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## **The Morning Star - volume 53 number 24 - June 12, 1878**

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# The Morning Star.

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THE MORNING STAR, BOSTON AND CHICAGO, JUNE 12, 1878.

NO. 24.

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The Morning Star.

WEDNESDAY, JUNE 12, 1878.

## A SUMMER EVENING.

The summer sun is setting,  
The sky is red in the west,  
And over all hangs silence,  
And a feeling of peace and rest.

The sultry day is over,  
The light begins to fade,  
The farmer's weary horses  
Are standing in the shade.

The golden light of sunset  
Shines on the corn-fields round,  
And the breeze, as it passes over,  
Makes a sweet rippling sound.

The range of distant mountains  
Looks dark against the sky,  
And right across the river  
A path of light doth lie.

I gazed till my eyes were dazzled  
At the slowly sinking sun;  
Till the stars peeped out above,  
Telling the day was done.

## EDITORIAL CORRESPONDENCE.

PARIS AND THE EXPOSITION.

There was not a building in Paris that grew more and more impressive to me as I often looked at it from different points of view than the Madeleine. It was the finest sight that Paris afforded to me, not even excepting the marvelous collections of her galleries. Situated as the Madeleine is in a central position, with a number of the finest boulevards and streets leading into the open space that surrounds it, one comes to it repeatedly in visiting different places throughout the city. Built in the style of a Greek temple, 350 feet in length and 147 feet in width, surrounded by magnificent Corinthian columns 52 feet in height, a double row of which sustains the front facade, and approached at either end by a flight of 28 marble steps standing the whole width of the building—all these and other features make it a thing of beauty and grandeur which grows upon one the more one looks upon it. Its massiveness is relieved by its beauty, while its grandeur has nothing in it which would repel a little child to seek a shelter in its shadow. The simple and natural union of beauty and grandeur in this edifice plays sad havoc with the definitions given of these qualities in our school rhetoric. The harmony is here so complete that it is hard to tell where one leaves off and the other begins. And I can not avoid the thought that a people who can produce such a piece of architecture must have something in their make-up which is deeper than and wholly unworthy of that frivolity which is so often given as a chief characteristic of the French. Yet the history of this same Madeleine curiously illustrates their changeable temperament. In the reign of Louis XV., the old church of La Madeleine was found quite inadequate to the needs of the parish and a new edifice was commenced in 1763. The great French revolution put a stop to the work. In 1806, Napoleon thinking the site of the proposed church altogether too good to be wasted on a church, decreed that a "Temple of Glory" should be erected on the foundations already laid. The object of this building was again changed by Louis XVIII., who proposed to convert the Temple of Glory into an expiatory church to the memory of Louis XVI., Marie Antoinette and Madame Elizabeth. The building was finally completed in 1842, after the work had been again interrupted by the revolution of July, 1830. It cost upwards of three millions of dollars. In 1871, the insurgents having put up one of their strongest barricades across the Rue Royal, opposite and near the Madeleine, the houses in that street which escaped being burned were riddled with shells; but the massive stone work of the Madeleine baffled destruction by fire and cannon. The insurgents, however, having been dislodged from their position, three hundred sought refuge within this church, all of whom were massacred by the troops who forced an entrance. To stand within and look upon the place where the tragedy was enacted was suggestive of thoughts which do not tend to clear up the intent or purpose of human existence.

Two exhibits in the British section of the Exposition especially attracted my attention. One was a case of ammunition from near Birmingham. Here were cartridges of all shapes and sizes. The "Gatling" cartridges, and the "Sinder" and the "Peabody" with "Roumania" in parentheses after it, meaning I presume that the latter kind are in use in Roumania. Then there were the "Long Central Fire," and the "Peruvian Revolver," the "Long Rins Fire," and the "Remington" which are

used in Egypt, and the "Express" which was largest of all; the Turkish cartridge, called the "Martini-Henry," and that used by the Russians, "Kynoch's Model," and the British "Martini-Henry (Kynoch's Model)." As to wads, there were the "Thick Felt," and "White Cloth," and "Thick Card," and "Waterproof," and "Gray Cloth," and "Thick Brown Felt," and so on. On the other side of the case were sporting cartridges of all sorts. And, of course, there were percussion caps of all sorts and sizes, and "Anvils for Central Fire," whatever that is, and "Friction Tubes" for cannon. And it was curious to notice that among all these means of death and torture, there were "Flag Signals for Railways," the design of which is, doubtless, to save life.

But some little way from the above is the exhibit of the British and Foreign Bible Society. This Society exhibits open specimens inside of glass cases, translations of the Holy Scriptures in upwards of 200 languages and dialects of the world. The Catalogue states that "the greater number of these versions have been made or printed through the direct action of the Society, whose issues from the date of its establishment in 1804 have amounted to about 81,000,000 of copies." As a mere matter of curiosity it is interesting to note the variety of characters composing the alphabets of the various languages, all the way from the hieroglyphic and picturesque looking language of the Irish, the Hindustani and the Chinese, to that which looks the most prosaic of all, the languages using the Roman characters.

Sitting in one of the *cremeries* on the Rue Rivoli one morning, about the time the Exposition was opened, and glancing over one of the great London dailies, I found one of its editorials devoted to the May gatherings in London, and it advanced the opinion that the great aim of these meetings was now directed towards missionary work. And this led it to say:

Something British besides a drummer is seen and heard in succession as day-break follows day-break around the globe. A most unsuccessfully attired Englishman, with clothes that, as a rule, are neither fashionable, well-made, suitable nor picturesque, is heard and seen with an open Bible in his hands reading or expounding it. "There is no land where their voice is not heard," there is hardly a known tongue that has not its version of a Book which owes more of its circulation to English money and agency than to any other international means.

There was something thrilling and more than thrilling in the force behind these words. And it at once suggested the question, Can France in this day of her glorying put forth any statement that will show upon what rock she stands, like unto this rock? Fair France she certainly is, according to all testimony, but without entering at all into the nature of things or the philosophy of things, one can not help seeing on every hand that supreme attention to the cultivation of the taste is not the means to make good men and good women. All the esthetic privileges and advantages to be met with on every side in Paris, and so many of which are as free as water to its poorest denizens, have not made of that people a God-fearing people. I am aware that I have been drifting into an old kind of talk about France and Paris, but it is the talk that present fact, seen by one's eyes and heard by one's ears, revivifies with a new birth and one feels the reality of what he has previously heard.—E. A. S.

## OLD AGE, DISEASE AND DEATH.

BY CLEMENT PIKE, OF LEICESTER, ENGLAND.

It is related of the founder of Buddhism, that one day when driving through the eastern gate of his city, accompanied by a large retinue of pleasure seekers, the prince (for such was Buddha before he renounced his dignity for the life of a recluse) noticed an old, decrepit man.

Nurtured in a court from which all that might shock or sadden was carefully excluded, he is said to have expressed surprise at this spectacle, and to have asked his coachman the cause of the man's feebleness. Being answered that it was old age, the prince, wished to know whether this was the common lot of humanity, and when answered in the affirmative, he bade the coachman turn his chariot quickly, and so returned to the city. Another day, the prince driving to his pleasure garden through the southern gate of the city, noticed a man suffering from disease, and asking his coachman the same question, and securing the same mournful replies, he again turned his chariot and entered the city. Yet again we are told the prince drove to his pleasure gardens, this time through the western gate, when he beheld a dead body surrounded by mourners. Calling the attention of his coachman to the group, he began to lament the destiny of man. Then he bade him turn back to the city; "for," said he, "I must think how to accomplish deliverance."

Many years he spent in thinking over the difficult problem. Many years he wasted in solitude and fasting, in watching and prayer, but all was in vain, the three great conquerors, Old Age, Disease,

and Death, remained unfoiled, and though one of Buddha's names signifies, "he whose end has been accomplished," he was not bestowed by his flattering and deluded followers. For centuries were to pass away before the true conqueror of death appeared, before that triumphant shout of Paul could express the emotion of redeemed humanity, "O grave, where is thy victory; O death, where is thy sting?" "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Reader, have you ever longed for this victory? Have you, like Buddha of old, when all seems gladness and sunshine, when the air rings with the laugh of your companions, meditated of the old age which may await you, of the disease that may blast, of the death that must surely come? Have you seriously thought of these matters? Have you tried to suppress all reflection upon the subject? Do not for a moment think that by dismissing it from your mind you make it any the less urgent. By refusing to notice it, you no more rid yourself of a truth, than the ostrich, which sticks its head in the sand and then because it can not see the huntsman thinks he is equally blind, and that it is thus rid of its pursuer. The truth remains. Death, vigilant, unfaltering death, is on your track, far nearer to you it may be than you imagine. It is the duty of the faithful teacher, whether by voice or pen, to sound this warning. All this you acknowledge, but perhaps you answer, "Am I to live a life of nervous timidity because of this? Am I to wear a long face and mope away my existence because it may terminate at any moment? Am I to despise youth because old age is its successor, or to slight health because disease may wither it in a day?"

Never. Not for a moment. Enjoy health. Revel in the beauty of God's beautiful earth. Laugh while the sun shines. And when the trials come, when the dark clouds gather, when the fierce storm bursts—what then? Are you to mope, and wear a long face then? Listen again to the great apostle. "Rejoice in the Lord always, and again I say, rejoice." What, always, when stricken with fatal disease? Yes. When tottering and bent with old age? Yes, even then. And when this angel of Death stands on the threshold, and the stillness is broken by sobs and solemn whispers, even then.

Oh, what compared with this is the hollow gaiety of mere animal spirits? A slight misfortune serves to evaporate them. But this joy can smile at every storm, it can feel secure in every danger, it can make the hoary head a crown of glory, it can triumph over every disease, it can make the passage of the dark river a triumphant entrance into a more glorious heritage.

## CONTENT WITH THEIR LIFE.

More or less mock and sentimental hypocrisy is apt to creep into the speeches of those who think they have suffered great things for the Lord in mission fields, and perhaps fully as often into the remarks of those who are describing the lives led by the missionary workers. But how small and trifling and unnoticeable do such instances appear when we listen to the true ring of the missionary spirit. And is not this very spirit touchingly and sincerely manifested in these words of Rev. Dr. A. H. Clapp, in his address at the Congregational festival just held in Boston:

I wish that the churches, the Christian and representative people of the churches of New England, could be taken up in some miraculous manner and borne to the West, and let down in some of those Western churches. I wish you could listen to the evidences of their learning, their profound reverence, their grasp and power of mind, their comprehension of the great principles that underlie all human nature and human history. They are stronger men than they get any credit for here. There are great numbers of them that would do honor to any New England pulpit. It is not stating it too strongly. They are in the far off region; they have chosen it as their life work; they are content with that life; they are not only content with their obscurity, but they love it. I know there is nothing that cuts them more keenly than the expression we hear sometimes as if they were superficial men, as if they did not understand the principles that are held and valued here. They learned them here in your own institutions. I have heard nothing more creditable to men in any of our associations at the East, than at the West. Those men have humbled themselves for Christ's sake, and they are living in ways that I will not trust myself to speak of here to-night, many of them; men who want great and precious libraries as much as any of you, and have not half a dozen books perhaps in the world.

There are men who might live in as good dwellings as any of us, but they choose to live as the people do. They do it from choice often, and very often from necessity. They have said to me over and over again: "I might have a little better dwelling, I might dress differently; but what of it? I should just appear to some men a little different, and I should

lose this hold on my people which I have on them." Is not that an honorable motive? Is it not worthy of your esteem? Ought you not to hold these men in precious esteem? They have gone on that way for a generation without coming home, that they might win souls. That is what they went for. I commend them to your confidence, esteem and prayer; and, believe me, there are no truer men in all our brotherhood. Do you think they do not get their reward? They do not get it in things, but they get it in character. Oh, the many that are built up by these experiences of trial, far from home and friends and kindred. The man that is always with his God makes a great friend of God, and God makes a great friend of him; and the trials which he puts them through oftentimes show what he thinks of the men; and some of the most beautiful exhibitions of human character that it has been my lot to see have been there; bright and mellow, rich, full, living the best reflections I have ever seen of the character of our Divine Lord. It has been to me an interpretation of a little verse I found once, from an unknown English woman, I think, who, since she wrote that, I think must have written more beautiful things:

"Is it true, O Christ in heaven,  
That the wisest suffer most?  
That the strongest wander farthest,  
And most hopelessly are lost?  
That the mark of rank in nature  
Is capacity for pain,  
And the anguish of the singer  
Makes the sweetness of the strain?"

## THE SIN OF WORRY.

There are men in the world who wear a girdle of fret, as trying as any friar's, to annoy themselves. They fancy that in such experience is to be found the highest fulfillment of religious duty, and the truest expression of this world's probation. Some one has said that they procure their tickets and then carry their luggage with them, always encumbered with it where- ever they go, while there is provided a proper and capacious receptacle for all encumbrances. Oh, what domestic infelicity this spirit of worry occasions! Mary and Martha are always in confusion, never able to comprehend one another. What business impatience and misunderstandings are inspired by this same contradiction, as it exists in common forms!

The assurance needs to be taken home by every one of us, that worry is the deadly foe of the Gospel and of common sense. In both the general and special providences of God, which are revealed to us on every page of the Bible, there are distinct utterances against this tendency by which we are all plagued. But in addition to these promises there are positive precepts which make it most evident that anxiety has in it the very nature of sin, and is the mother of misery. However nervous, depressed and despairing may be the tone of any one, the Lord leaves him no excuse, for there is enough in God's promise to over-balance all these natural difficulties. In the measure in which the Christian enjoys his privileges, rises above the things that are seen, hides himself in the refuge provided for him, will be able to voice the confession of Paul, and say: "None of these things"—however combined and confederate they may be—"none of these things move me."—Rev. S. H. Tyng, Jr.

## CROOKED STICKS.

In my own experience as a pastor, a man came with his wife and daughter desiring admission to the church. In the examination it appeared that he believed it to be the duty of his wife and daughter to take part in the prayer meetings of the church. I told him it was not the custom of the church to have the women address a promiscuous assembly, that we did not believe in it. I asked him if he should claim the right, if we received him and his family, to try to change our customs. He replied in the affirmative. I then advised him to join the Methodists. He replied that he was not a Methodist, and did not wish to join them. I closed the interview by telling him that if he was neither a Congregationalist nor a Methodist that was his misfortune, not our fault. If a church has not the right thus to protect itself from pseudo-reformers, where is your liberty?

Another man who brought a letter from a neighboring church, but was not received into the church of which I was pastor, came and asked the reason. He was told that one reason why he was not received was because he did not pay his debts. He asked with a confident air, "Haven't you members in your church now who do not pay their debts?" and the reply was: "Yes sir, and we don't want any more."

The great trouble to-day is not that there are so many outside of the church who ought to be in, but rather that there are so many inside who ought to be out. Our churches are too large. We have no occasion to be so terribly afraid that we shall exclude somebody.

We have some such crooked sticks in our churches that they will not be still any way, and as it is in cording wood, so

I believe it is in church order, that it is the best way to put the crooked sticks by themselves.—Rev. C. Cushing, D. D.

## ANSWER YOUR CHILDREN.

Education is erroneously supposed only to be had at school. The most ignorant children often have been constant in their attendance there, and there have been very intelligent ones who never saw the inside of a school-room. The child who always asks an explanation of terms and phrases it can not understand, who is never willing to repeat parrot-like that which is incomprehensible, will far outstrip in "education" the ordinary routine scholar. "Education" goes on with children at the fireside, in the street, at church, at play—everywhere. Then do not refuse to answer their proper questions. Do not check this natural intelligence, for which books can never compensate, though you might bestow whole libraries.

## EXCHANGE NOTES AND QUOTES.

Socialism (which means anarchy) in Germany has ruined its prospects for ten years to come.—Independent.

Good family is a thing to be grateful for. It has its advantages. But if never makes a wise man of a fool, nor does it transform a bore into a pleasant companion.—S. S. Times.

They [colleges] know how to make pedagogues, oarsmen, writers, base-ballists, and specialists of various sorts; but until within a very few years they have done nothing to make men orators, or even decent readers. It is fearful to think how the Bible is maltreated and the Hymn-book abused in the pulpits of the land occupied by men over thirty years of age.—Golden Rule.

Rest stands far in advance, encouraging the laborer with promise of comfort to come. Repose is by his side, diminishing his effort and relieving his care. She is his teacher and assistant, warding off the mischiefs of intense and over-ambitious effort; while rest is a benign physician, on whom one may call, after the mischiefs have been sustained, with good hope of remedy and relief.—Christian Union.

The Roman Catholic Archbishop in Paris performed a service on the Voltaire Anniversary, that entitles him to the highest commendation. By public proclamation he assembled his people in Notre Dame, the great cathedral of Paris, and there in solemn service the prayers of the Church were offered up for the men who were doing honor to Voltaire, and God was implored to turn away his anger from a people thus defying his name! It was a fitting testimony against the infidelity that prompted the celebration.—Observer.

One who, in a long life of intimate association with the management of party politics, has had peculiar opportunities for reliable observation, said to a reporter of one of our leading journals a few days since, that he had never seen any man with Presidency on the brain who was able to relinquish the idea. "It sticks to him," he said, "in spite of himself, and he can give up anything sooner than that, friends, principle, and everything else. It is the all-absorbing ambition that freezes up the source of every warm and liberal feeling, and when it becomes chronic it is beyond the skill of the best physician, and is to be dreaded worse than any malaria to which poor humanity is subject."—Ill. Christian Weekly.

## MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

A WORD TO CHRISTIANS.

We last week urged our young brethren, soon to graduate from college, to consider well their duty in relation to the gospel ministry, and not to seek to be excused therefrom if called of God to enter it. We wish now to ask our brethren and sisters of the churches to make these young men a special subject of prayer, that they may be divinely directed in their future course, and that some of them may be called to preach the gospel of Christ. It is not necessary to speak of the need of ministers, well-trained and thoroughly furnished for the work. This is known and felt in all directions. For various reasons there are unemployed ministers in all denominations, and ministers who have turned to other callings, but the need of new recruits still exists. Men called of God and fully consecrated to the work will not usually lack for employment in his service.

The fathers used to pray much that strong young men might be called into the harvest-field to labor for the Master, and we shall do well to imitate their example. Let us in our private devotions, in our public services, at our Quarterly and Yearly Meetings remember the ripening harvest, and pray earnestly that laborers, strong and helpful, may be called to enter into it and gather sheaves for the heavenly garner. The prayers of the church will open the path of duty before many a one who might otherwise fail to see it. If we pray a strong and efficient ministry, let us pray that the right men may be called to it before they are drawn into other professions.

## THAT DEBT.

The time has come when that ugly monster must be looked in the face and grappled with, and, if possible, put out of the way. Our brethren do not realize the necessity or they would rally to the rescue of our Foreign Mission cause now so imperiled. The whole enterprise is in jeopardy at this hour because of the crushing debt upon it, and unless relief is sent forward very soon, we shall lose nearly or quite all the fruits of forty years' work in India. Our missionaries have never been as fully supplied with means for carrying on their work as they ought to have been. It is a grave question whether we might not have done more with fewer missionaries better equipped than we have in the way we have pursued. Native helpers, teachers, preachers and visitors must be employed as largely as possible and these must be paid. They can not do missionary work and support themselves. They sacrifice everything but life in becoming Christians, and can find but little opportunity to earn their living at best, and must be helped in every proper and consistent way. Our brethren have done the best they could, have made the scanty funds sent them for this purpose go a great ways, have been very successful in securing assistance in India from various sources, have supplemented the meager allowance with generous contributions from their own small salaries, but this can not go on longer. The debt has grown until it is well-nigh appalling in its magnitude, and it is not all owed in this country. Our missionaries have been obliged to tax themselves and use their credit to continue the work in hand. Plainly enough they can not long continue to do this. Help they must have and that speedily, or much of the work must be abandoned, some of our brethren seek other employment in India, and the whole work suffer great loss. Shall we allow this cause to sink into hopeless bankruptcy? Shall we continue to compel these men and women who have gone into that far-off field, trusting in God and the churches at home, to make bricks without straw, and to dig their own clay besides? Let it never be said that seventy-five thousand Christians in America have sent a little handful of devoted workers into the waste howling wilderness of heathenism, and then left them to shift for themselves as they soon must do, if matters go on as they have been and are going. Having put our hand to the Foreign Mission plow, let us not look back timidly and weakly at this late day, after so much has been done and such rich blessings have come to our churches and members as the result of their activity in this cause; let us rather rise in our might, shake off the apathy into which we have fallen, gird ourselves anew for the work, pay the debt, fill up the empty treasury, send out generous supplies, strengthen the things that remain, and give this work a new impulse that shall cause the hearts of our missionaries to rejoice, and put fresh life into all departments of the work.

FROM MRS. CRAWFORD.

We ask most careful attention to the following communication from this veteran worker, whose thorough knowledge of the condition of the work in India and great practical skill in conducting her own department of it ought to give great weight to her opinion:

## "FORGIVE US OUR DEBTS."

Thus the Saviour taught us to pray, and if we are Christians we do pray thus whenever conscious of having offended Deity. But do we always strive to know whether we have offended or not? There is a debt which the Free Will Baptists owe, which they should be praying day and night to have forgiven. It is the debt of thousands of dollars which the Foreign Mission Society incurred in order to keep the missionaries at their work. Some church members may say, "That is the debt of the Missionary Society and not ours." But why is the Missionary Society in debt? Because the churches robbed God in tithes and offerings. Read Malachi 3:8: "Will a man rob God? Yet ye have robbed me. But ye say where have we robbed thee? In tithes and offerings." What a plain little dialogue we have here! It is bad, very bad to be debtors, but to be proved robbers ought to be appalling. "What can be done? It is recorded that one who repented said, 'If I have taken anything by false accusation, I restore him four-fold.' Under the Jewish law, if a man stole an ox, he was to 'restore five oxen for an ox.' Thanks to God that we 'are not under the law, but under grace.' Let us repent and pray, 'Forgive us our debts,' but let us remember the Lord forgives sins when they are repented of and forsaken. Paul says, 'Owe no man anything, but to love one another.' How can we reconcile a debt of six thousand dollars with 'Owe no man anything'? Personally, I am very grateful for what is contributed to sustain me and enable me to pay my native assistants. But just now I am compelled to use some of the money to feed mission orphans which was designed to pay teachers, as brother Hogbin reports. 'Another remittance in, but no money again for schools.' Provisions are very high now, and have been for months, and prices are still rising, owing to real famine in several parts of India, and 'Great scarcity' in the southern part of Orissa. We need, and greatly desire, to have our missionaries now in America return, but for one I beg the Society to send no new ones until the debt is all paid. Being a member of a F. W. B. church, I now ask the Foreign Mission Treasurer to take five dollars from the next remittance to me, and with it pay so much of the debt.

L. CRAWFORD.

Jellalore, May 1, 1878.



## S. S. Department.

## Sabbath-School Lesson.—June 23.

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

(For Questions see Lesson Papers.)

## THE DECREE OF CYRUS.

**GOLDEN TEXT:** "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned."—Is. 40: 2.

2 Chron.—36: 22, 23.

## Notes and Hints.

**Connected History.** The date of the return from exile should be fixed in the mind, 536 B. C. Seventy years before the captivity began, at which time Daniel and his companions were carried to Babylon. Eighteen years later, Jerusalem was captured in the reign of Zedekiah, and the last company of Jewish captives was transported to the land of their conqueror.

"In the first year of Cyrus." Not in the first year of his reign in Persia, but of his reign in Babylon; not in the first year of his sovereignty over Babylon, but of his personal reign in it. Darius, as the viceroy of Cyrus, was for two years king of the Babylonian empire; then Cyrus himself ruled the province. Cyrus was king of the Medo-Persian empire, from 558 to 529 B. C. He was the grandson, on his mother's side, of Astyages, the last king of Media, whom he dethroned and succeeded.

"That the word of the Lord might be accomplished." That the Jews should serve the king of Babylon seventy years. Jer. 25: 11. In the prophecies of Isaiah, Cyrus is mentioned by name, as one whom Providence would lead to the performance of divine purposes. Is. 44: 28; Is. 45: 1.

"The Lord stirred up the spirit of Cyrus." The means of this, incitement of Cyrus, in the absence of all history, conjecture has supplied. Jewish tradition says Daniel called the attention of Cyrus to the prophecies of Isaiah, cited above. If Daniel knew of these prophecies, and if he had free access to Cyrus, the tradition would be reasonable. Political motives, or religious motives may have induced Cyrus to do this kind act. The Lord can affect the mind, can enlighten it, persuade it, or baffle it at will.

"Throughout all his kingdom." Not throughout all Media and Persia, but throughout all the Babylonian empire. Proclamations were made in two ways: by heralds, and by writing. The vocal decree of the herald, as in this case, might also be followed by the writing out of the decree.

"All the kingdoms of the earth." Flattering hyperbole, with which Oriental monarchs exalted themselves. Cyrus was a mighty conqueror, but not of the whole earth. See similar language used in respect to Nebuchadnezzar. Dan. 2: 38.

"Hath the Lord God of heaven given me." In the Hebrew, remember, "Jehovah" is used instead of "Lord." In the Persian decree, Cyrus would be true to his own religious faith. The Persians worshipped Ormazd, their name for the invisible God. They had conceptions of God not far removed from those of the Jews. Idolatry was foreign to the Persian faith, and this, doubtless, led Cyrus to favor the religious desires of the Jews. In his proclamation, he probably said, "Ormazd, God of heaven," which was translated into the Hebrew by "Jehovah," God of heaven. The Persians began many of their documents with an acknowledgment of their God,—"by the grace of Ormazd."

"Hath charged me to build him a house." He may have derived this idea from the prophecies of Isaiah. He may have obtained it in view of the personal appeals of the Jews to allow them to return and build their temple to Jehovah. Cyrus must have believed that he and the Jews worshipped the same God. Hence, knowing that idolaters had burnt the temple of that God, he felt called to restore it.

"Let him go up." The permission was extended to all the captives in the empire of Babylon and Assyria. The slaves, not the free men, would sooner respond to this call. Nearly all who were taken captives had died. The generations born in Babylon were loyal Jews, but regarded their birthplace as their home. Many of the Jews were in business, as eager for money, and as successful in getting it as in later ages. Hence, those who were most likely to return to Jerusalem were those least favored in the land of their captivity. The number that returned is given as 42,360, besides 7,337 servants, and 200 singers. See Ezra 2: 64, 65. Those Jews who remained where they were, contributed liberally for the building and furnishing of the temple. The Jews, in their religious matters, were generous.

**Practical Lessons.** (1) The word of God can not fail. The return of the Jews was in accordance with the promise of the Lord. So in all things his word standeth sure; whatever else we distrust, that let us trust. (2) God can answer prayer for physical good, or guide the events of a nation without shocking nature. He moved Cyrus to release the Jews, and Cyrus knew nothing of it. So God now can stir up men to do his will. (3) The captivity was not without its good effects on the Jews. It broke the back of heathenism in Israel. So now our chastisement is for the advantage

of our faith. It has a benevolent design. The worst captivity of this life is that of sin. From that, release is offered by a greater than Cyrus. So all whom Satan has bound "to these many years," Jesus offers instant and perpetual deliverance.

## TWO PRACTICAL BENEFITS.

In an address at the Atlanta Sunday-school Convention on the International Lesson system, Dr. John Hall, of New York, said:

If I were to be asked what practical benefits seem likely to flow from these lessons, then I should say, in the first place we have made the Old Testament a real book to the great multitude of Americans, young and old. Those who have ever taken the trouble to look into the works of Chaucer, or Shakespeare, or of Milton, or even of Burns, who writes in the colloquial language of his country, may remember, in some of the editions, what is called a "glossary," placed at the end of the book; that when you come upon an antiquated word, or an obsolete word, or a word in the Scotch dialect that you do not understand, you may turn over to the glossary, and find the meaning of it, and so keep yourself from losing the connection and from losing the sense. But have you ever noticed that with a deeper wisdom, and a better arrangement, He who gave us the Holy Bible placed the glossary at the beginning of it, and not only so, but interwove it with the very texture of the narrative, so that as you are following the history of the patriarchs and the history of God's favored people, as you are studying Leviticus and the stately ceremonial of the Hebrew temple, you are getting the meaning of the words with which you are to be familiar all the way through to the close of the book? "Atonement," "reconciliation," "priesthood," "sacrifice," "covenant," these, and a hundred mighty words, the technical words, the catch-words, the typical words, the significant words of the Scriptures—these you are getting to learn as you read along in the book, from Genesis to the end of the story. And as we give an honest study to the Old Testament, we are thus acquiring the power of interpreting the very language in which the blessed New Testament gives us the glorious gospel of our God and Saviour. We have done much to make the Old Testament a real book to our fellow-Christians, and to make them understand that we are not to deal simply with the New Testament, to the exclusion of the Old, but that we stand upon one great book, that is a unit in itself, from the beginning to the end, from Genesis to Revelation, and from which our Lord uttered the emphatic words, "Search the Scriptures, for they are they which do testify of me."

Another benefit resulting from this system of Bible study, in Dr. Hall's opinion, is this:

I think that the tendency of this whole International system, has been, in a very great degree, to promote true catholicity of feeling between Christians. Let me illustrate the thing to you in the plainest and clearest way that I know. I am preparing, for example, my notes upon a particular lesson, and there is a text in the lesson that has been wont to be considered a fine, strong Presbyterian text. As it comes to me, I recall the memories of the Covenanters, and all those stirring associations with which we Presbyterians are familiar, and I proceed to deal with the text with all my heart; and the first thought with me, as a Presbyterian, is to stiffen it as much as possible, and make it as strong as possible, and make as much Presbyterianism out of it as I can. But then there comes a sober second thought. "Well, but stay now, I say; Dr. Vincent will be over that text, and Mr. Trumbull will be over that text, and all my brethren of all the various denominations will be over that text, and the whole community will have a chance to study what they say, as well as what I say, and if I should utter it, or twist it, it is morally certain that my brother will put his finger on the circumstance, and I shall be, as I ought to be, brought to task in the matter." I take it that that is good sense. I should not think so well of them as I do if I did not believe in the reality of this process of careful scrutiny and criticism. Well, then, I come upon another place, where I will surely be inclined to make out there is just water enough to do the sprinkling properly; and I know perfectly well, that if I am inclined to make it too little, my Baptist brother will come after me and measure every drop of it.

Now, I want you to see how evident it is, that the concurrent study of God's Word, in this way, is fitted to break down the strong sectarian, denominational tendency that we would bolster up by our own interpretation of particular passages of the Word, and to constrain us by the very laws of our mind to take the Bible as a whole, and to deal with it fairly and justly; and when we do this, we strike at the very roots of that narrow, unscriptural, bitter, bigoted sectarianism which has its foundation, for the most part, in an ignorance of God's Word.

## SUNDAY-SCHOOL NEWS.

New Jersey is one of the States in which the growth of Sunday-school membership keeps pace with the growth of the population.

The colored Sunday-schools of Macon, Georgia, thirteen in number, lately held a picnic, at which four thousand colored people were present at one time. The procession was half a mile in length.

It is reported that the good effects of the Atlanta Convention are already to be seen in many Sunday-schools in Georgia. At Augusta a series of monthly meetings of the teachers of all the schools has been started.

The forty-ninth anniversary of the Brooklyn Sunday-school Union took place on May 22, with the usual processions. 131 schools are now connected with the Union, having 5,170 officers and teachers, and 46,495 scholars. The Methodists have 29 schools, the Presbyterians 22, the Congregationalists 20, the Episcopalians 17, the Baptists 17, and the Reformed churches 10.

The Round Lake Sunday-school Assembly will begin on July 16, and continue ten days, under the directorship of Rev. Dr. J. H. Vincent. The largest Palestine Park ever made, and the largest model of Jerusalem, are now in process of construction. A graded series of lessons for three years has been adopted, and courses of lectures have been arranged.

## Communications.

## OUR MACEDONIAN CALL.

BY REV. GEORGE S. RICKER.

*Diabos eis Macedonian, boetheson hemin.*—Acts 16: 9.

It may be that the days of tangible visions have gone by; and it may be that we have neither Daniels nor Pauls to interpret them should they be vouchsafed unto us; but it requires no special anointing of grace to hear the "wailing, almost agonizing cry" that comes to our ears from our own sunny South, or with keener plaint and deeper pathos from the jungles of India.

The want and the woe of our colored friends in the South, and of our wards in the far East, are apparent and appalling; intelligent Christian men will not hesitate to admit this, but the great practical and pressing question is, "What are we going to do about it?"

Leaving our work in the South out of consideration for the present, not from any lack of interest in it, nor from any failure to apprehend its pressing necessities,—I desire to give emphasis to the almost hopeless wail that is just now ringing in our ears, borne to us on every breeze that blows hitherward from the land of the sunrise; and especially to urge upon pastors the necessity of giving heed to this call that springs—who can doubt it?—out of the very heart of God!

I do not belong to any of the Boards, and have no official connection with any of our benevolent societies, save as a pastor,—and a pastor, in my way of thinking, is *ex officio*, an agent of each of the societies,—and therefore I do not desire to press my particular department of the work of Christ into any undue prominence. I have no specialty, for the work of God in its entirety is mine. Among the axioms in God's kingdom of truth, according to my creed, is this, The pastor whose heart is not large enough to be deeply interested in, and warmly attached to, every great cause that has for its end the upbuilding of the kingdom of truth, is of too small caliber altogether for the work of the gospel ministry. For my part, I pity the man "that believes in Home Missions, or Foreign Missions, or Education, or any other noble cause, to the exclusion of other causes equally noble and that demand an equally large place in his heart. At any rate, the large-minded pastor can not be limited by any narrow speciality in the kingdom of God. I do not, therefore, urge the claims of our Foreign-work to the exclusion of any other claims, but because they demand just now an intelligent and sympathetic and responsive hearing.

The first thing to be considered is the cheering fact, that there is set before us, in India, a wide-open door unto great and glorious possibilities of achievement. I denominate this statement a fact; who can thoroughly understand the missionary outlook at the present time and not so regard it?

The next thing to be considered is the discouraging fact, that our forces in India are utterly inadequate to the accomplishment of the tasks set before them. It is lamentable, but true,—truer now than a few years since. Three missionaries and their wives, a man in charge of the printing press, and three single women to evangelize three millions and a half of benighted people! That is the problem; do we look for its immediate solution? Such faith is sheer presumption!

The third thing to be considered is the encouraging fact, that we have men enough and money enough for the speedy accomplishment of the possible work of God in India, the evangelization of three millions and a half of human beings who have been provisionally brought to our doors. Aye, brought to our doors; for India, practically, is no longer a foreign country—steam and the electric wire have brought it nigh; and in God's kingdom and to God's people there is no such word as foreign, and no such thought as the word symbolizes!

The practical question is, How shall we secure the men and the means? Dr. Anderson says that it has always been the policy of the American Board to refuse no worthy candidate because of a lack of funds. "The declaration, 'Here are we, send us,' when heard by the churches, has a wonderfully animating influence." And, I have no doubt, that if it should be known that we had full treasures, the men would be forthcoming. The facts—everybody understands it—our treasury is overdrawn; our work is crippled seriously because of the lack of funds; the missionaries already in the field are not properly sustained.

In the wisdom, or unwisdom, of our benevolent societies, there are now no appointed agents for the solicitation of funds; true, the financial agent has the general direction of that work; but a very simple computation will convince the most skeptical that he can do scarcely nothing in the way of visiting the churches. Had he nothing else to do, at which suggestion he will audibly smile, and should he visit one church a day—a thing impracticable and a kind of work that would be totally inadequate because necessarily superficial,—still it would require four or five years for him to go the rounds and visit all the churches!

Nevertheless pastors ask him to visit them, and do their work! Besides, the theory under which we are now working in the matter of raising funds for benevolent purposes is that there shall be no agents. There are two fatal objections to agents, it costs too much to support them; the churches don't like them! What then shall be done? The facts in

our possession justify the inference that a clear, explicit and emphatic answer to this question is the demand of the hour. That answer in brief is this,—The churches must take the work of raising funds into their own hands; and the pastors, as leaders, must stir up the churches and inspire them to the accomplishment of this needful work. The pastor is by virtue of his office the authorized agent of every noble cause; his authority is higher than that of a benevolent society; it is given with the "laying on of hands" by the Spirit!

Dr. Anderson, for many years Secretary of the American Board, and a recognized authority in such matters, says that the root and source of all misapprehensions and objections to missionary work is "ignorance of the facts of missions." His words are unquestionably true; and the first duty of pastors with respect to our missionary work is to put the facts before the people. How long should we be compelled to listen to these sneering cavils about the "little heathen," and the waste of money in the attempt to evangelize them, if our people either knew the first principles involved in the extension of Christ's Kingdom, or were conversant with the facts respecting modern missions? My own heart has burned within me, as I have become more thoroughly acquainted with the work!

Let us have missionary prayer meetings—once a month is none too often,—missionary concerts in which the children shall be participants, missionary sermons, missionary literature, for the diffusion of missionary intelligence; then our people will awake to their duty, and will nobly and generously respond to our appeals for succor. In this connection, I desire briefly and heartily to express my profound faith in the "card system" of raising money, both for its immediate and its prospective results.

We that are pastors of churches must take this work upon ourselves, and push it to a successful accomplishment; the Macedonian call is unto us. Alas! how silly are the objections which we have suffered to lie in our way as insuperable obstacles hitherto! "The introduction of the missionary work will hinder the revival now in progress," say some. Oh, not so; your revival will deepen and widen and become perennial under the quickening influences of the missionary spirit. "Active co-operation in this work will alienate the affections of our people," say others. Instead, your people will love you with a far deeper and nobler love, if you lead them into the practice of large and intelligent and prayerful giving for missions. "Such contributions will cripple our own support," says another class. Alas! that there should be pastors of churches so blinded as not to see, that Christian men and women, who are trained to love our missionary work and contribute generously for its enlargement, will take the very best care of their own pastors. I must not prolong this paper by the consideration of other equally absurd and unwise and unchristian suggestions; are they not too often on the lips and in the hearts of pastors? To any such miserable suggestion let us rise up and say, "Get thee behind me, Satan!"

The time for an advance all along the line in all our benevolent work has fully come. Other peoples who have the highest interests of the kingdom of God at heart, are asking themselves the same question that now thrills in our hearts and breaks from our lips, "Shall we have a missionary revival?"

With this agonizing cry from India still ringing in our ears, and with hearts inflamed by a true and unselfish devotion to the work of Christ, how can we give any other than this answer, "God wills it,"—the watchword that thrilled the old crusaders?

Christian men and women, let us not forget that India now calls unto us almost despairingly, "Boetheson hemin." Let us answer this call by consecrating ourselves and our substance to the work of God. Then shall we put heart and hope into our work abroad and cheer and inspire the drooping toilers over the sea; then shall we have a deeper and more thorough work of grace in our own churches, and truer converts will throng our temple gates; then shall our own hearts be filled with the fullness of "the joy that was set before Christ!"

## USE OF PROPERTY.

BY REV. D. WATERMAN.

III.

In the preceding articles, I have noticed several denominational objects, which require money to make them successful, and give to us an opportunity to "Honor God with our substance."

I now proceed to give some reasons why we should thus honor God; also some of the objections that are made. Scarcely any one will pretend these several objects are not important objects, and ought to be liberally provided for. But few, very few, esteem it a privilege to make any pecuniary sacrifice, in their interest. To the thoughtful, intelligent Christians, the importance of these several objects is sufficient to enlist their sympathies, and secure a generous co-operation. If it be admitted that these are institutions with which God is well pleased, then the spirit of Christianity, and the express teachings of inspiration, make it the duty of every Christian to bear a just proportion of the necessary burden. Bear ye one another's burden, is the law of Christ. Paul would not have one eased, and another burdened.

But by an equality, and if all would do their part, the burden would be light. This law, requiring us to honor God with our property, is not an arbitrary law, resting alone on God's right to command, but one wisely designed to promote our highest spiritual improvement. It is a law that, in obedience to it, exercises our Christian graces more than any other requirement. The numerous calls for money are so many means of grace afforded to us, to test our consecration to God, and improve our Christian character. It will be a sad day to the Christian church, if it ever comes, when there is no longer an opportunity to serve God with our substance. I told a member of the Congregationalist denomination once, the amount raised at one session of the N. H. Y. M., to which he replied, "That is the severest test of piety." I believe it. A man who can lay his heart, and with it his property, on the altar of God, and keep it there, will find little difficulty in the service of God, and little cause to cry, Oh my leanness. For the "liberal soul shall be made fat." But practically only a few believe this. Hence the excuses that are so frequently made. The first, and at the present time most common, is hard times. True if a man is in debt, and has to raise money, times may be very hard but, everything we need for a living is at a low price, and if we plan to aid benevolent objects, we shall find where there is a will there is a way. Times are not so hard that those who indulge in the use of tobacco even think of curtailing their expenses in that. One says I have no sympathy in the F. M., we have heathen enough at home; and when the H. Mission is presented, then suddenly a great interest is kindled up for the heathen, and so they pray to be excused. But, my dear brother, are you doing anything for either? "I don't know what becomes of my money." You might, it is all credited in the Morning Star and remittances are recorded and missionaries acknowledge the receipt, and report how the money is used. "It costs so much to collect and disburse, that only a fraction that is given goes to the object." We have but one agent for three societies, all money should be sent to him, and thereby save considerable expense, the Ex. committee have nothing for their services except traveling expenses, and we are reducing our expenses to the lowest practical figure.

We need all that we can do for ourselves at home. No doubt many churches need all they are able to do, or are doing for themselves, but they should remember that a wise man has said, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. He that deviseth liberal things by liberal things shall be saved."

## LOOK OUT FOR YOUR FACTS.

BY GEORGE E. GAY.

I suppose writers and public speakers get tired of criticism by they never so good-natured; but there is one point on which they should never be open to it. They should never make mistakes in the statement of common and well known facts. My soul has been moved a good deal lately by a running fire of errors from various sources. Let me mention a few as they occur to my mind.

The Lewiston (Me.) Journal states in a recent issue, in answer to a correspondent, that a pond of ten acres, ten feet in depth, requires a stronger dam than one of one acre and of the same depth. Evidently there had been a dispute on the subject in some community and the decision left to the family newspaper, and lo! this had decided in a manner that every district school-teacher in Maine ought to know how to refute.

In a late Star, E. W. Page represents Rev. A. H. Heath as being a member of Bates Theological School. The facts are that, at the time he mentions, Bates Theological School was not in existence and that Mr. Heath was never a member of the F. B. Theological School.

In an article recently published, Robert Collyer quotes "Spare the rod and spoil the child" as a saying of Solomon. Solomon may have said it, but we have no record of it, and the clergyman should have consulted his concordance before ascribing it to him.

A leading Boston, daily contained a long letter from a correspondent who stated that the public clocks in Boston kept solar time and that they ought to keep mean time. It would require about as much skill to make a clock that would keep solar time as it did to make the famous clock in Strasburg cathedral. All common clocks and watches keep mean time if they keep good time, and a sun dial is correct but twice in a year. J. T. Trowbridge in one of his stories for boys represents a "noon mark" as being a correct indication of time. It is correct if changed every day of the year, but the author implied no such change.

I heard a distinguished instructor, and manager of "teacher's institutes," state to a body of one hundred teachers that the axis of the earth pointed "exactly" to the North Star, and as the earth revolved around the sun there could be no South Polar star. There may be no South Star visible but there is no physical reason why there should not be one.

But I must stop somewhere. All writers and speakers, editors, correspondents, clergymen and lecturers, should examine some competent authority before

making any statement of which they are not absolutely certain as to its truth.

## HOW BEAUTIFUL!

BY REV. A. H. MORRELL.

Almost involuntarily these words opened my lips, as I finished a list of six names (all the family) on my record book of contributors to the "Girls' Hall" of Storor College. The children are yet so young as to be safest within the loving circle of home. How precious is that home, where benevolence is early and so practically taught! Even the smallest child must be numbered with the donors to this cause. To-morrow the receipts for the money, in their several names, will be committed to the care of "Uncle Sam," and for six cents, he becomes responsible for their delivery to the parties for whom they are prepared, residing in the "Old Pine Tree State," more than six hundred miles away.

I am left to imagine smiling faces and happy hearts, when those dear children look on those cards and remember that they "own shares in the Girls' Hall." A thousand others may be as happy, by being as willing to give.

## SIGNATURES.

In noting a minor feature of the woman's *Helper*, viz., the fact that the composition is largely, if not wholly her own, I might have added another that equally commends itself—that is, the articles from correspondents appear over their own proper signatures, or over well known ones. I find that this custom is becoming more common than formerly, especially in the case of the leading Quakerlies and such like periodicals of the day, and there are good reasons for it. Every one who assumes to address the public, whether it be on matters of opinion, or matters of fact, ought to be held responsible for his utterances. This will tend to make him more careful and circumspect, to say that, and only that, for which he is ready to be called to account. Again, if I am to be influenced by one's statement of opinion or fact, the measure of that influence will be determined very much by my knowledge of his competency to address me at all on the subjects in question, or to address me in the manner he does. It is not enough to say, that every article should go for its intrinsic worth, for it is impossible for us to estimate things in that way, and it isn't right, or reasonable that we should.—J. F.

## MAKE IT YOUR BUSINESS.

BY W. H. MCNEAL.

The old adage says, "What is every body's business is nobody's business." Thus every Christian should support the cause of missions, but how few of our church-members feel that it is incumbent on them to give liberally to this cause. "The heathen ought to have the gospel, and missionaries must be sent to them, but we are poor and can hardly pay our pastor, but others are rich and they will give." Yes, somebody will give, but they may not be richer than you. Somebody will be blessed both spiritually and temporally, but it will not be you who refuse to bring your tithes into the store-house of the Lord.

It is recommended that the several Yearly Meetings become responsible for the maintenance of a missionary. Let the Yearly Meetings pledge themselves before God to do this thing, and fulfill their vows that: God may bless.

The Ohio River Y. M. will be called to act upon this question at its next session. Let the delegates, ministers, and all the brethren consider this subject carefully and prayerfully. Think of it and talk about it in your covenant meetings, compare opinions and come to the Yearly Meeting prepared to act promptly. We are abundantly able. Have we enough of the love of God in our hearts to do it?—THURMAN, OHIO.

## KREP YOUR EYE ON THE COMPASS.

BY G. B. CUTLER.

I was once a sailor on board a large ship, and as was the rule on shipboard while on the high seas, the man at the wheel was forbidden to talk with any person, or to be looking about on affairs that did not concern his station.

I remember one day while thus engaged and under a tropical sun, as we moved through the water, before a fine trade breeze, my attention was attracted from my work. In an instant the officer on deck sprang to my side and looked in at the compass, and noticed with myself that the ship was off her course only one quarter of a point, yet he reproved me for neglect of duty. I politely answered that it was a good man at the wheel that would steer within one quarter of a point.

The mate replied that he knew all about that, but a man with such a responsibility on his hands should keep his eyes on the compass, as there was often great danger outside of a quarter of a point.

Oh, how true that is, and especially in the life of the Christian!

Every professed follower of Christ is at the helm of a certain class of society and under all circumstances should be watching and very earnestly praying, to be kept on the course heavenward. I love to think of it so. For oh how terrible it would be after all the dreary voyage of life, through a very little carelessness on our part in caring for this precious soul of ours, should it miss the narrow entrance to the harbor of rest! I know we are apt to say, There is no harm in this or that, others take part in these things, and why not I? Now while you are often debating thus, does not the Master often spring to your side, and seem to say tenderly, "You are off the course. There is danger in a quarter of a point." O Christian, bring back the joys of your first love, by an appeal that will echo back from the very throne of God.

Christ the Son is at the helm, and though we are at times suddenly thrown among the gay and unthinking throng and enemies of God, let us remember that we are sailing among the dangerous shoals, and it only requires an earnest desire, and faithful purpose, and soon we shall enter the open sea of God's love.



## Doctrine and Life.

### ONLY TRUST.

O Christ! I come to thee in this dark hour,  
While fortune frowns—and friendships weak—  
and prove:  
Thou, only thou, art true. Come in thy power,  
Assure my heart again—that thou art love.

Whisper those precious promises of old—  
So oft the balm to wounded hearts below;  
Bring—as thou canst—into my inmost soul,  
Those founts of love which riven hearts o'er-  
flow.

Oh, be my staff—and I will lean on thee,  
My comforter, my father, brother, friend;  
My trust, my guide—my all in Thee I see.  
Be near, and help me trust Thee to the end.

I trust in Thee—why need I seek for more?  
Earth's joys must fade with cups of sorrow mixed;  
Be still, my heart! Amid the tempest's roar  
Behold the gleaming bow of promise fixed.  
—N. Y. Observer.

### FUTURE PUNISHMENT.

BY REV. O. E. BAKER.

#### IV.

Universalism is tending, of late, to the proposition that punishment for sin can exist only until sin is repented, and that men may always repent at will. Do we understand this proposition? Definition is of moment here. Has Universalism really changed base, or is it practicing an evasion only?

Does it mean that the just desert of sin is fully answered at the instant of repentance—that all the punishment justly due the gravest offenses, might therefore end in an hour, a moment? Supposing a man commit one crime, and commit no other, excepting that he do not repent this one crime, and supposing he refuse to repent eternally, would the guilt of this one crime terminate of itself, expire by limitation, or would it not rather exist eternally?

If sin may die out, of itself, then, of course, no atonement and no pardon, nor repentance even, are requisite, and sin is a matter of little moment. And here would appear again, substantially, the old type of Universalism, advocating that sin and its punishment will not be an endless evil, nor any evil at all, really, finally.

Does this modern type of Universalism mean to affirm that the just desert, the legal punishment of sin does not terminate of itself, at repentance, nor at any other period, but at repentance is pardoned, remitted, by divine mercy? This is the Orthodox, the evangelist view of the case. Does Universalism at last concur?

1. Then it is acknowledged that endless punishment was the penalty of sin, divinely appointed, and consisted with the character of God, as possessed of infinite goodness.

2. Then the remedial provisions of salvation by Christ were appointed to avert the calamity of endless misery, otherwise inevitable.

3. Then salvation, after all that God has done, can do, consistently with the genius of his government, is conditioned upon human concurrence. Does Universalism endorse all these? Doubtful. To do so, would be to renounce every claim of Universalism in the past,—except the bare conclusion that all men will become, finally, holy and happy.

The fact is, the Calvinistic theory of salvation by absolute divine sovereignty, whether of a part, or of all the race, is retreating before the march of truth, and a new statement of the ground and condition of salvation is a necessity. But to Universalism, as shown in the foregoing, the new statement is fraught with difficulties, no less than the old.

The assumption that all men will be saved, on the ground of universal reformation, somewhere, sometime—leads to two important inquiries.—Is it certain that all men ever will reform? and, May there not be reasons in the character of God and of his administration, for withholding the proffer of pardon from certain wicked men?

The former of these inquiries we have considered in a former article, and would report here, only that the Bible nowhere affirms that all men will reform, and that nothing appears in the history of men in this life, from which such a conclusion can be safely drawn.

Touching the latter inquiry, we remark, In no department of human government is it always safe to forgive, relieve, offenders. Such pardon is found to be difficult in proportion to the magnitude of the crime.

1. May there not be a divine self-respect to be consulted? There is such a thing as sinning against God alone, irrespective of all other beings. All sin is, first of all, against him. "Against Thee, Thee only have I sinned." Aside from all bearings of the case upon other beings, sin may need to be settled with God; and it would accord with a principle everywhere recognized among men, if there were sin of such magnitude that God, in justice to himself, ought not to pardon. The sin against the Holy Ghost seems based upon this principle: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, he hath an unclean Spirit,"—personal insult to God, and unpardonable.

Moreover, the doctrine of atonement is based upon the two ideas of motives for men, and satisfaction to God, and hence involves the principle here given. It is worthy of observation that the sin against the Holy Ghost, is represented as being sin of such character as annuls the

atonement, and leaves the sinner without any sacrifice to commend him to the clemency of God,—leaves him therefore to perish. Heb. 10: 26—"For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Also 10: 29, 30.

2. There may be governmental reasons why God should withhold the proffer of pardon from certain men. What-ever may be said of the matter of God's self-respect as a sufficient justification for his withholding pardon. There can be no doubt that the principle just named is everywhere recognized. God must not only be just, but he must appear to be just, and any kind or degree of leniency toward incorrigible sinners which would mislead men upon the fact and degree of God's hatred to sin, and its real demerit, would tend to demoralization.

God's refusal to pardon blasphemy against the Holy Ghost, his killing Ananias and Sapphira, and Herod, such texts and instances, prove not that God acts in such cases from self-respect, certainly that he did it for public effect, to awe men from such crime, and inspire veneration and obedience.

In human governments the pardon of criminals is always difficult, sometimes impossible, looking to the safe administration of law, and maintenance of order.

What is true of men in this life may be true of them, also, in the life to come. God will govern men in the next life on the same principle as in the present life, and, we conclude, with much the same methods.

There may be reasons in God's government of the universe in general, for making sin, in this little earth-province, an example forever. From what we read of angels and know of men, we conclude it is not unreasonable that created intelligent beings of all grades, may need that there shall be some limit to pardon in order to their proper estimate of God's justice and "the exceeding sinfulness of sin."

### LONG AND SHORT PASTORATES.

BY REV. B. A. SHEERWOOD.

The evidences in favor of the former are many. Whoever observes the results of long pastorates, must be convinced of their advantages both to the preacher and to the people to whom he preaches. Of course, we are speaking of the rule, and not the exception.

A protracted relation between the pastor and the parish naturally leads to self-development—not only on the part of the minister, but of the church. If both parties realize their obligation to each other, to themselves and to their Master, then both will seek the highest good of the other and of all. The preacher will not only aim to circumscribe his interest by the interest of the church, but the church will circumscribe her interest by that of the pastor. Unless the soil is exceedingly poor, the pastor will reap in proportion as he sows. If the pastor draws from the treasury things new and old for his people, in like manner will the people seek to feed the pastor. This is the normal result of an active, healthy pastor and church, and its fulfillment is a simple illustration of God's beautiful law of compensation. But to accomplish this end, in a protracted pastorate of many years, means work; but with the work comes a healthy development of head and heart with its sweet intrinsic experiences and increased mutual help between pastor and church. Besides this a lengthy pastorate serves to concentrate the energy of the minister and church. Frequent changes are sure to divert the mind from the right channel of thought and to produce friction.

There may be opportunity or occasion for discipline of patience in this, but the means can not justify the end. Frequent changes paralyze confidence between pastor and people and feed a morbid unrest. And where there is a lack of confidence, there evidently will be a lack of love; and where there is a conscious lack of Christian love, scepticism thrives and Zion languishes.

The cure to short pastorates is not so easily discovered as the occasion which leads to them; and for our part we should be greatly pleased to have some one who understands the disease to prescribe the remedy. It is quite evident if a thorough cure is ever wrought in those ministers and churches where the disease has become chronic, it must be "one by removing the cause or the occasion which leads to short pastorates, rather than finding fault with, or prescribing for, the effect.

No doubt, one cause of short pastorates lies largely with the pastor. It may be that he is over-sensitive. If all do not speak well of him, he may indulge in the idea that his talents are undervalued, and that a change would awaken the people from apathy or intolerable stupidity! Again, he may be impatient of success. He may be over-anxious in reaching results, become discouraged by apparent failure, and impulsively resign. Besides this, frequent changes are produced by an unreasonable demand on the part of the pastor. If there be a dissenting voice to his methods of work, this is regarded by some as an occasion for change. The demand is unreasonable, tends to division, and produces death. Again, larger spheres of work are desired, when, in fact, the same minister is fully prepared for the one he occupies. Larger salaries are sometimes the "open

door" and the providential call! But all these, though exceptional cases, are not the principal occasion or primary cause of short pastorates. With men of studious habits, and average ability, and an utter dislike to frequent changes, the experience of short pastorates is common; and this is the case for the following reasons:

1. The weakness of most of the churches in finances. Few ministers, after they have fitted themselves, in any degree, however poorly, by education and books, and the like, are able to toil for a human compensation, which will barely procure their bread and butter. Hence, when the parish fails to reasonably remunerate for spiritual things, the cases are few where a change does not follow. It is sometimes supposed that the lengthy pastorates in the larger and stronger churches are due to the superior ability and wisdom of the pastors; but this idea is not necessarily true, to say the least. If a church is financially strong, its pastor is naturally relieved of more than one burden. Instead of a part of his time being employed in devising plans to save the society from sinking by her pecuniary weight, he can give himself to the preaching of the Word with the assurance that he has men who are capable and of good report to attend to this matter. Such a minister can concentrate his forces upon his specific work, and the virtue of doing his work well certainly is no higher than that which belongs to a servant of God who toils under greater embarrassment. But to return to the occasion of the longer pastorates being in the larger churches. Once a year, as a rule, the pulse of the society must be felt to determine the state of the body and the prospect of health in the future. Now, in a church of means, it does not materially affect a relationship between pastor and people when a number of members in the society prefer a change; but the case is very different with a small society. In the one case there need be no change though a large percentage should really prefer it; in the other—when retaining a pastor turns upon a unanimous vote—the pastorate, of necessity must be short.

2. Another ground, upon which many a useful pastorate is sadly ended, is this conservative, selfish, penny wise and pound foolish method of some churches to have a minister all the time or none. Though unable to pay a salary of more than four, five, or six hundred dollars, and that amount not paid promptly,—yet such societies will persist in this doing rather than unite with a sister church. Of course such churches expect a twelve hundred dollar man and a leader in benevolence at that! If such feeble churches, when near each other, would form themselves into a circuit and employ one faithful man to labor with them, and be reasonable in their demand, no doubt the result would be a grand proof of their wisdom.

3. Short pastorates, it may be, are occasioned for the most part by robbing God. The burden of the church is left to rest upon a few, and were it not for the few, all would go to the walls. "The mouth of the ox is muzzled that treadeth out the corn" and the church goes through her weekly routine more like a matter of experiment, than either faith or feeling. Such churches may expect short pastorates.

Christianity is a living, intelligent, glorious fact. She calls for active, willing, enthusiastic workers, but has no place for passive drones. What is evidently needed in ministers and in churches to prolong pastorates and to glorify God, is true love for the cause and hearty co-operation in the work.

### DESCRIPTION OF CHRIST.

The following is a correct translation of an epistle sent by Publius Lentulus to the Roman Senate: "There appeared in these days a man of great virtue, named Jesus Christ, who is yet among us; of the Gentiles accepted as for prophet of truth; but his disciples call him the Son of God. He riseth the dead, and cureth all manner of disease. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholder must both love and fear. His hair the color of chestnut, full ripe, plain to the ears, whence, downward, it is more orient, curling and waving about his shoulders. In the midst of his forehead is a stream or partition of his hair, after the manner of the Nazarenes; forehead plain and very delicate; his face, without spot or wrinkle, beautifully with a lovely red; his mouth and nose so formed as nothing can be represented; his beard thick, in color like his hair, not over long; his eyes grey, quick, and clear. In reproving, he is terrible; in admonishing, courteous and fair-spoken; pleasant in conversation, mixed with gravity. It can not be remembered that any have seen him laugh, but many have seen him weep; in proportion of body, most excellent; his hands and arms delectable to behold; in speaking, very temperate, modest and wise; a man of singular beauty, surpassing the children of men."—Foster Cyclopaedia Illustration.

### UNFINISHED WORK.

Nothing teaches more impressively man's frailty than his unfinished undertakings. Lying in the quarry near the Syrian city of Balbec is the largest worked stone in the world, a gigantic block nearly seventy feet in length, almost detached and ready for transportation to its niche in the Titanic platform of the Temple of the Sun. It seems as though the workmen had just momentarily left their labor, and we fancy that we must soon see them returning. But four centuries or more ago, some providential emergency called them from their work; and there lies the huge block, and yonder is the cyclopean wall with its vacant niche, one of the most striking and impressive of the unfinished labors of the world. And so the colossal Kutub Minar, though a finished

column in itself, is but a fragmentary memorial of a gigantic unfinished plan; and as such it will doubtless stand to teach that though man may propose, Heaven will dispose.—Myers' Remains of Lost Empires.

### LOVE FOR THE BIBLE.

A blind girl who had received a copy of the Bible in raised letters, read it so eagerly and constantly with her fingers that they were soon so worn that every line she read was marked with blood, and ere long her fingers became so sore that she could no longer read with them. Thinking that for weeks she could not use her Bible again, she raised it to her lips for a loving good-bye kiss. As the raised letters of the page touched her lips, a thrill of glad surprise flushed her face, for she found she could read the page by her lips; and so, while her fingers recovered, she moved the page across her lips, and with greater relish than for physical food, "God's words were found, and she did eat them, and they were unto her the joy and rejoicing of her heart," "sweet-er also than honey and the honey comb." But there are many Christians who have not this "relish" for God's Word; who read it as a duty, not as a delight; who come to it, not because they hunger for it as a delicious food, but because they think it must take it as a necessary medicine. How can such Christians secure this relish for Bible reading?—Presbyterian.

### SPEAKING EXTEMPORE.

"If at first you don't succeed," etc., etc. The most difficult art to acquire is that of extempore speaking, and many have been the failures before success was attained. Rev. Dr. Cuyler illustrates this in the case of Rev. Dr. Tyng's early efforts, for as an extempore speaker Dr. Tyng has had no superior. Says Dr. Cuyler: "This extempore power was clearly earned, and at the cost of mortifying failures at the outset. His first settlement was in Georgetown, about the time when John Quincy Adams was President. One afternoon he rose to preach without notes, and spied the President and some other great folk in his audience. This abashed him the more, and he floundered through in a fashion that so agitated him, that he left the pulpit with his gown soaked with perspiration. On his way home his wife (a daughter of Bishop Griswold) said to him, 'Stephen, you had better get it up.' 'I won't do it,' he replied—'by God's help, I won't do it if I die for it.' Grit and grace carried the day; the blundering beginner became the prince of offhand orators in his time."

### THE RULE.

How may a Christian take pleasure in the world? By having respect to three things—whether it be lawful, expedient, or becoming. The pleasure must be lawful; there can be no safety in a sinful delight; that which is absolutely evil can by no circumstance be made good. Pleasure, therefore, first must have the warrant, that that it be without sin; then the measure, that it be with excess. If the cup be evil we may not taste it; though good, yet not carouse it. Reason forbids us both to touch known poison and to be drunk with wholesome wine. Let us be sure that our delight excludes not the presence of God; we may please ourselves so long as we do not displease him. Let us use pleasure in God, from God, to God, in God lawfully; from God, thankfully to God, that is, to his glory.—Thomas Adams.

### DO NOT WAIT FOR FEELING.

Whilst you can not feel too keenly do not wait for feeling. No sorrow for the past can be too poignant; but do not wait for that sorrow. If the prodigal had not arisen till he was satisfied with his own repentance, he would have died in the far country. The tears which do not flow from the gaunt eyes of famine will come unbidden at the feast of fat things; and the fountains of the great deep, which freeze in the winter of remoteness and estrangement, will break up and brim over in the sunshine of mercy. The word which you take, be it what it may—"Father, I have sinned, and am no more worthy to be called thy son;" "Take away mine iniquity, and receive me graciously"—whatever the word may be, let it be a true one, and swifter than your return will be the footsteps of forthcoming pardon; and great as may be your own joy in rescuing and restoring grace, less will be the joy in heaven over your repentance.—Rev. James Hamilton, D. D.

### CARLYLE ON JOB.

I call the Book of Job, apart from all theories about it, one of the grandest things ever written, with a pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book! All men's book! It is our first, oldest statement of the never-ending problem, man's destiny, God's ways with him here on this earth. And all in such free, flowing outlines; grand in its simplicity, and its epic melody and its repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things, material things no less than spiritual; the horse—"hast thou clothed his neck with thunder?"—he laughs at the shaking of the spear! Such living likenesses were never since drawn.—Sublime sorrow, sublime reconciliation; oldest chord melody as of the heart of mankind; so soft and great; as the summer night, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

### ALONE WITH GOD.

Conscious, emphatic individuality is the pivot of a true life. So far as a man is true to himself, to his own duty, his own convictions and to his God, he has attained to genuine manhood, and no farther. The tendency is to aggregate ourselves, float with the current, merge the man into the multitude. It is so in religion. Churchism has always been preferred to individualism; but the real unite of the Christian life is not the church, but the individual. The very idea of the church as expressed in our version of the Bible is erroneous, because it makes the organization primary, the structure, the ark, or building, the unit. Ecclesia makes the individual primary, the organization secondary, and that is the word the Spirit always uses when referring to the assemblies of the saints. One by one God deals with man. He that sins dies, he

that repents and believes on Christ lives. Each for himself receives grace, hears the voice of God, trusts, hopes, lives. The individual profits by association, and belongs to society, has a mission in it, and can not be isolated, but his weight in society is an exact proportion to his personal strength. If he has not learned to walk alone with God, to stand erect in the liberty of his own soul before the cross, he is not yet a man.—Selected.

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WEDNESDAY, JUNE 12, 1878.

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Who are the salt of the earth? The very first impulse in answering this question will be to call over the names of those for whom we have an especial attachment or a high regard. But setting aside prejudices and in a catholic and charitable spirit looking over families, neighborhoods, churches or denominations, shall we not come to the conclusion that it is those who are moderate-toned, calm-tempered, hard-working, patient with drugery, as ready to follow as to take the lead, as willing to return to obscurity as to come to the front—is it not these every day Christians who are the salt of the earth? Jesuitical schemings and crusading fanaticisms have had their places in the world's history, but no one will take either as the method especially dear to the Master. Simple truth outweighs a great deal of what we dignify by calling it enthusiasm; and plain, outspoken dealing is more in accordance with the Christian spirit than underhand plottings. It is a sad day for any one when, losing faith in honesty, integrity and self-denial, he converts the injunction to be as wise as serpents into a justification of ways and means that, to say the least of them, are subtle.

Looking over the marvelous changes which have come over the industries of a people by the introduction of steam into its manufactures and means of locomotion, the use of electricity and the printing-press, the uses to which iron and copper and brass and nickel, and the metals and minerals, simple and compound, have been put—in short, when we consider the whole intent of civilization, about which we are accustomed to hear so much, we are apt to be overwhelmed with the thoughts and purposes of the life that now is, and things not temporal are only brought home to the soul by the inevitable dealings of Providence. Take the great uncertainty which universally rests on the popular mind as to whether a new force may not be discovered in nature, which shall transplant steam, as to utilizing air ships, etc. There is an element of uncertainty about such things which ever hinders them from being transmuted into soul food. But since the world began there has been but one kind of force behind hatred. The same unselfishness which cemented friendship in the time of David and Jonathan is at the bottom of nineteenth century affection. If we are conscious of one fact above another in the spiritual life, is it not of the unchangeableness of God in all his attributes? Science may boast of her certainties, but these are only the reflections of that inner certainty which declares the constancy of moral laws and spiritual virtues.

One of our valued exchanges has a long editorial on "Pulpit Oratory," which says many good things but makes the common mistake of treating the subject from the stand-point of culture and artistic attainment. Nothing could be wider of the mark, for while culture is necessary, and art in pulpit, as well as other oratory, desirable, these do not constitute the essential elements, nor even the important elements, of successful pulpit effort. The best orator is he who most moves his listeners, and nothing short of a genuine touch of nature can reach the hearer's heart. An earnestness which is simulated is quite as easily detected by an audience as is a counterfeit dollar by a bank cashier. Ideas are not necessarily oratory when presented, neither is polished manner, nor well rounded periods. A clear head and a warm heart are the essential endowments of any orator, and unless the speaker is intelligently earnest, even to the point of enthusiasm, he will miss his aim and lose his audience. But the man of God in the pulpit should be the orator of orators, for the grandeur of his theme, the far-reaching consequences of his message and the force of his convictions that he is truth's instrument, must in the true preacher inspire an earnestness which nothing else can inspire. The forceful utterance of earnest conviction in plain sentences is more powerful than esthetic platitudes.

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An edifice with seating capacity of at least 5000, the platform to seat 1000 in addition; the structure to be built and the church maintained by voluntary contributions, the estimated cost of the building being \$200,000, and the annual income put at \$50,000; the best organ in the country, a choir of 1000 voices, and the best musical director that can be obtained; a musical library, eventually to become "a free public musical library for Boston;" a free organ recital each day of the week, for the church should never be closed, and a musical concert with a nominal admission fee two evenings in the week; pew rentals to scale from \$10 to \$150 per year, so as to include all classes; a third service each Sabbath

open and free to all, with the fullest liberty of thought and utterance; a missionary income of \$40,000 a year, every cent of it to be expended in Boston, under the direction of a board including the Governor of the State, the Mayor of the city, the Chief of Police, the Superintendent of the Board of Health, and the city physician; the usual preaching and devotional services during the Sabbath and the week, and a wide, inclusive, practical observance of the vital principles of Christian love and fellowship.

That is comprehensive enough, certainly. And it would be against the plainest teaching of facts to say that there is not actual need of just such a church, not only in Boston but in each of our largest cities. Leaving out any reference to Mr. Murray's theology, the scheme of the church aims at making practical the great central theories of Christianity. There is need of that. The fresh, loving, helping spirit is altogether too inactive in the average church. Whatever would animate that spirit should be welcomed.

But in the case of the proposed New England church, we should have this to fear: Of course the realization of this scheme might involve a large drawing away of members and influence from the various churches, or at least from their congregations. Now could there be a reasonable expectation that this New England church, provided it should be put in working order, would exist after the inspiring and vitalizing contact of Mr. Murray's personal presence and enthusiasm in it had ceased? Would it not probably wane? And if that should be the case, it would go against the best feature of Mr. Murray's scheme,—that of unity and co-operation in Christian work,—for it would be likely to leave the ordinary churches weaker in these respects. That of course is on the supposition that the New England church would draw its best working forces from the other churches in the city, and thus by its failure, if it should fail, tend to unsettle and divide the work and sympathies of benevolent and Christian men.

It would seem to be easy enough to find five hundred men who would contribute the \$400 each to erect the designed house of worship. But to find two thousand persons who would regularly give \$10 each a year, and one thousand others who would as regularly give \$5 each, and so on, would not be so easy a matter. And on this very system of regularly sustained annual contributions the whole success of Mr. Murray's scheme is to depend.

We do not believe that the plan will succeed, as much as we believe it ought to succeed; and as much as we believe that it seeks to compass some of the most vital and practical ideas of Christianity. It isn't of much consequence, perhaps, that Mr. Murray says there is not a church open in Boston every day in the week, in view of the existence of the many Catholic churches in the city, which Mr. Murray had already included in the fellowship of Christianity. Nor that he would have a place where the Minnesota man in Boston, who has lost his wife, could go for sympathy, when in all reason he ought to and would hasten home at once.

We could readily conceive of the comparative success of this scheme under Mr. Murray's faith and his enthusiastic leadership. But what of its fate when it came to miss that presence?

## THE UNITY OF CHRISTIAN WORK.

As there are many members and yet but one body, so likewise there are many departments of Christian work, but nevertheless the work is one. Neither is Christ divided, nor is one branch of service for him opposed essentially to another branch. Christ's work, in all its departments, is a unit.

This general and fundamental truth should never be lost sight of by the Christian laborer. In the local church, the preaching service and the Sunday-school should never be regarded as in any sense antagonistic. Each has its respective place, and neither can be neglected without detriment to the other, which will be sooner or later manifest. The workers in the school need the inspiration of the sermon, while the school does a kind of work which can not be readily accomplished by the sermon. Both sermon and class instruction are members of the one body. There is also danger that it may be forgotten that the spiritual and financial work of the church are in no just sense antagonistic. It is true that it is sometimes made to appear so, but unjustly and falsely. These two departments are mutual helpers, and the one can not be sustained and made permanently useful without the other. Indeed, the pastor, the superintendent, the deacon, the chorister, the collector and the sexton, has each his place to fill, and when it is well filled, the service which he renders, helps each of the others in the performance of his service, pushes on the whole work, and redounds to the glory of God.

In the broader field of the denomination, the same principle holds. The pastor of some obscure country church, with only a score or two of communicants, is doing the work of the Master just the same as the pastor of the large city church, with its hundreds of communicants. These men are both at work for the same great cause, and eternity alone will be able to disclose which renders the truest service. The missionary in India and the pastor of one of our home churches have not necessarily any antagonistic interests. Each is striving in his own way to do all he can for the Lord Jesus, and it is not fitting that

either should magnify his own work at the expense of the work done by the other. These men may be equally sacrificing, equally heroic, equally Christian. So likewise the cause of Foreign Missions, Home Missions and Education as each its niche to fill in the great Christian temple.

A still broader view may be taken. The several Christian denominations have each their own work. In many cases, it is work which can be, in view of its peculiarities, accomplished by no other denomination. In but few instances could one well cultivate the field now occupied by several. To illustrate by an extreme case, we incline to the opinion that the Catholic population of this country would at present, make very poor Protestants. Both the Protestant and the Romanist may be serving the Master, though one may do it less perfectly than the other. In heaven, both will be counted as trophies of the redeeming grace of God, without regard to the names they bore on earth.

Now the lesson to be learned from all this is one of mutual charity, forbearance and co-operation. Love one another, be patient towards one another, and help one another, are a grand trinity of injunctions. Let all be heeded by every Christian laborer. "Endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

## CURRENT TOPICS.

—On the day succeeding the opening of the great musical festival at Cincinnati a paper of that city had this item:

One of the prominent beer saloons yesterday sold 7,250 glasses of beer. But this is only one out of 2,500 saloons. It is safe to estimate the beer drank here yesterday at \$2,000,000.

Two million dollars in one city in one day for beer! And yet these very people talk of hard times and incite communistic troubles. Great, however, as may be the waste of money and the want of bread through beer-guzzling, the moral waste and the bankruptcy of manhood are far greater.

—ONE of the most incontestable proofs that the world is fast marching away from the priestly and mischievous idea of a union between Church and State is to be found in the wonderful growth of churches within the last half century which have only a congregational or independent church government. The Baptists and Congregationalists of this country alone number at least two and a half million, while the Presbyterians, whose church polity, though less independent, is ecclesiastically quite as far removed from affiliation with the church and State idea, swell the grand total to at least four millions of people. With only a hundred years for its growth in this country such are the results of the free and independent idea in the church; while in England, where the old Church-and-State incubus has rested on the people, Baptists and Congregationalists together number less than half a million to-day. It is encouraging, however, to contemplate that gradually and surely the heaven of intelligent, untrammelled thought and control in all the churches of the Old World (the Romanists excepted) is working, and the days of the deleterious union of Church and State are numbered.

—THE National Baptist calls attention to the arithmetic of the saloon business as shown by recent official publications in the columns of the Philadelphia Press. By the official list it is shown that there are over five thousand saloons in that city, or one to every one hundred and fifty of the population. It is stated that the number of persons who, by actual count, went into a popular liquor saloon on a given day between six in the morning and twelve at night, was eleven hundred! Our contemporary, however, puts the average for customers at five hundred who at the least calculation must count one drink a day, or five hundred to each saloon. This multiplied by 5000 saloons gives the very startling result of two and a half million of drinks per day, which, at ten cents each, foots up a matter of \$250,000 daily. In a year, more than eighty millions of dollars would thus be spent for drink—a sum several times larger than all the city expenditures. It is probable that the above estimate is somewhat higher than an accurate census would show, but, cutting down one-half, it leaves prodigious results. If these figures show the cost of drink in the steady Quaker city, what shall be said of New York, Chicago and St. Louis?

—THE Christian Intelligencer says that the words "ally" and "alliance," and the ideas they convey are very agreeable to it, and that it much prefers them to the word "union." It doesn't relish the idea of organic union at all; but much more believes in separate organizations working together in fellowship and sympathy, as "two men, each a separate and complete body, with distinct peculiarities, pulling together on the same rope." And then it goes on to speak of the English Presbyterian church being an ally of its Reformed church, and urges a better acquaintance between these two bodies: The harmony prevailing between these two denominations in their mission work in China is a fine illustration of fraternal alliances. We quote:

The missions are distinct, the churches are one. The harmony and friendship of the missions have been unbroken, and fraternal kindnesses and assistance are con-

stantly rendered. We were the recipients of invaluable kindness at the beginning of our civil war. Then, when letters of credit could not be obtained here, our English brethren, who were experiencing no such embarrassment, made advances to our mission, by which it was kept alive. This brotherly and generous act made a deep impression at the time upon those most interested in our work in China, and is still fresh in their memories.

—The two theories that have prevailed in this country with reference to the treatment of the Indians are represented to the American Missionary by the two words civilization and extermination. The former is the peace and the latter the war policy, and the results are thus enumerated:

(1) As a class, the agents selected by the religious societies have been far more trustworthy and efficient than their predecessors, being themselves honest in their dealings with the Indians, and defending them from the frauds of ring speculators, and the temptations of the liquor dealers. (2) The progress of the Indians in their industrial, educational and moral advancement has been very marked, as is shown by a tabulated and comparative statement of facts, prepared by the Board of Indian Commissioners, and recently published. (3) The agents—representing all denominations, and, therefore, not committing the government to sectarianism—have most directly and heartily co-operated with the religious efforts of the different churches for the evangelization of the Indians. As the only possibility of civilizing the Indians lies in their Christian enlightenment, the work of the religious societies, under the fostering care of the government, gives the highest promise of success. On the other hand, the policy of extermination has been tried from the beginning. In the earlier days the struggle resembled the border wars between England and Scotland, being mere temporary raids, carried on with little expense. But modern warfare puts another aspect on this contest with the Indians, making it vastly more costly in men and money. It is believed that not a single Indian has been killed by our army, at less than an average expense of a million of dollars, and of the lives of one or more white men. The War Department and the army are the natural representatives of this policy, and if the Indians are transferred to their care, the peace policy will be overthrown, and we fear that of extermination substituted in its place. This apprehension involves no reflection on the humanity of the officers and soldiers of the army, but the inference is justified by the history of the past, and by the fact that the business of an army is to destroy, and not to give instruction.

Much significance is added to this question by the recent tables of Major Clark, showing that the Indians are not decreasing in number. They are here, and mean to stay. We can not exterminate them, and we ought, as a Christian people, to face manfully the other and grander alternative of making them good citizens and sharers in the blessings of the Gospel. One other thing should not be forgotten. This nation long oppressed the black man, and the dread penalty came at length, whose mementoes are in a million of soldiers' graves, in broken homes and hearts, North and South, and in the disturbance of all commercial and industrial interests, under which the whole land still trembles. If we persevere in our wrongs and neglects of the red man, have we any hope that we shall escape similar retributions? "God still reigns!" says the Missionary, but we wish he would somehow mollify the hearts of such Indians as Sitting Bull and his murderous band.

## Denominational News.

REV. JOHN STEVENS. The Memoir of this good man, written by himself, is now in the bindery, and will be ready for delivery in a few days. It is a book of 120 pages, with a good engraving. Price, fifty cents. Orders may be sent to Mrs. A. Stevens, Biddeford, Me.

## The Foreign Mission Crisis.

That a crisis has been reached in our Foreign Mission affairs no one acquainted with the facts can doubt. The legitimate demands of the Treasury were never so great and pressing as now. The door of opportunity in India was never so wide open as now. The shame of anything like defeat in our work there would be greater now than at any time in the history of the Mission. And nothing threatens defeat but the withholding of the Lord's money from this important branch of the Lord's work. The immediate needs of the Treasury are \$7,200 to pay the floating debt, and \$2,250 for the native preachers and teachers. Those faithful servants of our Foreign Mission Society have received no compensation for nine months! How much longer can we ask them to work for us for nothing? Shall we close the schools and dismiss the native evangelists, or shall we put our hands in our pockets and pay them their honest dues, and bid them God-speed in their work?

Besides meeting these immediate demands of the Treasury, we must also be looking ahead to the first of September, when we shall need at least \$3,000 extra for the passage of our missionaries to India, and for the outfit and passage of reinforcements. We must re-inforce. The Board have voted again and again to re-inforce, "if" the funds allow. Brethren of the board, we must erase that "if." Brethren in the ministry and in the churches, will you help purchase that *Eraser*? We must have it. To say nothing of the general needs of the India field, the assurance we now have of the establishment of the "Bible School" necessitates prompt action in this matter. I am not an alarmist, and it is well known

that my work for our Foreign Mission has not been done on that line. But my convictions have become settled touching this one thing—we must re-inforce the mission without delay, or the Mission must die! Which shall it be? To re-inforce and carry on the enlarged work will cost us a cent a week apiece! Does any one say that as a people we can not afford that? But to allow that work which God has commissioned us to do to cease, will cost us something of our very life's blood as a denomination. And that we can not afford to lose!

The articles of Brethren Brooks, Rand and Hammett in the last three numbers of the Star, ought to stir us all, pastors and people, like the voice of a trumpet, to immediate liberal and decisive action. There is no time to lose. The recent appeals for Harper's Ferry have met with most gratifying results—the thing has been done right nobly, and everybody, especially the givers, feels better. Let it be so in this case. Let each one for himself and according to his ability, act now in the fear of God, and for the love of Christ, and the work is accomplished.

E. N. FERNALD.  
Bloomville, O., June 7.

## Illinois Yearly Meeting.

The Illinois Yearly Meeting held its thirty-seventh session with the church at Mineral, Bureau Co., Ill., May 31—June 2. Rev. A. M. Totman was appointed moderator, and B. A. Gurney was present as clerk. The attendance was not large, but the best of feeling prevailed, and the power of the Spirit was manifested. The letters and reports of delegates from the Quarterly Meetings may be summed up as follows:

Boon Co. Q. M. reports little or no change in numbers or condition during the year.

Fox River Q. M. reported some discouragements, but on the whole a moderate state of prosperity. They suffer somewhat from lack of ministerial labor.

Prairie City Q. M. report says, "We have not made that degree of advancement we should." There have been few additions to the churches, but they evince a fixed purpose to hold on. Most of the churches are without pastors. Some of them have Sunday-schools, but others have none.

Rock River Q. M. reports accessions to some of the churches. Some have preaching but a portion of the time. There is a good interest in Sunday-schools. The condition of the Q. M. is more hopeful, and gives promise of greater efficiency and permanency.

Hancock & Quincy Q. M. reports that one church has lost its visibility, and two have enjoyed extensive revivals, and had some accessions. Have suffered from failure of crops, and missions and other benevolent enterprises languish.

Walnut Creek Q. M. report says, "We are striving to live by faith on the Son of God and hope to lay hold on eternal life." There has been no general revival, but some of the churches have been refreshed, and some souls saved. All the churches, save one, are supplied with faithful pastoral labor. All sustain Sunday-schools, and all are doing something for missions. All are interested in temperance. We enjoyed the presence and labors of Rev. E. Tibbetts, Corresponding Messenger from Iowa Yearly Meeting, and Rev. O. D. Patch from Cleveland, Ohio, both of whom preached edifying and profitable sermons. Brethren Felt, Robinson, Dinmore, Bayless and Jones also preached the Word during the meeting, and in the social meetings there were evident manifestations of the divine presence.

B. A. Gurney was appointed Yearly Meeting agent to collect Sunday-school statistics for the report of the Sunday-school Union.

The subject of the Amendment to the Constitution of General Conference was referred to the Quarterly Meetings. The following resolutions were adopted:

## TEMPERANCE.

Resolved, 1. That we should use every effort by word, prayer, and example to encourage all organizations, whose aim is the suppression of the liquor traffic.

2. That the young be encouraged to take and keep a pledge to abstain from liquors and tobacco.

3. That we should not sell our grain to the distiller.

4. While we rejoice at every means of reform, we regard the church as the best Temperance Society, and a pledge of fidelity to God the best temperance pledge.

## MISSIONS.

Resolved, 1. That we deplore the lack of interest in the cause, and urge our ministers to make a more decided and direct effort to arouse the churches to their duty in this respect.

2. We feel grateful to Dr. Phillips for what he has done to awaken an interest in the cause during his recent western trip.

## EDUCATION.

Resolved, 1. That it is our duty to strive to prepare ourselves to meet the demands of the times for an educated ministry.

2. That it is our duty to patronize our own institutions of learning.

## SUNDAY-SCHOOLS.

Resolved, 1. That we regard the church and Sunday-school as mutual helpers.

2. That it is the duty of each particular member of our churches to give his influence in favor of the schools by attending and participating in them.

3. That we should make the special object of our schools the conversion and growth in grace of its members; and we should give our attention to study, not to see what we can prove by the Bible, but to learn its teachings.

4. That we have confidence in our Lesson Papers, and recommend their use in all our schools.

5. That we are in sympathy with the work of the Free will Baptist Sunday-school Union, and urge prompt compliance with the call of the Secretary, E. W. Page, for statistics.

## STATE OF THE COUNTRY.

Resolved, 1. That we fear there is great danger to our country in the communistic element organized and being organized.

2. That we advise our brethren in Christ to avoid taking obligations that will compromise their true loyalty to the best interests of the whole, or the social and moral good of any one.

Next term of the Yearly Meeting was located within the bounds of Prairie City Quarterly Meeting.

After sermon on Sabbath evening, a large number united in partaking of the Lord's Supper. When closing, resolutions were read and adopted, to the effect that we are grateful to Almighty God for the manifestation of his Spirit, as shown in the harmony of action, the excellent preaching, and the experiences in the social meeting, and that we tender our heartfelt thanks to the citizens of Mineral, for their cordial, Christian hospitality with which we have been entertained, and for the kindly feeling and brotherly love which has been manifested toward us; and to the Moderator, for the kind, courteous, impartial, and dignified manner in which he has performed the duties of his office.

Eleven dollars and six cents were collected for benevolent objects.

B. A. GURNEY, Clerk.

## Ministers and Churches.

We learn that ten persons were added to the church in Portsmouth, N. H., June 2, eight by profession and two by letter.

A CORRESPONDENT writes that seven were baptized and added to the church in Tamworth (N. H.) the first Sabbath in June.

REV. N. C. LOTHROP writes that twenty-four were received into the Bristol (N. H.) church, June 2; twelve of whom were baptized the first Sabbath in May. The communion season on the day previous was especially solemn and impressive. The church feels much encouraged and rejoices in God.

REV. R. L. HOWARD writes that seven happy converts followed their Lord in baptism in the Androscoggin the first Sunday in June, and with one other, received the hand of fellowship in the Pine St. church, in Lewiston, Me.

We learn that Bro. E. H. Bessee, a student in Bates Theological school, died a few days ago at his home in Lewiston. He had lost a child a day or two before by the same disease.

WEST FALMOUTH, ME. On Sunday, June 2d, we had a baptism here, in which six went forward. In the afternoon at the communion service, seven received the right hand of fellowship. The exercises passed off to the satisfaction of all. Bro. Twort of W. Rock was here to assist us. We are to have another baptism in two or three weeks from now, when an equal number or more will go forward.

H. H. ACTERIAN.

MAINE ITEMS. The third Sabbath in May four were added by baptism and one by letter, to the second Mapleton church. This is a new church and bids fair to be a prosperous one. The deacon of the church runs two Sabbath-schools and two prayer meetings a week, four miles apart.

The fourth Sabbath in May, three were baptized and added to the Spragueville church. This church has more than doubled its numbers since last fall. They have quite a large S. school in the village.

The first Sabbath in June, two were baptized and three added to the church in Presque Isle. Our S. school here is very interesting and well attended; we need S. school books very much in all these schools.

E. D. CARR.

GREEN, ME. In April, 1877, Rev. C. L. Pinkham, of Bates Theological School, commenced laboring with this church, almost upon his own responsibility, his congregation numbering only thirty-three, and the brethren being so discouraged that but little effort could be made to rally. But his earnest labors and large faith became a quickening influence, and his congregations increased in size and interest through the summer. In Nov., he began a series of meetings, alternating with the Baptist church, a week in each, which were held nearly through the winter, in which the power of the Lord to save was wonderfully displayed and many precious souls were reclaimed and converted. On Sunday, May 19, twenty-one happy converts followed their Lord in baptism, in the beautiful Androscoggin, and twenty-eight received the hand of fellowship, many of whom are heads of families. There are several others to unite with the now greatly encouraged church, and a revival spirit seems still to prevail to such an extent, that extra meetings are contemplated, even in the heat of the summer. Bro. Pinkham has labored zealously, and commended himself by his ability and piety to all, and the Lord has greatly blessed him in his work.

COM.

## Belknap Quarterly Meeting.

The May session of this body was held last week at East Tilton, and in interest will sustain its previous good reputation. One of our ministers, Rev. J. B. Higgins, has left our ranks to join the great gathering on the shining shore. Nearly all the other ministers who are able to work in the vineyard were present, as well as some visiting clergymen. The churches were all reported, and the reports showed that the most of them are working systematically; pastors well sustained; ordinances of the church observed, and mission work pushed with systematic earnestness. The churches at Gilmanton Iron Works and at London are without pastors, but are making efforts to secure them. They are good churches, and will take good care of their ministers. The Loudon church has repaired its edifice thoroughly. The society at East Tilton has just had its church beautifully frescoed and carpeted. The church at Lower Gilmanton shows signs of vigorous growth by thoroughly repairing both church and parsonage, inside and out. The people of Meredith Center are putting up a neat and convenient vestry near the church, and in several respects seem to be prospering. The second Belknap church are awakening to new life and hopefulness under the earnest labors of Bro.







## Poetry.

## WAITING.

BY E. OWEN.

We are waiting, blessed Lord  
For the promise of thy word;  
For the coming back again  
Of the rightful one to reign.

We are waiting still in hope,  
Though in darkness of we grope,  
But thy Word is as a light,  
Shining steady, through the night.

We are waiting, to behold  
Pearly gates, and streets of gold,  
Country, sin hath never trod,  
Happy paradise of God.

We are waiting for the time,—  
And the thought is grand, sublime,—  
When the kingdom and the power,  
Christ shall take his rightful dower.

When the righteous as the sun—  
Where they will be fully done—  
As the firmament shall shine,  
And the glory, Lord be thine.

## RESIGNATION.

BY MINA BADGER.

To die, dear Lord, and be with thee were gain.  
To leave the toll, the tumult, and the strife,  
The cares, the feverish pleasures, and the pain,  
The hopes, the fears, the joys that make up life;

To know that home, and heaven, and rest are won—  
Yet, if it be my lot to do and bear  
Through lengthened years of toil, and pain,  
And care—  
Father, thy will be done.

If 'tis thy pleasure, through life's lengthened hours,  
That love, and peace, and plenty round me rest;  
That I may bind amid my sheaves some flowers—

Then I, indeed, am blest;  
But if alone my earthly race be run,  
And if my eager hands, in life's fair bowers,  
Shall meet with thorns where I would gather flowers—  
Dear Lord, thy will be done.

As my just portion I accept from thee  
What'er it is thy pleasure to bestow.  
In whatsoever path thou leadest me  
Unquestioning I go.  
Though thy intent I may not understand,  
I tarry not when thy dear voice I hear.  
Through light, or darkness, walk I without fear  
If thou but hold my hand.

## Family Circle.

## ONE SATURDAY.

It was an autumn day,—that one Saturday. The Grammar Room class were going nutting at Crow Roost; that is, eight of them were going,—“our set,” as they styled themselves,—four boys, Dick Hart, Val Duke, Julius Zink, and Kit Pott; and four girls, Clara Hooks, Sarah Ketchum, Mat Snead, and Constance Faber. By these eight Bob Trotter was hired to go as driver, and to take care of the horses and wagon, while the eight were taking care of the fun.

“Let's go to Hawley's Grove instead of to Crow Roost,” said Dick Hart, as the horses started. “Nuts are plentier at Hawley's.”

“Let's go there, then,” said the others,—all except Bob. Hawley's was four miles further, and he “hadn't been hired for that,” he said.

Then came high words, and a stoppage; but, at length, Dick cried out, rather impatiently: “To Crow Roost and be done with it, then!”

“All right,” assented several voices. “Crow Roost, Bob, by the lightning express,” said Dick, with revived good humor.

“But, as you were so particular,” said Sarah to Bob, “we're going to be, too. We ain't going to give you any lunch unless you pay for it.”

“Not a mouthful,” said Clara. “Not even a crumb,” said Constance. Nobody saw any dismay in Bob's face.

All grew enthusiastic as they approached the woods, and when the wagon stopped they pottered over the side in an excited way.

“What shall we do with the lunch-basket?”

“Leave it in the wagon,” said Sarah Ketchum.

Clara objected to leaving it. Bob would eat everything up. “Let's take it along.”

“Why, no,” said Julius. He was the largest of the boys, and, according to the knightly code, he remembered the carrying of the basket would devolve upon him.

“I won't have to climb the trees with it on my back, will I?” said Julius. “I'll tell you,” he continued, lowering his tone—Bob had heard all the preceding remarks—“we'll hang our basket on a hickory limb. It will be safe from hogs, and the leaves will hide it from Bob.”

This proposition was approved, and the basket was carried off a short distance and gaily swung into a sapling. Then the eight went scurrying through the woods, leaving Bob with the horses.

Wherever they saw a lemon-tinted tree-top against the sky, or crowded into one of those fine autumn bouquets a clump of trees can make, there rushed a squad of boys, each with his basket, followed by a squad of girls, each with her basket.

But in a very short time the girls were tired and the boys hungry. All agreed to go back to the lunch. So back they hurried, the nuts rolling about over the bottoms of the baskets. Julius had the most nuts; he had eleven. Mat had the smallest number; she had one.

Val Duke was leading the party. He made an electrifying announcement: “A cow's in the basket!”

“Gee-whizz!” said Dick, rushing at the cow. “Thunder!” said Julius, and he gathered a handful of dried leaves and hurled them at the beast. Kit said “Ruination!” and threw his cap.

“Lunch is gone, every squitch of it!” said Kit.

“Hope it'll kill her dead!” said Sarah Ketchum.

“We'd better have left it in the wagon. Bob couldn't have eaten it all,” said Clara.

“But what're we going to do?” said Constance.

“We might buy something if anybody lived about here.”

“There is n't any money.”

“Dick might give his note, with the rest of us as indorsers,” said Julius.

“We might play tramps and beg something.”

“But nobody lives around here.”

“What shall we do?” said one to another.

“Milk the cow,” said Mat.

Beys and girls clapped their hands with enthusiasm, and cried “Splendid!”

“Capital!” etc.

“I'll milk her,” said Dick. “Hand me that cup. I'm obliged to the cow for not eating it.”

The cow happened to be a gentle animal, so she did not run away at Dick's approach, yet she seemed determined that he should not get into milking position. She kept her broad, white-starred face toward him, and her large, liquid eyes on his, turning, turning, turning, as he tried over and over to approach her flanks, while the others stood watching in mute expectancy.

“Give her some feed,” said Mat.

“Feed! I shouldn't think she could bear the sight of anything more after all that lunch,” said Dick. “Besides, there isn't any feed about here.”

Somebody suggested that Bob Trotter had brought some hay and corn for his horses. Dick proposed that Julius should go for some. Julius proposed that Dick should go. Valentine offered to bring it, and brought it—some corn in a basket.

“Suke! Suke, Bossy! Suke, Bossy! Suke!” Dick yelled, as though the cow had been two hundred feet off instead of ten. He held out the basket. She came forward, sniffed at the corn, threw up her lip and took a bite. Dick set the basket under her nose, and hastened to put himself in milking position. But that was the end of it. He could not milk a drop.

“I can't get the hang of the thing,” he said.

“Let me try,” said Kit.

Dick gave way, and Kit pulled and squeezed and tugged and twisted, while the others shouted with laughter.

“I believe she's gone dry,” said Kit, very red in the face. At this the laughter laughed anew.

“Some of you who are so good at laughing had better try,” said Kit, setting the cup on a stump.

Just then, Bob Trotter came upon the scene, and, after some parley, was persuaded to milk the cow. He spoke some kind words close to her broad ear, and gently stroked her back and flanks.

Then he set to work in the proper way, forcing the milk in streams into the cup, the boys watching with admiration Bob's ease and expertness. Dick, wondering why he couldn't do what seemed so easy. In a few seconds the cup was filled.

“Now, what're you going to do?” said Bob. “This won't be a taste around.”

“You might milk into our hats,” said Julius.

“I've got a thimble in my pocket,” said Sarah.

“Do stop your nonsense,” said Constance; “it's a very serious question—a life and death matter. We're a company of Crusoes.”

But the boys couldn't stop their nonsense immediately. Dick remarked that if the cow had not licked out the jelly-bowl and then kicked it to pieces, it might have been utilized. Then some one remembered a tin water-pail at the wagon. This was brought, and Bob soon had it two-thirds filled with milk. Then the question arose as to how they were all to be served with just that quart-cup and two spoons. They were to take turns, two eating at a time.

When the lunch was eaten, Mat said she didn't think they ought to have milked the cow. The folks would be so disappointed when they came to milk her at night. Maybe a lot of poor children were depending on the milking for their supper. Val, too, showed that his conscience was disturbed.

“You needn't worry,” said Dick. “They'll get this milk back from the lunch she stole.”

“But they couldn't help her stealing,” said Dick. “And I couldn't help milking her,” said Dick.

At this there was a burst of laughter. Then Mat wrote on a scrap of paper:

“This cow has been milked to save some boys and girls from starvation. The owner can get pay for the milk by calling at Mr. Snead's, Poplar street, Budville.”

“Who'll tie it on her tail?” asked Mat.

“I will,” said Val, promptly, glad to ease his conscience. And this he did with a piece of blue ribbon from Mat Snead's hat.—*Sarah Winter Kellogg, St. Nicholas for June.*

## ALL ABOUT A BRICK.

A correspondent of the *Evening Post* gives the following account of a personal experience:

One bright morning in the month of November, some years ago, I was preparing to go down town, when the servant informed me that a man was waiting at the front door to see me. “Tell him I'll be down in a moment,” said I. On going to the door a man of tall stature and robust appearance, calling me by name, requested assistance, saying that he had a large family, a wife in delicate health, and no means to procure food for them.

“You appear to be strong and healthy, why don't you work?” asked I.

“Simply, sir, for the reason that I can not procure work.”

Not having any work to give him, I thought I would test the sincerity of his intentions. “If I give you work, what pay do you want?” “Anything, sir, you choose to give me, so long as I can obtain means for my suffering family.”

“Very well,” said I. “I will give you twenty-five cents an hour if you will carry a brick on your arm around the block for five hours without stopping.” “Thank you, sir; I will do it.” After hunting awhile I found a brick, placed it on the man's arm, started him on his walk, and then went down town to my business.

Not having the least faith in the man's promise I thought but little more of it, yet as I knew I should be back within the five hours, I determined to see if he performed his work. My business kept me away rather later than I expected, so I had to forego my usual walk home, and took a Fourth Avenue car to be back within the five hours.

As I approached the corner of the street where I reside I found a crowd of persons gathered—two fire-engines, a hose-cart, and a hook and ladder truck. Upon inquiring where the fire was, I was informed that it was a false alarm, and that what brought the people together and occasioned the agitation, was the spectacle of a tall man carrying a brick on his arm around the block for nearly five hours. The neighbors were looking at him from the windows and doors as he passed along; some thought he was crazy, but when spoken to his answer was: “Don't stop me; it's all right.”

As he interfered with no one, he was allowed to walk on undisturbed. “Where is the man now?” I asked. “There, you can see him at the other end of the block, walking with his head down,” was the answer.

He was just about turning the corner, and I waited till he had performed his circuit, then taking him quietly by the arm, I marched him to my house, followed by a lot of boys. In the meantime the firemen, engine and hose-cart rattled off. The man was thoroughly tired out when I took him into my hall and seated him on a chair, while my servant went for something to eat. I paid him forthwith a dollar and a half. He informed me that while making one of his rounds a lady came out of a house and inquired why he was carrying that brick, and on giving her the reason he received a dollar. The object soon became known, for as he passed the houses small sums were given to him by different persons, and he was well satisfied with his day's work. “But,” said he, “what shall I do to-morrow?”

“Why,” I replied, “go early in the morning to the houses from which you received the money and ask for work, and no doubt you will find some one who will put you in the way of getting it; then report to me.” The following afternoon he informed me that he had been sent to a German, who kept a pork establishment on Third Avenue, and who wanted a clerk to keep his books. He was to get five dollars a week if his work proved satisfactory, and his duties began on the following day. Before leaving me he asked for the brick which had brought him such good luck, and I gave it to him. Within the year I ascertained that the man had been transferred to a larger establishment of the same kind, with a salary of one thousand dollars.

Three or four years after this I was riding in a street car when a well-dressed man accosted me with a smile, and asked me if I knew him. Seeing me hesitate he said: “Don't you recollect the man who carried the brick?”

He then informed me that he was doing a prosperous business on his own account, had laid up money and expected soon to build himself a house up town.

“What became of the brick?” I inquired.

“That brick, sir, has always occupied a place on my mantelpiece, and we value it as the most precious of our little possessions. It has made our fortune.”

## BELL'S PHONE.

What is a telephone?

“An instrument to convey sounds by means of electricity.” That gives one a general idea of it; but, after all, that answer is not the right one. The telephone does not convey sound.

“What does its name mean, then?” do you ask?

Simply, that it is a far-sounder; but that does not necessarily imply that it carries sounds afar. Strictly speaking, the telephone only changes sound-waves into waves of electricity and back again.

The most of you probably know that sound is produced by rapid motion. Put your finger on a piano wire that is sounding, and you will feel the motion, or touch your front tooth with a tuning-fork that is singing; in the last case you will feel very distinctly the raps made by the vibrating fork. Now, a sounding body

will not only jar another body which touches it, but it will also give its motion to the air that touches it; and when the air-motions or air-waves strike the sensitive drums of our ears, these vibrate, and we hear the sound.

Thus, from our every-day experience we have proof of two important facts,—first, sound is caused by rapid motion; second, sound-waves give rise to corresponding motion. Both these facts are involved in the speaking telephone, which performs a twofold office,—that of the ear on the one hand, that of our vocal organs on the other.

To serve as an ear, the telephone must be able to take up quickly and nicely the sound-waves of the air. A tightened drum-head will do that; or better, a strip of goldbeaters'-skin drawn tightly over a ring or the end of a tube. But Professor Bell wanted an ear that would translate the waves of sound into waves of electricity.

Just when Mr. Bell was thinking about this, some one experimenting with a magnet having a coil of silk-covered wire around it, found that when a piece of iron was moved in front of the magnet and close to it without touching, the motion would give rise to electric waves in the coil of wire, which waves could be sent great distances along wires.

This was just what Mr. Bell wanted. He said to himself, “The sound of my voice will give motion to a thin plate of iron as well as to a sheet of goldbeaters'-skin; and if I bring this vibrating plate of iron close to a magnet, the motion will set up in it waves of electricity answering exactly to the sound-waves which move the iron plate.”

But the instrument must not only translate sound-waves into electric impulses; it must also change these back again into sound-waves; it must not only hear, but also speak!

You remember our first fact in regard to sound: it is caused by motion. All that is needed to make anything speak is to cause it to move so as to give rise to just such air-waves as the voice makes. Mr. Bell's idea was to make the iron plate of his sound-receiver speak.

He reasoned in this way: From the nature of the magnet it follows that when waves of electricity are passed through the wire coil around the magnet, the strength of the magnet must vary with the force of the electric impulses. Its pull on the plate of iron near it must vary in the same manner. The varying pull on the plate must make it move, and this movement must set in motion the air near the plate in sound-waves corresponding exactly with the motion setting up the electric waves in the first place; in other words, the sound-motion in one telephone must be exactly reproduced as sound-waves in a similar instrument joined to it by wire.

Experiment proved the reasoning correct; and thus the speaking-telephone was invented.

The receiving and sending instruments are precisely alike, each answers for both purposes; but there must be two, since one must always be hearing while the other is speaking.

When you speak into the mouth-piece of Bell's telephone, the sound of your voice causes the “diaphragm” to vibrate in front of the magnet. The vibrations cause the magnet's pull upon the diaphragm to vary in force, which variation is answered by electrical waves in the coil and over the wires connected with it. At the other end of the wire the pull of the magnet of the speaking telephone is varied exactly in proportion to the strength of the electric impulses that come over the wire; the varying pull of the magnet sets the diaphragm in motion, and that sets the air in motion in waves precisely like those of the distant voice. When those waves strike the listener's ear, he seems to hear the speaker's exact tones, and so, substantially, he does hear them.—*M. F., St. Nicholas for June.*

## CLEAN HANDS, PURE LIPS.

“Why didn't you strike back, you goose?”

I paused in my sewing, and looked out unobserved upon a group of little folks playing near my windows. One child was running away rapidly, the others stood beside little Amy Horton, who gazed ruefully at her own fat hand and tried hard not to cry. Such a little girl was Amy! The only child of a young widow but lately moved into our village.

I listened for the answer with interest. “Cause—cause—my mamma would—wouldn't kiss my hands—if I—struck anybody!” sobbed the injured little one, rubbing the red hand with the other plump white one, evidently quite hurt both in flesh and feelings.

“Wouldn't kiss your hands?” exclaimed her listeners wonderingly. “What do you mean, Amy? What a queer idea!”

I was as much interested as either of the children, and peeping through the vines clustering about the window, quite safe from childish observation, I listened for Amy's explanation.

“Mamma always kisses my hands when they haven't been naughty, and it is naughty to strike. That little girl's mamma won't kiss her hands to-night, will she?” Amy's blue eyes looked up into the faces around her; and full of wonderment at her words, the sympathetic children kissed and patted her to her heart's content.

Then I went out and talked to the little one, with a new respect for the pure mother whom more than ever I desired to know. “Will you take me to your

## Literary Review.

MEMORIAL AND BIOGRAPHICAL SKETCHES. By James Freeman Clarke. Boston: Houghton, Osgood & Co. 12mo. pp. 434. (\$2.00).

James Freeman Clarke has the qualities of an interesting writer, and he uses them most acceptably. Even a tyro could hardly have failed to make a desirable book with such subjects as have here been used. So it is only natural that Dr. Clarke's graceful, sympathetic and pleasing style of authorship should have wrought those subjects into a most admirable volume. The men about whom he has written were every one of them representative of more or less noble qualities, and in their lives exerted an influence that is always wholesome and often inspiring. John A. Andrew, Massachusetts' War-Governor and one of her most esteemed citizens; James Freeman, the young man who brought old King's Chapel in Boston out of the Episcopal into the Unitarian faith, who was prominently identified with the best interests of Boston during the first half of the present century and was the first preacher of Unitarianism in this country; Charles Sumner, the brilliant statesman of the anti-slavery struggle; Theodore Parker, of Puritan ancestry and a passion for human freedom, physical, intellectual and spiritual; Dr. Samuel G. Howe, the modern example of true chivalry; William Ellery Channing, whose faith in man, in progress and in freedom is still a power in the world; Walter Channing and the illustrious men who clustered about him; Ezra Stiles Gannett, whose tragic death in the Revere railway disaster is still recalled with a shudder; Samuel J. May, a pioneer in the anti-slavery conflict and always an advocate and defender of freedom; George Kents, Robert J. Breckinridge, George D. Prentice, Washington, Shakespeare, Rousseau, each name suggesting a biography in itself; William Hull, grandfather of the author of this volume, and a worthy representative of the old Revolutionary stock; Susan Dimock, a distinguished physician and surgeon, and the only woman who occupies a place in the volume;—such persons as these appear in the book, and each with some wholesome suggestions in the interesting sketches that are given of them.

A chapter on “The Heroes of One Country Town” portrays the virtues of the soldiers in the late war from the town of West Roxbury, Mass., and was first spoken at the dedication of a monument to their memory. There is also a chapter describing a curious incident in the life of Julius Brutus Booth, the elder. It was when Mr. Clarke was just beginning his ministry, that he was called by a note from the great tragedian to visit him at his hotel in Louisville, Kentucky, where Mr. Clarke was then preaching and Mr. Booth was acting, to assist him in regard to “a place of interment for his friends in the churchyard.” The incident is related to show Booth's regard for animal life, which was, at last, a mania with him, and the deceased friends were really a multitude of pigeons that Mr. Booth had rescued from the hands of their destroyer and wished to have interred as a rebuke against the wanton destruction of animal life. This, it may be added, was just before the development of that insanity which hung about the close of the great actor's career.

The volume is an entertaining and instructive one. The several papers in it were composed at different times, either as sermons, addresses, essays, or less formal sketches, and are generally treated in an appreciative and candid spirit.

STUDIES IN LUKE. The Gospel according to St. Luke, containing the Original Greek Text, with an Interlined Word-for-Word English Translation, and a New Version based on the renderings of Emminent Critics, with Illustrative Explanatory Foot Notes and References. Also, an Alphabetical Appendix of names, Words, Coins, Words and Phrases used in the New Testament. By Benjamin Wilson. New York: S. R. Wells & Co. 1878. 12mo. pp. 168. (60 cts.).

This volume will be found particularly helpful in the study of the International Sunday-school lessons for the remainder of this year. The Greek text with an underlined literal English translation, and the accompanying marginal translation in the ordinary form of verses and according to English idioms, not to mention the various helps enumerated on the title-page as given above, will greatly serve both teacher and student of that Gospel. The English version translates the verb “to baptize” as meaning to immerse, and is equally literal in all other respects. There are also signs to show what words were emphatic in the original Greek, thus making the text both vivacious and earnest. Foot notes, readings of ancient manuscripts, and appendices give a variety of help and suggestion to the student, as well as authority for the forms of translation that are in any sense a departure from or modification of the usual forms. The book will excite the curiosity of people, however they may differ as to its being an exactly literal rendering of the original.

Another of Anna Shipton's devotional and spiritual volumes has lately been published by T. Y. Crowell, New York. It is entitled *Precious Gems for the Saviour's Diadem*, and is uniform with the preceding volumes by the same author and publishers. It is composed of narratives calculated to teach wholesome moral lessons, and will be sincerely prized by devotional readers. Many of the chapters here given have already appeared in an earlier edition of the work, but they are worth reprinting, and are also accompanied by several sketches that have only appeared heretofore in separate form. They abound in the spirit of the Gospel.

*Watch and Ward*, which is one of the stories by which Mr. Henry James, Jr., began to make his excellent reputation as a novelist and literary artist, is appropriately published in “Little Classics” style by Houghton, Osgood & Co., Boston. It first appeared in the *Atlantic Monthly* seven years ago, and has, since that time, retained its place as a fine literary production and as a specimen of minute character-description. It now appears in a revised form, with many verbal alterations, but retaining all its original excellence.

## LITERARY NOTES.

Messrs. Simpkin, Marshall & Co. have just published a volume entitled “Characteristics of Leigh Hunt.”

A translation of Longfellow's “Masque of Pandora” into German verse has recently been published at Hamburg.

Prof. Hiram Corson, of Cornell, is collecting material for a history of the English literature of the fourteenth century.

Taine's second volume, “The Revolution,” in his history of contemporary France, will be issued immediately in England, and may soon be expected from the press of Henry Holt & Co., New York.

house dear?” I asked, offering my hand with a smile, and stooping to kiss the small, griefed face.

“O! Mrs.—,” cried the children in chorus, “what do you think! That Sallie-Jones struck Amy real hard on her arm and hand just because—because Amy didn't want to walk with her! Wasn't it the meanest thing?”

I agreed rather indignantly that it was the meanest thing, and then we walked along the pleasant road to where Amy's mother lived. At my suggestion the children remained outside while I made my long-intended call upon Mrs. Horton. After awhile I repeated Amy's remark, and asking pardon for curiosity, begged to know more about the sweet idea. Mrs. Horton laughed, but I saw the glistering of tears in her eyes as she replied:

“Maybe I am foolish, Mrs.—but ever since my little one was given me I have loved to kiss the little baby hand as well as the baby lips. I used to lay the soft little pink palms upon my mouth and kiss them till my baby laughed.

“As she grew older I still kept up the custom, and when night came and undressing her I failed to kiss the little hands, Amy knew that they were not quite clean from naughtiness. If they had been lifted in anger during the day, if they had struck at nurse or a little playmate, mamma could not kiss them because they were not clean. And to miss the kiss was very hard for my baby, I assure you. It was the same with the little lips. If a naughty word had escaped them—I mean willfully naughty words—or if my little girl had not spoken quite the truth during the day, I could not kiss the lips; although I always kissed her on cheeks and forehead, never allowing her to go uncleaned to bed. But she cared more for kisses on hands and lips than anything else in the world, I believe; my loving little Amy! And gradually the naughty ways were done away with, and each night my baby would say, ‘Teen hannies to-night, mamma! Teen hannies for ‘oo to tissen!’

“And even now—though she is five years old—I keep up a custom which she has known from her birth, because I think it helps her try to be good. You will laugh, maybe, Mrs.—, but I do want my little girl to grow up pure and sweet; and if the love of mamma's kisses can keep, by God's help, the little hand, lips and heart clean, I think I shall continue the custom until Amy is old enough to understand fully things too hard for her as yet.”—*Wide Awake.*

## HEROISM.

A SUNDAY SCHOOL STORY FOR BOYS.

A hundred men were digging in a coal-mine,—working in the dark to give other men light. The mine lay in a part of Belgium where it was subject in spring-time to sudden inundations, when a river near by was blocked with ice. The master-workman had just reached the bottom of the shaft, one day, and had encountered a blind miner, who was anxious for news about his sick son, when he detected by the gurgling sound that the mine was about to be overflowed. He at once gave the blind man his own chance of escape in the bucket, charging him to make everybody dig for dear life into the farther end of an upper gallery, where he would gather the miners from below.

Cheerfully giving up his ride into the free air, Hubert flew after the scattered work people, called them into this secure gallery, and made them dig a chamber still higher up, where the water was not likely to reach. Then he portioned out there small amount of food to keep them alive till help should come, while with talk and prayer he did all a man could do to keep their spirits up. The old man did his part well. The villagers worked with a will. The women cheered them night and day. But the sixth morning dawned before Hubert could detect the sound of a pickaxe above his hiding-place. Then he knew that he was saved; and not many hours passed before he and all his party but two escaped from their gloomy dungeon. Napoleon the Great sent for Hubert Goffin, that he might see so brave a man, and conferred upon him the Legion of Honor, as well as a pension for life; and so his name has come down as one of the many who do good deeds and blush to find them fame.—*Sel.*

## OLD NANNY'S FAITH.

A leader recently related the following incident to his class: A young minister put this startling question to an old woman who was lying on her death-bed:

“Now, Nanny, what if, after all your praying and watching and waiting, God should suffer your soul to be lost? Pious Nanny raised herself on her elbow and turned to him a wistful look, laid her right hand on the ‘precious Bible,’ which lay open before her, and quietly replied, ‘Ae, dear me, is that a length you have got, man? and then continued, her eyes sparkling with heavenly brightness, ‘God would have the greatest loss.

Poor Nanny would but lose her soul, and that would be a great loss, indeed; but God would lose his honor and his character. Haven't I hung my soul upon his ‘exceeding great and precious promises,’ an' if he brak his word he would make himself a liar, and a' the universe would rush into confusion.’ These were among the last words that fell from her lips.”

It is the greatest courage to be able to bear the imputation of a want of courage.—*H. Clay.*







