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The Morning Star.

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THE MORNING STAR
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The Morning Star.

WEDNESDAY, FEBRUARY 26, 1879.

THE WISE.

They live by law; not like the fool.
But like the bard, who freely sings
In strictest bonds of rhyme and rule,
And finds in them not bond, but wings.
They shine like Moses in the face,
And teach our hearts, without the rod,
That God's grace is the only grace,
And all grace is the grace of God.
—Cecily Patmore.

LIFE CONCEALED.

BY REV. CHARLES HOWARD MALCOM.

A very beautiful and instructive lesson is taught us at this season of the year. It is concerning the life concealed by winter. Nature is at this moment full of life. But a large part of that life is concealed from our sight. We to-day look out upon the landscape. The trees are bare and leafless; the ponds are covered with ice; the ground is clothed with a shroud of snow. The song-birds have gone from the groves; the fields are no longer musical with the shrill cry of the cricket; the air has lost the hum of ten thousand insects. Life is not changed to death, but lies concealed. In due time it will come forth again with fresh beauty, and with a new charm.

So, by this beautiful parable are we taught that concealed life is not a possession hidden beyond the chance of recovery. Many of our readers have a concealed life. This wintry day is an apt symbol of their own state. The verdure and joy of last summer have departed from them. Loss has come in place of gain; grief in place of pleasure; death in place of life. But the life is only concealed. It is not destroyed. The Christian has his treasure hidden with Christ in God. It is laid up in heaven. He can not see it there. He has transported it before him. It shall be given back to him some day like the glorious outburst of a new summer after the dreariness of a winter. Then it shall be found abounding in beauty and happiness.

In business life the prudent man earns money, and puts some of it in the bank. For a time it is concealed there. But in due time he gets it again, with interest, and puts it to new uses. The farmer conceals his grain in the earth in the spring time; but, in the autumn, he gets his harvest. So, we ourselves are concealed in God. We are in his keeping. God, who has created us, who is our loving Father, has the holding of our life. It is everything to us to have our life concealed in the right place, in the keeping of our blessed Lord.

Standing upon the banks of Niagara, we see the waters fall into the great abyss. The river flows on. It continually leaps over the precipice. Is that the river flowing past? No, only in small parts can it be so called. In its latest sense the river is hid in the clouds that float in the sky, that pour their rains upon the mountains, that cause ten thousand springs to send forth their waters to make up the mighty river. So it is with our life. Though our years pass by, and fall into the measureless gulf of the past; though our physical force decays with fatigue and years, yet, life itself is not used up; an exhaustless source of life yet remains in the heavens above. All life, old or young, good or bad, happy or miserable, is, in its better powers, stored in the bosom of God. Life, unrelated to God, is like a stream poured from a pitcher; the pitcher is soon empty, and the stream ends; but, related to God, it springs from a perennial fountain, and is as everlasting as God himself.

In the forest the oak and the pine throw their branches up towards the sky, to catch the rain and the sunlight; but, also, they cast their roots down into the earth, to draw thence from its mysterious source the elements of life. So, every life is partially hidden. It is hidden for a time, like verdure by the snow and ice of winter, to re-appear again in new beauty; or, it is hidden partially, like the tree with its roots in the ground and its branches in the air. So, part of the Christian's life is manifested to the world, and part is hidden in God. His outward acts, his deeds, are known to men; his secret faith, penitence, love are hidden in Christ. It is Christ who unites the concealed and the manifested lives. There is a difference between the hidden and

the seen, but the vital union is never broken.

Perhaps a winter day rests upon some one who reads these lines. All is cold and drear to that person. Because of business perplexity, of loss of property, of sickness, of bereavement, the sky to them this day is clouded, the streams of joy are frozen, the desolation of winter is upon them. Be not discouraged. Gladness and prosperity are concealed. They are not destroyed. Be patient under trial. Love God. Know that he leadeth you. Chant, as you walk the way of your pilgrimage.

"The clouds hang heavy o'er my path,
The way I can not see;
But through the darkness well I know,
My God is leading me.
'Tis sweet to feel my hand in his,
When all around is dim;
To close my weary, aching eyes,
And trustful, follow him."

Yes, we may be assured that the concealed life will come forth again; and its bloom, and fragrance, and bird-songs, and warm skies, and glorious earth shall be all the more precious to us because for a season it was hidden from our presence.

HERD'S GRASS.

BY KIM KYTE.

There has been a good deal said about special work in mission matters for a year or two past. The plainest statement (backed up with abundant facts, therefore, thoroughly valuable) of what special work consists that has met my eye was in a contribution to the mission column of the *Star* of last week. It is the broadest of pleas for the principle involved, and I believe in it, but I also believe in something else; and that that something else should have the first place in the heart. I wonder if the widow who threw in her two mites into the Lord's treasury specified to what use it should be appropriated. May not one give for a special object and escape the widow's blessing? I think it is possible. Too great emphasis laid on special work may tend to foster a spirit of self-gratification rather than a spirit of benevolence.

For two Sabbaths I have been away from home to church. Misdirected on the first Sunday, I found my way into a church I had not purposed attending. I was late and the sermon was begun. The preacher's subject was the rebuilding of the temple at Jerusalem, about which the Sunday-schools have been studying of late. I never heard a word in regard to this minister, do not even know his name. The house was perhaps one-third filled. Some of the hearers were sleepy and some kept awake. Three points about the sermon I noticed:

1. The mechanical appropriateness of the words used.
2. The more mechanical nature of the morals drawn.
3. That while there was an exhortation to the young men to come to the help of the Lord in aggressive work, there appeared to be no such work for the young women to do. I came away feeling assured that this clergyman had the diploma of the schools.

On the next Sunday, I just about fell in love with the ritualistic service of one of the oldest Episcopal churches in New England. There seemed to be so much Bible to it all! The prayers, the readings, the responses, the music and the sermon, all seemed parts of one worship, in which rector and people alike joined. Literally, the pulpit was built on one side of the altar, and the preacher occupied it only during his short, direct sermon; figuratively, the sermon was not made the central part of the service of God. The question asked itself, Have we a right to ask any man to make his own personality the chief thing in our public worship, as seems to be the theory with most Protestant churches? I know that it may be replied that the prayer-meeting in the vestry in the evening is a balance for the central position of the pulpit in the morning. It might not hurt either the morning or evening service to make them both more worshipful on the part of all the people.

I learned afterwards that the rector was a great pastoral worker, that he was a man interested in other men's work. As an illustration, they told me that he was once a proficient member of the fire department in Boston; and that at a fire where he now lives, forgetting that he had on his good clothes, he rushed to the front and worked like a Trojan.

I at once found the key to the fascination of that ritualistic service. There was evidently a man behind it who loved God and his fellow men. I was humbled, and found that my theories of a pulpit in front or a pulpit out one side must be kept in the background, that whether the meeting be ritualistic in character or partake of the simplicity of the Friends, it is where people worship together that there is the true service; that the chief object of public worship is not to gain instructions or to have the esthetic nature cultivated, but to draw down a blessing from on high.

SPECIAL CORRESPONDENCE.

ATHENS, GREECE, Feb. 1.

Three sunsets have made an impression on my mind that will be ineffaceable: one at Sutton, Vt., in Oct., 1847, the time of the session of our General Conference; one at Interlaken (Switzerland), in the fall of 1876; and the third at Naples, Monday week last.

Our party now consists of seven persons.—Ex-Gov. Dingley, Mrs. Dingley, J. E. Moore, Esq., and Mr. Smith, of Thomaston, Me., Mr. Cutler, of Boston, Mr. Parker, of Cambridge, three recent college graduates, and myself. We left Naples at 4 P. M., of that day in the steamer Mendoza of the Marseilles and Constantinople line, and so our sunset was seen from the sea. A sunset, I take it, must be included in the proverb: "See Naples and die."

There have never been and there never will be two sunsets alike; and this allows me to say of the one I witnessed that it was a mingling of sea, land and sky in one complete whole,—sea becoming sky and land, sky becoming land and sea, land becoming sea and sky; followed by a new division of the union in new proportions, so that the clouds were mountains, the mountains were clouds, the islands waters, and the waters islands.

I need not say that almost every variety of color entered into the view, the golden predominating. What fixed me spell-bound before the scene was a long river, running here between the mountains, there, over the plains, serpentine in its course, beautiful and sparkling with jewels, its mouth opening into a broad ocean. Beholding it, involuntarily I said: This must be the pure river of the water of life, clear as crystal proceeding out of the throne of God and of the Lamb; and were it only a little nearer, I could see the trees on either bank, the twelve manner of fruits they monthly bear, and their leaves which are for the healing of the nations.

We arrived at Athens, at two o'clock, Thursday morning, fifty-six hours from Naples. The weather was delightful the entire voyage, the Mediterranean as smooth as glass, and the shining of the stars almost equal to moonlight. Just before the steamer made the Piræus harbor, my companions decided to proceed to Constantinople. I chose to stop here, and certainly I do not regret the choice; for the ten days I have spent here have been among the happiest in my life. I shall be made still happier from the fact that I shall have eight or ten more to remain on the return of my friends.

Of course, I would like to see Constantinople. But then, one can not see everything in one year. Perhaps I may visit Constantinople on my way to India; for you may know I have received an invitation to address the friends and students of our India college at Midnapore. And right here, I will speak seriously and say that the Free Baptists are to have a college in India. There can be no doubt of this, and in the good time coming somebody will go to that far off land, independent of the mission, bearing to it the greeting and sympathies of our churches.

Landing here in the night, it will not be thought strange that for the moment I was a little puzzled as to my whereabouts. But I was soon on the Acropolis to learn there the points of the compass by the rising of the sun.

A week to-day I went to the summit of Lycabettus, the better prepared to do this by having ascended the winding stairs of the Leaning Tower and climbed Vesuvius. So far in life I have had no use for a cane. Canes are for old men—sophomores, for instance, who alone have the right to use them, as they would have certain other persons, younger and less wise than themselves, distinctly understand. And yet in walking and creeping the last fifteen hundred feet up Vesuvius, my "four-penny" olive stick did me faithful service. Worthy stick! Worthy if I get thee safely to America, to be fashioned into a cane with a golden head for use when I may not be able to walk without it!

Two persons, whose sole purpose it is to worship the true God, are enough to claim the blessing of his presence, no matter where they are. Better still, half that number may appropriate the promise. If not, what is the meaning of this saying: "Thy Father which seeth in secret shall reward thee openly." When I was Preceptor at Parsonsfield it once happened that but half that number was in the Academy during the hour set apart for religious worship, and yet all the exercises were gone through with; and, what every Christian heart understands, the Saviour was there. The next week two—the widow of Rev. Joseph White and another—was the full number and of course the blessing was not withheld. The following week the hall was filled.

Last Sunday morning I worshipped on Mars Hill. The exercises commenced at 9 1/2 A. M.—3 1/2 Dover time—and lasted just forty minutes. The same number was present as in the first instance in the Academy at Parsonsfield. The New Testament was the only book on the Hill.

ORDER OF EXERCISES.

1. Recitation of the hymn,
Great God, attend while Zion sings
The joy that from Thy presence springs.—
2. Singing the hymn.
3. Reading a sermon. Acts 15: 36 to 18: 23.—Luke's account of Paul's second missionary tour.
4. Recitation of the hymn,
My God, the spring of all my joys,
The life of my delights,—
5. Singing the hymn.
6. Prayer.
7. Singing doxology.
8. Benediction.

The hum of the busy city at the northern base of the Areopagus could be heard; boys were running over its rocky summit, near the place of worship; sheep were feeding upon its western slope; and ladies and gentlemen were coming down the Propylæa of the Acropolis nearly opposite; but whether any sounds proceeding from the speaker's lips were heard by any parties, he did not trouble himself to consider. One thing is certain, that as Greece grants freedom to worship God, there was no sparing of voice or lungs.

In a particular circle having a diameter of fifteen or twenty feet, Paul must have stood on that memorable day more than eighteen hundred years ago; and within that same circle, the religious exercises referred to in this communication were held. The most interesting part of them was the reading of Paul's address, the speaker rising, and slowly saying: Ye men of Athens, I perceive that in all things, ye fear the gods. For as I passed by and beheld your objects of worship, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye worship not knowing his name, declare I unto you, God that made the world and all things therein, to the end.

The benediction was in these words: May the grace of God, the Father, the Son, and the Holy Spirit, the God that made the world and all things therein, the God that is Lord of heaven and earth; the God that dwelleth not in temples made with hands, neither is worshipped with men's hands as though he needed anything; the God that giveth to all life, and breath and all things; be with all who truly love and fear him, world without end.—Amen.

If there be any portion of the Holy Scriptures especially deserving the young minister's study, it is that relating to Paul's address in the presence of the learned audience on Mars Hill. This address proves, if there were no other evidence, that the Great Apostle to the Gentiles was profoundly posted in his knowledge of human nature. When his words are rightly rendered, how suited are they to the occasion—how masterly are they handled—what shrewdness and tact they exhibit! They are respectful and kind; and yet truthful and strong; going to the hearts of those that heard him, and no wonder that some of his audience whose prejudices were stronger than their love of truth mocked him, while others, the more candid, said: "We will hear the again of this matter."

Asking pardon for the pleasantness of this running epistle, you will permit me to say in sober earnest that the hour I passed on Mars Hill last Sabbath morning was a sweet and precious one—for there I found the house of God and the gate of heaven. It was a feast of fat things, to pray there for the dear ones at home, for the dear college, for the dear mission in India, for the dear denomination of my early choice, in all its interests, not forgetting Greece. Bro. Mariner must know that I could but call to mind our visit to the grave of John Brown and the prayer he there offered. Thinking of him I wished he was on Mars Hill.

O. B. C.

EXCHANGE NOTES AND QUOTES.

THE ANTI-CHINESE BILL.

We append extracts from a few leading papers showing their views of the recent legislation in Congress against the Chinese:

The hoodlum is victorious; sand-lot menaces have prevailed.—*Illus. Christian Weekly*.

The bill is a surrender to the lowest and most worthless strata of society on our Pacific coast.—*Christian Intelligencer*.

In the breach of international faith and the assault upon the principles of modern civilization embodied in the anti-Chinese bill which has passed both Houses of Congress, a full cup of dishonor is pressed to the lips of the nation.—*Christian Register*.

The bill to limit the number of Chinese coming to this country to 15 per vessel is a clear derogation from the Burlingame treaty, and an odious attempt of political parties to curry popular favor at the expense of our national honor.—*Springfield Republican*.

It is based on wrong, and can not ultimately prevail, for God always in his providence finally establishes the right. The Chinese has just as good a right here as the Irishman, or the Frenchman, or the Italian, and, properly educated, makes just as useful a citizen.—*Zion's Herald*.

Clearly, our representatives in Congress who have given their support to this infamous bill have been guilty of unblushingly voting away the Nation's honor and, for this shameful act, they merit rebuke and should be made to feel that their shameful course is condemned by all true Christians and patriots.—*Baptist Weekly*.

The country may well be ashamed of Congress in both houses; and if the President consults its honor and does his duty, he will meet this bill with a plump and square veto, informing Congress that he will be no party to the passage of a law that violates our treaty with China. The truth is, this bill is a political bid for the vote of California at the next congressional election; and the majority of both parties in the Senate determined that neither should outbid the other.—*Independent*.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

FROM INDIA.

We give our readers this week the latest news from our missionaries, from which they will learn something of life in India as the missionaries find it. We have other interesting matter in hand and in preparation for use as soon as space can be given to it:

IN CAMP, SOGA, Jan. 10th, 1879.

It is six days since our party came to this place, and each day has been one of rejoicing as we have witnessed the marked evidences that God is working among the neighboring people in a way never before known in the history of our Mission. It now really seems as though whole villages are being moved by the Holy Spirit to renounce idolatry and accept the pure teachings of the Christian faith in its stead. If we may judge from what we see and hear, the only thing now wanting in order that we may see a glorious coming to Christ, is moral courage. Many people are apparently convinced of the truth of the gospel, and only wait to estimate their strength to meet the opposition and bear the persecution that they are sure to find when they take a decided stand for Christ; for the Brahmin priesthood is cruel and crafty, and will leave no means untried to turn them from their purpose or to annoy them if they remain true to their convictions.

In one village, four leading families declare themselves ready to make a break as soon as it is deemed advisable for them to do so, and we hope that this will be the case before we leave the place. This village has been visited several times by Bro. Marshall and his native preachers in previous years, and the present favorable prospects are chiefly due to the instruction then imparted and a faithful study of the Christian books left with them from time to time.

On yesterday we were called to go to another village four miles away, and were met at the public road, some distance from the village, by a young man who greeted us most cordially, and conducted us to a place where quite a number of the villagers had gathered for instruction. After spending nearly two hours in telling them the simple story of the cross, we bade them good-bye and set out for home. Several of the men followed us to the main road in their eagerness to learn something more of the religion which had become to them so full of interest.

Not satisfied, even then, six men, representatives of families, came all the distance to where we were staying, and spent the evening in learning of Christ. After a long talk, Bro. Marshall and two of the native preachers prayed with and for them. It seemed as if good old Kamal was fairly inspired as he talked with God that evening. If there are saints on earth, surely this man is one, and yet he was once a thorough Hindu, as devoted to his idolatry as the poor wandering wretch for whom he that night prayed. I would that every Christian who doubts the value of foreign mission work, could spend one day in the companionship of that good old man, and then ask himself the question, Does it pay?

In this village, six families are reported as almost ready for the final step, only waiting to be more fully instructed with reference to their duties and obligations upon becoming professed Christians. It is needless to say that they will have ample opportunity to learn whatever is necessary for their intelligent action before being pressed to act at once, but we have great hopes that all will result favorably for our cause.

One of the six who came to us in the evening, was an old gray-haired man belonging to another village several miles further away than the one we visited in the afternoon. He reported ten families in his village ready to embrace Christianity. From still another village a Brahmin sent word that day for Kamal to come and see him.

Nor are these all the indications of good that we can see and rejoice over. Throughout this whole section of country, we find an encouraging and stimulus for Christian work that I have never found in any other part of our mission field. They give us such hearty welcomes wherever we go, and press us with invitations to come again and often.

Oh, how glad I am for the privilege of making this trip with Brother Marshall's party and of learning something of the wants and claims of this important portion of our field. It really seems imperative that the man so long since promised for Bhudruck should be sent to India at the earliest possible day. He can not come too soon. Bro. Marshall is now the only man we have located in the Balasore District (Brother Phillips having gone to Danton), and with such prospects of a glorious harvest, he should have some one to share the labor and the responsibility of gathering it in. If these families come out, they must be cared for, the Balasore work can not be neglected, and hundreds of other villages claim a large share of a missionary's time and strength. What, then, is our duty to the Orissa Mission? Are we ready to perform it? Let each one ask and answer these questions.

R. M. LAWRENCE.

Mrs. Bachelor writes from Midnapore, India: Our work here goes on well. There are four candidates for baptism. It is good to see them "coming home." A number of boys in the Santal Training School are in the habit of daily secret prayer, and really seem to be Christians; but (oh, the buts) they lack the courage. It made me cry the other day, when I asked a Santal young man of the school who was baptized a little while ago, why he didn't go to his jungle home for a few weeks till he got quite strong after his malarial fever. He looked up into my face so pitifully, and said, "Why should I go into the jungle? My father and mother will not let me come home any more, now that I am a Christian." Poor fellow. He is down again with a relapse.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., Feb. 20, 1879.

COLORADO MEN IN CONGRESS.

The voice of but one colored man will be heard in the forty-sixth Congress just elected. Senator Blanche K. Bruce, of Miss., took his seat March 4, 1878, and will retire on the 4th of March, 1881. James O'Hara, in the second District of North Carolina (colored, green-back, and independent candidate), claims election over W. H. Kitchen (Dem.) by 40 majority and will contest; but he will not be admitted, according to general opinion. The three colored representatives of the present House vacate next March. They are J. H. Rainey, R. H. Cain and Robert Smalls, of South Carolina; the former elected to the forty-first Congress in 1870, and serving continuously to the present time. His first majority was nearly 15,000, dwindling down at every successive election until now, he is defeated by nearly the same figures.

General Sherman has lately been making a second tour "through Georgia," and is reported to have given the colored people good advice: "Get you little homes, treat every body kindly," &c. The colored people of South Carolina have received very little return for any outlay in that direction, we imagine.

Mr. Rainey has often been called to the speaker's desk in the House, and on Friday, for the first time in the history of the Senate, a colored man occupied the Vice-President's chair, Mr. Bruce presiding over that body, in the absence of Mr. Wheeler, with impartiality and success.

THE ANTI-CHINESE BILL.

The Senate on Saturday passed the House bill restricting Chinese immigration, but it was modified in the three particulars referred to last week, that were refused by the House, viz., excepting Ambassadors, those seeking our shores for educational purposes and shipwrecked sailors. Two new England Senators (Blaine and Eaton) voted in favor of the bill, and seven voted against (Anthony, Burnside, Daves, Edmunds, Hamlin, Hoar and Morrill). Wadleigh and Bartram, who would have voted "aye," and Rollins, who would have voted "no," were paired. It is doubtful whether it will receive the President's signature. If it should become a law by his action, it would be a blow given to the genius of our institutions, whereby we guarantee a welcome to all races and men who land upon our shores, and the world would take quick cognizance of such a stroke at our professions and consistency as a nation.

TEN WORKING DAYS.

From the date of this writing, up to 12 noon, March 4, only ten working days are left, in which to crowd legislation, never so far behind in the last session for many years. However, the House made good progress on Monday, passing three bills: the General Deficiency (appropriating \$2,500,000 to make up various deficiencies in underestimated last year's expenses), also bill to appropriate \$27,000,000 as the first installment toward the arrears of pensions, and the River and Harbor bill, amounting to \$5,800,000. This bill provides for certain expenses and improvements relative to rivers, harbors, water obstructions, enlarging and deepening certain water channels, &c., in almost every part of the country.

TORACCO IN THE SENATE.

On Monday the Internal Revenue bill came up, and from 2 o'clock until half-past one midnight, the august Senate grappled with the tobacco question, it being upon the proposition to reduce the tax on tobacco from 24 to 16 cents, and upon snuff from 32 to 24 cents per pound. One senator pronounced tobacco-raising an agricultural pursuit, but his blighting influence upon the soil was not alluded to. Another considered it in the light of a vegetable, while between his sonorous sentences could be seen the sweet morsel rolling about his tongue, and fully attesting its excellence by sundry ejacutions upon the surrounding carpet. A Senator from the West, turning about in his chair, having taken his own generous pinch, hands the figured tin box up to the speaker; he mechanically partakes of the same, and between his nasal explosions and the flourish of his bandana, he urges more strongly the interests of the tobacco lobby. Is it possible, that a Senator can be bribed with a pinch of snuff? It is estimated that 10,000,000 people in this country use weed, and the revenue from this source alone amounts to \$10,000,000. The tax was fixed at 16 cents per lb. on each. Upon a further discussion of the same bill, a proposition to tax tea 10 cents and coffee 2 1/2 cents per pound was rejected very decisively (yeas 4, nays 57). The Senate refused to repeal the tax on matches.

THE CORBIN-BUTLER CASE.

To understand the case fully let us retrospect. After the contest of 1876, and before President Hayes withdrew the troops from New Orleans and Charleston, the legislature of South Carolina consisted of what was known as the "Chamberlain Legislature." That body elected D. T. Corbin U. S. Senator. After the withdrawal of the troops, Hampton's Red shirt banditti came in and elected M. C. Butler, of Hamburg massacre fame. To him, Gov. Hampton (successor Gov. Chamberlain) gave the certificate, and coming to Washington he was seated without inquiry by a majority vote (29 to 28). Two Republican Senators (Conover and Patterson) voted aye, the latter having criminal proceedings hanging over his head, and it is supposed that certain promises influenced his action. The case has now been investigated by the Senate committee on Elections and a majority are ready to report in favor of ousting Butler and seating Corbin.

A FIELD DAY.

Wednesday was a field-day in the House on the amendments to repeal the statutes relative to the test oath. It had been noised about that the Republicans were on hand to the death, and a large assemblage was on hand to see the fun. After exhausting all the tactics known to parliamentary law, it was found that some Republicans were in favor, so the contest was given up and the amendment passed (127 to 85), not a strictly party vote.

The next question was upon repealing the sections authorizing the appointment of supervisors of election. Hale, of Maine (as in the test oath question), led the Republicans by raising points of order, &c. Then commenced a running debate, and sharp, quick speeches. Frye charged that it was intended principally to affect the election in N. Y. city, whereby 80,000 to 100,000 majority should be rolled up for the Democracy.

Garfield brought out a tremendous explosion of anger from the Democratic side when he stated that "we are now being called upon to register the edict of a party caucus, under the rule of a person under orders to arbitrarily rule according to its dictation." This was a blow at the chairman (Mr. Blackburn in the chair), and amid loud calls of "take his words down," "call him before the bar of the House," &c., &c., the confusion became tremendous, showing that a hot shot had struck somewhere. The matter was settled by Mr. Blackburn being allowed to reply, and debate ran again, but before settling the question, the House adjourned.

Thursday, when the hour arrived for its consideration, it (or rather the whole legislative bill) was unanimously laid aside and the Florida contested case was taken up, which means "Go, Mr. Bisbee, a Democratic House does not want you." And a number more must go when a Democratic Congress gets full swing.

ELLIOTT.

S. S. Department.

Sabbath-School Lesson--Mar. 9.

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

(For Questions see Lesson Papers.)

THE JOY OF FORGIVENESS.

DAILY READINGS.

- M. Prayer for forgiveness. Num. 14:11-24.
 T. Danger of impenitence. Prov. 1:20-33.
 W. Prayer for help. Ps. 69:1-16.
 T. Promise of pardon. Jer. 31:27-37.
 F. Rejoicing in pardon. Luke 7:37-50.
 S. Free forgiveness. Gal. 3:22-29.
 S. The joy of forgiveness. Ps. 32:1-11.

GOLDEN TEXT: "Blessed is he whose transgression is forgiven, whose sin is covered."—Ps. 32:1.

Psalms 32:1-11.

Notes and Hints.

"Blessed." Happy. "Transgression . . . sin." No practical difference between these terms exists. "Forgiveness . . . covered." The covering of sin denotes the same as the pardon of sin. Paul quotes this and the next verse to sustain the doctrine of the free forgiveness of the believer, without the works of the law. "Impute not sin." Takes no account of sin, or makes no charge of sin. To impute is to reckon to the account of. That God does not, in any case, impute sin is because the sinner repudiates the sin, repents, and turns unto God with prayer and faith. Under the gospel the promise is that any man may, by faith in Jesus as his Saviour, have the blessedness here mentioned. "No guile." No concealment nor deceit in respect to sin. The sinner who is honest in confession and in renunciation of sin will be blessed by not having sin reckoned to his account.

"When I kept silence." That is, about my sins, and did not confess them. "My bones waxed old." The effect of acting the hypocrite was tormenting. Conscience so contended against pride and obstinacy of will, that he grew weak. "My roaring." Inward distress. The language, though not literal, conveys the right idea. His pent up shame, guilt, remorse, like wild beasts in a cage, roared within him.

"All the day." There is no peace to the wicked. Day and night conscience torments them. "Thy hand was heavy upon me." In the way his conscience dealt with him David saw the hand of God. That "sharp threshing instrument" was the instrument of God, punishing David for guilt.

"My moisture." David compares himself to a plant, vine or tree, in which the sap is dried up by the drought and heat of summer. What he meant was that the sense of sin took all true life and peace out of his heart. Every sinner has known how withering is the consciousness of guilt.

"Drought of summer." Consider the force of this metaphor in a land where the summer heat is tropical and where for six months in the year no rain falls. "Selah." A word not clearly understood, but is supposed, like a rest in music, to call for a pause. It is also a word of transition.

"I acknowledged my sin." After the long conflict just described, David humbled himself before God. "Thou forgavest." So always, when the heart puts away its sin, God will forgive it. Notice that the declaration of so great a truth is followed by "selah," a call to pause.

"For this." Not for this same end, but on account of this fact just named. "Shall every one that is godly." The probable meaning is, "Let every one that is godly pray unto thee." "Mayest be found." God has set times to favor Zion, but they are the times when Zion calls. God can always be found by the sinner in the present time.

"Floods of great waters." The experiences through which David had just passed, or else the judgments that befall the impenitent. Those that call on God are delivered and placed high above devouring floods. "Compass." Surround. The meaning seems to be, "I shall be as one who hears on every side songs of praise for deliverance."

"I will instruct." The speaker here is David. His experience of mercies gives him the impulse to tell others of them. "Guide thee with mine eye." We should probably read this verse, thus: "I will counsel thee with mine eye upon thee." He would watch and counsel the man overtaken with sin, and seeking salvation from it.

"Be ye not as the horse, or as the mule." They, having no understanding, do not of themselves go where they ought, but must be restrained and driven. So should man not be in respect to God, but having sinned should intelligently act, and freely, sincerely, penitently come to God. "Last they come." The true rendering is, "Else they will not come near unto thee." They need to be driven; but we should go of ourselves.

"Many sorrows." To impenitent and incorrigible men. "Mercy shall compass." Not because he has no sin, but because he trusts in God, and strives to live uprightly. God shows mercy to the believing sinner, the mercy of forgiveness, adoption, favor, peace. These mercies may surround us all.

"Be glad in the Lord." Every soul tormented with guilt can find occasion for rejoicing in the Lord. Let the forgiven rejoice in the mercy of God. "All ye that are upright in heart." Not those absolutely perfect, but those whose hearts

are right. How many, as they study these words, will heed the exhortation? Will any Sabbath-school close this lesson without a song, not to say a shout of joy?

The obvious teachings of this psalm are not to conceal from God our sin, not to have a sense of guilt gnawing away our peace; but to acknowledge to God in penitence our sins; that pardon will follow genuine penitence, and songs of deliverance will compass us about.

THE WORK OF ONE SCHOOL.

A correspondent thus writes to the *Times* of the work done through the establishment of a single Sunday-school, so late as last June, in a Western town where spiritism and infidelity ruled the society of the place:

A few weeks ago it was the writer's privilege to be in a place where a little union Sunday-school had been organized last June. This neighborhood has been for years the stronghold of infidelity and spiritism. At the time the school was organized there were but two Christians who could be relied upon; and these, a husband and wife, lived three miles distant, the lady superintending the school. It was a matter of some surprise that the school-house was allowed to be used for such a purpose; but the opposers doubtless thought, as did Tobias of old, that the enterprise was too weak to claim their attention. As the weeks and months passed on, the little Sunday-school, which seemed so feeble at first, became quite flourishing, and was the popular resort of most of the young people. When cold weather came, some talked of closing the school; but by the timely gift of some money, through the American Sunday-school Union, a library was furnished them, and then it was unanimously voted that the school should live. Along in November the Macedonian cry came to the Sunday-school missionary here, and more than once that cry was heard before it was heeded, or at least answered; for you must know the missionary is not a man of leisure, but his days, and often his nights, are pressed with duties. On commencing the meetings, the leading man, an infidel, would station himself at the desk near the speaker, and try to overawe and intimidate the boyish-looking missionary. Night after night the meetings went on, and scores came to listen, many actuated by mere curiosity, and anxious to see the result, others, highbanded in sin, to oppose by argument and ridicule. Meanwhile, an afternoon prayer meeting was started where the two or three faithful ones, often not more than that, met to wrestle with God for a blessing—I say wrestle, for I was never before in such places of prayer and agony of soul that God's name might be magnified where it had been dishonored and profaned. In the midst of the meetings a dance was planned; permission was sought and held with the family giving the dance, the day previous. At that meeting the oldest daughter was converted, and the mother was aroused and driven from her excuses behind which she had taken refuge. The next night the school-house, a large one, was filled to overflowing. Many had come from a distance to attend the dance, but all repaired to the meeting. One young lady, whose parents were spiritists, and strongly opposed to the work going on, was deeply impressed at the beginning of the meetings, and as she afterwards said, felt that every word of the speaker was expressly intended for her; but her parents took every means to stifle her convictions, telling her she had been mesmerized, etc. For more than three weeks this severe conflict went on, her anguish so great at times that she could neither eat nor sleep. At last her decision was made, and I never saw a more complete surrender nor witnessed a more glorious victory. In conversing with her afterwards, she paid a striking tribute to the power of God's Word. She said that before the Sunday-school was started she knew little about the Bible, having heard it mentioned only in terms of derision and ridicule, and had never prayed in her life, but she thought she would go to the Sunday-school when she felt like it. At first she did not study the lessons, but gradually becoming interested she began to read the Bible, and to use her own words, "The more I read the more I wanted to read it." Two brothers of this young lady became Christians at about the same time. A third one, a young man of promise, had been weighing the matter for weeks. He tried to conceal his agitation and rid himself of his burden. Sometimes he would absent himself for days from the meetings. While he was thus distressed, his parents made a party, inviting only spiritists, infidels, and those who "had not yet become Christians. About seventy were present, and their "medium" was on hand with her remedies. The next night the young man rose in the meeting in great distress. Spiritism and infidelity had no cure for his soul. The next afternoon found him at the prayer circle. Such are a few of the incidents in the history of that Sunday-school, which has existed but little more than half a year. Thirty-five have openly avowed their determination to follow Christ, a few being heads of families, but the majority of them young people who have been in the Sunday-school for the past season. As I listened to some of their stories, telling how they had been rescued from sin, I wished that some of those noble ones whose Christian benevolence is causing some of these barren wastes of the West to blossom as the rose, could see and realize in some measure what a wonderful change has been wrought in that one place through the instrumentality of that little union Sunday-school.

SUNDAY-SCHOOL NEWS.

Twenty-five Baptist Sunday-schools have pledged \$2,650 for the outfit, passage, and salary for a year of a missionary to the Teloogos.

At a Sunday-school Convention in south-eastern Kansas, near to a place where has organized a school seven years before, the Rev. W. P. Paxson, of the American Sunday-school Union, met the superintendent who stated in Convention that the school, organized in a German's dining-room, among coal-miners and farmers, had lost only four Sundays in seven years, though it stands on an open prairie, swept by snow-laden northwesterly winds. There have been about fifty conversions there. Now they have a good house, and preaching in it.—*Times*.

Communications.

SUNDAY PERIODICALS.

BY REV. R. H. TOZER.

The great mass of periodical literature poured into our laps these days, presents a serious subject for consideration. Where shall we find the time for the reading of that which is more substantial? But nowhere does this intrusion of current literature seem more detrimental than into the Sabbath. Even though it be religious literature, it crowds out, by its abundance and its entertaining and novel character, that literature which, if it is ever to be read in this busy age, must be read on the day when God's thoughts and not our own thoughts, are to occupy our attention. When will the Bible be read, not in fragments, as in Sabbath-school lessons, but as a book and in its entirety, unless it is to be on the Sabbath day? When will our children find time, with their secular studies all the week and the multitudes of books and papers lying around them, unless some portion of the Sabbath day is set apart for the study of the great text book, without an acquaintance with which all our education besides will be not only useless but hurtful?

What a woeful ignorance is to be found among the masses of our church members, not of our communion only, but of all communications, of the Bible in general. Scarcely is there a knowledge of the names of the different books of the Bible, and few can turn readily to any book desired. And as for any intelligent idea of the nature and drift of each book or of its historical connections, there is almost none whatever. Let any one test his class in Sabbath-school on the Psalms, now under consideration, and see how little they are known even by adults of long Christian experience and standing in the church.

But if Sunday afternoon magazines, and other religious periodicals published expressly for Sunday reading, are to be brought into the family; and if the denominational paper is to be laid aside till Sunday afternoon, and the children are to be left to occupy that precious little bit of time,—the only bit now left to us to become acquainted with God's Word, a much longer and more interesting word than Ezra had to read to the people from that platform of wood in the streets of restored Jerusalem,—with their Sunday papers or Sunday library books, how shall we as a people, and particularly the rising generation, become established in that Book of the Law, which should not depart out of our mouth, but in which we should meditate day and night that our way might be prosperous?

Now we have some excellent lessons in these two first weeks of February that touch this point; and it is an excellent time to make headway against this evil, and to insist upon the observance of the Sabbath in this particular, viz., by a devotion of a large part of its leisure, at least, to a thoughtful reading of a considerable portion of God's Word. Let the religious papers and the religious books of all kinds, even the best, be laid aside and let the Book of books have a short time to make its impression upon us and our children, either by reading together or separately a number of chapters. It will be, in future years, a source of deepest satisfaction to us that our children have been founded on the very Word of God itself. It will be the surest guarantee of their stability. They will not be likely to be driven about then by every wind of doctrine. And it will be the most valued treasure of thought and expression for ourselves when we near the flood and sink in declining years. This old 3000 year book must not be ignored by us or our children, or overlooked in the rubbish of the papers and books of to-day. There will surely come a retribution if we do. It may tarry long, but it will not be escaped. Our families growing up without a founding upon this sure foundation will become the prey of all the floating opinions of the times, and will drift whither the currents of the day may set.

I, therefore, enter my decided protest against all Sunday magazines or papers and also against the reading of any religious papers on Sunday, except in sparing measure. Also, against children being allowed to occupy that precious piece of Sunday time exclusively in reading children's papers or books or anything which shall interfere with a reading of the Bible in some thorough manner.

Perhaps many will look upon this giving up of their usual Sunday reading as a great privation. But be sure the results will pay.

The limits and scope of this article forbid any extended directions as to how to read the Bible. But we will say as much as this, that the best way undoubtedly is to take a book at a time and either read it through at a sitting or in successive sittings till it is finished.

STRAY THOUGHTS.

BY A READER.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

How numerous and varied are the ways in which this light may be shed abroad. Many Christians, who are endowed by nature with small language, invariably feel that what little they can say, will do no good. Persevere, weak and lowly follower of Jesus. It is not always those who talk the loudest or pray the longest, that shed forth the most brilliant

light. Your feeble prayer, your small testimony, by the aid of the Holy Spirit, may be the means of bringing some soul to Christ. A pure unsullied life, which calumny can not mar; a quiet submission to God's will, when sickness and sorrow come upon us, a clinging to the cross, when our best loved friends are called away by death, all these are the Christian's light. But there are still smaller acts, which just as effectually shed forth their light. A kind word to the dejected and downtrodden; an encouraging look, and a pleasant word of advice to any who have strayed from virtue's path, an effort to rescue someone who is paving the way to a drunkard's grave, and many more, small in themselves, are nevertheless shedding forth their light.

The world may not see all this, not even the community in which you reside, but the hearts you have benefited know it, and the all-seeing Eye takes note of it. And how careful should we be of the influence we exert over the minds of the young; for every professed Christian exerts some influence, either for good, or bad. A violent outburst of temper, a harsh, unfeeling reply, a coarse, vulgar joke, and the query instantly arises in the unregenerate heart, what better is that Christian than I? On the contrary, a soft answer, a kindly word, a pleasant look, will produce just the reverse.

A short time ago, I heard an ungodly man say, "That young lady is a Christian. When our little child lay dying, she of all the neighborhood came to us, in our poverty and grief. She took the little sufferer in her arms, and held it tenderly as would a mother, while the lamp of life went out, then she laid it in the grave, and adorned it with flowers; the while baptizing its little dead face with her tears." Hastily brushing away his own tears which were fast coursing down his cheek, he again affirmed, "That girl is a Christian." Reader, how small the act; yet it seemed to make a deeper impression on the wicked man's heart than the most powerful sermon could have done. Could not many of our brethren and sisters, who are blessed with means, shed forth a ray of light, by sending the *Morning Star* to some Christian family who would gladly peruse its instructive pages, could they afford it; or to some family where there is no religious influence, where it might be an instrument, in the hand of God, of arresting the attention of some sinner.

Brethren and sisters, let us keep an eye to the smaller lights. "Little drops of water make the mighty ocean"—so shall many small lights, uniting in one broad flame, ascend, like sweet incense, before the throne of God.

SOWING.

BY J. W. BARKER.

"Whatsoever a man soweth, that shall he also reap."

Although this doctrine gives the essential character to all human action, and lies at the very threshold of human responsibility, it is immensely consoling. Whatever uncertainty may linger around some of the non-essential doctrines, incorporated into our Christian faith, the absolute certainty of retribution will not for a moment be questioned by persons of common sense. And the exact character of the harvest time becomes a matter of certain prophecy.

In regard to the resurrection of the dead, the language of the Bible is said by some to be ambiguous. But whichever interpretation we are disposed to take can have very little effect upon human action. Whether the "graves are opened" at the sound of the archangel's trumpet, and the old body made immortal and glorious, becomes the tabernacle of the ransomed spirit, or whether the spirit upon leaving this worn-out tenement immediately assumes its new and glorious body, to live forever in that house not made with hands, matters very little. The endless and glorious resting is the same. And then the troublesome doctrine of the "Second Advent" has greatly disturbed many Christian communities. "Millenism" swept over the land like a small tornado. "This same Jesus, which is taken up from you, shall so come in like manner as ye have seen him go up into heaven." This by very many is not taken in the light of *similitude*, but as entirely literal. The time is predicted when its exact fulfillment will take place. There are very many now, among Christian people, who expect to be "caught up to meet him in the air, and so forever be with the Lord." Then there are others who regard the second coming of Christ accomplished when he enters into the human heart and establishes that mysterious union between himself and believers. And so with very many doctrines taught in the New Testament. Suppose it could be incontrovertibly established that sprinkling was real baptism, what has been accomplished for the real good of mankind? The doctrine of "purgatory," even, assumes very little importance when you place heaven just beyond it.

But upon the radical doctrine of "sowing and reaping" there can be no ambiguity. Neither is it of great moment when the harvest time will come. Since "one day with the Lord is as a thousand years," and the promise of harvest is certain, time is of secondary importance. If it could be established by Scripture or philosophy that the harvest time follows very closely in the track of sowing, not much would be accomplished. Or if it

be true, and such must be the case, that it reaches far off into the future, the radical doctrine, so comforting to the human soul, is only intensified. "Whatsoever we sow," and it is impossible for us to escape the responsibility. We must sow something, the obligation is laid upon us, and we can not avoid it. We are indeed sowing upon the fields of time. The furrows are turned up to the sunlight and the gentle rain, and we are scattering the seed of words and deeds. They will germinate. The doctrine is that we must reap what we sow. The doctrine of individual responsibility is most clearly taught. The conduct of others may darken our lives, we may be embarrassed by what others sow, but we are only held responsible for what we do. If we violate the laws of life, if we live without any special regard to the plain demands of our being, we can not avert the consequences. There is no atonement for reckless and fast living. Gluttony and intemperance meet their own reward, we may, indeed, escape the penalty due to sin, by faith in the great atonement, but we can not escape the swift retribution of broken physical law. The structure of a grand human character is the work of a lifetime. Opportunity neglected will defeat the result so much desired. We must constantly bear in mind that two things we can not avoid if we would—we must sow and we must reap. "Wild oats" will produce the identical wild oats in the harvest time. It is vain to suppose that we may sow what we will and by some unaccountable intervention the harvest will be made all right and satisfactory.

It is not the purpose of this article to attempt to establish the doctrine of endless future misery. It would be an unprofitable and unpleasant task. But we are certain that retribution attends the whole of life, and attaches to all human actions. In view of this fact, the important duty of life is plain. Take heed what you sow. For the seed of this life is the certain type of the harvest of eternity. Unto such as sow carefully, assiduously and intelligently, a glorious harvest of bliss is in reserve. Such will not be disappointed. But for the careless and the idle, the thoughtless and the ignorant, famine and want must be waiting. This is the plain teaching of all we know of philosophy, and the evident interpretation of Divine revelation.

LITTLE BY LITTLE.

BY C. L. M.

One day last summer, while sitting beside the beach and watching the ocean rolling its waves upon the shore, our attention was attracted to the influence of the waves upon the bits of sea-weed and shells. There would first be several small ones, and then along would come one larger than all the rest, washing the shells and sea-weed along with it, and obliterating all footprints upon the sand. This circumstance forcibly reminded us of life's battles. That bit of sea-weed which had resisted the attacks of the small waves, almost instantly succumbed to the larger one. When the crash of 1873 came upon the people of our country, many business men suspended operations, and went into bankruptcy. They had lived upon credit, and credit proved their ruin. Former losses had hardly disturbed them, though rendering them so much the less able to withstand any heavy shock.

So it is with the Christian. So long as he keeps his heart warmed with the love of God, so long he feels the assurance of future happiness, and the world looks bright to him. But if he allows little things to draw him away from God, when some new and unforeseen calamity falls upon him, he becomes discouraged, and rapidly falls into a backslidden state. How many men have we seen in this condition, whom we can remember to have been zealous workers in the Master's vineyard. The error of neglecting to keep the heart warmed up with God's love, by daily communing with him proved their downfall. The cross became burdensome indeed, and the fact that Christ took away all its weight from regenerated man was lost sight of. To the true Christian the cross possesses no weight, it no longer bows him down, but instead raises him up with the happiness and joy found in bearing it. No man can serve God and mammon, we are told. No man can live a Christian and not the work of a Christian. It is not necessary to neglect worldly work to do all that God requires. The spare moments given up to thinking upon the truths of the Bible, and meditating upon the wonderful love exhibited by Christ in dying that we might find life, will greatly strengthen any person. It will soon become a pleasure to spend the time thus, and the influence of those spare moments, will have an influence in the performance of all our duties. To bear burdens will be pleasant. To deal honestly with our fellow-men will become second nature, and the lives of such men will become living examples of the truths of the Bible.

The plant ought to come to flower, but if the plant fails of its flower it is still a plant. The duty should open into joy, but it may fail of joy and still be duty. If the joy is not there, still hold the duty, and be sure you have the real thing while you are holding that. Be all the more dutiful, though it be in the dark. Do righteousness and forget happiness, and so it is most likely that happiness will come.—*Rev. Phillips Brooks*.

WORK.

BY MRS. L. D. CHAMBERLAIN.

Some regard work as only a curse, an evil that can not be evaded, and work on grumblingly and reluctantly because they must to live. Such assuredly make it a curse to their lives by the repugnance with which they take hold of it. If they would look for good in it they might find it was not without its bright side, for I believe that although work was pronounced as a curse upon man originally, yet because God so loved the world, he has made even that to work out good to those that love him.

We often find it as a curse, it is true. We see an old man, bent and dwarfed, and sored by hard, grinding toil, and work has a very repulsive aspect to us. But this is but one side of the scene; it has a sunny side, too, and better still, it depends upon ourselves to a great degree whether we work on the sunny or the shady side.

No one will deny that work brings real pleasure in many cases. Do we not enjoy anything wrought by our own hands, far above that made by strangers? Any little article that we have made has a value to us far beyond its value in dollars and cents. Our eyes turn to it and linger upon it often. We admire its symmetry, and take pleasure in the beauty of every part. The school-boy is much more pleased with the little sled, that he himself has laboriously made, than he would be with the finest one from the village store. The wife enjoys the simple household ornaments that her own skillful fingers have wrought more than things that have been purchased. The artist holds dearer the picture that his mind has fancied, and his brush portrayed, than all the gems of art he may have collected. He turns to it most frequently, and looks at it longest.

And what pleasure there is in the making! How the artist works early and late, scarcely allowing himself time for food or sleep, in order to work out the picture in his mind! What thrills of delight, as he sees his idea shaping itself on the canvas! What pleasure to paint his own thoughts and emotions into the picture! And the housewife smiles involuntarily, as she plies her needle to see coming from her hands the pretty garments for her children, or the handsome slippers for her husband, or the bright hearth-rug of many colors. She stops again and again to admire her work, and her face is aglow with pleasure as she notes its effect. When she leaves it, it is with reluctance, and she makes haste to return to it.

He who has not tasted the joy of devising with his own mind, and producing with his own hands, has not found all the joy that was provided for him in this world.

In the less attractive kinds of work, there is always some recompense for the labor we devote if we will only be able to see it. Vigorous labor makes us strong-bodied, strong-minded and happy-hearted, and there is always a satisfaction following work well done, that more than half repays one for doing it. If only the sawing of a cord of wood, the washing of a tubful of clothes, or the sweeping of a floor, the result is so pleasant that the work is not wholly irksome. Then there is a beauty in almost every work, that alleviates the tediousness if we will but look for it. There is beauty to cheer the farmer in the grain field, the standing wheat, waving gracefully as the breezes pass over it, the long swaths of grain lying straight and even, the clatter of the reaper, the ring of the scythe as it is whetted, and the pure blue over head decked with fleecy clouds, all make a beautiful scene. Many a man would push through it grumblingly, never listening with pleasure to the cheerful sounds, never seeing any of the beauty, and then he would come home at night, tired, calling it hard work, and looking as if he were the worse man for it. And so he is. He might have done the same work with a cheerful spirit, drinking in the beauty all around him with a thankful heart, and he would have come home tired to be sure, but with a serene face and an expanded soul; and he a better man for the day's work.

In every work in which we engage, we find there are beautiful sounds, beautiful colors or beautiful forms to relieve the monotony and to make the work enjoyable.

There is such a thing as being a slave to work, becoming so engrossed as not to be able to rest from it without uneasiness, carrying our working faces and working manners everywhere we go. There are those that have become so subservient to work that they can not allow time for a neighborly chat, they can take no good in a social meeting, because they are haunted with the thought of work that they ought to be doing; they can not enjoy company for half a day, without restlessness and distress because their work is interrupted. Mistaken mortals! They are losing the very juice of life. The world gets ahead of them. With their eyes on work alone, they are blind to what is going on about them. They lose taste for improvement, drop out of society at length, and greatly abridge their usefulness among their fellow-men, just from being swallowed up in work.

Let us not be slaves to work, but let us make work our servant; labor while we labor, heartily and cheerfully, and get all the good from it we can, and also be able to drop work when it is best, and gather the precious bits of good that come to us through social intercourse.

Biographical.

REV. HOSEA QUINBY, D.D.

BY PROF. J. J. BUTLER.

III.

EARLY LIFE, TEACHING, CONVERSION.

In our last we left the subject of these sketches in connection with the common school. The diligent, thorough, practical scholar developed into the earnest, faithful, successful teacher. For this work he showed from the first a rare adaptation. Both to satisfy his own thirst for knowledge, and to qualify him the better to impart it to others, he availed himself of higher facilities than he had before enjoyed. Accordingly, in the fall of 1821, at the age of seventeen, he entered the institution at New Hampton, N. H.

John H. Simpson, Esq., of Boston, Mass., from regard to the Freewill Baptists, whose sentiments he cherished, and for his native town, commenced the endowment of a seminary there with a donation of \$10,000. But our denomination was not prepared for the gift, as we had then no man competent to take charge of such a school. The C. Baptists came forward, secured the donation and other helps, and established what became one of their best literary and theological institutions. For a long series of years its celebrity was scarcely surpassed, from the eminent men and women composing its faculty, and its long catalogue of graduates distinguished in the various walks of life, in the professions, teachers, ministers, missionaries at home and in heathen lands. At length, after various trials and reverses, it was removed to Vermont; and in 1854, the F. Baptists, for whom it was originally designed, after a generation of preparing, gratefully accepted the trust, and took the school. Encouraged by the enterprise and munificence of Col. R. G. Lewis, our ministers and churches heartily co-operated in the work, new and spacious buildings were erected, our Theological School was removed from Whitestown, N. Y., and united with the Literary for fifteen years, and the New Hampton Literary and Biblical Institution is now, and we trust long will be, one of the best in the denomination.

It was of course while that school was under the direction of the C. Baptists that young Quinby became one of its students. Here he attended in the fall of 1821, of 1822, and of 1823. Winters he taught school—in 1822 at Meredith Bridge (now Laconia), in 1823 at Milton Mills, also in 1824. In the fall of 1824, he attended the Academy at Wolfboro', N. H. He was uniformly successful, whether as a student or imparting instruction. He was rapidly advancing in mental discipline, attainments, and usefulness.

But God had other work for him besides that of a secular teacher. It was a time of powerful and extensive religious revivals. Says Dr. Gardiner Spring: "The period commencing with the year 1792, and terminating with 1842 was a memorable period in the history of the American church. Scarcely any portion of it but was graciously visited by copious effusions of the Holy Spirit. From north to south, and from east to west, our male, and more especially, our female academies, our colleges, and our churches drank largely of this fountain of living waters." Rev. Dr. Humphrey, of Amherst College, gives a like testimony of this period: "Hundreds and thousands of churches connected with the various evangelical denominations in all parts of the country, were visited and blessed by the gracious outpouring of the Spirit, notice of which constantly appeared in weekly and other periodicals of the time."

One of the fruits of these revivals, and who contributed as few others did to their spread, was Rev. A. Nettleton. We give some of the exercises of his mind as he was drawn to the Saviour: "While laboring in the field he would often say to himself, if I might be the means of saving one soul, I should prefer it to all the riches and honors of this world. He would frequently look forward to eternity, and put to himself the question: What shall I wish I had done thousands and millions of years hence?"

We make the latter quotation as expressive not only of Dr. N.'s experience, but of many others, among them Hosea Quinby. We have been able to obtain no account of it in writing. But those who have sat under his instructions, and heard him speak of the exercises of his mind, will recognize in the above strong resemblance to his own experience. From a very early period he was wont to look within and without. What am I, what am I doing, what ought I to be and to do, whether is my course tending, how can I accomplish the most and be most useful, to my fellow beings? Such were the questions that long pressed upon his mind and heart, and at length decided him to consecrate himself to God and his service.

The date of his conversion is July 13, 1824, and he was baptized by Rev. Dudley Pettigill the last Sunday in August following. It was during a revival in Sandwich, principally under the labors of Rev. D. Moody. Rev. D. Marks also had a prominent part in it. He says, "I spent nine days laboring with them, and preached thirteen sermons. It pleased the Lord to give us heavenly seasons. We saw several instances of conviction—heard the cries of the peni-

tent, and sometimes the songs of the delivered. At one meeting, within the space of twenty minutes, four were brought into liberty, and praised God for salvation. Glory to the Lord for all his mercies."

"We love him because he first loved us." It was a view of the compassion of the Saviour and of his sufferings for a lost world that won the heart of this young man, and caused him to bow to the cross. Four years later, Marks, on visiting Sandwich, inserted the following in his journal: "On Monday I went to the house of Sister Quinby, a widow in Israel. I was in this family four years before, and now understood that at the first meeting which I then held, while I was speaking of the sufferings of Christ, it pleased the Lord to bless the word to the awakening of Hosea, a son of Sister Quinby. In about two months he obtained peace, soon became a preacher, and is now clerk of the General Conference. O Lord, help him and me to be humble as the apostolic Christians, and meek as the holy Jesus."§

REV. IRA Z. HANING.

BY SELAH HUBBARD BARRETT.

REV. IRA Z. HANING, son of James and Gertrude Haning, was born in Alexander, Athens County, Ohio, in June, 1825. He was one of twelve children—six sons and six daughters. When six years old his parents moved to Lodi, an adjoining township, and settled on a farm. They trained their large family of children to habits of industry, and set before them a good example, being first members of the Methodist Episcopal church, but afterward of the Freewill Baptist.

In 1835, one of the older children—now Rev. James Haning—joined the Freewill Baptist church in Alexander, and this naturally induced the younger children to attend worship at that place. The subject of this sketch there received his earliest religious impressions, under the ministry of Revs. Lemuel Thorn, Samuel S. Branch, and Selah Barrett, pioneer preachers in the Meigs Quarterly Meeting. But he did not make an open profession of religion till March, 1843, during a protracted meeting in Lodi, conducted by Revs. Daniel C. Topping, Jeremiah Carpenter, and others. Some sixty professed conversion. He was baptized by Topping, and joined the first Freewill Baptist church in that place, being in the eighteenth year of his age. He at once became one of the most useful and influential members of the church, taking an active part in public meetings.

Soon after his conversion he decided that it would be his duty to preach, and the church encouraged him, giving him liberty to improve his gift in public. But his early facilities for an education had been very limited. When his father moved into Lodi, in 1831, there was but one school-house in the township, a territory some six miles square. For convenience, however, young Haning went to a school in Alexander, two miles distant, boarding at home. He attended three terms, being in his ninth year when he commenced. Subsequently, he attended three winter terms in Lodi, which about completed his attendance at school before his conversion. Though he had made commendable progress in his studies, he was not satisfied with these meager attainments, especially as he designed to devote himself to the work of the ministry. An academy having been opened in Chester, Meigs county, he went there to study, but, being unable to obtain board, he returned to his own country, and attended a term of school at Pleasanton, under the instruction of Dr. Elisha Bean, and to him he recited his first lesson in English grammar. In company with a friend—Mr. John Ackley—he next went to Athens, and entered the preparatory department of the Ohio University, and pursued for about two years the common and higher English branches, and a part of the time Greek and Latin. He had a strong desire to go to Hillsdale, but circumstances prevented. In the meantime, February 28, 1846, he received license to preach, and, during the time at college, preached at different places on the Sabbath, but had no regular charge. He also taught two or three terms of school.

Thus far his preaching had proved very acceptable, and he was ordained in Lodi, February 27, 1848, by a council consisting of Revs. Job Kittie, D. C. Topping, and S. S. Branch. About four years before this, the Athens Quarterly Meeting had been formed principally from the Meigs Quarterly Meeting. The churches were small and poor, none of them being able to sustain a pastor. Indeed, efficient laborers in the new Quarterly Meeting at this time were few. The general voice and feeling in the churches were that Brother Haning should take the charge of them. So he itinerated among these almost destitute churches for several years, devoting his whole time and energies to the work, and witnessing successive revivals and large additions to the churches. While other ministers left and sought new and more inviting fields of labor, he remained diligently at his post, oftentimes at a salary not exceeding seventy-five or eighty dollars a year. Sometimes he met with great opposition in his work, having much with which to contend. The care of so many churches on his hands was no easy task. By day and by night he was on the alert, traveling through all kinds of weather, sometimes over the worst of

roads, and often meeting with hardships almost unendurable. Yet his faith failed not; the grace of God was sufficient to carry him through, and he was thus kept from falling.

One of the most interesting periods in the life of Mr. Haning was his introduction and settlement in Albany, Athens County, about the year of 1855. This place was a flourishing country village, located nine miles from Athens, the seat of the Ohio University, the first college in the State. The inhabitants, though intelligent and respectable, were mostly non-professors and skeptics. At length they determined upon having a meeting to suit their own fancy, and accordingly invited several ministers to participate. Of the number only one responded,—and that one was I. Z. Haning. The meeting was commenced at the appointed time, and, happily it resulted in the conversion of a good part of the company who originated the enterprise, and in the organization of a church of nearly twenty members. In less than two years after a church edifice was built and dedicated, which was also succeeded by a glorious revival, in which nearly one hundred professed religion, among whom were one of the professors and twenty-five or thirty of the students of the school.

After having made Albany his home for two or three years, and becoming pastor of the church, he was married to Miss Irene Wood, of Adamsville, Gallia County, May 26, 1859. After this event he remained in Albany nearly twelve years, but did not devote more than one-fourth of his time to preaching in the place. Rev. O. E. Baker was pastor of the church one or two years, which gave him still more time to devote to other churches. While here he took a deep interest in the cause of education, and for a time he and Brother Baker were engaged in the "Albany Manual Labor University" enterprise. At length the Institution, which had been in operation for some years, was bought for the Freewill Baptists, and known as "Atwood Institute."

While the war was going on, having received the appointment of chaplain of the 140th Regiment Ohio National Guard Volunteers, Infantry, he left home, May 6, 1864, to enter upon his duties. The persons composing this Regiment were called one-hundred day men, and were stationed at Charleston, West Virginia, to guard the Kanawha Valley, and were discharged the September following. Here, as in other fields of labor, he faithfully discharged his duty, and by his acts of kindness gained many friends. Men who at home would not go to hear a gospel sermon, were now his regular and attentive hearers. Years afterwards many of these men have been known to speak in the highest terms of his fidelity and faithfulness.

In the year 1870, he moved from Albany to Racoon, Gallia County. While so pleasantly situated at the former place, many of his friends thought strangely of his removal. But he had a specific object in view which was not generally known. He had been the pastor of the church there for many years, though not a resident. From time to time there had been many revivals, and large gatherings of souls to the church. Among the number were an aged couple. Poor at first, they had by industry and frugality become wealthy. They now desired to do good with their property, and it was understood that they wished to consecrate it to the cause of education—to the building and endowment of a college. They had already, by solicitation, contributed a given amount for Atwood Institute, measurably relieving it of its indebtedness; but further appeals for aid in that direction were in vain. The funds, if given at all, must be used at home. Brother Haning felt his duty, in connection with other circumstances, to use his influence in securing for the denomination the liberal offer that was being made, and in this he succeeded. Rio Grande College, with its handsome and substantial buildings, and its prospective endowment fund, is no less the fruit of the labors of I. Z. Haning than of Jeremiah Atwood and his wife. The latter were the generous donors; the former the chief executive agent in directing and carrying out the bequest. This in part accounts for abandoning the educational enterprise at Albany and accepting the more inviting one at Rio Grande.

Absorbed as he was in the educational interests at the latter place, he did not in the least remit his pastoral and evangelistic labors. The churches, as usual, were cared for. Yet increasing years and the multiplicity of labors were fast wearing out a once vigorous and strong constitution. A constant strain of labor for thirty years, with scarcely little if any relaxation, was enough to impair health, if not to destroy life. He was repeatedly admonished by friends of the consequences, but his zeal knew no bounds, and he toiled on to the last.

In November, 1877, he attended a session of the Athens Quarterly Meeting, held near Albany, and was there taken sick, but was tenderly cared for at the home of Rev. B. V. Tewksbury. In two or three days, feeling better, he drove home alone, a distance of more than twenty miles, took a relapse, and for six weeks suffered intensely with inflammatory rheumatism. From this he never entirely recovered; never felt strong and active again. Yet, during the spring and summer months of the next year—1878—he was again preaching with his accustomed zeal for his churches—four in number. During the last of August and the first of September, he was in attendance at the Ohio River Yearly

Meeting, held on Kyger; the Ohio Free Communion Baptist Association, at Cheshire; and the Meigs Quarterly Meeting, at Rutland. He returned home from the latter place, not feeling as well as usual, but able for ordinary duties. He preached for the last time, September 15, two sermons at Rio Grande, one of which was an argumentative appeal on missions, a subject in which he had taken an uncommon interest at the meetings above named. September 21, he got up his horse and carriage to go to Cheshire, to attend a regular appointment; but just before starting he was attacked with a severe chill, having had two or three previous to this. The next day he walked up to the doctor's; but there was no perceptible change for the worse till Wednesday night, when he suffered extremely with pain about the heart, shortness of breath, and begged for air. This intense agony continued until Friday, at one o'clock, September 27, when his freed spirit breathed the purer air of heaven. His age was fifty-three.

The funeral services were held, Sabbath, 29th, in the college chapel, and an appropriate discourse was delivered by Rev. H. J. Carr. In his death, his family—a wife and three children—the church and the world sustain a great loss. The news of his sudden death, as it spread from town to town, and among the churches to which he had ministered, filled the minds of the people with surprise and sadness, causing many tears to flow. Every one who knew him lamented his death. The Athens and Meigs Quarterly Meetings, at their next session, passed befitting resolutions, and the churches of the Ohio River Yearly Meeting mourned the loss of one whose place would not be easily filled.

At the time of his death he was President of the Board of Trustees of Atwood Institute, also of the Board of Trustees of Rio Grande College, and a Trustee of Hillsdale College. He was appointed President of the Ohio Free Communion Baptist Association at its last session. He was two or three times a member of the General Conference. Besides his pastoral labors with a great number of churches, he held many protracted meetings, witnessed extensive revivals, and baptized nearly two thousand converts. He had assisted in the ordination of more than thirty ministers, and in the formation of several churches. One great aim of his life was to raise up young men for the ministry; in this he was unusually successful, for some of the ablest ministers in the denomination commenced their labors through his advice and assistance.

A few paragraphs, touching the minister's general character, will, it is trusted, be acceptable.

The mental elements of his nature shone out with great prominence. He was naturally endowed with a great mind. If he had turned his attention to secular pursuits with the same earnestness that he did to the ministry, he no doubt would have been successful. So far as talent was concerned, he could with honor have filled and graced any station in life, financial, political or diplomatic. True, his perceptions were not quick; he was never hasty in coming to conclusions; he always gave himself ample time to reach the point he was seeking, but when once reached, he seldom had occasion to retract. If he did not always make his ideas clear to the minds of his hearers, it was not because they were not clear in his own mind. It sometimes took minds of like cast to follow him in his arguments, and to see the truth in its strongest light. But all could rely with the most implicit confidence upon his good judgment without any fear of being led astray; whether they could follow him or not in all the ramifications of thought.

He was a man of unconquerable will and perseverance. He had self-reliance enough to respect his own opinions, and to carry them out when necessary.

He was diligent and industrious. As is seen, his life was specially devoted to the ministry, accomplishing much more in the same length of time than most ministers do. Yet, with a salary oftentimes inadequate to his support, he sustained himself and family by his own active exertions and good management, during spare hours, which others would have turned to no account. In this way he secured a competency, and his family is not left, like that of many ministers' families, to the cold and unfeeling charities of the world.

In all his work he was eminently practical. He shunned not labor; but he labored with the expectation of seeing the deserved reward of labor. If he preached a sermon or delivered a lecture, it was not for mere show or applause. It was done for some practical effect,—to accomplish some desired good. Still, if the desired results were not immediately manifest, he was by no means discouraged. He was ready, if need be, to fight the battle over till the victory was won.

He was self-sacrificing. For the up-building of Christ's kingdom, he ever seemed ready to make any sacrifice. From his first entrance upon the ministry to the closing scene of his life, he toiled most laboriously. He took upon himself heavy burdens, and bore them with manly fortitude. He did not do it for mere choice or inclination; but because others would not. He saw that help was needed, and he was not the man to falter in any good work. Possessing a well developed physical constitution, he was well calculated to endure toil and hardship; but there is in his comparatively

early death too much evidence for believing that he overtasked both his mental and physical powers, thus inducing disease to attack the very citadel of life.

On doctrinal as well as practical themes he was able, and discussed them with distinguished ability. He did not a little in correcting erroneous views on the fundamental doctrines of the Bible. On controversial subjects he was skillful; none, not even his opponents, could gainsay his arguments. On the subject of baptism, for instance, he had perhaps no equal in the denomination.

His language in the pulpit, though generally correct, was not always the most choice, smooth, or flowery. He thought it worth more to present an idea, though in a homely garb, than the coining and delivery of beautiful but unmeaning expressions. So he would not sacrifice a good thought for a rhetorical flourish.

He wrote well, but as a writer he did not excel. Perhaps one reason was, the active duties of the ministry did not give him sufficient time for culture in this department of labor. Again, the flow of ideas crowded so fast upon him that he could not, by the slow process of the pen, communicate them with ease to paper. But in speaking, if sufficiently aroused upon his subject, with a large audience before him, his tongue was like the pen of a ready writer. The longer he spoke, the more freedom he enjoyed.

As he copied after no one, his style and manner of speaking were peculiarly his own. He had well developed lungs, and by constant exercise from early life, his voice had become strong and powerful, so that he could be easily heard in or out of doors, however large the assemblage of people. With a little more culture and discipline, at the commencement of his ministry, he might have been a more accomplished orator if not useful speaker. He was ready, on all proper occasions, to give utterance to some thought, which generally proved acceptable to the hearer. Few men could hold or rivet the attention of the masses, though often profert, when discussing general subjects.

He almost always spoke extemporaneously. When delivering discourses he usually had a carefully prepared skeleton before him, but did not always confine himself to it.

As a revivalist he had few superiors in any denomination. He exercised, especially in the earlier period of his ministry, a controlling power over the minds of his hearers. Being an excellent judge of human nature, he knew what to say, how and when to say it to produce the desired effect. The larger the audience, the more likely was he to be successful. He was great on great occasions. If one method of argument did not answer the purpose, he was sure to take up another. Old men, hardened in sin and crime, and youthful devotees of fashion and pleasure were alike reached by the power of his eloquence, and brought, by the blessing of God, to submit to the higher claims of Heaven. In addition to his revival efforts, he did much pastoral work, and in this he was more than ordinarily successful.

Two strong elements of his nature—benevolence and conscientiousness—also shone conspicuously in his character. These, combined with other executive faculties, made him, by divine grace, the man that he was,—able, honest, good,

useful. That he had faults, no one acquainted with him will deny. But his many excellences almost covered them, and, to the casual observer, they were scarcely noticed; or, if noticed, were regarded as errors of the head, and not of the heart. The infidel, as well as the Christian, had the fullest confidence in his integrity of purpose, and showed him due respect for his principles.

He was noted for his strict honesty and integrity in all his dealings and contracts. His whole moral character was so pure and unblemished, that few ever attempted to traduce or slander it. His motives might have been assailed and misrepresented; but his character was invulnerable. He stood the highest in the estimation of the people where he was best known. He was a steadfast friend, seldom or never forsaking an old friend whatever his fortune might be. The lowly came in for a large share of his sympathy and material aid, as many of God's poor can testify. In acts of well-doing he never faltered or slackened in his labors.

In the social relations of life he was all that could be desired. Loved by all, acceptable in every circle, useful in every sphere, his company was eagerly sought and enjoyed. He was always a welcome guest at the many homes he visited, and he left behind many pleasant memories. At his own home he was the "tender, devoted, loving husband; the kind and affectionate father; the esteemed neighbor, honoring and honored by his church."

Rutland, O.

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*Times of Refreshing, p. 85. 11b. p. 93. 11b. p. 97.

§Memoirs of Marks, p. 120. 11b. p. 132.

The Morning Star.

WEDNESDAY, FEBRUARY 26, 1879.

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

A possible use of the telephone is suggested by the report that Rev. E. W. Porter, pastor of the Paige St. Freewill Baptist church in Lowell, Mass., preached through it last Sunday week. The Bell telephone company's battery transmitter was placed in the pulpit and connected with the district telephone system. The entire service was distinctly heard in all parts of the city, by those having connection with the telephone. A bouquet was presented to Dea. L. G. Howe by Supr. E. L. Cardell, in behalf of his Sunday-school class, the speeches being distinctly heard. The choir also sang several selections, the words and tunes being distinctly recognized at Foxboro', Mass., fifty-five miles distant, and also in Boston, via Foxboro', eighty miles distant. The discourse by Mr. Porter, which is spoken of as very excellent, was founded on Matt. 16: 3, "Can ye not discern the signs of the times?" The telephone seems to be heeding the command of our Lord in Matt. 10: 27.

In a late number of the *Star*, it was stated that cottage prayer-meetings had been held in the out-lying neighborhoods of one of our churches, with gratifying success. We like both the idea and the name. Similar meetings were held by the early church. "And daily in the temple, and we translate—"from house to house, they ceased not to teach and preach Jesus Christ." There is much to be said in favor of these meetings of Christian people from house to house. They tend to make our homes more truly centers of religious culture. They bring the means of grace within the reach of some who can not gather "in the temple." The very aged, the very young, the infirm, the indifferent, may thus have the bread of life broken unto them. They offer an opportunity for putting responsibilities upon some who need the discipline which responsibilities bring to the soul. Then, in the smaller circle of a cottage, or neighborhood, prayer-meeting some timid soul is encouraged to pray, or speak of his experiences, resulting in its own good and frequently in the great edification of others. Let us have cottage prayer-meetings by all means, but be sure that they are thrust out into the regions that lie beyond the pale of our churches.

It is said that the late Dr. William Goodell, who was for upwards of forty years a missionary of the American Board in the Turkish Empire, was very successful in raising money for the Foreign Missionary work. Yet he never begged for money. He taught that Christian men were stewards of God's wealth, and that it was their duty to bestow their goods in accordance with his will. So, writing to a prominent and wealthy Christian gentleman in behalf of a certain cause, he proceeded to say that the needs were so and so, ending by asking him if he had any of the Lord's money to bestow in that direction. Is not this the true doctrine? Is it not about time that we should hear no more of begging?—and begging, too, for the Lord's work? We hold that the true way to get at the hearts and pockets of the Lord's people is to present the needs of the various great causes that depend upon the church, and to show them their responsibilities in reference to his work. A fervid rhetoric, a pathetic story, may temporarily awaken the emotions and call out large offerings; but we want to base Christian giving upon large and deep-rooted principles: indeed, generous, self-sacrificing, constant giving for the work of Christ is no small part of Christian service, and the normal outgrowth of the Christian life. Furthermore, such teaching as this, from the pulpit or from the press, is not begging!

We wonder if all our readers who use the Mission Cards heed the third rule on the reverse side of the cards. It reads as follows: "Let each contributor enclose his weekly offering in its appropriate envelope regularly each week." "And what is the need or use of that, pray tell us? I prefer to pay my subscription all at once and not be bothered with it." We wonder how many of our readers ask such questions and make such remarks. There are two objects to be sought by means of our offerings for the great benevolent operations of the church. One of these, by no means of slight import, is the moral and spiritual culture that is sure to result from generous giving. Of course, it is a matter of mathematical demonstration that fifty-two gifts are better than one; assuredly, it is a matter of spiritual demonstration that regular, systematic giving is better for the giver than irregular and spasmodic giving. Then there is much to be said in favor of frequent giving for the reason that thus our attention is the more often directed to those causes for which we contribute. It is worth something to think of India, and Harper's Ferry, and Cairo, fifty-two times each year; and who can think of these fields of labor and not pray that the Spirit may bless the work and be with the workers? What

would be the spiritual out-come, were 75,000 Christian men and women to think, and pray, and give, to hasten the coming of the kingdom of our Lord and the evangelization of a sinful world? Or, contemplate the results were all Christian men and women, in all lands, persuaded so to do! And why not?

THE DOCTRINE OF WEAKNESS.

We came away from the last meeting of the Reform Club that we attended, convinced that if certain persons there were not ruined by the codding treatment that they had received, it would be the next thing to a miracle. They were told that they were the victims of a fearful disease, that it had weakened their wills, consumed their moral stamina, and left them in such a condition that their only hope of safety lay in supernatural help and in keeping out of the way of, not resisting,—temptation.

We were thinking of the philosophical folly of that teaching, and of its dangerous influence over the minds of many who listened to it, and presently came across the statement in the *Christian Intelligencer* that, in its opinion, the appetite for strong drink was a disease of the will, not of any bodily organ or function, and that "the honest, humble endeavor to resist temptation in the strength promised and given from above, is sure to be successful."

Spinal curvature is also a disease. Why should not "the honest, humble endeavor" to walk uprightly "in the strength . . . from above" prove as efficacious in the one case as in the other? It does not answer the question to hold up the distinction between a disease of the will in the former case and a disease of the body in the latter, because that would be practically admitting that while divine help could conquer some diseases, it could not conquer others—the same difficulty that we find in appealing to human help in similar cases.

Meanwhile, *Sunday Afternoon* for March comes to hand, in which the Editor calls certain would-be reformers to account for making babies of men. "The man of whom they are making a baby," he says, "is the man who has fallen into vice, and who has either reformed or has shown a desire to reform. Him these good people are diligently telling that he has no mind of his own, no will of his own, no power to turn from his evil ways; that he is in helpless subjection to his appetites; that if temptation overtakes him he is likely to fall; that he can only be saved by being taken up and carried bodily along the way of integrity, and protected from evil influences."

Who does not see that the prospect of saving a man who is taught to regard himself in this way is very poor? It is the same as teaching him that he has no will to support the better choice that he may make, that he is simply drift-stuff, and that his fate depends altogether on what picks him up. Let a man be taught that he has abdicated the throne of his manhood, and installed a base passion in its place, and that other people understand that such is the case, what is there left in him to which any wholesome appeal can be made?

This is the answer in the article from which we have already quoted:

Undoubtedly the wills of men do become weakened by vice. But a will that has become weak is only strengthened by using it, and you do not encourage a man to use his will by telling him that he has no will to use. Everything ought to be done that can be done to strengthen his self-respect and his sense of manliness. He must be made to feel that he is not simply a helpless passenger drifting upon currents that he can neither stem nor cross, but that he is on deck, and that his hand is on the helm, and that it is for him to choose which way he will go. Undoubtedly he will need the divine help after he has made his choice; but the divine help comes in, not as a substitute for his choice, but to supplement his power. And we have a perfect right to say to the most degraded man that if he will only use what manhood he has left, God will help him to overcome temptation, and that he need never go back to his evil ways.

Our belief is just this: God will cure one man of spinal curvature just as quick as he will cure another of the appetite for drink, and vice versa. He will not cure either, only as the man faithfully observes the laws of cure, summoning his manhood in the one case and the best medical advice in the other, and then trying to strengthen the diseased part, whether it be the will or the spine, by such habits as will be wholesome for it. "Faith without works is dead."

Men must be taught self-reliance. They must also be taught to look to God for help, and to rely on his helping them. Both should go together. We think we have discovered a tendency in the prevailing teaching at Reform Club meetings to altogether ignore the gospel of self-reliance, manhood and courageous self-preservation, while properly exalting the gospel of hope in Christ and reliance on God. No person is in the way of overcoming any evil habit, or any sinful practice, so long as he is made to feel that he is wholly given over to the care of another party. In his thought, the other party at once becomes responsible for his conduct. If he falls, it is his misfortune, but the other party's blame. Teaching men that they are weak, only confirms them in weakness. Teach them that they may be strong through the grace of God and the exercise of the faculties that he has given them, and they have already passed the Red Sea, walls are advancing towards the promised land of redemption.

SUNDAY EVENING CONCERTS.

When one begins to speak against Sunday evening concerts—they are usually described as sacred concerts—one is met by a certain class of persons with the following objections—the objectors usually have a copy of the United States census somewhere at hand, also copies of "Musical Art as a Refiner" and "Amusement as a Moral Force." "You deprive a man of all recreation or amusement, and the effect upon him would be similar to the effect on a tree if you draw off all its sap: the flower thereof would fade, the leaf would wither, and the tree would die. So would the man."

You admit that, figuratively speaking, if not literally.

"There are so many million working-men in this country," continue the objectors. "They are confined to toil by day, are too weary to go out evenings, and have only the Sabbath in which to recuperate themselves. There is a time for all things," etc.

There is something to be considered, of course. The industrious working-man does work each week day, if he can find employment, and on Sunday he does not. He does need amusement, pleasure, recuperation. His children also need these influences. But does he need to seek them in the Sunday evening concert hall? We do not believe that he does. We are not going to say that he can take himself and his family to the prayer-meeting, yet; because if it be a fact that he and they are confined at home every evening but Sunday evening, the prayer-meeting would not furnish the kind of relaxation that they actually need.

But is this confined each week-evening? Let us see. We will speak only of facts as we have observed them in a New England city. Last summer there were three circuses in town. Our social philosopher was present to study this very question. Of a thousand people present, in the evening—four-fifths of them were working-people. They had their children, and appeared to be happy.

During this winter there have been four or five week-evening minstrel concerts in the same city, a course of excellent lectures, and three Sunday evening "sacred" concerts. The minstrel performances and the Sunday-evening concerts were patronized almost wholly by the class of people who "can not go out week-day evenings," and the lecture course was not. Evidently, it was not because the lectures were given on Thursday evenings that they could not attend. Their presence to greet the clown and the minstrel disproves that. It must be because the lectures did not furnish them with the kind of relaxation that they demanded, just as the prayer-meeting does not. If it be said that this argues a depraved taste on the part of these patrons of the circus and the band concert, we shall not deny it.

We do not include among these patrons of the lower grades of public amusements the large number of respectable working-people who find no pleasure in them. We speak only of the larger number who do patronize them, and who are also the principal patrons of the Sunday evening concerts.

This line of observation classes these "sacred" concerts, by a fair inference, with the lower grade of performances. We may say that much without speaking against either the clown or the minstrel in his proper place. And if these concerts belong to this class, what further need be said against them as Sunday evening entertainments? They do not benefit the Sabbath. They are degrading—at least, they are not elevating—in their influence, and we do not understand how Christian people, or people who make any claims to a refined taste, or who are in quest of wholesome amusement, can consistently patronize them.

We understand very well that in the larger cities there are Sunday evening concerts that are wholly unobjectionable so far as their artistic qualities and their refining influences are concerned. But these are not patronized, as a rule, by the people who "can not go out week-evenings."

But even these concerts are the rare exceptions. The prevailing kind is such as we have been describing. What but their harmful character could have aroused the opposition to them that is beginning to show itself in St. Louis, Chicago, and other western cities, where the average sentiment would readily tolerate what would shock the New England feeling in respect to the Sabbath?

Admit that the working-people require some kind of wholesome and profitable entertainment, even for Sunday evening: it follows that not only should that entertainment show a great improvement over the ordinary Sunday evening concert, but also, that the tastes of its patrons should likewise be improved. And that can never be done by countenancing the programmes that are usually provided for them.

Our belief is that no public Sunday evening performance, unless it be wholly under the auspices and control of the church, with everything of a secular nature eliminated, including the admission fee, admitting nothing but what is purely sacred in its character, should be countenanced. Whatever is different from this may be easily found to be an expression of that careless regard for the Sabbath, that has shown itself in so many ways during the past few years. Christian people should everywhere be found opposing this tendency; not, of course, overlooking the actual requirements of

any class of people, but striving to improve the conditions and tastes of people rather than contributing to the gratification of such as are bad.

CURRENT TOPICS.

An important gathering was held in Boston last Thursday evening, of prominent clergymen and laymen, to meet some of the members of the American committee on the revision of the Bible. Rev. Dr. Philip Schaff gave an address setting forth the history of the present movement for revision, the defects in the present version of the Bible, the great advance in knowledge of the Greek and Hebrew language since the King James translation was made, and showing that only the Spirit of God could have melted prejudices and practically united all denominations in this movement. "The whole upshot of this movement is," he said, "to make a good version better, an accurate version still more accurate, and to endear the Bible, if possible, still more to the heart, by bringing it nearer to the understanding of all English speaking Christendom." After the revision is published there will be nothing binding about it. Every person will be at liberty to use the translation that he likes the most. Other members of the committee besides Dr. Schaff addressed the meeting, which seems to have produced an excellent impression. We have no doubt but a revision of the present English translation of the Bible, made by learned men under the influence of the Holy Spirit, would present an improvement in many respects: It is expected that the revision of the New Testament will be completed in about one year, and of the Old Testament in two years.

MARY CLEMMER contributes a vigorous anti-Grant letter to the last *Independent*. She claims that the receptions tendered the General in Europe have been part of a pre-arranged plan, and that "the advance agents of Grant preceded him through the Continent, managing his receptions, demanding for him the highest official and personal recognition and honors in Continental cities and in imperial courts." "General Grant had not left Washington," she claims, "when the movement began to aimed to bring him back to his native shore a conquering hero and a candidate for the third term as President. I myself listened to the programme of his reception in London before he left this capital. The 'ovation' he received in England was the first outburst of the movement deliberately planned, carefully manipulated by an organized company of men from that hour to this." She also quotes "a distinguished lady" as stating that a German banker recently spoke to her of the Grant tour in Europe as follows: "It is all the result of a system, perfectly organized. The main office is in London. There the minister urges and moves the consuls. The consuls, afraid of losing their bread and butter, move or try to move everybody else to glorify Grant." What we have to say is that whether this view of "the tour" be right or wrong, it is plain that a vigorous movement is organizing to secure General Grant's nomination to the next presidency. It appears in various ways. We do not believe that the country needs him for its President again, nor that the people want him. If they do not, the sooner they let it be known the better.

BRIEF NOTES.

There is a movement led by several men of influence in New York seeking legislation for the suppression of the infamous Oneida Community in that State. We wish it success.

The best word we can say for the Foreign Mission Society is to ask each subscriber to read attentively the statement in the next column. There is to be no going in debt hereafter. That is the right position to take. Now friends, send in the money.

Rev. Dr. Hepworth, who has been obliged by the arduous duties of his pastorate to vacate it, is succeeded by Rev. W. R. Davis, until now a Methodist, but who seems willing to give up the itinerancy, if nothing else of Methodism, to become the pastor of a Congregational church.

An old man who was recently found "dead from exposure" near Northampton, Mass., had removed his coat and carefully wrapped it around a bottle of whiskey that he was trying to convey to his home—a case in which loving one's enemy was not exactly according to Scripture.

Referring to the appointment of a committee of the Brooklyn presbytery to investigate "the alleged common fame" against Dr. Talmage, the *Independent* is of the opinion that about all the presbytery can do is to "pass general resolutions expressing approval of the virtues which are most lacking in Dr. Talmage."

Thursday of this week will be observed as a day of prayer at and in behalf of Bates College. That the college may have increased prosperity, that its graduates may be the servants of truth, and that God may watch over it and make it a still greater power for good, we trust will be the earnest petition of many on that day, and on every succeeding day.

In *Scrivener* for March, Mr. R. G. Hatfield gives a fresh study of the problem of the original use of the old tower in Truro Park, Newport, R. I. In the author's mind, the weight of evidence is decidedly in favor of its having been built as a baptistery by the Norwegian discoverers about the year 1000. In elucidation of his theory, and in confutation of others, a number of interesting drawings of baptisteries, etc., are given with the article.

To relieve the Treasurer of the Home Mission Society from any appearance of vanity, it may be said that the extract from a letter in his article in the last *Star*, to the effect that the writer directed certain money to him thinking "it would be likely to get to the right place," was made at this office, and that the point in the writer's mind was, not that he feared the money would be misappropriated if sent to any other person, but that he was for the time unable to recollect the address of any person but the Treasurer to whom it might be sent.

Denominational News.

Foreign Mission Finances.

A committee consisting of J. Rand, J. L. Hammett and E. N. Fernald, appointed by the Foreign Mission Board to prepare a statement of the condition of the Treasury, have recently attended to that duty and reported to the Board.

From the report, it appears that the Society has made a handsome reduction on its debt which had been accumulating many years, but that a vigorous work in that direction still remains to be done.

The net debt of the Society, above available assets, on the fourth of the present month was \$5458.67, nearly all of which is due the Permanent Fund. This loan from the fund has been made with reluctance, but apparently unavoidably. The contributions of the churches fell so far below the demands of the work already undertaken in India, that borrowing money became so frequent a necessity as to render it often a difficult matter to decide how to keep the machinery of the mission in motion. Under these trying circumstances, which threatened the life of the mission, it was decided to borrow for a time from the fund. Let us all be thankful that when the crisis came, we had a fund that had not been lost, as many had, in the general depreciation of values and failures of the "hard times." Let every one be assured also that this temporary draft on the fund is held by the entire Board as a *bona fide* loan, to be paid, like any other loan, at the earliest day possible, and that successful operations to this end are now in progress. It is earnestly hoped that every lover of the cause will second the efforts of the Board, to secure at once every dollar of the fund against all future contingency.

The whole amount sent to the Treasury, for the debt, since the effort to raise it commenced last June, is \$3600.51, all of which has been applied for that purpose, and several hundred dollars additional, from the regular contributions. A much larger reduction would have been made but for the extra outlay for the outfit and passage of the missionaries to India, which required nearly \$3000.00, only a small part of which was sent to the Treasury for that purpose.

The entire expenses of the Society, on the present basis of its operations, both for appropriations in India, and for raising funds in this country, aside from the support of the Bible School, which is provided for by the Bible School Fund, are \$12,000 a year—\$3,000 a quarter—\$1,000 a month.

The remittances to India are due quarterly, and the money must be had from some source, to make them when they are due. Our missionaries are thousands of miles from the Treasury, in a heathen country, as representatives of the Christian religion. They have to transact business with heathen merchants, and, to a certain extent, become buyers and sellers among heathen. We must not deprive them of the means for the most straight-forward and unassailable Christian dealing. We must not, by withholding their dues, drive them to the necessity of contracting debts for their bread. We must provide them with every facility to "deal justly" with all, or else they must suffer humiliation, we contempt, and our holy religion reproach in the eyes of the very heathen we are striving to Christianize. I repeat, the remittances must be made when they are due. But who shall furnish the money? The Treasurer? No. It is not the Treasurer's Mission. The Board? No. It is not the Board's Mission. The Society? No. It is not the Society's Mission. Who, then? The churches—the people? Yes. It is the churches—the people's Mission, and it must succeed by their support or fail by their neglect. Every time the Treasurer procures money to make a remittance, which has not been contributed by the people, he must borrow it, and, of course, the Society goes into debt to the amount of the loan. That is the way we became loaded with the debt under which we have been groaning for years, and which is not yet off from our necks. Shall we repeat this process, and go on running into debt? Does anybody vote "aye" on that question? The Board discussed this question at its meeting on the 20th inst., and voted that "it is the policy of this Board to borrow no more money for current expenses." Shall this action of the Board be sustained by the denomination? Shall the Treasurer be provided with the means of doing the Society's business on safe and honorable business principles? The short cut to the untimely grave of any benevolent enterprise is the thorny by-path of perpetual debt. It is, moreover, unjust to the contributors of benevolent funds, to be continually discounting their contributions for the payment of interest money.

But, says some one who has an eye single to the difficulties at the home end of the line of operations, what is the Treasurer to do on the day of remittance, if he have not the funds in hand to remit? A very pertinent inquiry, and an exceedingly opportune one just now. As stated in the last *Star*, the next remittance will be due three days after the date of this week's *Star*, and the Treasurer will be \$1500 short in funds to make it! What will he do? He will remit just what he has in hand and wait till more comes from the churches. How long shall he wait? Those who mean that this cause shall live and not die must answer. Meantime, somebody's heart has crossed the ocean to that other end of the line of operations, and he is asking, But what are our Missionaries to do? Must they wait for their hard earned salaries? What are those faithful native teachers and preachers to do? Shall the pittance we allow them be withheld, especially in these days of famine prices in India, with common rice selling at an advance of fifty per cent. on the former price? Shall we creep out from under the burden that the thousands of us might easily bear, and lay it on the shoulders of a score or two of our brethren and sisters under the Indian sun, who are already overloaded? Are there not indeed thousands of our people whose hearts instinctively prompt these questions. Who shall answer them? There is but one appropriate answer to these questions. Every one of us. How? With cash. When? Now. How long shall we wait for the \$1500 that is lacking? It should be remitted Saturday, Mar. 1. We shall wait till Wednesday, Mar. 5, and then send what we have. This will afford time for all private contributions to reach us, and also for the results of Sunday's work in the churches to come in. Let that work be done faithfully next Sunday, by every church in the denomination that has not yet reached the full measure of its duty to our Foreign Mission cause, and the remittance can be made in full, even if it be five days late. Let every pastor lead his flock, and let us all, pastors and people, do this thing in grateful remembrance of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

By direction of the F. M. Board.
E. N. FERNALD, Sec'y.
Lewiston, Feb. 24.

Ministers and Churches.

Eastern.

The Free Baptist church in Lagrange has decided to erect a house of worship in that town this summer. There have been \$1100 pledged toward it.

Rev. Edward Toothaker died at the home of his son in Rangeley, Feb. 12.

John Eason, a somewhat remarkable person and member of the Augusta church, died in that city a few days ago at the age of 102 years and 9 months. He used to describe vividly the scenes on the day of Washington's funeral, which he well remembered. The *Augusta Journal*, among other things, says of him:

At the age of 17 years, John was converted, after a most wonderful leading, and in a manner almost as dramatic and vivid as that of St. Paul's. He embraced the doctrines of the Free Baptist church, and his experience, so interesting and thrilling in its details, has often been related in the social meetings of this city. He came to Augusta forty-five years ago. He was sexton of the Baptist church the first year he came here, but when Elder Curtis came to organize a Free Baptist church, that being the people of his choice, he went with them. He did not, however, become a member of the church until the pastoral of Dr. Cheney, now President of Bates College. He won for himself the title of Parson, from the fact that, often in the absence of the minister, he supplied the pulpit. In season and out of season this venerable man has "stood up for Jesus," his pastor and the community always knowing just where to find him, and that he was always true to the right. Though for about six years deprived of the privilege of attending preaching services, the old man has been comforted by the frequent visits of his praying friends, including his beloved pastor, Rev. Mr. Penney. Removed from the busy world, the example of Parson Eason has been a lesson for good in this community, where his life has been spent for so many years; to him his humble cottage was a very Bethel of prayer and a gateway to heaven; no angel of light around the throne of God, but more attuned to the worship of God than this dark-skinned servant, who had been patiently waiting for the chariot and horsemen of Israel. But his hope, his expectation has at last ripened into fruition.

Rev. L. H. Witham is confined to his home in Biddeford, in quite poor health. He has not been able to preach for last six months.

New Hampshire.

Rev. and Mrs. C. W. Griffin, of Contooscook, gratefully acknowledge a donation of about forty dollars in money and other articles, at a social gathering of their friends in the place, at the pastor's residence. Col. C. E. Bailey, of the Boston *Globe*, was present, and added much to the entertainment. But the spiritual encouragement given at the time is what the pastor and his wife chiefly value.

Vermont.

The church in No. Danville is enjoying a precious revival. Mr. Hollis Jordan, evangelist of Rochester, N. H., has spent four weeks there, commencing with the week of prayer. His labors have resulted in greatly reviving the church. More than forty came forward for prayers, many of them giving evidence of a thorough work of grace in conversion and being reclaimed. Nearly all of them were members of the Sabbath-school. Mr. Jordan is now laboring with the church in Sutton, from whence we understand he goes to St. Johnsbury, F. B. church. He is an expert Bible reader, an earnest preacher, and knows how to reach men both in church and at their homes. . . . Rev. A. H. Milliken will close a four years' pastorate with the church at No. Danville the middle of April next. During this time the church has more than doubled its resident membership.

The Stratford church is again being cheered by the marked manifestations of the Spirit of God in the quickening of the church and the conversion of sinners. Its pastor, Rev. B. F. Jefferson, gratefully acknowledges a generous donation and liberal Christmas gifts.

Massachusetts.

Rev. John George will close his labors with the Amesbury church, March 30, and would be glad to correspond with any church desiring a pastor. Address, Amesbury, Mass., P. O. Box 384.

Rev. A. L. Houghton, pastor of the Lawrence church, baptized four persons, Sunday morning, Feb. 16.

New York.

Rev. O. B. Buffum, of Cowlesville, gratefully acknowledges a donation of \$110.00, Jan. 30.

The Liberty church, with which Rev. Bela Cogswell has been laboring for the past two years, is in a prosperous condition. Since Jan. 1, they have occupied their new house of worship, held a few extra meetings, resulting in two or three conversions, two candidates for baptism, one of the best of Sabbath-schools, and the church well united and of a self-sacrificing spirit.

Rev. H. N. Plumb writes that the first Free Baptist he ever heard preach were Revs. Aaron Buzzell and John Kilgore in Stratford, Vt. "Their preaching was the first that ever went home to my wicked heart. This was in the summer of 1825. In 1826, June 15, I was

BY L. D. C.

Family Circle.

CARRIED HIS OWN BUNDLE

"He's a rum sort of fish, howsomever," rejoined the first speaker, "and I wonder what wind cast him on this shore. He don't look like a landsman,

vacant place at the end of one of the benches, on which were seated two or three of those important people who had for time immemorial invested themselves

The habitual good temper and light-hearted gaiety of the stranger was ruffled; and there was a compression on his brow, and an angry glow on his cheek, as he entered that notorious gossip-shop, the post-office. The mail had just arrived, and the letters having been sorted, were delivered to their respective claimants. But there was one letter that had not been claimed, which excited general curiosity.

That afternoon the whole corporation, sensible too late of their error, waited in a

THE LITTLE BROWN TAG.

She would run away. You see, she didn't know any better, and I suppose couldn't understand why a little girl could not go where she pleased. There was so much more room out of doors than there was in the house, and Nellie, though not three years old, was very fond of blue sky and sunshine. Then the sparrows never came into the house, and Nellie had an idea that the birds and gay-tinted butterflies had fluttered down from heaven for her special pleasure. The neighbors sometimes called her "The Little Brown," and papa frequently called this "little

'twas funny! but Nellie has never run away since.—*Christian Union*.

FASHIONS, ETC. Little mantles rounded

—Russia leather jewelry is worn abroad.
—Black lace is worn only with black satin.—Short evening dresses are really short, being terminated from six to eight

skirts and long basques, are to be the street costume for Winter.—French and English women cut the hair short, and wear it in close, curling rings all over the head.—*Am. Cultivator.*

and over me, and over me, one after the other, until I recollect I cried out, "I shall die if these waves continue to pass over me." I said, "Lord, I can not bear any more;" yet I had no fear of death.

resentation of the beginning of a new civilization,—the same, substantially, which now exists. As to a belief in "the conventional notion of the devil and his angels as being already convicted in a court of spiritual justice."

which is to go on until "the work of rescue and renovation is complete." The chapters on the career of Christ, and the things it was meant to teach the Jews, and that it

Loring (Boston) publishes *How We Saved the Old Farm, and How it Became a New Farm*. It is an entertaining story, of a prac-

tical nature, showing how by industry, frugality and good management "the old place"

This discussion is followed by a paper on the Philosophy of Jonathan Edwards, by Prof. George P. Fisher, of Yale, giving a summary of the works of Edwards and an analysis of his peculiar line of thought. Gen. Nelson A. Miles treats the Indian Problem at some length, stating many facts, and his reasons for believing that the Indians can be best managed under military supervision. J. R. G. Hassard, the translator of the famous cipher dispatches, presents a chapter on Cryptography, in which he explains fully the system by which secret characters are read. The closing pages of the number are devoted to a review of recent Russian novels, by S. E. Shevitch.—New York: "The North American Review," 551 Broadway.

Sunday Afternoon.—A Magazine for the Household. March, 1879. Contents: "One of the Congregation," Octave Thanet; "The Two Methods of Changing Crevils," Rollo Ogden; "Calvin the Sinner, II., IV.," Josephine R. Baker; "Befriended," Lucy Larcom; "Our Debt to Socrates," Elliot McCormick; "An Hour with Gwendolyn," Elizabeth Stuart Phelps; "A Working Woman," Bureau, Julia McNair Wright; "Infanticide in China," Ly Chao Pee; "A Flower for the Dead," Julia C. R. Dorr; "Our Peculiar Sunday-School Teacher," Mary Wager Fisher; "A Just and Faithful Knight of God, II.," Susan D. Nickerson; "Taking a Mean Advantage," Edward Bellamy; "Ministerial Backsheesh," Horace Bumstead; "Dominus Regit," Mary E. C. Wyeth; "The Still Hour," Editor's Table; "Literature."—Springfield, Mass.: "Sunday Afternoon."

The Atlantic Monthly. Devoted to Science, Literature, Art and Politics. March, 1870. Contents: "A Roman Holiday Twenty Years Ago, II." W. W. Story; "The Ballad of Christopher Aske," Rose Terry Cook; "Ghost Stories," H. B. K.; "The Great Revolution in Piteain," Mark Twain; "The Natural History of Politics," N. S. Shaler; "A Faint Heart," Lucy Lee Pleasant; "Rossmond and the Conductor," Katherine Carrington; "Our Land Policy," George W. Julian; "Bayard Taylor," John Greenleaf Whittier; "The Lady of the Aroostook, XXII.—XXVII.," W. D. Howland; "The Chamber over the Gate," Henry W. Longfellow; "Presidential Electioneering in the Senate," John Greenleaf Whittier; "The Landmarks," John Greenleaf Whittier; "Atheism, VII.," Richard Grant White; "The Contributors' Club," "Recent Literature," "The New York Catholic Cathedral,"—Boston: Houghton, Osgood & Co.

Scribner's Monthly. An Illustrated Magazine for the People, March, 1879. Contents: "A College Camp at Lake George." Illustrated. E. R. Bowker; "The Old Mill at Newport." Illus. R. G. Hatfield; "To Bayard Taylor." Sidney Lanier; "The Passes of the Sierra." Illus. John Muir; "Haworth's." V. Illus. Frances Hodgson Burnett; "Theocritus." Maurice F. Egan; "Modjeska." Illus. Charles de Kay; "Falconberg." V. Illus. Hjalmar Hjorth Boyesen; "The Commercial Crisis of 1837." W. G. Sumner; "The Moon's Bridal Trip." Frank R. Stockton; "The Late George Rapp and the Harmonists." D. E. Nevins; "Success." Emma Lazarus; "A Buffalo Hunt in Northern Mexico." Illus. L. Wallace; "Heart of Sorrows." Amanda T. Jones; "Lawn-Planting for Small Places." Illus. Samuel Parsons; "Bayard Taylor." by C. P. Cranch, Paul H. Hayne, and Marie Mason; "A Glance into the Summer Alooe." Illus. Kate V. Smith; "October Snow." George Parsons Lathrop; "De Gustibus." Charles L. Eastlake; "Some Western School-masters." Edward Eggleston; "Departments."—New York: Scribner & Co.

In the March *Wide Awake* there is an article on the Perkins Institution for the blind, and among its illustrations are crayon portraits of Dr. Howe and Laura Bridgman. No. III. of the American Artists Series, by S. G. W. Benjamin, gives a crayon portrait of R. Wain Gifford sketching out-of-doors, with a finely engraved copy of one of his latest paintings, "Little River, Dartmouth, Mass." The remaining contents are varied, and will both amuse and instruct the young folks.—Boston: D. Lothrop & Co.

Literary Miscellany.

THINGS TO REMEMBER.

Nature never says that which reason will contradict.—*Juvenal.*

It is the end of art to inoculate men with the love of nature.—*Becher.*

The philosopher carries within him an unwritten but most divine law.—*Porphyry.*

The light, like the morning star, which dwells in the inmost heart of every man is our refuge.—*Vernon.*

The moment we feel angry in controversy we have already ceased striving for truth, and begin striving for ourselves.—*Carlyle.*

When I think of the agencies which are ceaselessly at work to make this bad world better, I am thankful that I live.—*W. M. F. P.*

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right.—*Cato.*

Never write on a subject without having first read to yourself full on it; and never read on a subject till you have thought yourself hungry on it.—*Richter.*

When people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may be.—*Archbishop Whately.*

The greatest pleasure of life is love; the greatest treasure is contentment; the greatest possession is health; the greatest grief is sleep, and the greatest medicine is a true friend.—*Sir Wm. Temple.*

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About six months after the appearance of Milton, the writer was called to the English bar. Like most lawyers he dashed at once into politics. An ardent Whig, he spoke on several questions in the interest of that party. The Whig leaders rewarded him by making him a commissioner of Bankruptcy which was his first official appointment. In 1830, he took his seat in Parliament as a member for the borough of Calne. His Whig friends expected great things of him and he did not disappoint them. He spoke often and with great power on all the leading questions of the day, particularly the Reform Bill, the East India Company's Charter Bill, and the bill to repeal the civil disabilities of the Jews in Great Britain. Mr. Macaulay was not an orator like Burke or Chatham. He lacked some of the physical qualities of a telling speaker. Physique, magnetism, impressive delivery were not attributes of his success. His orations were rather brilliant political essays than great outbursts of natural eloquence. But his logic, his erudition, his wonderful memory and the splendid rhetoric of his language made him a dreaded adversary, and he never met a man who could overcome him in debate.

In 1834, Mr. Macaulay resigned his seat in parliament, to go out to India as a member of the supreme council. The special object of his mission was to prepare a new penal code of Indian law. In the formation of this code he was led to investigate Indian history, a study which bore fine fruit in his essays on Lord Clive and Warren Hastings. The most brilliant paragraphs that he ever wrote, perhaps, were those which contain the account of the trial of the great governor general of India in Westminster Abbey. He remained in India about two years and a half, returning home in season to become a member for Edinburgh in the parliament of 1839. Under Lord Melbourne's ministry he had a seat in the cabinet as the Secretary of War, and under Lord John Russell, in 1846, he was appointed Paymaster General. For his support of the Maynooth grant, he incurred the animosity of his constituents, and failed of an election in Edinburgh in 1847.

His defeat was practically a glorious victory. Macaulay the member for Edinburgh sinks out of public sight for two years, and emerges as Macaulay the historian of England. Both by nature and by education he was fitted for the great work. He loved history, and particularly English history, and all that pertained thereto. His scholarship, his vast erudition, his fine, strong, glowing style, and his candid, liberal spirit, were advantages which he possessed above most every other historical writer of the day. His standard was a lofty one, and his plan was a great one. "I purpose to write the history of England from the accession of King James the Second down to a time which is within the memory of men still living," are the opening words of the opening chapter. The scheme was the consummated, the narrative only being brought down to the death of William the Third. But what wonderful pictures he has presented us. Old England in the days of the Stuarts, the splendor and vices of Whitehall, the Rebellion of Monmouth, the trial of the Bishops, the Siege of Derry, the Battle of the Boyne, the Massacre of Glencoe are portrayed as never hand of genius can portray them again. How numerous are those little trials of personal appearance and individual action, those glimpses of weather, scenery, costume and domestic life, which make authentic history read, in his pictured pages, like a tale of romance.

The two first volumes appeared in 1849. No novel was ever more enthusiastically received by the reading public. Macaulay at once became the rage, and the succeeding volumes were looked for anxiously and wistfully. But six years intervened before the third and fourth volumes were published, and the fifth was not issued until after the author's death. The labors of the historian were arduous, but he loved the toil. The references he consulted were innumerable; but he did not confine himself to books alone. He visited all the historical localities and often quartered himself for weeks near the battlefields that he described. No one has ever doubted his general accuracy, though some of his individual portraits have awakened controversy. But where is the historian who has never been criticised? Thucydides was Macaulay's great model, whose history he read with mingled admiration and despair. He felt that his own history was superior to others of his day, but when he compared it with that of the Greek historian, his spirit sank within him. His readers have been more lenient and have exalted the History of England from the accession of James the Second to the death of William the Third above the staid, cold narrative of the Peloponnesian War.

The slight put upon Macaulay by the electors of Edinburgh was somewhat atoned for in 1852, when they returned him as their member. It was a triumph awarded to sheer intellect, for he issued no address and stooped to solicit no vote. He represented that city four years, but the failure of his health did not admit of his participating in debate. In 1857, he was made a peer of England and a member of the House of Lords, as Baron Macaulay of Rothley Temple. It was a fitting tribute to his eminent literary merit, but he lived to wear the coronet only two years, dying on the 28th of December, 1859.

We have noticed Macaulay as a politician, an essayist and a historian, but they are not all he was. A few years ago, the population of Hamilton is said to have been nearly 8000; of Treasure Hill, 6000; of Sherburn, 7000, of Swansea, 3000. All were incorporated, with mayor, council, fire departments and daily newspapers. Hamilton has now about 100 inhabitants, most of whom are merely waiting in dreary inaction for something to turn up. Treasure Hill has about half as many. Sherburn and Swansea are now desolate. In one canon of the Tolybaptage, near Austin, are five dead towns without a single inhabitant. The streets and blocks, graded on the hillsides are rapidly falling back into the wilderness.

It is estimated that the annual damages caused by the ravages of insects and worms exceed \$150,000,000 in the United States alone. Truly an enormous loss! Yet it sinks into insignificance when compared with the ravages of that more terrible scourge, Consumption, which annually sweeps hundreds of thousands of human souls into eternity. The causes of consumption are various, depending in every instance upon the development of the disease upon the scrofulous diathesis, or temperament of the victim. Thus the same cause which will produce in one person an attack of acute disease or a slight nervous prostration, will endanger consumption in a person of scrofulous habit. That consumption can be cured by proper treatment will be readily perceived when the exact nature of the disease is understood, viz.: its accumulation and deposition of scrofulous matter (tubercles) in the lungs. Obviously, the principal remedies required are (1) a powerful alterative, or blood-purifier, to arrest the accumulations and also cleanse the blood of the scrofulous matter, and (2) a mild cathartic to expel the diseased matter from the system. This course of treatment, in conjunction with strict hygienic regime, has proved the most successful method of curing this disease. Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets are the best alterative and cathartic remedies before the public, and have been alone used in thousands of cases of consumption with the most marked efficacy. Dr. Pierce's Invalids' Hotel, at Buffalo, N. Y., affords special and unequalled advantages to consumptives, not only possessing the best medical and hygienic means of treatment, but having the essential advantage of being situated in a climate where the inhabitants are notably free from this disease.

PARAGRAPHS.

Mr. Tilden suffers from the worst case of nepotism on record.—*Boston Transcript.*

"Brick-a-bac" is what the hod carrier calls it.—*New Haven Register.*

There are three good aids to the devil in this life—poverty, politics and the toothache.—*Toldeo Commercial.*

The little town of Cortegio has at last determined to do honor to its distinguished painter, Antonio Allegri, by raising a monument to his memory.

A student inquiring for Prometheus Unbound at a certain Chapel-street bookstore recently was informed that they only kept the bound copies.—*Yale Record.*

Mr. John B. Gough, in a lecture in England, on the effect of alcohol upon the human system, remarked that in his opinion it was very much like sitting down on a hornet's nest—stimulating, but not nourishing.

One of the largest of the great Marston salt mines at Northwich, England, was lately lighted with the electric light. The experiment was so successful that this method of illumination is likely to be adopted.

A Welsh newspaper in Utica, N. Y., has for its motto, "Newyddiad Cenedlaethol at Wasanaeth Cenedl Cymry yn Y Talachau Unedig," which means just what it says, notwithstanding the bad spell that seems to have overtaken it.—*New Haven Register.*

A little bookbinder of Detroit, in imitation of other financial institutions, has made his annual report as follows: Paid-up capital, 34 cents; surplus, 6 cents; number of "blacks" during 1878, 1,461; cash lost on street, \$120; number of lights, 28; number of victories, 27; present liabilities, 2 cents; dividends to stockholders, 000.

Two friends, just married, were discussing rapturously, as they congratulated each other on the merits and charms of their spouses. Said one: "My wife has the loveliest head of hair I ever saw, even in the hair renovator labels. When she lets her hair down the ends fall to the floor." "That's nothing," replied the other, "When my wife lets her hair down it all falls to the floor."—*Western Exchange.*

Vienna has more fine coffee-houses than any other city in Europe; the latest statistics put down the total number at 400. It was the first city in Christendom that started the institution; the coffee was captured in bags from the Turks in their second siege of the city, in 1683, and in that year the first cafe was started.

The failures in Nova Scotia the past year were 168; liabilities, \$2,077,693; increase over the previous year, 52, with \$891,200 liabilities. In Prince Edward Island there were 17 failures, with liabilities of \$250,998, the number the previous year being 23, and the liabilities \$240,975. The increase in liabilities last year was due to the failure of James Duncan & Co.

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News Summary.

CURRENT EVENTS.

The Springfield Republican gives a picture of the present Governor of Indiana: "What Gov. Williams of Indiana (famously known as Blue Jeans) lacks in dignity he makes up in usefulness. Not long ago he presided at a walking-match in Indianapolis—or rather at its beginning, giving the word Go! to the ambitious pedestrians, and last Sunday evening he attended a 'spiritualistic entertainment' at the Grand opera-house in the same city, acting as one of the committee of two on the part of the audience to guard against trickery on the part of the mediums giving the exhibition. He helped tie one of the performers in the cabinet, and when asked by the showman if everything was satisfactory informed his fellow-citizens that he could not 'see any hocus-pocus about the thing.' He afterwards took a seat in the cabinet with the medium, and divested himself of his coat and vest for the purpose of allowing 'the spirits' to place them on the person of his bound companion, and when the feat had been satisfactorily accomplished he blushing received the thanks of the visible actor and the plaudits of the 1500 mystified spectators. Gov. Williams was perfectly correct when he informed his constituents that there was no 'heavily pride' about him!"

The Congregationalist frees its mind on the late manifestations of pedestrianism: "The walking mania which has been raging lately is the most senseless of all. It is worse than merely senseless, it is wicked, when some miserable victim of greed or misdirected enthusiasm is allowed to stumble and stagger, with swollen feet and gasping lips, around a track, in order to walk a given number of miles in so many hours or portions of hours. The Society for the Prevention of Cruelty to Animals should interfere. Some of these wretched pedestrians are women. Most of them, of either sex, are wholly unfit for any physical strain. It is more than suspected that in some cases, if not in many, these exhibitions are frauds upon the public, the published conditions not being fulfilled."

The Ohio State Prohibition Convention met in Columbus on Thursday, about one hundred persons being present, and the following ticket was nominated: for Governor—Gideon T. Stewart; Lieutenant Governor—J. W. Sharp; State Auditor—Michael J. Fanning; Treasurer—Elias Blair; Supreme Judge—J. Hard; Attorney General—S. B. Foster; Member of the Board of Public Works—James H. Horton. The platform favors the laws giving laborers for corporations the first lien for wages; for reserving the public lands for homesteads; the suppression of gambling in stocks; the prohibition of the labor of children under fourteen in mines and factories; universal suffrage; the issue of small interest-bearing bonds; compulsory education; the reduction of official salaries and local option.

The Southern people are beginning to wake up to what is the real matter with them. The Vicksburg (Miss.) Herald is telling its readers: "The people of the South need to be industrious in the full meaning of the word, and to learn thrift and economy as they are practiced by the northern people. Our able-bodied males must depend on tobacco and whisky and more on the sweat of their brows, and our young women must encourage this by turning their lily-white hands to anything they can possibly do, and let up the least bit on fashion if it stands in the way."

The Graphic had two serious fits of common sense Saturday; in one of them it showed how trained dresses add to the horrors of a conflagration in a public building, and in the other spoke of fairs, and said, "It were better that every steeple went unpainted, every church floor uncarpeted, that the pulpit were bare and that every minister took his text from a pocket Bible instead of the ponderous and gilt-edged volume, than that wives and daughters should be encouraged in degrading their attractions for the purpose of wheeling dollars from strange men's pockets."—Boston Transcript.

"Hard times do not dishearten the disciples of Esculapius," says the New York Mail of Wednesday. "The University of the City of New York sent out two hundred and five newly-fledged physicians, last evening, who will now begin the distribution of physic throughout the country."

Congressional.

The United States Senate, Monday, considered at length the bill to amend the internal revenue laws of the country. The session lasted until 1:30 o'clock Tuesday morning, and during the night the tax on tobacco and snuff was reduced to sixteen cents per pound, the tax on cigars and cigarettes to remain as at present. Several amendments were proposed. The House passed without debate the bill appropriating \$26,852,200 for the payment of arrears of pensions, and also the river and harbor and general deficiency bills. The amount appropriated by the three bills will aggregate upward of \$35,000,000.—The Senate, Tuesday, passed the bill to amend the internal revenue laws, the proposition to impose a tax of ten cents per pound on tea, and two and a half cents per pound on coffee being rejected. The effort to take the tax off friction matches was also defeated. The census bill and the legislative appropriation bill were considered in the House, but no final action was reached on either measure.—In the Senate, Wednesday, the bill to increase the pay of letter-carriers was passed, and the post-office appropriation bill discussed at length, several amendments to the Brazilian-subsidy amendment being offered and rejected. A final vote on the bill was not reached. The legislative appropriation bill came up in the House, and an amendment thereto for repealing the jurors' test oath was passed. An attempt of the Democrats to repeal the federal supervisors' law led to a protracted and exciting debate, the Republicans avowing their determination to resist the revolutionary schemes of the Democrats to the last extremity.—Thursday's session of the Senate did not close until one o'clock Friday morning, the principal business under consideration being the post-office appropriation bill, which was finally passed, including the Brazilian subsidy amendment thereto. The House settled the contested election case from the second Florida district,

ousting, by a strictly party vote, Horatio N. Bisbee, Republican, and seating Jesse J. Butler, the Democratic contestant. In the Senate, Friday, a bill was introduced and referred to the finance committee directing the Secretary of the Treasury to re-issue legal tenders heretofore retired, sufficient in amount to pay the pension arrears. The army appropriation bill was considered, several amendments proposed by the appropriations committee being adopted. Eulogies on the death of Gen. Williams, of Michigan, were pronounced by various senators. The House declined to take up the legislative appropriation bill and instead considered various bills on the private calendar, striking out, with one exception, the enacting clause of each measure discussed.—The Senate on Saturday discussed the army appropriation bill, the amendment forbidding the use of federal troops at polls during the progress of an election being adopted. The proposed re-organization of the army was defeated by a vote of 45 to 18. In the House, the bill repealing the third section of the reorganization act making United States notes receivable in payment of four per cent. bonds and for duties on imports was tabled, and the Senate amendments to the Chinese immigration bill were concurred in. The Senate amendments to the bill reducing the tax on tobacco were also concurred in.

Miscellaneous.

Mme. Patti is credited with a fortune of \$3,000,000. The thermometer ranged from zero to 38 below throughout Ontario, Friday. J. C. Willard, mill owner of Bolton, P. Q., has failed for \$108,000, assets, \$19,000. Boston's internal revenue receipts last year were \$1,195,111—nearly \$90,000 more than in 1877.

Thomas Sutton, a shipowner and merchant of Shields and Newcastle, failed, Thursday, for \$900,000.

The king of Bavaria has conferred the Ludwig medal for arts and sciences on Madame Clara Schumann.

Anna Dickinson has been engaged to play a week in San Francisco, and to lecture twenty times in California and Nevada.

The Italian government has prohibited the importation of American swine or any preparation of their flesh as a precaution against trichinosis.

The embarrassed American print works at Fall River, Mass., employing about 1000 hands, have shut down for the present.

The demand for the 4 per cent. bonds is so great that the bureau of engraving and printing was run all day Sunday, for the first time since the war.

Zack Chandler was elected United States Senator on Tuesday, by the Michigan Legislature, receiving eighty votes to forty for the Democratic and Greenback men.

The Baltimore court of common pleas, Friday, gave a verdict of \$19,000 against the Northern Central railroad for running over and killing a woman named Burns, last June.

The Connecticut Temperance Union held their annual meeting at Hartford, Tuesday, among the speakers last evening being Collector L. M. Merrill, of Portland, Me., and Rev. Dr. John Hall, of N. Y.

Seven Manchester, N. H., liquor dealers were, Tuesday, fined \$300 and costs apiece, and given the choice of paying up in three days or working out the amounts in jail at \$1 a day.

The Old South preservers netted about \$1200 by their last ball at Boston. Already \$235,114 has been paid into the fund, \$25,350 is due on conditional subscriptions, \$1,256 is now on hand, and \$177,396 remains to be raised.

The Russian papers claim that 700 persons have died of diphtheria in Vakoff lately, and the Odessa "Gazette" says that 6,528 persons have died of the same disease within three years in the districts of Mirgorod and Poltava.

The Nevada bank on Wednesday, sold 300,000 ounces of fine silver to government, to be delivered at the San Francisco mint. The bids of the Anglo-California bank and the bank of California were rejected, though the latter offered to sell 125,000 ounces at \$1.00.

The great skating match which has just come off at Swansey, near Cambridge, Eng., was witnessed by 10,000 people. One of the contestants skated a mile in three minutes, the average speed of the best skaters being eighteen miles an hour.

Dom Pedro's contribution for the Washington monument has reached New York. It is a stone weighing nearly eight tons, to "perpetuate the memory of the illustrious father of the American republic, for whom he (Dom Pedro) cherished the warmest admiration."

The North Carolina Senate, on Wednesday, reduced the salaries of State officials as follows: Governor to \$3,000; secretary of State, \$2,000; auditor, \$1,500; treasurer, \$3,000; attorney general, \$2,000; Superior Court judges, \$2,500; and no additional pay for extra courts.

The government's amnesty bill, pardoning all political offenses committed since 1870 not already prosecuted, was passed by the Chamber of Deputies, Friday, by a vote of 340 to 99, the Bonapartists voting with the majority.

The Haytien revolution is still in progress, the insurgents having taken possession of San Marco without resistance, on the 7th inst. On the night of the 6th an engagement took place near San Miguel between the government troops and the rebels, the latter being defeated with heavy loss. Port au Prince has been placed under martial law.

The ball that took place at Rideau Hall, Ottawa, Wednesday evening, was a grand success. Nearly one thousand persons accepted the invitation. The Marquis of Lorne and her royal highness endeavored to receive the guests in the ball-room proper, but the crush being so great they had to pass through the various apartments to welcome all. The last of the guests did not leave till between three and four in the morning.

Latest News.

Washington's birthday was very generally observed throughout the country as a holiday. By the explosion of an engine at the Stockton Slough, California, on Saturday afternoon fifteen persons were instantly killed and twenty-six wounded, some fatally.—Marcellus Emery, editor of the Bangor Commercial and Democrat, died in Bangor, Sunday morning, aged 49 years.—Ex-President Grant has arrived at Allahabad, and is the guest of the Lieutenant-Governor. The Viceroy has invited him to visit Calcutta.

Educational.

Rio Grande College. A correspondent, after speaking of some appropriate resolutions adopted by the students of the college referring to the departure of Miss Nellie Phillips from the faculty and the election of Miss Dunn to fill the vacancy, presents the following items of college news: The mutual relations between the students and all the teachers are very pleasant and harmonious. The desires of the teachers to see thorough work accomplished are realized. The present junior preparatory class is larger than any heretofore formed. A marked feature of the institution is its well-sustained literary exercises, both required and voluntary. A weekly prayer meeting of interest is maintained by students and teachers. Probably there are few, if any, colleges in the United States where students are more free from temptation, where so thorough education can be obtained for so little outlay, or in the vicinity of which homes can be so cheap.

Have you read "POMONA'S BRIDAL TRIP," the latest

"RUDDER GRANGE" STORY, in SCRIBNER for March, and "POTT'S PAINLESS CURE," EDWARD BELLAMY'S story in SCRIBNER for February?

THE DEFINITE CONTRACT first issued in 1877, from the directors' office of the Union Mutual Life Insurance Company, in Boston, under the Maine non-forfeiture law, has received a substantial endorsement by the Southern Mutual Life Insurance Company of Kentucky, which has recently adopted the plan of the Union Mutual, and will heretofore issue a similar policy to new insurers. The Southern Mutual is not a new company, but commenced business in 1846, and has nearly one million dollars assets, including a good surplus, and its action indicates that the efforts of President De Witt to introduce a definite life-insurance contract, touching the question of forfeiture, is meeting with the success it deserves, and its adoption by other companies shows that the well-considered and practical reform introduced by the Union Mutual was demanded by the insuring public, and is necessary to the continued success of the business of life insurance.

BOSTON CITY BONDS. There are two classes of investors always seeking an opportunity to loan money. One of these considers a high rate of interest the greatest recommendation of an investment; the other looks first at the quality of the security, unwilling to take any risk of loss. The latter class are steadily increasing, while at the same time the class of investors they prefer are decreasing, as few new loans of this character are now put upon the market, and the old ones are being paid off constantly. As a consequence there is a lively competition for this class of securities whenever they are offered, and they are always taken up rapidly. The new loan of the City of Boston is a security of this description.

Boston bonds have always ranked among the best in the country. The valuation of the city is \$850,000,000, and its public property alone is valued at \$37,651,427, while the net debt is only \$28,600,000. But the real security of Boston bonds is in the character of the people, and that has been demonstrated by a long history. Boston has always fulfilled its promises, no matter at what cost, and the certainty that people will always be true to themselves gives every bond bearing the seal of this city a high value. The new four per cent. recently issued by Messrs. Chas. A. Sweet & Co., and Geo. Wm. Ballou & Co., is offered to investors by them. It is specially desirable for savings banks and for investments of that class.—Boston Com. Bulletin.

Rural and Domestic.

NEW AND HARDY BLACKBERRIES.

BY R. H. HAINES.

METHODS FOR PLANTING AND GROWING.

This fruit is taking a higher rank in the estimation of fruit growers than in years past. Not only do those who engage in its culture for the sake of profit, find it to be one of the most profitable fruits to grow in proportion to the outlay of money or time, but those who merely grow fruit for pleasure or their own use, find their table or enjoyment is incomplete without a supply of these delicious berries during the hot days of July and August. There is a much larger assortment of varieties of blackberries than most people are probably aware of, but of the older kinds there are only two or three kinds that are really desirable for general cultivation. Of the newer kinds there are several that promise very highly, and it is hoped that they will continue to bestow the same rich treasures that they are now revealing. However, the reader must remember that, in speaking of these newer fruits, it is impossible for me to state their real value for general planting as accurately as if they had been more largely grown. To do so a delay of several years would be required, and by that time they would no longer be new varieties. The best that I can do at present is to describe them as they now appear in my gardens or in the localities where they have been tested.

Taylor's Prolific. None of the new varieties are attracting as much attention at present among fruit growers as is this. The hardy character of the plants is a merit that is especially noticeable, as the plants have not failed to give a good crop now for several years. This is something that can not be said of many blackberries. Then the unusual productiveness of the vines—the bushes at times being loaded down with fruit—adds greatly to the satisfaction to be obtained in growing them. The fruit though excellent in size by some varieties, yet measuring in some instances 1-2 inches in length, is large enough to meet the general demand. The berries ripen early, are sweet, melting and rich, and if permitted will hang on the bushes long after becoming ripe.

Wachusett Thornless. The freedom from thorns of this variety will in some localities make it a favorite with those dainty country lassies, whose dresses, faces and hands do not usually meet with much sympathy from the ordinary blackberry bush. The perfect hardness of the plants makes it especially desirable for the upper New England and Northern States, where it seems to be very much at home, and succeeds even better than in warmer localities. At times the plants are very productive, furnishing a fine supply of moderately large, sweet and delicious berries.

Kittatiny. This is one of the best of the older varieties, and though not strictly a "hardy" variety, yet usually in this locality and even further North, it gives a moderately good crop. The fruit is large, and sweet as soon as black. Snyder is a wonderfully productive, and very hardy, new variety of decided merit. Wallace also gives promise of rare excellence. Dorchester Wilson's Early and Missouri Mammoth are other varieties growing upon my grounds, but can not now be described.

There is a secret in growing blackberries, which if once known makes their culture a very simple matter. Strange as it may seem, they stand neglect or apparent ill-treatment better than prosperity or rich cultivation. This secret of success I will now explain, and that is to omit all cultivation after the 10th or 15th of June each year, and to be very sparing in the quantity of fertilizers given after the first season. This renders the blackberry one of the cheapest and easiest of fruits to grow, as if put on "half rations" in the way I mention, the harder and more productive do the plants become. The roots are easily transplanted in March or April, in the same way as raspberries, and are of strong vitality—being sometimes sent in the mails to a distance of two or three thousand miles. Plant six feet apart each way, or make the rows eight feet apart.

Saugerties-on-Hudson, N. Y.

CHOLERA.

A correspondent from New York writes: The following extract from the letter of a clergyman to the Lord Lieutenant of Ireland, presents a very simple, and, he says, effectual preventive of cholera, as well as a remedy of great power. The preventive is simple, a few drops of powdered charcoal taken three or four times a week in a cup of coffee or other liquid in the morning. When attacked with

cholera, a mixture of an ounce of charcoal, an ounce of laudanum and an ounce of brandy or other spirits, may be given as follows: After being well shaken, a teaspoonful every five minutes in a half an hour. I have known this effectively relieve and stay the disease; as the patient becomes better, the mixture may be given at longer intervals. I have known a patient in the blue stage and collapsed, perfectly recovered in a few hours. The charcoal was used to prevent the disease, as a large plantation in the Mauritius, and not a single individual out of the eight hundred was attacked with cholera. The above saved the life of one my neighbors will you please give it in the Star.

VARIOUS HINTS

(From the N. Y. Times.)

TO TAN SKINS. J. S. K. Bucks County, Penn., asks how to tan cat hides, and at the same time make them soft and pliable. How many hides will it take for a good-sized robe?

Reply. An excellent method is to mix alum and salt in equal parts and powder the mixture finely; wet the flesh side of the skin and scrape it clean upon a board; then cover it on the flesh side with the mixed powder; lay another skin upon the first, and the or wrap them up. After one week open them, shake off the refuse powder, stretch on a board, and rub with a piece of chalk until the skin is dry.

The skins may then be trimmed and sewn together. From 50 to 100 will be needed for a robe. The robe should be stoutly lined, as cat skins are not very tough.

CULTURE OF BEANS. S. J. S., Ontario county, N. Y., asks the best method of growing white and red kidneys on level ground. If in hills, how near will they do well? How do beans vary in yield, red kidneys, marrow, pea and medium?

Reply. Beans may be grown in rows 24 inches apart and 6 inches apart in the row, or hills 18 inches apart. There is little difference in the yield of different varieties, the marrowfat is most prolific and the red the least so. Beans may be cultivated at any time, except when they are wet, and then to disturb them and soil the leaves injures them.

HOW TO FEED SHEEP. E. D. Wayne County, N. Y., writes: "Can I winter sheep well on straw and grain? Would barley mixed with corn be better than clear corn? If so, in what proportion should they be mixed? And would it be better ground than fed whole? How much a day per head ought I to feed? The sheep are fine (or grade) merino, breeding ewes, warmly housed. Would the same be good for Spring lambs? Any further information would be gladly received."

Reply. Sheep do not need ground feed; they habitually grind their own food very fine, and help themselves. A variety tends to promote appetite and is advisable; corn, oats, rye, buckwheat and barley are all good, and may be changed one for another at intervals of a few days. Lambs should be supplied with a mixed grain every day, and should not be overfed with grain.

RECIPES

(From the Christian Union.)

Question. How shall I make cider apple sauce?

Answer. Peel, quarter, and core the apples, and if you do not wish the quarters broken or boiled up like apple butter, spread them on a platter and cover them over with netting and put in the sun two or three days before cooking. That will prevent the fruit from breaking to pieces. To every pound of apples put one quart of boiled cider. Boil slowly until the apples are a dark mahogany color. One-third sour and two-thirds sweet apples make a very palatable sauce. Or, a few pieces of every kind of apples grate and mix, improves it for those who like the quince flavor. Or, all sweet apples make, we think, a very delicious sauce.

Question. Will you give a recipe for Graham or oatmeal crackers without shortening? Answer. Half a pound of Graham flour, two gills of sweet cream, half a teaspoonful of salt; mix, roll thin, cut in squares or rounds, lay on tins, prick thoroughly, and bake quickly. Oatmeal crackers or cakes are made by mixing the meal with warm water, a little salt, knead well, roll thin, place on iron plates or sheets, cut in squares, bake on a griddle till done; then put in a toaster before the fire till dry and crisp.

ITEMS.

The first horse to draw a street-car in Montreal has just died after seventeen years continuous service.

A sugar beet factory, with a capital of \$40,000, is to be started in the spring, at Gibson, N. B.

Squirrels bother the California farmers almost as badly as the potato bugs do the people of Kansas.

Ohio owns \$100,000,000 worth of live stock, according to the State auditor's report.

The best price a Kansas farmer can get for his hogs is a cent and a half a pound live weight.

Probably forty thousand barrels of apples have been shipped from Portsmouth, N. H., this winter.

The Island of Barbadoes comprises an area of 106,470 acres, and has a mixed population of 162,042 inhabitants.

A failure of the rice crop renders famine imminent in Java, where it forms about the sole dependence of the common people.

The Chinese government are about to work the gold mines in the northern part of that country in a systematic manner.

Charles Heller thinks if he had a crop of potatoes to sell, and could get fifty cents from the field, he would never hesitate about selling. Suppose potatoes to keep without wasting? He thinks fifty cents as good in the fall as seventy-five cents in the spring.—Elmira Farmer's Club.

A big eagle swooped down upon a flock of geese at Zanesville, Ohio, the other day, when a fierce combat ensued for twenty minutes. The geese fought valiantly, but the eagle succeeded in killing one and devouring several others, but was itself captured by the farmer in a condition of sore distress.

The New Drying Process invented by Mr. George Woods, the ingenious Organ and Piano maker of Cambridgeport, Mass., is proving of much advantage to all who dry materials of any kind, (particularly lumber), and has lately been introduced into Cotton and Woolen Factories with great success. It is very simple and inexpensive; can be used in any form of dry-room, and not only accomplishes the work in one-fourth the time, but greatly improves the quality of the material. The tendency to fires in the dry-room is also very much lessened.

THE MARKETS.

(From the Boston Evening Star.)

BOSTON, FRIDAY EVENING, Feb. 21. At the clearing-house to-day the rates for balances between banks opened steady at 4 per cent, but as loans made to-day carry three days' interest, in consequence of the holiday, there was an increased disposition to lend, and the rate weakened to 3 3/4 per cent. on the late transactions. The money market is without any special features of change. There is very little paper offering, and rate remains about as before reported, ranging on general transactions from 4 to 5 per cent. Choice signatures would probably be taken at 3 1/2 per cent, if the right places could be found for their negotiation, but there is very little now offered. Call loans have been very generally marked up to 4 per cent, and still the demand for such accommodation holds good and constitutes a very important part of the business of many of the banks. The gross exchanges at the clearing-house continue to rule large, amounting to-day to \$9,841,281; the balances were \$1,002,303. New York funds were rather heavy, and sold at the clearing-house to-day at a discount of from 30 to 25 cents a thousand.

The stock market to-day was strong and active, having practically recovered from the setback of yesterday. At the first board Atchison advanced to 105 1/4, an advance of 1 1/4; Pueblo and Ark. Valley 3/4, to 70 1/4; Kansas Pacific 3/4, to 11; Boston and Providence 1 1/4, to 113 1/4; New York and New England 3/4, to 37 1/4; Ogdenburg preferred 3/4, to 33; Missouri, Kansas and Texas 3/4, to 8 1/4; Pullman Car Co., advanced 3/4; Northern 1, to 89 1/4; Cincinnati, Sandusky and Cleveland 3/4, to 5 1/4; Boston and Albany 3/4, to 133 1/4; Burlington and Missouri (in Neb) declined to 123 1/4; Union Pacific declined 3/4, to 77 1/4; Chicago, Burlington and Quincy 3/4, to 130. In bonds Missouri, Kansas and Texas 1 1/4 advanced 1/4; Hartford and Erie 7 1/4; Eastern 3 1/4; Kansas City, St. Joseph and Council Bluffs 3/4; New York and New England 7 1/4 declined 1/4; Burlington and Missouri ex 6 1/4 declined 1/4; Chicago, Duquesne and Minnesota 7 1/4 sold at 104. In land stocks, Water Power declined 1-8, to 2.

Boston Produce Report.

Reported by HILTON BROS. & CO., Commission Merchants and dealers in butter, cheese and eggs, beans, dried apples, &c. Cellar No. 34, Pottery Market, Boston.

BUTTER.—A few fine lots still command 2 1/2 to 3 1/4 lb, and fancy Creameries run up to 25 1/2 lb. Straight dairies seldom go over 18c, and 18 1/2 lb. covers the bulk of the transaction. Winter made Northern 1 1/4 lb. Choice Western ladle and dairy packed 16 1/2 to 20 1/2 lb.

CHEESE.—Fine Factory 30, but plenty of good serviceable can be bought at 8 1/4 to 8 3/4 lb. Fair to good lots 7 1/2 to 8 lb.

EGGS.—Extra prime 20 1/2 to 22 1/2; mess at 21 1/2 to 22 1/2, Boston clear 18 1/2; and backs 13 1/2 to 14 1/2 lb.

POULTRY AND GAME.—Choice frozen turkeys 15 1/2 to 16 1/2 lb. Fresh killed Western turkeys 14 1/2 lb. Chickens choice Western at 12 1/2 to 13 1/2 lb. Ducks—Choice Western 10 1/2 to 11 1/2 lb. Geese—Choice Canada 11 1/2 to 12 1/2 lb.

CRAB.—Maine Central Rose at 80 1/2 choice Houltons at 30 1/2 lb. Northern Rose at 80 1/2 choice Eastern Prolific 85 1/2 lb. Eastern Jack 70 1/2 lb. 1 lb. Scallops 8c, and Peas 70 1/2 lb. Chickens 30 1/2 lb.

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