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## **The Morning Star - volume 53 number 14 - April 3, 1878**

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# The Morning Star.

VOL. LIII.

THE MORNING STAR, BOSTON AND CHICAGO, APRIL 3, 1878.

NO. 14.

## THE MORNING STAR, A WEEKLY RELIGIOUS NEWSPAPER.

Free will Baptist Printing Establishment,  
Rev. I. D. STEWART, Publisher,  
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## The Morning Star.

WEDNESDAY, APRIL 3, 1878.

### THE BROKEN OAR.

Once upon Iceland's solitary strand  
A poet wandered with his book and pen,  
Seeking some final word, some sweet amen,  
Wherewith to close the volume in his hand.  
The billows rolled and plunged beyond the sand,  
The circling sea-gulls swept beyond his ken,  
And from the parting cloud-rock now and then  
Flashed the red sunset over sea and land.  
Then by the billows at his feet was tossed  
A broken oar, and carved thereon he read:  
"Oft was I weary, when I toiled at thee;  
And like a man who findeth what was lost,  
He wrote the words, then lifted up his head  
And flung his useless pen into the sea."  
—Longfellow, in *March Atlantic*.

### HOME REUNION SOCIETY.

This is the name of a Society recently formed in England, having for its professed object the promotion of union among Christians of different denominations. The leader in the movement is Earl Nelson, who is also one of the leading men in the Ritualist party in the Church of England. A short time ago, this Society held a Conference at Ipswich, a town (or city as we would call it) about seventy miles north-east from London. This Conference was well attended, the mayor of the town presided, and a considerable number of ministers, residing in the town and the district surrounding it, were present. Both the Ritualistic and Evangelical portions of the Established Church were represented, and so were the various non-conforming denominations. After the introductory exercises, Earl Nelson read a paper on the objects of the Society, and the reasons for calling this Conference. He spoke of the many indications of a desire for greater unity among Christians and referred to hindrances which were supposed to be in the way. He thought that corporate reunion was practicable, and should be secured if possible; but if this could not at present be obtained, then they should seek increased union of feeling. He said that the Home Reunion Society recommends, 1. Public and private prayer for God's blessing on the effort; 2. Lectures on the history, doctrines, and formularies of the church; 3. Greater social intercourse between churchmen and non-conformists; 4. Reunion meetings such as they were then attending, as showing the greatest social intercourse, and a spirit of brotherly love. He said that good had been accomplished already, as the results of a previous Conference at Salisbury, as churchmen and dissenters had become better acquainted with the views, feelings and teachings of each other.

This was followed by a paper by Rev. Wickham Toyer (Congregationalist), which presented the non-conformist standpoint. He said it was necessary to know whether it was expected that non-conformists would be absorbed into the State church, or if the State church was to be absorbed by non-conformists. He knew of no great difficulty in the way of the latter, if churchmen desired it; but he thought that the connection of the Church with the State would be a great barrier in the way of the former. Non-conformist Christians would not be willing to join a church under the authority and control of Parliament, with reference to the doctrines to be held, the prayers to be offered, and the discipline to be exercised. And if the Episcopal church were disestablished, he did not think that ministers would be willing to be re-ordained, and neither ministers nor people would be able to accept some of the doctrines of the prayer book. He and others would like to see greater union among Christians; but it was a mistake to suppose that any considerable number of non-conformists were looking over the hedge of the established church, longing for her flowers and fruits.

The reading of these papers was followed by a very free Conference, in which plain things were said; but it would appear that good temper prevailed on both sides, the desire being felt to really understand each other. One churchman said he was much more in sympathy with Mr. Toyer's paper than with Earl Nelson's. He thought that the paper of the latter was too patronizing in its character, and expressed the opinion that a spirit of unity was of more importance than organic unity. Another churchman expressed his disagreement with portions of both papers; but was glad to be present as an illustration of the fact that there was an increasing longing for more

Christian union. Rev. W. Emery (Baptist) said that union was impossible, except on the principle of perfect equality, and he declined to admit that denominationalism was necessarily an evil. He believed that the idea of union in one church was utopian, and that Jesus did not mean this when he prayed "that they all may be one." He said what was needed was Christian love, and to go to work earnestly for the benefit of those who were now unreached by Christian influence. Others spoke in a similar spirit, according to their several positions, and Earl Nelson, in replying, disclaimed any intention to patronize non-conformists, but, as a churchman, thought it his duty to state the claims of the church.

Another meeting was held in the evening. Mr. R. D. Umlin (Episcopalian) read a paper on "The best means of encouraging a spirit of love between churchmen and non-conformists," recommending, among other things, more active co-operation in education, works of benevolence, &c. This was followed by a paper by Rev. T. W. Morris (Baptist). He was prepared to cultivate the closest fraternal relations with all who love the Lord Jesus Christ; but a surrender of distinctive belief was not to be thought of. And he did not look for any marked increase of brotherly love among churchmen and dissenters, until the former were willing to acknowledge the evangelical dissenting organizations as sections of the church of Christ. And as another condition of closer union, he claimed the right of free speech with reference to matters in which churchmen and dissenters differ from each other. He objected to the term, "political dissenter," as contrasted with "religious dissenter," so frequently used by churchmen; and claimed that his objection to the connection of the Church with the State, was a part of his religion. As in the afternoon, a free discussion followed the reading of these papers. Before the Conference closed, a committee, composed of churchmen and dissenters, was appointed to arrange for future Conferences.

What do I think of the movement? I scarcely know. Any movement which will bring Christians of different denominations into closer union with each other, must be good. They are all children of God by faith in Christ Jesus, and ought to love each other, and to work together. But I believe that the idea of bringing all Christians into one organization is chimerical and impracticable. I believe the more Christians interchange views and hold social intercourse, the more likely they are to be brought into union with each other. Hence, such Conferences will do good. But knowing as I do, the opinions and claims of English Episcopalians, generally, and judging also from a careful examination of the statements made at this Conference, I am inclined to believe that, although the founders of this Society are prepared to make some concessions, their real aim is to draw dissenters into the established church. In their estimation, that is the church; and they wish to make it as comprehensive as possible. Still, a better spirit is manifested by them than has often been shown.

### DR. KELLER AT DINNER.

"Positively," said the doctor, coming again to the door of the parlor, this time with unfolded napkin in hand, "I shall insist upon your coming out to dinner. Now, lay aside your wraps; we are waiting."

So we went out to dinner. The center of interest at the table, was, of course, Dr. Keller, the physician and proprietor of the New England Hospital for women. She was the magnet to which all the attention of her family, patients, and the two strangers, accidentally at the table, was drawn.

The doctor believes in a practical use of the laws of digestion, we observed. For when we entered the dining-room, all at the table were in a little gate of merriment, which was not allowed to flag during the entire meal. I doubt if there was one very wise remark ventured upon, although there were many funny ones; the drollery being sustained mainly by the doctor and her son, sitting opposite, a young collegiate who seemed to pride himself on his genius for punning.

As the doctor sits at table, she impresses you at once as being a person of unusual strength of mind and force of will. Her face is dark and made prominent by strong features; her eyes large and magnetic; her short, black hair, abundant and heavy. Driven by suffering to seek her own cure in a hospital, she came out to work for others, and now for many years has been the popular physician of thousands of her sex.

This New England Hospital, founded and sustained by her own untiring energy, has become widely known, and is a welcome asylum for invalids, who rarely enter it except to leave it with renewed health; and confidence in its faithful proprietor. The hospital is pleasantly situated at Jamaica Plains, Mass., and is reached by rail in a few moments, from the Providence depot in Boston. Of late, her crowded rooms have forced her to es-

tablish a second hospital at Forest Hills, a few miles away, in a charming locality.

There seemed to be no end to the spirits of the doctor, as she returned sally after sally across the table, and rallied every one about her. I should have supposed that she was inexhaustible, and never could be weary, had I not seen her just before dinner, through the half-opened door, lying prostrate upon the sofa in her office, with both hands folded under her head; a picture of complete exhaustion. There was not a trace of it now, however. She evidently has her system under perfect control, I thought. When she rests, she makes a business of it, and when she works she makes a business of that, too, although her friends informed me that she gives herself no rest, apparently.

At the doctor's right hand sat a young lady, a nurse, whose rosy face and young, strong figure were in marked contrast to some of the pale faces at the table. Then next in a high-chair was the pet of the household, the baby, a little waif, taken from its mother's dying arms, to the great heart of the physician and adopted into her family; then the doctor's husband, a fine looking white-haired gentleman, kindly tending to the little one's dinner as well as his own. These, with the son, the patients, and the two strangers, made up the company.

"Did you know, Doctor," said a delicate looking girl by my side, while we were waiting for the pudding, "that I have gone up and down stairs for a week and not had to be carried?"

"Ah," returned the cheerful voice of the doctor, "that's good. Now I think the only trouble with my friends is that they want something to do. I am going to set you all at work from this time." "You," she continued, nodding her head at the last speaker, and counting them off on her fingers as she proceeded, "you, I shall send out as a professional 'rubber.' Do you think you can rub them down well?" And you," looking at another, "shall operate the galvanic battery. I believe you are somewhat famed in that business." This seemed to create much amusement around the table at the young lady's expense. "And to you, my son, I will give the charge of the little boy who has lost the use of his limbs from overstudy." This with a little side play of disgust.

"Mother," dryly inquired the young collegiate, "did his legs have anything particular to do with his studies?" With the merriment that followed, the pudding came in, and the fun went on. "And what will you do with me?" inquired another. "Ah, you? Well, I will advance you to a higher situation, if you can find out what that is."

During the dinner hour, the door bell had been ringing incessantly, and by the time the pudding was disposed of, the parlors were quite full of people, patients to consult the doctor, for these were her office hours. Then the doctor suddenly pushed back her plate, and rose from the table. Tossing back her dark hair with her hand, she exclaimed, in quite a different manner and with quite a different tone of voice,

"Now, I must attend to the aches and pains of the nation!" and was gone. I shall never forget the action, nor the words. For such an expression had suddenly settled upon her face, her whole person. Every bit of the fun and sparkle of the dinner table mood was gone, and in its place, there rested, it seemed to me, the somber shadow of all the woes she was to hear, and all the suffering she must almost bear herself, before she could give relief.

We were all leaving the table, when the doctor's assistant came in, and so we sat down again to talk with her a moment. This young medical student soon proved herself to be a woman of decided character. Faces, too, like hers, are rare, but they give sure promise of safety, and success in life. Dr. Keller took her from her studies in Philadelphia to serve one year as a nurse, but soon learned, as one all ways does with such women, to drop many of her cares upon the strong young shoulders, and she has already promoted her to the position of assistant.

"How came you to study medicine?" I asked her. "Because," she answered simply, "I found that my profession as a teacher was already crowded, and following my natural inclinations, I concluded that I could do more good with physic than arithmetic and geography."

And I believe her. I am convinced that when she shall have finished her studies at college, there will be just such a work for her to do as Dr. Keller has found to do, and that her mind and heart are already concentrated on just such a purpose, I felt, as I looked in her earnest eyes.

"Do you know that when I first came here, a few months ago, I did a very foolish thing?" said the young nurse looking up with a flush on her face at the remembrance of the incident. "Dr. Keller was performing a very difficult and pain-

ful operation, and I stood by quite quietly until it was all over; and then, I fainted away." Miss A.," pointing to the assistant, "dropped her other sponge and running to me fairly shook me back to life, exclaiming, 'Your mother's ashamed of you!' If she had not been my elder sister, I would not have suffered that indignity," she added with a significant look at her sister. "But since then, I have myself helped administer the ether without a tremor."

We retired from the dining-room with this conviction: that women have always been a success as nurses, but now Dr. Keller has shown that woman may be a pronounced success, as physician, surgeon and hospital superintendent.

HAZELTON.

### A PROPER LENTEN MORTIFICATION.

Among our Protestant readers there may be a few who fast during Lent, after the manner of the Roman Catholic superstition, by substituting fish and eggs for meat. To such we wish to suggest a better way of keeping Lent, especially contrived for the spiritual benefit of those who most need it.

The object of fasting—and a useful practice it is—is, we suppose, to deny the body the gratification of an appetite in which it is likely to run into excess, and thereby somewhat to relieve the stagnating preponderance of the body over the soul. If the physical nature is not overburdened by physical indulgence, it is supposed that the soul will be more free to seek communion with God, and that resolutions to live a holy life will be more easily formed.

Now, fish and eggs, salmon and oysters, are just as likely to be eaten to excess as are beef and mutton. There is little choice between mince pie and custard pie. The permission of one and the prohibition of the other is one of those utterly unreasonable freaks which nobody can explain or defend.

Now, the physical indulgences which, while supposed by many to be innocent, yet most benumb and dull the spiritual sense are those in alcohol and tobacco. Were we King of France, or, what is better, Pope at Rome, we would change the rule for lenten abstinence for all good Catholics, and thus at a stroke for all imitative Episcopalians. We should abolish the old rule to distinguish between the food of feast days and fast days, and should forbid simply during the whole of Lent (and no feast days nor days of dispensation, not even on Sunday, allowed) all use of alcoholic liquors, whether brewed or distilled, and all use of tobacco, whether for smoking, chewing, snuffing, or dipping. Forty days of relief from the narcotic bondage of these drugs would be of vast advantage to the Christians who use them. Lent would be a most blessed period of religious revival. There would be not a few, that are ruining themselves, body and soul, by indulgence, who would be saved. Incipient vassalage would be broken. Not a few would find, after forty days of fasting, that they had been in greater danger than they suspected; or that they could save physical, mental, or spiritual force by prolonging their Lent for the rest of their lives. It may be that some would be willing further, to contribute for religious purposes perhaps a quarter of the money saved by this abstinence, and thus double or quadruple their benevolence. We call for disciples to our new doctrine of Lent.—*Independent*.

### THE PULPIT AND THE CHILDREN.

Once, only, in a fifteen years' attendance on the worship of the same church, we heard a pastor read one of the best of the Sunday-school hymns in the morning worship, and invite all the children in the congregation to join with the choir in singing it. The effect on them was electrical. At the proper time every child in the house was "up and at it," and no sweeter hymn was ever better or more enthusiastically sung in that house of God. The little people—heaven bless them!—had got a crumb for once that was all their own. Why might not the very same thing be done in every service? And why might there not be just an episode or two in every opening prayer, in which words of one and two syllables should be made to utter supplications that the children would know, were for them? With these two additions to the thoughtful way of the city pastor referred to by the *Observer*, the children's portion would come to them in every part of the service, in the singing, in the reading of the Scriptures, in the praying, and in the preaching. It would be a new era for the children of a congregation, and "church-going" would be a delight where it is now an irksome task. More than this. The little ones would grow up with the conviction wrought into their very hearts, that the religion of the Bible knew of no place in which Jesus was not ready to take the little children into his arms and bless them.—*Examiner*.

When the great man is laid in the grave, lies of malice are apt to give way to lies of adulation. Men feel his genius more and his faults less.—*Whipple*.

### MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

#### SYSTEMATIC SAVING.

In order that the Systematic Giving, about which we have said so much of late, may be carried on easily and successfully, there ought to be a regular, systematic saving, in preparation for it. Indeed, it is one of the chief excellences of the system now being introduced into our churches for raising funds for our Societies, that it is designed to promote the saving by rule as well as giving in that way. This is according to a wise discretion and prudent judgment. If one undertakes to give a definite amount at a certain time, it is not wise to trust to luck, as it were, for being prepared. He should make a point of laying aside enough, at least, of his current income, to enable him to meet the obligation promptly. Men whose means are ample, who are accustomed to have money always by them, and often in large sums, do not realize the wisdom of this mode of managing one's benevolent contributions, but the majority of those who give to these causes are not of that class. Their donations are saved from earnings, often scanty and generally requiring careful handling that they may be sufficient for the ordinary demands upon them. Prudence dictates that a definite portion should be regularly laid aside from these earnings for religious and benevolent uses. This is also in accordance with the apostolic injunction to the Corinthian church, "Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." Experience has also sanctioned what is so plainly taught by reason and Scripture. It has been tried and found to be wise and useful. Those who have practiced it have found a spiritual blessing, as well as a practical benefit in the method. Some ingenious and convenient arrangements have been adopted to promote and make easy the practical workings of the system. Among these have been "Mission Boxes," "Savings Banks" and "Mile Chests," all being substantially the same thing and affording a convenient mode of saving the money to be given at the proper time. One Christian woman of our acquaintance used to spend money quite freely for confectionery, but came to feel that this money might be put to a better use. She procured a "Missionary Box," and now the "candy money" goes into that and in due time into the collection envelopes. Another used to sell yeast in small quantities to her neighbors and set apart the little three cent pieces for a missionary fund and so was ready when the time came to make her payment.

Of course any box will answer the purpose, or the principle may be applied without the use of the box, but there is some advantage in having a neat and handsome box, made for the purpose, with suitable mottoes upon its sides, and placed on a shelf or bracket where it will be seen frequently, and in time become an object of interest and affection. Such boxes can be obtained at many of the religious book-stores and are worthy of attention and use. At all events, let us apply the principle lying behind all such arrangements, and save regularly that we may give regularly.

ILLNESS OF REV. J. PHILLIPS.

The painful intelligence has reached us that our veteran missionary, Rev. Jeremiah Phillips, is seriously ill. In the present weakened state of our mission, his removal from the work upon which he entered more than forty years since, to human view—would seem an unmitigated calamity. We ask the earnest united prayer of our brethren that he may be speedily restored to health and to the work which so urgently needs him.

#### OUR FOREIGN MISSION.

**\$02152175826—\$78859.04**

##### A few more facts.

1. As to the Society's Income. For several years past the receipts of the Treasury have not been equal to the demands upon it. In other words, the expenses have exceeded the income. The result, of course, is a debt. This debt has been accumulating four or five years or more. It is not large enough to frighten anybody, and steps have recently been taken by the Board looking to its gradual extinction. A good beginning has been made, for which let us thank God and take courage. But our income from "contributions and donations" must be increased or we can not carry on our work in India on its present basis, to say nothing of reinforcing the mission. But we must reinforce, if the mission is to live. No Foreign Mission can live long after it ceases to grow. But growth can be made only by additional outlay, and this can be made only by increased income from the churches.

**\$02152175826—\$78859.04**

2. To the Sources of Income. For the bulk of our funds we have to look to the contributions of the churches. We can not depend upon large donations and bequests of individuals to carry on the work. It is to the aggregate of mites that we must look. This aggregate should be swelled by the regular contributions of all the churches. But it is a sad and terrible fact that less than one-third of our churches give anything to this cause! The remaining two-thirds do not send to the Treasury one cent a year! Who wonders at the reports of churches dying? Of course a church will die that takes no interest in this age in the salvation of the unevangelized nations of

the earth. A church in this condition ought to be alarmed about itself. How little church knows of the real blessedness of the gospel, that is doing nothing for the spread of that gospel among them that have it not. Yes, it is a terrible fact—terrible to the churches themselves, if they could but see it—that eight or nine hundred of our churches stand by and do nothing, while the other four or five hundred carry on our mission work. Surely they stand in slippery places!

**\$02 x 52 x 75 826—\$78859.04!!**

3. As to our Missionary Ability. We are abundantly able to double our Missionary operations in India within twelve months. Is anybody astonished at this statement? If so, let him do a little figuring. Four-fifths of one cent a week from all our membership will do it. This would give us over \$31,500 a year for our Foreign Mission, which is considerable more than double last year's expenditures. How many church-members have we that are not able to give four-fifths of a cent a week to our Foreign Mission? We need only this to double our force in India at once. God have mercy on us if we do not do it!

**\$02 x 52 x 75 826—\$78859.04!!**

Let it be observed that no plea is here made that those who now give shall give more for this cause, but only that those—all those who now do nothing shall begin to do something, and that a very little.

I can not close this article without raising the question, "What is to be done to secure some mission contribution from those churches that ignore all our mission work?" I put the question to you, Pastors, who are pushing the work in your own churches. What can you do within the limits of your own Quarterly and Yearly Meeting, to secure the co-operation of those pastors that habitually neglect the cause? I put the question to those churches that are standing under the burden and lifting. What can you do to induce other churches to put their shoulders under the load and help carry it?

This thing can not be brought about without an effort, and the effort must become general in order to be successful.

**\$02 x 52 x 75 826—\$78859.04!!**

E. N. FERNALD.

#### AROUND THE CIRCUIT AGAIN.

For a month and thirteen days, sickness, death and other troubles kept me so closely at home that I was not out on the road even once. Thanks to Providence, with the exception of one, my flock of fifty-five are now all pretty well. The native teachers are away to attend a wedding in Balasore, hence we are having a holiday, and are at work mostly for outsiders.

Feb. 11th, visited Ambli's school. Found only eight little pupils present, and but one of these could read beautifully. She has been several years under instruction and appears like a little Christian. Her father, who is in poor health, is very fond of having her sing hymns and say the Lord's prayer to him. He usually sits or lies on his veranda where he can see and hear all that is said, read and done in the little school which is taught in his yard. His wife often sits close by with her little spinning wheel, listening to a hymn or the ten commandments, or some living word from the Holy Book. The teacher is a girl of piety and great modesty, and is laboring to bring all her tiny pupils out of darkness.

Feb. 12th went to Chowrangee, where Bodinie and Phoebe are hard at work instructing thirty pupils, boys and girls. The first class consists of five girls and the same number of boys. They read the 44th Psalm very beautifully in Oriya and a chapter of prose in Bengali nearly as well. They write and spell and cipher well, and have commenced geography. The members of the second class are but little behind the first, and the smaller ones are striving to master the Oriya Primer. Several girls of this school on becoming thirteen graduated to learn house-work. They were married, poor little creatures! Christianity is taught to all these children and they say, "The idols can do nothing."

Feb. 12th, P. M., visited a low caste village, and found Hainpudie and Guribarré carefully instructing ten children, while several of the fathers and mothers sat near to listen. Because these people are low caste, no Hindu teachers will enter their village, nor will higher caste people allow their children to attend any school of theirs. They begged me hard for a teacher, and two girls said they would brave the reproach and go into their village and teach. The children look as clean and intelligent as others, and considering the little time they have been taught, they have made good progress. On the way home called in Gindia, where a school has recently been broken up. No one wished to bear the blame of its discontinuance.—Feb. 13th. At six in the morning after taking a bit of toast and tea, left home in the "hand cart" a carriage which is easily propelled by having two men go forward and pull a little, and another walk behind and push. At nine reached Bhat-Podah and found Nellie Cole already there with a few pupils, and Mulchod Ma out to dig in the rice field. Nellie has been treated shabbily. As soon as her pupils are able to read well, their parents allow the heathen teachers to take them off to read the shasters. Soon after the young brahmin of Jellapore broke caste, the Daroga of that place sent letters around, warning people against Christian teachers. The man of this village in whose house our girls teach, said, "If any of my people wish to be Christians they may; I shall not persecute them." His neighbors were not all so liberally minded, still we were not entirely thrust out, and the school has continued amid more or less discouragements. The teacher has more energy than three others broke caste, she would have been overcome by obstacles. After hearing eighteen children read, I walked with Nellie to the house of the Christian woman (Madhoo Ma) with whom she boards. Some of the "bonds" in the rice field had been laid so high that it was not easy getting over them. We succeeded, however, and at noon were in the house of a Christian family, and soon partaking of a meal rendered palatable by a good appetite. There was no chair nor table, nor even a foot stool, yet we rested. After eating, the family came together and we had a season of worship which all seemed to enjoy. A man sat quietly in the doorway by a good fire, and as soon as "Amen" was said, left. None of the family knew who he was or whence he came. At three, I started for home. After walking smartly an hour and a half I reached the road where the cart was. Cows were chewing cruelly, and the hot ground heated my feet too much for comfort, but a thick solar hat and an umbrella kept my head from injury. The trip home in the gaurie was very enjoyable, the last few miles being made by moonlight. The girls had had worship before my arrival. A good meal was ready, and I thanked the Lord and ate and rested.

L. CRAWFORD.



## S. S. Department.

## Sabbath-School Lesson.—April 14.

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

(For Questions see Lesson Papers.)

## THE SCRIPTURES FOUND AND SEARCHED.

**GOLDEN TEXT:** "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."—John 5:39.

2 Chron.—34:24-28.

## Notes and Hints.

14. "They brought out the money." Money was collected, by tax and voluntary gifts, for the repair of the temple. How long time the money was accumulating, we can not decide. He began his reforms in his twelfth year and finished them by the eighteenth year of his reign. The place of deposit for the money, prior to the beginning of the work, was in the temple. The high priest had the keeping of it.

"Book of the law of the Lord." Books were then written on papyrus and on earthen tablets. This book was a roll of papyrus, written in Hebrew. Some confidently declare that this book was the original one written by the hand of Moses. Others say that possibly it was his own work; but conjecture is not evidence. How much of the Pentateuch it contained is not known. Moses is not said to have put the whole Pentateuch in the side of the ark. Deut. 31:24-26.

"Hilkiah said to Shaphan." Hilkiah, the high priest, was in full sympathy with the reforms of the king. Shaphan was the secretary of the king, and consequently, had free access to him than the priest. "I have found the book of the law." When the book written by Moses himself was lost can not be known. It was placed by him in the side of the ark. Hence, during the period of the judges, when the nation was so often ruled by the heathen, or at the time of the capture of the ark, or in circumstances like those when Shishak sacked the temple, or as the temple itself was converted into a sanctuary of idols, the book of Moses was not likely to escape destruction. It is evident that the nation had little knowledge of the requirements of that book. "Shaphan carried the book to the king." Hilkiah was busy in the temple. Shaphan was at home in the palace, therefore he took the book to the king. "Shaphan told the king." He first reported the state of the repairs on the temple, then spoke of the book. First of all, on receiving the book from Hilkiah, Shaphan read it. Thus he learned of the judgments threatened for idolatry, and incurred by the nation. He was not sure that Josiah would not blame him, if having read of the evils threatened to Israel, he, Shaphan, should call the attention of the king to the book. Hence he assumed an ignorance of the contents of the book.

"Rent his clothes." Sign of grief and alarm. The denunciations of the book for forsaking God appalled the king. He trembled under the curses which his nation had drawn upon themselves. Read Lev. 26; Deut. 28. The character of the contents of the book, as a whole, was not noticed; only the judgments of God for sin were considered. "Go, inquire of the Lord." Said to a delegation sent to the prophetess Huldah. Why Jeremiah was not consulted, why the high priest, by Urim and Thummain, did not himself inquire of the Lord, is not known. Josiah feared that God would bring evil on his nation directly, and so sent to find what God would have him do. In trouble what a friend we have on high. "For them that are left." Josiah now sees the cause of the weakness of the nation. Only a remnant of the nation survived the just judgments of God.

"Wrath of the Lord poured out upon us." Already the nation was suffering from that wrath; and the sky was black with threatenings not discharged. "Because our father." In nations, one generation sows the dragon's teeth, and the next generation reaps the woes thereof. Violations of God's law of national prosperity bring their consequences slowly on. Thus the fathers incur wrath, and entail it on their descendants. "Huldah." A prophetess of whom we know no more than what this verse tells.

"Keeper of the wardrobe." Literally, "keeper of the robes." Whether these were the robes of the priests, or of the kings, is not certain, but probably the latter. The priests of Jehovah, with their fortunes fluctuating according to the religion of each new king, would hardly have an extensive wardrobe. Besides, the Oriental royal custom of sending gifts of robes made the office of wardrobe keeper necessary. "In the college." The marginal reading is better: "In the second part;" that is, the new part of the city.

"Practical Lessons." (1) We read the same book of the law which Josiah read. Are its contents to us what they were to him, the same word of the Lord? (2) The multiplicity of copies of the Scriptures dulls somewhat the edge of their statements; but hunger for righteousness will keep fresh the Word of God. (3) See that the warnings of the Scriptures are heeded. Josiah was moved to find that the whole nation had disregarded them. (4) The warnings of the Scriptures may be heeded too late. "Too late," says Stanley, "is written on the pages even which describe this momentary revival."

**THE WEBSTER FORGERY.** Among the really ingenious lies which are so well stuck to that they seem as enduring, if not as good, as the truth, the forged letter of Daniel Webster about Sunday-schools stands prominent. The origin of that forgery was, as we have good reason for thinking, somewhat after this sort:—When George Ticknor Curtis's "Life and Correspondence of Daniel Webster" first appeared, a young lawyer in a Pennsylvania town, talking with a party of friends about the contents of the volumes, spoke slightly of the published letters, saying that many of them were quite unworthy of permanent preservation. When he was challenged to write something worthy of continued prominence he laid a wager that he would write a letter in the name of Daniel Webster which should have a wider circulation than any letter in the volumes under discussion. To win this wager he addressed a letter, in Webster's name, to a mythical Professor Pease, acknowledging the receipt of a report of an association in New York which had no existence, and assuming to detail a conversation at Monticello between the writer and Thomas Jefferson on the subject of Sunday-schools. The letter had the popular ring to it, and was easily started on its rounds through the newspaper press. Like any other lie, it traveled half the world over while truth was getting on its boots. After a reasonable time the family of Daniel Webster formally declared the letter a forgery; but that did not check its circulation. Over and over again its falsity has been exposed, but its frequent re-appearance is sure. One of its later little excursions was from Winthrop, Me., where it was read at a Centennial celebration, down to Baltimore, where it appeared in the *Presbyterian Weekly*, and thence to New York city, where it was given fresh prominence in the pulpit of the Tabernacle Congregational church, and in the columns of the *Tribune*. It is doubtless already re-crossing the ocean, to find a place once more in credulous or careless foreign periodicals. The Sunday-school cause is certainly a hopeful one if it possesses the vitality and power of resistance which this venerable and oft-exposed forgery about it has already evidenced.—S. S. Times.

**PRETTY GOOD ADVICE.** The Boston *Herald* wants to say the following sensible things to the pastors:

Put away from your school all its humbuggeries, its clap-trap schemes, its perpetual hints about conversion. Select the best persons, men and women in your congregations, for teachers. Insist that these teachers, while using their own individuality in instruction, shall come under your own weekly supervision and guidance. Go into this work yourselves as if these children were your own, as if the teachers were your own elder sons and daughters, whom you desired especially to equip for this important work. Let the teachers understand that, if they wish to do duty as Christians, this is the best service they can render neglected children. Do for the boys and girls what a Cambridge pastor has, with very notable success, done for his school boys—make them believe that you love every one of them. Do this much, and the nonsense will disappear from your Sunday-school as quickly as snow-flakes pass out of sight under an April sun.

**INTEREST THE CHILDREN.** Why is it that the Sunday-school is so often forgotten, while the sanctuary is neglected? It strikes us the fault is largely with the parents, as a cotemporary suggests, who are too easy, and who fail of a judicious training in this matter, while they neglect to exercise a faithful parental authority. It is also doubtless true that sufficient attention is not given as a rule, by the preachers themselves, to making the services attractive to children. A prominent New York pastor, in his lectures to the Yale Theological students, once said, that he always made it his aim to introduce something into every sermon, by way of incident or illustration, which should interest the very youngest in the congregation. Let pastors bear this subject in mind, and strive to adapt themselves more to the needs of the children.—*Congregationalist*.

**GAIN AND LOSS.** While the Romish church in Great Britain is recruiting largely from the Episcopal church it is losing far more in other parts of Europe than it gains there. The *Christian at Work* gives these encouraging facts:

The growth of Sunday-school work is doing much for Germany, which has suffered less from Romanism than from a dead and formal Protestantism. Much of this progress is mainly due to the influence of American residents and travelers. There are at this time in Germany 8,000 teachers and 144,000 scholars. In Italy and France especially, substantial and encouraging progress is being made, and even Spain, priest-ridden, bigoted, and intolerant Spain, where, out of a population of 16,000,000 there are only 6,000 Protestants, has devoted missionaries at work in many places, and thousands of Bibles are doing their leavening work in that benighted land. The number of those who can read and write is very small, but with increasing intelligence, such as Protestant schools are beginning to diffuse, will come an appreciation of the power of the Protestant Bible, and with that appreciation the dawning of a new life for Spain.

## SUNDAY-SCHOOL NEWS.

Reports from all parts of the field indicate a rapid and solid filling up of delegations to the International Sunday-school Convention. The Chicago Sunday-school Union has invited delegates from beyond that city to accept the hospitality of Chicago over Sunday, April 14.

Holland has two S. S. Unions and nearly a thousand schools. French Switzerland reports seven hundred Sunday-schools and publishes the "Messager," a bright little Sunday-school journal. In Italy the Waldenses report eighty-three schools, but the other denominations are not willing to publish their figures, possibly from reasons of policy.

A work of twelve years in the service of the American Sunday-school Union, in Michigan, is thus summarized by a missionary, who has done much other Christian work there and abroad: New schools organized, 192, with 332 teachers and 5,321 scholars; many more schools visited and aided; over 1,000 families visited religiously; and over 500 Bibles and Testaments distributed. There has been no year better in results than the last.

## Communications.

## A SAD STORY.

BY V. G. RAMSEY.

With what shall we fill the cup when we come to that most solemn of all the ordinances of the church? What shall we press to our lips when we take the symbol of that blood by which we are redeemed, and purified, and sanctified? If this was a question of no practical importance, we might regard its discussion with indifference, and become weary if it were often pressed upon us; but while there are many who contend that this cup shall be filled with the abominable liquids which are sold as wines, and who persist in setting these poisons before the disciples of Christ, its settlement is vital to the honor of the church and the salvation of souls. We might re-affirm the arguments so often and so forcibly repeated, which prove, at least the strong probability, that the cup which Christ offered to his followers was the unfermented juice of the grape, as free from the poison of alcohol as that which Pharaoh's cup-bearer offered, when he pressed the grapes in the royal presence—that it was certainly the "fruit of the vine" which the wings of commerce certainly are not; and yet many honest persons might not be convinced. But there is a logic in facts, which can not be gainsaid nor resisted, and to this logic we appeal, assured that every Christian must understand its language, and yield to its force.

A most heart-sickening story has lately come to my knowledge—it is only one of many similar tales—and I commend to the careful attention of those who think it right to offer alcoholic and drugged wines at the communion. Shall I go back twenty years, and tell you something of the history of this man of whom I write? It will be only the oft-repeated story. A young man comes from a peaceful country home to the city. Full of high hopes and purposes, he means to make his life a success and a blessing. He is a stranger, ignorant of the dangers that surround him. Good men and women do not take him by the hand and guide his feet into the paths of holiness and peace, but the wicked crowd around him, and lure him into the haunts of vice. He drinks with his companions, reluctantly and cautiously at first; but the appetite grows, and when he wakes to the consciousness that he is on the road to ruin, he rouses himself to shake off his fetters, and to change his course. But alas! he finds himself, like Samson in the lap of Delilah, shorn of his strength. Then commenced one of those pitiful struggles so often witnessed in the life of the drunkard. His misery at times became insupportable. Poverty and shame dogged his steps, and fastened on his innocent wife and children. He saw those dearest to him dying, the victims of his sin. Time and again he summoned all the strength of his manhood to break the chains that bound him. Sometimes he believed he had succeeded, and was free; but after a few months or weeks of conflict, he would find himself drawn again into the whirlpool that was carrying him down to destruction.

Two years ago, among the converts in Mr. Moody's meetings in Philadelphia was this man. Entirely convinced of his own hopeless weakness, he went to Christ and asked for strength and for deliverance from his terrible bondage, and his prayer was heard. He was able to walk the streets of the city without falling,—to pass the saloons, and to escape the allurements of his former companions in sin. A new life was opened to him. Health and physical strength returned. Friends gathered about him. Comfort and peace dwelt in his heart and in his home; and instead of the appalling future, into which he had so long gazed with horror, he saw the gates of the golden city ready to open and receive him. For twenty blessed months, the grace was given him to resist temptation and to keep his enemy at bay. At the end of that long probation, he united with the church of his choice, and went for the first time to the communion table.

My heart sickens while I write. They gave him the cup, steaming with the accursed poison. Trembling he put it to his lips, and drank. He went out to that church, crazed with the old, insatiable thirst. He went straight to a saloon, and drank himself drunk, and the fearful debauch continued for days, as if the fiend that had been watching to spring upon him, now that he had him in his power, would never relinquish his grasp. Oh, why did they not give him a poison that would have killed him quickly there in the house of the Lord, that he might have died in peace in the presence of his brethren? Why did they give him that which would destroy both soul and body? But I have not told you all this shocking story. The faithful wife, who had clung to her husband through all those years of want, and shame, and sorrow, felt herself suddenly thrust back into that gulf of wretchedness. The cup of happiness which she had tasted so late was dashed from her lips. Despair took possession of her soul, and reason fled from her throne. With her babe in her arms she left her home, and hastened towards the river. The river alone seemed kind—the river would shelter her child—the river would give her rest. No one saw her make the fatal plunge, but they found her, her babe clasped to her bosom, her hair tangled among the driftwood, and her white, dead face turned appealingly to heaven.

I will not attempt to describe what is indescribable, and no doubt unimaginable, the misery of that wretched man when he came to himself, and realized what he had done. Think of him, you who read this, and "put yourselves in his place." Is there any other woe so deep as his, any wretchedness so hopeless? What unspeakable pity there must be for him in heaven, if

"There is no place where earthly sorrows  
Are so felt as up in heaven;  
There is no place where human fallings  
Have such kindly judgment given."

What will he think of that cup of temptation which the church held to his lips? Will it seem to him the cup of the Lord, or the cup of devils? To what shall this struggling soul cling that he may not be lost? God only knows if there is still hope for him.

If this was an exceptional case, as some will no doubt say it is, we might hold our peace; but through the successful labors of such men as Moody and Murphy, the church holds among its members a large number, who, through the grace of God, have been snatched from "the horrible pit and miry clay" of drunkenness. The germ of this fierce appetite, or this terrible disease, which in its insatiable craving for strong drink overbears reason, prostrates the will and tramples on the laws of self-preservation, was inherited by many of them through the sins of their fathers. A spiritual conversion, however complete, does not cure this physical infirmity. It is in them, chained, but not dead; and while they struggle for a pure life, it waits, like a tiger, for the unguarded moment when a link of its fetters shall be loosened, that it may spring upon its victim. To this class the fumes of an alcoholic drink are a terrible temptation, and to taste it is to peril the soul.

The word translated wine in our Bible means grape juice, and there is no fact better attested than that the Jews, and other eastern nations, were accustomed to use this juice fresh pressed from the grapes. This was the new wine, the best wine. As they could not have this at all seasons, they were accustomed to dip their skin bottles in wax, thus making them air-tight, and preserving the wine unfermented. They also made a kind of wine by soaking dried grapes in water, and pressing them. These wines were healthful and nutritious, but when they were exposed to the air they fermented, and became intoxicating, and against their use in that state the Bible is full of warnings.

That the sacred service of God's house might be guarded from the possibility of pollution through this curse, Aaron and his sons were forbidden to drink wine of any kind when they approached the altar of the Lord (see Lev. 10: 9); and can we believe that our gracious High Priest polluted his lips with this soul-destroying poison in the very hour when he was preparing, "through the eternal Spirit, to offer himself without spot to God," and "through his own blood, to enter the holy place having obtained eternal redemption for us"? Can we doubt that "the fruit of the vine" which Christ gave to his disciples was as harmless as that which he promised to drink new with them in his Father's kingdom?

## "THE FALSE PROPHET."

BY REV. S. D. CHURCH.

Commentators have so long assumed that the "False Prophet" of Revelation is Mohammed, few have deemed it necessary to challenge the assumption and call for proof. Still it is a mere assumption, not only devoid of support, but made in opposition to the clearest teachings of history and Scripture. The term occurs three times in the book of Revelation: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." 16: 13. "And the beast was taken, and with him the false prophet." 19: 20. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." 20: 10. Certainly, nothing in these texts contains the slightest hint that Mohammed was intended. But before assuming that the above mentioned title belongs to Mohammed, one should be able to show (1), that he was a false prophet; (2), that the Scriptures so describe him; and (3), that he is the person alluded to in the above quoted texts.

(1) As to the first, this much ought to be said: Mohammed was a descendant of Abraham, by Ishmael, and the lawful heir to the throne of one of the principal tribes of Arabs. Becoming profoundly impressed that he was commissioned of God to destroy idolatry and restore the pure worship of the fathers, according to the custom of his ancestors, and of his brethren, the sons of Israel, he armed his followers and drew the sword upon all idolatrous nations. Certain Christian countries fell under the dominion of his successes, but only such, as, departing from the simplicity of the gospel, had substituted the worship of the Virgin, the apostles, and the saints, for the worship of the true God. No one at all conversant with the history of the East can question that the government, religion, morals, and manners, which he established, were immeasurably in advance of those he superseded. If Mohammedan countries of the present time fall below Christian countries, it should be remembered that the sword of Mohammed was drawn against idolatrous countries, and

Mohammedanism is still superior to idolatry. Mohammed, as a reformer, fell short of Christ, and deserves rather to be classed with Moses, Joshua, and Josiah. He did not give the world the best, but only as good a religion as it was then able to receive. Nor can it be doubted that Luther's protests against the corruptions of the Papal See were all the more keenly felt by reason of the sharpness of the blade of the Arabian reformer.

But some one will say "The Turk is a barbarian and yet a Mohammedan." It is enough to reply, that Mohammed was no more responsible for the atrocities in Bulgaria, than Christ was for the inquisition in Spain.

(2) Do the Scriptures speak of Mohammed as a false prophet? The most fitting symbol of Mohammed and his followers is found in Rev. 9: 11. "And they had a king over them, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon," i. e., Destroyer. Such he claimed to be,—a destroyer of all such as worshipped idols. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Thus, Mohammed does not figure in Scripture in the character of prophet at all, either true or false; but under the name, and bearing the character of Destroyer, commissioned to destroy such as had not the seal of God in their foreheads.

(3) It only remains to consider the texts in which the term false prophet occurs. It should be observed that whenever the term is used it represents the person or power so designated as being in close fellowship with the person or power symbolized by the term "beast." Such was never the relation which subsisted between Rome and Mecca, Catholicism and Mohammedanism, the Popes and the Califfs. Mohammed and his immediate successors considered the Christians with which they came in contact, what in truth they were, idolaters, and against such he bore the sword of extermination. "His name was Abaddon, Apollyon, Destroyer." No sooner was the sword of the Saracen satiated with the blood of conquest than Popes, and allied kings, renewed the contest,—contest extending through centuries,—for the recovery of Jerusalem and the possession of the sepulchre of Jesus. The late war between the Russians and the Turks grew out of the atrocities of the latter inflicted upon Christians. Thus, first and last, ever and always, the religion and politics which are fittingly symbolized by Mecca and Rome, have been sworn foes. But the beast and the false prophet of Revelation, whenever they appear, are friends, who live in loving embrace, and in death are not divided.

We reserve for another paper the discussion of the question, Who, then, is the false prophet?

## LESSONS OF A LIFE.

(Remarks made at the interment of the late Deacon Levi Knowles, of Northwood, N. H., by Rev. E. C. Cogswell, who had long known him.)

My acquaintance with the deceased began in 1842, and the pleasure growing out of it has never been interrupted.

Your pastor has appropriately commented upon and applied the words, "Mark the perfect man, and behold the upright, for the end of that man is peace." There are certain elements in human character, each of which tends to promote a peaceful end of life, while all combined assure it. Sociability, sympathy, kind words and hearty smiles, have a power to magnetize and bind all hearts. These reproduce themselves in others, so that when misfortunes come, or old age and the bed of death, there will be no desertion.

The end of Deacon Knowles' delightfully confirms this. His pleasure in others was not diminished by age, nor did his old age lessen the pleasure others derived from him. Thus his last days were rich in social pleasures, and life was worth much to the end.

Uprightness of life tends to the same results. When the end approaches, there are no painful confessions to be made, no difficulties to be settled, no hatreds to be removed. An approving conscience makes the eye sparkle, and the face shine with gladness, and, as neighbors and acquaintances gather at the bedside, there is pleasure in beholding each countenance.

Deacon Knowles had wronged no one, and so his confessions were of tender attachments and pleasant memories. He had neither man nor an injured conscience to upbraid him, and so the good man, in the entwining arms of infinite Love, was like a pleased child.

A consistent and cordial co-operation and sympathy with causes or enterprises that aim to bless households and elevate fallen humanity ends in peace. A consciousness of striving to save men from a drunkard's doom, of inclining the young into paths of sobriety, and of sundering the bonds that bind millions in degrading servitude, either by words of sympathy, personal sacrifices, or by prayers of faith, can not fail to beget in the soul, upon a retrospect of life, a verdict of approval. Deacon Knowles, for more than forty years, did whatever his hands found to do for the cause of temperance, and of freedom from bondage of nearly

three millions of human beings for whom Christ died. These and other benevolent causes stimulated him to all judicious acts, and the expression of the warmest sympathy, and the practice of much self-denial for their sakes.

A life of earnest and consistent piety results in a peaceful termination of life. The promises of God look in this direction, so that while man is inclined to pray that his last end may be like that of the righteous, he who lives the life of the righteous, is assured that his end shall be peace.

Deacon Knowles was strongly attached to his church and denomination, but he was no sectarian; his soul was too large for that. It takes a small mind out of which to make a sectarian. Deacon Knowles had a great soul; his judgment, in all matters, was excellent, and his heart was large as the world, and so outgoing that it could not be limited to a sect; it embraced all who loved Christ.

He felt that all belonged to him, and he himself belonged to them. Hence, he was a great man—great because good—great because you could not circumscribe the range of his benign affection. And when he came to die his peace was like the calm sea, or like the great Nile when it disregards all embankments and leaves a rich blessing when it subsides. The death of Dea. Knowles was a grand triumph. The chariots of Elijah's God bore him away, and he left behind the blessings of a godly life, of strong, manly faith, and a kind, loving spirit.

"Is that death-bed where such a Christian lies?  
Yes, but not his: 'Tis death itself there dies."

The bereaved have more occasion for joy than sorrow. The husband and father has gone up higher to behold Christ's glory. They have cheered him in his homeward course here, and he will welcome them there.

## THE CHURCH.

BY REV. A. H. MORRELL.

One object of the church undoubtedly is, to help imperfect men and women out of their faults and foibles, and to lead them to purity of heart and life. When and how to discipline members are amongst the most delicate and difficult questions to answer.

Christians, in whom the sense of natural justice predominates, with strict moral training, will incline to severity and uncharitableness in dealing with offenders; especially, if the combative element is fully developed.

Those with easy conscience, imperfect moral instruction and of cautious, timid natures, will dread the commotion and conflict of discipline, and find themselves too much disposed to gloss over offenses, and "cover a multitude of sins," with too broad a mantle of charity.

Our mission churches in the South, like others, need discipline. As a rule, the members, both male and female, are disposed to be present at such meetings. Sometimes, in the excitement of such occasions, too summary judgments are passed, and several are excluded without due process of church law. (Is it ever so with our churches North and West?) But, on sober reflection, offending parties confess their faults and are restored to their places in the body. There are, of course, exceptions to this rule. The too hasty expressions are often the result of past impressions. In the days of the old life—as servants—it was not unfrequently "a word and a blow;" and it may be the "blow" first. And now, in turn, the blow of condemnation upon offenders in the church falls too suddenly, before suitable words of reason and love are employed if possible to win back the erring one to the ways of religion and truth.

Restoration to membership, it is evident, should not take place without the most positive evidence of repentance. A bad man or woman might, for the most selfish purposes, profess to be sorry, while the evidence of true repentance was not given. When such a case is found it is not wise to restore the excluded member.

Prayer should be in the heart of all whose duty it is to deal with delinquent ones, for the aid of the Holy Spirit in so difficult and responsible a task. Excitement and bad temper are altogether out of place in the meeting for discipline. If one time more than another calls for special baptism of the Holy Ghost, it is when brethren are to sit in judgment upon the conduct of others.

## HOLDFAST.

The old Lollards were called "Holdfast" not only because of their firmness under persecution, but of their strong grasp of the truth. Coleridge said, with a practical aptness quite unusual with him, "What does not withstand has no standing-ground." "Hold fast, then," the form of sound words, in faith and love, which is in Christ Jesus." Be modest, gentle, unostentatious in all that is your own, willing to concede everything you have a right to yield; but be scrupulous, and immovable about all that is Christ's.—N. Y. Observer.

Now thou art sufficiently convinced that the way thou callest hard and the cup thou callest bitter, were necessary; that thy Lord had sweeter ends, and meant thee better than thou wouldst believe; and that thy Redeemer was saving thee, as well when he crossed thy desires, as when he granted them; and as well when he broke thy heart as when he bound it up.—Baxter.



Many of our best citizens inform us that Dr. H. A. LAMB, No. 337 Congress St., Portland, Me., never fails in the cure of the severest forms of Erysipelas, Rheumatism, and all forms of scrofula, and all diseases of the Skin. 1y38



## The Morning Star.

WEDNESDAY, APRIL 3, 1878.

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

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It is a most cruel satire on the nature and object of the common school system, when its only means of support is the proceeds of liquor-selling. That is true, of course, only in exceptional cases, but notably in Mississippi. Not a cent of tax is levied in that State for common school purposes, and but for the income from selling liquor licenses it would be wholly unsupported. "The letter killeth, but the Spirit maketh alive." Did some legislative satirist try to reverse this precept, knowing that this spirit of the still only worketh death, but pretending that the letter of the law might aid something to life? It is certainly death to the school system. For no conscientious person can labor with much heart to extend it, knowing that it is the price of such woe. But suppose that the system should be made to flourish under this law. It would be but the outward sign of that fearful business of the saloon, which would at the same time be filling the land with a poison that would soon contract and destroy the wholesome thing that it had helped to build. No wonder that under such laws decent governors are obliged to abdicate, and Chisholm massacres go unpunished, and outlawry and violence prevail. But it only makes the duty of private benevolence the more plain, and that is to give all possible support to the missionary and educational organizations that are at work in the South.

In a recent temperance address in New York city—almost the first that he had ever delivered—Chief Justice Davis of the Supreme Court of the State, reviewing his professional service of twenty-one years on the bench, said:

"If I could recall the procession of crime that has passed before my eyes, and paint for you the scenes which were largely the result of indulgence in drink—so many persons condemned, nearly all of whom in this exigency of their lives confessed that they were brought to it by intemperance—I think you would feel that I am justified in standing here and speaking for temperance.

That is the testimony of a man eminently qualified to speak. He is not a total abstinence man, but the painful evidence of what intemperance is doing has compelled him to enlist in the work for reform. In seeking a remedy for the evil he said, "If each one would say, 'I will cast my influence for temperance,' there would be no trouble about this." There is the secret of the great strength of this vice, as well as of the surest way to destroy it. Men of influence fail to give it their condemnation. Conscious of its destructive work, they at the same time either regard it with indifference or else do worse than that. Dr. Howard Crosby's work in New York city shows what one earnest man may do if he will set himself about it. He has already interested a new class of men in the work, whose influence is of great value. He is sanguine of still further curtailing its sale in the city, and of making the New York Sunday, especially, a day of which a Christian need not be ashamed.

## BAPTIST HIGH-CHURCHISM.

Most of the strenuous advocates for the rejection of "alien immersions" are found in the ranks of the Southern Baptists. It seems indeed to be a peculiarity of these zealous brethren that they know that "they have Abraham to their father" and that they are unmistakably in the line of the "apostolic succession" direct from John the Baptist down to date. The latest evidence of this fact we find in the *Biblical Recorder*, of Raleigh, N. C., which uses up two columns to discuss, editorially, the Evangelical Alliance, and to advise Baptists to keep clear of all such "shrewdly arranged alliances." Here is a specimen of the *Recorder's* sublime assertion of Baptist infallibility:

We have strong reasons for believing that God never intended the Baptist churches to be entangled with any human organization. If the churches co-operating with the Evangelical Alliance were churches of the Lord Jesus Christ—congregations of converted, baptized believers—co-operation with them in purely religious measures for the spread of the gospel and the glory of God, would be a duty—not only a duty, but a very pleasant duty. But they are not congregations of converted, baptized believers.

We suppose all churches except those of the *Recorder's* faith are "human organizations," while Baptist churches are purely divine? As all evangelical denominations are represented in the Alliance and are found "co-operating" with it, and as they are all divorced from the "church of the Lord Jesus Christ" by that terrible "if," it will be readily seen that the situation is truly alarming.

We have long known that "broad is the road that leads to death," but we never until now dreamed that the way was paved with the poor, unfortunate victims of error constituting "the churches co-operating with the Evangelical Alliance!" Poor, mistaken souls that dreamt of heaven when all the while the *Recorder* knew that they were not "converted, baptized believers."

But the case is even worse than this. There is a deliberate plan, secret, subtle and far-reaching, but none the less deliberate on the part of the Alliance, to

entrap the Godly Baptists and commit them to an endorsement of the unsanctified measures of these spurious, unconverted "believers." The *Recorder* says so. According to this unimpeachable authority, the great Evangelical Alliance "has just begun its real work." It says:

The true "inwardness" of the organization will, in all probability, be concealed for years yet, unless some of its more enthusiastic and less discreet members make it known. Enough of these special and particular revelations have already been made, however, to warrant the Baptist churches in steering clear of this wisely laid and piously baited trap. That it was made, laid and baited for the Baptists, hardly admits of a reasonable doubt.

A conspiracy on the part of all the other so-called Christian denominations, to get this Joseph of the family into the pit is terrible; the more so as the real conspiracy is covered up by professions of brotherly love.

Well may the alert *Recorder* ask—"May it not be that this pious invitation to union in prayer is the bait to draw us into union in less innocent exercises?" Our good brother seems here to have in mind especially the exercises of the world's week of prayer. And this is how he puts it: "If the Baptists can so far recognize and fellowship all these denominations of professed Christians as to lay aside and forget their differences for a week, and freely meet and co-operate with them in these pious performances, why not continue to do so for a month, or a year? Why not always?" Sure enough, why not? Total abstinence from "these pious performances" seems to be the only safety for the faithful.

Seriously, it seems incredible that, in this day of gospel fellowship, intelligent men should be found holding and expressing such proscriptive views as we have quoted, and who yet profess to be the faithful disciples of him who said: "One is your master, even Christ, and all ye are brethren." We wait with some interest to hear our contemporaries of the Baptist family rebuke such assumptions, so freely made in the name of the whole body.

## THE GIFT OF ORGANIZING.

The Apostle recognizes a variety of pastoral gifts. Among these may be mentioned the gifts of teaching, of ruling, of exhortation. So also indirectly he speaks of the gift of planting, and the gift of watering, &c. And he exhorts each one to exercise the gift, with which he is especially endowed. For the possession of a faculty or qualification, the exercise of which has a place in the general work of the ministry, whether it be of ordinary or extraordinary origin, is a sufficient indication that the duty of its possessor lies in the line of its use, and that its development and active service give to his individual work the highest promise of success. So let him that hath the gift of teaching, wait on teaching, and he that hath the gift of ruling, on ruling, &c.

And yet the same apostle elsewhere exhorts on this wise: "covet," that is earnestly desire, emulate, as the original has it, seek after, put yourselves in the way of receiving, "the best gifts." Now some greatly excel in one or another of the pastoral qualifications, and perhaps this one may not be the "best." It is not wise to exercise this one gift, even though it be the best, in such excess as to exclude the activity of others indispensable to the full work of the ministry. In the present settled state of the church, where one is required to exercise all the functions of the pastoral calling, it is wise and useful to cultivate a broader range of ministerial gifts, as each one will supplement the others, and contribute to their usefulness. Among other gifts and faculties the one heading this article is not the least. He who secures converts to the cause does a good and necessary work; but to stop here is to leave half done what has been well begun. These materials for church building, these elements of its active service, are to be utilized and made efficient. And this can never be done while they remain in a state of isolation, and independency.

First of all, then, converts should be brought into the pale of the church, should be united to the visible body of Christ, not only for their own spiritual improvement and growth, but for the edification of the whole body. Some pastors are not skillful in this. For the want of proper instruction, for the want of the exercise of the gathering spirit, their converts remain without, and so too often fall away from what they have already attained. Or even if they try to live by themselves, they add but little to the strength and working force of the church. With other pastors, it is quite different. Their converts may not be numerous, but every one tells. They are almost imperceptibly led to walk in the ordinances, and in the order of the gospel.

Now, however important all this may be, however indispensable are these additions of numbers to the very existence of the church, they in no wise insure its efficiency and usefulness. The organization of its forces into practical active service still remains. And he who can best effect this becomes in the truest and widest sense the efficient and successful pastor. The age is one of stirring activity, and the restless impulses of youth especially will not long be content without something for "busy hands to do." Give to such good and useful work, and that of itself excludes the bad and harmful. And more than this. The spirit of Christianity is the spirit of service. He who has found the pearl of great price, is thereby

made the more anxious that others should share in the same benefits, and so he becomes a minister to others for good. "Restore unto me the joy of thy salvation. Then will I teach transgressors,—and sinners shall be converted," says the great Psalmist of Israel. "When thou art converted, strengthen thy brethren," is the law and precept of Christ himself. Now he who can best enforce this principle and organize all the forces of the church for active service, will, all other things being equal, in the highest degree achieve success in the pastorate. Let the pastor see to it, then, that the church becomes a hive of activity and industry; that every member has the place best suited to his talent and acquisitions. Let there be the youth's praying circle, the covenant and missionary bands, committees for soliciting, and committees for the distribution of alms. Let those having the gifts of prayer and exhortation, conduct little praying circles, or conference meetings, in destitute neighborhoods. All of course under his own eye and superintendence. The recent development of the layman's gift and its large successes in active service, show but too plainly how much of talent and power for good have been laid away in a napkin. Now if his pulpits ministrations can be supplemented by these auxiliary activities, the results would soon become two, three, or even four-fold. But, however great the outlay of mere preaching, however numerous may be the conversions, without an organization of the forces of the church, without a systematizing of its active work, the ultimate results both in extent, thoroughness, and permanency will be greatly abridged.

## CURRENT TOPICS.

—The *Central Christian Advocate* (St. Louis), commenting on the fact that both Geike and Pressensé teach that immersion was the primitive mode of baptism, thinks there is no especial merit in their opinion, and says: "But suppose it were proven conclusively that the apostles baptized by immersion, this does not invalidate baptism by any other mode." Let us paraphrase a little. "But suppose it were proven conclusively that the apostles taught salvation only through faith, this does not invalidate salvation by Judaism, or any other mode." All scholars, whether Baptist or Pseudo-baptist, who have a conscientious regard for their reputation, admit that baptism by immersion was the primitive mode. If this be true, and if, so far as known, no other mode was sanctioned by either Christ or the apostles, then we submit that, in order to justify a change of mode, either it must be shown that the ordinance is non-essential and may be changed at will, or omitted altogether, or else divine authority must be produced to warrant the change. To demonstrate either proposition will continue to puzzle our Pseudo-baptist friends for a few thousand years longer.

In recording some of his impressions received while on a recent journey through the South, Col. Thomas Wentworth Higginson says that "all through the States traversed in this journey, I never saw an act of violence or insolence between persons of different colors; whereas, during the war, I was constantly obliged to interfere for the protection of the blacks within the Union lines." Col. Higginson's experience with the colored people during the war and his careful study of their condition since make him well fitted to speak intelligently and reliably of their present situation. We are glad to observe that he draws a much more cheering and hopeful picture of their present status than was lately presented in this paper by a Southern correspondent, and one that is more creditable to the colored people, what ever may be true of the whites. Col. Higginson speaks of the evils of ignorant suffrage, but adds that multitudes of whites are quite as unfit to vote as the negroes are. There is no doubt of it, and we will risk the statement that the colored people have done quite as much, all things considered, to improve themselves since the war as the whites have to improve themselves.

—Dr. JOHN HALL has just finished a brief course of lectures, at Yale college, on "Romanism of the Mediaeval Times." He doesn't find that if ever was a very wholesome system, and expresses a fear that it is a delusion to look for much improvement in it. Its influence he believes has produced more infidelity than almost all other religions combined. Ten appeals are made by the Catholics to the Virgin Mary to one to God. "Romanism has invented a new Trinity consisting of Mary, Jesus and Joseph." Dr. Hall believes that Protestant liberalism is yielding too much to Romanism. "God has given us his truth, and we have no right to resign it for the sake of liberality."

—The *Watchman*, one of the organs of the Baptists in New England, referring to the *Biblical Recorder's* charges against the Evangelical Alliance, with which we have dealt in another place, says:

If the *Recorder* had charged that the Evangelical Alliance was a great and dignified organization with little or nothing to do, and in danger of dying for want of a sufficient reason for its existence, or of surviving only as an Evangelical Mutual Admiration Society, the impeachment would have had enough foundation in truth at least to serve as a wholesome irritant. But its imaginative description will only cause a smile or a sigh, as one's mood may be.

—There is a law in Kentucky which provides that a certain class of convicts

may be sold to a term of servitude to the highest bidder. It is easy to detect the animus of the law. It is aimed at the colored people. Accordingly we find the following in a Southern paper:

The novel spectacle of selling a negro to the highest bidder was witnessed in the streets of Hickman, Ky., the other day. Mr. James Barksdale was the auctioneer, and as the negro man stood on the block, and the voice of the auctioneer rose and fell crying the bids, it revived reminiscences of old and bygone days. The colored people crowded around in anxious expectancy. The negro sold was one John Cooper, who had been previously tried and convicted as a vagrant, and the verdict of the jury was that he should be sold into servitude for six months, as the law provides.

If the Judge should fix a term of servitude equal to the ordinary expectation of human life, how would that differ from the old-time slavery?

—The king of Italy begins his reign as a generous and judicious assistant of Italian culture. He has written to the President of the Lineet to announce to the academy the foundation of two annual prizes of 10,000 francs each from his private purse—one paper on the physical or natural sciences; the other on a moral, historical or philosophical subject. This academy is the most ancient scientific association in Italy, dating from 1603, and Galileo was one of the founders. In his letter the King says: "I am perfectly of the opinion with you that the value of nations must be measured by their knowledge. For that reason I shall neglect nothing to favor the progress of the national culture."

—The hotel for working women, which was one of the projections of the late A. T. Stewart, is being put in readiness for occupancy, but as we have heretofore understood the design of its originator it is not by any means to answer his purpose. The price per week for board will be from \$6 to \$10 per week, when we had supposed it was intended to benefit that great class of deserving working girls in New York city who earn at the most only from \$3 to \$5 per week. It is this latter class that are actually without a respectable place to live in, if they are to live on their wages. One never will know whether it would have been better or worse for them if Mr. Stewart had lived longer.

POSTAGE STAMPS. Since the circulation of silver coin has largely taken the place of scrip, our friends, in adjusting their accounts at this office, have sent as postage stamps till we now have on hand more than we can use or dispose of for the next twelve months. Money orders or checks are always safe, and for fractions of a dollar when sent in currency, we prefer scrip or even small pieces of silver, to postage stamps, for the present. We will not be too particular, but thankful for payment in anything, these hard times.

## BRIEF NOTES.

The *Standard* says that the English Baptists have invented a new word. The beneficiaries of the fund for aiding poor ministers are called "fundees."

We would like for our younger readers to become interested in our sketches of the fathers of English literature, which begin this week on page 111.

The Presbyterian ministers of Chicago have resolved to hereafter withhold notices of religious services from the Sunday papers, and ask the other ministers to join them in the movement.

Speaking of the recent outbreaks of lawlessness in several of the colleges the N. Y. *Tribune* says that "when these little disturbances are looked upon as vulgar, like all other police court affairs, there will be more collegiate students and fewer college rioters."

Iowa has just registered her verdict in favor of capital punishment after having faithfully demonstrated that murders have notably increased in the absence of the death penalty. The Legislature has restored capital punishment at the option of the jury.

We have received in pamphlet form the address delivered at the last annual meeting of the New Bedford, Mass., Bible Society, by Rev. Albert H. Heath. Its central thought is "The Bible, the Book of the people," and it is enforced and illustrated in glowing language.

The father of the lost Charley Ross has entered the lecture field, and he spoke twice last week in Tremont Temple, Boston. "Admission, 25 cts.; Reserved seats, 50 cts." It is a sad story that he tells, and we do not know that any one has any right to regard it in the light of a mercantile transaction.

The tide of immigration pouring into the Western States from Texas northward to Minnesota is unprecedented in the history of the country for many years. The number of arrivals in the State of Kansas alone is reliably estimated at a thousand a day. There is unlimited hope to the country in this home-seeking where the rich soil welcomes honest industry.

In addition to the fact that Pere Heynichte is to give conferences in Paris during the Exposition, it is stated that the Evangelical Alliance have secured a location near the principal entrance to the Exposition, and are to build a hall in which to hold international conferences. The Christian Evidence Society propose to have lectures in French and English delivered in this building.

Town and Country, of which our old friend Mr. L. R. Burlingame, formerly the publisher of the *Star*, is both editor and proprietor, is a lively temperance sheet, of the most uncompromising kind. It is published in Providence, R. I., and in addition to its general temperance work serves the Reform Clubs of that State and vicinity as their special organ. It is a wholesome family paper.

Some one has looked into the statement that over 300 drunkards converted and reformed at the Moody meetings in Boston one year ago, only about ten have fallen back to their old ways, and finds it to be so near the truth that it may be taken as a fair illustration of the power of the Gospel to help one in overcoming one's self. The Tabernacle, by the way, is to be pulled down this summer.

The discussion raised with regard to the knowledge of the late Gerrit Smith concerning the raid of John Brown, on Harper's Ferry, and his denial thereof, we may hope is now ended. John Brown, Jr., has written a long letter, which is published, stating fully his father's plans and Gerrit Smith's knowledge of them, which shows conclusively that while the latter approved the general movement of the former for the freedom of the slaves, even forcibly, he knew nothing of the particular movement on Harper's Ferry and involving a conflict with U. S. troops. All parties, including Mr. Frothingham, seem satisfied with the explanation.

## Denominational News.

## Our Feeble Churches.

By feeble churches I mean churches that are small, and unable to keep up stated means of grace; particularly the administration of the gospel and its ordinances by churches that have no pastor, or, if they have a pastor, he devotes little or no time to their interests, except the Sabbath, and the time necessary to go and come to his appointment. That we have many such churches, is known to all who are interested in the general welfare and prosperity of our cause. In the rural districts and in some of our villages, where we once had large and strong churches, we have now only small and feeble ones. What is the cause of this?

Several causes have conspired to bring about this sad result. In some instances, churches have been greatly weakened by deaths and removals. No one is to blame for dying, and the church has no power to prevent its most efficient and needed members, being called up to higher and more glorious service. But it is not so clear, that those that go from the limits of a church to seek a home where they can get rich, are not in fault. I suppose, the question, what effect will my leaving have upon the religious interests of the community, especially of the church of which I am a member, is seldom, if ever, entertained. An easier life, or more lucrative employment, is the object generally contemplated, and which controls the actions. Is this right?

Forty years ago, most of our country churches (and we had few others) paid their pastors, if they had any, only a pittance for their services. Consequently most of our ministers were obliged to devote the most of their time to some business that would enable them to maintain their families. Some were traders, but the most of them were farmers. They were good men, strong men, devoted Christians and did much for the Master, and won many souls to Christ. But it was impossible for them to continue, year after year, to give fresh, new and vigorous sermons, and so lead and mold the community. They could not compete with ministers of higher culture, and they gradually lost their place as leaders, and their churches began to decline. So long as the cause continues, the effect will follow. Another thing that helped on the decline was, men were set apart as ministers of the gospel, who had not the natural talent, or acquired ability, adapted to the great work to which they were set apart. They were pious, devoted Christians, in times of religious interests were great helps, in exhortation and prayer, and could lead meetings for prayer and exhortation, with great interest and success, and might have been useful in visiting churches and destitute places, holding meetings and improving their gifts as exhorters, if we had at that time recognized the distinction the apostle makes in the gifts of the church. But these brethren had public gifts and were useful, of course they must preach, and being preachers must be ordained, to serve a few years, become discouraged and retire from the ministry, and often from all active effort to build up the cause of Christ. This would naturally lessen the public confidence in the F. Baptist ministry, and prevent the growth in permanent strength of the denomination. Forty years ago, there was not sufficient care taken to secure strong and efficient churches in the centers of influence, by supplying them with ministers of culture and intellectual power, as well as piety; and as a result other denominations, which did furnish such men, drew in the more intellectual, and consequently the leading portion of community. This was not altogether the fault of the churches. We had very few ministers that had enjoyed the advantages of early culture and education, necessary to give them a controlling or leading influence in society. Churches did not feel the importance of giving their minister such a support, as would enable him to give his time and strength to the work of the ministry, and preparation for the pulpit and pastoral work were necessarily very much neglected. Ministers did not feel the need of study as they do now. Some of our ministers, who were advanced in years, and had been leaders in the denomination, were violently opposed to the measures younger men proposed, to give those who might be called to the ministry an opportunity for suitable preparation for the work, and took occasion to preach against the educational movements in the denomination. This strengthened the public belief that the F. Baptist denomination was opposed to education, especially in the ministry. This repelled young men, who had the ministry in view; from us, and influenced them to seek a home, where culture would be appreciated, and they would be encouraged and aided in their preparation for life's work for the Master.

Another cause that has operated to some extent, grew out of our educational efforts. Our need of facilities for preparing young

men for the ministry was deeply felt and very strongly advocated, and some who were able defenders of the movement felt and said that they, and of course others of their age, must go into the shade. To some extent this might be true, but the frequent statement of it discouraged ministers who had not had the preparation and culture described, and they began to falter in their work, and felt that of course they should not be much longer acceptable to the people. Almost every church in the land began to feel that, if they could have a smart, educated young man, they should secure larger prosperity; if not, it was not much use to have any preaching, and so let their efforts stop, and of course began to die. In the early agitation of the slavery question, as a denomination, we espoused the cause of the bondmen, and press and pulpit bore undivided testimony against American slavery, as the vilest system of oppression the sun ever saw. It was an unpopular subject, and leading politicians and men of wealth attempted to silence the pulpit by giving their support to ministers and denominations that either denounced the agitation of slavery, or defended slavery as an institution of the Bible. Withdrawing their families and aid weakened our churches, and contributed to our decline in financial ability to carry forward our work. That which was the glory of our denomination was used by our enemies, to draw off from our support material aid, and cripple our efforts to build up the Redeemer's Kingdom on earth. Having pointed out some of the causes of our weakness, in another article I will make a few suggestions as to the remedy.

D. WATERMAN.

## Ministers and Churches.

## Personal Statement.

In behalf of my father, Rev. J. W. Brown, and the other members of his family, will you permit me a small space in your paper? His health has been failing for some time, till at length it was deemed necessary by his medical advisers that he submit to a very painful and difficult surgical operation, which was performed successfully, so far as present developments indicate, on the 29th day of March, at the residence of his son-in-law, Dr. D. C. Waters, Annot, Pa. He wishes me to say that in this, his hour of supreme trial and danger, he has found the Christian's hope, an "anchor to the soul." He remembers his old friends, companions in arms in the service of the great Captain, and desires to be remembered by them also at the Throne of Grace, and would be pleased to receive communications from them.

Mrs. D. C. WATERS.

## Ministerial Personal.

Rev. A. Arrah, whose name was omitted from the *Register* by mistake, is a member in good standing of the Wapsipinicon Q. M., and pastor of the Pleasant Hill church. Rev. D. Hyde has resigned the pastorate of the Hadley (N. Y.) church, to take place April 1. He has been his faithful leader for the last sixteen years. Rev. Benj. Morey desires to give the East Warsaw (N. Y.) church, credit for a donation and a very pleasant visit, wherein they remembered the minister by leaving for his and his family's comfort about \$60.00, which he earnestly prays the good Father to put to their credit. Rev. A. D. Jones, of East Nottingham (N. H.), has accepted a call from the F. B. church at East Albany (Vt.) to become their pastor, and has already entered upon his duties there. Rev. A. H. Milliken, who has been laboring with the F. B. church at North Danville (Vt.) for three years, has received the unanimous vote of that church to remain with them another year. Rev. J. C. Osgood entered upon the pastorate of the Pittsfield (N. H.) church, April 1. The church is represented as united and hopeful. Rev. J. Erskine closed his labors with the Meredith Village (N. H.) church, last Sabbath. We regret to say that Rev. A. Moulton is now confined by congestion of the lungs. His ardent labors during the past season have been a constant strain, which, with the infirmities of age (80 years nearly) have borne him down. Rev. G. P. Linderman entered upon the pastorate of the Grand Ledge (Mich.) church the first of April.

## Western.

THE new church in Ebenezer, Ill., was lately enjoying prosperity. Rev. J. C. Gilliland held a meeting there recently and baptized nine, and received twenty-five to church fellowship. Bro. G. now has the care of five churches and writes: "I do wish, we could get some good minister to come into this (Lebanon) Q. M." Bro. G. expects to remove to the Looney Springs Q. M. in July.

REV. E. TIBBETTS we learn has closed his labors with the church at Agency City, Iowa, and is at liberty to correspond with any church destitute of a pastor.

THE White Rock church, Kansas, has been enjoying a refreshing season. About eight weeks ago a protracted meeting was held by E. E. Harvey, a Free Will Baptist, and M. Jennings, of the United Brethren, about six miles north-west of the village of White Rock, which resulted in the awakening of the church, and the conversion of sinners. At our last covenant meeting we removed the church from White Rock village to the place where the meeting was held, and Sabbath, the 17th of March, two were baptized, and the hand of fellowship was extended to four, and more are expected to join us soon. E. E. HARVEY.

## Kansas Correspondence.

Thinking that a word from brethren in Kansas would be in order, I take the present opportunity to inform you what we are doing, as Free Baptists. On the second Friday in Feb., I attended a Quarterly Meeting in Chautauqua Co., which is East of Cowley. We had a good meeting. Five ministers were present with many able laymen who with their rich experiences, made the meeting interesting. The next Q. M. will meet with the Science Valley church, the second Friday, Saturday, and Sunday in May.

On my return from the Q. M. we passed a new school-house on Plumb Creek, and asked a stranger if there was any preaching there. He said there never had been any, for they could get no minister. I left an appointment, went and preached the first sermon in the house. Was well received by the people, some of whom had once belonged to the church. I left an appointment when I would protract a meet-







## Poetry.

## TWO BABES IN BED.

[LITTLE GUY'S ANSWER.]

"Think of the baby at home," I said—  
 "How pretty he is to kiss!"  
 "It is white and warm in his little bed,  
 It is dark and cold in this."

He laughed and said, with his hand in the dew  
 Of the sweet small grave close by,  
 Where the grass of the loneliest Summer  
 grew:  
 "This baby does not cry."

## LAST WORDS.

OVER A LITTLE BED AT NIGHT.

Good-night, pretty sleepers of mine—  
 I never shall see you again;  
 Ah, never in shadow or shine;  
 Ah, never in dew or in rain!

In your small dreaming-dresses of white,  
 With the wild-bloom you gathered to-day  
 In your quiet shut hands, from the light  
 And the dark you will wander away.

Though no graves in the bee-haunted grass,  
 And no love in the beautiful sky,  
 Shall take you as yet, you will pass,  
 With this kiss, through these tear drops.  
 Good-bye!

With less gold and more gloom in the hair,  
 When the buds near have faded to flowers,  
 Three faces may wake here by hours—  
 But older than yours are, by hours!

Good-night, then, lost darlings of mine—  
 I never shall see you again;  
 Ah, never in shadow or shine;  
 Ah, never in dew or in rain!

## THE OLD HOME.

I have gone—I can not always go, you know;  
 Best 'tis so—  
 Home across the distant ridges of the years,  
 With my tears:  
 And the old house, standing still on the old  
 ground,

There I found,  
 In the parlor, in my fancy, I could trace  
 Father's face;  
 And my mother, with her old accustomed air,  
 Sitting there;  
 While beside them brothers, sisters, true and  
 good,

Silent stood,  
 Through the stillness swam the song of sum-  
 mer bird,

And there stirred  
 On the wall the leafed-leaves of sunshine; and its  
 glow

Faded slow;  
 But from all the loving lips I watched around—  
 Not a sound.

Then I went up-stairs, slow entering 'mid  
 their glooms  
 All the rooms;

And I trod with softened step along the floors;  
 Opened doors;  
 But I never heard a voice or met a soul  
 In the whole.

Of the breaths that stirred the draperies to and  
 fro

Long ago;  
 Of the eyes that through the casement used to  
 peep

Out of sleep;  
 Of the feet that in these chambers used to  
 run—

Now are none.  
 Of the sunshine pouring downward from the  
 sky,

Blue and high;  
 Of the leafage and the ancient garden plot,  
 Brown and hot;

Of the streamlet, and the shingle, and the  
 tide—

These abide.  
 But beyond the azure vaulting overhead  
 Are my dead;

Though their graves were dug apart in many  
 lands,  
 Joining hands,

They have gathered and are waiting till I come.  
 That is home!

—Selected.

## Family Circle.

## AUNT HELEN'S COUNSEL.

BY G. C.

"Yes, child; yes, I have a few things  
 to say to you. Next week, did you  
 say?"

"The week after next, Auntie."

"Oh, yes; well, that is very soon for  
 my little lady to step out of the home  
 fold, and help make a new home all by  
 herself. It is no trifling thing, dear, to  
 take all the cares of a household upon  
 your own little shoulders."

"Oh, no, Auntie; but it will be such a  
 little household, only Nate and I, you  
 see." And the red lips drew away from  
 the clear white teeth, with such a bril-  
 liant, free-from-care smile, that Aunt  
 Helen wished she could shield the fair  
 young creature from all the rough cares  
 of life, as the sunshine of that happy  
 smile warmed, and brightened her care-  
 burdened, sorrowful heart. A half mo-  
 ment's silence fell between them, in  
 which time the good woman resolv-  
 ed not to cloud the sweet young face by  
 any grave words; so she said half-play-  
 fully,

"Well, Linna, my advice is—let me  
 see—be sure and always comb thorough-  
 ly, and dress your hair tastefully, before  
 breakfast." Linna's eyebrows went up,  
 and she laughed merrily.

"Of course I shall, Auntie, everybody  
 does."

"Not quite, dear; oh, no; not quite  
 everybody!"

"Well, then, they ought, to be sure.  
 Why, I would as soon neglect to wash my  
 face! But now you make me think of it,  
 when I was visiting Bell Fraser last sum-  
 mer, she never combed her hair when she  
 stayed at home, until she dressed for din-  
 ner. And she looked so different, one would  
 almost think she was not the same per-  
 son. In the morning she would give her  
 hair a loose twist, and smooth it a little in  
 front, and she did not look pretty at all;

but when she dressed it carefully, some-  
 how her forehead looked smoother, and  
 her face younger and fairer. She was  
 pleasanter and more agreeable, too, when  
 her hair was nicely dressed."

"There, dear, that is just the point I  
 wish you to notice, the effect it has upon  
 an individual to neglect the hair. My  
 observation has convinced me, that a  
 healthy, happy condition of the brain,  
 consequently the nerves, is largely de-  
 pendent upon the care taken of the head.  
 An individual with tangled hair, is more  
 likely to be irritable, impatient, and un-  
 reasonable. I think artists understand  
 this, for they always represent a virago  
 with disheveled hair."

"Oh, yes; and insane people, too. I  
 have often heard mamma say that she  
 should be crazy if she neglected to comb  
 her hair, as she had known people to  
 do. But she will never be insane from  
 that cause. She is always so nice about  
 dressing her hair, and her example has  
 been salutary, Auntie, so never fear for  
 me, in that particular."

"No, dear; but it is well for us all to  
 carefully study ourselves, and remove, as  
 much as possible, the causes of ill effects.  
 A wife should be pleasant, cheerful, hap-  
 py, and whatever conduces to this state  
 of mind should be earnestly desired."

"Well, Auntie dear, I want to be the  
 very best wife in all the world, so come  
 and see me, real often, and bring a little  
 budget of wisdom with you each time,  
 and I will treasure it up, and perhaps  
 may grow to be a good, wise woman some  
 day, who knows?"

## THE FLOWER BEARER.

For several mornings last summer a  
 reporter of the *World* found it necessary  
 to cross the Desbrosses street ferry, from  
 Jersey City to New York, at an early  
 hour. Upon each of these occasions he  
 observed a short, broad-shouldered young  
 man, with round, good-humored face,  
 clear gray eyes and curly yellow hair  
 seated carelessly on the railing of the  
 boat, near the bow, upon the side sacred  
 to gentlemen who smoke, puffing away  
 contentedly at a short briar-wood pipe,  
 blackened with long service. But it was  
 not the pipe nor the man who smoked it  
 that first attracted the reporter's attention.  
 It was a huge bouquet of bright but cheap  
 flowers, which the young man invariably  
 carried in his right hand. He did not  
 seem to be particularly fond of flowers  
 either. He was never observed to look  
 at them with any special admiration, he  
 never smelled of them, and he carried  
 them in an awkward way, head down-  
 wards, as though the bunch was a heavy-  
 headed club. As soon as the boat struck  
 the landing, and the intricate iron gate had  
 been shut up like a fan, he would leap  
 lightly down from his perilous perch on  
 the rail and walk briskly up one of the  
 cross town streets.

What a young man, who was evidently  
 going to his daily work, wanted of a  
 bouquet of flowers as large as a cabbage,  
 and which he carried as one naturally  
 would that useful but uninteresting vege-  
 table, by the stalk, puzzled the reporter.  
 One morning he leaned carelessly over  
 the rail of the ferry-boat, next to the un-  
 conscious cause of all his unsatisfied cu-  
 riosity, and inhaled the mingled perfume  
 of his pipe and flowers. When the boat  
 had made her landing the Flower Bearer,  
 as he had been dubbed in default of any  
 other name, walked rapidly away in his  
 accustomed manner, and the reporter fol-  
 lowed him at a safe distance for observa-  
 tion. Soon a region given up to mal-  
 odorous and forbidding tenement houses  
 was reached, and before half a block had  
 been traversed a bare-legged little girl,  
 glistened of any head-covering, save her  
 tangled hair, who stood at the next cor-  
 ner and seemed to be a sentinel on duty,  
 sent up a shrill shout and ran rapidly  
 toward the man, crying at the top of her  
 voice:

"Yere's comes; yere comes the man  
 with the flowers!" and at her call ap-  
 peared innumerable children. Ragged  
 and dirty little urchins they were, rising  
 from damp areas, rushing around cor-  
 ners, scrambling from dark alleys, tum-  
 bling out of dark hallways, and all scam-  
 pering like mad to be first to meet the  
 Flower Bearer.

"O mister," said the bare-legged, tan-  
 gle-haired little girl who had acted as  
 sentinel, "gim me the purtiest flower  
 y've got, 'cause I seen ye furst. Please  
 won't ye, mister?"

The young man had stopped by this  
 time, and was surrounded by a motley  
 throng of scrambling children of all  
 ages from twelve years old down to a  
 little chap who toddled around the out-  
 skirts of the crowd upon his little bow-  
 legs, reaching up a pudgy, grimy fist and  
 petitioning for a "fowa," while his big  
 sister, who had deserted him, stood in the  
 center of the press and called for her  
 flowers with all the importunity of an  
 Arab demanding bucksheesh.

"Now, young 'uns," said the young  
 man, with a broad smile on his good-na-  
 tured face, "play fair and don't snatch.  
 Don't one of you snatch."

"Oh, no, sir; we won't sir," chorused  
 the children.

"Here, Golliah," said he with a laugh,  
 to the toddler who owned the pudgy fist,  
 "you shall have the first one, because, if  
 I don't give you one right off, you'll just  
 let your strength out and rob some of  
 these little girls." Golliah shut his di-  
 minutive fist tightly about the stem of the  
 flower, and if he did not appreciate the  
 joke he did the gift.

"Now, Nan Good-for-Nothing, as you  
 saw me first, I'll give you the second

flower," said he, handing the tow-headed  
 sentinel a flaming sword of gladiolus.

"Thank'ee sir," said Nan, marching  
 out of the crowd with her sword at her  
 shoulder.

"And, Mose, you can take this," said  
 he, handing a flower to a sturdy, red-  
 shirted little fellow.

"And Jennie this, and Charlie this, and  
 Mollie this," continued he, evidently in-  
 venting names as he went along until all  
 the ragged crowd were supplied. When  
 he had finished he still had one large,  
 bright flower in his hand, which he ap-  
 peared to have reserved carefully to the  
 last. He cast a quick glance over the  
 crowd, but did not seem to find what he  
 wanted. "Where's the Little Un?" asked  
 he at last.

"She's sick, sir; her back's took worse,"  
 said Nan.

His jolly face clouded. "I saved this  
 flower for her," said he.

"Please, sir, I'll take it to her if you'll  
 let me," said Nan, eagerly.

"Yes, you may," said he, soberly. "I  
 know she would miss it. And tell her I  
 hope she will be well enough to come and  
 get it for herself next Monday morning.  
 Good-bye."

"Good-bye, sir," and "Thank ye, sir,"  
 chorused the children, as he passed on.

The reporter joined him at the next  
 block, and spoke of what he had seen.

"Oh, that's nothing, sir," was the  
 blushing reply. "The flowers kind of  
 please 'em, you know. I'm sure I don't  
 know why they should. I never cared  
 much for bokays myself."

"How did you happen to think of giv-  
 ing flowers to the children, then?"

"It came about very natural, sir. One  
 day I was walking along in a big hurry,  
 being a little late for my work, when I saw  
 a handsome woman, dressed beautifully,  
 and carrying a bunch of pretty flowers just  
 ahead of me. A little girl, the same I call  
 Nan the Good-for-Nothing, ran up to her  
 and said: 'Miss, won't you please give  
 me a flower?' The lady didn't give her  
 a flower, and Nan looked as though she  
 felt so bad about it that I turned to her  
 and said: 'Sir, if you'll be here to-  
 morrow morning at seven o'clock, I'll  
 give you a whole bunch of flowers. She  
 said she would, and sure enough she was  
 on hand; and half a dozen young ones. I  
 divided the flowers up among 'em, and  
 they all seemed so glad to get 'em that I  
 got into the habit of bringing a bunch  
 over for 'em every morning. They know  
 just when to look for me now, and the  
 crowd grows bigger every time. I ex-  
 pect I'll have to get a cart to carry my  
 flowers before long,' with a laugh."

"Why do you call the tow-headed little  
 girl Nan the Good-for-Nothing?"

"Oh, that's a notion of mine. She  
 minded me of Nan in the play, you know.  
 I made up names for 'em. There's Little  
 Mose; he always wears a red shirt and  
 walks so glibly like that I always think  
 of Mose who ran with the machine. Then  
 there's the Little One—she's sick now—  
 who always puts me in mind of a little  
 woman I once read of. She's hump-back-  
 ed, and has long yellow hair just like the  
 girl in the book."

"Your work is benevolent, and you  
 deserve much thanks."

"Much obliged to you, sir, but I do it  
 because it seems somehow to make the  
 little fellows feel good, and as to the  
 thanks, sir, I get plenty of 'em every  
 morning; but I must hurry on, or I'll be  
 late to my work. Good morning."

Thus the mystery of the Flower Bearer  
 was solved.—*New York World.*

## HOW CHARLIE WENT HOME.

Charlie had been to pay his Aunt Ella a  
 visit, and she escorted him part of the way  
 on his return. When they were within  
 two blocks of his father's house, Aunt  
 Ella said that as she had a call to make,  
 she would stop there and let the little boy  
 go on alone. Before she bade him good-  
 bye she took out of her pocket-book a  
 shining ten cent piece, which she gave to  
 Charlie to buy candy with.

"Now you will promise me to go right  
 home, will you not?" asked Aunt Ella.

"Yes, ma'am," answered Charlie, and  
 he ran down the street very happy in  
 possession of his treasure.

But on the corner he met Will Sanders.  
 Now Charlie knew very well that Will  
 was a very bad boy, and that he ought  
 not to have anything to do with him; but  
 when Will called out, "Halloo!" Charlie  
 stood still.

"What have you got in your hand?"  
 asked Will.

Charlie opened his hand and showed  
 the coin.

"Just enough to take us both to the  
 Park. What do you say to a ride in the  
 horse-cars? We'll go to the lake and see  
 the fellows skate, and then come back  
 in time for dinner."

"I promised to go right home," said  
 Charlie; but he spoke in a very hesitat-  
 ing way. "The Park" was his ideal of  
 everything beautiful and attractive.

"Well, you're going home, ain't you?"  
 urged Will. "It'll only take a little  
 longer this way. Hurry! Here comes  
 the car. Jump in."

So saying, Will, who was a large,  
 powerful boy, caught hold of Charlie's  
 coat and hurried him to the step of the  
 car. After they had taken their seats  
 Charlie paid the fare rather proudly. A  
 moment later he looked somewhat trou-  
 bled.

"Will," he whispered, "who'll pay  
 our way home?"

"Oh, I'll see to that. Don't you be un-  
 easy."

Charlie leaned back and tried to amuse  
 himself by looking out of the window.  
 Yet all the while he felt unhappy, for he  
 was doing two very wrong things.  
 He was breaking his promise and dis-  
 obeying his mother, who had forbidden  
 him to be in Will Sanders' company.  
 However, he made up his mind to get all  
 the fun he could. So when they reached  
 the park he jumped quite briskly from the  
 car, and made believe that he expected to  
 have a fine time.

He and Will walked very fast to the  
 shore of the lake, and then stood still a  
 few moments watching the skaters. Pres-  
 ently a rough-looking boy spoke to Will  
 and offered to lend him his skates for an  
 hour. He was going away, he said, and  
 would be back at the end of that time.  
 Will accepted the offer very eagerly, and  
 soon glided off upon the ice, leaving  
 Charlie to keep himself warm as best he  
 could. Poor Charlie had a dreadful time,  
 standing with his hands in his pockets  
 and whistling, to hold the tears back.  
 "I wish I had gone home," he thought a  
 dozen times; but what good did that do?  
 There he stood, without a person to speak  
 to, and with nothing to do, on the shore  
 of the frozen lake.

At length the hour, which was the long-  
 est he had ever spent, was over. The  
 strange boy reclaimed his skates and  
 Will announced himself as ready to re-  
 turn.

"There's a car," said Charlie, when  
 they had regained the entrance.

"What's that to us?" asked Will;  
 "We're going to walk."

"All the way?" asked Charlie, timidly.

"All the way," answered Will, mocking  
 Charlie's tone, and then he strode on  
 without a word of encouragement or con-  
 solation.

Trudge, trudge, trudge. What a long  
 walk it was. Charlie was cold and hun-  
 gry and cross. How he did wish that  
 he had minded his mother and let Will San-  
 ders alone. It seemed as if he would  
 never get to the end of those two weary  
 miles. At length, however, he was al-  
 most home. Then he began to wonder  
 what his mother would say. How would  
 she receive him? Perhaps she would  
 punish him by giving him only dry bread  
 to eat. Well, that would be a great deal  
 better than nothing, thought the hungry  
 boy.

While in the midst of these reflections  
 he struck his foot against a stone and fell  
 suddenly to the ground. "Ha, ha, ha!"  
 laughed Will, and he walked on without  
 further notice of his comrade's misfortune.  
 Charlie's cap was caught by the wind and  
 carried out into the middle of the street.

There it was run over by a horse and cart  
 and entirely ruined. Charlie raised him-  
 self and tried to brush the dust from his  
 new ulster, but his hand had been cut on  
 a stone and the blood flowed from it on  
 the overcoat. He looked around for his  
 cap and found it spoiled. In fact, he  
 could not wear it, so he put it into his  
 pocket and walked on, feeling very shab-  
 by and forlorn. In this condition he  
 reached home. His mother, who had  
 been exceedingly uneasy during his ab-  
 sence, was of course very much displeased  
 when she learned the cause. Charlie, to  
 do him justice, did not try to conceal any  
 of his wrong-doing. He begged his moth-  
 er's pardon, and she forgave him and  
 comforted him with the warm dinner he  
 so much needed.

After he had eaten enough and was  
 rested, his mother said: "Charlie, I have  
 a verse that I would like you to learn. If  
 you will always remember and obey it,  
 you will never repeat the experience of  
 to-day." The verse was this: "My son,  
 if sinners entice thee, consent thou not."

## TABLE THANKS.

A pious father had unconsciously fallen  
 into the habit of repeating precisely the  
 same form of thanksgiving or "grace" at  
 the table. Morning, noon, and night, the  
 brief utterance was exactly the same,  
 from one end of the year to the other.  
 The children never expected any change  
 of formula, or modification of tone, and  
 heard the service as mechanically as it  
 was always pronounced.

It so happened that the father was ab-  
 sent, once upon a time, attending a good  
 meeting somewhere, and when he return-  
 ed, he resolved to turn over a new leaf,  
 and to get out of the ruts. Next to  
 him at the table sat his bright little daugh-  
 ter, four or five years of age, and devoted  
 to papa. She was lovingly familiar with  
 every tone, movement and habit, and her  
 eye and ear followed him attentively  
 everywhere. On this occasion, being the  
 first supper with the family for some  
 days, the progressive father thought to  
 mend his ways, a little, and repeated an  
 entirely new form of "grace." No soon-  
 er had he pronounced the Amen, than his  
 alert little daughter eagerly inquired,  
 "Why, papa, where did you get that new  
 one?"—*Methodist Recorder.*

What makes my little boy so cross this  
 morning?" "Dot up s'rlly."

In the window of a shop in an obscure  
 part of London is this announcement:  
 "Goods removed, messages taken, carpets  
 beaten, and poetry composed on any  
 subject."

Sydney Smith, on entering a drawing-  
 room in a West end mansion, found it  
 lined with mirrors on all sides. Finding  
 himself reflected in every direction, he  
 said that he "supposed he was at a meet-  
 ing of the clergy, and there seemed to be  
 a very respectable attendance."

The man capable of defrauding a  
 widow would be guilty of chasing a mos-  
 quito for its fat, says a Western editor.

## Literary Reviews.

BETWEEN THE GATES. By Benj. F. Taylor,  
 author of "Old-time Pictures," "The  
 World On Wheels," "Songs of Yesterday,"  
 etc. Illustrated. Chicago: S. C. Griggs &  
 Co. 12mo. pp. 292. (\$1.50).

Another book about California. It might  
 seem at first thought that a book treating of Cal-  
 ifornia either topographically, humorously,  
 artistically, poetically or otherwise, would re-  
 ceive but a tardy welcome at least from a pub-  
 lic who have read to the fill what the legion of  
 writers from best to worst have given the  
 world during the last decade. This book will  
 nevertheless be widely read. Any book by  
 Benj. F. Taylor is sure of that.

In the volume before us we find no new dis-  
 coveries chronicled, no new species of the  
*genus homo* described, no fresh tracks of fos-  
 sil mastodons or by-paths for sight-seeing trav-  
 elers, absolutely "nothing new under the  
 sun" to be told. And yet, everything is new  
 in the telling. The routes of travel, the pon-  
 derous mountains, the measureless canons, the  
 mammoth trees, the Yo Semite with its rocky  
 sentinels and many-voiced waters are all the  
 same that one finds in the most common-place  
 tourist's guide, and yet so invested with a new  
 and nameless charm are they that we forget  
 that we have followed other footsteps, or, if  
 we remember this, it is only vaguely to remem-  
 ber what is best and forget what is worst of all  
 previous descriptions in the glowing picture  
 which here fills our field of vision. Mr. Tay-  
 lor is essentially a poet, and in his present book  
 the disguise of prose which he has sought "but  
 half conceals" and more than "half reveals,"  
 the poet soul behind it all. The following,  
 from a description of the rushing train skirking  
 the dangerous verge of that mountain's  
 precipice known as "Cape Horn," is a spec-  
 imen:

"The Grand Canon is beneath you. It opens  
 out as with visible motion. The sun sweeps  
 across the valley like a driving rain of gold, and  
 strikes the side of the mountain a thousand feet  
 from the base. There, twenty-five hundred  
 feet sheer down, and that means almost a half  
 mile of precipice, flows in placid beauty the  
 American river. You venture to the nervous  
 verge. You see two parallel hair-lines in the  
 bottom of the valley. They are the rails of a  
 narrow gauge railroad. You see bushes that  
 are trees, martin-boxes that are houses, bro-  
 ored handkerchiefs that are gardens, checked  
 counterpanes that are fields, cattle that are  
 cats, sheep that are prairie dogs, sparrows  
 that are poultry. You look away into the dis-  
 tance, and that means almost a half mile of  
 thought that the world has escaped you, has  
 gone down like a setting star, has died and  
 left you alive."

"Between the Gates" abounds in graphic  
 descriptions of scenery, quaint sketches of  
 character, and clever hits at society affairs, so  
 woven together and embellished with the  
 touches of the real artist, that the reader finds  
 himself a willing captive to the charms of real  
 genius.

Mr. Taylor has done many things well, but  
 we question if any of his previous works equal  
 in all respects this last one, which is very ap-  
 propriately brought out in the very best style  
 of the publishers.

CONFESSIONS OF "LIBERALISTS" TO OR-  
 THODOXY. By Daniel Dorchester, D. D.  
 Boston: D. Lothrop & Co. 12mo. pp. 343.  
 (\$1.25).

This volume contains a series of lectures re-  
 cently delivered before the students in the  
 theological department of Boston University by  
 Rev. Dr. Dorchester. They discuss an impor-  
 tant theme. Many persons of the liberal or  
 radical school of theology have ridiculed the  
 characteristic tenets of evangelical theology,  
 and denounced them as irrational. Many even  
 go so far as to sneer at them and call them too  
 absurd to be believed. But there have always  
 been many among the more candid of the lib-  
 eralists who have made striking concessions in  
 favor of the very doctrines which their school,  
 and even they themselves in their heated  
 moments, had opposed. These concessions,  
 which are chiefly of an individual character, are  
 considered in the volume before us, and their re-  
 markable indorsement of the vital principles  
 of Christianity clearly pointed out. These con-  
 cessions are made with reference to the deity  
 of Christ, the atonement, and endless punish-  
 ment, and are so presented by the author as to  
 reveal their great significance. It is one of the  
 most practically valuable volumes that we  
 have lately seen. It does not deal in theories.  
 It does not say that the so-called Orthodox the-  
 ological doctrines are manifestly the correct  
 ones, and ought therefore to be indorsed by  
 all professed Christians and consequently by  
 the "Liberalists." But it quotes their very  
 words, both written and spoken, and shows  
 that they actually do draw the only elements  
 of truth and soundness in their doctrines from  
 the Fountain itself. It will strengthen wa-  
 vering faith to read the volume, and help to  
 assure any doubting one that the teaching of  
 the Bible as generally held by the Orthodox  
 church is the acknowledged rule of action and  
 conduct even among those who at times speak  
 fiercely about it or pretend to doubt it. It  
 will repay a careful reading.

Robert Carter & Brothers (New York) pub-  
 lish a book for widows, entitled *The Widow  
 Directed to the Widow's God*. The contents  
 are divided into three parts. The first con-  
 tains appropriate suggestions to widows,  
 showing the beauty of submission, of confi-  
 dence in God, and the benefits of the affliction;  
 the second part contains



### THINGS TO REMEMBER.

THE FATHERS OF ENGLISH LITERATURE.

BY FRED MYRON COLBY.

A little later he married one of the maids of honor to the queen Philippa, whose sister afterwards became the wife of Duke John of Lancaster. This fortunate al-

## OTHER THINGS

## Dutch Home-Life

in number, or his table groan under the weight of dainties. He dispenses often with a carriage simply because he has heretofore done without it, and can do so still. There is no attempt to outvie his neighbor in magnificence. These ambitions are unknown amongst them. Their hours are almost universally the same. Breakfast at eight or half-past. Coffee and bread and butter—not a substantial

## The Sewing-Machine.

## WHAT IS A PASHA ?

## PANAMA ALLIGATORS

**CHINESE BRIDGES.**

Some of the bridges in China are of extraordinary beauty and magnificence. There is one near Peking, built entirely of white marble, elaborately ornamented. Others are found over the canals of still greater magnificence, and with a grand, triumphal arch at each end; and some, instead of being built with arches are built

## Obituaries.

ARCHIBALD MCKELVIE died at Prospect Hill, March 2, in the 62d year of his age. He was born in Argyle, Scotland, Aug. 27, 1815, emigrated to Milwaukee, Wis., in 1849, and removed to Prospect Hill in 1855, where he resided till the time of his death. He became a

Mrs. ELIZABETH, widow of Daniel Libby, of Gorham, Me., and mother of the late Rev. C. O. Libby, of Dover, N. H., died in Kittery, Me., March 13, aged 98 years and 3 months. She was born in Gorham, Me., of more than ordinary talent. She had been a devoted and cheerful follower of Christ, for nearly sixty years, ever patient and submissive in all the trials incident to life, implicitly and with unhesitating faith relying upon the promises in the Bible. She was a member of the Kittery church until near the last day of life, and passed away peacefully to be with those gone before. One brother, the widow of her only son, grandchildren, and great-grandchildren, together with other relatives and friends, are left to mourn her loss.

## Educational.

**Rev. A. B. MESERVEY, Ph. D. Principal.**  
New Hampton, N. H., July 26, 1877.

---

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Depot, foot of Lake-st., and foot of Twenty-second st. Ticket Office, 67 Clark-st., Grand Pacific Hotel, and at Palmer House.

<i>Chicago Trains.</i>	<i>Leave.</i>	<i>Arrive.</i>
<i>Mail (via Main and Air Lines)</i>	<i>* 7.00 a. m.</i>	<i>* 6.55 p. m.</i>

Day Express.....	*7.00 a. m.	*8.35 p. m.
Kalamazoo Accommodation.....	*9.00 a. m.	*7.40 p. m.
Atlantic Express (daily)....	*3.45 p. m.	*10.30 a. m.
Night Express.....	\$ 5.15 p. m.	\$ 8.00 a. m.
	†9.00 p. m.	†6.30 a. m.

\* Sunday excepted. † Saturday and Sunday excepted  
 † Daily.

**Lake Shore and Mich. Southern R. R.**  
New Depot, Van Buren Street, head of La Salles

Chicago Trains.	Depart.	Arrive.
Mail (via main line) .....	*7:35 a m	7:40 p m
Special New York Express .....	*9:00 a m	*7:40 p m
Accommodation .....	8:40 p m	1:50 p m
Atlantic N. Y. Expr'ss (daily) .....	5:15 p m	8:00 a m
Night Express .....	10:20 p m	*5:40 a m

**Illinois Central Railroad.**  
Depot foot of Lake Street, and foot of Twenty-second  
Street. Ticket Office 121 Randolph St., near Clark.

CHICAGO TRAINS.	Leave.	Arrive.
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St. Louis Express, - - -	\$ 8.40 a. m.	* 8.45 p.
St. Louis Fast Line, - - -	\$ 8.30 p. m.	* 7.15 a. m.
Calfo, Arkan. & Texas Express, -	\$ 9.30 p. m.	* 7.15 a. m.
Calfo & New Orleans Express, -	8.40 a. m.	* 4.30 a. m.
Springfield and Peoria Express, -	8.40 a. m.	* 4.30 p. m.
Springfield Night Express, - -	8.30 p. m.	* 7.15 a. m.
Peoria and Keokuk Express, - -	8.30 p. m.	* 7.15 a. m.
Dubuque & Sioux City Express, -	10.00 a. m.	* 3.40 p.

Dubuque & Sioux City Express, \* 9 30 p. m. \* 6.35 a.  
 Gilman Passenger, - - - - \* 4.30 p. m. \* 9.25 a.  
 \*Daily, § Except Sunday



## News Summary

## Congressional.

(For the week ending Saturday, March 30.)

**MONDAY.** In the Senate, Senator Howe called up his resolution calling for information in regard to the record of Judge Whitaker of New Orleans, under whom Anderson was tried, and made a long speech attacking the President's policy. The diplomatic and consular appropriation bill was reported with amendments. The District of Columbia bill was passed, as also the House deficiency bill. In the House, attempts were made to bring to a vote the bill to place the coinage of gold and silver on the same basis, the bill to suspend the operation of the sinking fund act, and the bill to perfect the bi-metallic standard, all of which failed.

**TUESDAY.** In the Senate, the bill to repeal the bankruptcy law was reported back without recommendation. Mr. Blaine moved that the correspondence relating to the fishery award be referred to the committee on foreign relations, which was done after Mr. Blaine had made another speech in support of his position with respect to the award. Mr. Merrimon made a speech in support of the bill of the judiciary committee relating to the Pacific Railroad indebtedness. In the House, the Dean-Field contested election case was taken up, but no action was reached. The legislative, executive and judicial bill was reported. A bill was passed providing for a commission to report a plan for increasing the accommodations for the congressional library. Mr. Wood's tariff bill was reported and its consideration was fixed for Thursday, April 4.

**WEDNESDAY.** In the Senate, the Pacific Railroad sinking fund measures were discussed. Mr. Hill, of Georgia, making a vigorous speech in opposition to the judiciary committee's bill. The diplomatic and consular appropriation bill was amended considerably and then passed. In the House, the bill for the prevention of the introduction of contagious diseases into the United States was introduced, somewhat amended and passed. The Dean-Field contested election case came up, and General Butler made a speech in favor of Mr. Dean. A vote being taken on the minority report, favoring Field, resulted in a tie by the vote of Speaker Randall, thus defeating it. No vote was reached on the majority report.

**THURSDAY.** In the Senate, Mr. Bailey concluded his speech on the Pacific Railroad funding bill. A bill to authorize the construction of a narrow-gauge railroad from Bismarck to the Black Hills was introduced. One of the proposed corporations is the Hon. J. G. Abbott, of Massachusetts. The Senate adjourned until Monday. In the House, the contest for the seat of Mr. Field, of Massachusetts, was decided in favor of the contestant, Mr. Dean, by a vote of 124 to 122. Mr. Jones, democrat of Alabama, changing his vote from Field to Dean. The District of Columbia government bill was discussed.

**FRIDAY.** Senate not in session. In the House, a bill appropriating \$420,000 for allowed war claims was passed. A bill to compensate the Indiana County Agricultural Society for the use of its fair grounds for military purposes during the war was defeated. Adjourned to Monday.

## The Finances.

It will be seen by referring to our Congressional summary that three attempts to additionally tinker our money laws failed in the House on Monday. This would seem to indicate that we have touched bottom in that swamp. Meanwhile the immediate bad effects of the silver bill that were so confidently foretold do not appear, and the friends of the bill are jubilant. So we are, and shall continue to be so until the reaction begins. If that never begins, so much the better.

## The Administration Assailed.

Senator Howe, of Wisconsin, made a speech in the U. S. Senate, Monday of last week, bitterly assailing the President, accusing him of betraying the principles of the Republican party and of working to undo the essential results of the war. Some members of his Cabinet, notably Secretary Schurz, were severely handled, and his appointments of Democrats and Southerners to federal offices were condemned. The speech was carefully prepared, but thus far there has been no notice taken of it in Democratic seeming to feel that it called for any reply. The motives for making the speech are variously interpreted.

## Peace in Cuba.

A proclamation, dated Santiago de Cuba, March 24, and signed by General Martinez Campos, has been made public. The proclamation declares that peace is substantially re-established in the greater part of the district lately in rebellion, and that it is now necessary to heal the wounds occasioned by ten years of strife. Therefore, in accordance with article two of the peace conditions, and by authority of the home government, the General decrees: First, the authorities of the pacified territory "to observe the most complete oblivion" for past events and strive to prevent the resuscitation of by-gone passions. Second, all persons now in imprisonment for treason, rebellion and sedition, or for being accessory thereto, to be liberated and returned to their homes if desired, and those who escaped punishment not to be proceeded against. Third, all cases now pending before the tribunals of the island for such crimes to be abandoned immediately. Fourth, all persons banished or deported for such causes to be permitted to return home, and be exempt from molestation or persecution for previous conduct. Fifth, all persons included in the foregoing articles, and those residing in foreign countries, to regain their rights of citizenship. Sixth, all deserters from Spanish forces still in arms to be pardoned if they surrender by the 15th of April.

## Art as a Pacifier.

It was reserved for art to break down in some slight degree the bitter prejudices which separate the French and German people, and to which, at bottom, was due the abstention of Germany from the Paris Exposition. The Emperor of Germany has consented to permit German artists to exhibit their works at Paris; a Commission of Examination and Control has been appointed, and the number of works to be forwarded has been fixed. This determination has been received with great satisfaction by the French artists, who hold their German brethren in cordial regard, and by French amateurs, among whom our own is much favored as with our own. It will certainly aid greatly to the Art Department of the Exposition, which will in reality be the only one that can be called completely cosmopolitan.

## Destructive Fire.

A fire broke out in a paint shop on Fourth street, above Arch, in Philadelphia, Monday evening, of last week, and owing to a strong breeze, spread, destroying many business buildings in the vicinity. About thirty houses were more or less damaged, including the St. Elmo Hotel, which was damaged about \$10,000, and the total loss is estimated at about \$1,000,000, partly covered by insurance.

## England and Russia.

England still remains firm in her request to have all the peace-terms between Russia and Turkey submitted to the Congress of the Nations, and Russia as firmly refuses. The result is likely to lead to war. It is reported that the powers have declined Russia's suggestion that the Congress be held near Vienna. The purpose of the Russian General Ignatieff's mission to Vienna is believed to be to conciliate

Austria and prevent an Austro-English alliance. He was received coldly there, and is not likely to succeed. Meanwhile the English government has called out its reserves, and Lord Derby, Secretary of state for the foreign department, has announced his resignation in the House of Lords. He explained that his reason for so doing was not a disagreement with the government attitude respecting the treaty, but because he disapproved of the calling out of the reserve. Orders are being given for the immediate preparation of all but one of the troop ships of the Indian and Imperial governments to prepare for an emergency.

## Miscellaneous.

The death of Pio Nono caused over a million pairs of black gloves to be sold in Paris. There are eight newspapers in England over a century old.

There are said to be over 700,000 tons of ice stored on the banks of the Kamecheb.

The Southern peach crop is reported to have been greatly damaged by the late severe frosts.

Homeopaths will build a \$25,000 hospital in Cleveland this year.

Secretary Schurz has suddenly been taken ill, but is not believed to be in danger. Overwork is believed to be the cause.

Toughened glass sometimes explodes with violence, and should therefore be used with caution.

There is only one manufacturer of artificial eyes in the country, and only three workmen are employed in that.

The authorities of Tennessee report that the State has received 2008 settlers from the North during the past ten months.

The lower House of the Maryland legislature has passed Bill's resolutions looking to an inquiry into the validity of the President's title.

The Italian premier says that it is the intention of the new ministry to maintain Italy's neutrality in the present foreign complications.

An explosion occurred, Wednesday, in the Opedal colliery, North Staffordshire, England, and thirty-five miners perished.

The Spanish government has promulgated a decree of general amnesty to all Cubans at any time engaged in the insurrection.

Insurance people say that Richmond, Va., has never been visited by an epidemic. The rate of mortality among its white population is 15.49 per 1000.

Peter Cooper will soon take a trip to South Carolina to look after the educational institution which he proposes to establish for negroes in that State.

The three objectionable sections added to the bill for the classification of mail matter have been stricken out by the house postal committee.

The first consistory under the new Pope was held at the Vatican, Thursday. The Pope took the usual oath to the Papal constitution, nominated the Scotch episcopate, and conferred the hat on Cardinal McCloskey.

The reported ill feeling engendered between the Pennsylvania delegation and Secretary Sherman, with reference to the appointment of a register of the Treasury, is shown by correspondence to be without foundation in fact.

Mr. D. R. Locke (Nash) has again become owner of a controlling interest in the Toledo Weekly Blade. Dr. A. P. Miller, for many years managing editor, withdraws from the paper.

Mr. Larkin J. Meade's design for a memorial monument to Senator Morton presents a shaft rising from a base and sub-base, and supporting at the height of 115 feet a figure of the dead Senator in heroic size. He is represented in the attitude of speaking. The cost of a monument executed after this plan is estimated at \$100,000.

Bismarck's criticism on the railway management of the German empire has occasioned the resignation of the minister of commerce, and the failure of the Prince's measure for a special railway ministry is thought likely to result in a dissolution of the house and an appeal to the people.

Orders have been given by the Attorney-General to prevent the steamer Pelican leaving the port of San Francisco, as she is believed to be a Guatemalan war vessel manned by American seamen, for the purpose of destroying the commerce of Costa Rica.

The Secretary of the Interior has announced the appointment of the following government directors of the Union Pacific railway: Charles F. Adams, Jr., of Mass., Ralph P. Buckland, of Ohio, G. W. Smythe, of Iowa, Daniel Chadwick, of Conn., and C. C. Henshaw, of Neb.

## Latest News.

Monday's despatches announce semi-officially, that Austria rejects the San Stefano peace treaty as tending to clash not only with her own but other European interests. On the other hand, a Vienna despatch asserts that Count Andrassy is strenuously laboring to bring about the meeting of the Congress. The remobilization of the whole Serbian force is announced in consequence of Austria's action.

The official correspondence relative to the proposed peace conference substantially corroborates previous reports concerning the questions to be submitted. It is re-asserted that the Marquis of Salisbury is to succeed Lord Derby as foreign secretary.—It is reported that the Republican extremist Senators at their caucus in Washington on Saturday, while condemning the general Southern policy of the President, concluded to refrain from further active hostility toward the administration.—On Sunday, in Worcester, Mass., the Plymouth Congregational church raised \$16,000 toward its debt, and the Grace Methodist Episcopal church raised \$5,400 for a similar purpose. Also Mr. Heworth's church in New York, raised \$30,000 toward its debt. Dr. Krut's Lutheran church wiped out \$33,000 of their debt, and renewed efforts began to wipe out \$92,000 of Dr. Schenck's church debt in Brooklyn.—The trustees of Mr. Talma's church all resigned Sunday because he determined to retain as organist a person whom they had dismissed.

## Educational.

The Iowa Legislature has appropriated \$300,000 to the State University—\$100,000 for repairs.—Nebraska has over 100,000 school children, indicating a total population of at least 350,000.—The schools of Tennessee have increased in numbers and attendance quite rapidly the past year. The school enrollment is 233,198 against 194,160 the year previous.—A committee of the faculty of Michigan University will visit every year any public high school, on request of its school board, and if their report to the faculty is satisfactory, the graduates of the school suspected can enter the university without examination.—It is rumored that the Roman Catholic parishes of St. Louis are to be closed, owing to the hard times, and the children (some 15,000) sent to the public schools.—Springfield, Vt., has elected a Miss Whitney as superintendent of schools.—Professor Boyesen, of Cornell, will leave the university at the end of the present academic year, and after a time of study and travel in Europe will devote himself to literary work in New York.—It is reported that a preparatory school is to be established near Wellesley College by Mr. Durant, the munificent founder of that institution. Mrs. C. C. Wood, of Cambridgeport, Mass., has given \$5,000 to found the Wood Memorial Scholarship at the college, in memory of her lately deceased husband, who was a wealthy and well-known citizen of Cambridge. The income is to be appropriated in aid of deserving students who may need it. Mrs. Wood has the honor of founding the first scholarship at Wellesley, and it is to be hoped that in the course of coming years many of like benevolence may follow her example.

## Rural and Domestic.

## Educated Brutes.

There is now on exhibition at the New York Aquarium a collection of trained animals, the performances of which indicate a degree of intelligence which is remarkable. There are ten Broncho horses, a number of dogs, and a pair of Rocky Mountain goats, all of which possess accomplishments sufficient to fill up a long and interesting programme. It is stated that the horses were wild upon the plains three years ago, and that consequently during this brief period their education has been effected. In beginning the performances, the whole ten are first introduced, and at the word of command they perform various military evolutions, such as marching in line abreast, in columns of fours by the flanks, etc., both at common and quick time. A handkerchief given to one is passed to the next and so on from mouth to mouth of the ten; any one horse called by name steps forward, and finally the act is closed by one of the number, who goes to each of his comrades in turn, and, crowding him out of the line, pushes him with his nose as a signal for exit.

Each horse is then introduced in turn to exhibit his special accomplishments. One walks up and to the middle of a balanced board, and there, by moving his fore feet, oscillates the plank, accommodating every muscle of his body to the movement. Finally he retires to one end of the board, bearing that extremity down and leaving the other high in the air. A second horse now called in puts his nose over the elevated end of the plank, forces it down until he can plant his fore hoofs on it, and then mounts thereon. The curious sight is then presented of two horses at the respective ends of the "teeter" gravely swinging each other up and down. The difficulty of teaching all this to an animal so careful as to stepping on insecure supports as the horse is, can well be imagined. Perhaps the most remarkable feat accomplished on the board, which is quite narrow, are the turning around of a horse (who stands directly over the fulcrum, and is compelled while turning to balance himself with great care), and the rolling of a barrel over the whole length of the plank. Trainers find that it is an exceedingly troublesome undertaking to get a horse to do anything with his front hoofs which involves raising them to any height, but here the animal plants both hoofs on a barrel and rolls it up one side of the balanced board. Then as the latter swings over the horse catches the barrel with the rear side of his hoofs, and walks down the steep incline holding the barrel back. There are several tricks commonly performed by trained horses in circuses which these animals execute with remarkable readiness and accuracy. One of them selects a flag of a given color out of three different hues; another unites a handkerchief knotted around his hind leg, or around that of another horse; a third jumps over a gate, then turns and pulls a string which fires a pistol attached to its surcingle; a fourth waltzes in excellent time to music; and a fifth, a magnificent cream colored animal, accomplishes an astonishing leap over a six foot gate and four horses placed side by side against it.

The exhibition of the horses is followed by that of a troupe of dogs, one of which exhibits considerable skill as a rider on a pad saddle. It leaps over banners and through paper hoops, and finally springs upon a platform under which the horse passes. Then, as the horse returns at a gallop around the ring, the dog springs from the platform back upon the saddle. The eagerness of the dog in watching for the return of the horse, and its prompt re-trial in case of failure, seem to show that it takes actual pleasure in its performances.

The troupe of trained dogs appear to belong to no particular breed—a fact somewhat extraordinary, as trainers usually prefer to teach the intelligent French poodle. The performance opens with a roll call, each dog answering to its name by a sharp bark. One animal then dances, two dance on their hind legs and seat themselves human fashion in small chairs, and others jump the rope.

The most curious trick is one in which all participate. At the word of the trainer one of the animals takes off its collar with its fore paws. As the collar falls upon the ground, a little dog runs forward, seizes it, and scampers away. Another animal pursues him, regains the collar, and puts it on. The trainer then asks, "What ought to be done to a dog that steals?" No sooner are these words uttered than two dogs jump upon chairs, to which uprights having large hooks at their upper extremities are secured. A third dog picks up a cross bar, in his mouth, carries it to the two on the chairs, and these lift it up and insert it on the hooks. The trainer meanwhile slips a noose over the small tiger's head, and another dog grasps the end of the rope and drags the culprit to the gallows. The problem then is how to get the rope over the cross bar, but this is quickly settled by the executioner jumping over the bar with the rope in his mouth. The hangman then pulls the cord, and lifts the struggling victim into the air, keeps him up for a few moments, and lowers him apparently dead. A wagon is now brought in, and the hanged dog placed in front. Immediately one large dog places himself between the shafts, two more seat themselves upright on the seats, and another two push the vehicle from behind, and with the exit of the latter this melodrama, which is played through without a word from the trainer or any other help than the affixing of the noose, terminates.

The accomplishments of the Rocky Mountain goats—large white animals with

enormous horns—are the more curious, when the stupid, phlegmatic nature of the brute is remembered. Yet they leap over the backs of horses, ride around the ring at full gallop, and are not displaced even when the horses take flying leaps over high fences. One of the goats emulates the dog in leaping upon and from a platform; but the solemn manner in which this is done, and the pertinacity with which the goat refuses to jump down until the horse is placed in what he considers exactly the proper position beneath him, are very ludicrous. A remarkable act performed by both goats is circling from one horse to another while at full gallop. The horses run side by side, and the goat on one places his fore feet on one pad and the hind feet on the other; the other goat does the same. Then they follow each other in a circle, passing from horse to horse and back again.

The Aquarium is rapidly accumulating a collection of really wonderful specimens of the brute creation. A large cage now contains a dozen or so flying foxes—the nearest living link between bird and brute—which eke out their inverted lives hanging from the top bars of their prison. The monkey-faced hen we described in a recent number constantly attracts a curious crowd. A huge rattlesnake has recently been added, and divides popular interest with the baby hippopotamus and the giraffes. The latest addition was a pair of young chimpanzees, captured in the northern part of Africa, one of which has since died. The young male had the look of an old man, and the resemblance was ludicrously enhanced by the grave manner in which he sat and regarded visitors, while placidly pulling the tuft of white whiskers under his chin. The female is covered with long, straight, black hair, especially about the head. She is the least ugly of the two in face.

## COLD IN THE EYES.

The white matter appearing at times, usually in the morning, on the eyes and around the eyelids, is caused by a cold settling in the eyes, irritating them and causing a mucous deposit not very unlike the mucous deposited on the membrane of the throat from similar causes. As the eye is quiet and closed during sleep at night, this deposit forms in sufficient quantity to be perceptible in the morning, and sometimes, frequently in the case of children, gums the lids together. As to the cure, it should be strictly observed that this matter must never be pulled or picked from the eyelids, nor the eye opened by any force. The best thing to do is to wash the eye very carefully in tepid or lukewarm water, nothing else, using a soft sponge, until the white matter is washed away and the eye is clear. This will require patience, as it must be soaked off, not rubbed off. If the eye then shows any signs of inflammation by redness, or pain, a wash will be necessary. The simplest is made by dissolving a small piece of common borax in a cupful of strong green tea, and wash the eye with it often. Another is made by putting a few drops of cream or very fine sweet oil into the eye. But if the eye be very red, the nearest druggist will make you a weak solution of sugar of lead and water for a wash. This mixture must be handled with great care. It is a rank poison if taken internally, and as it resembles milk and tastes sweet, it must be looked up where it can not be mistaken. If used on children's eyes, be careful they do not put their fingers between their eyes and suck them. Should the eye grow worse, call in a doctor and do what he says. You can not afford to run any risk at all with your eye. During all such abnormal condition of the eye as is indicated by these secretions and inflammation, it should be carefully shaded and rested. Especially bright lights, reading of all kinds, exposure to sudden changes from light to darkness, etc., must be studiously avoided. A little negligence in these things may easily bring on inflammation of the optic nerve, or chronic weakness, causing weeks of confinement in a dark room, and very probably permanent injury to these very delicate organs.

## THE WORKSHOP.

Dilute nitric acid will stain wood a yellow color.

A cubic foot of salt water weighs 64.3 pounds.

Ninety below zero is the greatest cold ever produced.

Powdered chalk added to common glue strengthens it.

Coal furnishes sixty to seventy per cent. of coke by weight.

Sound passes in water at a velocity of 4,708 feet per second.

Springs are weakened by use, but recover their strength if laid by.

The best quality of charcoal is made from oak, maple, beech and chestnut.

A hemp rope two inches in circumference will bear 800 pounds weights with safety.

In sandy soil, the greatest force of a pile-driver will not drive a pile over fifteen feet.

Hard solder is two parts copper and one part zinc, or equal parts of copper and zinc.

New wood-work requires about one pound of white paint to the square yard for three coats.

In point of strength, cast-iron being one, wrought iron is 1.12; brass, .435; zinc, .365; tin, .182; lead, .046.

To know what is becoming to herself, as well as stylish and tasteful, is the practical problem that "Andrews Bazar" has solved for many ladies. Its wealth of information, exquisite taste and never failing accuracy of patterns, give it pre-eminence over all competitors. Send to W. R. Andrews, Cincinnati, ten cents for specimen copy.

## THE MARKETS.

## BUTTER, CHEESE, AND EGGS.

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

## FLOUR.

The receipts of flour for the week have been 12,500 barrels of all kinds against 12,000 for the corresponding week of 1877, and 20,334 in 1876. The exports for the same time have been 12,425 barrels, of which 8,201 were to Liverpool, 1,752 to London, 190 to Cape de Verde, 135 to Guadeloupe, 99 to St. Pierre, Miquelon, and 1,021 bills to the British provinces. Deducting the exports from the receipts leaves only 1,075 barrels for home consumption, which amounts to some 30,000 bbls per week, so that we must be reducing stocks quite rapidly. There has been no change for all leading and well known brands, and jobbers who are carrying only small stocks are purchasing more freely to keep up assortments. There is no improvement to notice in prices, but the market is firmer and stronger, with holders more indifferent to the receipts unless full prices are realized. Included in the receipts of the week are 3,000 bbls by the Grand Junction Railroad for distribution in neighboring markets. The sales of Patent Wisconsin and Minnesota brands have been 1,000 bbls per bill, and the latter is the outside for best Patents with few exceptions. Winter wheats are selling at \$3.75 to \$4.00 per bbl, for medium and choice St. Louis; \$3.75 to \$4.00 for Illinois; and \$3.50 to \$3.75 per bbl for Ohio Indiana and Michigan. For the best brands of Michigan it is still difficult to get over \$5 per bbl. Southern Flour is quiet and prices continue to range from \$3.75 to \$4.00 per bbl for medium and choice family. Bakers extras are in steady demand with sales at \$3.25 to \$3.50 for Minnesota, and \$3.75 to \$4.00 per bbl for Wisconsin. Good spring extras are wanted and have been in demand at \$3.50 to \$3.75 per bbl for export. Western common extras have been selling at \$3.50 to \$3.75; and Western super at \$3.50 to \$4 per bbl.

## BUTTER.

The receipts of Butter for the week have been 5,420 packages, including 1,379 boxes and 4,041 tubs, against 6,904 packages for the corresponding week last year and 4,302 in 1876. Total receipts since the first of January 10,628 packages against 17,243 packages for the same time last year. Exports for the week have been 84 packages.

The market for Butter is in a very quiet and condition, and prices can not be depended upon from one day to another. There is still a scarcity of strictly choice grades and all the grades are along so far sold at full rates, but the receipts of new are steadily increasing every day and just as soon as there is a prospect of a glut the market will drop perhaps 2 to 3 cents per pound. Sales of choice new have been made during the week at 24 to 26 cents, and fair to good at 22 to 24 cents, but at the close there is a weaker feeling and best new can not be quoted over 30 cents per pound. Fine Western creamery butter has been readily disposed of at 30 to 32 cents per pound. After passing a few choice old grades, which are now about out of the market, there is very little demand for old Butter and it has a very uncertain value. Some lots may still be quoted at 18 to 20 cents, but very little here or likely to come forward could be sold at these figures, and 12 to 15 cents is about all that can be depended upon, while low grades are altogether at the mercy of buyers. We quote:

Choice factory..... 20 to 30  
Fair to good..... 18 to 20  
Common to choice..... 15 to 18  
Common to fair..... 12 to 15  
Bakers..... 7 to 10

## CHEESE.

The receipts for the week have been 498 boxes against 211 boxes for the same week last year. Exports for the week 925 boxes. There has been a weak tendency in the market with prices at 12 to 13 cents per pound for choice. For a few fancy lots 13 to 14 cents was obtained early in the week, but is now an outside price for lots to be sold, and only small parcels can be placed at that. Fair to good lots have been selling at 11 to 12 cents, and common at 9 to 10 cents. Buyers operate very cautiously at the close. We quote:

Choice factory..... 12 to 14  
Fair to good..... 10 to 12  
Common to choice..... 8 to 10  
Common to fair..... 6 to 8  
Common to good..... 4 to 6

## EGGS.

The market has been quiet and weak the past three days with sales at 13c for Eastern, 12c for Northern, and 10c to 11c per dozen for Western. There is a large supply on the market and prices are barely maintained. We quote:

Eastern..... 12 to 13  
Northern..... 10 to 11  
Southern..... 8 to 10  
Lined..... 10 to 11

## BEANS.

There has been a dull and declining market for Beans, and prices are 2 to 3 cents per bushel lower last week. Sales of Western Peas have been made at \$1.05 to \$1.15, but at the close \$1.15 is an extreme price for best Northern beans. Some lots would be difficult to place Western at over \$1 per bushel. Choice mediums sold at \$1.05 to \$1.10 per bushel in the week, but \$1.15 is an extreme price at the close. Small sales of Yellow Eyes at \$1.15 per bushel, but lots could not be placed at over \$2. We quote:

Peas, Northern H P per bushel..... \$1.70 to \$1.75  
Do Western H P..... 1.60 to 1.65  
Do common..... 1.50 to 1.55  
Medium, choice..... 1.40 to 1.45  
Do common to good..... 1.30 to 1.35  
Yellow Eyes..... 2.00 to 2.10  
Red Kidneys..... 1.30 to 1.40

## CRANBERRIES.

The market is quiet, with small sales of choice at \$4 to \$10 per bbl. We quote:

Choice, per bbl..... \$8.00 to \$10.00  
Common..... 5.00 to 6.00

## GREEN APPLES.

There is not much change in Apples. Choice Baldwin command \$5, and Russet \$4.50. Jobbing lots from store command 50c to 60c per bbl more. We quote:

Choice, per bbl..... 4.50 to 5.00  
Common to good..... 3.50 to 4.00

## DRIED APPLES.

The demand for Dried Apples has been very light, and it is difficult to place lots at outside prices. Choice Evaporated are in good demand at 12 to 13 cents per pound. We quote:

New York, quartered, new, per pound..... 6 to 7  
Do, sliced..... 5 to 6  
Southern quartered, new..... 4 to 5  
Do, sliced..... 3 to 4  
North and Eastern, qd or sliced, old..... 3 to 4  
Evaporated, choice..... 12 to 13  
Good..... 10 to 11

## ONIONS.

The market continues dull, with sales at \$1 to 1.50 per bbl, as to quality. We quote:

Choice, per bbl..... \$1.00 to \$1.50  
Common..... .50 to .60

## POTATOES.

There is an increased demand for Early Rose and Sebago for planting, and the prices are a good deal higher. Sales of Maine Sebago have been made at 60 to 65 cents per bushel, and good stock will readily command the outside price. Sebago are quick to sell, and some are held higher. Potatoes are selling readily at 50 cents per bushel. Jackson Whites are plentiful and dull at 35 to 40 cents per bushel.

## BOSTON WHOLESALE PRICES.

For the week ending March 28, 1878.

**CANDLES.**  
Moulds..... 12 to 15  
Sperm..... 25 to 30  
Adamantine..... 40 to 45  
Paraffine..... 15 to 20

**COAL.**  
Camel..... 14 to 17  
Cumberland..... 10 to 12  
Anthracite..... 8 to 10  
Retail..... 5 to 6  
Cotton..... 4 to 5

**MOCHA.**  
Java..... 30 to 35  
Macao..... 15 to 20  
Rio..... 10 to 15

**UPLAND.**  
Ordinary..... 8 to 10  
Good Ordinary..... 10 to 12  
Superior..... 12 to 15  
Medium..... 10 to 12  
Good Medium..... 12 to 15

**DOMESTICS.**  
Sheetings and Shirtings..... 25 to 30  
Heavy 4-4s..... 35 to 40  
Medium 4-4s..... 30 to 35  
Drills, brown..... 15 to 20  
Prints, colored..... 10 to 15  
Cotton Flannels..... 10 to 15  
Prints Fancy..... 15 to 20  
Denims..... 10 to 15

**FISH.**  
Cod, fresh..... 15 to 20  
Hake..... 10 to 15  
Pollock..... 10 to 15  
Mackerel..... 10 to 15  
Shore..... 10 to 15  
Alewives..... 10 to 15  
Salmon..... 10 to 15  
Herring..... 10 to 15

**FLOUR AND MEAL.**  
Western super..... 4 to 5  
Common 4-4s..... 3 to 4  
Com to choice..... 2 to 3  
Michigan and Ohio..... 3 to 4  
Choice extra..... 5 to 6

**PRODUCE.**  
Apples, per bushel..... 5 to 6  
Oranges, per bushel..... 10 to 15  
Lemons, per bushel..... 10 to 15  
Small ex 30 to 40  
Marrow..... 10 to 15  
Medium..... 10 to 15  
Cheese..... 10 to 15  
Pineapples..... 10 to 15  
Raspberries..... 10 to 15  
Blackberries..... 10 to 15  
Strawberries..... 10 to 15  
Peaches..... 10 to 15  
Plums..... 10 to 15  
Nectarines..... 10 to 15  
Pears..... 10 to 15  
Apples,