzziah's time is meant, and with more reason; for he has been not long before mentioned in this book. 2 Chron. 26:5. While the other Zechariah is not named.

"*That which was right in the sight of the Lord.*" In respect to Jehovah, Hezekiah did right. The worship of Jehovah Hezekiah enforced. This remark has reference less to upright dealing with men, than to the right religious service maintained by the king. David did not excell Hezekiah in zeal for Jehovah. "*In the first month.*" Jewish years were divided into sacred and civil years. The first month of the former, probably here meant, was called Nisan, or Abib, and began in the last of March. The first month of the civil year began the last of September and was called Ethnaim, or Tishri.

"*Opened the doors.*" Ahaz had closed them and left the temple to disuse. We read of him "he shut up the doors of the house of the Lord." "*And repaired them.*" Part of the repairs consisted in overlaying the doors with gold. See 2 Kings 18:16. They had probably been previously despoiled by Ahaz. The act showed how differently the king felt from his father; the one honored, the other desecrated the temple of Jehovah.

"*Brought in the priests and the Levites.*" All the priests, including Aaron, were sons of Levi, that is, descendants of the family, or tribe of Levi. Some of the Levites had one service and some another. The priests proper were of the Aaronic branch of the tribe. The other Levites assisted the priests, guarded the temple and were instructors of the law. The idolatry of the kings of Judah must have forced the priests and Levites out of their sacred office and scattered them abroad. "*The east street.*" East of the temple, in front of its porch, was the court of the priests, which is, perhaps, meant instead of "street." If it was not the priest's court, it was an open space in front of it.

"*Sanctify now yourselves.*" According to the ceremonial law they were now unclean; according to the moral law they were even more unclean. Here what was meant was purify yourselves as the law requires. In this Hezekiah imitates the example of David. 1 Chron. 15:12, 13. Not only outward, but inward cleansing should they seek who stand before men as ministers of God. "*Sanctify the house.*" The temple was to be purified. It was full of the results of neglect and disuse. Idolatrous practices may have polluted its sacred precints. "*The filth.*" The dust and dirt that collected during the reign of Ahaz.

"*Our fathers have trespassed.*" By idolatry is meant. Since Jehovah had no outward images, and had so strict a moral code, the Jews turned to an opposite kind of religion. They put Jehovah hardly on an equality with the gods of surrounding nations. "*In the eyes of the Lord our God.*" This means have done evil, judged by the judgment of Jehovah, and in the direct and plain view of Jehovah. All sin is seen, and seen as sin by him. "*Have forsaken him.*" A literal forsaking was this, for they abandoned the place where Jehovah was worshiped, turned their backs on his temple, his habitation, or dwelling-place.

"*Have put out the lamps.*" These were to burn constantly. Lev. 24:2—4. The golden candlestick contained these lamps. Ex. 39:37. "*Wrath of the Lord.*" The wrath of Jehovah. "Wrath" not in the sense of anger, but of judgment for sin. All the calamities of Judah have sin against God as a cause. Those calamities were many. Sin is ever calamity.

"*Are in captivity for this.*" The sins of Ahaz and of his people brought on this judgment. Chapter 28:18. "*It is in mine heart.*" This language denotes the sincerity of Hezekiah. He longed for the favor of God. "*To make a covenant.*" To promise fidelity to Jehovah. God will bless the heart that forms such a purpose and abides by it. From the penitent who comes back to his Father's house, judgments are turned away.

The lesson teaches the value of a mother's piety to her child. Verse 1; that at the commencement of any new career in life, God should be recognized; verse 3; that we need to sanctify ourselves for the pure service of our Lord; verse 5; that God will enter into a covenant of love forever with all who, in their hearts, do turn heartily unto him.

WHAT SHALL WE DO WITH CONVERTED CHILDREN? There still remains, among Christians, much practical unbelief respecting early conversions. This has resulted, no doubt, in some measure, from these cases of relapse, referred to. And yet we believe that many, if not all these cases, might have been prevented, by suitable care, watchfulness, and instruction on the part of ministers and Christians. We are confident, from very careful observation and inquiry, that a smaller proportion of children, who are admitted to membership in the church of Christ, dishonor their profession than of adults. And one reason why so many children, who manifest an interest on the subject of religion, "lose their religious impressions and relapse into their former state of carelessness," is, that they are not, after suitable instruction, admitted to the church, and thus brought under the watch and care of God's people, but are left for years, without any special care, to see whether they will continue to maintain a Christian life. Supposing adult converts were left for years, in the same way, without making a profession, would not many, yea, most of them, lose the ardor of their first love, and never make a profession? Even professors, with all the prayers and watchfulness of pastor and the church to sustain and encourage them, sometimes relapse into comparative carelessness. How much more should we expect this of young children, if left for years to themselves, without these prayers and watchfulness? The church expects more of converted children, and judges them by a higher standard than in the case of adults.

We believe there is no class of persons over whom the pastor should extend a more constant and anxious watch and care, than such children and youth as are subjects of serious religious impressions; and that there is no class of persons whom it is more important—after a suitable probation for all needed guidance and instruction in regard to what is implied by publicly confessing Christ—to bring into the church, than such children and youth.

The best plan, for the benefit of this class, that we have become acquainted with,—though, perhaps, not wholly unusual,—is for the pastor to form them, immediately after conversion, into a class of catechumens, under his own guidance and instruction. In one of our Massachusetts towns, a few years ago, about thirty children and youth, under fourteen years of age, were hopefully converted. They were gathered into a class by the pastor, called "the class of probationers." The result of this plan would no doubt have been most happy, had that pastor been spared to carry it forward.—*Rev. Asa Bullard in Advance.*

WAIT. A freedman left his accumulating wages in his master's hands. After ten years the good master paid the money with interest. The servant had enough to make his old age free from care. God pays the largest interest. Waiting on Him there will be no disappointment. A son of godly parents grew up a godless, reckless sea-captain. One night, washed overboard in a storm, he gave up hope of life. As he buffeted the waves, he remembered the teachings of early years. Casting himself upon the Saviour, he rejoiced in the faith of sins forgiven through matchless grace. He was rescued, and lived a Christian life. Had he died then, who would have supposed him saved forever? God's time seems often late. Wait, teacher. If not here, then hereafter, you shall reap with joy.

JOTHAM, the son and successor of Uzziah, reigned 16 years, leaving a fair record morally, fully up to the best of his fathers. Ahaz was his son and successor, and reigned 16 years from 742—726, B. C. His historians notice first, his great sins, then their results; defeat, disasters, the destruction of his immense armies the exhaustion of his treasury by foreign exactions; the bringing of Judah low because of his sins against God.—*Cowles.*

UNITED WORK. Pulpit and Sunday-school are capable of most happy combination. As in an army the heavy and the light arms of service combine for the best results, so should it be in the schools of the churches. The preacher must strike at matters as they arise and pass. At any moment he must be ready to sound the notes of warning or of cheer. The Sunday-school, meanwhile, may plod on its steady round of Bible study, assured that though it lack the pulpit's power of ready adaptation, still it does the needed work of broad survey, and general upturning in the fields of Bible truth.

PREPARE TO SPEAK. When you want to secure the services of a minister, or of any other public speaker, to make an address at a Sunday-school session, do not insult him, nor show your own ignorance, by saying that it will not take much of his time, that you only want a very few words, and that he need not make any preparation for them. Understand that if he is to say anything worth your hearing—or worth anybody's hearing—he will have to take time for its preparation; and that the tax upon him is correspondingly heavy. Until time has been taken to get something worth saying into one's mind, time is lost in trying to get it out again.—*S. S. Times.*

The *S. S. Worker* says that there is a teacher near Cornwall, N. Y., who has not been absent from Sunday-school for four years, though he has to walk a mile and a half, not on a paved sidewalk, but often has to "mount the fence" to make the journey. There are too many that "mount the fence"—and stay there.

Communications.

OBJECTIONS TO ETERNAL PUNISHMENT.

In my previous papers, I think that I have fairly proved from the Bible that the wicked will be punished after this life, and that that punishment is unending. But although the statements of the Bible are explicit, objections are offered, and these should be answered.

1. It is said that God is too merciful to inflict eternal punishment upon his creatures. I answer that all we know about the mercy of God is found in the Bible; the same book which declares of the wicked, "These shall go away into everlasting punishment." Those who will not believe the latter have no good ground for believing the former; and hence, as sinners against God, they are left entirely without hope. But those who are willing to receive the Bible in its plain and distinct teachings know that "God is merciful," while he will certainly punish those who neglect his grace. While objectors say that they can not reconcile the mercy of God and eternal punishment, we may be quite sure that God can reconcile them, and that he is perfectly consistent in the exercise of his mercy towards those who repent and believe in Jesus Christ, and in the manifestation of his justice in the punishment of those who reject or neglect the mercy which he offers them.

2. It is said that the eternal punishment of the wicked would interfere with the happiness of those who are saved, and therefore the doctrine can not be true. I answer that those who are saved will be satisfied that they themselves are saved only by the mercy of God towards them. They will understand that none are lost except by their persistence in neglecting the grace of God, and continuance in evil doing. And they will realize that God is infinite in wisdom, in justice, and in goodness, and they will be able to say, "Even so, Father, for so it seemed good in thy sight."

3. It is said that it would be unjust in God to punish all men alike, since there are degrees in sin, and some are much more hardened and obdurate than others. It is not asserted that God will punish all men alike. I do not believe that he will do so. The Bible plainly teaches that he will proportion the punishment to the sin. We are told, Romans 2:6, that God "will render to every man according to his deeds;" and Matthew 16:27, that "the Son of man shall reward every man according to his works;" and 2 Corinthians 5:17, "We must all appear before the judgment seat of Christ; that every one may receive the things in his body, according to that he hath done, whether it be good or bad." But two things are to be noted. The one is, that God's estimate of relative guilt will probably be different to that which men form, and the other, that while God will proportion the punishment to the guilt; all who "obey not the gospel of our Lord Jesus Christ" are to "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9.

4. It is objected that the Bible speaks of fire and brimstone, and that it is unreasonable to suppose that these material things will be used as instruments of punishment in the spiritual world. It should be noted that in my previous papers, I have said nothing about the character of the punishment to be inflicted upon the wicked. I readily admit that the expressions used to indicate the character of future punishment are probably figurative, just as the crowns of gold, the palms, the foundations of precious stones, the gates of pearl, the street of gold, the river of water of life, and other similar statements with reference to the future abode of the righteous are probably figurative. But when persons speak of heaven, they do not say, "Well, these expressions are figurative; and therefore it is not much of a place after all." But when they speak of future punishment, many do try to persuade themselves that because these expressions are figurative therefore they do not mean anything of consequence. When we see the expressions that are used with reference to heaven, we conclude that it is an inexpressibly glorious place; and when we see the expressions that are used with reference to the abode of the lost, we must, by the same rule, conclude that there is there something that is very dreadful. If figures are used, they are not intended to mislead us in either case but they are designed to convey to our minds correct impressions of facts which we would not otherwise understand.

5. It is said that those who assert that the Scriptures teach the eternity of future punishment manifest a vindictive spirit in making this assertion. This is not so. The theme is a sad and a solemn one. But we find the doctrine in the Bible and therefore we believe it. We find it used as an inducement to sinners to turn from their evil ways, and therefore we repeat the statements we find in the Bible, with the same object. "Knowing therefore the terror of the Lord, we persuade men." We are thankful that we have been rescued from the road that leads to ruin, and we wish to be instrumental in leading others into the way of peace and safety; and we think we should not be justified in withholding this truth which God has so plainly made known; and which he has evidently made known for the purpose of warning the sinner, of "the wrath to come."

In closing this series of papers, I would urge all persons to compare their opinions on this subject with the statements of the Bible, and find out whether the one agrees with the other. What if you were to examine the whole of the New Testament with this special object in view? Take paper and pencil, and beginning at Matthew, read carefully and thoughfultly, and note every passage that refers to this subject; and then seek candidly and honestly to understand what these several passages teach on this subject. You object that it is a painful subject to study, but I reply that it is an important one; important to you as well as to others. You may be afraid that you may find the teaching of the Bible different to what you wish to find it. But if our opinions on religious subjects are not in accordance with the Bible, they must be wrong. And be sure to remember that the question is not what the statements of the Bible may be made to mean, but what they mean when judged by the rules of common sense, and the plain laws of language. God does not use the Bible to conceal truth, but to make it known, that the sinner may be warned of danger, and may learn the only way of escape through Jesus Christ. And take care that you do not risk the salvation of your soul on any personal opinion of what is right or wrong; on any sentimental feeling as to what is true or false, or on any contingency of possible concealed meaning in the statements of the Bible. You have sinned, and the Bible tells you that sin exposes to danger. Jesus Christ came into the world to save you. Therefore accept his salvation without further delay.

W. H.

PITY THEM.

The Apostle Paul teaches in the first chapter of Romans that the invisible things of God, "even his eternal power and Godhead, are clearly seen" in the works of creation, so that men "who hold the truth in unrighteousness" and "know not God are without excuse."

If men will but use the reason God has given, they can not fail to understand that the wisdom, power and goodness of the Creator of all things, is greater than we in our weakness can comprehend. But when we come to inquire "what is man" what his nature and destiny, we are lost in a maze of doubts and fears. We find ourselves here subject to sorrow, pain and death, and we may well anxiously enquire, "Does death end all? and if it does not, who shall tell us what is beyond?" Here the light of Nature fails, and no soul can return to tell us. Has the Creator revealed it to us? Is it not reasonable to expect that God would give to his creatures a revelation of his will, and teach us how we may find acceptance with him?

In the Bible alone we find a way of salvation revealed, the only way of obtaining the favor of our Maker. And how precious this book should be to all the sons of men. We are conscious that our hearts are not right in his sight. We find a promise that he will give a new heart and a right spirit. Our fairest hopes are blasted, disappointment and troubles come, health fails, "wearisome days and nights are appointed us," and we ask, "Where for refuge shall we flee?" Through the mercy of God to sinners, we find in the Bible some promise suited to every circumstance, if we will submit to his will, and trust in him. How great the consolation when earthly help fails, to receive the promise and just the mercy that we need.

But the Bible not only contains help and comfort for all who will receive it while passing through this world of sorrow, but it reveals the beyond. And here, if we will not receive its teaching and take warning, a mistake is fatal. Jesus tells us plainly, "Except a man be born again, he can not see the kingdom of God." Is it not plain that this new birth must take place or there is no salvation? He also says, "He that believeth not is condemned already." He must believe or he will never come out from under that condemnation. If we will not heed the warnings, or accept the invitations of the gospel, is it reasonable to complain if God leaves us to suffer the consequences of our own choice? And if by our lives we have said, "We will not have this man to reign over us," will it be unjust, when with an assembled world we stand before his judgment seat, he shall say, "Depart, for I never knew you?"

Oh, how much better to believe the gospel and live so that we may have good hope through grace of a glorious resurrection. For we are plainly taught in the Word that as a grain of wheat is sown in the earth and dies, but bears grain, so our body is sown in corruption, and raised in incorruption, is sown a natural body and raised a spiritual. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory." Seeing then that such glorious truths are revealed to us in the Bible, should we not love and prize it, and pity those who are ignorant of its value?

Pity those who have not the Bible and have never heard of a Saviour's love. Pity those who, having the Bible, neglect it and are ignorant of its worth. Pity those to whom the Bible is a forbidden book. We who know its priceless value, are we doing all we can to recommend it to others, and to send it to those who are "sitting in the region and shadow of death?"

E.

REV. HENRY C. BARRETT.

Rev. Henry C. Barrett, late pastor of the Freewill Baptist church in Hinckley, O., departed this life January 28, 1878, aged 30 years and 9 days.

It is interesting to review briefly the life of a minister whose heart has been intent on good and has been successful in no small degree in its accomplishment.

At the age of nine years, he became deeply interested in religion, but did not publicly profess faith in Christ till the age of seventeen, at which time in a revival meeting, conducted by Rev. A. H. Fish in a school-house at Savory Corners, Jackson township, Pa, he consecrated himself to the Lord and commenced his Christian life in earnest.

Having a great desire for an education he applied himself to its acquisition with zeal, and in due time graduated from the State Normal School at Mansfield, Pa., and became a successful teacher.

In September, 1874, satisfied that God was calling him to the work of the gospel ministry, accompanied by his wife he went to Hillsdale, Mich., where he entered the theological department of the College to more fully prepare himself for his work. Here he remained two years. He preached his first sermon in the Free Baptist church at Jackson, Pa., just before entering the College at Hillsdale. While pursuing his theological course he preached frequently. A call from the Free Baptist church in Hinckley, O., was accepted, and he entered upon his first and only pastorate in July, 1876, and was ordained in his own pulpit at the November session of the Cleveland Q. M., in the same year. Less than two years was he permitted to labor, when the Master said, "It is enough, come up higher;" and in the midst of a growing religious interest in his parish, which inspired high hopes of a harvest of souls, he was prostrated with typhoid fever, and nothing which love or skill could do could avert the fatal result. After an illness of three weeks he quietly fell asleep. He was "prepared but not ready" he said, for there was much which he desired to see accomplished before he went home. And here allow us to say that he took the pastoral charge of the church under some embarrassments of which we will not speak particularly, only that there was not that union that should exist among Christians, which from the first he quietly and faithfully sought to reinstate by kindness and love and plainness of speech, and though young and inexperienced as he was, he was beginning to see some fruit of his efforts. Last Spring four young people were converted and added to the church. More and a better state of union was and is manifest; one young lad recently experienced religion and was received and is now candidate for baptism.

Hinckley people had grown more and more kind and thoughtful, the meetings were increasing in numbers, and there was good prospect before him and his faithful wife. It is not saying too much that Bro. Barrett has done and was doing remarkably well, and was no doubt just on the eve of enjoying a precious revival of religion. His church had entire confidence in him and he was leading them into the green pastures and beside the still waters of God's love. His pulpit abilities were good. He was of a quiet, peaceable disposition, firm in his adhesion to truth, thoroughly loyal to Christ and devoted to his work. He won the high esteem of all and the ardent love of many in the field of his brief toil. His wife being a devoted and earnest Christian was a source of great and constant help and encouragement to him while preparing for the ministry as well as after entering fully upon its work.

His parents arrived at his bedside a few hours before his death and in time for recognition. His sorrowing wife and two little children, together with his parents, attended his remains to Jackson, Pa., his former home, for interment. A deep sadness was apparent on all the faces of the tearful company that met at Father Barrett's home upon their arrival, and the still larger congregation that gathered in the Jackson Free Baptist church on Friday, February 1st. Here he had been long known and was universally loved. The choir sang beautifully of the rest,— victory,—the perfect joy,— upon which our dear brother had entered. But their tones were those of sadness to the bereaved ones.

Rev. C. M. Prescott preached a good and helpful sermon from Galatians 6:2. It was instruction to the living rather than praise of the deceased, and when referring to him he added, that through all his long acquaintance with him he had known him as a "devoted Christian" the highest praise was spoken that could be spoken of man.

He preached his last sermon in his church, Jan. 6, 1878, from Revelation 7:9, 10, during which he repeated:

"Oh, to be over yonder
In that land of wonder
Where the angel voices mingle
And the angel harpers ring;
To be free from pain and sorrow
And the anxious dread to-morrow,
To rest in light and sunshine
In the presence of the King."

So sings the dear wife and widow while she is waiting,—resigned to her heavenly Father's will, till the summons comes to call her home, too.

G. H. DAMON.

The distinction between Christianity and all other systems of religion consists largely in this: that in these others men are found seeking after God, while Christianity is God seeking after men.—*Arnold of Rugby.*

GEORGIA.

BY REV. A. H. CHASE.

The climate is much more mild in Georgia than in Tennessee, and presents quite a contrast from our cold northern atmosphere, many even preferring it to Florida for health. The soil is poor except on the river bottoms. Cotton is the most productive crop, though there is much more wheat and corn raised than formerly. In the northern part of the State much attention is give to growing peas which are sent to Louisiana for fertilizing purposes. In every part of the South the curse of slavery is seen on the land and on the inhabitants. It is a wonder what the people live on; all are busy doing nothing, loafing being the most popular business in the South. The white man will not work, and with much zeal he declares that the negro is lazy. The Colonel will take you patronizingly by the arm and point to the mountains and assure you that they are full of coal, iron and precious metals, and we want some of your enterprising northern men to come here and develop this country, being sure to add, "the grandest, the best country in the world." If you modestly ask why they don't do it themselves, the answer is, "Oh, we don't know how, and our people won't work."

One of the causes of the poverty in the South is the large amount of land owned by one person, often several thousand acres, a large part of which is unimproved, hence unproductive. In the time of slavery these large plantations could be worked with more profit. It is astonishing, the influence one of these large landholders exerts in the community among both whites and blacks. His word is law, his opinions are readily accepted, his assertions are cheered by the ignorant who can neither read nor reason. In politics and religion he is an autocrat. In the crowd he is recognized by a kind of instinct and every one is anxious to do him homage and he is gratified with the obeisance. Gradually he is losing his acres and his power. So mote it be.

Titles of honor are common, graded from colonel to captain. A jocose lawyer said that every man in the South was a colonel or captain, in the north a D. D. or Professor.

From Chattanooga to Atlanta, Gen. Sherman left marks of the terrible fighting during his celebrated march to the sea. Cumberland Gap, Mission Ridge, Chattanooga, Dalton, Ringgold, Chickamauga, Atlanta, are familiar names to us who read at the time the daily papers. At Dalton we visited the fortification from where Sherman shelled the town and destroyed every house but two. It was a terribly destructive march, but one of the most effective agencies that brought us peace.

Atlanta is a fine city. The buildings are new and are first class. It has the appearance of being a northern city, probably one half of the business men are from the North. There are a number of manufactories; a large cotton mill, employing some six hundred operatives, commenced work this week. The erection of the new State capitol will give an impetus to the place. The churches have fine buildings and the people are church goers. There are several hundred U. S. troops stationed here, we suppose for two reasons: first, to keep the northern men loyal, and second, for the greenbacks it brings to the place by the way of trade. We shall be surprised if there is not in the near future as great a demand for soldiers as there has been for their removal. There are two universities for the colored people located here, one by the Methodists and the other by the Congregationalists. We only visited the latter.

The Atlanta university is located in the western part of the city, on high ground, containing about sixty acres. There are two brick buildings, four stories, well arranged for recitation, dormitories, dining-room, and public halls. Very much of the success (for it is a noble success) is due the able and indefatigable President, who from the commencement of the enterprise has toiled and sacrificed with the courage of a hero and the spirit of the Master. The school numbers some 230 of as fine a class of students as you will find in the most of our Colleges. There are three courses of study: the college, scientific and normal. The curriculum is about the same as that of Amherst. The library contains some 4,000 volumes and a permanent endowment of $5,000. The students must on entering sign a pledge to abstain from the use of all intoxicating drinks and tobacco in every form. All of the pupils are required to work at manual labor for the Institution one hour every day and pay $12 per month for tuition, board, rooms furnished, lights and washing. President Ware has 14 professors and teachers to assist him; among the number is Prof. Fuller whom we met at Straight University, New Orleans. The State aids the Institution $8,000 per year, and with the receipts from tuition, if there is a deficiency, the balance is paid by the A. M. A. We should think that every student was present at the weekly prayer meeting which was deeply interesting. The students are making an effort to raise $100 towards paying the debt of the A. M. A. Who can estimate the good that is being done by this institution? It is an oasis in a desert land.

We were disappointed in not meeting Rev. S. S. Ashley, the pastor of the Congregationalist church (colored), Ex. Pres. of Straight University, and with whom we had a pleasant acquaintance in N. O., and who rendered the F. Baptists no small favor in aiding them in their missionary work in that city. Bro. A. has succeeded in building a beautiful house of worship and placed in it a baptistry where he immerses those requesting it. He is doing a good work.

Selections.

UNSPOKEN WORDS.

The kindly words that rise within the heart,
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.
The kindly word unspoken is a sin—
A sin that wraps itself in purest guise,
And tells the heart that, doubting, looks within,
That not in speech, but thought, the virtue lies.

But 'tis not so; another heart may thirst
For that kind word—as Hagar, in the wild—
Poor banished Hagar, prayed a well might burst
From out the sand, to save the parching child.
And loving eyes, that can not see the mind,
Will watch the expected movement of the lip;
Ah! can ye let its cunning silence wind
Around that heart and scathe it, like a whip?

Unspoken words, like treasures in the mine,
Are valueless until we give them birth;
Like unfound gems their hidden beauties shine,
Which God has made to bless and gild the earth.
How sad 'twould be to see a master's hand
Strike glorious notes upon a voiceless lute;
But, oh, what pain, when at God's own command,
A heartstring thrills with kindness, but is mute.

Then hide it not, the music of the soul—
Dear sympathy, expressed with kindly voice;
But let it like a shining river roll
To deserts dry, to hearts that will rejoice.
Oh! let the symphony of kindly words
Sound for the poor, the friendless and the weak
And he will bless you; he who struck these chords
Will strike another when in turn you seek.
—*Selected.*

CHURCH BEGGING.

One very common objection to the present management of the churches, on the part of regular or occasional attendants, may be illustrated by some such imaginary speech as this: "I am a decent man, and, I hope, something of a Christian. I like to go to church, and I am always willing to give something toward the support of our own services, or even to home and foreign missions. But I can't stand this everlasting dinning in my ears about money. First it's one thing, and then another; but you may be sure there will be some special need, or peculiarly distressing call, or grievous burden of debt. For my part, I'm either going to find a church that does its begging out of the pulpit, or stay away altogether."

We have put this sentiment in rather plain and bald language, but we are willing to give those who hold it the benefit of a conscientious dislike of one financial method, and a real belief that another would be better. But if the Christian church never asked for money in public, and only offered a mild plea for support in dark corners or lonely streets, it would be the only organization on the earth adopting so humble a method. The civil government taxes its citizens, and imprisons those who do not pay, or seizes their goods outright. Societies and clubs impose dues and fines upon their members, and expel or suspend those who fail to make stated contributions. Merchants display their goods in the most attractive way, advertise on the very rocks and mountains, and solicit strenuously all who seem likely to become purchasers. Nay, more; they have for years been compelled to send canvassers and special agents from one end of the country to another. It is no longer enough to sit waiting for business to come.

Christianity is a spiritual enterprise, but it has its material side. In the old dispensation and the new the Bible is explicit in its directions concerning giving, and in its assertions that those who spread the gospel have a right to a support at the hands of those who listen. From tent-maker Paul down to the farmer-clergymen of New England—a class not yet extinct—preachers have been shrewd and practical business men. As compared with any corporation or business, the churches of to-day are among the most energetic and practical of workers. Many a land-broker finds himself outwitted in the purchase of a sightly lot by a Roman Catholic priest, and a backwoods Methodist minister will get a chapel built for two-thirds what the most economical contractor would charge. With few exceptions, the greater missionary and charitable organizations are managed with a surprisingly small annual expense for office and machinery. The common idea that ministers are destitute of common sense in business affairs is what Sir Thomas Browne would call a "vulgar error." They are too wise not to know that nine-tenths of the world's inhabitants do not give until they are asked, and that a man who is hurt by constant requests for benevolent giving is more sensitive in his feelings than in his conscience or his pocket.

But giving is not a question between minister and parishioner; it is between the Christian and his God. From the least gift up to the bestowal of the whole of his possessions, the giver is blessed even if, as is infrequent and unlikely, his money be squandered or misapplied. The greatest objection to any plan of division is that, after one act of benevolent devotion, all subsequent giving is the mere drawing from a bank. Benevolence reacts on the donor just in proportion as he is humble in his own idea of his act. If Christian giving were abolished as a duty, it would be none the less keen a pleasure, and none the less beneficial an exercise.—*S. S. Times.*

FORMS, OR NO FORMS.

There is a growing tendency to belittle forms. Forms of worship are held to be repressive of true devotion—as if there could be any worship without some form, the only question being what form? Denominational forms, the crystalized custom of generations of learned and devout men, are ridiculed and trampled upon—as if the only thing desired were not the substitution of one set of forms for another. Forms of stating belief—creeds, dogmas, what you will—are even more studiously depreciated than any others.

It is true that the form is secondary and the spirit primary, that the form apart from the spirit is a hypocritical mockery. But it is just as true that the form is of value as expressing the spirit, and as tending to keep the spirit alive. Much is said of the paralyzing effect of forms; and much that is said has little truth in it. Mere forms, from which the spirit has wholly died out, are paralyzing; but forms which the spirit penetrates and vivifies are not destructive of life, but rather one of its best conservers. Let two religious bodies start together, with spiritual life equally developed, the one adhering with judicious conservatism to forms of worship, of doctrine, of polity, the other cutting loose from all these moorings, drifting hither and yon, as the fancy of the hour dictates—what sane man can doubt which of the two will outlive and outgrow the other?

There is a wide distinction to be made between forms and formalism, a distinction of which many lose sight. Formalism everybody sees to be bad; therefore, forms are bad, is the sage conclusion of many. Gluttony is a sin; therefore, all use of food is to be avoided, would be an equally wise inference. Formalism might be defined as an excessive devotion to forms, so as to make them the primary thing and the spirit secondary. With this all right-minded men will have no sympathy.—*Ex. & Chronicle.*

PERPETUAL BACKSLIDING.

In the eighth chapter of Jeremiah the people of Jerusalem are said to have "slidden back by a perpetual backsliding," and a careful reader of the prophet's lamentations over his people will find this hopeless lapsing into idolatry and utter neglect of the law of the Lord, which they professed to hold in honor, was the crying and besetting sin of God's ancient people. Neither mercies nor judgments, threatenings nor promises seemed to avail to keep their hearts fixed and their lives steady in his service. And there are many in this day in our churches of whom it is mournfully true that they are "slidden back by a perpetual backsliding," and they are the cause of deepest anxiety and discouragement to the pastors and the faithful ones. In the beginning of their profession they may have run well for a time, but soon relaxed their efforts, and settled back into a state of half-heartedness.

Occasionally they make a spasmodic effort to get back to their former position, or if there is a general revival in the church, they come under its influence for the time-being and arouse hope in the minds of the steadfast, who take them by the hand encouragingly, and urge them to do their duty, to speak or pray in the meetings, and they generally consent, confessing their backsliding, and making promises for the future; but when the special interest of the meetings is over, they again relapse into cold indifference and neglect of duty, and they seem to have slidden back further than ever, and so they are in a worse state than before, harder to reach, often for months at a time, completely lost to the church, and cast reproach upon their profession by their perpetual backsliding. They still have their names on the church book, kept there by the over charitableness of their brethren who will not yet give them up, but are as barren fig-trees encumbering the ground; they are idlers in the vineyard, drifting sluggards whose course is not onward and upward, but backward and downward.—*Baptist Weekly.*

TEMPERANCE.

Christianity and Tippling.

Charles Jewett, M. D., contributes the following to the *Nat. Tem. Advocate:*

Whoever mingles much in the society of Christian people, not only in cities and larger towns, but in rural districts as well, and converses freely with Christian people in relation to the great plague and curse of the land, intemperance, will soon learn that a very considerable portion of them do not regard the drinking of liquors—any liquors containing alcohol—as a *malum in se*, an evil of itself. Hence they do not regard the sale of liquors as something to be suppressed, even where it is clearly understood that the liquors are to be used as a drink by the healthy. Such parties may denounce liquor-shops, saloons, or tippling-shops, so as to be reckoned, if possible, among the active friends of temperance; but, with their notions or opinions concerning alcoholic liquors, they are manifestly inconsistent in doing so. If there be nothing positively wrong in the drinking, only when it is carried to excess, there can be nothing wrong in the selling, only when the sales are made to parties who drink to excess. A decent regard for consistency requires that such parties should defend moderation in selling as well as moderation in drinking. One would suppose that such a dilemma would induce them at once to review carefully the ground on which they stand, the opinions they have entertained. Let such parties step into a liquor-saloon or bar-room where they are not known, and where, consequently, their presence will impose no restraint on the parties present, and see young men walk up to the bar and swallow their drink, scores of them, it may be, in the space of a single hour, and then let them ask themselves the question, whether such a course, habitually pursued, tends to good or evil. They are under solemn obligations as Christian men to consider that question. If there be danger to the young or to the middle-aged in such conduct—if, as all observation shows, a very considerable portion of those who thus indulge will thereby contract vicious and ruinous habits and become active agents of mischief in the community—then the whole thing is evil, and all who knowingly and in any measure support the system which involves the continued existence of drink-shops and tippling are violating every principle laid down in the New Testament for the government of human conduct.

A Curious, but Good Sermon.

A correspondent of the *Methodist Advocate* says: On my rounds of family visits, I found in the possession of one sister, Elizabeth Johnson, aged eighty-eight years, the following sermon, which she has retained on a small scrap of paper for over sixty years: it is printed in the old style:

A sermon on the word MALT, preached by the Rev. Mr. Dodd, in a hollow tree.

The Rev. Mr. Dodd, a very worthy minister who lived a few miles from Cambridge, had rendered himself obnoxious to many of the Cantabs by frequent preaching against drunkenness, several of whom, meeting him on a journey, they determined to make him preach in a hollow tree which was near the roadside. Accordingly, addressing him with great apparent politeness, they asked him if he had not lately preached much against drunkenness. On his replying in the affirmative, they insisted that he should now preach from a text of their choosing. In vain did he remonstrate on the unreasonableness of expecting him to give them a discourse without study and in such a place; they were determined to take no denial, and the word "malt" was given him by way of text, on which he immediately delivered himself as follows:

"Beloved, let me crave your attention. I am a little man, come at short warning to preach a short sermon from a small subject, in an unworthy pulpit, to a slender congregation. Beloved, my text is 'malt.' I can not divide it into words, it being but one. I must, therefore, of necessity, divide it into letters, which I find to be these four M A L T. M, my beloved, is Moral; A, is Allegorical; L, Literal; T, Theological. The Moral is set forth to teach you drunkards good manners; therefore, M—masters, A—all of you, L—listen, T—to my text. Allegorical is when one thing is spoken and another meant. The thing spoken of is malt, the thing meant is the juice of malt, which you Cantabs make, M—your master; A—your apparel; L—your liberty; and T—your trust. The literal is, according to the effects that it works; and these I find to be of two kinds; first, in this world; secondly, in the world to come. The effects that it works in this are, in some M—murder; in others, A—adultery; in all, L—looseness of life; and in some, T—treason. The effects that it works in the world to come are, M—misery; A—anguish; L—lamentation; T—torment. And so much for this time and text. I shall improve this, first, by way of exhortation. M—masters; A—all of you; L—leave off T—tippling; or, secondly, by way of excommunication, M—masters; A—all of you; L—look for; T—torment; thirdly, by way of caution, take this—a drunkard is the annoyance of modesty, the spoil of civility, the destruction of reason, the brewer's agent, the alehouse benefactor, his wife's sorrow, his children's trouble, his own shame, his neighbor's scoff, walking swill-bowl, the picture of a beast, and the monster of a man."

Medical Testimony against Alcohol.

Alcohol is an enemy, and not a friend. It slays more people than war, pestilence, and famine. From 60,000 to 100,000 die every year from drunkenness, and hundreds of thousands of infants and adults have their lives shortened every year through the effects of strong drink. It should be banished from the medical table, or at least classed with the most powerful drugs, which no man takes except upon the prescription of a physician, and then in small doses and with great care. Over 2,000 physicians in Great Britain declared "that total and universal abstinence from all alcoholic beverages would greatly contribute to the health, the prosperity, and happiness of the human race." Ninety-six physicians of Montreal, and nearly two hundred in New York, express themselves even in stronger terms against it. Dr. Willard Parker, of New York, says: "Alcohol has no place in the healthy system, but is an irritant poison, producing a diseased condition of body and mind." B. W. Richardson, M. A., M. D., F. R. S., says: "Alcohol contains no nitrogen, it has none of the qualities of the structure-building food; it is all capable of being transformed into any of them; it is therefore not a food in the sense of its being a constructive agent in the building up of the body. In this respect, I believe there is now no difference of opinion among those who have most carefully observed the action of alcohol." Dr. James Edmunds says: "It is admitted by every one that alcohol is the cause of more than half the insanity we have. I am not so familiar with the facts on this subject here as I should naturally be at the other side of the Atlantic. . . . It is a fact which can not be disputed that diseases of the liver, diseases of the lungs, diseases of the tissues of the body, are induced directly by the use of alcohol, and, that as a general rule, you may say that where you have alcohol used most largely and most frequently, there these diseases and degenerations in the tissues of the body become most marked." Dr. Ezra M. Hunt, in his recent valuable work entitled, "Alcohol as Food and Medicine," says: "Alcohol is not shown to have a definite food value by any of the usual methods of chemical analysis or physiological investigation. Its use as a medicine is chiefly that of a cardiac stimulant and often admits of substitution. As a medicine it is not well fitted for self-prescription by the laity, and the medical profession is not accountable for such administration or for the enormous evils arising therefrom."—*National Temperance Almanac.*

The Common End.

Some believe that the Bible commands total abstinence. Others believe that total abstinence is required by the law of love, though not specifically enjoined. Each side believes in the duty of total abstinence, and each for a good and sufficient reason. Is there any need that they should suspend their warfare against intemperance to war upon each other? Some are more accessible to economical than to religious motives, but the use made of the lower is not a denial of the higher motive. Each is in place. If all who are agreed on the common end, for equally legitimate but not the same reasons, were to work as one body, it would have a power before which nothing could stand.—*Watchman.*

Let all professed Christians remember—for the memory will start them as the bugle note on the morn of coming battle rouses the soldier—the terribly truthful words of Him who realized the hight and depth, the length and breadth of the awful ruin rum works in the soul, when He said: "No drunkard can inherit the kingdom of heaven."—*Golden Rule.*

If one can not, for Christ's sake, for the salvation of a generation of young people, for the possible rescue of frightfully tempted men, deny himself of such fleshly indulgence as the stimulating and inebriating cup, he is not worthy of the kingdom of heaven.—*Zion's Herald.*

MINOR SELECTIONS.

The Genuine Church.

Not a little difficulty has been experienced in finding, amid the many Christian names, the true church of Christ. The Master himself gave us an infallible sign and criterion. In all ages the genuine church was to be a mission church, taking up the great commission, and extending its benedictions till the nations should be redeemed and the whole earth should be filled with the glory of the Lord. Here is the work of the church. To preach the gospel in the regions beyond as well as at home, is her whole reason for being. To be without the evangelistic spirit is to be a spurious, and not the true, church of the Lord. The genuine disciples heard his last utterance to go; and with these marching orders they hasten to take possession of the nations that have been given to him.—*Zion's Herald.*

Intellectual Profit.

No man can habitually attend on the services of a Christian sanctuary if he be at all an attentive hearer, without at least deriving intellectual profit. The influence of the sanctuary on general education and the spread of popular intelligence, is of the best character. Let it be swept away and the standard of public education would be depressed at once. An educated clergy have always done most to promote schools and higher seminaries of learning. Many of our colleges have been founded by ministers of the gospel. The majority of their presidents and professors are to-day taken from the same class. Their vocation is to teach, and the sacred science to which they are especially devoted in the very nature of things, has close affinities with all true science.—*E. P. Rogers in Christian Intelligencer.*

Love an Occupation.

Happy will you be if you learn what it is to find love an occupation. It is no use to ask what those who love God do with him. There is no difficulty in spending our time with a friend we love; our heart is always ready to open to him; we do not study what we shall say to him; but it comes forth without premeditation; we can keep nothing back even if we have nothing special to say, we like to be with him. Oh, how much easier it is to love than to fear! Fear constrains, fetters, perplexes one; but love persuades, comforts, inspires, expands the soul, and makes one desire what is good for its own sake.—*Fenelon.*

Unspeakably Glorious.

Glorious was the scene when Enoch was translated, or when Elijah's chariot of fire appeared in the whirlwind and took him to his glory; yet more glorious was the scene when, surrounded with his disciples, the risen Saviour slowly and majestically ascended by his own power and glory before them while blessing them, and a cloud received him out of their sight. How unspeakably glorious then will be that full result of his resurrection ascension, when, crowding from every country, in glorious resurrection-bodies shining as the sun, at one and the same moment, the myriads and myriads of every age, are all gathered into his presence, where is fullness of joy, and pleasure forever with the Lord.—*E.*

Ye Are my Witnesses.

"Ye are my witnesses," saith the Lord. "Ye shall be witnesses unto me," said the Saviour on Mount Olivet in his last utterance before his ascension, "both in Jerusalem, in all Judea, and in Samaria and unto the uttermost parts of the earth." This evidently applies to believers, and through all time, and every part of the earth, "till none shall say to another, 'Know ye the Lord,' but all shall know him." Now a witness must testify to facts as he knows them—"the truth, the whole truth, and nothing but the truth."—*Rev. Wm. Taylor.*

There is a great running after ministers in our day, and this argues a desire for something or other,—but desire of what? Well, be it what it may, if it is a desirousness to further on your spiritual welfare, it will not help you forward but rather prove an impediment in the way of your eternal salvation.—*Dr. Chalmers.*

The Bible tells us of the streams, that it may allure us to the fountain; it tells of the past acts of God's faithful love, that we may be led to set our hope on God, and to feel assured that he who hath helped will help, and that he who hath loved will love unto the end.—*Thomas Erskine.*

You may do something towards protecting yourself against doctrinal provincialism by maintaining an intellectual acquaintance with truths in which you may be unable for a time to feel any deep moral or spiritual interest.—*R. W. Dale.*

I ask Thee for the daily strength,
To none who ask denied,
A mind to blend with outward life,
While keeping at Thy side;
Content to fill a little space,
If Thou be glorified.
—*Annie L. Waring.*

Only one arm is all powerful, one heart ever loving, one ear ever open, only one eye never closed; and there are inner depths in our soul where only one voice can be heard.—*Mrs. Charles.*

A watchful soul is a soul upon the wing, a soul out of gun-shot, a soul upon a rock, a soul in a castle, a soul above the clouds, a soul held fast in everlasting arms.—*Brooks.*

Happy are they who think seriously of the truths of religion; but far more happy are they who feel and love them.—*Fenelon.*

More prayer meetings are spoiled by chronic exhorters without gifts, than by any other means.—*Baptist Weekly.*

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The Morning Star.

WEDNESDAY, FEBRUARY 27, 1878.

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☞ *The Western Editorial Office is at 95 Clark St., Room 52, Chicago.*

The college debating societies of fifty years ago were among the most valuable things in the course. Nearly all of the graduates of those days, who have since become prominent in public life, will tell you so. What we wish to observe is, in view of their subsequent decline, that there is a quite general disposition to revive them. President Porter is encouraging such a movement at Yale, and the oratorical spirit is also struggling for renewed life in several other colleges. It is a good sign. Whether the student contemplates theology, law, politics, or what not, for a profession, he can not be a too well-trained debater. Meanwhile there are several excellent societies of this general character in connection with some of the Western colleges, but none better, so far as we know, than that at Hillsdale.

The season for paying church debts does not seem to have passed. Three churches in New York city, on which there were heavy debts, liquidated the same Sunday before last, and are now without that embarrassment in providing for parish expenses. We wish that all the parishes in our own denomination, that are burdened by debt, might improve what seems to be this set time to favor such parishes. But it must not be supposed that the debts can be paid in any other way than by paying them. Merely to wish them removed will amount to nothing. But deliberate, persistent work will in a majority of cases lift these weights that are burdening so many churches. We propose it as one of the things that these churches labor for during the next few weeks. There is nothing that so dampens the ardor and hinders both the material and spiritual prosperity of a church as a consuming debt. The parish year is about opening. Let it begin with its bills paid up, if possible, and with no source of anxiety—but for the glory of God and the welfare of souls.

In all literature, which word weighs the heavier, folly or wisdom? Search all literature, and place side by side all the passages where each of these terms is used, putting in one scale all those actions which are termed foolish and in the other all those judged to be wise, and, we repeat the question, which will weigh the heavier? How often has that which was thought to be foolish turned out to be wise, and that which was deemed the depth of wisdom proved to be the hight of folly. A biblical truth shines out of the paradox, that to be wise, one must be foolish, and to be foolish one must be wise. But are we so much superior to all preceding generations that our insight is perfect, and that we can infallibly detect the intrinsic quality of actions? Judge not that ye be not judged. The objects of our ridicule and derision and laughter may turn upon us sometime, and a good square look into their faces will pierce us far more keenly than any irony of ours ever touched them. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

The last Thursday in February is annually observed at Bates, and at several other colleges, as a day of special prayer for religious revival, both in the colleges and in other institutions of learning. We earnestly wish that all of our schools and colleges, that have not already held such a service, might unite in this observance of the day. But if it is not practicable to observe the regularly appointed day, can not arrangements be made to set apart some other day or hour for earnest, faithful prayer that God's Spirit may be poured out upon our places of learning, and that his wisdom may direct in all of our educational projects? If the church in each community, that has one or more of its numbers pursuing a course of study, would make not only these persons but the schools where they may be studying, the objects of special and united prayer, that they each may be led to do their best work for the church and the world, there can be no doubt that blessed and permanent results would follow. There is nothing that so shows the folly of Christians as that, in the prosecution of their work, they will consent to do without so many things that faithful prayer would bring. We would especially ask prayer in behalf of Bates at this juncture, that nothing may prevent the college from speedily realizing the now encouraging prospect that its endowment fund is about to be completed.

Walking along the street the other evening, we engaged in a talk with a little fellow of perhaps ten years, and, as we parted, a "good-night" greeted us, the recollection of which has been a sweet influence. That little boy is already called a "hard" boy. He is a ringleader in mischief and bids fair to become a ringleader in crime. Yet the genuineness of that good-night was as real and as fragrant as that of children in the midst of far more blessed surroundings. We must confess that the discovery surprised us. Can any good come out of Nazareth? However much it may be opposed by our theories, yet we are constantly acting and thinking that there can be no good in some people, and no evil in other people, forgetting that we all are common children of a common Father, that we are all brothers and neighbors, that being of one nature every child of God is capable of holy living, that God can save to the uttermost, and "that uttermost," as Mr. Murray said recently, "is a word which drops like a plummet down through the darkest depth of human depravity, until it reaches the very bottom of it; and at the bottom of all man's sinning lies solid and firm a capacity of holiness; and, therefore, the sand which this plummet brings up when the mercy of heaven lifts it, is sand of gold."

Even as a sanitary measure it would pay never to indulge a bad temper. The cases are too numerous to need proof, in which a fit of madness has induced sudden death through heart-disease or apoplexy. In addition to these cases, it is now pointed out by prominent physicians, and by persons who have carefully observed mental phenomena, that habitual indulgence in anger will so injure the minute structure of the brain that the person is strongly predisposed to insanity. The same is true of those persons who are constantly indulging a sour, surly, snappish spirit. And a serious feature of such cases is the fact that the insanity so produced is of the most tenacious and incurable kind, for the injury to the brain has been effected so gradually that it has become fixed before it was fairly discovered. Thus it will rarely yield to medical appliances. Now friends, keep sweet-tempered. At home, about your business, when cares press and harass, keep good-natured. Your friends will like you better thus; you will like yourself better; you will escape yielding the devil that most agreeable (to him) of all service; your affairs will go more smoothly; you will be more charitable, and less suspicious; the world will seem fresher and better to you; and you will yield a practical obedience to the Bible injunction, "Let your moderation be known unto all men." For even if you escape insanity, you will be likely to fall into these other unhealthy, uncomfortable, hateful and disagreeable conditions by being frequently mad.

There is one result of modern "Evangelism" that there can be no mistaking, and that is a gradual drifting away from, or at least holding as less important, the permanent pastoral relation between ministers and churches. The recent withdrawal of Mr. Pentecost from pastoral work for the more public and less concentrated work of the Evangelist has exhibited the tendency in its most striking form and also fixed the most serious attention upon the matter. It will be difficult to explain how this unsettling of purpose and habits of work, provided it should amount to that in any number of cases, is going to contribute to the permanency of results that above all else should characterize the minister's service. It may be said that the Evangelist presumes that there will always be settled pastors and faithful churches enough to take care of the converts. But that does not meet the case. The fact is, if results of the recent great revivals under Mr. Moody and his co-laborers prove anything, they prove that far too many of the converts are not brought into the churches, and that the circumstances of their conversion beget a feeling of irresponsibility so far as it relates to their identification with organized Christian work. Thus church relations are lightly thought of. Such a feeling among any number of Christians in a community, however devoted and active they may be, can not tend to enlarge their estimation of the value of united, systematic and continued service,—characteristics that give to all Christian or benevolent work its chief practical value. The sincerity of the Evangelists, or their present usefulness, may not be called in question at all, but if there should really be any such tendency as we have pointed out, would it be as well in the end? We know of no relation, in this respect, that can exceed in importance and value that between pastors and churches.

A valuable contribution to the literature of the Bible-in-school question is Rev. Dr. Leonard Bacon's analysis, in the last *Congregationalist*, of the recent "order" of the New Haven School Board respecting devotional exercises in the city schools. By a careful examination of what has really been done in that city he shows clearly that "the question in New Haven is not, vaguely and generally, the question of 'the Bible in public schools;' nor the question whether the State shall assume the duty of teaching religion;" but, he continues, "our question here is—and the same question is to come up everywhere—whether the schools shall begin their daily sessions with a brief act of worship. . . . Or, if we resolve the concrete question into the principle involved, it is this: Whether God and the fact of man's religious nature may be acknowledged in schools established by the State." The question in New Haven is not one between Jews and Catholics on the one hand and Protestants on the other. The real question at issue,—and the issue is made by the influence of Catholicism in the city,—is whether the Catholics shall have church schools exclusively of their own or not, supported by the public money. This is doubtless the real question, so far as the Catholics are concerned, in all this discussion in the whole country. To aid them in carrying their point, it has been convenient for them to pretend that their consciences were violated by the use of the King James version of the Scriptures. Now that they are shown, as they have been in New Haven, that there may be a devotional exercise for the schools which is neither distinctively Romanist nor distinctively Protestant, their chagrin and perplexity are about equal. We do not know on what better basis than that this same question, wherever it may be made an issue, could be settled.

IN WHOM.

In whom we live, move and have our being. It seems hardly possible for the human mind to take in the significance of this declaration. The first thought upon it shows what a comprehensive all-truth it is.

Man asks himself: "Is it of myself that I can look and see the crimson and gold of the sunset? Is it of myself that I can hear the roar of the cataract, the ever resounding ebb and flow of the ocean, or the murmurings of the mountain brooklet? But to see and to hear mean so much more to me than to the brute, which also sees and hears. Did I decree it, that my nature should be thus distanced from that of the brute; that I should be a being of free will and moral accountability?"

It is literally true that "all things were made by him; and without him was not anything made that was made." Every rock, plant, animal; every drop of the ocean, every leaf of the forests; everything in the heavens above, on the earth beneath and in the waters that do cover the deep—all were not only made by him but are completely dependent on, and continually upheld by, his right hand. They are the expressions of his being.

The medieval mind, darkened and perplexed by the vagaries born of insane searchings to find out God, saw the specters of its own imaginings reflected throughout the universe, and regarded the world of matter and mind alike lying under condemnation. But in due time the vision of the world was vouchsafed unto men, and it was again seen that there was nothing common or unclean, that nature is every whit all God's own.

Recognizing this, we see in our bodies something sacred, in animals something sacred, in minerals and in vegetation something more than worthy of endless search and study. That we as a part of nature do live, move and have our being in God, is a fact.

The other fact is that as beings of moral accountability it is in God that we ought to live, move and have our being. As in the body there are voluntary and involuntary motions, so in the soul there are conscious and unconscious workings. But God is in the voluntary movements of the body just as much as in the involuntary. So in the spiritual life God is as much in the conscious acting as in the unconscious living.

In religious work one often hears the expression, "Do what you can, and the Lord will do the rest." A better statement is that the Lord will help those who help themselves. Perhaps a yet better, to fulfill the duty of the hour, leaving all in the hands of God. Yet through all this it causes a deal of mischief to forget that what we do is just as much God's work as what we don't do, that the work we do not do is just as dependent an instrumentality as the work we ourselves are the instruments in doing. Hence, we shall see more clearly that all is the work of the Lord; hence, we shall be more ready to listen to the still, small voice and less ready to dictate; hence, at last, that supreme trust which is named peace.

In him we ought to live, move and have our being. To do otherwise is like kicking against pricks. It is a hard task and a vain task and a foolish task. Oh, the vanity and the vexation of spirit which comes of kicking against the pricks—the pleasures of sin for a season leading down the broad way to remorse, agony and despair. Turn ye, turn ye, for why will ye die?

CURRENT TOPICS.

——The *Independent* takes the liberty to speak for Dr. McCosh, and to say that he inclines to the belief that "the body of man (not the soul) was formed by development from some lower animal." Of course, such a belief necessitates the rejection of the Bible account of the creation of man, as a historical fact. Our contemporary is led to say: "That the writer of Genesis and the writer of the First Epistle to Timothy took the story of the creation of Eve from Adam's rib to be a historical fact admits of no reasonable question," etc. We should say not. And now will the *Independent* tell us what better facilities Dr. McCosh has to determine whether the account of the creation of man is to be regarded as actual or mythical than the inspired men who "took the story to be a historical fact"? If the Bible story of man's creation is to be discredited and the development theory substituted by Dr. McCosh, as regards the body, by what stretch of logic, or freak of faith, does he accept the accompanying account of the soul's creation as a "historical fact"? If one part of the same narrative is mythical, why not the other? By the way, is the *Independent* sure that it speaks for Dr. McCosh, and, if so, will that divine tell us when and where a single example has been furnished, since the world began, of the "development" of one distinct species of the animal kingdom into another distinct species? Cultivation may improve, but where did it ever change a baboon into a man, or a humming bird into a wren? Until science, which insists on demonstration, can demonstrate the existence of a single fact in proof of the development theory, it will be safe to hold on to the Bible account which the writers took for a "historical fact."

——Rev. Dr. Bridgman, of Albany, N. Y., has recently accepted a call to the Madison Avenue Baptist church, in New York, which is known to our readers for its connection with the liberal movement among the Baptists. Perhaps it will be difficult for most Christian people to believe that the *Examiner & Chronicle* could express surprise to hear from the new pastor's lips recently a sermon to the effect that "pure religion and undefiled had little or nothing to do with a man's doctrinal beliefs, and that there never could be uniformity among Christian people in such beliefs." The *Examiner's* surprise gives the Baptist Editor of the *Freeman's Journal* an opportunity to explain:

The trouble with our friend Dr. Bridgman is, he is known as a "liberal" in the Baptist denomination and is intrenched in one of the strongest churches in the State. Dr. Bright dislikes "liberal" Baptists, and dreads their growing numbers and influence, and, if he had his way, would drive them into fellowship with his own views or out of the denomination. They do not propose to accept either alternative. The *Examiner* evidently underestimates their strength and influence, and for the reason that they are not inclined to provoke controversy or make trouble in the churches. They cordially fellowship their brethren, and rest content, feeling assured that the true spirit of the New Testament teaching, by which they are guided, is steadily and surely promulgating and advancing the views they entertain—which are not at variance with those of their brethren as to the mode of baptism. They are those, however, which lead them fully, sincerely, and in all Christian love to recognize and fellowship other Orthodox Christian churches as such. . . . These views they do not propose to change at the bidding of any D. D., or any denominational paper.

——The cause of foreign missions has lost one of its principal friends and workers in the recent death of Dr. Duff. He dedicated himself to the work in his youth, and was faithful to the last. He went to India in 1829, and soon laid the foundations of what is now the Calcutta Free Church college. His educational work has constantly expanded, and will be one of the means by which his useful services will be perpetuated in India. A later project of his was a union of missionary work, since he believed in the great usefulness of concentrated effort among the heathen. We trust the idea has not died with him.

——Those persons who are accustomed to go to the theological seminaries for their doctrinal beliefs will find a valuable article in the last *Independent*, reviewing the methods in which the doctrine of eternal punishment is taught in the most of the theological schools. The writer explains that "the doctrine of the endlessness of eternal punishment is taught in the large majority of the one hundred and twenty theological seminaries in the United States with that exactness of scholarship and that rigor of logical demonstration for which our 'schools of the prophets' are justly celebrated." He then explains the kinds of proof relied upon by the Professors of Eschatology in the seven Congregational seminaries, and in the Baptist school at Newton, the leading Methodist school at Evanston, and the Presbyterian school at Princeton. Now from this examination the author of the article referred to suggests five principal inferences, which we repeat, because they present quite nearly the state of the question as it exists in the minds and teaching of those scholars who have given it special attention:

1. The doctrine is represented as having its foundation not only in the Bible, but also in the human reason.
2. If God has the natural power and the desire to save all, he sees it is not for the highest good of the universe to exercise this power or to satisfy this desire.
3. Hell is represented not as material; but as mental. Remorse of conscience is the distinctive punishment.
4. Punishment, therefore, differs with individuals. It is proportional to the sinner's guilt.
5. The large majority of the human race will be finally saved.

——There are some people who have an insatiate desire to do something extraordinary, if it is only to see how many mugs of beer they can drink at a sitting. They are eager after reputation, fame, notoriety. But in many instances they find it necessary to give the world a lift in order to best serve themselves,—some munificent bequest, the inventing of a valuable machine, the discovery of a law, etc. But when this passion is exhausted in mere display it is simply pitiable. It is this time in Chicago that they are going to do something astounding. We read that in August, 1880, at the triennial meeting of the Knights' Templar of America, to be holden in that city, "a project is on foot to give the grandest banquet of modern times." Ten thousand people are to be seated and served to a most sumptuous feast. The cost is put down at $50,000, "and no profits to the caterer." No one can deny but that this last sentence gives the picture a finishing touch.

——The New York *World*, making some comments the other day suggested by the death of the late Mr. Roosevelt, of that city, said:

It is also a fact worth reflecting upon that in New York, at least, the proper arena of a solid, intelligent and public-spirited citizen is closed to such a citizen. Clearly the natural place for such a man as Mr. Roosevelt is in the councils of the city he wished to serve. In New York such a man could not be chosen to the city council, would not serve if he could be chosen, and if he could be chosen and would serve, would be perfectly impotent and feel entirely out of place. A century ago the list of the Aldermen of New York was the likeliest place to look for its most esteemed inhabitants. A comparison of those lists with the lists of recent boards of Aldermen may be partly the effect and partly the cause of the decay of public spirit among the respectable citizens of New York, to whom we commend the comparison as instructive and suggestive.

Those statements are doubtless true of New York city, but not of that city alone. The commercial centers of many sections of the country are quite too much under the control of those classes who not only would not elect high minded citizens to serve them, but who would also make it very distasteful for such citizens to undertake to serve them. But why these things are true of New York city the *Christian Intelligencer* thus explains:

The solid Irish Romish vote is cast against every such man, when by any chance he is nominated, and this vote with a moderate assistance from men of other nationalities defeats every honest, capable, and respectable candidate. . . . It is utterly useless to attempt to elect Theodore Roosevelts to municipal officer in New York City. We need the Board of Finance, elected by tax-payers and rent-payers, as provided for in the Constitutional Amendments. Give us that; take the power of squandering the public money out of the hands of the demagogues and they would not seek office, and the common council would consist again of the kind of men who sat at its desks fifty years ago. As our affairs are now controlled we have a monstrous demoralizing influence enthroned in power, which is driving decency, and intelligence, and thrift, and worst of all driving Christianity out of the city.

——The terrible famine that is now devastating northern China, and also the bearing of possible Chinese immigration on the future of the United States, are two things that may not improperly be spoken of in connection. There is the undoubted fact that at this time there are 70,000,000 human beings starving to death in that portion of the country. One is bewildered in attempting to realize the vastness of such misery. If relief is furnished at all it could only be on such a gigantic scale as the different nations might unite upon. Private benevolence could hardly approach the sufferers. The other phase of this terrible affair is thus referred to editorially by the London *Times*:

We can not doubt that if the Chinese have found their way to America from comparatively prosperous Eastern provinces by the thousands, they will pour forth their myriads from the famine-stricken districts of the north as soon as a way is opened to them. The Chinese difficulty may speedily become a greater menace to the future of the United States than the negro difficulty was at its worst, for negro immigration was never voluntary, and ceased with the abolition of the slave trade, while if the Chinese tide once begins to flow in force it is difficult to see when it will stop.

——The Returning Board trials in Louisiana seem likely to reach a good deal further in their results than to the men more immediately concerned. Whether the people, irrespective of parties, will rally around the President as time goes on, and make his policy successful, will depend entirely on his ability to demonstrate the wisdom of continued forbearance towards violators of the constitutional provisions which are intended to afford protection to all the citizens of the country. If the grave charges, deliberately made over his own signature, by J. Madison Wells, the president of the famous Louisiana Returning Board, and now awaiting trial, are half true, it follows that the trial of Anderson was not only purely in the line of persecution for political offenses, in violation of the pledges of the Nicholls Legislature, but that the whole affair is a conspiracy of the most criminal kind, by the most corrupt men, and calls for some notice from Washington.

BRIEF NOTES.

If our Christianity does not enable us to speak respectfully of the conscientious differences of other Christians, it might be worth more to us.

Unless we are stupid and unappreciative, some of the "personalities" in the *Independent* are from time to time coarse and vulgar. Even that observation is proof that we read them.

We take the liberty of filling this page sometimes with short articles and then again with longer ones, so as to give everybody a chance to complain, as it were. Somebody the other day thought the editorials were too long. Now somebody else will think these are too short.

Reading the Manual of the McAuley Water St. Mission in New York city reminds us of what a wonderful work, in its way, the mission has accomplished for Christ. It would pay our readers, while in New York, to step into 216 Water Street and see how profitably wisdom may operate on the basis of a hard but spiritually-enlightened common sense.

A useful ally of both temperance and cleanliness may be found in a small volume just published by Wm. B. Mucklow, of New York, entitled *Tobacco*. It treats of the use of the weed in its effects upon the physical, mental and moral system, and also points out its evils in social life. Its circulation, as a sanitary measure, could not be unprofitable.

A good many things in this Congress are not as they were. But the Franking privilege is. The men who cut it off a while ago were not there the other day to prevent its restoration. Probably it was thought that something must be done to make up the discount, now that there is a prospect of the Congressional salary being paid in silver dollars. Meanwhile, several of our respectable exchanges are expressing the wish that this Congress "would adjourn and never meet again."

As a very appropriate sequel to the petition of the common council of Milwaukee, Wis., to the State legislature that the holding of any religious exercises in the State University and Normal schools be prohibited, we see that that body has adopted resolutions proscribing preachers as teachers in the common schools. As all religious exercises are to be prohibited, there would seem to be small prospect for the preacher to ply his vocation and practice on the pupils to any alarming extent. Infidelity is wonderfully tolerant—of its advocates!

William Goodell, the old anti-slavery pioneer, and one of the "wheel horses" of the abolition movement, has gone to rest from his labors, after more than fifty years of active service, at the ripe age of 85. He died at Janesville, Wis., where he has lived for several years, on the 15th inst. Mr. Goodell had passed mostly out of public sight, employing his time in writing for the press and engaging in such work of reform as came to his hand. That he lived to see the complete triumph of the cause for which in his early manhood he risked reputation, and even life, may be counted as a boon well deserved.

Through the kindness of Mrs. P. L. Upham, of New York city, we are able to lay before our readers a series of papers on "Pastoral Experiences," written by her husband, the late Professor Thomas C. Upham, of Bowdoin College. Prof. Upham is widely known as an author, and as a person of a singularly rich and clear religious experience. These papers, a part of which were published about eight years ago in the *Congregationalist*, reveal the character of the man better than any other pen could do it. They are actual records of experience, while Mr. Upham was pastor of a church in what is now a flourishing New Hampshire village. We are confident that their perusal will be found to be both entertaining and profitable to all our readers. The first paper of the series appears in the present issue.

We are informed that the most of our clergymen and many of the laymen have received a copy of the *Cynosure* containing the narrative of Rev. Isaac Hyatt's experience with Freemasonry. We have received a copy ourself, and have performed the duty of reading the narrative. Bro. Hyatt does not undertake to make out a case against Masonry. He simply narrates, in a quiet, dignified way, the particulars of his taking the first degree, which is as far as he went, tells how that oath disturbed his peace of mind, and describes his final withdrawal from all relations to the order. He leaves the reader to draw his own inferences. These will perhaps vary according to certain preconceived opinions or prejudices concerning Masonry, but the narrative really deserves the candid attention of fair-minded men, and a conscientious, not a passionate, consideration of the statements and inferences which it presents. Coming from a sincere Christian man, and being addressed to his brethren, it should be read and reflected upon by them as Christians, and not as Masons or Anti-Masons.

Denominational News.

Ministers and Churches.

We learn that the church in Kennebunk, Me., is in the midst of a precious revival.

A correspondent writes that the religious interest continues at Bar Harbor, Me. Some very interesting cases of conversion have recently occurred. The meeting-house is filled with attentive hearers.

There is a good interest in the Roger Williams church, Providence. Thirteen were baptized Jan. 20, eight Feb. 3, and a goodly number more were to be baptized last Sabbath.

On March 31, the Oxford, N. Y., church will be in need of a pastor. Communications may be addressed to C. M. Stone, Esq., Oxford, N. Y.

We learn that the Lord has wonderfully blessed his people in La Grange, Me. Wanderers have been reclaimed and sinners converted. A good religious interest pervades the entire community.

Rev. Wm. Jones writes from Liberty, Richardson Co., Neb., whither he went to attend the last session of the Salem Q. M. He says that Bro. Wertley is holding a protracted meeting in and about Salem with good success. Saints are being revived, wanderers reclaimed and sinners converted to God. Bro. Wertley came to us from the United Brethren, and has been called to the Salem church as pastor for the present year. Bro. Jones is to remain in Brown Co., Kan., for nearly four months.

The closing scenes in the life of Rev. Charles Putnam, pastor of the North Byron (N. Y.) church, who died in that place the 1st inst., are thus referred to by the *Progressive Batavian*:

The Rev. C. Putnam, pastor of the Free Baptist church at North Byron, after a short but severe illness, departed this life, Feb. 1st, in the 56th year of his age, leaving the record of a spotless life. None knew him but to love him; none named him but to praise. He was an earnest, devoted, self-sacrificing Christian, a kind and indulgent husband and father, a faithful friend, and a wise counselor. He had commenced a revival meeting here. Many have been awakened, some have been converted, others are seeking the truth, and the more careless he was striving to win, and his constant theme during all his sickness was Jesus' undying love and the salvation of souls. A happier death bed was never witnessed by us. Such an exhibition of faith, hope and love was truly a joy to the believer, and a warning to the impenitent. The Sabbath preceding his demise, while helpless on his bed, his congregation left the church and entered his room to hear from his lips such a sermon as they will never forget. He said he was on the banks of a river whose waters were clear as crystal; on the same was a life boat, Jesus the Captain, waiting to convey him into the port of Heaven, where we trust he is now at rest. "Though being dead he yet speaketh." He leaves a devoted wife and one son to mourn his irreparable loss, but who have the sympathy of the entire community.

Church Organized.

For the past three weeks, Revs. J. Bryant and J. W. Carr have been holding a series of meetings in Mapleton, Me., on the State road, which have resulted in the conversion and reclaiming of about thirty. Saturday, Feb. 16, they met in conference and, by request, organized a church of twelve members, and after choosing J. Bryant, pastor, Alonzo Peabody,

deacon, and J. W. Richards, clerk, they received eleven members under care of the church. There are quite a number more to unite soon. The interest continues good. There is also quite an interest in Castle Hill, a district four miles above. E. D. CARR.

Ministerial Personals.

Rev. Joseph Granville closes his pastorate in Brownfield, Me., on the second Sabbath in March, and is open to correspondence.....Rev. E. P. Moulton and wife acknowledge a donation and gifts from friends at Alton Corner, N. H., amounting to $78.00.....Rev. S. R. Evens terminates a pastorate of three years with the church in Oxford, N. Y., March 31, where he may be addressed.....Rev. Z. J. Wheeler and wife gratefully mention a donation of money and other useful articles from their parishioners in Hebron, Me., Jan. 1, amounting to about $58, and a gift of $13.25 in cash, Feb. 9.....Rev. W. L. Noyes, of Lyndon Center, Vt., would acknowledge a pleasant donation visit, from his people, Jan. 17, together with previous benefits, amounting to $110.00.....Rev. Ira Emery is at liberty to correspond with or visit any church to supply, or with a view to engagement as pastor. Post-office address, Littleton, N. H. ....Rev. Geo. R. Foster wishes to acknowledge a donation of $64.00 from the Otselic, N. Y., church, Jan. 29. Also one from the Lebanon and Smyrna church of $127.50, Feb. 17.....Rev. W. J. Twort has resigned the pastorate of the church in Little Falls, Me., to take effect the last of March.

Western.

THE minutes of the sixth annual session of the Ohio Free Communion Baptist Association have been issued in handsome pamphlet form. The Association is said to be in a prosperous condition.

REV. T. J. FERGUSON writes that he baptized five for admission into the Pomeroy, O., church, on Sabbath, Feb. 17, and two were admitted by letter. They are to build a meeting-house at Pomeroy in the spring.

REV. B. F. KELLEY reports as the result of a revival in Janesville, Minn., that nine have already joined the church and more are expected to follow.

REV. A. M. RYDER reports a wonderful work of grace at the Haines church, situated in a country district about four miles south of Knoxville, Tenn. The meetings were under the direction of Bro. S. T. Dodge, of Prairie City, Ill., brethren Wood and Tenant as ministerial helpers, and Brethren Grise and Pratt, of Abingdon, Ill., as lay workers. The series of special services commenced on Jan. 10. Perhaps from 50 to 75 persons have been reclaimed and converted, including some extraordinary cases.

THERE is a deep religious interest in Zion church, of the Ripley, Ind., Q. M. Rev. Wm. Tucker and the writer commenced a protracted meeting on Feb. 4, and closed the night of the 13th. The church was greatly revived, several backsliders were reclaimed, and two added to the church. One of them is an object of great interest, a man of about 70 years of age, who was converted about fifty years ago and joined the M. E. church. Shortly after he joined the M. E. church, he commenced drinking and has lived a life of debauchery. His wife was a Christian woman. She departed this life about six months ago, leaving him alone in this world, or at least he is living alone. Since his wife died he has not drank so much. His age and the life he has lived make it an extraordinary case and of great interest and even of influence in the community. There are quite a number that are deeply convicted and quite a number rose for prayers. D. A. TUCKER.

Quarterly Meetings.

JEFFERSON Q. M.—Held its last session with the church at Lowville, Feb. 15—17. A fair delegation of ministerial brethren were present with a number of lay representatives. The opening sermon was delivered by Rev. J. J. Allen, of Depauville. The Lowville church have had their new pastor but three months, and were not quite in running order. Letters received spoke of good interest and attendance at the respective churches. The Philadelphia church are considering the question of buying or selling a half interest in an edifice owned equally by F. and C. Baptists. There is a good feeling in favor of F. Baptists and a good minister could do well there. By request of the church at Sprague's Corners, the next session of Q. M. was appointed at that place. It will meet in connection with the St. Lawrence Y. M. on Thursday, June 20th, at 10, A. M. WM. H. MERRIMAN.

WEARE Q. M.—Held its last session with the Merrimack St. church, Manchester, N. H., Feb. 1—3. Conference opened at the appointed hour. Delegation smaller than usual, owing to severe storm. Business of conference promptly transacted and with perfect harmony. The churches were not as generally reported as usual. Letters received, were read and listened to with interest, indicating prosperity, and several reporting special revival interest. Remarks from several of the pastors were cheering, and added to the interest. We were favored with the presence of Rev. C. W. Nelson, delegate from Wentworth, and Rev. J. J. Hall from Rockingham Q. Ms., reporting progress and good interest. Also Rev. N. C. Lothrop from Sandwich Q. M. reporting but few strong churches, lack in mission work and young Christian workers. Social and preaching services were all interesting. Collection for the Education Society, $12.13. May session with the church at Wilmot Flat, N. H. J. H. GREELEY, *Asst. Clerk.*

Religious Miscellany.

In 1850 the Catholic bishops in the United States held $9,000,000 worth of property; they now hold $110,000,000.

The Presbyterians of England are taking measures to raise a central fund of $1,250,000 to pay off existing church debts, and push on the work of church extension. They seek the aid of Presbyterians out of England.

The income of Mr. Murray's church, which meets in Music Hall, Boston, is $20,000 a year. Mr. Murray gets $7,000 of it.

The leading Jewish pastors in the city of New York receive the following salaries: Dr. Gotthelf, $10,000; Dr. Einhorn, $8,000; Dr. Huebsh, $6,000, and Dr. Jacobs, $5,000.

It is stated by respectable authority that there are 306 religious newspapers and other periodicals published in the United States. Of these, 60 are set down as Baptist, 54 Methodist, 30 Presbyterian, 29 Lutheran, 26 Episcopal, 24 Catholic, 16 Congregational, 11 Universalist, and the remainder scattered among the smaller societies.

The following are the statistics of the Roman Catholic church in New England at the close of 1877: Priests, 546; churches, 508; chapels and stations, 167; colleges, 2; ecclesiastical students, 168; academies and select schools, 32; parish schools, 86; asylums, 15; hospitals, 6; population, 900,000.

It is reported that Dr. Tyng intends to prepare for publication a history of his work in St. George's parish, New York city.

The Tabernacle, Brooklyn, N. Y., Rev. T. DeWitt Talmage, D. D., pastor, is threatened with a foreclosure, having been in default since July 1st, 1877, on principal and interest of a bond and mortgage for $40,000.

A Chinese Young Men's Christian Association, with a Chinese president, is in full successful operation in Honolulu.

There are no less than 154 religious sects in England.

A Bohemian student of the Free Church College, Edinburgh, discovered among some ancient armor in a sales-room, a sword, on whose blade were inscribed the names of twenty-four Bohemian Christians it had slain.

The Freedman's Aid Society of the Methodist Episcopal church owns a tract of 450 acres of land near Atlanta, Ga., on which a new building is to be erected soon for Clark University, the cost not to exceed twenty thousand dollars, which it is expected that the friends of the institution will raise.

The Church Almanac gives the entire increase of communicants of the Protestant Episcopal church during the last year as 16,000, bringing the total up to 302,000, less the deaths of the year. The increase of confirmation during the year is but 1,345. The clergy stand this year 3,272, against 3,251 last year—an increase of 21. The ordinations of deacons are 136, against 111 last year—an increase of 25. The candidates for Deacon's Orders are 276 (in forty dioceses), against 251 last year (in thirty-five dioceses). The contributions this year, as reported, are about $350,000 less than last.

The Methodist Episcopal church has a total membership of 1,471,777, an increase for last year of 46,783. The total of members and probationers is 1,671,608 against 1,651,512 for 1876. There was a decrease of 26,687 in the number of probationers. The itinerant ministry numbers 11,269, an increase of 197, and the local preachers number 12,537, a decrease of 120. There are 19,868 Sunday-schools, about 217,000 teachers, and 1,493,718 pupils.

Dr. Gibson, of Erie, Pa., has given to the Board of Foreign Missions of the United Presbyterian Church $80,000 in buildings and lands, the entire proceeds to be devoted to the free distribution of the Scriptures in Palestine and Egypt, in Arabic or other languages required.

The United Brethren send as missionary to Africa, shortly, a graduate of the High School in Dayton, Ohio. He is a native of Shengay, Africa.

Two colored students, with their wives, all of Fisk Universitylat Nashville, Tenn., are on the way to reinforce their colored brethren in the African Mission on Sherbro Island in the Mendi country.

A council of Congregational churches called at Wheaton, Ill., the seat of Wheaton college, to consider difficulties in the college church, unanimously decided to exonerate Prof. Webster and Mr. Chapman from all blame, and to severely censure President Blanchard. The church has been divided and the college is fast losing ground.

During the last ten years the Italian government has confiscated and sold at public auction $106,000,000 worth of church property.

In more than one of the Presbyterian churches in London the service is performed in a way which would have sent John Knox into fits. The psalms are intoned, and the Lord's prayer repeated by the congregation present, as in the church of England.

Whittaker's London Almanac presents the following estimate of the numbers adhering to the several forms of religious faith held by the English speaking peoples all over the world: Episcopalians, 17,500,000; Methodists, 13,500,000; Roman Catholics, 13,250,000; Presbyterians, 10,000,000; Baptists, 8,000,000; Congregationalists, 7,000,000; Unitarians, 1,000,000; minor religious sects, 3,000,000; unclassified, 7,000,000. This makes a total of 80,250,000. According to the same authority, there are registered in England and Wales 150 (in round numbers) religious sects, and 19,486 places of meeting for religious worship. The State church has 2 archbishops, 28 bishops, 30 deans and 23,000 clergymen of every class. The number of benefices is 13,000; the annual revenue of the church is estimated at £8,000,000. The State church population of England is put at 12,500,000.

A strong religious movement is making gradual progress in Amherst College. It is in general led in each class by Christian members, and shows itself in extra prayer-meetings, personal work among the students, and in the re-consecration and renewed zeal of those who are Christians. It is an apparent result of the prayers offered on the day of prayer for colleges.

The Free and South Congregational churches in Andover, Mass., united their congregations on a late Sabbath, to listen to Rev. W. M. Barrows of Salt Lake City, Utah, who is at the East for the purpose of securing funds with which to establish an academy in that city. Thirty thousand dollars are needed and the Congregational church at Salt Lake has undertaken to raise half of this sum.

Three members of the Second Baptist church, New York, who asserted a disbelief in the existence of hell, have been expelled from the church.

The re-establishment of the Roman Catholic hierarchy in Scotland has met with an unforeseen obstacle. There are some old laws against the establishment of Roman Catholicism in Scotland and it has been intimated very decidedly that these laws will be put in force.

The colored Baptists of Virginia have built and paid for 50 churches the past year.

A letter from Mr. Spurgeon was read in the tabernacle on January 21st, in which he said that he had derived much benefit from the rest and change of air afforded by his visit to the continent.

The Rev. J. U. Mitchell, of Dumferline, Scotland, is the only regularly ordained Universalist minister in Great Britain, though there are several laymen doing what they call missionary work.

The California China Mission, conducted by Congregationalists, received last year $2,396, forty per cent. in advance of its receipts any previous year. Besides this, $4500 came from the American Missionary Society.

A donation of $4000, to be distributed among several charitable institutions, has just been received from a resident of the Sandwich Islands formerly connected with the American Board, who, in consequence of the development of the sugar interest, has come into the possession of property.

The Wesleyan Chapel Committee of Great Britain sanctioned last year new buildings and enlargements to the extent of $1,263,000, the largest proposed outlay, with one exception, ever sanctioned in one year. Sittings to the number of 12,800 are thus to be provided in places where there have been no Wesleyan chapels, and in other districts for nearly 10,000 persons.

Publisher's Notes.

J. B. Randall writes us on business; will he or some other one give us his post-office address?

Business Notices.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this receipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. W. Sherar, 126 Powers' Block, Rochester, N. Y. 4t

To Consumptives.—Wilbor's Cod Liver Oil and Lime has now been before the public for ten years, and has steadily grown into favor and appreciation. This could not be the case unless the preparation was of undoubted and high intrinsic value. The combination of the Phosphate of Lime with Pure Cod Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. This article can be taken by the most delicate invalid without creating the disgusting nausea which is such a prominent objection to the Cod Liver Oil when taken without Lime. This preparation is prescribed by the regular faculty, and sold by the proprietor, A. B. WILBOR, Chemist, Boston, and by druggists generally.

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Notices and Appointments.

Funds for Home Mission and Ed. Soc.

SPECIAL NOTICE.

All monies collected in our churches for Home or Freedmen's Mission and the Education Society, by cards or otherwise, on the weekly subscription system, adopted the past year by our Benevolent Societies, should be sent to our Financial Secretary, REV. E. N. FERNALD, Lewiston, Me. He will publish such receipts, monthly, on the first of each month, in the *Star*, in the form he did on the first of this and the last month; and he also will send the aggregate amount of such receipts every month to the Treasurer of these Societies. This arrangement has been approved by the executive committees of the Home Mission and Education Boards. As funds are greatly needed in these departments of our Christian work, it is hoped and earnestly desired that all our ministers, churches, brethren, sisters, and friends, will interest themselves and actively engage in this systematic work of raising funds for our Benevolent Societies.

SILAS CURTIS, *Treas.*

3t

Foreign Missions.

By vote of the Executive Board of the Freewill Baptist Foreign Mission Society, held in Boston, Mass., on the fifth of the present month, the Treasurer was directed to request contributors to send their contributions to the Financial Secretary of the Benevolent Societies. N. BROOKS, *Treas.*

3t

RENSSELAER Q. M. will be held with the Stephentown & Nassau church, commencing Friday, March 8, at 1, P. M. I. B. COLEMAN, *Clerk.*

VAN BUREN, Mich., Q. M. will be held with the Gliddenburg church, commencing Friday evening, March 15. O. H. P. SHELDON, *Clerk.*

At the last session of the Makanda Q. M., the following was unanimously adopted:

Whereas, one A. C. Anderson, who has lived for a number of years in the town of DuQuoin, Ill., has imposed upon the Freewill Baptists of this countryand the community at large, by falsely representing himself as a minister of the Freewill Baptist denomination, and whereas, the last session of the Central Y. M. of Freewill Baptists passed a resolution disowning him as a minister or member; and whereas the said A. C. Anderson has been and is now slanderously misrepresenting and maligning the moral and religious character of Eld. D. J. Little, a minister in good standing in this Q. M. and the above named Y. M. of Freewill Baptists; therefore,

Resolved, 1, That the Makanda Q. M. of F. Baptists do most heartily deprecate and denounce the course of said Anderson as a gross imposition upon the denomination and the people in general, and as basely slanderous towards Bro. Little, against whose moral character we believe nothing can be truly said.

2. That Eld. W. H. Blankenship be appointed to forward this preamble and resolutions to the *Star* for publication. By order of the Q. M.

Feb. 15. W. H. BLANKENSHIP.

EXETER Q. M. Ministers' Conference will meet at Newport, March 6, at 6, P. M. The order of exercises will be as follows: Sermon on Regeneration by Rev. E. G. Eastman; Exegesis of I John, Chap. 1, by Rev. V. D. Sweetland; Recitation of 7th Chap. of Butler's Theology; Plans of Sermons by other ministers.

O. PITTS, *Clerk.*

Letters Received.

F L Bates—J S Allen—S F Bean—A O Butler—W H Bowen—I M Bedell—Mrs N I Beebe—Mrs J Brown—Mrs H Burr—D Batchelder—L D Badger—V Beebe—N D Baker—J Burris—F Bates—F H Bubar—G E Breckney—A Brown—N Brooks—P Cummings—W H Chase—I B Coleman—G Cashun—J E Collins—L C Cobb—R H Crowell—E Crowell—J R Caverly—T Cobb—N Christie—E J Doyle—S Dudley—A M Davis—Mrs D C Dury—D W Edwards—J Fogg—A F W Fuller—J L Farrer—Louisa P Fletcher—J S Frost—G H Freeman—G J Granville—E Hart—Mrs Ruth Hanson—W A Hall—H S Hariman—H Hawkins—I Hyatt—M C Henderson—Mrs J Hobson—Mrs N B Hopkins—B F Jefferson—Mrs W H Jenkins—M R Kenney—J M Lovejoy—A M Littlefield—J Libby—H S Lamprey—J A Lowell—Mrs J Lodge—P Mains—Mary H Morse—B F Marsden—A Millett—Geo M Morse—H Newman—P Nagley—J Newbold—S School, Newport Cen Vt.—J Nason—O Pitts—T Peterson—W Phillips—F P Palmer—H Preble—Mrs A W Plimpton—J R Paddleford—W A Potter—J A Piper—J B Palmer—D F Proctor—A J Remick—Mrs E R Rowell—M A Spragues—Mrs S B Stevens—G S Ricker—C Stamitz—T Stevens—W P Sheldon—J Sanborn—Mrs R T Sanborn—Mrs D Stillwell—T Spooner—J L Sinclair—J D Seers—A Tucker—G G True—D A Tucker—S F Trickey—H B Smith—E R Smith—W White—L Webster—J B Walt—W Walker—N Walker—Mrs E G Willard—A M Wade—J S Williams—L A H Welch.

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	360.22

N. BROOKS, *Treas.*
Manchester, N. H.

Married

In Wolfboro, Aug. 28, by Rev. A. D. Fairbanks, Mr. Winthrop Pike, of Lynn, Mass., and Miss Sarah Tebbitts, of W. Aug. 13, Rodeny Chick and Cora E. Brown, both of W. Nov. 10, Gilman H. Kimball and Bell Sargent, both of W. Nov. 28, Albert H. Fowler, of W., and Miss Emma Hayford, of Tamworth. Dec. 27, Charles W. Whitehouse, of Alton, and Miss Georgie Kenison, of Pittsfield. Jan. 8, Joseph H. Bickford, Esq., and Miss Eliza A. Cotton, both of W. Jan. 19, Charles E. Randall and Miss Sarah E. Libbey, both of W. Feb. 12, George E. Hersey, and Velzora V. Tate, both of Tuftonborough.

In Northwood, Feb. 16, by Rev. H. P. Lamprey, Mr. George W. Caswell, of N., and Miss Emma G. Ham, of Barnstead.

In Norwich, Feb. 12, by Rev. W. R. Stone, Mr. Willard M. Hasting, of Unadilla, and Miss Hattie A. Barnes, of Norwich. Feb. 20, Mr. George W. Grace and Miss Louisa Randall, both of N., N. Y.

In Brownfield, Me., Feb. 20, by Rev. E. S. Jordan, Mr. Alpheus S. Leighton, of Portland, Me., and Miss Jennie H., daugter of Major S. B. Bean, of B.

At the F. B. parsonage, in No. Otselic, N. Y., Feb. 20, by Rev. G. R. Foster, Mr. James Conly and Miss Annette Willcore, both of Smyrna.

At Gilbert's Mills, N. Y., Feb. 14, by Eld. G. H. Button, Mr. Joseph Hegman, of Rosevelt and Miss Mary E. Owen, of Palermo.

In Lyndon, Vt., Dec. 25, Henry Willmarth and Luella Williams, both of L. Feb. 13, Charles W. Hudson, of East Haven, and Emma M. Humphrey, of Burke. Feb. 18, Lewis J. Hovey and Eva A. Taylor, both of L.

In Depauville, N. Y., by Rev. W. H. Merriman, Henry S. Hall and Mary V. Wadsworth, both of Clayton.

In Cowlesville, N. Y., Jan. 30, by Rev. E. Crowell, J. W. Worthington, Esq., and Miss F. S. Scott, of C. Nov. 20, Mr. Geo. W. Porter and Miss Melinda Brown, both of Darien, N. Y.

In White Rock, Feb. 9, by Rev. W. J. Twort, Mr. Albion K. Hawkes and Mrs. Mary A. Trott, both of Windham, Me.

Died

In Depauville, N. Y., Willie J., only son of Mr. and Mrs. John Edwards, aged 1 year and 7 months.

On Feb. 12, at his home in Roxand, Mich., Rev. Leonard Dewey, aged 41 years, of consumption. Feb. 14, DeWitt C., only son of Rev. Leonard and Marie N. Dewey.

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HOME SONG.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest;
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best.

Weary and homesick and distressed
They wander east, they wander west,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky;
To stay at home is best.

—*Atlantic Monthly.*

MILLY'S CHOICE.

When the boughs were white in May,
Milly caroled all the day,
"If the dear spring could but stay,
What a happy world 'twould be!"

When summer came and grew
Sweeter all the long days through,
Milly begged, "O roses, do
Stay the whole year round with me."

When the golden apples hung
Ripe and sweet the boughs among,
Oh, so gaily Milly sung,
"Glad I am the autumn's here!"

Now the Christmas snow-flakes fall,
And to-day I heard her call,
"Winter's dearer far than all
The other seasons of the year."

—*Youth's Companion.*

DAVID GREY'S ESTATE.

Over his forge bent David Grey,
And thought of the rich man 'cross the way.

"Hammer and anvil for me," he said,
"And weary toil for the children's bread.

"For him, soft carpets and pictured walls,
A life of ease in his spacious halls."

The clang of bells on his dreaming broke;
A flicker of flame, a whirl of smoke.

Ox in travis, forge grown white-hot,
Coat and hat were alike forgot,

As up the highway, the blacksmith ran,
In face and mien like a crazy man.

"School-house afire!" Men's hearts stood still,
And the women prayed as women will,

While 'bove the tumult the wailing cry
Of frightened children rose shrill and high.

Night in its shadows hid sun and earth;
The rich man sat by his costly hearth,

Lord of wide acres and untold gold,
But wifeless, childless, forlorn and old.

He thought of the family 'cross the way;
"I would," he sighed, "I were David Grey."

The blacksmith knelt at his children's bed
To look once more at each shining head.

"My darlings all safe! O God," he cried,
"My sin in thy boundless mercy hide!

"Only to-day have I learned how great
Hath been thy bounty, and my estate."

—*Home Journal.*

Family Circle.

JIM'S CIRCUS.

"Let's play circus!"

"Why, Jim Peter's, I'm just going right in to tell mother," said Jim's little sister Mabel.

"What for?" said Jim.

"Circuses is such a awful wicked thing," replied Mabel. "Men just stand on their heads and ride horseback without sitting down; and it costs twenty-five cents, too."

"Suppose if you got in without paying anything it wouldn't be so wicked, would it?" said Jim.

"I don't know. P'raps that is it," replied Mabel; "only I thought it was the horses with nothing on 'em, and the monkeys and things."

"First," said Jim, "I suppose we shall have to choose a President."

"Are you sure circuses have Hesidents?" said a little boy who couldn't sound his p's.

"Of course," said Jim, and as they all voted for him, he was elected without much trouble.

"Well, we've got to have a tent any way," said Mabel, "'cause I saw it in the picture—a great white tent that looked like a tremendous big unbrella made out of sheets or something."

Many and varied were the plans suggested for this tent, but the President finally settled the matter by ordering them all into the woodshed, where they soon cleared away the chips, and had plenty of room for the performance.

"I tell you what," said Mabel; "I will be the whale, and sit on this little wood-pile and bark."

"Now, see here, Mabel Peters, I'm President, and I don't want a whale at all; and if I did I wouldn't let him bark, because whales don't bark."

"What do they do, then?" said Mabel.

"They only upset boats with their tails," said Jim.

"Then I tell you what," said Mabel, "you let Tommy Mace be the boat, and I'll upset him; see if I don't."

"Mabel," said the President, sternly, "if you don't stop talking at once, I shall make you be audience;" but I don't believe she would have stopped if the log on which she was sitting hadn't rolled over and tumbled her up so that she had to go into the house for a clean apron.

"I suppose," said the President, "the first thing to do now is to choose a monkey. Has any one here ever been a monkey before?"

"I never have been one," said a little fellow with cheeks as red as a sunset, "but I can soon learn, I guess. Is it easy?"

"Why, all you have to do," said the President, "is to sort of run 'round."

"Don't monkeys ever say anything?" asked the red-cheeked boy. But the President couldn't tell him, and so it was decided that he should say, "I'm a monkey, I'm a monkey," once every minute, to distinguish him from the other animals.

"Well, if I can't be a whale," said Mabel, who had just returned, "I'm going to be a polar bear, or I shan't play. Polar bears is nice and soft. What do they do?"

"They don't do anything all day, but just sit on the ice and shiver," said the President.

"Then I won't be him," said Mabel. "What is some real nice respectable animal, that does nothing but eat candy all the time? I'll be him."

"And I! And I! And I!" shouted all the little girls, and about half the boys.

It was some time before the list of animals was complete, and I don't believe Barnum himself ever had such a collection in his life.

"Is there any one here who can stand on his head?" asked the President.

Two small boys, with very big heads, held up their hands.

"As the performance is about to begin," said the President, "any animal except the monkey who speaks a word till he's spoken to will be put into the corner."

So the two little boys with the big heads came forward and tried to stand on 'em. They tumbled this way and that, and dug their fingers into the dirt, and kicked their toes so hard that they went completely ove

"I guess their heads ain't flat enough on top," said Mabel.

"The next time that animal speaks without permission she will be severely punished," said the President.

Either the heads were too big for the boys, or the boys too small for the heads, I don't know which, but it was evident from the first that they couldn't stand on them and they withdrew from the arena, after having worked so faithfully that their collars came off.

"The next thing," said the President "will be"—

"The next thing?" interrupted Mabel. "Why, they haven't done that yet. Want to see me do it?"

"Mabel Peters, go this minute and stand in the corner by that black bear, and don't you whisper to him either," said the President.

So Mabel went and stood in the corner.

The next thing proved to be a horse race between four boys, and was so exciting that the entire collection of animals got up and clapped their hands and shouted so loud that Bridget, the cross cook, came out and boxed one of the horse's ears, and the only way they could console him was to say that he had won the race, which wasn't so at all; but as the three horses ahead of him agreed to it, it was all right.

"Is there any one here," said the President, "who has good strong patches on the knees of his pantalcons?"

A little boy got down from the woodpile and came forward.

"Oh, what splendid big patches," said Mabel. "If I was a boy it seems to me I should have pantaloons with patches just like those. Wouldn't you?" she whispered to the black bear. But the black bear didn't answer. He had patches, too, but they weren't on his knees, and he didn't care to continue the subject.

"My mother said that these are the last patches she's going to make me, and if I weared 'em through I'd have to go so, that's all."

The President told the boy to get on his hands and knees, and then he called the monkey down, and told him to ride three times around the shed on the boy's back.

"But he's got such little legs," said the monkey, "he'll surely slump," and a shade or two of sunset went out of his face.

They went for a little way very well, but pretty soon the pony began to tremble around the knees, and the monkey was the scaredest looking monkey you ever saw.

"Can I stop?" said the pony.

"No," said the President.

"Why don't you whip him up?" said Mabel; "that's all he needs."

"That's a first-rate idea," said the President, which took every bit of strength out of the pony's legs, and when they picked the monkey up he was rubbing so many parts of himself that Mabel said he must have the rheumatism.

By this time the animals all said that if they didn't do something too they should go home; and the kangaroo, who had been asleep with his head in the parrot's lap, said that animals at circuses was no fun at all.

"All right, then," said the President, "we will now have a grand procession of animals and all the rest of the circus." So they got down from the wood-pile.

"Can't we have some music?" asked Mabel.

"Let's sing 'Twinkle, twinkle, little star,'" said the elephant; and so they started off, making really quite a respectable show.

It so happened that the sleepy kangaroo was last, and as he had instructions from the President to hop as high as he could, he was trying to do his best at it. But he was more than half asleep, and they hadn't been once around the shed when he hopped on the heel of the guinea-pig, who was just in front of him. The guinea-pig gave a tremendous jump, and knocked over the gentle lamb, and the gentle lamb was so mad that I'm ashamed to say he kicked the guinea-pig three or four times; and just as they all ran up to stop the fight, Bridget, the cook, appeared with a broom, and the animals rushed out the door, and the guinea-pig, who lived in the next house, didn't stop until he was safe in his mother's arms; while nearly all the other animals said that if that was a circus they "needn't have to go to Sunday-school to find out that they was awful things."—*C. M. S. H., in Tribune.*

A FORTUNATE KISS.

In the University of Upsala, in Sweden, lived a young student—a lone youth, with a great love for studies, but without means for pursuing them. He was poor, and without connections. Still he studied, living in great poverty, but keeping a cheerful heart, and trying not to look at the future, which looked so grimly at him. His good humor and good qualities made him beloved by his young comrades. Once he was standing with some of them in the great square of Upsala, prating away an hour of leisure, when the attention of the young man became arrested by a very young and elegant lady, who, at the side of an elderly one, walked slowly over the place. It was the daughter of the Governor of Upsala, living in the city, and the lady with her was her governess. She was generally known for her beauty, and for her goodness and gentleness of character, and was looked upon with great admiration by the students. As the young men now stood silently gazing at her as she passed on like a graceful vision, one of them exclaimed:

"Well, it would be worth something to have a kiss from such a mouth!"

The poor young student, the hero of our story, who was looking intently on that pure and angelic face, exclaimed, as if by inspiration, "Well, I think I could have it!"

"What?" cried his friends in a chorus, "are you crazy?" "Do you know her," etc.

"Not at all," he answered; "but I think she would kiss me just now, if I asked her."

"What, in this place, before all our eyes?"

"In this place, before your eyes."

"Freely?"

"Freely."

"Well, if she will give you a kiss in that manner, I will give you a thousand dollars!" exclaimed one of the party.

"And I!" "And I!" cried three or four others; for it so happened that several rich young men were in the group, and bets ran high on so improbable an event, and the challenge was made and received in less time than we take to relate it.

Our hero—my authority tells not whether he was handsome or plain; I have my peculiar reasons for believing he was rather plain, but singularly good-looking at the time—our hero immediately walked off to meet the young lady. He bowed to her and said, "My lady, my fortune is in your hand." She looked at him in astonishment, but arrested her steps. He proceeded to state his name and condition, his aspirations, and related simply and truly what had just passed between him and his companions.

The young lady listened attentively, and when he ceased to speak, she said, blushing but with great sweetness, "If by so little a thing so much good can be effected, it would be foolish in me to refuse your request," and she kissed the young man publicly in the open square.

Next day the young student was sent for by the governor. He wanted to see the man who had dared to ask a kiss of his daughter in that way, and whom she had consented to kiss so. He received him with a severe and scrutinizing brow, but after an hour's conversation, was so pleased with him that he asked him to dine at his table during his studies at Upsala.

Our young friend now pursued his studies in a manner which soon made him regarded as the most promising scholar at the University. Three years were not passed after the day of the first kiss, when the young man was allowed to give a second one to the daughter of the governor as his intended bride.

He became, later, one of the greatest scholars in Sweden, as much respected for learning as for his character. His works will endure forever among the works of science: and from this happy union sprang a family well known in Sweden in the present day, and whose wealth of fortune and high position in society are regarded as small things compared with its wealth of goodness and love.—*Fredrika Bremer.*

HOME AND DARLINGS.

Longfellow never wrote more truthful or touching poetry than that inspired poem entitled "Resignation":

"There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howso'er defended,
But has one vacant chair.

"The air is full of farewells to the dying,
And mournings for the dead:
The heart of Rachel, for her children crying,
Will not be comforted."

What family is there which does not find its complement in one or more who dwell on the hither side of the river amid the glory ineffable? What family is there that holds not a broken harp, the string of which was once swept by little fingers, now cold and pulseless, but whose hearts now make music and melody in the heavenly choir?

We know that "it is well with the child." But that does not fill the void. We know that the Father does all things well, but there is a river that separates the pet and the idol and joy of the household from us, and we know that it will never be crossed from the hither side. The silver chord has been snapped, and it will never be reunited on this side. Put away, sacredly, the little remembrances; they will never more be called for. Tears are the gift which love bestows upon the memory of the absent, and they avail to keep the heart from suffocation.

How Pierpont must have suffered before he gave voice to that sad refrain:

"I can not make him dead!
His fair sunshiny head
Is ever bounding round my study chair;
Yet when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there!

"I walk my parlor floor,
And, through the open door,
I hear a footfall on the chamber stair,
I'm stepping toward the hall
To give the boy a call;
And then bethink me that—he is not there!"

Well, well! It is for some good purpose that the little human angels of the household come and go. God knows all about it; we do not.—*Detroit Commercial Advertiser.*

HUSBANDS AND WIVES.

We claim for wives a degree of respect and attention beyond what a true gentlemen gives any other lady, but we also claim that wives shall be governed by the same rule. Both should be affable, courteous and kind to all with whom they associate, but for each other there should be a deeper respect and deference than is ever seen in their intercourse with others, however worthy; yet in far too many cases politeness and good breeding are folded away with the wedding finery. But till the children, that are growing up around us, are taught the sacredness of the obligations those assume whose hands are joined in wedlock, the horribly disgusting records of cruelty and crime that fill our daily papers will continue, and happy homes be "like angels' visits, few and far between." Aside from the present misery and strife, what will be the condition of society, or of our country, when the children of these unhappy marriages come to the front and take their places as rulers of our country and fashioners of society? If the mother is vain, foolish, irritable and self-willed, in nowise seeking to make home happy, never yielding to her husband's judgment or caring for his pleasure; or if she seeks to live peaceably and make her family happy, but every effort is met by coldness, indifference or sneers from her husband, will not the fruits of such examples be shown in the future? There can be no happy marriages or happy homes if love, pure and sanctified, is not the foundation. So few young people know what love is! A little romance, a good deal of pride or ambition hovers about them, and they call it love. Of all the sad things in this world, the saddest is the leaf that tells what love meant to be, and the turning of the leaf to tell what love has been. One all blossoms, the other ashes; one all smiles and gladness, the other all tears and sadness. Nothing is so beautiful as the temple that love builds; nothing is so miserable as the service of that temple if God be not in it. If there be anything that young wedded love should have as its first vision, it should be a vision of a ladder between the earth and heaven, and the angels of God ascending and descending, and God over all blessing it.—*Mrs. Beecher.*

THE OSPREY.

Almost every morning, the osprey, or fish-hawk, comes in front of the window and fishes in the shallow water near the house. He does not seem to be as expert as the king-fisher. I have seen him dive a dozen times or more into the water before bringing up his prey. He sails around and around in the air; at last fixing his eyes upon a fish, he swoops down, making the water splash around him. His feet are large and powerful, and he arranges his long toes in the form of a scoop as he plunges into the river; this scoop is his fishing tackle with which he brings up his funny food. I think I should not like to be an osprey, for he seems to have such a hard time to get a living, and yet he is an honest, well disposed laborer. After he has succeeded in catching a fish, a bald eagle often swoops down from some tall tree, where he has been watching him, and by main force compels this honest fisher to give up his hard-won prey. The eagle is considerably larger than his victim, being about three feet in length, while the osprey is only about two feet. It is quite a grand sight to see these two large birds wheeling through the air—the osprey trying to elude the eagle, diving first one way and then another, until at last, when he sees the unencumbered eagle must overpower him, in a fit of desperation he lets the fish drop, and the eagle catches it before it reaches the water, and carries it to some retired spot, where he devours it. And now the poor defrauded osprey must go to work and catch another fish for his dinner.—*St. Nicholas.*

From a boy's composition on hens: "I cut my Uncle William's hen's head off with a hatchet, and it scared her to death."

Literary Review.

THE CHRISTIAN'S HERITAGE, and Other Sermons. By the late Melancthon W. Jacobus, D. D., LL.D. Together with an Unfinished Autobiography. Edited by his Son-in-Law, Rev. Matthew Newkirk. New York: Robert Carter & Brothers. 12mo. pp. 361.

Rev. Dr. Jacobus was a distinguished and honored member of the Presbyterian church. His scholarship is indicated by the facts that he was graduated from Princeton at eighteen years of age, and that he was immediately chosen tutor in the college, which honor he declined, and that he was also chosen tutor in the Princeton Theological Seminary on completing his course there. He afterwards held the professorship of Oriental and Biblical Literature in the Theological Seminary at Allegheny City, Pa., and was always an able instructor and devoted student. He was an active participant in all the principal enterprises of his church, and attained the highest ecclesiastical honors. He is associated, historically, with what many Presbyterians consider the grandest event in the history of their church, for he was moderator of the Old School Assembly at the time of the Reunion in 1869—70. His "Notes on the Gospels" and two volumes on "Genesis" show that he was a thorough Biblical scholar, and a person of clear and decided religious opinions. He was an active, industrious man, whether in the professor's chair or the pastorate, and maintained a busy life till the very hour of his death, which was sudden and apparently painless.

The sermons of which the volume is principally composed are stamped with the temperament and individuality of their author. They are published without change, as they were written and left. They deal with such topics as "Losing or Saving Life," "Limitations of the Divine Working," "Christ the Ideal Missionary," "The Law of the Divine Manifestation," "The Five 'One Things,'" "Personal Love of Jesus," "The Merchant Seeking Christ and sought by Him," "Christian Principle," "Fear and Faith," "Modern Indifferentism," "Every Man his own Builder," "Our Heavenly Home" and "The Double Call." They are full of the devotional spirit, and set forth some of the vital principles of Christian living in a most impressive manner. The description of the Christian's heritage, in the sermon that gives the title to the volume, is such as could have come only from the pen of one whose eye of faith had beheld it, and was looking confidently forward to the possession of it. The book will find many appreciative readers besides the personal friends and acquaintances of the deceased, for whose perusal it was especially prepared.

THE NABOB. From the French of Alphonse Daudet, author of "Sidonie," "Jack," etc. By Lucy H. Hooper. Boston: Estes & Lauriat. 12mo. pp. 451. ($1.50). [Cobweb Series of Choice Fiction].

The Nabob is a rich parvenu, risen from the humblest obscurity, suddenly, to the notice of Paris, by the acquisition of immense wealth in mercantile transactions at Tunis. Ignorant of society, of human nature, of everything but the business in which he has been so successful, he is greedy for public honors, and believing that wealth may secure them, he lavishes his favors with unstinted hand. Crowds of adventurers surround him, involving him and his property in their bankrupt enterprises. Numerous enemies rise against him, and amidst intrigues which he can not understand, and calumnies which he will not explain, his riches are sacrificed and he himself yields a victim to apoplexy.

The story is forcibly written, and presents a picture of Parisian life which we do well to consider in this country where there is so great a tendency to honor wealth and carelessly deal with the reputation of a man who permits his name to be used as a candidate for public position. Many of the other characters are equally finely drawn. We mention Dr. Jenkins, Felicia, Duc de Mora, Monpavon and others. Like De Gery, we are shocked at the revelations which a close acquaintance with Parisian society reveals, but we find, with him, relief in the domestic happiness of the family of M. Joyeuse, where grandmamma, with her truth and simplicity, restores our confidence in human nature and Paris.

The March *Atlantic Monthly* bears the new firm name of Houghton, Osgood & Co., and contains a reminder of its recent absorption of the *Galaxy* in an article from one of its principal contributors, the late Hon. Gideon Welles. It deals with the opposition to President Lincoln in 1864, and warmly defends the martyr chief against the charge that he was responsible for the choice of routes to Richmond that year by Grant's army, by which so many soldiers perished. The number is noticeable for its poetry. There are six sonnets, and a strangely prophetic poem entitled "The White Czar," by Longfellow; an apotheosis of that gallant soldier, "William Francis Bartlett," by Whittier, who denominates him the "more than Sidney of our day;" "Good Times," by George Parsons Lathrop, and "Winter," by C. L. Cleaveland. Fiction is well represented. "The Lost Lover," by Miss Sarah O. Jewett, tells how a young woman's sailor lover, supposed to be lost at sea, comes back to her after forty years in the person of a tramp begging for bread. It is a tender, pathetic, and not improbable story. Mark Twain contributes an amusing telephone story, and Charles Dudley Warner continues his Adirondack experiences. We hope the professional sportsman, who is so frequently printing the accounts of his wonderful fishing exploits, will not fail to look into the mirror which Mr. Warner here holds up. Mr. John J. Piatt contributes a paper on "Edmund C. Stedman and his Poetry," and Mr. Howells a sketch of the celebrated French poet of the last century, "Jean Francois Marmontel." The third "Open Letter from New York," by Raymond Westbrook, treats of the metropolitan theaters and the present tendency to the romantic drama. The more solid and instructive articles are Arthur Venner's portrait of James Fazy, "The Ring-Politician of Switzerland;" a brief sketch of "Victor Emmanuel's Political Work," by William Chauncy Langdon; "The Staff of the United States Army," by Assistant Adjutant-General Robert Williams, U. S. A., an argument for promotion by merit instead of by seniority; and, very apropos to the present rage for pottery, Edward H. Knight's profusely illustrated article on the drinking vessels, pots, and pans of uncivilized nations.—Boston: Houghton, Osgood & Co.

Most readers of *Scribner's Monthly* for March will be glad to continue Noah Brooks's "Personal Reminiscences of Lincoln," which began in the February number. Mr. Brooks gives this month anecdotes of Lincoln with the army and at the theater, etc., and conversations regarding public men and events,—material which has never been in print before. Of a similar interest is "Last days of Edgar A. Poe," by Mrs. Susan Archer Weiss, who knew Poe intimately in Richmond, and here gives newly printed evidence that can hardly be omitted in making up an estimate of his character. Of the illustrated papers, two at least may be said to describe unusual experiences, viz., "An American Colony in a Normandy Manor-house," a rollicking account of artist life near Harfleur, by Margaret B. Wright, and "An Earthquake Experience," during the remarkable convulsion at Frederickstadt in 1867, by Louis V. Housel. These two papers have called into requisition the services of two artists new to the pages of *Scribner*, W. J. Hennessy, and J. Davidson. "A trip to Central America," by Ellsworth Westervelt, is accompanied by views of coffee and cochineal plantations, etc., and includes mention of the curious political situations among the republics. A paper on "Dresden China," with a number of illustrations, describes the discovery and manufacture of this ware at the Royal Saxon Porcelain Works at Meissen, and includes a biographical sketch of the erratic Bottger. President Bodine writes of "Kenyon College" in Ohio (a well known educational outpost fifty years ago), dwelling upon the relations to the college of Bishop Chase and R. B. Hayes, the one as President, the other as student. Portraits of both are given, as well as of David Davis, Stanley Matthews, and other students. Besides the serials there are several good short stories. In the "Topics of the Time," Dr. Holland discusses "An Epidemic of Dishonesty," and "Fiction," and establishes a niche for "Editorial Correspondence,"—a permanent feature,—which is occupied this month by E. W. Sturdy, in a note on "The Satellites of Mars." The other departments are well sustained.—New York: Scribner & Co.

Sunday Afternoon, for March, contains, among the more solid part of its contents, the first of two articles by Principal J. W. Dawson, on "Science and the Exodus," which will be of decided interest to Biblical students; one on "Christianity and Civilization," by Rev. J. P. Tucker, and "A Plea for the Christian Year," by Rev. William L. Gage, of Hartford. Prof. J. P. LaCroix writes of "St. Anselm as a Christian," Rev. Edward Abbott contributes an article on "Chauncey Wright," and William M. F. Round one upon "The Ethics of Hospitality." "Some European Churches" is by H. Everett. Rossiter Johnson's "A Poet We Might Have Had" will claim attention from those with a taste for poetry, and "Labor and Capital," by Alexander Hyde, from those interested in political economy. "Theology and Beer" is by Lester B. Platt. The numerous contributions in the line of fiction will please a variety of tastes. Of the three poems, the first, "Frost Bound," is by Susan Coolidge. The others are "To a Grieved Soul," by Howard Glyndon, and "Too Wide," by Julia C. R. Dorr. The departments of "Editor's Table" and "Literature" are given as usual. In the former we have a sketch of Francis Murphy, and his method of conducting the great temperance reform which bears his name, under the title, "Our New Saint Francis," which will be read with interest by his numerous converts and helpers.—Springfield, Mass.: *Sunday Afternoon.*

Harper's Magazine. March, 1878. Contents:—State and Society in Washington, by Martha J. Lamb; Doubt. A Poem; Summer Schools, by C. F. Thwing; Old Flemish Masters: I. Quentin Matsys; Matches Morganatic, by Constance F. Woolson; In Alsatia. A Poem, by R. H. Stoddard; Fret-Sawing and Wood-Carving, by Julius Wilcox; Grand Manan and Quoddy Bay, by Edward Abbott; Macleod of Dare. A Novel, by William Black; A Triad of Superstitions, by Anna C. Brackett; The Return of the Native. A Novel, by Thomas Hardy; Some Unpublished Letters of Washington, by B. Phillips; A Glimpse at Some of our Charities. Part II.; Squire Paine's Conversion, by Rose Terry Cooke; Venetian Tapestries, by Charlotte Adams; Editor's Easy Chair; Editor's Literary Record; Editor's Scientific Record; Editor's Historical Record; Editor's Drawer.—New York: Harper & Brothers.

The *Combination Almanac-Calendar* contains a large amount of astronomical and other calendarial matter, showing the time of sun-rising and setting for each day, the tides, the moon's phases, church fasts and feasts, legal holidays, rates of postage, etc., the whole making an unusually full and convenient almanac-calendar to suspend in the home, office or store.—Brooklyn, N. Y.: W. W. Davis, Union-Argus Printing Establishment.

Wide Awake for March makes a timely appearance, as bright and smart things usually do. The frontispiece presents a lively snowballing scene between three little folks, which also accompanies a poem by Clara Doty Bates. No. III. of "Child Toilers of Boston Streets" describes "The Shovel Brigade." This series is illustrated by life-studies of the "Child Toilers" themselves, by Miss Peirson. Mrs. Whitton has a charming poem, "A Real Kingdom." Ellice Hoge another, "In Lumberland," illustrated by Miss L. B. Humphrey, while the most delightful one of all is "Grandpa's Story," by Wm. M. F. Round, also illustrated. The third "Misfortune" of "Little Miss Muslin," who borrows an umbrella, is also celebrated in verse, with humorous pictures. The serials, "True Blue," which is a breezy story of the Northwest, by Mrs. Lucia Chase Bell, and "A General Misunderstanding," by Chas. R. Talbot, are quite interesting; the latter gives the boys some sound lessons. One of the two "star articles" of the number is "The story of the King," by Arthur Gilman, who tells the young folks just how much truth and history have to do with the existence of "King Arthur;" older readers will be likely, also, to get some new ideas upon the subject; the other is the first of the "English Literature papers," by Mrs. Lillie, and is entitled "The Days of Chaucer."—Boston: D. Lothrop & Co.

The February number of *The Complete Preacher* contains a number of sermons which will awaken considerable interest. The contents are as follows: "Eternal Punishment," by Howard Crosby, D. D., LL. D., Chancellor of the University of New York; "Christ the Restorer," by Theodore L. Cuyler, D. D; "Is Life Worth Living?" by F. W. Farrar, D. D., Canon of Westminster; "The Resurrection an Essential Fact of the Gospel," by H. P. Liddon, D. D., Canon of St. Paul's; "A word in Season to him that is Weary," by Joseph Parker, D. D.; "Are there Few that Be Saved?" by F. W. Farrar, D. D. The Answer to Canon Farrar and Beecher by Dr. Crosby is a strong production, and should be universally read. Dr. Cuyler's Sermon also contains an able refutation of the doctrine of Final Restoration.—Published by The Religious Newspaper Agency, 21 Barclay St., New York.

Oliver Ditson & Co. (Boston) publish the song, "Mid Starry Thrones of Splendor," a concert piece by Miss Emma Abbott, whose portrait adorns the title; also, "The Day My Love Went Maying," by Louis Gray, who provides a pleasing lyric for the season now near at hand; also, a merry "Cuckoo," song and quartett, from "Marjolaine;" also, the "Man in the Moon," waltz, by Fernald; also, number one of the *Musical Nosegay*, by Lichner, containing four pretty and easy piano pieces; also, "Johnny Morgan," a song with a pleasing melody.

Literary Miscellany.

THINGS TO REMEMBER.

I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise, on stepping-stones
Of their dead selves, to higher things.
—*In Memoriam.*

When thou hast thanked thy God for every blessing sent,
What time will then remain for murmurs or lament?
—*Archbishop Trench.*

All is but lip-wisdom which wants experience.—*Sir P. Sidney.*

Be severe to yourself and indulgent to others, and you thus avoid all resentment.—*Confucius.*

If a man empties his purse into his head, no one can take it from him.—*Benjamin Franklin.*

The love of justice in most men is nothing but the fear of suffering from injustice.—*Rochefaucauld.*

He that does a base thing in zeal for his friend, burns the golden thread that ties their hearts together.—*Jeremy Taylor.*

Memory is the only paradise we are sure of always preserving; even our first parents could not be driven out of it.—*Jean Paul.*

A small sorrow distracts, a great one makes us collected; as a bell loses its clear tone when slightly cracked, and recovers it if the fissure is enlarged.—*Jean Paul.*

A man is thirty years old before he has any settled thoughts of his future,—it is not completed before fifty. He falls to building in his old age, and dies before his house is in condition to be painted and glazed.—*Bruyere.*

Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart: "Do the duty which lies nearest to thee," which thou knowest to be a duty; thy second duty will have already become clearer.—*Thomas Carlyle.*

A carping, fault-finding spirit is evidently the inspiration of a devil. To meet men openly and to denounce their sins, is something noble and praiseworthy; but to play the part of a dog by barking from behind the fence, is a contemptible practice.—*Zion's Herald.*

An instance decides the life of man and his whole fate; for after lengthened thought the resolve is only the act of a moment; it is the man of sense that seizes on the right thing to be done; it is ever dangerous to linger in your selection of this and that, and so by your hesitation get confused.—*Goethe.*

BIOGRAPHICAL.

Henry Thoreau.

His figure was familiar in the village. He was a man of the ordinary hight, always very plainly dressed, but without any oddity of costume. His habitual gait was rapid; and whether or not his known fondness for Indians affected the observer, his movement seemed not unlike that of an Indian. His features were large, the nose very prominent, and his complexion fair. He was not shy, and was always ready to talk; but he was serious, although wholly without melancholy, and had no small-talk or twaddle. The personal impression that he made was that of entire composure and self-possession, with a frosty, grave cheerfulness, earnest, without affectation of devotion—a man with a serene, perpetual consciousness of the richness and beauty of life and nature. He seemed to need no relaxation of mind or body, sat upright in his chair, and although with entire appreciation of humor, he made no jokes. It was the impression of this inflexibility, a rigidity without intention, which was inevitably but unconsciously a rebuke of frivolity, this constant but natural tension at concert-pitch, which made Hawthorne half impatiently call him "that cast-iron man." He was not indignant with conventional forms, he was merely unconscious of any force in them; yet he never offended good-breeding. He evidently thought that civilization had so loaded life with artificial embarrassments that its freshness and vigor and enjoyment were lost, and the simplicity of the Indian and the easy satisfaction of his few wants seemed to him to offer to the educated man the opportunity of the real knowledge and pleasure that elaborate civilization made impracticable.

Yet there was not a touch of cynicism in his nature. He could not be disappointed or imbittered. Swift would have been as strange to him as Rochester. The disembarrassment, or the attempted disembarrassment of his life from the usages of society was instinctive. He made no fuss about it. He did not self-consciously and ostentatiously protest. To pay taxes was to support an unnecessary and cumbrous machinery, which, among other absurd and unjust things, undertook to return innocent persons to slavery. To get money to contribute to this unworthy purpose, time and labor must be spent that might be devoted to some useful end, to the acquisition of knowledge, to peaceful contemplation, and he therefore declined to do anything so ridiculous. The officers naturally enforced the law, and he went cheerfully to jail, and staid there until a neighbor procured his release. If he had been asked how society could hold together if nobody should pay taxes, he would certainly have answered that he did not know, and still less did he know that it was desirable society should hold together for the purpose of doing injustice. But there would be no heat, no personal feeling of any kind, in the discussion, and he would unquestionably have mounted the scaffold with the same composure and good humor that he went to jail.

Thoreau's true life was in the observation and the suggestion of nature, and of these his books are the record. His distinction among observers is that while he had the eye of the naturalist, he had the mind of the poet. He had a healthy and refreshing delight in every detail of the spectacle of nature, and no less an exquisite perception of its infinite symbolism and correspondence. His eye and his mind are simultaneously busy. There is no such comprehensive observation as his recorded in literature united with a style so racy, so incisive and so pictorial. —*Easy Chair in Harper's.*

Joseph Cook's Habits of Work.

His intensity of quest surpasses his intensity in imparting. It is not created by the presence of an audience. The fires are vestal fires—they burn perpetually. At Chautauqua he gathered up a great bundle of papers, periodicals, reports and what not, and went away full of the statistics and methods and principles of Sunday-school work. At Quebec he had a history of the city in one overcoat pocket, and Howells's "Wedding Journey" in another; and quoted Howells's beautiful description of the quaint village of Beaupre and the ride to the falls of Montmorenci. He carries a railroad "Shakespeare," and prepared his quotations for his unique lecture on "Shakespeare on Conscience" on the cars. He picks up everywhere; gathers everything; it seems as though he forgot nothing. But in private he bewails his treacherous memory. I never knew a student yet who did not seem to grow indignant with himself over the undue proportion of all he ever learned that he habitually forgot. Mr. Cook is no exception to the rule. Yet he marvelously preserves and utilizes the results of his reading. His methods are peculiar. I violate no confidence, and I may give aid to students, lay and clerical, if I report here these methods as he told them to me.

This preserving machinery consists of three pieces.

(1) He always carries with him a cheap memorandum book. In this he jots down, wherever he happens to be, a thought, a sentence, a figure that strikes him. The book fills up quickly. Then a new one takes its place. These books are dated and filed away. He trusts his memory to serve as an index to suggest to him the date of the reading, the incident, or the thought there noted.

(2) He also carries with him a package of commercial note paper. Any extract in a book not in his own library, any fact or figure worthy of more careful preservation, he notes on a half sheet of paper. These are sorted according to a few large titles. The homogeneous ones are pinned together. As the pile increases they are sewed. "I am to lecture to-night," said he to me, "on Ultimate America." I put in my bag my package of excerpts on America—a hundred or more—and look over them this afternoon as a last preparation before I go on the platform." This method gives him the full use of his resources in each subject in each lecture.

(3) He has not the contempt of some would-be scholars for the newspapers; he reads and uses them. With a red crayon he marks whatever strikes him as suggestive; throws the papers in a corner; once a week, or oftener, Mrs. Cook, who is a sort of private secretary to him, as many another wife of many another busy literary man, cuts out the marked articles and lays them loose in an indexed scrap-book. When a large store has accumulated Mr. Cook goes over them, culls out those of permanent value, and pastes or otherwise preserves them; the rest are destroyed. "Permanent journals are useless. They are a waste of time. When I was in college I bought an Index Rerum, but there are not twenty entries in it. A note-book for suggestions; loose sheets of paper easily classified for extracts; a scrap-book for newspaper cuttings, are my simple means for preserving the results of reading."

He made light of my suggestion that his methods would be of value to others; but the readers of the *Christian Union* will not agree with him.—*Dr. Lyman Abbott, in Christian Union.*

MANNERS AND MORALS.

The Art of Being Agreeable.

The art of being agreeable is both positive and negative. Negatively, it consists in not giving offense; positively, in conferring pleasure. Both the positive and the negative element must be present and in equilibrium to produce the highest results. Some people are born proficients in this art; others are totally lacking in both its elements, and seem made expressly to be as disagreeable as possible in themselves and to make this disagreeableness felt by all around them; others will have a desire to please and an unwillingness to offend, but do not know how to make a pleasing expression in either direction and are perpetually guilty of *faux pas* and *gaucherie.*

People who agree in their intellectual, moral, and physical tastes, and who easily keep pace together, have little need of making any effort to be agreeable to each other. But, those of differing intellectual and physical organization, of differing moral sensibilities, of diverse calibers and capabilities, often have to tug very hard, to be very self-denying, and very tolerant to live in peace with their fellows.

Two doctrines lie at the foundation of this art, the doctrine of equal rights, and growing out of that, the doctrine of self-denial. My neighbor has just as much right, if he is tall, to take long steps, as I have, being short, to take short steps; and if it is hard for us to keep equal pace, he is no more to blame than I; neither is to blame, and the inequality of locomotion must be got along with, or we must not try to walk together. We may walk in the same direction still, but so far apart from each other that neither shall weary nor annoy the other. For a brief space both may compromise, one taking shorter steps than is natural, the other longer steps than is quite comfortable, but when this compromise ceases, separation or disagreement must follow. The harmonious adjustment of differences in daily life of which the instance given is a fair type constitutes in great measure the art of being agreeable. Most people, for a short time and under favorable circumstances, can be agreeable both positively and negatively, but he who is always so has studied human nature in himself and in others with care, and formed habits of self-denial and self-control.

The best place to study this art is in the family circle. Here are often to be found young, middle-aged, and elderly people, and there is always opportunity to avoid saying unpleasant things, to avoid doing what must give offense, and to avoid being disagreeable. But, in addition to the constant opportunity of exercising the negative quality of inoffensiveness afforded by family life, there is no end of chances to say pleasant words, to perform acts of kindness, to exercise charity and toleration, while at the some time the utmost self-respect is preserved, and no natural right is relinquished. By so much as love is stronger than hate, sunshine than darkness, heat than cold, by so much is the agreeable person stronger than the disagreeable one. One sinner destroyeth much good, but ten righteous men would have saved Sodom, Gomorrah, Admah, and Zeboim. The Golden Rule is the rule of politeness, and hearty obedience to it will do more than any other one thing to perfect one in the art of being agreeable.—*N. Y. Tribune.*

The Art of Forgetting.

What a blessed thing it is that we can forget! To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. Says one writer: —"If you would keep a book, and daily put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you, just as you allow a fly to settle on you and plague you; and you lose your temper (or rather get it), for when men are surcharged with temper they are said to have lost it; and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and followed it out, and ascertained what became of it, you would see what a fool you were in the matter. The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress, and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them, that we should be glad to drop such things, and bury them at once in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds and vexations.

OTHER THINGS.

Origin of Summer Schools.

On several occasions previous to the summer of 1873, when the Penikese school was opened, Professor Agassiz and his colleague Professor Shaler made expeditions with a small number of students for the purpose of scientific study and investigation. As early as the summer of 1869 a dozen professors and students, chiefly from the scientific school of Harvard University, made a trip to Colorado, where they achieved scientific results of considerable value. In the first four years of the present decade parties of students, under the charge of Professor Marsh and other Yale professors, made several expeditions to the region of the Rocky Mountains. The collections they secured were large and valuable, and are now deposited in the Museum of Natural History at New Haven. It was the custom of Professor Orton, of Vassar College, to spend a couple of weeks of his spring or summer vacation in visiting with a company of his enthusiastic students the coal regions of Pennsylvania, the Helderberg Mountains of New York, or some other region equally rich in geological interest. It was not, however, till the middle of the year 1873 that the first permanent summer school for the study of nature was established.—*Harper's.*

Weary Amid the Glitter.

A lady whose husband held one of the highest places in the government stood in her magnificent home attired for her weekly reception. "How gladly would I give up all the finery, show and insincerity of this public place and go back to the rooms I lived in when we were first married. I would throw my silks and diamonds away and sit down to my supper of chip beef and tea at sunset, and afterwards take a long quiet walk with Will, and rest on the stump in the moonlight and tell my little plans for the future and what I had done every hour while he was gone, and know we were alone in the world, loving only each other. Those days seem like days in heaven. I work harder now than a slave; often three hundred calls to return in a single week, receptions or parties every night; see the same people, hear the same talk, eat the same things, come home disgusted, wonder what I am living for, where I will go when I die. 'Bettie, I must have Hon.—— and Secretary —— here to-morrow: I must get their influence; you must talk music to the Secretary, and you must ask Hon.—— about the monolith; monolith is his hobby. Do your best, I need their help.' So it is always. Help, influence, power—a smile in my face, interest in my manner, living a lie; feeding my soul on husks."—*Chicago Time's Washington Cor.*

Element of Success.

Before quitting the subject of manuscript, let me earnestly recommend to all who handle the pen—whether in writing plays for managers, prescriptions for patients, articles for editors of periodicals, or petitions and memorials to the powers that be—to study caligraphy. Many plays have been thrown aside, many articles have been returned, many prescriptions misinterpreted, and many petitions neglected, because it was either impossible or difficult to decipher them. Next to the possession of a good hereditary estate and a good temper, a good handwriting will be found the best auxiliary to push through life with.—*Dublin University Magazine.*

British India.

Parliament has just issued a statistical abstract relating to British India, which shows that the area under British rule is 909,834 square miles, with a population of 191,065,445. Including the French and Portuguese possessions the total area of all India is 1,484,150 square miles, with a population of 239,978,595. Of the 191,000,000 inhabitants of British India, the religious denominations are given as follows: Hindoos, 139,343,820; Sikhs, 1,174,436; Mahometans, 40,867,125; Buddhists and Jains, 2,832,851; Christians, 897,682; others, 5.417,304; and "religion not known," 532,227.

"Have you got air clock to sell—somathin' noice, for a presant to my sisther!" "We have all kinds of clocks," replied the jeweler; "twenty-four-hour clocks and eight-day clocks, from $1.50 up to $200 in price. Here is one that will just suit you—a fine French clock, worth $15." "Go 'way wid yer French clock! Give us wan that me sister kin understant whin it sthrikes!"—*Oil City Derrick.*

Versailles was in its highest glory during the reigns of the last three monarchs previous to the revolution in 1789. On the morning of the first convocation of the States General, all the princes of the blood being assembled around the king, there were in the courtyard thirty-six carriages, each with eight horses attached.

"Ten dollars fine for driving over this bridge faster than a walk." "What does that mean?" asked a little Indianapolis boy, who was riding with his father. Father explains: "If we whip up and go fast, the policeman will stop us and take us to the mayor, and he will not let us go till we pay $10." Silence in the carriage. Meditating boy speaks: "Papa! if it warn't for the policemans and for God, what lots of fun we could have, couldn't we?"

A great amount of nonsense about ministers' wives was summarily disposed of by the late Dr. Bethune, who, when the qualifications of his wife for official duty were inquired into, asked the brethren "if they intended to pay her a salary."

The man who furnished the caricatures of Moody and his meetings for the *Sunday Times* last winter has been unable to get his pay for his dirty work, and is now treating the editor and publisher worse than he treated the evangelist.

Bridget—"Wot's the most genteel thing for a lady as is a lady to carry in the street, Nora?" Cook—"Sure, thin, some prefers a three-volume book; but I prefers a roll of music meself—quite careless and aisy like."—*Harper's Bazar.*

It is a bad plan to divide a sermon into too many heads; for this reason, that there may be considerable difficulty on the part of the congregation finding ears for all of them.

The first Methodist newspaper was issued by J. Lewis of London, April 11, 1741, in a small folio of four pages, and called *The Weekly History*, price one penny. Whitefield contributed to it.

A ferryman was asked by a timid lady whether any persons were ever lost in the river over which he rowed. "Oh, no," said he; "we always finds 'em agin the next day."

It is stated that the postage stamps which some people so indefatigably collect are sold by thousands to decorate the whitwashed walls of Japanese houses in fanciful devices.

A hopeful minister says that he has no doubt that the time will come when the members of a church choir will behave just as well as other folks.

On German railways red caps are worn by the station-masters, and the price of a ticket is plainly printed upon its face.

Mr. Cook has his faults like the rest of us, but he is evidently a sincere and honest gentleman.—*Alliance.*

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 FOR EACH SEVEN WORDS, to insure an insertion. Brevity is specially important. Not more than **one hundred words** can well be afforded to any single obituary. VERSES are inadmissible.

WM. SHADE died of heart disease, in Trimbell, Wis., Dec. 17, 1877, aged 67 years. Bro. S. made a profession of religion about forty years since, in Ohio, uniting with the P. Methodists. Twenty-one years since he came here. The year following united with the Beldenville F. B. church, where, until death, he was useful, loved, and highly esteemed by all. Was deacon for several years. His door was ever open to receive the minister, and the suffering never turned away. Remarking in the last conference that he had enjoyed more the past year than any previous one. He leaves a wife and four children to mourn their loss.
J. E. BAYLESS.

BENJAMIN F. HENDRYX, son of Oliver and Hannah Hendryx, died in Cass, Ill., Dec. 4, in the 30th year of his age. He had been married but one year and leaves a young widow, an aged mother, one brother and four sisters. Like many young men he was so engaged with the things of this world that he had neglected the needful thing until it was apparent that he must pass away, when he sought and found the Saviour, and said he was prepared to die.
P. CHRISTIAN.

MRS. PAMELIA G. TRUE died in Ogden, New York, Feb. 8, in the 75th year of her age. Her native place was Craftsbury, Vt. At the death of her parents, she removed to New Durham, N. H., where she lived six years. Returning to Craftsbury at the age of nineteen, she soon after experienced religion, and united with the Methodist church. In the year 1833, she removed to Ogden, N. Y., and united with the then called Church of God. Soon after this she married Dea. Levi True, who died in 1872, and who had been a subscriber to the *Star* for nearly fifty years. Since his death her health has been failing, the constant care and anxiety attendant on the long and painful sickness of her companion wore upon a frail constitution. But faith grew stronger, and the way to the celestial city brighter and more glorious.
COM.

MARY BRYANT, daughter of the late Rev. G. E. S. and of Nancy Bryant, died in Dover, Me., Dec. 31, aged 16 years and 11 months. She always honored the religion her father preached and both parents so faithfully taught to their children. Last June she publicly gave herself to her Saviour by baptism, and joined the Dover & Foxcroft F. B. church. The church had no truer member. Though her illness was long and her sufferings severe, she was patient, calm and fearless. Death had no more terror for her than sleep. She has joined her father in the better world. Her mother and sister mourn her more than can be told. Her death is felt heavily by her pastor, her church and a wide circle of acquaintances. S. C. W.

SAMUEL STRATTON was suddenly killed, Feb. 5th, by being crushed by a log which he was engaged in drawing. Truly a good man has fallen. He was a noble citizen, a fine neighbor, a kind father and a friend to the poor. The unfortunate of all classes found in him a brother always ready to aid them with his means and advice. He gave his heart to God, Feb. 17, 1869, in the town of Spring Lake, Wis., and was baptized by the writer, Feb. 18. The same day he and eleven others were organized into a F. B. church, known as the Cady Creek F. Baptist church. A large congregation was present at his funeral. The community have met a great loss, the church misses a faithful and beloved brother. The family have the prayers of the church and the sympathy of all. Three ministers were present and assisted in the funeral services. He was deacon of the Cady Creek church for eight years, and was deeply interested in everything pertaining to the salvation of the people and the glory of God. The funeral discourse was by the writer, from Ps. 12: 1. His life speaks louder than words. He was loved most by those who knew him best. The church and community are in deep affliction.
R. POSTON.

CLARA B., wife of J. Harvey Philbrick, and youngest daughter of the late Amos Seavey, Esq., of Greenland, N. H., died in Candia, N. H., of consumption, Dec. 3, 1877, aged 51 years. She experienced religion in early life, but did not at that time unite with any church. In Jan., 1856, she was baptized by Rev. E. B. Fernald, and united with the Freewill Baptist church of Candia, of which she continued a worthy member till her death. Of her Christian life it may truly be said, that she was "steadfast, unmovable, always abounding in the work of the Lord." Though for several years deprived of the privileges of the sanctuary she manifested at all times a deep interest in the prosperity of the church, and her death has deprived the church of one of its best members. She passed many wearisome days and nights of intense suffering, but was always cheerful and uncomplaining, finding ever in God's promises sustaining grace. Four of her children had gone before her to the "better land," while Bro. Philbrick is left to mourn the loss of a true and faithful wife, two daughters and two sons the loss of a kind and affectionate mother. BENJ. P. PARKER.

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Northwood Ridge, N. H., Nov. 1, 1877.

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News Summary

Congressional.

(For the week ending, Saturday, Feb. 23.)

MONDAY. In the Senate, a large number of bills on miscellaneous subjects were introduced. Bills on the calendar, to which no objection was made, were then taken up and passed, many being disposed of. In the House, the silver bill with the Senate amendments was ordered printed. Nearly the entire session was consumed in the consideration of reports from the committee on the District of Columbia.

TUESDAY. The bill granting pensions to soldiers and sailors of the war of 1812 and their widows was passed in the Senate, and the military committee reported favorably a bill for the relief of William A. Hammond, late surgeon-general in the army. A protracted discussion arose in the House on the Louisiana prosecutions, participated in by Messrs. Hale of Maine, Garfield, Clymer, Gibson and others.

WEDNESDAY. The Senate restored the franking privilege to the President, Vice-President and members of Congress by a vote of 33 to 21. The bill gives the persons named the right to send and receive free through the mails all printed and written communications not exceeding two ounces in weight. The entire session of the House was occupied in discussing the Louisiana contested-election case of Acklin vs. Darrall, the former being admitted and sworn in.

THURSDAY. All the Senate amendments to the Bland silver bill were concurred in by the national House after an hour's debate, and the measure now goes to the President for his approval or rejection. The elections committee in the Dean-Field contested case from the third Massachusetts district reported in favor of seating Dean. A bill was passed allowing women to practice in the United States Supreme Court, under certain conditions. Nothing of importance transpired in the Senate open session. Both branches adjourned until Monday.

The New Pope.

Cardinal Gioachino Pecci was on Wednesday chosen the successor of Pius IX. Cardinal Pecci is an Italian and takes the name of Leo XIII. He was chosen on the third ballot. The moderates hesitated between Cardinals Franchi and Pecci, but the conflicting elements became harmonized and the result was the election of the latter. The announcement to the people was made with the prescribed formalities and ceremonies from the Vatican, and created intense excitement, although it had been accepted as a foregone conclusion that an Italian cardinal would be the choice of the conclave. It is said that Prince Bismarck considers Cardinal Pecci's election to the papacy the most suitable one possible at the present time. But the ultramontanes are furious at the result of the election, Hence it will be inferred that Pope Leo will try and harmonize the papacy with the present order of things in Italy, while maintaining its rights to the utmost practicable extent. Pope Leo was born March 2, 1810, and is described as "a thin man, with a cold expression of countenance, a fine, habitual smile, almost ironical, and a mixture of pride and acuteness, with a very deliberate and somewhat abrupt style of address. They give him credit for a deep knowledge of the world, and great dexterity in the management of its affairs."

The Eastern War.

In his statement in the House of Lords on Friday evening, Lord Derby said that he was not aware that any communication had passed between the powers about the members of the Conference. As for England, great inconvenience would result from the absence of her Foreign Minister from the Cabinet and Parliament for the several weeks which the Conference will probably set. "Therefore," said Lord Derby, "we will not depart from the ordinary course of sending an ambassador with full powers, and I believe a majority of the Powers will adopt a similar course." The London *Times* finds two dangers to be guarded against—"one that the Turks may even yet be encouraged to resistance by the vote of credit and the recent movement of the English ships; the other that the approximation of the warlike forces of England and Russia may lead to an accidental collision." A Friday's despatch from St. Petersburg says: "The feeling here in consequence of recent events, and especially in view of the speech of Bismarck in the German Reichstag, is fairly represented by the following passage from an article in the *Bedomosti*: 'Ingratitude is the ordinary result of the self-sacrificing activity of Russia. We become so accustomed to it that it no longer astonishes us. No sooner is war finished than we meet on all sides intrigues and hostility, not only from powerful neighbors who can support their words by force, but even from powerless little States like Roumania and Greece. The Slav Committees, it says, have more influence now than the Czar and his official advisers.'"

Mormonism.

The objects of divine interposition are certainly varied in their nature. For instance, here is George C. Cannon, the Mormon elder and delegate to Congress for Utah, says that the railroads, telegraph, a free hostile press and free schools, together with denominational proselyting,—are just plying the havoc with Mormonism, and he can see no hope for the institution unless there is a divine interposition in its behalf, and for this he is confidently looking. May he look——we forbear.

Persecution.

If there are different views in regard to divine interposition, there are also diverse ways of looking at swindling. A New York dispatch speaks of one Miss Potter, of that city, who, when she married Count Castighone of Victor Emmanuel's staff, left her fortune in Lorimer Graham's hands, when she went to Italy. She now seems to be having some trouble about getting the money. Another family, named Ainsley, was also wrecked by Graham some years ago, it is stated. Graham and his relatives say he is "persecuted," but Mrs. McCall and her friends deny this, only asking that her money be restored.

Swindling.

But if there is a swindling which will arouse a righteous indignation to such a degreee that it almost ceases to be righteous, it is to swindle the money appropriated for charitable objects. In these hard times when there is such an amount of suffering, the aggregate of which is hardly conceivable in our large cities, there are no words which we care to use in describing the action of charity commissioners as those of Brooklyn, whose "outrageous swindling and systematic plan of sinecurism" has been exposed by Ripley Ropes, one of the most eminent citizens of that city.

Miscellaneous.

Kentucky revives the whipping-post.

The Boston post-office has already cost $4,000,000.

The Church of England's income is $180,000,000.

Typhus fever is raging in Erzeroum, where 200 Turks die by it daily.

The Austrian crown prince and suite are now on a visit to England.

A partial amnesty has been granted for all political offenses in Italy.

The London *Times* says, editorially, that 70,000,000 people are starving in the famine-stricken provinces of northern China.

The Cuban insurgent leaders have given in their adhesion to the conditions of peace, and a cessation of the war is no longer in doubt.

Personal.

Victoria, as queen, receives $6,270 per day.

Rev. Joseph Cook has been invited to lecture in London.

The crown given by the King of Spain to his bride cost $100,000.

The Archbishop of Canterbury has just completed his sixty-sixth year.

The only brother of Hon. Henry Clay was an industrious cabinet-maker.

Rev. George Muller will visit California soon, and will return to England in June.

Miss Bertha von Hillern was politely received at the White House the other day.

Victor Emmanuel owed $7,000,000.

Charles Reade is said to grow more cynical, which is needless.

The Pope had over $20,000.000, in the keeping of the Rothschilds, when he died.

A colored man owns and carries on the farm in South Carolina which formerly belonged to the Hon. John C. Calhoun.

A Catholic paper states the personal gifts made to Pius IX. since he became Pope amount to over $140,000,000, not including Peter's Pence.

Mr. John Livezey, late of Philadelphia, bequeathed $27,000 for religious and charitable objects, and $45,000 additional, in the event of the death of a niece or nephew without issue.

The nomination of George Williamson as collector of the port of New Orleans was rejected by the Senate Thursday, and that of L. E. Northrop, to be United States attorney for South Carolina, confirmed. Robert H. Smith was also confirmed as collector of customs at Mobile, and Lewis E. Parsons as United States attorney for the northern and middle districts of Alabama.

Latest News.

The motion for a new trial in the case of General Thomas C. Anderson, convicted of uttering forged election returns from Vernon parish, Louisiana, was overruled by Judge Whittaker at New Orleans, on Saturday.——The Utah legislature has passed a law practically disfranchising Gentiles residing in that Territory, and placing the control of elections in the hands of Mormon priests.——Early Friday evening last, an attempt was made to rob the Savings Bank in Dexter, Maine, but the robbers are supposed to have been thwarted in their purpose by the refusal of the cashier, Mr. J. W. Barron, to open the safe, as he was found gagged and bound and suffering from blows on the head, causing his death the next morning. The town has offered a reward of $1000 for the detection of the murderers.——The Austrian ministry demand a vote of confidence and a large appropriation for military supplies to enable the government to enforce its views at the conference of the powers on the Eastern question.——During the dense fog which prevailed in New York harbor on Saturday, the ferry-boat James Lisk collided with a schooner in the evening, one person being instantly killed and three or four others badly wounded. One or two of the passengers are still missing, and it is supposed they were thrown into the water and drowned.——During the morning the ferry-boat Castleton ran into the steamship Spain, and George H. Carey, a wealthy lawyer of Staten Island, was killed and three other persons injured,

James Gordon Bennett has bought a vessel which he will fit up to explore the Arctic seas, and "bring to a successful issue the Polar expeditions which have so long occupied the attention of the civilized world."——The feeling is growing in Rome that the new Pope is not so liberal as was thought. It is certain Cardinal Pecci and Leo XIII. do not hold the same views. It is now believed the Pope will remain secluded in the Vatican.

Educational.

It is reported that 131 of the English School Boards have given their practical assent to the spelling reform.——The Denver high school building in Colorado cost about $80,000; the Stout Street house, $24,000; the Broadway, about $30,000, which Superintendent Gore pronounces as perfect a building for school purposes as there is in the United States.——It is proposed to endow a professorship for Boston University, to be filled by a woman, and Miss Mitchell, Miss Hannah Stevenson, Mrs. Claflin, Mrs. Talbot, Miss Crocker, Miss Peabody, Miss E S. Phelps and other ladies are beginning to organize for the purpose of obtaining the necessary endowment, which is fixed at $40,000.——Dr. Vulpian, Dean of the Faculty of Medicine, Paris, says, that since 1865 thirty-two women students have pursued medical studies under its guidance. Of this number, nine have received their doctor's diploma. He expresses himself as satisfied with the conduct and assiduous study of these ladies.——A bill has been introduced in the Senate having for its object the re-opening of South Carolina University. Efforts are also being made to re-establish the South Carolina Military Academy at Charleston. The academy buildings have been in possession of the United States government since the war, and application will probably be made to Congress for a return of the property to the State, and also for an appropriation of $100,000, claimed to be due the State for rent.——The American Institute of Instruction will hold its Forty-ninth Annual Meeting among the White Mountains, in New Hampshire. The sessions will be held on Tuesday, Wednesday, Thursday, and Friday, July 9, 10, 11 and 12, 1878. The members will be entertained at the extensive hotels in that section, at very low rates of board. Among the houses which will be open to the Institute are the Crawford, Fabyan's, Twin Mountain, and Mt. Washington. An extended line of excursions will be planned, and a portion of each day will be devoted to explorations in the Switzerland of America. Railroads will give free return-tickets to members. All persons attending the Institute are entitled to its privileges by the payment of one dollar as membership fee.——The Georgia Baptist Theological Institute (colored) is soon to have permanent buildings on a fine site of five acres at Atlanta.——St. Peter, Minn, has a Swedish college of sixty-three students and is in a prosperous condition. A large number of Irishmen sent in a petition to the St. Louis School Board recently, asking that the study of German in the public schools be discontinued, and a provision be made for the teaching of French, Celtic, Italian, or any other language the parent of the pupil may desire. The movement is designed to put a stop to free teaching of German.——Of Ohio colleges, the three with largest endowments have between $400,000 and $500,000; four have over $300,000, each; three have more than $200,000, and five have something over $100,000, each. The remaining fourteen range from $25,000 to $60,000.——The legislature of Wis. has rejected ex-Gov. Washburn's proffered donation of his fine villa at Edgewood, to be used as an Industrial School for girls, on the ground that Wisconsin does not need such an institution. Fortunate State!——Examinations of pupils in some Hartford schools show that 15 per cent. are near-sighted, the largest proportion, 22 per cent., being in a room in which the scholars sat so as to continuously face the light.——A bill prohibiting the teaching of languages and music in the San Francisco schools has been introduced into the California legislature.

THE NEW SILVER BILL.

The following is the full text of the amended silver bill as it passed Congress:

That there shall be coined at the several mints of the United States, silver dollars of the weight of 412 1-2 grains Troy of standard silver, as provided in the act of January, 1871, on which shall be devices and superscriptions provided by said act, which coinage, together with all silver dollars heretofore coined by the United States of like weight and fineness, shall be legal tender at their nominal value for all debts and dues public and private, except where otherwise expressly stipulated in the contract and the Secretary of the Treasury is authorized and directed to purchase from time to time, silver bullion at the market price thereof, not less than $2,000,000 worth per month, or more than $4,000,000 worth per month, and cause the same to be coined monthly as fast as purchased into such dollars; and a sum sufficient to carry out the foregoing provision of this act is hereby appropriated out of any money in the treasury not otherwise appropriated, and any gain or seigniorage arising from this coinage, shall be accounted for and paid into the Treasury as provided under existing laws relative to subsidiary coinage, provided that amount of money at any one time invested in such silver bullion exclusive of such resulting coin shall not exceed $5,000,000, and provided further that nothing in this act shall be construed to authorize the payment in silver of certificates of deposits issued under the provision of section 234 of the Revised statutes.

Section 2. All acts and parts of acts inconsistent with the provisions of this act are hereby repealed.

Section 3. That immediately after the passage of this act the President shall invite the governments of the countries comprising the Latin Union, so called, and such other nations as he may deem advisable, to join the United States in a conference to adopt a common ratio between gold and silver, for the purpose of establishing internationally the bi-metalic money, and securing fixity of relative value between these metals; such conference to be held at such place in Europe or in the United States, at such time within six months, as may be mutually agreed upon by the Executives of the governments joining the same.

Whenever the governments so unite, or any three of them shall have signified their willingness to unite in the same, the President shall by and with the advice and consent of the Senate, appoint three commissioners who shall attend such conference on behalf of the United States, and shall report the doings thereof to the President, who shall transmit the same to Congress. Said commissioners shall each receive the sum of $2500 and their reasonable expenses, to be approved by the Secretary of State, and the amount necessary to pay such compensation and expenses is hereby appropriated out of any money in the treasury not otherwise appropriated.

Sec. 4. That any holder of the coin authorized by the act may deposit the same with the Treasurer or any Assistant Treasurer of the United States, in sums not less than $10 and receive therefor certificates of not less than $10 each, corresponding with the denomination of United States notes.

The coin deposited for the certificates shall be retained in the Treasury for the payment of the same, on demand, and said certificates shall be receivable for customs, taxes and all public dues, and when so received may be re-issued.

Rural and Domestic.

THE RULE OF HOSPITALITY.

True hospitality is a thing that touches the heart and never goes beyond the circle of generous impulses. Entertainment with the truly hospitable man means more than the mere feeding of the body: it means an interchange of soul gifts. Still it should have its laws, as all things good must have laws to govern them.

The obligation to be hospitable is a sacred one, emphasized by every moral code known to the world, and a practical outcome of the second great commandment.

There should never be a guest in the house whose presence requires any considerable change in the domestic economy.

However much the circumstances of business or mutual interests may demand in entertaining a stranger, he should never be taken into the family circle unless he is known to be wholly worthy of a place in that *Sanctum Sanctorum* of social life; but when once a man is admitted to the home fireside he should be treated as if the place had been his always.

The fact of an invitation gives neither host nor guest the right to be master of the other's time, and does not require even a temporary sacrifice of one's entire individuality or pursuits.

A man should never be so much himself as when he entertains a friend.

To stay at a friend's house beyond the time for which one is invited is to perpetrate a social robbery.

To abide uninvited in a friend's home is as much a misdemeanor as borrowing his coat without his permission. It is debasing the coin of friendship to mere dross when a man attempts to make it pay his hotel bills.

The fact of two men having the same occupation and interests in life gives to neither a social right to the other's bed and board. A traveling minister has no more right to go uninvited to a fellow-preacher's house than a traveling shopkeeper or shoemaker has to go uninvited to the house of his fellow-craftsman. Men are ordained to the ministry as preachers, teachers and pastors, and not as private hotel-keepers.

They who go into the country in summer as uninvited guests of their farmer friends should be rated as social brigands and treated accordingly.

These few social maxims are by no means to be taken as a complete code of laws. Others quite as important will spring up out of the personal experience of every reader of this article, and the justice and equity of all may be tested by that infallible standard of society,—the Golden Rule. There can be no true hospitality that in practice is a violation of this rule; and you may safely rest assured that you have given the fullest and most perfect measure of entertainment to your neighbor if you have done exactly as you would be done by.—*Sunday Afternoon.*

EARLY RISING.

There is another class of superstitions borne down to us from the crabbed times of our Puritan ancestry which I fancy we shall also somewhat shamefacedly own. They were the daily maxims which formed a part of the teaching in every genuine New England home, and their permanence, as a part of our mental constituion, is an encouraging circumstance to educators who sometimes are inclined to think that even line upon line and precept upon precept fail to make their impression upon the wayward mind of youth. To remove this fear, we stand as living monuments, boldly avowing, first, that we find it constantly difficult to convince ourselves,—though our reason tells us that we are absurd,—that it is not a moral duty to rise before, or at least, with the sun. Day by day, as we descend to our eight-o'clock or nine-o'clock breakfast, we are conscious of a certain sense of moral torpitude which we know to be unreasonable. It is in the effort to shake off this sense which is only the remnant of an old superstition, that write. The general axioms on the subject of early rising, which helped to make the New England Primer and the Farmer's Almanac a never-failing source of supposed improvement, and which were afterward re-enunciated by Franklin, do not apply to the present day nor to city life. What is gained even for useful work by rising at six, and being obliged to take a nap in the middle of the day? Why not do up all our sleeping at once, and have a clear sweep for work? If, again, one could carefully rake up and cover the embers of his fire at nine, P. M., and sleep the sleep of the righteous till six, he might possibly rise at six, or even five, though why, even in that case, any sane person should insist on doing two hours' work before eating, and call such action virtue, I could never understand. Circumstances alter rules as well as cases, which is what we of Puritan stock find it hard to understand. I myself know two young women of New England birth and training who, though they go into much evening society, and are frequently awake at midnight or after, each week during the New York winter, yet persist in being punctual every morning at the half-past-seven breakfast of the family. True, they take long naps in the afternoon; true, they break down every year by March; yet they gallantly return to the assault every autumn, and would feel ashamed and guilty if they did otherwise. So strong is the force of superstition!

In the future more perfect days, it will be considered a sin to awake any one from sleep except in cases of life and death, and our grandchildren may perhaps be free from the inherited weakness of believing, because the flowers and the chickens and the birds wake when the sun does, that therefore a human being should do so. By what logic do we select the one action of waking as suitable for our imitation?—*Anna C. Brackett, in Harper's Magazine.*

QUESTIONS AND ANSWERS.

The following items are clipped from the *Scientific American:*

J. M. B. says: Can anything be added to glue, that will make it slightly elastic or tough when dry, without much impairing its strength? A. Try the addition of a little glycerine.

T. J., of Toronto, asks: How long should wood require to be steamed before it will bend? What are the best kinds of hard wood for bending? A. The time depends upon the quality and form of the wood. No general rules can be given. Wood of recent growth is most readily bent. Hickory and ash are best.

D. W. F. and J. W. P. ask: Of the colored glasses, which is the best for use in goggles to protect weak or sore eyes? A. The dark shade of carbon glass is perhaps preferable; it diminishes the intensity of light without perceptibly interfering with the colors. Colored light is of no special benefit to sore eyes.

S. D. B. asks the number of cubic feet it takes to make a ton of hay? A. Any figures that can be given will only be approximate. Ordinary meadow hay, freshly stacked, contains from 260 to 280 cubic feet per ton, and becomes somewhat compressed after remaining in a large stack for some time. New clover-hay occupies about 300 cubic feet per ton.

N. W. asks: How can I put a good and durable finish on walnut wood? A. Rub the work over with boiled linseed oil, and, when nearly dry, rub it over with a stiff brush. Take a strip of woolen cloth about two yards long, roll it up into a hard roll. Dip one end into the boiled oil and add a few drops of shellac varnish and rub the work previously oiled with that until a fine polish is obtained.

A. C. A. asks: How can flowers be wrapped up so that they can be sent by mail without wilting? What is the best way to send roots and plants by mail? A. Dip them for a moment in dilute glycerine and pack loosely in cotton (moist) in small pasteboard boxes. Roots or bulbs should be wrapped as tightly as possible in a strip of cloth moistened with a mixture of about 1 part glycerine to 3 parts water, and packed in small pasteboard boxes.

E. D. N. asks: What will take coal oil and black ink out of a board floor? A. To remove the oil, provided the floor does not contain an excessive quantity of it, sprinkle the boards with good benzine and cover the parts with fine dry pipe clay for several hours. Repeat this treatment if necessary. For the ink (if writing ink), after removing the oil moisten well with muriatic acid, diluted with 3 or 4 parts of water, and cover with pipe clay as before, but have it warm.

THIS AND THAT.

PORK. During the present packing season Chicago pork packers have slaughtered 2,101,000 hogs, against 1,430,757 for the same period last season.

STOVE POLISH. Make a weak alum water and mix your "British luster" with it. Put two spoonfuls of the luster to a gill of alum water. Let the stove be cold, brush it with the mixture, then take a dry brush and rub the stove until it is dry. Should any parts before polishing become so dry as to turn gray moisten with a wet brush and proceed as before. By two applications a year it can be kept as bright as a coach body.—*N. Y. Herald.*

COAL. The coal production of the world has increased enormously since 1845. In that year Great Britain produced 31,500,000 tons; in 1874, 125,043,000. Belgium, 1845, 5,960,077; in 1874, 14,669,000. France, 1845, 4,141,617; in 1874, 16,949,000. Prussia, 1845, 3,500,000; 1874, 41,754,600. In the United States the production in 1874 was nearly ten times that in 1845.

TO BOIL RICE. In India, rice is cooked in the following way:—Take half a pound of rice, wash it well in two waters, cold, and put the rice into a two quart saucepan without a cover, fill it three-quarters full of cold water and boil it slowly on a moderate fire, stirring occasionally until the grains become done enough, which will be known by tasting as well as feeling them between the finger and thumb. If soft to the heart they are ready, which will take about twenty minutes. Now put in one tablespoonful of salt, stir up and take off immediately, and throw the whole into a drainer for ten minutes, and allow the water to drain thoroughly off and the rice to become free and dry.—*N. Y. Herald.*

ITEMS.

During the past year Wisconsin has raised 1,445.650 acres of wheat. There were 1,025,801 acres of corn. Of oats there were 854,861 acres raised.

Among the recent shipments to Europe by an American Watch Company was a lot of 200 stem-winding watches, by order of the British government, for the use of conductors, and engineers on the State railroads of India. This order was obtained in direct competition with foreign manufacturers.

Kansas is seventeen years old. Her population numbers 700,000; she has property valued at $229,000,000; she raised last year $66,000,000 in farm products; she has 2,310 miles of railroad, 233,000 school children, 4,008 school-houses; her territory is not yet one-fourth developed; she gives a Republican majority of 40,000.

Iowa had 1,354,608 sheep in 1867, valued at $2,000,000. In 1877, it had only 318,439 sheep, assessed at $345,827. In 1867, Iowa had 77,612 head of swine, valued at $1,483,000. In 1877, they had increased to 1,654,708, more than double the number, valued at $3,899,301. Evidently the Hawkeyes prefer hogs to sheep.

Nothing makes a home so attractive as tasteful ornamentation. It is within the power of any lady to make fancy work, glove and handkerchief boxes, etc. "Andrews' Bazar" gives all the latest and most beautiful designs for these articles, which give pleasure in making and tend so much to beautify a home. Send ten cents to W. R. Andrews, Cincinnati, for specimen copy.

THE MARKETS.

BUTTER, CHEESE, AND EGGS.

SATURDAY Feb. 23.

Reported by HILTON BROS & CO., Commission Merchants and dealers in butter, cheese and eggs, beans, dried apples, &c. Cellar No 3 Quincy Market, Boston.

FLOUR.

The receipts of Flour for the week have been 27,638 bbls of all kinds against 47,962 bbls for the corresponding week of 1877, and 26,019 bbls in 1876. The exports for the same time have been 3,380 bbls. of which 1,180 bbls were Liverpool, 600 to Hayti, 350 to Cape de Verds, 280 to Cayenne, 100 to St. Thomas, and 870 to the British Provinces. There is a very dull feeling for Flour and for some days past scarcely anything has been done. Prices are now from $1 @ $1 30 per bbl lower than at this time last year, but with peace in Europe and the large supplies of Wheat and Breadstuffs liberated from the ports in the Black Sea, it is doubtful if even present prices can be sustained. The trade are purchasing only in small lots to keep up assortments, and there is no prospect at present of any favorable change. 5,656 bbls have been received by the Grand Junction Railroad for distribution in neighboring markets. The sales of Patent Wisconsin and Minnesota brands have been at $7 @ $8 50 per bbl. A few well known brands bring an advance on the latter rate, but $8 50 is an outside price with few exceptions. Winter wheats are dull and move slowly. The sales have been at $6 @ $7 5c per bbl for St Louis; $6 @ $7 25 for Illinois; and $6 @ $6 50 per bbl for Ohio, Indiana and Michigan. Southern Flour is dull and prices are nominally $6 @ $8 25 per bbl for medium and choice family. Bakers extras are quiet and sales small at $5 50 @ $6 50 for Minnesota and $5 @ $6 per bbl for Wisconsin. Western common extras range from $4 75 @ $5 25 per bbl, and have been in moderate demand; and Western superfine at $4 @ $4 50 per bbl.

BUTTER.

The receipts of Butter for the week have been 8,792 packages, including 1,202 boxes and 7,590 tubs, against 7,094 packages for the corresponding week last year and 8,924 in 1876. Total receipts since the first of January 71,281 packages against 65,083 packages for the same time last year. Exports for the week have been 79 packages.

There has been very little change in the market since last week. Choice and fancy grades have been in good demand, but they are almost entirely out of market, and buyers are forced to fall back upon medium stock which sustain a steady done. Although trade is light for the season, the indications are that there will be no more than than enough good table Butter to meet the wants of the market until supplies of new come forward, and present prices will probably be maintained; but common grades are largely in excess of the demand and can not be cleared out at any reasonable price. Choice creameries will readily command 35 @ 38c; and choice fall and fine October lots are wanted at 28 @ 32c; but only a very small portion of the sales come under these heads. The bulk of the business is in fair to good New York and Vermont dairies, which range from 20 @ 24c, with some choice dairies at 25 @ 27 per pound. Choice Western dairy packed is in request at 22 @ 25c, and good to choice factory sells moderately at 14 @ 22c per pound. Common Western is very dull and of an uncertain value. We hear of some sales at 10 @ 12c. and others at a still lower range. A few small lots of new Butter have been received, but not enough to have any influence on the market. We quote:

Creameries	33 @ 38
Fine fall dairy lots	30 @ 32
Good to Choice	25 @ 27
Common to fair	10 @ 18
Bakers	

CHEESE.

The receipts for the week have been 1,825 boxes. Exports for same time 25 boxes. There has been a good demand from trade and prices are well maintained. Sales of good to choice Western and Northern factory have been made at 13 @ 14c per pound, and for some lots of fancy a little more has been obtained, and 14c is still considered the top the market for large lots. Buyers, however, pay 14c more readily than a week ago. For common to fair lots we quote from 10 @ 12c, but no sound Cheese can be bought under 12c. We quote:

NEW CHEESE.	
Choice factory	13½ @ 14
Fair to good	12 @ 13
Common	10½ @ 11½
Choice Western	13 @ 14
Common to good	10 @ 12½

EGGS.

There has been a little firmer tendency in Eggs, and nice lots of Eastern have readily brought 17c per dozen. Northern have been selling at 16 @ 17c; and Western at 14 @ 16c per dozen. Limed are dull at 10 @ 12c per dozen. We quote:

Eastern	@ 17
Northern	16 @ 17
Western	14 @ 16
Southern	14 @ 16
Limed	10 @ 12

BEANS.

The market has been quiet and prices are not fully sustained. For the best hand picked Northern Pea $2 is an outside price, and sales of choice Western have been at $1 85 @ $1 95 per bu. Mediums have ranged from $1 75 @ $1 80, and $1 80 is an extreme price at the close. Yellow Eyes are in limited supply, and choice readily command $2 25 per bu. We quote:

Pea, Northern H P per bu	$1 95 @ 2 00
Do Western H P	1 85 @ 1 95
Do common	1 75 @ 1 80
Medium, choice	1 75 @ 1 80
Do common to good	1 50 @ 1 70
Yellow Eyes	2 15 @ 2 25
Red Kidneys	2 40 @ 2 50

PEAS.

The market is quiet with sales in lots as wanted at unchanged prices. We quote:

Choice Canada, per bu	1 15 a 1 25
Common do	85 a 1 00
Green Peas	1 25 a 1 35

POTATOES.

There is a very large supply on the market, and outside prices are difficult to be obtained. For choice Rose, 55 @ 56c per bu has been the range, but 65c is an outside price for Houlton stock. Jackson Whites move slowly at 40 @ 45c per bu. Very little doing in Sweets and prices are nominally unchanged.

ONIONS.

The market is quiet, with sales as wanted at $1 75 @ $2 per bbl.

CRANBERRIES.

The supply is light and sound lots will command $8 @ $9 per bbl. We quote:

Choice, per bbl	$8 00 @ 9 00
Common	5 00 @ 6 00

GREEN APPLES.

Apples are in light supply and sell readily at $5 50 @ $6 per bbl for choice lots, and small lots from store command $6 @ $6 50 per bbl and over. We quote:

Choice, per bbl	$5 50 @ 6 00
Common to good	4 50 @ 5 00

BOSTON WHOLESALE PRICES.

For the week ending Feb. 20, 1878.

CANDLES.			COAL.			COFFEE.		
Moulds	12	@ 15½	Cannel	14 50	@17.50	Mocha, ₩ lb	25½	@ 26
Sperm	28	@ 29	Cumb'land	..	@ ..	Java	20	@ 24
Adamantine	14	@ 26	Anthracite, ₩ 2000 lbs—			Maracaibo	16	@ 19
Paraffine	19	@ 22	retail	5 50	@ 6 00	Rio	13	@ 19
			cargo	4 75	@ 5 00			

COTTON.	Upland.	Gulf.
Ordinary	8¼ @	8½
Gd Ordinary	9¾ @	9¾
Low Mid	10¾ @	10¾
Middling	11 @	11¼
Gd. Middling	11½ @	11½

DOMESTICS.			FISH.		
Sheetings and Shirtings—			Cod, l'rge, qtl	3 50	@ 5 25
Heavy 4-4	8 @	8¼	small	2 75	@ 3 00
Medium 4-4	6¾ @	7	Hake	1 00	@ 1 25
Drills, brown	7¾ @	8	Pollock	1 25	@ 2 00
Print Cloths	3¾ @	3¾	Mackr'l, b'y	9 00	@18 00
Cotton Fl'n'ls	@	..	Shore	8 00	@18 00
Prints fancy	5¾ @	6½	Alewives	.. ..	@ .. ..
Denims	9½ @	25	Salmon—		
			No. 1, ₩ tc	15 20	@16 00
			Herring—		
			scaled, ₩ box	15	@ .. 16
			pckd, ₩ bbl	2 50	@ 5 12

FLOUR AND MEAL.		
Western sup	4 00	@ 4 50
Com. ext	4 75	@ 5 25
Wisconsin—		
Com. to ch'ce	5 00	@ 8 50
Michigan and Ohio—		
Choice ext	6 00	@ 6 50
Illinois and Indiana—		
Choice ext	6 00	@ 7 25
St Louis ext.	6 00	@ 7 50
Soth'n ext.	6 00	@ 8 25
Rye Flour	4 00	@ 4 50
Buckwh't	2 25	@ 2 50
Corn Meal	2 50	@ 2 60
Oat Meal	5 00	@ 7 00
Oil Cake, ₩ to		@ .. ..

FRUIT.		
Almonds—		
Soft shell	21 @	23
Citron	15 @	16
Currants	5 @	7
Dates ₩ lb	4½ @	7
Pea Nuts	1 10 @	1 75
Figs, drums	7 @	9
Layers	9 @	15
Lemons ₩ box	3 25 @	3 50

OIL.		
Bank do	48 @	50
Menhaden	43 @	45
Neatsfoot ₩ gal.	.. 90 @	1 25

PAINTS.		
Lead, White—		
Eng p.m oil	10 @	10½
Am. do. dry	7 @	7½
Do. do. in oil	7½ @	8
Red, Am	7½ @	8
Zinc, White—		
F'ch No. 1 dry	8½ @	9
Do. do. in oil	10½ @	11½
Am. pure dry	5½ @	6½
Do. do. in oil	8½ @	9½
Putty, in bulk	2 @	2½
Minerl Paints 1 @		2¾
Varnishes 1 00 @		6 00
Glue	14 @	50

PETROLEUM.		
Crude	10 @	11
Refined	10½ @	12
Kerosene	@	29
Naptha	9 @	10

PRODUCE.		
Apples, ₩ bbl	5 00 @	6 00
dried, ₩ lb	5 @	6
sliced, ₩ lb	6 @	7
Beans, ₩ bushel—		
Small & ex	2 00 @	2 10
Marrow	.. .. @	.. ..
Mediums	1 70 @	1 85
Cheese ₩ lb—		
prime factory	13 @	14
fair to good	10 @	12½
farm dairy	8 @	12
Skim	3 @	6
Cr'nb'rrs, bbl	5 00 @	8 00
Onions, bbl	1 75 @	2 25
Peas, ₩ bushel—		
Canada	1 25 @	1 50
Potatoes, ₩ bushel—		
Early Rose	58 @	62
Jacksons	36 @	40
Poultry, ₩ lb	8 @	14
Eggs, ₩ doz	14 @	17
limed, doz	8 @	10
Pickles, ₩ bbl—		
coarse	6 00 @	7 00
medium	9 00 @	10 00
fine	11 50 @	12 50
mixed	11 00 @	12 00
Vinegar ₩ gal.	15 @	30

PROVISIONS.		
Beef, Mess—		
W'st. mess	12 00 @	12 50
West. ext.	12 50 @	13 00
F'mily ext	14 00 @	15 00
Pork, prime	9 00 @	10 00
Mess	11 50 @	12 00
Clear	12 50 @	14 00
Lard, tce, ₩ lb	7¾ @	8¾
caddies, ₩ lb	10¼ @	11¼
Hams, smoked	8¼ @	11
Hogs, dressed	5¼ @	6
RICE.		
Carolina	6¼ @	7¼
Louisiana	@	..
SALT—₩ hhd.		
Cadiz	2 00 @	2 20
Turks Island	2 05 @	2 15

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REMITTANCES must be made in money-orders, bank checks, or drafts, if possible. When neither of these can be procured, send the money in a registered letter.

Money thus sent will be at our risk, and may sent at our expense.

In writing to this office, persons will please designate their STATE, as well as town, and give both the old and the new address when they order change in the direction of their paper