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The Morning Star.

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The Morning Star.

WEDNESDAY, MAY 1, 1878.

GOD'S TIME.

Grand is the leisure of the earth;
She gives her happy myriads birth,
And after harvest fears no dearth,
But goes to sleep in snow-wreaths dim.
Dread is the leisure up above,
The while He sits whose name is love,
And waits, as Noah did the dove,
To see if she would fly to him.

He waits for us while, houseless things,
We beat about with bruised wings,
On the dark floods and water springs—
The ruined world the desolate sea,
With open windows from the prime,
All night, all day, He waits sublime,
Until the fullness of the time
Decreed from his eternity.

—Jean Ingelow.

THE MOSQUE OF ST. SOPHIA.

BY CHARLES HOWARD LALCOT.

Pere Hyacinthe, in a sermon recently delivered in Geneva, spoke of the present war in the East as a continuation of the crusades, and said that De Maistre's prophecy would be realized, that before the close of the 19th century Mass would be sung in the Mosque of St. Sophia, but it would be by Slaves and not by Latins, the Greek church; that branch of Christ's family, unjustly condemned alike by Catholics and Protestants, would have the triumph of carrying his faith back into the East.

Looking recently upon a number of large and beautiful photographs, showing both exterior and interior views, of the Mosque of St. Sophia, and receiving at the same moment the descriptions of my friend, the Rev. John D. Beugless, chaplain in the United States navy, who brought the views from Constantinople, my mind was filled with admiration at the greatness and beauty of that extraordinary building. Now, too, that the Russians are pressing their way to Constantinople, and that possibly the Greek church may yet some day revive its worship in St. Sophia, its history and its structure receive an additional interest.

Santa Sophia was once a Christian church. It was first built by Constantine in 326. That building was destroyed by fire. The present edifice stands on the site of the ancient one, and parts of the first edifice were used in the construction of the second. Hence the thoughts of the church built by Constantine attach themselves to the work of Justinian. The temple erected by Constantine was laid in ruins by fire in the year 532, and then the Emperor Justinian conceived the purpose of building a church which should surpass the temple of Solomon. The work was completed in six years. The new building was constructed of incombustible material. Some of the inner walls were formed of rare marbles, brought by the Emperor from various portions of his empire. Old pagan temples were stripped of their treasures to enrich the church. Columns of red porphyry were brought from the Temple of the Sun at Rome, and columns of green porphyry from Thessaly. The cornices were of white marble, beautifully carved, and decked with gold. The door frames are of marble, the doors are of bronze, the tracery of the windows of stone, and the floor of varied marbles.

The great beauty of the church was the mosaics. The dome and the walls were brilliant with them. The mosaic of the Divine Wisdom (the *Agia Sophia*, the true title of the edifice) is superb, representing God as the Divine Word, or Logos, enthroned in glory, his robes of white and gold, his right hand lifted, his left hand holding the gospel, on which is written, "I am the light of the world." The Emperor, in his robes and crown, is prostrate at his feet, in the attitude of homage. Within the wood screen were columns of silver, ornaments of gold, veils of embroidery, and sacred vessels flashing with gems.

The Mussulmans have taken care to hide as far as possible every trace of the former possessors of the building. The floor is covered with carpets. Plaster hides the mosaics. Whitewash covers the tracery. Yet, the vastness is there, the glorious dome is there, the splendid marbles, and columns, and proportions are there. The Sultan of Turkey, in the year 1847, noticing some signs of decay in the building, engaged the services of an accomplished architect to make repairs. During that restoration the marble of the floor, the mosaics and other beauties were uncovered for the first time since the edifice was turned into a Mosque. The Sultan allowed them to be copied; but, as their presence was con-

trary to the law of the Koran, he ordered that they should be again covered. He was agitated as he gazed upon them, and said, "Cover them, the time is not yet come."

The time is not yet come! That was the language of the Sultan of 1847. Thirty years have passed. One more generation has gone by. What does the Sultan of 1878 say? Does the present Sultan have a premonition that the time has come? Have the wonderful events of the last year prepared the way for the restoration of this cathedral to its former purposes? Will the splendid ritual of the Greek church again be celebrated beneath that spacious roof? Will the candelabra flash their light again on the high altar, and again beam upon the pictured splendor of the Divine Wisdom? Will the long procession come forth, with banners, and candles, and incense; with bishops, and priests, and deacons, and hundreds of officials, in gorgeous robes; with the song of praise proclaiming the magnificent TE DEUM LAUDAMUS? Will those walls, which have through centuries seen Sultans and dynasties flourish and perish, look again upon a Christian Emperor, and a Christian congregation?

As we ask these questions we pass back in thought over fourteen hundred years of time. We see the great cathedral filled with a Christian congregation; the gallery is crowded with women; the Empress Eudoxia sits in a chair of honor. The liturgy has been chanted. The ecclesiastics have left the altar. The time for the sermon has come. Intense expectation is expressed on every countenance. Perfect silence prevails. Now the patriarch of Constantinople, John Chrysostom, ascends the pulpit. He speaks with wondrous eloquence. He calls to penitence the luxurious court. He had been exiled from Constantinople, and had been called back again. Now persecution breaks out afresh, because of his bold denunciation of the popular sins. Soldiers rush into the church. The congregation is dispersed. A few weeks pass, and Chrysostom is driven from the city, never to return. But will a successor be raised up for him there? There is a tradition that on the day the Turks took the city, Mahomet II. rode into St. Sophia, and proclaimed there the religion of the False Prophet; and, at that moment, an old priest, performing service in a side chapel, passed through the wall, opening by miracle, bearing with him the holy vessels. The Greeks declare that when St. Sophia shall be restored to Christian service, the wall shall open of itself, and the priest re-enter to finish the Mass. Do we now hear through the wall the faint chanting of the priest as he prepares to resume his service?

Whatever may be the future destiny of St. Sophia, every one watches with eager interest the phases of the present Eastern question, to see if Christianity will again prevail in the city where Constantine acknowledged Christianity as the religion of the Roman empire. It may be the present epoch will end as that in 1853, when Constantinople was rescued from the grasp of the Russians. Yet, there are indications that a great epoch is near at hand, in connection with the city of Constantinople, which may give a new shape to the affairs of Europe. The advantages of the position of Constantinople mark it as the one spot of the Old World best fitted to be the capital of an universal empire, and that empire may be religious rather than political, from which the light of the Divine Wisdom may irradiate the world. The treaty of Paris, following the Crimean war, made an endeavor to take the Ottoman empire into the society of Christian nations, and to encourage in its government the spirit of reform; but, by an array of terrible facts, that endeavor has proved fruitless. Twenty years of protection and of peace from external violence have seen no reform in Turkey. Fearful taxes have been extorted from the people; vast loans, secured from the capitalists of England, have been spent on palaces and harems, upon the army and navy; a debt of \$1,000,000,000 has been practically repudiated; the horrible massacres of Damascus and of Bulgaria have been perpetrated; the murder of the French and German consuls at Salonica has occurred; and the thousand atrocities of the Turks have convinced the civilized world to-day of the truth of the words spoken by the Duke of Wellington, after the treaty of Adrianople, in 1829, that it would have been better for the world if the Russians had then entered Constantinople, and if the Turkish Empire had been dissolved.

The present war has given to Russia a new national spirit. It has also infused new animation into the Greek church, which longs for the old ecclesiastical connection with Constantinople. Many persons seem to regard the Greek church as a tree bearing nothing but leaves; but Dean Stanley says there is a future for the church of the East, and that the golden-mouthed Chrysostom is still the teacher to millions of an Orthodox belief. Both the national and the church spirit contribute to the idea, which for centuries has held the Russian mind, that it is the mis-

sion of Russia to deliver Constantinople from the oppression of the Turks. That day may be near at hand. The disintegration of the Ottoman power in Europe can not be long delayed. Once more the city of Constantinople may become the center of religious light, and the church of St. Sophia resound to the preaching of a pure gospel. Then the Divine Wisdom may flame forth with extraordinary splendor, casting his beams, as the Sun of Righteousness, over Europe, and Asia, and Africa.

A TOURIST'S NOTES.

UNITY IN VARIETY.

A philosophical heading, or sub-heading, comes handy now and then. A dozen saloon passengers on board an ocean steamship capable of accommodating one hundred and fifty looked rather lonesome, yet it afforded all the better opportunity for observing the few. The unity without was that we were all on board one ship; the unity within that we all had one purpose—that of crossing the Atlantic. Without pursuing the unity side further, one could well say there was diversity enough.

THE OLD MAJOR.

There was the old Major who did not leave his berth for four, five, six, well, I don't know how many days. Says when he was young he was always invited to balls, parties, dinners, etc., for the good stories he once had at his tongue's end, and we can readily believe this to have been the fact. He joined the British army when he was thirteen. "My father was a soldier," says he; "so was my grandfather, and so was my grandmother—she fought on the baggage wagons at Waterloo." I judge that he was a regular English bully as a school-boy. Going to a new school, he would fight any boy for a shilling and get four or five more for the handsome manner in which he did it, and something of the braggadocio crops out as he refers to this phase of his youth. He is now in business in America, and is to be an exhibitor at Paris. This is his twentieth voyage across the ocean, and he is always sea-sick. For fifteen days at a time he declares he has never left his berth nor eaten anything. "What makes him cross, if he is so?" asks another Englishman. We all echo the sentiment. But the old man solves the universal question by saying that he determines each time never to cross again, but when the time comes and his business requires it, he undertakes the same thing over again. How many are there who would call a man a fool to be engaged in a business that would call him to undergo the misery of twenty sea-sick voyages? Yet how many of that same number do over and over again that which they declare they will never again go through just because business requires it? Worshippers of Mammon some of them may be, but this fact touches a law deeper than the existence of Mammon himself.

THE ENGLISHMAN.

The young Englishman is a man of means, apparently, and spends a good deal of his time traveling. Nothing would induce him to leave off smoking, he asserts; he would sooner leave off drinking. But he is of the positive opinion that smoking has no injurious effects on his health. One other remark of his is worthy of record: "I never saw such a temperance ship, haven't seen a drunken man on board."

THE YOUNG SCOTCHMAN.

Then, there is a young Scotchman, a younger son of a baron, who has been spending twenty months in the United States, somewhere in the backwoods of the West. I judge by what I have gathered that he has been rather a "hard" boy. One of the passengers seems to place full confidence in the story that this young man told him to the effect that when he went to America with some other young fellows, he spent twenty pounds for liquors on the passage. I, of course, can not vouch for any such stories, but that he is an inveterate imbiber of bottled something or other on this voyage is evident to all. Not that I have seen him crazed by fire water, but rather he keeps soaked with ale or something of the kind. In some light talk or other one evening, he remarked to me, half jocosely and half seriously: "I have a clear conscience; I never made an enemy in America." I can very well believe the last part of the sentence, and I presume that he could have added that he never made a friend either. He can go anywhere on the ship and is on good terms with officers, sailors, and knows all that is going on, and, moreover, can tell some stories of striking experiences in his sojourn in New Zealand. Certainly, it is not worth while to question their veracity as long as these help to while away an ocean trip.

THE DIGNIFIED AMERICAN.

But we have one among us who evidently belongs to the upper-ten of society. He is an American. He has a wonderful amount of reserve; is extremely choice in his manners and diction; using as he needs them pretty long words. I had been wondering where he hailed from. At last he made a casual remark which

reminded me of Mr. Cook's "I was born in Boston." If we have not a Beacon-streetite in our midst, we certainly have one who would grace that thoroughfare.

THE INVENTOR.

If I say that there was a man from the British Possessions on board, it will be rather hard to guess the name of the individual to whom I refer. He is one on his way to prepare his exhibit at the Paris Exhibition. He is quite a man. Has made several inventions of value, and secured lots of medals. He has the story of the utility of his patents at his tongue's end and will go through it like a book. This voyage is a large play day to him. He tells me that when he commenced business he worked eighteen hours a day, or perhaps it was sixteen. He was bound to make a success of that business. He would be up and have his shop ready for his men to go to work by seven. Then after the hands were gone at night he would do the cutting for the morrow's task, after which, between the hours of ten and twelve, he would pore over his books. He is of Scotch parentage, therefore it is easier to account for the fact that he never worked on Sunday or even wrote a letter on that day, but he had often been up when the clock struck twelve Sunday night and gone to his task in dead earnest. Summers he would get worked down, but winters he would play in the game of curling stones on the ice and would gain flesh and strength rapidly.

THE COMMISSIONER.

The other passenger is certainly worth mentioning. He is a Commissioner from one of the States to the Paris Exhibition. He is about eighteen or nineteen years of age and is unhappily one of those persons who are so palpably unfit for the positions they occupy that they bring the blush upon every decent American's face. He is a good enough boy, but a mere boy and somewhat of a fast boy at that. He says he has no route laid out, but from his talk you may think he was not going to stop much short of going everywhere. The second or third day out, he went into the Captain's state-room without knocking and said: "Captain, I have come to have a talk with you. Haven't seen you much on deck." As we reached Greenock on the Clyde, where the mails were taken off and the pilot came on board, one of the stewards came up on the promenade deck and handed a long envelope to the Commissioner stating that the pilot boat had left it for him, or something to that effect. It was addressed to the "The Right Hon. —, U. S. Commissioner to the Paris Exhibition." The young coxcomb straightened himself up and proceeded to tear open the envelope, which he found to contain a torn up paper collar. Somehow he was rather sober and quiet after that for a time, but threatened to put a bullet through the young Scotchman if the latter "let out" on him. I am afraid that his ferocity did not have the desired effect.

But I will stop, for I do not see as I am much better than the Commissioner, thus gossiping about my neighbors.—E. A. S.

THE COLORED PEOPLE OF THE SOUTH.

BY REV. A. D. WILLIAMS, D. D.

The recent article of Mr. Hurd, concerning the colored people of the South, represents them so differently from my impressions, derived from my several years' residence among them, in southern Ohio, and West Virginia, that I am impelled to give my convictions in the *Star*.

Our first direct contact with them was in the form of colored female help. We had heard of the petty thieving and general untrustworthiness of colored girls. We were on our guard. But we soon found we needed none. She was indeed a mulatto. But such are generally deemed no more reliable than the full bloods. A clearer perception of *meum* and *tuum*, and a more decided conviction of the rights that flow therefrom, we never found anywhere.

Not only the kitchen was left in her charge, but the family room and the parlor, with watches, jewelry and such other objects of virtue or value as we possessed were open to her, while the whole family were absent in the school-room. Not only did she always leave them unmolested, but guarded them with the most vigilant oversight. Her colored associates would flock in, to hear the music and see the pictures—of both of which they are passionately fond. They were always received in the kitchen, and kept there until special permission was obtained for them to see and hear what they so much desired in other apartments. If we were all absent, they were sent away, or kept strictly to the kitchen until the return of some one of the family.

We afterwards had a variety of female help, and never quite so vigilant a custodian. But we never had an article of any kind stolen by any of our colored help—so far as we ever knew or suspected.

The colored people are fond of society, and can hardly be kept from it. We never tried to do it. Had we done so, we presume failure would have resulted. They will go to their "meetings," or their

"dances," according as they are religious or otherwise. They will visit and have rousing social times—sometimes to the considerable inconvenience of their employers; and, if one wants them for a transient service then, he is sure to be disappointed.

But, when in regular service, they seldom failed to perform the work allotted to them. I remember one girl, who would come to Mrs. W. and ask permission to have an early supper. Permission was never refused, except for urgent reasons; and, in this way the girl never left without it. Hastily washing the dishes and putting things to rights generally, she would put on her best, and then start out on foot and alone—sometimes for a dance five miles away. Just at the time for getting up in the morning, she would appear again, get the breakfast, and fall asleep, sound as a log.

Upon being awakened and eating her breakfast, the dishes were washed, when another nap followed, until time for getting dinner,—and a washing perhaps done in the afternoon. Often, there had been a ten-mile walk, going and coming, and an all-night dance; but our work suffered no material neglect.

We were never able to introduce any social equality at meals. They never could be induced, under even the most informal circumstances, to eat with any member of the family. After being absent at meal-time, if we returned while they were eating, we never could induce them to remain. Their plate and food were invariably removed, and others brought forward for us; while they always waited, both for us to finish and to leave the room—though they would eat in the presence of, but not with, the female members of the family.

Both male and female help needed more constant oversight than northern help usually does—probably, partly because always accustomed to it, and partly because not generally very proficient in knowledge how to do things—at least, after our northern fashion. They incline, too, to a division of labor, and do not take so readily to being man or maid of all work.

They are often improvident, to the last degree—sometimes spending the fruit of a full harvest, and enough to keep them comfortably for a whole year, within a few weeks, and living at a make-shift, from hand to mouth, for the rest of the year, and in a most miserable way. Nor, in the direction of health, do they generally take so good care of themselves, as under slavery the masters did of them. There is, consequently, somewhat more sickness and death, and a less rapid increase of the race—though a less frequent mixing of the races under freedom, partially accounts for the latter. There is not one mulatto child born since slavery was abolished where there were five or ten before.

But there is everywhere an intense desire to imitate the whites—and the highest society, at that. They want to dress like the whites, to be married like the whites, to be educated and to own land like the whites—though in many cases the whites will not sell them land, at any price. We have known whites to refuse them deeds for a site for a church or a school-house, though they will sometimes allow them to build on some retired corner, rent free. But there is what appears to a northerner a most unaccountable and wicked unwillingness to allow colored people to become land-holders.

This spirit of imitation is fast becoming an aspiration and an ambition among the colored people, and will prove a most powerful factor in elevating them above anything that was possible for them under the old regime of slavery. Left to themselves, they trip and stumble for a while, as do all in their first independent efforts. But there is ambition, earnestness and vigor, and these will eventually work out salvation for them. They are not a listless, worn-out race, like the Indian. The race has not yet reached its culmination. Already, the colored people, in at least some parts of the South, are outstripping the "poor whites"—both in material prosperity and in intellectual advancement.

Kenesaw, Neb.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

THE NEW ENGLAND CONVENTION.

Our readers have doubtless noticed the excellent programme prepared for the late Convention in Boston, and will perhaps have the privilege of reading for themselves some of the valuable papers presented there. Two of the topics have direct connection with our mission work, and deserve careful attention. That "Biblical Education is the Prime Factor in Home and Foreign Evangelization," no one can doubt who has given thought to the matter. The Bible is the foundation on which we must rest all our hopes of success in evangelizing the world, and we can not magnify too greatly its importance. In a general way we all agree to this, of course, but we need to bring this idea prominently to the front in all our thoughts and plans for this work, and, moreover, need to provide for doing the

work upon this basis. It is for this reason that we so greatly need the Biblical Training School in India. The work must be done more and more by the natives of that country, and whatever else they may fail to know, they must know the Bible, or they can do nothing as it ought to be done. It is very desirable that such a school should be established at an early day. We are already behind many denominations in this matter, and in justice to the native Christians in our churches, in justice to the millions yet untaught in Christian truth, in justice to ourselves as Christian workers, we ought to inaugurate this work as quickly as possible. Something has been done by our energetic Cor. Sec., in securing pledges for the endowment of such a school. Let us hope that this subscription will not shrink in collecting as too many have done before it, but that it will become a productive fund very soon.

Of Systematic Benevolence we have, perhaps, said enough of late, but it is the only reliable basis of hope for financial success, and without money we are helpless. It is of no use to expect miracles at God's hands in doing what we are able to do for ourselves. We may look for a large and gracious divine blessing upon all our labors, and the wiser our plans, the more thorough and business-like our arrangements, the greater the blessing we are entitled to expect, but we need not expect to be released from our proper responsibility in regard to the extension of Christ's kingdom on earth. We must not forget that the work is our work as well as God's, and that we have no more right to expect success without wise and careful work, than the negligent farmer has to expect a bountiful harvest from scanty sowing and shiftless husbandry. Just as soon as one-half of our churches enter faithfully upon the practice of regular contributions according to the plans recommended by the Benevolent Societies, just so soon we shall cease to feel deeply anxious about the progress and final success of our various enterprises. But enough for the present. We hope Bro. Ward's paper, or the substance of it, will find its way into the columns of the *Star*, and that the principles it advocates will be speedily put into practice in all our churches.

FEEDBLE CHURCHES.

We are glad to see attention called to these scattered bands of Christians in another department of the *Star*, and only wish to urge again upon the attention of our readers the importance of looking well after these feeble churches. They may seem of little consequence in point of numbers, but out of them often comes the strength of our larger and apparently more important churches; out of them, too, come many of our best ministers. They have been feeders to the larger churches and have been kept small, and in some respects weak, by their constant contributions of members to other localities. The Home Mission would gladly lend a helping hand, when needed, to many of these, if it could. Give it the means to do with, and you will find it a tender and watchful nurse of all these weak and struggling interests.

MISSIONS.

At the present time, we have most urgent appeals, for aid to both Home and Foreign Missions. We are told that the treasures of both are overdrawn; that more must be contributed by the churches, or the mission work must be abandoned; that only a small proportion of our churches give systematically, and this lack is in a great measure the fault of the pastors. Now I have no disposition to excuse the pastors, for any neglect on their part. I have no doubt we are verily guilty. And though I never labored long with a church, since our H. and F. Missions were commenced, without doing something to induce them to give to these objects, yet I am conscious that I have not pressed these objects upon the churches as I might. In the early days of missionary labor, I felt deeply interested in these objects, and scarcely a Q. M. passed that these were not aided. Since we became so deeply interested in our educational enterprises, and the domination was secured from "Dan to Beersheba" for money, the interest in missions has somewhat abated, and, of course, contributions have diminished. Money has been diverted from mission work through the parent societies, by appropriating it to local interests, through Q. M. or Y. M. action. This seemed to be the only way that feeble churches could be saved. This we ought to have done, and not left the other undone. Many of our churches will not contribute regularly to the mission work until we have a system by which they may be supplied with stated preaching, nor then, unless ministers make it a part of their duty to look after those interests. In my experience, when the subject of missions has been presented to the members of a church or publicly to a congregation, there have always been some who would respond to the call, and do something to aid the object presented. Missionary cards, as presented under the new plan, seem to me to be the easiest way to introduce and maintain regular contributions. Let us who have hitherto been negligent, awake to the responsibility that rests on us. I know we shall be met with the cry of hard times, and heathen at home, and as much as we can do to support the cause at home. Those who make this cry seldom do much, but others may be induced to give one or two cents a week, and that, small sum from each of a church of twenty members would be ten or twenty dollars a year, and our treasures would soon be overflowing. And, best of all, He who loves a cheerful giver, would make us more cheerful, through the abundant grace he would pour into our hearts. Let us prove the Lord, and see if he will not pour us out a blessing.

D. WATERMAN.

S. S. Department.

Sabbath-School Lesson.-May 12.

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

(For Questions see Lesson Papers.)

THE CAPTIVES IN BABYLON.

GOLDEN TEXT: "A good understanding have all they that do his commandments."—Psalms 111:10.

Daniel—118-17.

Notes and Hints.

Connected History. Nebuchadnezzar carried his first captives to Babylon in the third year of Jehoiakim. Among them was Daniel, then a youth of twelve or sixteen years. Seven years later, Jehoiakim, Ezekiel, the prophet, and other captives were taken into exile. "Daniel." Of a noble, or a priestly, or perhaps, of the royal family of Judah. Stuart thinks he was, with his companions, a hostage for the continuance of peace at Jerusalem. He lived from 605 to 534 B. C. "Purposed in his heart." The heart is used, in the Scriptures, to denote the mind or will. A purpose of the heart is a decision of will. "Defile himself." In eating food prohibited by the Levitical law, or once offered to idols. "The portion of the king's meat." That which the king provided for these youths, who were to be made as fair as possible that they might, when older, grace the court of the king.

"The prince of the eunuchs." His name was Ashpenaz. He had charge of the household officers of the king, of the harem, and often became the chief counselor of the court. "God had brought Daniel." By the amiability of his character. The ability, integrity, honor and piety of Daniel made his youth attractive. "Favor and tender love." Daniel seems to have been entirely separated from his father and mother, but in this man Daniel gained a friend, who, like a father, loved him. To gain the love of men, we must cultivate loveliness of spirit. "I fear my lord the king." The request of Daniel to have a different diet from that appointed him, Ashpenaz dared not grant. Oriental despots regard beheading a servant that has displeased them, as a slight thing. With them it was a common mode of punishing. "See your faces worse looking." Literally, "sad." The meaning is "pinched," "thin," "ill-favored." The Chaldeans had studied the effects on the countenance of this particular diet. Hence, they were sure of the result, if the course was followed. "Of your sort." This means of your companions.

"Melzar." Not a man's name, but a word meaning the butler or steward. Ashpenaz had other business which prevented him from personally attending to these youths. "Daniel, Hananiah, Mishael, Azariah." Chaldean names were given to these young Jews, viz.: Belshazzar, Shadrach, Meshach, Abdenago. "Pulse." Grain of any kind—barley, wheat, millet, or else lentiles, peas, salads, beans, &c. Stuart thinks the latter kind of vegetable products are meant. "Ten days." A short period for any marked change to be effected, yet long enough for the experiment. "Water to drink." No Mosaic law forbade the use of wine. Daniel was not a Rechabite. Either he feared the wine because of its associations with idolatry, or because of its intoxicating effects. At any rate, his wish and sturdy effort to have nothing to do with it presents an example worthy of any young man's following. "The children that eat." How many Nebuchadnezzar was preparing to attend on his court is not known; but more than we have the names of. Probably Chaldean as well as captive youths were thus educated. "As thou seest, deal with thy servants." The trial which Daniel proposed was for so short a period, that, if the experiment failed, no harm from the king would be apprehended. The proposal was fair, and so the butler, as a reasonable man, consented to it. "Appeared fairer and fatter." The food chosen by Daniel was more healthful than that prescribed by the king. There can be little doubt that in hot climates the young would generally thrive better by the regimen that Daniel followed, than by that prescribed by the king.

"As for these four children, God gave them knowledge." Oriental instruction, in the main, aimed at sharpening the faculties, not at imparting information. Difficult questions, like those which the Queen of Sheba propounded to Solomon, were asked the students, and they were deemed skilled and wise, whose answers were most to the point. The questions asked were rather riddles than questions of science or art. God gave to these Judean youths clear minds. The gift came as the natural effect of the simple diet chosen. By it, they had vigor and quickness of intellect, and were able to acquire readily the knowledge of the day. The Chaldeans were famed as astronomers, astrologers and speculative philosophers. "Visions." Ecstatic experiences. "Dreams." The experiences of the mind in sleep. Both were regarded as of supernatural origin, and, as such, needed to be explained. Hence, God gave Daniel the power of interpreting.

Practical Lessons. (1) Adhere to convictions of right. God and man honor such as do this. (2) Have, in youth, distinct ideas of what is right. Let not society, but God, teach you what is right. (3) Abstain from all that defiles. The

mind is more than the body, and is more exposed to harm. First of all should a young man see that he gives his mind healthful food.

THE SUPERINTENDENT. The superintendent of a Sabbath-school is its official and practical head. He is charged with the duty of keeping it in working order and of promoting its life and vigor. In addition to this, which belongs largely to management and routine, he must be able to promote and foster in the school that spiritual disposition which shall have its manifestation in the religious propriety of teachers and scholars. If he is a warm-hearted, earnest man, able to speak, from experience, of the love of Christ, he can diffuse a spirit of fervor and pious zeal through all the school, just as, on the other hand, if he is cold, careless, and is a mere make-shift officer, he will chill teachers and other assistants into indifference. All this goes to make up the measure of his responsibility. It may be a heavy one—it is a heavy one—but he who assumes the place must accept the obligation, and, seeking strength from above, strive to discharge his trust. No two superintendents are precisely alike. They all have different temperaments and attainments, as they have opposing views, also, as to how their work ought to be managed. They labor in diverse fields, are surrounded by varying circumstances, and are assisted by a great variety of teachers. It is happy that success does not depend upon uniformity of qualification, for in that case the efficient man would be the rare exception. In general, however, the work of superintending is the same, and one great law is over all. It requires of them that they shall be men of prayer, earnest, prompt, practical, energetic; taking an interest in teachers and scholars, and being foremost in every good work among the congregation. In the Sabbath worship, the superintendent ought to be conspicuous by his habitual presence and devout exercise. In prayer meetings, teachers' meetings, and whatever is indicative of or necessary to the life of the body, he ought to be noticeably prominent; preparing himself thus for the fullness of his calling and stimulating all about him to devotion and practical sympathy in the work of the Lord. It is to such a man the scholars will properly look up, and from him they will best learn their lessons.—*Sunday Magazine.*

THE LIBRARY. The *Officer's Quarterly*, published in Chicago, contains numerous practical suggestions in regard to Sunday-school work. Here is a word for librarians.

Many librarians are satisfied if they deal out the books properly. Some of them see nothing else to be done. But a few, at least, have the library interests at heart, and are constantly inventing ways and means for making the library of more value to the school. We wish there were more of this latter class. What a revolution would bring about.

DIVISION OF TEACHERS. Probably the following division of teachers by Dr. Vincent into four classes, will be found to cover the case. It ought to be the aim of every teacher to belong to the last class enumerated:

1. Those who leave upon the minds of their pupils a general impression, but no definite knowledge of which the pupil can make use. 2. Those who succeed in communicating knowledge, but do not provide for its retention by the pupil. 3. Those who communicate knowledge, and fix it in the memories of their pupils, but the knowledge is like seed carefully deposited in a paper or box. 4. Those who so impart knowledge that it develops self-activity and power in the pupil, as seed wisely deposited in the soil, which grows and bears fruit.

ADAPTATION. Rev. A. T. Pierson truthfully says:

The first thing is to get ideas; the next is to express them. In the case of children, it is not enough to express them even with delicacy, precision, beauty; you must study to put them into forms suited to a child's power of thought and modes of thinking. This is what we need by accommodating one's self to a child. It is the careful adaptation of the truth in its whole manner of presentation, to the child's mind and heart.

SUNDAY-SCHOOL NEWS.

The work of the S. S. Union, for the year ending with February, is thus reported: New schools organized, 1,138, with 5,227 teachers and 41,707 scholars; schools visited and aided, 3,108, having 15,275 teachers and 141,220 scholars; Bibles distributed, 2,571; Testaments, 6,211; families visited, 13,000; sermons and addresses delivered, 4,797.

Missouri is progressing. Twelve new counties have been organized since May last, making a total of sixty-seven out of one hundred and fourteen. It will take a long pull and a hard pull to bring them all into line, but Sunday-school men know no such word as fail. The annual convention is at Sedalia, May 28-30.

For the coming summer, the prospects are that more thorough Normal work will be done in our great assemblies and large conventions than ever before. And, as the smaller convocations imitate the larger, there is every reason to believe that this year thorough and effective work in the Sunday-school will be greatly stimulated. If this rate of progress continues, some day the standard of teaching will be so high that lazy persons will never think of applying for a teacher's position.

It is a custom of O. F. Presbrey, of Washington, or, rather, was a custom of his when he was superintendent, says the *S. S. Teacher*, to have the teachers write out the questions which they purposed asking upon next Sunday's lesson, and present them for criticism at the teachers' meeting. By this means, faults in the forms and methods of questioning were discovered and corrected. Many teachers are utterly unaware that it takes any peculiar skill to frame a question. But in good questioning is the secret of the best success in teaching.

Communications.

REV. JOHN STEVENS.

BY O. BUTLER.

This eminent and much beloved minister of Christ closed his earthly labors, for a better inheritance, April 5, 1878, at Biddeford, Me. He was the second son of Theodore and Mary Stevens, late of Limington, York County, Me., and was born June 18, 1801. His parents were of the Quaker order, consequently his early religious training was among that people, whom in after life he held in high esteem. In their meetings of worship, his young heart was often stirred by the earnest and impressive prayers and exhortations which often broke the solemn silence. When seventeen years of age he went to hear a lay preacher, Ichabod Churchell from Parsonsfield, and became so deeply impressed with his sinfulness that he gave his heart to Christ that very night; so forcible were the words of the exhorter that he could not leave the house until he found peace to his troubled soul. He was soon after baptized by Elder Jeremiah Bullock and united with the Freewill Baptist church at Limington. A few years later, he received a very impressive and convincing call to the work of the gospel ministry, but excused himself for a time, fearing his education was inadequate to the high calling, and soon found that his Christian ardor began to abate. About this time, he married Louisa Adams, of Limerick, purchased a piece of new land, on which was a log-house, in Sebago, moved on to it and commenced farming for himself. But his mind was ill at ease until he renewed his covenant to preach the gospel, and soon entered on his work with good success, seeing many turn to Christ, until he was called back to his native town, to take charge of his father's farm. Here he preached in the several districts with marked success, until the church increased to over three hundred. He received ordination June, 1823, and continued to witness great outpourings of the Spirit in Limington and adjoining towns. As the fruit of one of these revivals, he baptized about ninety persons.

He now felt it his duty to travel more extensively, and hearing a Macedonian cry from Lower Canada, he, choosing for a traveling companion and co-worker Rev. B. S. Manson, entered on an itinerant tour through the upper part of New Hampshire, into Vermont, to Lower Canada, and success attended their faithful labors wherever they went. After fulfilling their mission in Canada, Bro. Stevens returned to his home, receiving a hearty welcome by the brethren, and resumed his labors there, witnessing another precious revival and leading to Christ his much beloved brother, now Rev. Theodore Stevens, so well known in the denomination. He then journeyed East, visiting and preaching, with his usual success, in the counties of Kennebec, Penobscot and Arrostook, thence to New Brunswick, laboring awhile in Fredericton. About this time he and Rev. A. Rollins published a small book of revival hymns, the first of the kind in our denomination, which was highly appreciated and which found a ready sale.

In the fall of 1837, he was appointed to missionary work in the Montville Quarterly Meeting, where he also met with great success. Among those who were converted under his preaching were Rev. Messrs. Erskine, Mariner and Mathews, who have since been widely useful; and thus thousands have been indirectly blessed through his ministry. In 1843, Elder Stevens settled in Winsor, where he remained eight years, preaching there and in surrounding towns, witnessing there also glorious results of God's work. Afterwards he spent two years in Gardiner, three years in Bath, two years in Augusta, where he organized the Freewill Baptist church, which is still prosperous and efficient; then two years in Wayne Village, two years in North Berwick, and two years at Wells Branch. Eighteen years ago he came to Biddeford, and was the pastor of the Freewill Baptist church here for about four years. Since then he has only been able to preach at intervals on account of failing health and strength, though he has never ceased to labor in all ways possible for the conversion of souls. He had an especial interest in the young, and as he won their love and respect, so his influence over them was great.

He fraternized lovingly with Christians of other denominations, and was, in turn, beloved by them. He had not the advantages of a liberal education in his youth, and yet the fact would hardly be perceived by those who listened to his sermons, so correct and pure was he in the choice of language, so clear and forcible in his arguments, so apt and pointed in his illustrations, so wise in his counsel and so moving in his appeals. He possessed a rich fund of ready wit, which he often used most opportunely. Unlike some of his contemporaries, he early became the ardent champion of Education, Temperance, the Anti-slavery movement, Missions, Sabbath-schools, and every benevolent enterprise. In large public meetings he was often called to speak upon these topics, and many who have heard him will long remember his earnest, wise and interesting speeches.

He was connected with several organizations in this city, such as "Good Templars," "Temple of Honor," "The Y. M. C. Association," &c. He felt an especial interest in the "Old Triumph

Engine Co.," and often called it his church.

Elder Stevens was a man of unusual natural ability, possessing a clear judgment, a quickness of perception, and a liberality of sentiment that kept him from anything like bigotry or narrow-mindedness. Firm in his convictions and unswerving to the last degree in what he believed to be right, he was, nevertheless, lenient in judgment, and charitable towards those who differed from himself in point of doctrine. Denouncing sin of all kinds, he yet had always a helping hand and a hopeful word for the erring. He had an affectionate disposition and rare social qualities, which made him a companion of the young as well as of the old, and all classes, even the children, revered and loved him. His familiar "God bless you," will long linger in the memory of those who knew him.

His first wife died in Gardiner in 1845, leaving two sons. In 1847 he married Agnes Amee, of Gardiner, who married him, and who contributed greatly to the comfort and happiness of his declining years. He leaves two brothers, Revs. James and Theodore Stevens, and two sisters.

His funeral, on the 10th inst., was largely attended, the largest church in the city being filled above and below. Business men left their places of business to pay their last respects to one they delighted to honor in life. Besides the local clergy, there were several ministers from abroad, viz., Gideon Perkins, of Lewiston, Mariner, of Auburn, Perkins, of Portland, S. Curtis, of Concord, and N. Brooks, of Manchester, H. Quinby, of Milton, and I. D. Stewart, of Dover. Brief remarks were made by Revs. Mr. White, the pastor of the church, S. Curtis, H. Quinby, I. D. Stewart, J. Mariner and Rev. Mr. Barrows. After a very impressive prayer by Rev. J. M. Bailey, of Saco, his remains were conveyed to Laurel Hill Cemetery, Saco, for interment, where the dust must return to dust, while the spirit has gone to be forever with the Lord.

Biddeford, Me., April 17.

"THE WAY THAT SEEMETH RIGHT." If the reader was ever lost so that the North seemed to be South, and so thoroughly lost that he has persisted in going South when he knew he ought to have gone North, though this may have been true with him only in the moral sense, he will understand what I am about to say.

Pennsylvania Avenue, Washington, runs east and west. As you stand on the steps of the Capitol, looking due West down the avenue, you see at about a mile's distance the President's House. Half way between, 7th street, a great thoroughfare, crosses the avenue nearly at right angles. Going north on this street a few blocks, you come to F. St., on one corner of which is the post-office, a stately building, and on another the patent office, still larger. My boarding-house was near the post-office, so I made that a sort of land-mark, to aid me in returning to my home from my wanderings about the city. But at that point everything seemed quite turned about. When there, it always appeared to be on the south instead of on the north side of the avenue as it really is. This proved a great trouble and inconvenience.

The first time I attempted to walk alone from the Capitol to my boarding-house, upon reaching the crossing of 7th St. I could not easily resist the impression that I must turn to the left and go south, which I did. After going about as far as I supposed I should have to before reaching the post-office, instead, I came to a wide opening, without a building on either side of the street for a quarter of a mile or so. I knew it was all wrong. It proved to be, as I afterwards learned, the grounds of the Smithsonian Institute. But so thorough was the infatuation, that I went on, and still on, looking diligently at the letters, or figures at the corners of the streets, bent on finding F. At last I found it. But instead of the post-office, and stately blocks of brick and marble on all sides, there were low cottages all about, and 7 by 9 groceries on the corners. I stopped to reflect. It was the first good sign. "I thought on my ways." I did more, I decided to inquire at the corner grocery. A better sign still. "Stand in the way, ask for the old paths." Said I to the groceryman, "This is F. St.?" "It is F. St.," he replied. "Is the post-office on this street?" "Ah," said he, "this is F. St. south, the post-office is on F. St. north! You are two miles away from it!"

I went back into the street humiliated I confess, not to say disgusted. "Shall I go back on myself, or shall I go on in my own chosen way?" That was the question. I have wondered since that I had not gone on, though if I had, as it was growing late, I might have stepped off into the Potomac, and gone to the bottom. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Fortunately a street car happened along at that moment, going the alleged way to the post-office, though it seemed to me to be going in quite a different direction. I was convicted, though not quite convinced. Just in that state of mind in which one by dint of effort surrenders to be helped. "Through Faith," says the apostle. I believed in street cars, I stepped into one, and said to the conductor, for I was on a complete surrender by this time, "Put me off at the Washington post-office, wherever that may be." He did so, and I continue to this day. The moral is obvious.

J. F.

"THAT YOUR PRAYERS BE NOT HINDERED."

In this chapter (1 Peter 3) the apostle gives particular instruction how husbands and wives should conduct towards each other, that their prayers be not hindered. Thinking of this text, it has seemed to me that this chapter might aid in solving a perplexing question that often arises concerning the children of professing pious parents. The want of consistency in the lives of parents may prevent their children from becoming Christians. A lack of harmony between husband and wife may prevent family worship, and prejudice children against religion, and prevent their occasional prayers for their children being answered. Or if family worship is kept up, a constant strife, a little scolding and fault-finding, will more than neutralize all impressions of good that family worship may have produced, and so their "prayers are hindered." It is sad to think how many obstacles are thrown in the way of early piety by professedly pious parents. The bickerings, backbitings, jealousies, evil surmises and unkind censures, and bitter animosities among members of the same church, has done more to hinder the prosperity of the Christian church than all outside influences combined. A member of a church once said to me, speaking of a former pastor, he had to keep all the time running to stop some alienation that was springing up from jealousy. A subsequent acquaintance with that church did not make me think that the remark was any exaggeration. Is it strange that, under such circumstances, revivals are few and small? Is it not a wonder that any of the youth became interested in the cause of religion, and united with that church? Pastors meet with some very trying hindrances to the prosperity of the cause of Christ, and the success of their labors. They sometimes find a prominent member of the church in a cold, backslidden state, perhaps keeping up the forms of religion without the power, and finding fault with all that is done. He may have hardness with others which he will not try to remove. Now, if he has children, they know all this, and think he has been terribly abused. Is it any wonder that they are not won to Christ? Perhaps he is revived and his cold heart gets warm and he becomes exceedingly anxious for the salvation of sinners, especially of his own household; and wonders why his prayers are not answered. My dear brother, has not your impulsive and erratic life thrown obstacles in their way which you have never fully removed? Have you ever seen how terribly backslidden you have been? Have you realized that Jesus has been wounded in the house of his friends, by your cold and sinful state? Have you ever broken down before God, and in deep humiliation confessed your backslidings before him and the people? Or have you tried to jump over the past, and, by an increased zeal, endeavored to make up for past neglect? Be not deceived. God is not mocked. Make a clean breast; and pray that God will discover to yourself your secret faults, and humbly seek renewing grace that your prayers be not hindered. If the reader thinks the above is not applicable to himself or herself, they need not make any other application of it.

AN OLD PASTOR.

RECOLLECTIONS.

On the morning of March 30, fire took in the barn of Lieut. J. E. Grover, of Raymond, N. H., and that, with the house and the principal out-buildings, was consumed. This was the homestead where Prof. John Fullerton, Rev. J. Fullerton, and others of a large family were born. The place has been in the family name about 120 years, and lineal descendants are still there.

No dearer spot on earth do we ever find than the place of our birth, where we first opened our eyes on the beauties of this world; the home of our childhood and youth, where we found our truest friends, a mother's love, a father's kindness and protection, the delights of association in the innocent sports and prattle of brothers and sisters. "Home, thy joys are passing lovely."

Our home, lately consumed, when first recollected, was substantial but plain. No paint outside or in, no carpets, no costly furniture. But there was that more valuable. God and the Son were there. In it we heard our parents pray for our first recollection. They prayed for their children, and both told them of the path of life and peace. They lived to have some of them pray with them. Some of them found the joys of pardon in that lowly home. A daughter went to a baptism under conviction. While a remarkably fervent prayer was offered at the water-side, she was enabled to believe and submit. On arriving home, the evidence was complete. A son, long in distress, went to sleep submissively and awoke in the morning with the praises of Emanuel on his lips. Both, with the parents, have passed from that dwelling to the other shore, and no doubt are at rest in the pavilion of God.

It can not be said too urgently, that religion at home, prayer in the family, and the good counsel of parents to give themselves to Christ, is the most valuable and effectual of almost anything in the religious world.

One thing more about that home. It was an open house, a Pilgrim's Tavern, as they used to be called. Ministers rested there. Elder H. D. Buzzell, then of Gilmanton, was the first. He baptiz-

ed the parents. Later were Elds. Moses Bean, John and David Harriman, J. D. Knowles, Caverno, Place, Marks, Garland and others. Also, Dea. Josiah Richardson, of Nottingham, who, on entering, would usually say, "Peace be to this house;" and how fervently he prayed there, once, for one of the children, laid aside by an accident, who afterwards became a minister.

The dwelling is gone. The record of good done there is on high. Those that live are to labor on awhile for a "house not made with hands." J.

HINTS FOR REFORM CLUBS.

If I were to enumerate the special causes of this success, I should specify as follows:

1. A club-room that is not too nice. There are plenty of spittoons, no carpets, and smoking is allowed. Ladies are admitted (but seldom go (except at regular meetings), and men are not scared away. It is my most positive belief that three-quarters of the effort to get men into reading-rooms, Christian association resorts, etc., fail because these places are made too genteel by half.

2. Responsibility thrown boldly upon the reformers. Of course, outside help in the way of counsel, or occasionally of money, is invaluable. Men of wide knowledge, whose advice is wholly disinterested, can give and must give help by suggestion. But the active management of our club has been admirable because it has been self-managed. Responsibility has developed capacity and power.

3. The club is much more than a temperance club. It has a colossal "No!" on its banners, and also several other things. I will not disgrace our debates by comparing them to those at Washington, for our men know how to read. I will say that we have a good deal of wit, acuteness, humor, and even knowledge of history at command. The Irish element, as usual, furnishes some ready and really talented speakers. How the club instituted games, in the summer, and so bridged over a most dangerous spot, I have mentioned. I hope the time may come (I can't say it is exactly at hand) when it will have a good gymnasium and library of its own.

4. The religious spirit of members confines itself in the club-room to faithful work. The cause has had the constant prayers of the Protestant church, and I guess our Catholic churches, for a year; and I believe these prayers are no less fervent and effectual for not being orally uttered at the club meetings. Papers published under the auspices of both Protestants and Catholics are taken, and by these means the harmonious working of the two elements has been noteworthy and mutually beneficial.

In conclusion, I would simply add that we have much hard work before us still, and we by no means boast of an assured and triumphant existence. Our only guaranty of perpetuity is that we stand "by God's help," and with an earnest purpose to persevere. But it is not too much to say that for the present, the very line and contour of the face of this village has a better quality for this effort; the features are more regular; the complexion is more fresh and blooming. In a word, we have a lease of health, both physical and moral, which is most refreshing.—J. F. Merriam.

DRUNKARDS BROUGHT TO JESUS.

A business man of Boston, but a hard drinker, was taken by a friend to see Mr. Moody. He offered Moody \$1,000 to cure him of his appetite for liquor. He was pointed at once to the great Physician and prayed for. That night, while in his own home, surrounded by praying friends, about 12 o'clock, he found deliverance. He has abolished rum and tobacco, he has no appetite for liquor, and is one of the happiest Christians in the city.

One of the marked trophies of grace is a man of liberal education, admitted to the bar thirty-one years ago, who has ever since been a drunkard. His mother died of a broken heart many years since. His family has always been kept in abject poverty. He was awakened by hearing Mr. Sankey sing the beautiful hymn, "Watching and waiting for me." He was under conviction for several days, at last giving himself to Christ in the young men's meeting in Berkeley street church. He went home and astonished his family by hunting up a Bible, reading a chapter aloud and offering prayer. During the prayer his little girl whispered to her mother, "Mamma, isn't it better to have papa come home and pray, than to come home drunk?" This man testifies that his old appetite for liquor is entirely gone.—*Association Bulletin.*

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point. Begin here, and you are like one who strikes water from a rock on the summits of the mountains; it flows down all the intervening tracts to the very base. If we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves, and so extend the circle around us. It should be perpetually in our minds.—J. W. Alexander.

We shall never become angels. Yet we may, so great is God's goodness to men, attain to a higher honor and glory than they possess.

The Morning Star.

WEDNESDAY, MAY 1, 1878.

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

The Western Editorial Office is at 95 Clark St., Room 22, Chicago.

"Somebody truly says that not only does every man and woman feel more or less responsibility for what they are, but there is a consciousness in all thinking men and women of a power to overlook and revise themselves; to call themselves to account and see which way they are tending; to take an inventory of their moral and mental wealth or poverty, and to map out courses for the future. Some possess this power in a much greater degree than others, and it may be increased by cultivation. Whittier's poem, entitled 'My Soul and I,' is a very good text for an examination of this sort. Biography here serves an excellent purpose to such as know how to use it. We need to stand outside of ourselves; to examine our actions as they are in the pure light of truth and right reason; to compare ourselves with absolute standards of rectitude and of attainment, that seeing our errors and faults and shortcomings, we may know how to go to work to rectify them.

If these men who prove to be such gigantic frauds, like those defaulting treasurers at Fall River, for instance, could only arrange matters so that there should be some number of thousands of dollars left to them after their detection and downfall, there is a certain worldly sense in which they might be said to have made something out of it after all. But even this recompense is denied them. It is as though fate meant to make their punishment complete, and so when the bright jewel of honor is forfeited she withdraws even the trifling rewards for which they had squandered it. Or, to change the figure, it is as though the money itself, base as is the character sometimes attributed to it, scorned to remain with the man who is shown to have sought it so dishonorably. We are glad of it. There is a fine sense of justice in it. In the long run, the very nature of things refuses to uphold men in such folly and wickedness. What can possibly lead them into it? What but the devil?

We often fail to realize the deeper and more significant offices of charity. We have frequently only half appreciated the nature of such acts when we consider them as simply relieving such and such physical wants. It is stated on good authority that a direct result of the kindness shown to natives in the famine district of Southern India has been the recent conversion of over sixteen thousand of them to Christianity. Neither in India nor China, where famine has made such devastation, can many of us have the opportunity of possibly helping to secure such results as that. But let us not for that reason ignore the needy ones at home, the thousands out of employ and out of bread during these dull times. There will be an opportunity in this country the coming summer perhaps to awake in the hearts of as many as sixteen thousand an appreciation of the beauties of that Gospel that loves to share its substance with those in want.

Out of several similar tragedies of the kind, all occurring during the past week, we will mention only the case of a young man from Marblehead, who bade his wife and four children good-bye one sunny morning, started for a neighboring seaport to ship for sea, got drunk, fell beneath the wheels of the train on which he was a passenger, and was soon a mangled, lifeless corpse. Is there no one among our readers to realize his folly, and to be warned by it? This is the season at which many young men are starting out from the paternal home to seek a fortune, and in which many others with dependent families like this one whose tragic death we have mentioned are setting out to win them bread and clothes. Will they not allow us to kindly warn them of the great danger, of the almost inevitable ruin, of those who trifle in any way with this fiend of the cup? The essential condition to any success in life, or even to the ability to provide the necessary bread and butter, is that of self-control, along with steady and industrious habits. That is a homely caution, but we trust that no one will wait to find themselves beneath some engine of fate before realizing the force of it.

THE NEW ENGLAND CONVENTION.

A full and even verbatim report of the New England Convention held in Boston last week could scarcely do justice to the spirit of the body and the interests which engaged its attention. Only a faint picture can, consequently, be given in a brief article.

This was the third successive annual gathering of the kind, two others having been held within two years, at Lewiston, Me., and Lawrence, Mass. It was a tempting bill of fare to which our brethren were invited at Boston, and it was served with one or two exceptions. The organization was promptly effected on Tuesday evening, Rev. C. S. Perkins, of Portland, Me., was placed in the chair and his part was fittingly sustained.

Following the organization the prominent feature of the first session was a well prepared and logical paper by Rev. C. D.

Dudley, of R. I., on "Church Discipline indispensable to Church Purity and Prosperity." The subject proved a most fruitful theme of discussion, which was exceedingly profitable. Moderate and conciliatory views predominated and gained a signal victory.

On Wednesday, papers were read on "Denominational Loyalty versus Sectarian Bigotry," by Rev. E. W. Porter, of Mass., "State Associations preferable to Quarterly and Yearly Meetings," by Rev. F. K. Chase, of Me., and "A Union of Open Communion Baptists Practicable and Desirable," prepared by Rev. G. C. Waterman, of N. H. Each of these papers was followed by discussions which took a wide range, and were characterized by a good-natured interchange of opinion. The Convention heartily endorsed the positions taken by the first and third of these papers, but it was evidently not prepared to give its voice in favor of a wholesale abandonment of some of the leading features of the polity by which the denomination has been characterized from its early days. On Thursday, an excellent paper on "Our part in Foreign Mission Work," was read by Rev. J. T. Ward, of N. H. Though this was the only paper presented, yet the day was decidedly a field-day in point of discussions and the passage of resolutions. Systematic giving, the question of the desirability and practicability of publishing a denominational Quarterly and others received due attention. The discussion of the first of these subjects took the form of a profitable experience meeting. An abundance of good things were said, and practical suggestions made. It was the universal testimony that the success of our present system in raising benevolent contributions depends upon the endorsement and active co-operation of the pastors.

The Committee appointed one year ago on the permanent organization of a New England Association of Free Baptists reported. The plan of organization was a simple one, and the terms of membership were made easy. It was adopted with a few amendments, and permanent officers were chosen. A resolution was adopted, favoring the taking of steps looking toward the consolidation of Free Baptist interests in Boston and vicinity, a thing which evidently greatly needs to be done. A resolution was also adopted recognizing the benefactions of the late Hon. Benj. E. Bates to the denomination.

A communion service in the evening was conducted by Rev. J. Rand. It served as a fitting close of the exercises.

The attendance was quite good. There were present denominational representatives from Maine, New Hampshire and Rhode Island. Dr. Phillips, our missionary, was present from a three months' campaign in the West and took a leading part in all the deliberations. Rev. B. B. Tyler, of Louisville, Ky., a Disciple, addressed the Convention fraternally and warmly. The half hour meetings for prayer and praise were good seasons and accomplished the object for which they were designed,—the quickening of the devotional spirit. The social element in the Convention was prominent. Brethren, as they shook each other's hands, looked each other in the face, and spoke words of cheer, rejoiced and took courage. The Boston church acted well its part in furnishing entertainment, for which it received an appropriate recognition by the Convention. In a future issue, we shall publish a detailed account of the proceedings, to be furnished by the Secretary.

EVENING TIMES.

In his better moments man is ever on the search for light,—for that light which is not dependent on suns or stars, for that light which lighteth every man that cometh into the world; just as he thirsts for the water of life, which if a man drinketh he shall never thirst, but it shall be in him a well of water springing up into everlasting life.

It is at the evening time that it shall be light. Much is lost by allowing this passage to merely symbolize the end of earthly life. There are mornings and evenings all the way through man's allotted days—mornings of work and evenings of rest, mornings of enthusiasm and evenings of resignation, mornings of blindness and evenings of light. Spiritual barrenness and darkness come with the rising of the sun. Practically speaking, we are so constituted that when the temporal activities of life are in full blast, the doors which open to the reception of truth are closed. When the day's work has been done and the week's toil ended, it is then that the soul looks forward to seasons of spiritual enjoyment, refreshing and confidence.

Goethe puts into the mouth of one of his sentimental characters: "That the life of man is but a dream is the opinion of many, and this feeling pursues me everywhere," and he goes on to reproduce the ever-recurring thought that life at best is but an illusion and at worst but a delusion, a thought which the preacher long ago summed up in the sentence, "and this is also vanity." But in the evening-times of life a light is given by which we may distinguish between the transient and the permanent, between things seen and things unseen. It is then that the eternal verities are revealed. And Goethe himself says that "night is by far the better part of life."

There is a tenderness inseparably connected with the evening times, and the value of that quiet spirit will be appreciated when it is realized that truth is not

true by half when severed from tenderness. These evening times of life may chance to come in a midday respite, when the breeze of heaven, the song of a bird, the remembrance of a choice sentiment, the thought of a loved one or the glimpse of a truth brings the soul into union with quietness, restfulness and peace.

CURRENT TOPICS.

—THE creation of a Roman Catholic hierarchy in Scotland by the new Pope and the re-establishment of the bishops after the old pattern seems like a strange thing to do. More than almost any country in the world Scotland is anti-Catholic to the core, and more unpromising material than the old Scotch Covenanters out of which to make papists could not well be conceived. It is to be said, however, that in the large cities the Scotch-Irish population is quite large, while among the ignorant Highlanders the old superstitious faith still has a strong hold. In a very comprehensive article on the subject the London Times of a late date epitomizes the situation as follows:

The change is not very great, for, practically these paper dioceses have long existed, and the Bishops who have now received territorial titles have exercised Episcopal functions as Vicars-Apostolic. They will have now more official dignity within their own communion, and perhaps, more power over their clergy; but that is all. The new, like the old, Papal aggression is a matter of parchment rather than of fact, and most of the Scotch have displayed great good sense by attending to more practical affairs. A small minority of zealots have, it is true, taken the opinion of counsel as to the legality of the Papal decree, and they have been advised that it is not legal, but also that the application of it can not be punished. In other words, they have learnt that a paper edict is appropriately met by a paper prohibition.

—ANOTHER good sign of the times comes from India. It may be said, also, to come from England, for it is in the form of a protest by the natives against an act lately passed by the Council of the (English) Governor-General restricting the freedom of the India press. There seems indeed to be a good deal of printed matter circulating in India that ought for decency's sake to be repressed. And it is this that the English Vernacular Press Act ostensibly aims at, but the natives are convinced that it also aims at so controlling their press that it shall be forbidden to say anything hostile to English rule in India. We presume that on the whole the Press Act may be pretty nearly the thing demanded, but it is encouraging to see the Natives also interested to guard and protect their own liberties. Freedom of speech is what they hardly ought to be called upon to give up.

—NINE of the public schools of San Francisco are in direct telegraphic communication with the office of the Board of Education, and all the rest of the schools are shortly to be thus favored. What an advance this is during the comparatively few years since San Francisco was merely a piece of open country and the whole of California was peopled by the most desperate characters. Another sign of the advanced educational position taken by that city appears in the fact that an ungraded class is to be established in the city for the benefit of those pupils who come from the country schools, where they have had little training and study in those branches that are taught here; for those who, from sickness or otherwise, are kept out of school a great portion of the time, thus losing the training of a graded class; for those who have no aptitude for the studies taught in the grades; for those whose parents can not afford to send them to school long; and who are anxious to get an education that will be of every-day use when they go out into the world, and for those who have become listless and disinclined to study, in whom another system of studies might awaken some interest.

—THE Christian Union states that an important resolution was offered in the New York East Conference (Methodist) the other day declaring that the time had come when the limitation of the pastoral term of three years should be modified and the itinerancy be preserved by the annual appointment of ministers to such charges as the authorities of the church might deem best for the whole work. That there is a growing dissatisfaction with the system, and that it needs some amendment seems to be obvious from the frequent secessions of ministers from the Methodist denomination. The same conference was called upon to drop the names of Messrs. Slicer, Lawrence and Hall who had during the year joined other ecclesiastical bodies, and now the case is reported of the Rev. G. Benson Hamilton, of Manchester, N. H., who proposes becoming a Congregationalist pastor in that place.

—THE statues of Robert Fulton and Peter Muhlenberg are to be placed in the National Statuary Hall at the Capitol. Fulton's inventive services certainly deserve such commemoration; and as for Muhlenberg, the brave clergyman, soldier and Senator, he has many claims to the distinction. At the commencement of the Revolution he consented to take a command in the field, and his last sermon contained the words, "There is a time for all things—a time to preach and a time to fight—and now is the time to fight," saying which, he stripped off his clerical robes, displayed his uniform as a

colonel and read his commission to that rank.

—THE fiendishness of the Italian padrones who conduct an infamous traffic in the slavery of children does not seem to have been hitherto realized to its full extent, if we may believe a story which comes from New York. A blind child found in the streets in the custody of an Italian beggar had, it is said, been purposely blinded to fit her to excite the sympathy of passers-by, that her mendicant keeper may profit thereby. Several cases like that, but rarely any worse than it, have been reported from that quarter during the last few years. The agitation a year or two ago in New York caused by their cruel treatment of children seems not to have permanently lessened the evil. We trust that the law to prevent cruelty to children may be enforced unsparingly in such cases. The utter detestability of a life of idleness and beggary is shown by such cases as these.

—THE London Christian World, from its latest advices, sees, anything but a hopeful prospect for the famine-stricken portions of China and India. The accidents from the afflicted districts in the former country grow worse and worse. The population included in the famine-stricken area is far larger than was at first supposed, and relief appears almost further off than ever. The suffering arising from want of food has been greatly increased by the bitter weather which was experienced last winter. The grain seed has been consumed in many places, and the fields consequently remain unsown. The prospect in India is but little better. More than 280,000 people are still in the receipt of Government relief in Madras. Famine prevails, too, to a large extent, in the North-West provinces and in Hindostan. The crops have in many parts of the country proved unfavorable. Too much rain, instead of too little, is now complained of, and serious floods have been the consequence. Again, during the drought insects multiplied, and swarms of grasshoppers and locusts, thus bred, have, in many places, devoured the harvest. Throughout this district and in the Punjab grain is from 100 to 300 per cent. dearer than it was last year, whilst rice in Bengal fetches double the price it did then. Meanwhile the liberality of all Christian countries should not cease to flow thither, notwithstanding the improvident habits of the sufferers.

—SOME idea of the cruelty of war may be gained from considering the losses sustained by the Russians and Turks in their recent struggle. The official returns of the government, just made public, show that the Russian loss in killed and wounded amounted to 89,304 officers and men. Ten generals were killed and eleven wounded. One Prince of the Imperial family and thirty-four of the higher nobility fell on the field. Of the wounded, 86,824 have perfectly recovered, and it is expected that 10,000 more will be able to leave the hospitals in a few weeks. Only 121 prisoners remained in the hands of the Turks when the armistice was concluded. The proportion of killed and wounded to the number engaged was large; one out of every six who went into action being either injured or left dead on the field. The proportion was nearly the same in the great actions of the late Franco-German war; being one-sixth in the battles of Worth and Spicheron, one-eighth in the battle of Vionville or Mars-la-Tour, one-eleventh at Gravelotte, and one-twelfth at Weissenberg. The losses used to be much heavier. In the great battles in the early part of this century the killed and wounded often amounted to one-third of the number engaged. At Salamanca, Borodino, Eylau, the proportion was one-third, at Marengo, one-fourth, and one-fifth at Friedland. The report also shows that one out of every eleven of the Russian wounded died of his injuries. During the campaign only two men were punished with death, one for desertion, and one for robbery accompanied with violence; while on the other hand, 20,000 rewards were given in the form of promotions, awards of money, or decorations, the 8th corps, which so long and bravely held and defended the Shipka Pass, receiving the greater proportion.

BRIEF NOTES.

We understand the Baptist Weekly to imply that Rev. J. D. Fulton preaches "twad-die."

The American Bible Society will hold its anniversary this year in Richmond, Va., on the 12th of May. A very cordial welcome is promised from the Virginia State Bible Society and the people of Richmond.

No one need be without a Testament when they can be bought for five cents apiece. The American Bible Society (New York) and the Massachusetts Bible Society (Boston) have published an edition at that price.

Mr. Frederic Harrison has been lecturing in London on the legal and political aspects of disestablishment. It was no longer necessary, he said, to show cause why the established church should be disestablished and disendowed, but to show how it was to be done. The business of the people was to take counsel together, lest in the changes made they should unawares convert "the political ascendancy of a parliamentary church into the unlicensed ascendancy of a sacerdotal sect."

The Free Will Baptist church and society in New York City have purchased what is known as the South Baptist church edifice, on 25th St., between 7th and 8th avenues, and will occupy it next Sunday, according to a notice in another column. This edifice originally cost \$92,000, and in the purchase is included the

organ and all the fixtures of the house. We trust that this will prove to be an advanced step in the prosperity and usefulness of our church in that city.

In Sunday Afternoon for May, Edward Eggleston has the following practical truth: "One of the most remarkable things in human nature, however, is this willingness of women to sacrifice a girl's life for the chance of saving the morals of a scapegrace man. If a pious mother can only marry her son Beelzebub to some 'good religious girl,' the chance of his reformation is greatly increased. The girl is neither here nor there, when one considers the necessity for saving the dear Beelzebub."

An effort is making this year to revive the old interest in the May anniversaries, in New York. With a view to this, they will be held chiefly in the Broadway Tabernacle. The American Home Missionary Society will have for its anniversary the evening of May 5; the American Seamen's Friend Society, Monday, 6; National Temperance Society, Tuesday, 7; American Tract Society, Wednesday, 8; New York City Mission, Thursday, 9; New York Sunday-school Teachers' Association, Friday, 10; American Board of Commissioners for Foreign Missions, Sunday, 12.

QUESTIONS AND ANSWERS.

1. Did Christ break all the bread, or did he only break the loaf in two?

A. We do not know as history or tradition gives any information on this question. The almost universal practice of the Christian church, so far as we know, has been and is, for the minister to break "all the bread."

2. What is the Freewill Baptist usage in regard to the breaking of the bread?

3. Is it the custom of the Freewill Baptist ministers to ask the blessing on the bread and wine or for the deacons?

A. It is the uniform practice among F. Baptists for the minister to break the bread, and pour the wine, after having given thanks, or asked the divine blessing on each, and for the deacons to pass the elements to the communicants. We had never heard of a different practice among F. Baptists, until it was suggested by these questions.

4. Is this a matter of choice for each minister, or is there not an established rule among Freewill Baptists?

A. We know of no established rule among the F. Baptists, except the general custom of Christian churches.

Denominational News.

How It Seems to the Workers.

The Star of April 10, with the appeal from Sister Hills, Bro. Waterman's notes, and an extract from the New York Observer, brought a flood of sunlight to us in the Shenandoah Valley. Words of sympathy are always cheering. When words are accompanied with the assurance of substantial aid they give inspiration even to those who are ready to faint.

We are made especially grateful and are much encouraged by the action of the Woman's Mission. What the women undertake is usually accomplished. We really begin to believe that the bare walls of the basement of our greatly needed Girls' Hall are not much longer to be simply a reminder of our needs and broken hopes.

There are special reasons why women should engage in this southern mission work. The burden and the degradation of slavery fell heavily upon the colored women. Not only comeliness, but even native modesty opened the way to new dangers. The substantial mission work of the last fourteen years has been borne principally by women. The call now is for devoted Christian women rather than men.

It is fully as important that we should send out Christian young women to be teachers and the centers of Christian homes as that we send out young men to teach and preach, and the amount of actual work accomplished thereby will be more than doubled.

Our people here are beginning to feel that they can do something. We have undertaken to raise \$100 in the school. Over sixty dollars of it is already raised and the remaining forty can be relied upon. Several of the teachers in the primary schools, Maryland and Virginia, are also moving in the matter. Miss Coralie Franklin sent us \$1.05 from the children in Knoxville, Md., a day or two since with the request, from the children, that Mr. Brackett would not laugh because the amount was so small.

We have also received several small contributions from white Virginians of southern sympathies, which is a new and encouraging experience in our history.

If the Christian people of the country could but see what has been wrought in the last decade, by a very humble effort, I am sure the means would come for a much larger effort. N. C. B.

Woman at the Rescue.

We are exceedingly glad to see our women taking so earnestly hold of our mission work, both home and foreign.

Just now they are giving emphatic answers to the call from Storers College for the completion of the Girls' Boarding Hall.

The district Secretaries are most earnestly working in their several districts, among the churches, in the Quarterly Meetings and among the people personally.

We like this arrangement that several of our Q. Meetings have adopted, of giving a portion of each session to the Woman's Society. It works well and greatly adds to the interest.

We hope this plan will be generally adopted.

At the Mass. Q. M., at Haverhill, last week, a very interesting meeting of this kind was held. Lady speakers occupied the time in the interests of both departments of the work, home and foreign. A plea for the Girls' Boarding Hall was presented, a collection taken in its behalf and the pastors and delegates earnestly invited to carry the cause home to their several churches.

The ladies of one of the churches of this Q. M.—the first Lowell church—have already raised some \$56.00.

Just let the women of our denomination understand the demand for their zeal in any good cause and you will never find them asleep or in the rear.

Let the reports come in from the women of all our churches and we shall soon have funds enough not only to cover the Hall but complete it so that the girls, who are so anxious to fit themselves for usefulness, shall have comfortable quarters before another cold season arrives.

This work is for woman, let the women give a hearty response.

Ministers and Churches.

REV. L. DEXTER has resigned the pastorate of the Georgetown, (R. I.) church, to accept a call to the Greenwich St. church, Providence.

THE Mass. & R. I. Y. M. Ministers' Institute met at the Fudge St. church, Lowell, April 23, at 7 1/2, P. M., and listened to a sermon by Rev. C. F. Penney, of Augusta, Me., and adjourned to meet in Boston, Wednesday, the 24th. At the adjourned meeting arrangements were made to carry out the programme in connection with the Y. M. in September next.

BRO. WM. JONES reports continued labors in different portions of Brown Co., Kansas, with encouraging results. Bro. Jones is a veteran toiler, and finds the cause of Christ more precious to him as he advances in years. He is at present in Hiawatha, Kansas.

PARISHVILLE CHURCH, N. Y. A quiet, but very precious revival is being enjoyed in the Parishville church. A number have been converted, and the church greatly quickened and encouraged. Rev. H. S. Ball, who has been laboring with them for the last six months, has accepted a call from the Hopkinton church. Pray for the brothers and sisters of Parishville. COM.

Delinquent.

HAVING been informed that Mr. H. T. Barnard has been preaching, and conducting religious meetings among our churches, and that the impression has gone abroad that he has been a member of the Theological School in regular standing, it has become necessary for us to say, that he was admitted to the recitation room till he might have time to furnish the requisite certificates of church membership, and of moral and Christian character; but upon a failure to produce such testimonials, his connection with the School ceased.

In behalf of the Faculty of Bates Theo. School. J. A. HOWE, Sec. Lewiston, Me., April 15.

Ministerial Personal.

REV. G. H. PINKHAM has accepted a call to the church at Franconia, N. H., and commenced his labors with that church. Rev. L. G. Clark has accepted a call to the pastorate of the So. Wheelock (Vt.) church.

Quarterly Meetings.

OAKLAND Q. M.—Held its April session with the Commerce church, and was largely attended. All the churches reported prosperity. The vigorous effort made during the past year to lead souls into the "new life," has resulted in much good, and additions to all the churches. "Things ready to die" have been revived and become hopeful interests. Rev. G. H. Howard of the Genesee Q. M. preached the opening sermon, and presented important truths. Rev. R. Dunn, of Hillsdale College, greatly stimulated and refreshed the congregations by clear explanations and powerful enforcement of the word of God. E. M. COREY, Clerk.

HUNTINGTON Q. M.—Held its last session with the church at Huntington, Feb. 23-25. The session was spiritual and profitable and the religious services were largely attended. Collection, \$17.12. We would urge upon church clerks the importance of sending in at next session their annual statistical reports, also the ten cent tax.

Next session at the Baptist church, at West Bolton, Vt., June 8-10. C. W. REYNOLDS, Clerk.

SAINT CROIX Q. M.—Held its last session with the Beldenville church. The meetings were well attended. Union and harmony prevailed. The Spirit of God was present, and three were forward for prayer Saturday night.

June session with the Diamond Bluff church, the 16-18. The following resolutions passed: Whereas, it hath pleased our heavenly father to call away by death dear sister Niles and beloved brethren H. Buck, W. Shade and S. Stratton, therefore,

Resolved, 1. That we have met with a great loss in their death.

2. That those members were workers in the church, highly beloved by all, belonging to three different churches in the Q. M.

3. That we shall ever hold in high esteem the members who were pillars in the churches.

4. That we deeply sympathize with the friends. B. POSTON, Clerk.

ST. FRANCIS CO. (Mo.) Q. M.—Held its March session with the Mine La Motte church, March 9. The churches were all represented by letters and delegation. A good degree of interest was manifested in the business meeting. One new church, known as the Pilgrim's Home, was received into the fellowship of the Q. M. The meetings on Sunday morning were spiritual and well attended. The meetings were protracted until Wednesday, with a good revival interest manifested. Two accessions to the church on Sunday by baptism.

Next session with the Pilgrim's Home church, commencing the Friday night before the fourth Sunday in June.

JOSUA WOOD, JR., Clerk.

TAMA (IOWA) Q. M.—Held its last session with the Onida church, Feb. 15. There was quite a good attendance although a number of the churches were not represented. The meetings of worship were interesting and spiritual.

Next session with the Bovina church, June 14. H. H. WITHINGTON, Clerk.

LAFAYETTE Q. M.—Held its Feb. term with the Warren church. Revs. T. C. Partridge and L. D. Felt were with us, earnestly proclaiming that they were not satisfied with the tendency to moralize the community in which they move but it seemed to be the work of the church not only to produce an outside order, but to Christianize individuals and society, thus producing an inward, spiritual communion with God. We sometimes fear that the tendency of the age is to wash the outside of the cup and platter and not regenerate

the heart. On the first Sabbath of April, Rev. R. W. Bryant closed his faithful and efficient pastorate with the Warren church, and the following Sabbath Rev. H. G. Woodworth entered upon his pastorate with the same church for the ensuing year. It is expected that each church will promptly forward statistics and the per capita tax of ten cents per member to the annual meeting in June.

Next session with the Fayette church, June 7, at 7 o'clock, P. M.

L. F. FARNHAM, Clerk.

Religious Miscellany.

The illustrated *Christian Weekly* says: Pope Pius IX., during his "imprisonment," did not suffer solitary confinement, as his splendid palace prison, the Vatican, was occupied by 2,437 persons.

The British and Foreign Bible Society is about printing a translation of the New Testament in the language of the Hereroes, a prosperous people in South Africa, anxious to learn, who number nearly half a million, and have recently been placed under British protection.

The late President Finney left the material for a work on "theology," which will shortly be published from Oberlin, as edited by J. G. Fairchild.

It is said the bishop of the African Methodist Episcopal Church, of Louisiana, recommends that every elder, deacon, and preacher in that conference-district shall use his utmost endeavors among the people in their various charges to discountenance the idea of emigration to Liberia.

Rev. Dr. Howard Crosby has completed his fifteenth year as pastor of the Fourth Avenue Presbyterian church, New York. His church is now the seventh in number, connected with the General Assembly, having over 1,200 members. The six churches which are larger are Dr. Cuyler's and Dr. Talmage's in Brooklyn, Dr. Tucker's and Dr. Hall's in New York, Dr. Shaw's in Rochester, and Dr. Miller's in Philadelphia.

Several of the churches in Chicago on the south side have united to hold "children's meetings" every Saturday.

Two of Dr. Otis Gibson's Chinese converts on the Pacific Coast have been licensed to preach.

The most southerly Congregational church in the United States is in Daytona, Fla.

Bishop Burgess, of the Roman Catholic church in Michigan, has issued a pastoral, calling attention to the alarming increase of marriages between Catholics and Protestants and infidels. He warns his people against the practice, as contrary to the law of the church, and assures them that "if, in violation of this command, a Catholic has recourse to a magistrate or a minister of the Gospel for solemnization of such marriage, in the sight of God and His Church that marriage is null and void."

It has transpired that the trustees to whom was committed the settlement of Brigham Young's estate, being all good Mormons, have settled nearly all of it on the church, which gains by it about a million of dollars. The widows don't seem to be taken into the account.

A writer in the *N. Y. Evangelist* shows that of the 4,801 ministers of various classes in the Presbyterian church of this country, 3,358 only are in the work of the ministry proper. In professional life there are 265; engaged in miscellaneous religious work, 321; unemployed, 957.

A Chinese Presbyterian church has been organized at Oakland, Cal.

The receipts of the Presbyterian Foreign Board of the Northwest show a falling-off of \$44,192 during the year.

A failure to pay, on the part of those who subscribed at Mr. Kimball's solicitation, has caused the sale of the Howard church, San Francisco, to satisfy the mortgage.

Rev. Dr. Lorimer of Tremont Temple, Boston, is coveted by the Second Baptist church, Chicago, in place of Dr. Anderson, resigned to accept the Presidency of the University.

On Friday, March 22, the Quincentenary of John Wycliffe was celebrated in London, with very interesting ceremonies.

The General Council of the Reformed Episcopal church meets in Newark, N. J., May 8. This church now has eighty-four ministers and four bishops in the United States.

The Baptist University, of Chicago, has made its first payment of \$5,000 on the mortgage debt of \$100,000 to the Union Mutual Life Insurance Company.

Last fall the sum of \$48,000 was subscribed to pay off the debts of the American Board of Commissioners for Foreign Missions; the amount already paid in for this purpose is \$49,986.

Bible distributors in Russia find a widespread and growing demand for the Word of God.

Major Whittle and Mr. McGranahan are holding very successful meetings in Worcester, Mass. The churches having proved to be too small to seat the crowds attending, the Mechanics Hall has been opened. Mr. Pentecost has been holding revival services in Middletown, Conn.; Messrs. Moody and Sankey are still in New Haven, where the tabernacle is filled as often as it is opened. Mr. E. P. Hammond goes to Columbus, Ohio, this week.

Father Monastere, a Dominican monk, is now considered the greatest preacher in France. He is now preaching in Notre Dame, imitating his custom to leave his cell during Lent every year for this duty. He fills the cathedral Sunday after Sunday. There are literally thousands to hear, or, failing that, to see him.

Despite the repeated disapproval of auricular confession by the English bishops, and notwithstanding the 401,442 signatures to the petition to the Queen to repress the practice, there is reason to believe that it is gaining in favor with the English clergy.

The reports of the Liberia Methodist Episcopal Annual Conference have been received. They show 1,944 members, 166 probationers, 29 churches, valued at \$30,640, and 30 Sunday-schools, with 1,567 scholars. Sixteen preachers were stationed.

Turkish missionaries have not been idle during the late war. Both in Eastern and Western Turkey the self-sacrificing zeal of the missionaries in ministering to the wants of the distressed has made a deep and lasting impression. As yet the Russians have done nothing intended to interfere with their missionary work. Dr. Dwight writes from Constantinople that he thinks all missionaries are finding that the events of these days are giving them constantly new lines of influence. Messrs. Locke and Jenney, at Samokov, binding up wounds of Turkish soldiers in the hospital, have become known and respected by the Turks as never before, and the escape of the city from destruction, which had been or-

dered, appears to have been due to their presence in it. Leading Bulgarians of Samokov, who had never before recognized the missionaries, called repeatedly at their houses for comfort and counsel.

TEMPERANCE.

John B. Gough, at the close of a lecture in Brooklyn, last week, said that in the last 34 years he had spoken 395 times in that city and New York, and that since he began his work as a public speaker he had traveled 420,000 miles, and delivered 7,980 addresses.

The *Hawkeye* says the temperance work in Burlington, Iowa, has saved the county \$2,000 in the past four months.

The temperance reform club which was organized by Mr. Drew, in Cedar Rapids, Iowa, a few weeks since, is prospering finely and now contains over 3,450 solid members.

Not less than six millions of dollars are spent in the bar-rooms of North Carolina in a year. The last annual report of the Commissioner of Internal Revenue fixes the number of liquor-saloons in the State at 1,884.

The Case of Rev. David Boyd.

[The demand for the publication of the following statements seems to be of such a nature that they can no longer be safely withheld. The dates will show that they have already been some time withheld.]

A special meeting of the Ministers' Conference of the Rhode Island Association of Free Baptist churches was held in Providence, Sept. 3, 1877, to act upon the report of a committee previously chosen to investigate the case of Rev. David Boyd. Previous to the meeting a copy of the committee's report was sent by their secretary, to Mr. Boyd, prefaced as follows:

"The committee propose to present to the Ministers' Conference, Sept. 3, substantially the following:

"1. Rev. David Boyd, a member of this Conference, while pastor of the Pawtucket Free Baptist church, by his intimacy with a lady, then organist for the church, caused a scandal, public to considerable extent before it was published in a Providence paper.

"2. This intimacy was continued and with other acts connected therewith, including his efforts to prevent any case involving this from coming before the church, caused serious trouble and dissension in the Pawtucket church.

"3. Mr. Boyd opposed the calling of a council by the church to advise with him concerning his difficulties, and while a petition was circulated asking the church to call such a council, he met with other members of the church in secret meetings, to arrange for dismission if the council should be called, and maintaining a separate meeting, with him for minister.

"4. At the church meeting held April 4, 1877, when the council was called, immediately after this was voted, Mr. Boyd declared his intention to be unfaithful to the church, and that he had not recently invited any one to join it.

"He then resigned the pastorate and asked for the dismission from the church, which was granted. Some forty others immediately followed his example in asking for dismission, and he, being in the chair, declared dismission, though against protest.

"The next day after this meeting, Mr. Boyd tried to get a council to organize, on the following day (Friday), a church composed of himself and those who the evening before had with him asked for dismission, but in this he did not succeed.

"6. The next morning, Friday, April 6, at Mr. Boyd's request a meeting of the Executive Committee of the Association, of which he was a member, and to whom had been referred the case of the council, was held in Providence when the members of the council were chosen; and at his request and for his accommodation, the time for the meeting was put off until the 18th of April, though the Association was anxious to have it at the earliest possible day.

"7. Mr. Boyd succeeded in getting three ministers to attempt this organization on the 13th of April, six days before the time agreed upon for the meeting of the council. This was done against the protest of officers of the Pawtucket church and of three members of the Executive Committee, Church and Boyd (the other members) being absent.

"8. Mr. Boyd is now [was then] identified with and acting as pastor of this new organization, and has received to it members of the Pawtucket church who had no form of dismission.

CONCLUSIONS.

"1. That the intimacy of Mr. Boyd with the organist was decidedly imprudent and this and other acts connected therewith were the cause of the trouble in the Pawtucket church.

"2. That it was improper for Mr. Boyd to oppose the calling of a council under the circumstances and was wrong for him to lead or join with others in private or in public arrangements for division in case an investigation should be ordered by the church.

"3. That the attempted dismission of disfellowshipped members who had just voted against a council and had previously in private meetings provided for division and a separate meeting rather than investigation, was highly improper and disorderly.

"4. That the attempted organization of a church of persons related to the Pawtucket church, against the protest of its officers before the provided for investigation, apparently to protect Mr. Boyd from investigation and discipline, was an unbecoming attempt at sharp practice, and doing this before the time appointed, at his request, for the Council, was an act of bad faith with the executive committee and a violation of Christian courtesy to the chosen members of the council.

"5. That Mr. Boyd's present position at Pawtucket is improper and doing wrong and injury to the Pawtucket church, and is a dishonor to the Christian church, ministry, and profession.

"6. That Mr. Boyd's conduct as developed in this case makes it improper that he should continue a member of this conference."

The above report was adopted, and then the committee further reported the following which was also adopted:

"Resolved, That Rev. David Boyd be and hereby is excluded from the Ministers' Conference of the R. I. Association of Free Baptist churches."

ARTHUR GIVEN, Chairman.
LEWIS DEXTER, Secretary.

P. S. Mr. Boyd has been for the last few months somewhere in Maine.

Business Notices.

A CARD.

The Great South American Remedy for all special diseases, discovered in the great valley of the Amazon, is a remedy of extraordinary power and force; its success is marvelous. The recipe will be furnished free of charge. For circular giving full information, send self-addressed envelope to Rev. JOSEPH P. INMAN, Station D, Bible House, N. Y.

QUERUS COD LIVER OIL JELLY, approved by the Academy of Medicine of New York. For lung diseases the most mild, bland and nutritious form in which Cod Liver Oil can be used, with more benefit secured to the patient than with double the quantity of any liquid oil. The most delicate stomach will not reject it. Sold by druggists and E. H. TRUAX, 3 Platt St., New York.

Handsome Pictures Free!—Two Elegant 6x8 Chromos, worthy to adorn the walls of any home, and a "Three Months' Trial of LEISURE HOURS," a charming 6-page literary paper, full of the best stories, Poetry, Wit, etc., sent free to any one sending Fifteen Cents (stamps taken) to pay for postage. The pictures are of the highest quality. They get Double Value. J. L. Patten & Co., Publishers, 103 William St., N. Y. News dealers sell LEISURE HOURS, price seven cents.

CAUTION TO THE PUBLIC.—To avoid imposition, purchasers of Waltham watches will observe that every genuine watch, whether gold or silver, bears our trade mark on both case and movement.

Gold cases are stamped "A. W. Co." and guarantee certificates accompany them. Silver cases are stamped "Wm. Watch Co., Waltham, Mass., Coin Silver," or "Wm. Watch Co., Waltham, Mass., Sterling Silver," according to quality, and are accompanied by guarantee certificates signed R. E. Robbins, Treasurer. The name "Waltham" is plainly engraved upon all movements, irrespective of other distinguishing marks.

This caution is rendered necessary by reason of the fact that our cases are frequently separated from our movements, and put upon worthless movements of other makers, and vice versa, thus affecting injuriously the performance of the watches and vitiating our guarantee, which is intended to cover only our complete watches wholly made by us. It is necessary, also, because it is so notorious as to be a public scandal, that there is great fraud in the metal quality of both gold and silver cases as now generally sold. We have demonstrated by frequent assays that many gold and silver cases offered in the market, are debased from 10 to 20 per cent. from the quality they assume to be. This is a fraud upon the purchaser, and accounts for the low price at which such watches have been sold.

We take this occasion to announce that we have recently entirely remodeled the very popular grades of full-plate movements, known by the marks, "Wm. Elery," "Appleton, Tracy & Co.," "Waltham Watch Co.," "P. S. Bartlett," and "Broadway," giving to them not only a highly improved appearance, but great additional value. We embody in them such of the best results of our experience and study for twenty years, as can be useful in this popular form of watch. We give these new model watches special recommendation to all who look for good performance and solid excellence at moderate cost. The alterations have been made with the view of pleasing practical watch makers, as well as watch wearers.

We avail ourselves, too, of this occasion to warn the public against cheap watches. The superiority of Waltham goods in all grades is now so generally acknowledged that our competitors, Swiss and American, seem to have no recourse but to present the attraction of low price. Their goods being inferior to ours, they have to sell them for what they can get. Times are hard, and people generally not knowing a good watch from a bad one, very often allow a small price to decide them. William Morris, the eminent English lecturer on Art and Labor policy, in a recent lecture delivered before the "Trades Guild," says:

"I know that the public in general are set on having things cheap, being so ignorant that they do not know when they get them nasty, also so ignorant that they neither know nor care whether they give a man his due; I know that the manufacturers, so-called, are so set on carrying out competition to its utmost, competition of cheapness, not of excellence, that they meet the bargain hunters half-way, and cheerfully furnish them with nasty wares at the cheap rate they are asked for, by means of what can be called by no prettier name than fraud."

We are much mistaken if it is this that the public wants or expects, or, at least, good watches cannot be made when neither workman nor employer has pride in his occupation; interest and pleasure in the work are both wanting, and both are essential to good watch-making. Low price, especially in watches, MEANS LOW QUALITY, WITH LOW PERFORMANCE AND HIGH REPAIRS.

Our mission was, and our business is, to make good watches, whatever the cost; holding firmly to this single purpose, we have seen improvement in quality and reduction in cost by means of discovery and improvements in machinery, and by natural causes go steadily on together, until we can truly say, Waltham Watches, in their respective grades, are the best watches made, and are so in every respect as they are within reach of everybody who earns wages. Our prices are as low as they ought to be, and as low as they will be. Watches can not be made for nothing, even by machinery. We say to the public, buy a good watch while you are about it, and pay a proper price for it. The more you pay an honest dealer, the better satisfied you will be in the end; not deceived by cheapness—quality descends faster than price.

For AMERICAN WATCH CO.
ROBBINS & APPLETON, General Agents,
215 South Broadway, New York.

Notices and Appointments.

The *Waltham Watch*. Published by the Free Baptist Missionary Society. Terms, 35 cents a year (in advance). Address Mrs. M. Brewster, Providence, R. I.

UNION Y. M. will hold its next session with the church at East Mendon, commencing on Wednesday evening, May 16, at 7 P. M., and continuing over the Sabbath, 17.

MICH. Y. M. will be held with the Goshenville church, Van Buren Co., Mich., commencing May 31, and continuing over the Sabbath, June 1.

ILLINOIS Y. M. will convene with the church in Mineral, on Friday, May 31, at 10 A. M. Ministers and members are invited to attend. A. B. GURNEY, Clerk.

Corporation Meeting.
The Corporation of the Green Mountain Seminary will hold a meeting at the Seminary building, Waterville, Me., on Thursday, May 16, at 7 P. M., to act on the following business: 1. To make choice of officers for the year ending June 30, 1878. 2. To receive and report on all committees. 3. To see that the corporation will do relative to the finances of the corporation. 4. To transact any other business required for the good of the corporation. Let there be a full attendance. J. W. BROWN, Sec. Sec.

MINISTERS' INSTITUTE OF THE OHIO & PENN. Y. M. with Greenwood church, Crawford Co., Mich., June 1, evening.

PROGRAMME.
1. Tuesday evening, Inaugural Address of President of Association, 2. Wednesday evening, Sermon by J. C. Steele, Subject, "Man's Immortality," 3. Thursday evening, Sermon by F. H. Drake, Subject, "Faith," 4. Friday, by Dr. Clark, Subject, "Progressive Revelation," 5. Saturday, by Dr. H. Drake, Subject, "The Moral Character of the Deed," 6. Sunday, by Dr. H. Drake, Subject, "The Moral Character of the Deed," 7. Monday, by Dr. H. Drake, Subject, "The Moral Character of the Deed," 8. Tuesday, by Dr. H. Drake, Subject, "The Moral Character of the Deed," 9. Wednesday, by Dr. H. Drake, Subject, "The Moral Character of the Deed," 10. Thursday, by Dr. H. Drake, Subject, "The Moral Character of the Deed," 11. Friday, by Dr. H. Drake, Subject, "The Moral Character of the Deed," 12. Saturday, by Dr. H. Drake, Subject, "The Moral Character of the Deed," 13. Sunday, by Dr. H. Drake, Subject, "The Moral Character of the Deed," 14. Monday, by Dr. H. 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Poetry.

"PRIOR TEMPORE."

BY J. W. BARKER.

No light so fair as the morning
In the cheery month of May,
When the heart is fondly turning
To the coming of the day;
We welcome the sunlight golden
That never can break too soon,
And we greet with weary spirit
The burning hour of noon.

No flowers so sweet as the violets,—
The first-born of the year,
In the footprints of the winter,
The lovely forms appear;
Though the June is filled with roses,
And the Autumn shins in gold,
From the new there ever floateth
The fragrance of the old.

No song is half so joyous,
As at early morning heard,
On the soft Spring air is trembling
The first note of the bird;
Though songs from the Summer bowers,
To the answering hill-sides call,
Yet the strain of the early robin
Is sweetest of them all.

No home so dear as the old home,
Where merry childhood played,
The river and the forest,
The sunshine and the shade;
No hills are half so glorious,
No skies are quite so fair,
Though clad in fabled beauty,
And famed by tropic air.

No friends so dear as the old friends,
The trusted and the true,
No forms are so endearing
As those our childhood knew;
Though they cross the "silent river,"
Their earthly labor done,
Still the heart with hope is swelling,
"We shall meet them one by one."

No love so pure as the "first love,"—
As the hark responsive flings
Its music, soft and touching,
From new, unbroken strings,—
By the heart, unused to sorrow,
Is love's sweet fragrance given,
Oh, the sweetest heart of childhood,
I think is nearest heaven.

MAPLE BLOSSOMS.

BY ADELAIDE STOUT.

Maple Blossoms! Maple Blossoms!
Airy with such dainty grace,
Glints the sunlight on your fringes;
On the ground are threads of lace,
Woven in a loom above us—
Thread-like shadows dropped with gold,
For the leaf-palms are too tender
In their frame-work, yet to hold

Closely any gift; they're netted
As a babe's hand with fine veins,
And deep creases of their folding
Yet each faint green leaf retains.
The sweet legend of your beauty,
Maple Blossoms, is "Reserve;"
Ye are delicate, and dainty,
Quivering thro' each tiny nerve;

Yet so lifted in the sunlight
Many pass, and many tread
Through the meshes of your weaving
Scarcely noting its fine thread.
And the legend of your beauty
Is "Reserve;" ye do not seek
Place among deep-hearted roses;
Just a shade on lifted cheek.

Warm with glow of adoration,
Ye throw softly; we define
Hints of rare and subtle beauty
In each softly traced line.
Maple blossoms! Maple blossoms!
This "Reserve," what does it mean?
Keeping back from touches earthly
Something in the soul, I ween.

Lifted up, reserved, and holy,
Half the soul's charm is in this
Sweet "Reserve," that keeps its secret.
How much beauty we would miss,
Maple blossoms! Maple blossoms!
If we tried our palms' rough hold
On your airy, winsome lightness—
On your fringes of spun gold.

Family Circle.

WHAT A BRAVE WOMAN DID.

BY V. G. RAMSEY.

It was a wild November night. The wind howled among the naked trees, shook the doors and windows furiously, shrieked and bellowed down the chimneys, and drove the fast-falling rain into icy spray. John Hardy's house was situated within half a mile of the Canadian shore of Lake Erie. All about it gave proof of thrift and comfort. Within, the snug parlor was warm with a glowing coal fire, for there were guests in the house. A preacher, traveling with his wife, had asked shelter from the storm, and had been received in a manner that proved the family had learned to "show hospitality without grudging." But the master of the house was ill at ease. He walked the floor restlessly. He peered out at the windows toward a dim light in the distance. He opened the door, and listened to the roar of the breakers on the shore.

"A dreadful night on land and water," said the preacher.
"You speak the truth, sir," replied John Hardy, "but I take it you know very little how dreadful such a night is on the water."

"True, I have no personal experience, yet I think I can imagine its possible horrors."
"That is out of the question, sir. You may imagine a good deal, but nobody knows what shipwreck means till he has tried it."

"John," said his wife, softly, "tell our friends of that awful night of which you are thinking. You do not tell the story as often as you ought. It seems to me every one should hear it, and know in what a wonderful manner you were delivered from death."

"You know, sir," said John, addressing the preacher, "there are many things that we, old sailors, like to talk about.

I believe we are famous for long yarns, and we do not always get credit for the truth if we tell it. But when a man has fought with death for hours, and snatched his life, by a hair's breadth, out of his grasp, he does not talk much about it. He does not tell such experience in the streets, and shops, to men and boys who laugh and jeer at him. I will try to tell you, because I feel to-night as David did when he said, 'Draw near, all ye that fear the Lord, and I will tell you what he has done for my soul.'

"It was in November, 1854, that I shipped on the schooner Conductor, owned by John McLeod of Amherstberg. She lay at the mouth of the Detroit river, heavily laden with grain, bound for Port Dalhousie at the mouth of the Welland Canal. She was commanded by Captain Hackett, a Scotchman by birth, an experienced, and skillful navigator, and we were a crew of six sailors.

"It was a warm, misty morning, with a light westerly wind, which favored us, when we left the harbor and pushed out into the Lake, and we hoped, though it was late in the season, to make the run across in safety. We had not been out many hours when the wind rose to a tempest, and the rain began to fall in sheets. Colder and colder it grew every minute, and the ice began to gather, loading deck and rigging. Fiercer and fiercer blew the wind. The tops of the waves were sheared clean off as if cut by a scythe, and the spoon-drift came like showers of needles into our faces, blinding our eyes and obscuring everything."
"Pray, sir, what is spoon-drift?" said the preacher's wife.

"Spoon-drift is the frozen spray, 'ma'am, and a most uncomfortable thing it is when it darkens the air about you, and its stinging points are forced into your flesh by a wind that is driving it seventy miles an hour."

"Well, the night came on, and we were driven helpless before the wind. God pity those on the water to-night, in deadly peril as we were then. While I hear the waves breaking, yonder, I feel the horror of those dark, terrible hours creeping over me again. Do you see the light yonder? That is on the Lower end of Long Point Island. We saw it, and knew our only chance was to keep clear of the reefs around that island. But what could we do? Man is a creature very proud of his strength and skill, but there are times when God makes him feel how weak and helpless he is. That schooner was pitched about, rolled into the troughs, and tossed to the crests of the waves as if she had been a feather. The deck was slippery as glass, the ropes and sails were stiff as iron, and we could no more guide her, than that baby could guide an unbroken colt. About midnight she struck on the outer bar yonder. There was the horrid grate—the thud, thud, as the waves beat her against the merciless rock, and then the rush of water into the hold and we went down where there was just depth to cover the hull. We all sprung into the rigging and lashed ourselves to the icy spars."

Mr. Hardy paused, rose up, and opening the door listened to the roar of waves.
Returning to his seat, he said, "I think the storm is abating, but that night there was no abatement. Every billow dashed over us. Numb with cold, drenched and scourged by the pitiless tempest, we waited through those awful hours of darkness and misery. Don't think you can imagine it, sir. I can not tell you anything about it. You would have to be there to know, and God grant you never may."

"At last the day dawned, the wind abated, and the rain ceased falling, but the daylight brought us little relief. We could see, however, where we were, and, though we saw no possibility of escape, there was something consoling in the sight of land, from which we were separated only by a few yards of that stormy water. It was Long Point Island. I asked the Captain if it was inhabited. He replied, that except the light-house-keeper, who was miles away, he did not know that there was any one on it. Though the wind had abated, the lake was no less terrific. How the waves dashed over those rocks! How the water foamed and swirled, and seemed to mock our helplessness and misery! It looked like a hungry, insatiable beast, and I was thinking the best thing to do was to cut the cord that bound me to the spar, and end my insupportable suffering by dropping into its open jaws. Then I heard a shout from the captain, and looked towards the shore. A black smoke was floating upon the heavy air. My heart seemed to stand still for a minute, and then, as a small flame appeared, it gave a great throb that almost choked me. Brighter and warmer it blazed, and we could see a tall woman walking before it. I do not suppose you can tell how that fire warmed us, but it did. We were discovered—there was at least one human creature watching us with pity, and anxious to help us. The dull agony of despair gave place to a hope—a forlorn one, certainly—but it nerved us to continue the struggle for life."

We hoped there were men somewhere who would soon appear, and try to throw us a rope—we knew that no boat could reach us, however well manned—but we watched in vain. Squalls of snow and rain, would sweep over us, lashing the water into fury, and wringing and shaking the spars that supported us, as if determined on our destruction. Still we saw that woman walking back and forth

on the beach, following the waves as they receded with the out-going tide, and waving her hands to us. She just kept life in us. We determined not to die as long as we could see her. But the hours passed, and night drew on. We could not live through another night, we knew that. Well, a little before sunset, the sky suddenly cleared, and the water calmed. Then we saw that woman wade into the surf, stretching out her hands to us, and drawing them back. Then we knew there was no help to be expected except what she could give, and that she wanted us to throw ourselves into the water and try to swim to her.

"Captain Hackett said to me, 'It is our last chance, man. I will try first.'"
"With some difficulty he got his overcoat off. He looked toward heaven, I saw his lips move, and knew he was commending his soul to God. Then he dropped into the waves, and struck out with all the strength he had for the shore."

"That woman came forward to meet him till she stood breast deep in the water. He had almost reached her, when the undertow swept him back. She sprang forward, and caught hold of him. We held our breath while that struggle lasted. We thought they were both lost, but she came up, and dragged the Captain ashore and dragged him over the sand up to her fire. Then she rubbed him, and poured hot tea into his mouth, and when he had revived a little she made him eat some soup."

"When she had made sure of the Captain, she waded into the water again, and beckoned for another, and I dropped in. When I let go that spar, I expected to go to the bottom. I was so weak and stiff that I said to myself it was impossible I could swim; but when I struck the water strength was given me for the struggle. Captain Hackett, weak as he was, could not stand and see a woman risking her life for us, so he dashed in to try to help me, and just as my strength gave out, he caught me, but he was exhausted, and without that woman's help we should have perished there together. Why, sir, it seems to me she had the strength and courage of seven men. She just dragged us both out, slogging the captain for giving her the trouble of saving him twice."

"Well, sir, to make a long story short I will just say, the other five men got ashore as we had, and when we had been thawed out at the fire, and revived with hot tea, and soup, of which she had a plenty, our preserver led us to her cottage which was not far from the shore."

"A most wonderful story," said the preacher, "but who was this woman and how came it that she was living there alone?"
"This woman to whom seven men owed their lives, was Abigail Becker. You never heard of her, I suppose, but people have been made very famous by deeds less brave or remarkable than hers. She was not living there alone. She had a room full of children whom she had left to themselves all day, and who hailed her return with shouts of delight. Her husband was absent on the Canada shore. She had discovered us in the morning. There was not a man on the island. I have told you this story that you might hear and remember her name. The brave, strong, generous Abigail Becker, God bless her!"

"Amen," said the preacher. "The name of Abigail Becker should be linked with Grace Darling and Ida Lewis, and remembered so long as men admire that generous heroism which perils life itself to serve the suffering."

THE STORY OF MAY-DAY.
Alas, children! the world is growing old. Not that dear old Mother Earth begins to show her six thousand (more or less) years, by stiff joints and clumsy movements, by clinging to her winter's rest and her warm coverlet of snow, forgetting to push up the blue-eyed violets in the spring, or neglecting to unpack the fresh green robes of the trees. No, indeed! The blessed mother spins around the sun as gayly as she did in her first year. She rises from her winter sleep fresh and young as ever. Every new violet is as exquisitely tinted, as sweetly scented, as its predecessors of a thousand years ago. Each new maple-leaf opens as delicate and lovely as the first one that ever came out of its tightly packed bud in the spring. Mother Nature never grows old.

But the human race changes in the same way that each one of us does. The race had its childhood when men and women played the games that are now left to you youngsters. We can even see the change in our own day. Some of us—who are not grandmothers, either—can remember when youth of fourteen and fifteen played many games which nowadays, an unfortunate damsel, of six years—ruffled, embroidered, and which gowned, with delicate shoes, and hips in the vice-like grasp of a modern sash—feels are altogether too young for her. Well, well! What do you suppose our great-grandchildren will do?

When the Romans came to Britain to live, many hundred years ago, they brought, of course, their own customs and festivals, among which was one in memory of Flora, the Goddess of Flowers. The heathen—our ancestors, you know—adopted them with delight, being in the childhood of their race. They became very popular; and when, some years later, a good priest, Gregory, came (from Rome) also to convert the natives, he wisely took advantage of their fondness for festivals, and not trying to suppress

them, he altered them from heathen feasts to Christian games, by substituting the names of saints and martyrs for heathen gods and goddesses. Thus the Floralia became May-day celebration, and lost none of its popularity by the change. On the contrary, it was carried on all over England for ages, till its origin would have been lost but for a few pains-taking old writers, who "made notes" of everything.

The Floralia we care nothing for, but the May-day games have lasted nearly to our day, and some relics of them still survive in our young country. When you crown a May queen, or go with a May party, you are simply following a custom that the Romans began, and that our remote ancestors in England carried to such lengths, that not only ordinary people, but lords and ladies, and even king and queen, laid aside their state and went "a-Maying" early in the morning, to wash their faces in May dew, and bring home fresh boughs and flowers to deck the May-pole, which reared its flowery crown in every village.—Olive Thorne, in St. Nicholas for May.

KEY TO SUCCESS.
A few years ago, says a New York paper, a large drug firm in this city advertised for a boy. The next day the store was thronged with applicants, and among them a queer-looking fellow, accompanied by his aunt, in lieu of faithless parents by which he had been abandoned.

Looking at this little waif, the merchant in the store promptly said, "Can't take him; places all full. Besides, he's too small."
"I know he's small," says the woman, "but he is willing and faithful."
There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm volunteered the remark that he did not see what they wanted of such a boy; he wasn't bigger than a pint of cider. But after consultation the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered his youthful protegee busy scissoring labels.

"I did not tell you to work at night."
"I know you did not tell me to; but I thought I might as well be doing something."

In the morning the cashier got orders to double that boy's wages, "for he was willing." Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered in the rear door to seize something, but in a twinkling found himself clutched by the diminutive clerk aforesaid, and after a severe struggle captured. Not only was robbery prevented, but valuable articles stolen from other stores were discovered. When asked by the merchant why he stayed behind to watch when all the others quit their work, the reply was, "You told me never to leave the store when others were absent, and I thought I'd stay."

"Double that boy's wages; he is willing and faithful." In 1869, that boy was receiving a salary of twenty-five hundred dollars, and, in 1870, had become a partner in the establishment.

The moral of the story is, "Where there's a will there's a way." The key to success is "willing and faithful." There is a vacant place for all such boys as the hero of this tale.

HOW NEAR TO GO TO THE PRECIPICE.
An Irish nobleman was in search of a coachman, and as the situation was a desirable one, there were many candidates for it. Collecting them together, his lordship asked the first:

"Now, how near the edge of a precipice can you drive me in safety?"
"Oh!" answered Pat, "at four feet off I'd undertake to go along asy with fresh horses, and never a taste of an accident should your lordship have."

"You must drive well," said the nobleman; and then he put the same question to the next applicant, who promised to go with equal safety to closer quarters. A third was sure he could drive within a foot, and then the competition became so eager, his lordship had offers of being driven within a few inches of the edge.

"And how near would you go?" asked his lordship of a quiet man who had remained silent.

"Sure I'd keep myself and your lordship as far away as I could," was the answer.

"Then you're the man for me," cried the nobleman, and engaged the sensible driver on the spot.

A well-dressed man walked into one of the saloons the other day, leading a little boy by the hand, and called for a drink of whiskey. The little fellow burst into tears and begged his father not to drink, and the saloon-keeper, to his credit be it said, refused him, whereupon the man jumped behind the bar and seized a bottle of the article in question. The bar-keeper attempted to take the bottle from him, and a scuffle ensued, during which the liquor was spilled and the stranger ejected. A man of family who was present was so struck by the conduct of the boy that he left the saloon, and made an oath that he would never drink another drop.

Literary Review.

BEAUTY FOR ASHES. By Alexander Dickson, author of "All About Jesus." New York: Robert Carter & Brothers. 12mo. pp. 436. (\$2.00).

"All About Jesus," by the author of the present volume, has already reached its fourth or fifth edition, and is still everywhere welcomed by such readers as delight in devout and loving descriptions of Christ, or meditations upon his beauty and loveliness. The book before us is likely to be quite as favorably received. It contains a series of papers on practical themes of Christian life and experience, each based on some Bible text, and drawing its essential lessons with a skillful hand. Such topics as Christian brotherhood, the lessons of joy and trial, the folly and harm of anticipating trouble when the Christian is under the care of so wise and provident a Friend, "The Song of Sorrow," "The Thorn in the Flesh," "The Happy Mourner," the art and benefit of keeping hopeful and joyous in the midst of tribulations, a profitable contrast between the fearful things we fear and the fear of fearful things, "Crossing the Jordan," and "Our Heavenly Home"—these and other precious themes occupied the author, and from a devout heart and a rich experience he has brought joy and consolation for every believer. It is an externally beautiful book, and will thus gratify the taste while it ministers to the higher and spiritual qualities.

In *Milly's Whims* we meet again with some of the characters mentioned in "Blackberry Jam" and "The Broken Mallet," by the same author (Joanna H. Mathews). Milly is a little girl, always discontented with everything around her. Her mother goes to Europe for her health, and it is decided to leave the little girl at home with her grandparents, lest her constant worrying and fretfulness be an injury to the invalid. Her unpleasant disposition causes her to be avoided and disliked by her associates. In direct contrast to Milly is Jessie, kind, self-sacrificing, and longing for an opportunity to do good to somebody. One day a man calls at Milly's uncle's to beg money. Her cousin warns her that he is known to be a person who will spend every cent he can get for intoxicating drink, and that his son requests people not to give him anything, for when he is in drink he is very ugly. But Milly is sure she knows best and gives him a quarter of a dollar. A few days after, Jessie, coming along the railroad bank, sees this same man laying a log on the track to obstruct the train. She succeeds in rolling it off just as the train reaches it, but the old man is angry and pursues her, and, in her flight, she falls into a disused quarry and is seriously injured. It is found that the old man was drunk, and the liquor he drank was purchased with Milly's money.

Milly suffers such intense self-reproach that she resolves to be more yielding to others, and less conceited in her own opinions. Like other stories by this same author, the book is pleasant and good reading for children.—New York: Robert Carter & Bros. 16mo. pp. 292.

The contents of the April number of the *Bibliotheca Sacra* are timely and valuable. We notice particularly an article, "Christ's Words on the Duration of Future Punishment," Prof. Gould's "The Extent of Inspiration," a review of a work recently published in London, entitled "Is 'Eternal Punishment' Endless?" and an article on "The Organic Reunion of Churches." There is also an examination of Rev. Joseph Cook's "Biology" and "Transcendentalism," a condensed presentation of Prof. Rothe's views on Dogmatics, an article on the Ethics of Aristotle, and a collection of various readings of the Samaritan Pentateuch compared with the Hebrew and other ancient versions, Deuteronomy being the book under consideration.

Prof. Gould's opinions about the nature and the extent of the inspiration of the Bible have been considerably discussed of late, and often from insufficient data. We have here his own words. But he attempts to consider only one theory of inspiration, namely, that which claims that the Bible is inspired only within the region of moral and religious truth, either expressly disclaiming inspiration elsewhere or leaving it in doubt. The alternation between denial and doubt of inspiration that has so characterized the discussion of the general subject is noticed, and after a quite thorough tentative examination of the special theory under consideration, taking into the account the difficulties that arise under various propositions, he is obliged to reject the theory, for it would exclude any inspiration of the history or science of the Bible, which Prof. Gould believes can not safely be done. The author continues:

There may be individual errors in these parts [other than the moral and religious] of the Bible, but neither of them as a whole, can be excluded from the range of inspiration. We may take the most unfavorable statement of the case, regarding as errors all unexplained difficulties, and leaving out of view the presumption in favor of explaining many of these in time, and still we have a state of things which will not allow us to deny inspiration of these parts of the Bible. For if we do, let us remember that we must be prepared to give up for the same reason the inspiration of its moral and religious truths. It seems to me a mistake to suppose that apparent weakness and vulnerability belong entirely to the history, the parts of the book. There are difficulties just as great, we think, if not so numerous, in the system of truth which it presents—and not in the outskirts of doctrine either, but in its fundamental teachings. The difference has been that the danger of touching this part of the structure has been so fully realized, that difficulties have been treated cautiously and conservatively; while the inspiration of these other parts which we have been considering, has been felt to be a matter of comparative unimportance, and difficulties no way greater have been given hastily all the weight that could possibly be claimed for them, and have been allowed to invalidate the claims not only of the passages in which they occur, but of the entire class of passages to which these belong. And it is in the spirit with which the former class of difficulties has been treated by the wisest leaders of Christian thought, that the rule should be found for the treatment of the other difficulties under consideration. We all recognize the force of the internal argument for the inspiration and authority of the Bible, and its necessity. And in this argument the character of its teachings, their conformity to reason and to the moral sense, is the most important consideration. And yet we all feel that if the system of truth which it presents, fulfills this demand as a whole, it makes so strong a claim on our faith, that we may attribute the difficulties to deficiencies in our rational faculties. Now we claim that if the difficulties in the Scripture history are not equally great, and the only difference is in the comparative importance of the history and the doctrine, the same principle should be observed.

But on the other hand, if this theory be held simply as a statement of the exclusively or predominantly moral and religious purpose of the Scriptures, and therefore of their inspiration, Prof. Gould would accept it as probably true. The article concludes as follows:

We have seen that, when the Scriptures employ history as the vehicle of moral and religious truth, and especially when it is made the basis of doctrine, its substantial truth is necessary to the accomplishment of its object. And

in the earlier records of Scripture this substantial truth could have been secured only through inspiration. On the other hand, we have also seen that, probably only this degree of truth was necessary for the immediate purpose assumed. How, then, are we to account for the greater exactness which certainly characterizes Scripture? Evidently only by admitting some one or more secondary purposes subordinate to the main purpose, and contributing indirectly to its accomplishment. And one such secondary object will be readily suggested to one who has become familiar with the history of the discussion. The evidential value of this extraordinary accuracy of the Biblical records is certainly great and indisputable. The moral and religious impression may not be produced, nor directly increased by this, but indirectly it may and does heighten it. I do not mean to say that this is demanded on first principles by the exigencies of the theory; but inasmuch as we find this degree of minute accuracy, here is one great purpose subserved by it. If a witness has in view simply the establishment of the truth, the greater and more detailed the consistency of his account with itself and with other accounts, the more surely he accomplishes his object. And if he is trying to make a religious impression, or teach a religious truth by means of his story, the same thing will indirectly further his object. And if we wish to convince men that we are speaking divine truth under divine direction, the principle applies with multiplied force. The history of religious controversy is almost a demonstration of this fact. We have only to see how largely the question of the evidences has turned on this very thing, to be convinced of its importance, human nature being what it is.—Andover, Mass.

The *History of the Magazine of American History* (A. S. Barnes & Co., New York and Chicago) opens with a second paper from the pen of Rev. B. F. de Costa, continuing his investigation into the Verrazano question. This essay is wholly devoted to the voyage to the American coast, and will prove of interest to every student of our history. It is illustrated with a map, showing the coast line and the progress of the navigator. The second article is an autobiography of General Philip Van Cortlandt of the Army of the Revolution. Gen. Van Cortlandt was actively engaged throughout the war, and his recollections are full of historic details of the incidents of the decisive Northern and Southern campaigns, Saratoga and Yorktown. He also gives a sketch of the old Van Cortlandt family. The article is illustrated by an original sketch of the old Manor House at Croton. The reprint is an entertaining letter of Washington Irving over his well-known signature of Knickerbocker, reproduced from its original publication in 1810 for the first time, no edition of his works containing it. It is full of reference to the Stuyvesants, Duyckincks, Lotts and other New York families. The Notes, Queries and Replies cover sixteen pages, and are varied and full. There are six pages of Literary Notices, with reviews of twenty-six volumes and pamphlets of late issue relating to American History.

A *Layman's Thoughts on Preaching* is the title of a small pamphlet containing a series of articles reprinted from the *Christian Union* (New York). The contents aim to set forth the subject of preaching as the author thinks laymen view it. He describes what he considers to be the hearer's object in listening to a sermon, also what constitutes instructive and helpful sermons, and has some words about force, guidance, and methods in preaching. Several practical questions are answered at the close.

The subjects of the last two sermons by Dr. Tyng, Jr., published in *The People's Pulpit*, are "Noonday" and "The Saviour You Need." The series seems to be arranged with reference to future collection into a book.—New York: The People's Pulpit Company, 42nd St. and Madison Avenue.

MUSIC.

Joy Bells is the title of a collection of sacred music for the Sunday-school. It is prepared by Mr. W. A. Ogden, the author of "Crown of Life," and contains many hymns that are new, while all are appropriate to the use for which they are designed. Mr. Ogden has a special fitness for this kind of work.—Toledo, Ohio: W. W. Whitney.

Oliver Ditson & Co. (Boston) publish a song entitled "The Redbreast," also a duet, "Fairy Dell," by Abt; also a Hungarian Song, entitled "Meha," by Victor Capoul. There is also "Forget-me-not," a piano piece; a "Polka Militaire" for the soldiers; by Behr, and a "Galop" called "Nancy Lee Galop."

LITERARY NOTES.

D. Lothrop & Co. have arranged to publish the so-called talks of a bachelor with his boys, under the title of "Eyes Right." The talks will be separated into three volumes, which will be entitled respectively "At Home in New York," "Among the Adirondacks," and "On the Shore." The author signs himself Adam Stwin, and the design of the books is to teach boys to observe things about them, and not to go blundering through the world.

Messrs. Houghton, Osgood & Co. have just ready "Keramos and Other Poems," a new volume by Mr. Longfellow, comprising the poetry he has written since 1875, when "The Masque of Pandora" was published. A very large circle of readers will give this book a hearty greeting. . . . "Memoirs of William Francis Bartlett," by Gen. Francis W. Palfrey, will be published immediately by the same firm. Gen. Bartlett's brilliant record as a soldier, and his conspicuous and patriotic efforts to bind North and South in new and lasting union after the war was over, won for him the admiration and love of the whole country. Gen. Palfrey, who was his comrade in war and his intimate friend, has told the story of his life so as to enlist eager attention. The volume will contain a portrait of Gen. Bartlett. The public may be interested to know that the author's profits on the sale of the "Memoir" will go to Gen. Bartlett's family.

Lee & Shepard have in preparation several new books. One is by William Mason Cornell, D. D., LL. D., and is entitled "Recollections of ye Olden Time." It will have biographical sketches of eminent clergymen, statesmen, merchants, physicians, lawyers, college presidents, teachers and others in Massachusetts, Rhode Island, Connecticut, New Hampshire and Pennsylvania. . . . The firm will henceforth have control of William Winter's prompt-book of plays as presented by Edwin Booth, and "King Lear" will be out soon. . . . The next volume in the Sparkling Series will be "Peter Cruet," by the author of "That Husband of Mine." . . . The firm will also issue soon a scientific book by Professor George L. Vose of Bowdoin College. It will treat of problems on the right line and circle, conic sections and other curves; the projection, section and intersection of solids and other subjects. . . . In the way of guide-books the firm will soon issue new editions of Farrar's, Richardson and Hangleys lakes, Mooshead Lake and the Official Tourist's Guide, issued in England by the London and Northwestern Railway, for the benefit of travelers, and controlled in this country by Lee & Shepard.

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News Summary.

Congressional.

(For the week ending Saturday, April 27.)

MONDAY. In the Senate, resolutions were submitted by Mr. Blaine against any further change in the existing tariff. The bill granting more time in which to complete the Northern Pacific Railroad was discussed briefly. Several bills were introduced, and routine matters disposed of. In the House, the resolutions of the Maryland legislature proposing a re-opening of the Presidential question were referred to the judiciary committee. General Butler's bill for the issue of fractional currency and Treasury notes of small denominations was defeated by a vote of 120 to 124. The river and harbor appropriation bill was passed.

TUESDAY. In the Senate, the bill prohibiting the coinage of silver twenty-cent pieces and for extending the time in which to complete the Northern Pacific Railroad were passed. In the House, the protest against the passage of the river and harbor appropriation bill was, after a protracted and at times exciting debate, read, but permission to have it entered on the journal was rejected. The Indian appropriation bill was reported and referred. The aggregate amount appropriated reaches \$4,772,575.

WEDNESDAY. In the Senate, the bill authorizing the Secretary of the Treasury to employ temporary clerks in his department was passed. An adverse report was made on the bill for the revival of American commerce and the protection of the shipping interests of the country. In the House, the Pacific Railroad sinking-fund bill was passed, the opponents of the measure struggling in vain to have it first considered in committee of the whole.

THURSDAY. In the Senate, several bills on the calendar were disposed of, and Mr. Blaine submitted the conference committee's report on the bill to provide for the deficiencies in the appropriation for carrying on the government for the current and prior fiscal years. After discussion the report was agreed to. In the House, the Senate bill repealing the bankrupt law was passed, with amendments repealing title 61 of the Revised Statutes, and the act of June, 1874. "An act to amend the act to establish a uniform system of bankruptcy," and providing that all penal actions or criminal prosecutions arising prior to the passage of the bill, under the act proposed to be repealed, shall continue in full force until disposed of. The amended bill was passed by a vote of 206 against 93.

FRIDAY. Senate not in session. The only matter of importance considered by the House was the post-office appropriation bill, which, after considerable discussion and amendment, was passed.

SATURDAY. Senate not in session. In the House, the Indian appropriation bill was passed, and the legislative appropriation bill considered at considerable length in committee of the whole.

Fall River Matters.

Further developments only place in worse light the deeds of certain Fall River officials. Mr. George T. Hathaway, the Treasurer of the Border City and Sagamore Mills, is now found to have stolen over a half million dollars from his company, and claims to have been led into his crimes by Mr. Chace, the Treasurer, whose villainies were revealed the week before. But of this there is not much probability. It furthermore appears that there was a general practice of fraud and dishonesty on the part of several pretended and actual stockholders of the Border City and other Mills, and that a great deal of paper put out by them was worthless. Nothing in financial circles for a long time has so appalled men who believed in the average honesty of prominent business concerns as these revelations. And it is believed that the end is not yet reached.

The Florida "Confessions."

Mr. McLean, of the Florida Returning Board, and one or two other politicians in that State, make what they call a confession of frauds perpetrated by the Board in counting Florida votes in 1876. The Democrats profess to attach some importance to the confessions, while the Republicans are confident that they are only part of Montgomery Blair's plan to examine into the President's title, and will amount to nothing.

Hasty Legislation.

The passage of the River and Harbor bill referred to in our Congressional Summary may be fairly termed a piece of infamous business. It involves the paying of over seven million dollars from the United States treasury, and in a great many cases is to bring in no real benefit. So fearful was the majority in the House of losing the bill, that they suspended the rules and passed it without discussion. It is believed that a union of interest on the part of Congressmen who wanted a re-election and wished to please their constituents by dredging out some stream in their district at Government expense accounts for the hasty and unusual passage of the bill.

The President's Tour.

President Hayes and a party consisting of members of his family, the Cabinet, etc., visited Philadelphia, Wednesday, and were cordially and enthusiastically welcomed by the people of the Quaker city. Speeches were made by the President, Secretary Sherman, Schurz and several other gentlemen. The Union League gave a banquet to the visitors in the evening. On Thursday the party visited the Commercial Exchange, the Chief Magistrate, Secretary Sherman and others making speeches. In the afternoon a steamboat excursion was made to the Richmond coal wharves and Chester, some 800 ladies and gentlemen constituting the party. In the evening the President attended an entertainment at the Academy of Music.

Treasury Statistics.

An official statement of the liabilities and assets of the Treasury to the 30th of March shows the liabilities to be \$141,758,896 in coin, treasuries, general account and balance, including a bullion fund of \$69,878,901, and in currency, \$78,888,750, including a fund for the redemption of certificate of deposit No. 8, 1872, of \$25,805,000, and \$10,000,000 special fund for the redemption of fractional currency. The assets are stated at \$141,758,896 in coin, including gold coin and bullion, \$116,738,003; gold bars, \$3,367,718; standard silver dollars, \$810,501; silver coin and bullion, \$10,012,016; gold certificates, \$7,179,200; and deposits held by the national bank depositaries, \$3,088,927; the currency, \$78,888,750; including deposits, \$6,221,083; United States notes \$47,327,341; United States notes for the redemption of fractional currency, \$10,000,000.

The Pope's Encyclical.

An encyclical just issued by the Pope points out that it is wrong for society to combat the church and the Roman pontificate, especially regarding the latter's civil principality, which is the guarantee of its liberty and independence. The Pope renews and confirms the protest of Pius IX. against the occupation of this civil principality of the church. His holiness is confident that, with the aid of God and the zeal of pastors, society will finally return to the homage it owes to the church. The encyclical is generally moderate and full of expression of affection towards society.

Miscellaneous.

John Ruskin bids fair to recover. Fifteen persons have lost fingers in using a molding machine in a Newburyport shoe factory.

The roof of the Centennial Memorial Hall at Philadelphia has become leaky, and the works of art are in danger of injury. It is supposed that nearly five hundred fishermen have perished in the late gales on the northern coast of Spain.

One hundred and twenty persons were killed by a hurricane at Tahiti on the 7th of February.

Post-office employees in Texas are to be supplied with pistols by the United States Government for their protection against mail robbers.

A six-year-old child at St. Stephens, N. B., was instantly killed the other day by falling upon a pair of scissors, which penetrated her heart.

The cashier of the National Bank of Tiffin, Ohio, has absconded, taking with him \$45,000 belonging to that institution.

It is estimated that between 80,000 and 90,000 operatives are now on strike in Lancashire, England, 64,000 of the number being weavers.

The publication of Secretary Sherman's contract with the syndicate explodes all the rumors set afloat by the anti-resumptionists of the banking and currency committee.

The cost of the recent war to Russia was \$50,000,000 roubles or \$807,142,800.

It is estimated that the British cotton stock will stop 212,000 bolls out of 470,000 in the United Kingdom.

A "sleeper" attached to a mail train on the Richmond and Danville railroad was "tele-scooped" near Glover, Va., Friday morning, by a freight engine and five persons injured, one fatally.

Daily reports are coming from cities in the Northwest, showing that many national banks are already paying out gold for their circulation, and that gold is beginning to circulate.

The strike of the English cotton spinners continues, but with slight prospects of reaching a settlement. At Burnby and Blackburn nearly all the operatives are idle and extremely boisterous. Apprehensions of a general lock-out at Preston are entertained.

The Erie railroad was sold by auction in New York, Wednesday, under the foreclosure suit of the Farmers' Loan and Trust Company for \$6,000,000. Ex-Gov. E. D. Morgan and others, trustees for the stockholders, were the purchasers.

Sitting Bull is reported to be again inciting his own followers and other hostile tribes of savages to make war on the whites. About twelve hundred hostile lodges encamped near the Sand Hills are disposed to join him.

The National Senate committee on post-offices will recommend the passage of a bill to aid in the establishment of a semi-monthly mail service between this country and Brazil, by means of steamers departing alternately from New York and New Orleans.

A colony-train of 500 immigrants recently rolled into Kansas City, without change of cars, from Harrisburg, Pa. The same week a train in two sections, carrying 720 persons, passed over the Chicago and Burlington road, bound for Kansas.

The number of prisoners in the Penitentiary at Joliet, Ill., at the present time is about 1,500; but, notwithstanding the discharges, the number continues to increase.

Two old women were recently flogged in the public plaza of Nuevo Laredo, Mex., on a charge of being witches.

It costs the people of England \$60,000,000 a year to maintain an efficient navy.

A most destructive wind and hail storm on the afternoon of the 22d passed over parts of Northern Iowa and Western Canada, causing great destruction of property and loss of life. This has been followed by continued and immense rain-fall.

The Erie Railroad is to be known under its new organization as the New York Lake Erie and Western Railway Company. Articles of incorporation for the new company have been agreed upon, and Receiver Jewett will probably become president of the Road.

One of the oldest and best known light-house-keepers on the Atlantic coast is a woman, Kathleen Moore, of Black Rock Lighthouse, near Bridgeport, Conn. She is sixty-five years old, has tended the lighthouse lamp for fifty years, and lives in her little house with only two dogs and a pet lamb.

The rare phenomenon of St. Elmo's fire was observed in several localities in the Harz Mountains last month. The air was so laden with electricity that flames held aloft emitted from their points light-blue flames five inches in length and three in breadth. In one place, during a storm of mingled rain and hail, the ends of the branches in an entire grove were surmounted by flames of from four to five inches in length.

Latest News.

Monday's advices from St. Petersburg state that the principle of simultaneous withdrawal of Russian and English forces from Constantinople having been accepted, Prince Bismarck will retire from the position of mediator, leaving Russia and Turkey to conclude the details of a settlement. It is also reported that Austria has concluded to take possession of Bosnia and Herzegovina. England still continues her preparations for war. Not only have the staff and commissioned officers at Aldershot received orders to prepare for active service, but a second army corps is to be created and placed on a war footing. General Todleben assumed command of the Russian army in Turkey Monday, the Grand Duke Nicholas having been recalled to St. Petersburg on account of ill health. A boiler in a foundry in Dublin, Ireland, exploded on Saturday, killing fifteen persons and injuring twelve others. The Rev. Dr. Stephen H. Tyng, preaching his farewell sermon in New York, Sunday.

Educational.

The freshman class at the Iowa Agricultural College numbers over one hundred members. The library of the State University of Michigan has been increased during the past year about 1,000 volumes, and now numbers 23,500 books and over 7,000 pamphlets. Rev. Thomas K. Beecher will deliver the annual address for Milwaukee College next Summer. Wood-Carving is one of the arts taught in Illinois Female College, Jacksonville. Some of the specimens of work done by the pupils, such as carved book-racks and parlor chairs, are excellent. Residents of Michigan entering the University to study law or anything else, pay \$10 down and \$20 per year thereafter. Those who come from other States pay an admission fee of \$25, and an annual payment of \$25. Judge Hastings, paid to the State Treasurer of California on the 26th of March \$60,000 of his subscription of \$100,000 to the Hastings College of Law. The State has agreed to pay 7 per cent. interest on the same amount annually to the institution. The proposed new School law in Ohio contains the following important clause: "No pupil in said (public) school shall be required against the wishes of his parents or guardians, to pursue any study other than orthography, reading, writing, arithmetic, geography and English grammar." The question of discontinuing German in the public schools of Chicago and St. Louis has been definitely settled, for the time being, in the negative. Dr. Hitchcock, of Amherst College, shows by statistics of eleven New England colleges that there are proportionally less college-educated men now than in the early part of the century. The University of Edinburgh will confer, on the 23d inst., the degree of D.C.L. on Lord Hugh Cairns, Sir George Whitworth, Samuel Smiles, Francis Turner Palgrave, editor of the Golden Treasury, and some others.

The Pope's Encyclical.

An encyclical just issued by the Pope points out that it is wrong for society to combat the church and the Roman pontificate, especially regarding the latter's civil principality, which is the guarantee of its liberty and independence. The Pope renews and confirms the protest of Pius IX. against the occupation of this civil principality of the church. His holiness is confident that, with the aid of God and the zeal of pastors, society will finally return to the homage it owes to the church. The encyclical is generally moderate and full of expression of affection towards society.

Rural and Domestic.

POPULAR NEW STRAWBERRIES.

LARGE AND DELICIOUS VARIETIES.

The attractive appearance and fine qualities of some of the recent arrivals in the Strawberry garden is a cause of general congratulation among fruit growers and lovers of this fruit. Splendid berries indeed they are, and of such a size as to make us wonder at the progress that has been made in producing them during the past few years. When we compare some of these giant berries with the diminutive kinds that are too often permitted to occupy our gardens, we are led to congratulate ourselves over the rare feat that they promise hereafter to afford us. It is pleasant to find that there is hardly one of these mammoth berries, which measure all the way from five up to eleven inches in circumference, but what is superior in flavor to the ordinary "Wilson's" that have been so generally grown. Besides their fine qualities for table use, those who are growing fruit for market find it very much pleasanter to obtain a twenty-five cents, and sometimes even one dollar, a quart for these berries, than to receive the low price of from two to eight cents a quart which has so generally ruled for the past few years for small berries. Among some of the more prominent of the newer Strawberries, are the following varieties:

Great Prolific.—Seldom do we find a variety that gives such promise of popularity for table use as does this. The large size of the berries, which measure, with only ordinary cultivation, from four to six inches in circumference, combined with their rich red color, gives them a very attractive appearance. When to that of appearance is added the decidedly superior quality of the fruit, then we are led to feel that the *Great Prolific* is a decided acquisition to our list of Strawberries. The unusual productiveness of the plants causes us also to feel that it has been well named.

Forest Rose.—The brilliancy of color of this beautiful large berry is one of the first things that attracts the attention of the visitor. This merit of having a bright red color renders it especially popular when offered upon the fruit stand, while its large size—the largest specimen up to this time measuring eight inches—assists also in causing it to command a good price. The berries commence ripening early, are of good quality, and sufficiently firm for shipping. The plants are of vigorous and productive habits of growth.

Russell's Advance.—This will be appreciated by many who desire a variety that combines, besides its early habits of ripening, the qualities of size and productiveness. *Pioneer, Cinderella, Essex Beauty and Duchesse* are also early large varieties of decided merit, while *Continental, Sharpless, Sterling and Golden Defiance* find many admirers among those who wish for later berries. *President Lincoln and Great American*, with berries measuring from seven to over nine inches, still retain their popularity, but find a decided rival in the bright colored *Crescent Seedling*, with its power of producing fruit at the rate of over 400 bushels to the acre. There are other desirable varieties upon my grounds worthy of a description, but I will refrain from mentioning them at present.

Strawberries can be more easily grown than many suppose, particularly if a little extra care is given at the commencement to have the ground well enriched, and thoroughly plowed or spaded. Sandy loams, good gravelly soils, and rich clay loams are all suitable. Let no one suppose that we here upon the Hudson are the only ones who are enjoying these rare feasts, as many of my correspondents living even two or three thousand miles away, who receive the plants through the mails, write of the pleasures and successes that they have attained. Plant out in April or early in May and a few months will show what rich treasures the Strawberry can give.

R. H. HAINES.

Saugerties-on-Hudson, N. Y.

GOOD ADVICE.

If I had a boy to-day I would rather put him on an eighty-acre lot that had never had a plow or an axe upon it, than place him in the best government office in the land. Make your homes pleasant. Make them so attractive that your sons and daughters will love their homes better than any other places on God's earth. Make this business of farming so agreeable that your sons will see that it is the most healthful and profitable occupation in which they can engage. Build good houses and buy good implements. Don't get an old, cracked cook-stove, but put in a good range. In fact, have every convenience that you can, so that your wives and daughters will deem it a pleasure to perform their household work. In this way you can bring up your sons and daughters on the farm; but when you make the home repulsive, you drive them into clerkships and other menial positions, when they ought to be God's anointed lords of creation.—*Zachariah Chandler.*

FILTERING CISTERNS.

Late inquiries on this subject, we see, are answered in the old style, giving an account of most elaborate work and expensive outlay. Cisterns are now built in Western New York in the simplest and cheapest manner. When the cistern is made, let the builder lay off from that side the pump it is to draw from, a section of at least two feet space and extending entirely across. Now, as the side walls go up, he will build along the line of this section, a wall projected on a slight curve, say six inches in six feet. The

convex side of this wall must be towards the side that receives the water, the concave towards the pump side. This gives it strength against sudden showers. The end of the partition wall must be strongly worked into the side walls, and the whole carried up so high that the water will never overflow it. When finishing up, of course, this partition is not to be plastered, as the water filters directly through the body of the bricks. You will get a taste of brick for a few weeks in the water, but if they are new and clean, this soon passes away and the work is done for a life-time. It may cost an extra dollar to put such a filter in an ordinary cistern.—*Country Gentleman.*

POPULAR SCIENCE.

The human head has seventy-seven muscles. Moldiness resembles a forest of perfect trees. Water expands one-ninth of its bulk in freezing.

All solid bodies become luminous at 800 degrees of heat. Melted snow produces about one-eighth of its bulk of water.

A fall of one-tenth of an inch in a mile will produce a current in rivers. Gnats dance in regular positions, which have been compared to those in a quadrille.

At the depth of forty-five feet, the temperature of the earth is uniform throughout the year. The quantity of air chemically required for the combustion of one pound of bituminous coal is 150 cubic feet.

The heaviest substance known is platinum, whose specific gravity (when rolled) is twenty-two; the lightest is hydrogen gas.

The diameter of the sun is 833,380 miles, or 107 times that of the earth, so that in volume or bulk the sun is equal to 1,500,000 earths.

Malt is the conversion of the starch of barley into saccharine matter, and this is effected by the abstraction of carbon, which takes place on the malt-floor.

Reading when walking or riding is injurious to the eyes, because the motion of the body, causing the focus of sight to be continually shifted, the delicate muscles of the eye become strained and fatigued.

Clouds, in heavy weather, are seldom above half a mile high; but in clear weather from two to five miles, and they can rise from five to seven. Clouds are often of enormous size, ten miles each way and two thick, containing 200 cubic miles of vapor.

Gold-leaf can be reduced to the 300-thousandth part of an inch and gilding to the ten-millionth; silver-leaf to the 170-thousandth. One grain of gold will cover 7.14 inches each way or 52 square inches, or be 1500 times thinner than writing paper.

Fruits stain the blades of steel or iron knives, because gallic acid exists in the rind of most fruits and also in some vegetables; when this substance comes in contact with iron, it combines with it and forms gallate of iron, which is a description of ink.

Nettles sting because they are furnished with a tube which is seated upon a gland formed of the same tissue in which a poisonous fluid is secreted. When any pressure is made upon this gland the fluid passes into the tube, just in the same manner as the venom passes up the fang of a serpent's tooth.

Night-dews are most copious when the sky is clear; the reason of which is that the earth cools faster under a clear sky than when hung over with dense clouds, which prevent the radiation of the heat. Wind also prevents the deposition of dew, because the air in contact with the earth is constantly changed, so that the temperature does not fall sufficiently low.—*Am. Cultivator.*

DOMESTIC RECIPES.

HUNTSVILLE CRACKERS.—Take a lump of risen dough, as large as your double fist, a heaping tea-spoonful of loaf sugar, beaten with the yolk of an egg. Mix with the dough a lump of butter, the size of a hen's egg, and an equal quantity of lard, a table-spoonful of soda dissolved in a cup of cream. Beat a long time, stirring in flour all the while, till quite stiff. Roll out, cut in square cakes, and bake in a brisk oven.

FRENCH BISCUIT.—One quart of flour, one tea-spoonful of salt; rub in one table-spoonful of butter and lard mixed. Pour in half a tea-cup of yeast, two well-beaten eggs and enough water to make a soft dough. Knead half an hour, then set to rise; when well risen roll out, without kneading again. Handle lightly, first greasing the hands with butter. Cut with a biscuit-cutter, greasing one biscuit and placing another on it. Set to rise a second time before baking.

RICE-CAKES.—Put one pound of rice in soak over night. Boil very soft in the morning, drain the water off it, and mix with it, while hot, a quarter of a pound of butter. After it has cooled, add to it one quart of milk, a little salt, and six eggs. Sift over it and stir it gradually a half-pound of flour. Beat the whole well and bake on a griddle like other batter-cakes.

SNOW MOUNTAIN CAKE.—One cup of butter, three cups of sugar, creamed together; one cup of sweet cream, one-half tea-spoonful of cream of tartar and one-half tea-spoonful of soda, sprinkled in three and one-half cups of sifted flour; whites of ten eggs. Bake in thin cakes as for jelly-cakes. Ice and sprinkle each layer with grated cocoanut. Take the whites of three eggs for the icing, and grate one cocoanut.

COCOANUT CAKE.—One tea-cup of butter, three tea-cups of sugar, three and one-half tea-cups of flour, whites of ten eggs, one-half cup sweet milk with one

tea-spoon not quite full of soda, two tea-spoonfuls of cream of tartar, essence of lemon. Beat the eggs very light, cream the butter, then mix the ingredients gradually. Sift the cream of tartar with the flour, and dissolve the soda in the milk, and add to the cake last. Bake in pans; an inch thick when baked. Mix prepared cocoanut with the icing; ice the top of the first cake with the cocoanut icing, dry it slightly; lay another cake on top, and ice again, and continue until the last cake is added, then ice all over. When the last coat of icing is put on, sprinkle the prepared cocoanut all over the cake, to give it a frosted appearance.

A Magazine giving the latest fashions, illustrated and embellished by the best artist, replete with entertaining and instructive reading-matter, is a want in every home. This want "Andrews' Bazar" fills to perfection. This sixteen-page monthly, which the press and critics join in commending in every way, is published by W. R. Andrews, of Cincinnati.

THE MARKETS.

BOSTON WHOLESALE PRICES.

For the week ending May 29, 1878.

CANDLES. OIL.

Moulds..... 12 @ 15 1/2 Bank do..... 38 @ 40

Sperm..... 27 @ 28 1/2 Menhaden..... 38 @ 40

Paraffine..... 14 @ 15 1/2 Neatfoot oil..... 30 @ 32

COAL. PAINTS.

Cannel..... 14 50 @ 17 50 Lead, White..... 10 @ 10 1/2

Cumberland..... 14 50 @ 17 50 Am. do..... 10 @ 10 1/2

Coke..... 14 50 @ 17 50 Do. do..... 10 @ 10 1/2

COFFEE.

Mocha, Y. B. 25 @ 26 1/2 Java..... 30 @ 31 1/2

COTTON.

Upland, Gulf..... 12 @ 12 1/2 Ordinary..... 11 @ 11 1/2

DOMESTICS.

Sheets and Shirtings..... 12 @ 12 1/2 Heavy 4-4..... 8 @ 8 1/2

FISH.

Cod, Yrge, 12 @ 13 1/2 small..... 2 25 @ 2 75

FRUIT.

Almonds..... 21 @ 22 1/2 Citron..... 15 @ 16

BUTTER, CHEESE, AND EGGS.

Reported by HILTON BROS. & CO., Commission Merchants and Dealers in butter, cheese, and eggs, Boston, Boston.

The receipts for Flour for the week have been 331,305 bbls of all kinds against 29,990 bbls for the corresponding week of 1877, and 37,119 bbls in 1876. The exports for the same time have been 4,752 bbls, of which 2,300 bbls were to Liverpool, 1,750 to New York, 1,000 to Boston, 200 to Halifax, and 1,875 bbls to other British Provinces. The market remains in the same dull state as previously noticed, buyers purchasing only in small lots to keep up assortments, and there is no prospect of a favorable change. On the contrary the impression very generally prevails that prices must rule even lower than at present, as crop prospects are very favorable and the export demand far more encouraging. There is more disposition to realize on the part of the dealers, but it is impossible to place any considerable quantity at a satisfactory price. Included in the receipts of the week are 6,270 bbls by the Grand Junction Railroad for distribution in neighboring markets. The sales of Patent Wisconsin and Minnesota brands have been at \$7 @ \$8 1/2 @ bbl. Choice brand selling in small lots at \$8 1/2 @ \$9.

BUTTER.

The receipts of Butter for the week have been 10,078 packages, including 1,325 boxes and 8,633 tubs, against 8,224 packages for the corresponding week last year and 7,010 in 1876. Total receipts since the first of January 1877, 141,151 packages against 129,465 packages for the same time last year. Exports for the week have been 79 packages. But with the steadily increasing receipts, prices have still further declined, and the market closes unsettled. Sales of choice new dairy lots of New York and Vermont have been made at 22 1/2 @ 23 per pound, but at the close 24c is an outside price. We quote fair to good new at 20 @ 22c, but very little so far has been sold under 22c. Creameries have settled down to 25 @ 26 per pound for choice and the small quantities received are readily placed at these figures. There is nothing doing in old Butter, except in cooking grades, which range from 12 @ 13c per pound. There is a very liberal supply of new Butter on the market at the close, and the prospect is that prices will be still lower next week. We quote:

Choice factory..... 12 1/2 @ 13 1/2 Fair to good..... 12 @ 12 1/2

Common..... 11 @ 11 1/2 Choice Western..... 12 1/2 @ 13 1/2

Common to good..... 10 @ 11 1/2 BAKERS.

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