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THE MORNING STAR

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The Morning Star.

WEDNESDAY, APRIL 9, 1879.

ASLEEP IN JESUS.

BY LOUISE MALCOM STENTON.

In memorial of Rev. Howard Malcom, D. D., LL.D.

Asleep in Jesus! wondrous words,
Sweet as summer songs of birds,
Sing them loud, or sing them low,
As toward his grave we go.
He is not dead, but sleepeth here,
Sweetly on his earthly bier.
Softly mourning offspring tread—
Ah! they can not wake the dead!

“He giveth his beloved sleep!”
And yet we can not choose but weep,
That ne'er again his azure eyes
May open in the starry skies;
But our sad loss is his great gain;
No more for him is earthly pain.
He dwells for aye with God above,
In mansions of eternal love!

Second Psalm, Brooklyn, March 27.

“LITERARY AND IMPULSIVE.”

BY REV. GEORGE S. HICKER.

In a conversation with one of our beloved fathers in the ministry, not long since, the remark was made that providentially some of our larger churches had been divided into two, because they were composed of diverse elements; with one element the prevailing sentiment was in favor of “literary,” while with the other it favored “impulsive,” preaching. To my mind the epithets are rather suggestive. Undoubtedly, one refers to the preaching of an educated, while the other refers to that of an uneducated, ministry. For one, I prefer “literary” and “impulsive,” to educated and uneducated, as clearer and more significant phrases.

It is not to be denied that some of our pulpits aspire to be literary, and that some are apparently content to be only impulsive; nor is it to be denied that a part of the pews is greatly pleased with literary preaching, while another part—probably the larger half—decidedly prefers the impulsive style. Even with people who make some pretensions to culture, it can not be denied that the “blessed tone” has great weight. Intelligent people care very much for the accessories of voice, manner, presence; yet they are more solicitous, we may presume, that the matter should be good.

We need not commiserate ourselves on the one hand, nor felicitate ourselves on the other, for this is not a peculiarity of our preaching or of our people. All preaching may be loosely divided into literary and impulsive. Some preachers are sons of the cloister, of the school, men of letters, literary recluses; others are the sons of nature, uncultured, emotional, impulsive. Among all Christian peoples there will be found earnest, attentive hearers of each class of preachers; though it is not always true that the cultured literature prefers the literary style of discourse to the impulsive, nor vice versa; the strange law of contrasts often finds exemplification in the apparent whims of auditors. Moreover, if we go beyond the pale of the church, we may divide all public speakers and audiences into the two great classes, literary and impulsive.

It is doubtless a fact that the old prejudice against an educated ministry among our people is rapidly disappearing; indeed, we can only find traces of it now and then. We are all substantially agreed that the Christian minister should be a thoroughly cultured gentleman. The growth of this idea has been natural and necessary. It can scarcely be conceived that any other idea could be seriously entertained by earnest and intelligent Christian men. The relation, actual and potential, of the church to the world, is such as positively to demand that our ministry be thoroughly educated.

But for what purpose must we have an educated ministry? This is a most serious question for the consideration of both theological instructors and theological students. Is it mainly that we may have elaborate, finely polished, “literary” discourses? Have not some of us been beguiled by the notion that it is vastly important for us to preach finished discourses; while, by inference at least, it matters little what constitutes their substance? Not long since, a lady, speaking in praise of a neighboring minister, said to me, “He is so flowery.” The manner and spirit of the remark almost led me to resolve, “At least, I never will be flowery

in style!” Do not our ears sometimes itch, as we descend from our pulpits, to hear such expressions as, “You gave us a splendid (sic) sermon?” “What a beautiful discourse we had to-day!” Alas! how many splendid, beautiful, flowery, “literary” discourses would it take to convert a sinful soul? How much of such froth would be adequate to supply the needs of a spiritually hungry church? For one, I have no hesitancy in saying, if “literary” preaching is to be of this sort, the less we have of it the better, both for us who preach and for the church of God.

The grand end to be aimed at in the education of the ministry is the development, the cultivation, the enlargement of the preacher's native powers of mind and heart. The purpose to be sought is the widening of the intellectual scope, the deepening of the spiritual power of the preacher, so that he may not only get a firm, sure grasp of his subject—the special truth in hand—but that he may also, by the unconscious eloquence, of conviction, impress it powerfully upon the minds and hearts of his auditors. The truth is to become a part of himself. “His word was in mine heart as a burning fire shut up in my bones.” Unless ministerial education has some purpose very nearly akin to this in view, it is not worth what it costs; and if “literary” preaching is that sort under which sinners are comforted, while saints are troubled and alarmed, then let us begin a holy crusade against it that shall at length fill all the land with earnest—though unlettered—preachers of the truth!

And what of “impulsive” preaching? Is that the kind that is best adapted to feed the church of God? Is it not true that the day has gone by in which a noisy pulpit can feed hungry souls? Platitudes, empty utterances, hortatory harangues—whose chief merit is their noisiness—do not constitute preaching. Our pulpits must have a message if they desire a hearing. If they have nothing to say, let them be silent. If “impulsive” preaching means noise and nonsense, the less of it we have, the better for the truth and for the church.

I am persuaded, however, that we need both “literary and impulsive” preaching. The truth is so sacred that it should never be expressed save in the choicest words and noblest phrases and grandest periods; the earnest utterance of the truth is so effective, that it should never be spoken unless it has first taken possession of the soul, and thereby given to the preacher—unconsciously it may be—a fine glow and masterful eloquence, whereby he shall save both himself and them that hear.

The educated minister, with a deeply reverential spirit, awakened and intensified by a thorough knowledge of the Word of God, with a profound desire to impress the beautiful image of truth upon plastic minds, with an absorbing love for men that develops to the fullest a spirit of self-sacrifice, unconsciously will become both “literary and impulsive,” he will choose the best words and phrases and utter them like Boanerges,—and the Lord will open multitudes of hearts to the saving influences of the great truths which he shall proclaim.

A FREE COMMUNION CONVENTION.

The Star of Feb. 15 is before me, and it is gladly received, as I hope it settles the question of a Free Communion Baptist convention. I need not say I refer to the action of the Nova Scotia Free Baptist Conference in appointing a committee—Bros. Porter and Weston—to co-operate with committees of other Free Communion Baptist bodies in calling such a convention. The Church of God (Baptist) Conference, I have been informed, took favorable action at their last session, and it would seem that the Free Christian Baptists of New Brunswick only wait the opportunity to do the same thing. These denominations, with our own, make four in all that are ready to come together in convention, and I trust the number will yet be doubled. There are also brethren of “the larger Baptist body” who will gladly attend, and participate in its deliberations.

If, then, it shall be thought best to call such a convention, there are several questions to be decided: one of them, when shall it be held?—another, where?—and a third, the all important one, “what shall be its character?” At our General Conference there was but one opinion on the third question, and this was, that the gathering should not be in any sense a conference or representative body, but simply a convention or mass meeting, that all Free Communion Baptist persons present should be considered members of it and that those going and returning should do so on their own responsibility, taking no ecclesiastical power with them and bringing none away. Thus guarded, it seems to me that a convention could do no harm; and it might result in a great deal of good. There would be something gained, certainly, even if it were all, in coming together as Christian brethren and sisters and “shaking the friendly hand.” But I should hope for more than

this. I should hope at least that we might decide to hold other conventions, and to recommend our several bodies to publish our statistics in one Register or Year Book, and to take on our hands each our part of Bengal and Orissa, where live three millions and a half of people that are calling loudly to us for missionary help. But we all have very crude ideas upon this whole matter. Having no plans, we only desire to see the most good done at the smallest expense, and in the shortest possible time. For one, I feel that the Spirit is whispering something good and glorious for all Free Communion Baptist peoples in this home work in proportion as they shall answer to the claims that India has upon them. So let the question of holding a Free Communion Baptist convention be discussed in all Free Communion Baptist papers South and North, West and East. Then we shall know better what to do.

O. B. C.

HERD'S GRASS.

BY KIM KYTE.

“The most popular and fashionable churches,” says the Boston Traveller, “are those which combine the minimum of religion with the maximum of respectability.” It is a relief to find the flavor of suggestion of an idea in awkward and exaggerated words. Confessionally, you and I have moods when we are bored by exact definitions in the purest of English. The best style is often said to consist of such lucidity that it is not noticeable. An amendment might be offered adding that what is being said in this pure style is often unnoticeable, too. Wouldn't it be abominably tiresome to see a person in full dress, morning, noon and night, day after day? A dressing gown and big slippers with feet on top of the table or mantle piece with more or less of the accessory comforts of life are not to be despised by sensible people. Even as regards goodness, punctiliously good people are apt to degenerate into such goodly people that it requires a pretty strong stomach to make their example eatable. I know it would not be right for me to proclaim to the world that a little wickedness is a good thing, but sometimes I am terribly tempted to believe the doctrine myself.

What a curious catalogue, or rather cyclopedia, it would make to put together between the covers of a book, a few thousand receipts by as many successful persons, showing how to succeed in life. The diversity of opinions would be amusing, to say the least. And yet we can not afford to throw aside all advice. Experience is a good possession, even if there is truth in Hawthorne's sentiment that the most of experience comes too late for use in this world. All this by way of preface to an opinion in a late Tribune of New York that the chief secret of success is unfolded in the three words—Avoid useless collisions.

It is told of the late Mr. Reese, the California millionaire, that he was never known to keep a horse or carriage, unless one fell to him by the accident of trade, in which case he got rid of this species of property as soon as possible. He would wait ten minutes at a street corner before getting into a car in the hope of meeting an acquaintance who would pay his fare. When taunted by a friend one day in regard to his miserly habits, he said: “Well, I can't help it. I know it's foolish, but it's a disease I've got.” The tendency has become very general to regard many a moral obliquity, worse than that of miserly economy, as a disease. To drink rum is a disease, to steal is a disease, to murder a disease, etc. To be sure these are spiritual diseases, but the very people who are emphasizing this ever-recurring doctrine of diseases are generally the last ones to admit that only a divine physician can effect a cure. Physical remedies and moral unaccountability are much more congenial to these materialists.

“AN EXCEPTIONAL CASE.”

“A Dumbfounded Baptist” makes a point or two in the Baptist Weekly when he writes:

It seems from the recent tone of the Examiner & Chronicle, that the venerable editor has become the apologist of “irregularities.” Now it occurs to me the Rev. J. Hyatt Smith is entitled to a similar exercise of considerate charity. It is true the Examiner might very properly preface its apology by deploring the violation of denominational order. But after preserving its orthodoxy by this general disclaimer, how properly it might plead for a charitable consideration of Mr. Smith's course, as an “exceptional” act. For you know that the denomination ought to make a broad distinction between an act which is wholly “exceptional” and one that is “habitual,” and no one will pretend that it has been “habitual” with Hyatt Smith, to practice “sprinkling.” This is the only instance of the kind in his long ministry of thirty years. Besides, there were circumstances attending the service which make its “exceptional” character the more signal. It was performed in a Roman Cath-

olic Hospital, not in a Baptist church. If was comparatively private and did not compromise the entire church assembled, who would have been in that case sharers in the irregularity.

The subject of this aspersion was also at the time in immediate prospect of death, whereas Dr. Eliot is in the vigor of years. Again, if the communion irregularity of Rev. Dr. Boyd admits of the plea that he did not invite Dr. Eliot, in his “official capacity” may not the same be urged in behalf of Hyatt Smith?

The Examiner has also been to great pains to publish extracts from a previous article of Dr. Boyd in which he advocates the principle of close communion. Surely the Examiner need be at no loss to find not simply a single utterance but numerous passages in the writings and declarations of Mr. Smith in favor of immersion against sprinkling.

Besides, if it may be said that Dr. Boyd lapsed at a time when he was suffering under great “nervous prostration,” may not this plea be made in behalf of Hyatt Smith? For who that remembers his tussle with the Long Island Baptist Association, can doubt that he experienced a wrench to his spinal column, that must have subjected him to many subsequent attacks of “nervous prostration?” And when we add to this, the noble stand he took in behalf of the Union, between the years ‘1861 and 1865,” can any one hesitate to grant him full absolution for this purely “exceptional” violation of the great principles of a great denomination?

EXCHANGE NOTES AND QUOTES.

The conflict has but begun. The haters of the Union, the men who lost at Appomattox, may have gained temporary success in the House Saturday. It must, however, be remembered that the war for the Union did not end with the battle of Bull Run.—Boston Journal.

Church idlers are under the self-nursed curse, even as loafers in the market places of the world are. The Lord cries out against both with all the voices of spiritual and natural activities.—Evangelical Messenger.

One of the best things about “the local option” plan, that it rolls upon each local community its own responsibility, necessitates agitation, starts inquiry, organizes discussion, bringing out the entire public sentiment of all parties interested, both men and women, and bringing it to bear where and when it can do the most good.—Chicago Advance.

When too late our Southern friends may be forced to confess that their race prejudice has wrought their own ruin, and that their blind infatuation in oppressing the poor blacks has reacted most disastrously on themselves.—Baptist Weekly.

We have made glorious advances upon the darkness of the past. But how removed are the conceptions and love of men in general, in their speech concerning their fellows, from the laws and from the spiritual teachings of our Lord Jesus Christ, or even the ethical injunctions of the Old Testament.—Watch-Tower.

One five-dollar bill which represents the close economies of a whole year, and which carries with it the loving prayers of a whole year to come, may be mightier, under God, to the pulling down of the strongholds of heathenism at home, or abroad, than a thousand dollars from one who did not earn, and immediately forgets it.—Congregationalist.

But we may be assured that the widespread skepticism and uneasiness of the present day, can not be run down by bigotry, put out by church councils, or in any way permanently disposed of save by this gentle, catholic, wise and sincere dealing between minister and people. It is the easiest thing in the world, in these ticklish times, to get a congregation into a blaze of heated controversy that destroys faith and scandalizes the church.—Star in the West.

MISSION WORK.

CONDUCTED BY REV. U. C. WATERMAN.

GLAD TIDINGS.

Every friend of Storer College will rejoice in the progress of the precious work of grace among the students of that school. Although but one floor of Myrtle Hall is yet occupied by pupils, a number of those recently converted are among the occupants of that building. Thus early has it begun to be hallowed and made dear to the hearts of its occupants by precious experiences and sacred memories. Pray for the school and give for the Hall.

THE CENTENNIAL JUBILEE SINGERS.

We occasionally hear from Bro. Keyes and his most excellent troupe of singers, and hear favorable accounts of their success. Bro. K. never loses his love for his people nor grows weary in working for their welfare. He is giving all possible help to the work of finishing Myrtle Hall.

MYRTLE HALL.

Our readers will remember, we trust, that the 30th of May will be here in less than sixty days, and it is very desirable that all the money necessary to completely finish the building should be pledged and paid, if possible, before that time. Meanwhile, we are glad to hear of barrels of bedding and clothing soon to be sent forward for use among the students. Push forward the work, good friends, be happy in it yourselves and make others happy in its results.

THE WHITENING FIELDS.

The letters from Bro. Marshall, recently published in this column, show very clearly that in God's husbandry harvest is sure to follow seed time, and that, although we may not know whether this or that shall prosper, it is always safe and always wise to keep steadily at work, preparing the soil and sowing good seed with liberal hand. By and by it will be found to have been work well done. We may not live to see the harvest, or to share in its gathering; other men may enter into our labors and reap where we have sowed, but if our work is well done, if we are diligent and faithful, we may confidently expect that somebody will follow our footsteps, gathering sheaves for the Master's garner.

Plainly enough the facts brought to light in Bro. Marshall's trip show that the truth has been working in the hearts of these people for a long time. Slowly have old prejudices and erroneous ideas given way before the power of Christian light and truth. The people have had time and opportunity to see for themselves some of the practical workings of Christianity and to judge deliberately of its merits and claims. So we may hope that the work will go steadily forward and prove to be a permanent gain to the cause of the world's conversion. Plainly enough, too, it is no time now to talk of any lessening of the work in hand or any diminution of the force in the field. Rather ought we to be looking forward to a still further enlargement of the work and a further increase of the number of workers, either by the employment of more native helpers, or, in case this can not be done, by the addition of one or two men and their wives from this country. Of course this means the raising of more money for the Foreign work. We are abundantly able to do all that is necessary, if only all our forces can be brought into action. None of our home interests need suffer or be neglected. Churches may be built and paid for, old debts may be paid, schools may be sustained, the work in the South and West pushed forward as never before, and India receive more generous help than ever, if only every one will do what he can, what she can. Brethren, let us stretch ourselves up towards the full measure of our ability and see if God will not pour out a blessing as we heap his altars with tithes too long withheld. Our sisters are sure to keep even step with us, do what we may. Together, under the divine blessing, which is promised to us in every good work, we may do for God's cause a work that shall give to the angels in heaven fit occasion for rejoicing.

Responsibilities are upon us. God does not open such doors before us for nothing. He does not give such opportunities for no purpose. We are to enter in, take possession, with wisdom and patience, till the fields opening to us, into which a hundred hands are beckoning us, a hundred voices calling us. May God inspire us with zeal and courage, help us to gird ourselves in a manly way for work, and in due time permit us to see such a harvest gathered as shall make earth and heaven rejoice.

My Study.

It is 18 by 12 feet, opens on to verandahs both east and south, is supplied with forms to seat company, contains three good sized book-cases, filled with publications in the vernacular languages, and one with English books, while the front door stands invitingly open the most part of the time, from early dawn till after evening prayers. Our Sabbath meetings are held here, as we have no chapel. Here, too, we have a good deal of company. From one to a score at a time, they drop daily in, sit and converse, ask questions, read books and tracts and usually take away with them more or less of the printed word. The civil court held here draws large numbers of people from different and distant parts of the district, and it has become quite fashionable for them to go from the Kachery court to the Padre Sahib's study. The presiding officer of the court is an English speaking Babu, and comes himself, with others, for a Scripture lesson on Sabbath mornings.

To-day, I have had four parties of visitors, with whom I have had most religious conversation. One man, a weaver, who had been here before, appeared very much interested. He disclaimed all hope of any help from Hinduism, and really seemed to drink in the words of life with a relish. He promised to call again. Another, a Baishnab, disputed for a religion but at length frankly confessed that his religion did him no good, did not free him from sin and afforded him no hope for the future, where all was dark, dark, dark! He, too, seemed a good deal impressed with the truths he heard. A modest Mohammedan youth fairly asked what he must do to secure heaven. It is painfully interesting to see and hear and learn of the darkness and gloom that surrounds the minds of these people. When spoken to in this quiet, friendly manner, nearly all are ready to confess their utter hopelessness, but it is, if possible, still more painful, to mark the entire indifference with which this statement is usually made.

Beloved in the Lord, will you not unite your prayers with ours for the copious outpouring of the Divine Spirit on this valley of dry bones, and upon the workers here, that they may have skill in winning souls for Christ? A mighty change is now taking place in Hindu thought and public opinion. Shall it result in turning many to Christ? Much, very much, under God, will depend on the prompt and efficient action taken by the friends and supporters of the Foreign Mission enterprise.

J. PHILLIPS.

Danton, Feb. 11.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., April 3, 1879.

GEN. GARFIELD ON REVOLUTION.

Gen. Garfield's speech in the House last Saturday, against the amendments to the army bill prohibiting the presence of U. S. troops at the polls, was masterly and impulsive. Garfield has a splendid physique, a voice equal to Frye of Maine, and always attracts marked attention from every part of the House. He made no startling statement when he said that the Dem. House had resolved to enter upon a revolution against the constitution, for it is a recognized fact; but his point that there were different means, other than by force of arms, or violence, was very effective. The people might refuse to elect Representatives—it was a violent proposition, but where was the remedy? and the Government could not exist without this co-ordinate branch.

The States, also, through their legislatures, might say they would not elect Senators; there is no process of compulsion, and the same dilemma exists. Take another case: a bare majority in either House, having mischief in their hearts, might adjourn from day to day and absolutely refuse to enact legislation. So a House of Representatives could stop the wheels of Government for two years by a process of “starving out,” as he termed it, until the stated election comes, when the sovereign people should hurl such men from the further capacity for mischief.

It was a masterly compliment to the people, and a well turned point, when he said, that, while the people are safe from any assault by the Executive, the framers of the constitution had not thought it necessary to place any safeguard between the nation's life and the State and National legislatures. In the Senate, Mr. Beck of Ky., lost prestige as a leader, and greatly distinguished his fellow Democrats by making an unfortunate admission—and Senators Blaine and Hoar made it exceedingly warm for the “Bismarck” Senator. He was thoughtless enough to state that their side was not ready to discuss in the Senate the matter of Hoar's resolution in regard to certain revolutionary tendencies, etc., until the subject has been thoroughly considered by the Senate Caucus Committee! It was the greatest blunder that has been made for many a year. That the Senate of the United States shall await the dictation of a political caucus, and Senators shall then deliberate, forestalled and conscience bound, only illustrates the madness of the hour. Nothing of further interest has been transacted in the Senate than a discussion and passage of the bill providing for the construction of a large steel vessel for disinfecting ships approaching our shores contaminated with epidemic diseases.

THE GREAT DEBATE IN THE HOUSE.

In the House, the important discussion on the Army bill has attracted immense crowds, who take a prominent part in the applause and excitement. Crowding your way through folding doors, you find the best seat you can. It needs no second glance to indicate that something exciting is on hand. Little knots of members are gathered here and there—Garfield, Frye and Conger—for the Republicans; Fernando Wood and other Democratic leaders are the centers of attraction—constantly answering questions on every side, and giving shape and direction to the debate. Occasionally there is an interchange of opinion between these political leaders that is not heard and can only be surmised.

Chalmers, of Miss., a belligerent looking gentleman of the old plantation type, a Confederate cavalry leader in the war, made a characteristic speech. Taking up the line of Gen. Garfield's onset, he attempted the usual diversion by stating that “the South in 1860 wanted peaceful secession, but you raised armies and shot us to death.” Then the breadth and depth of their true comprehension of those times came out, when Price, of Iowa, asked the question, “Where was the first gun fired?” (evidently meaning Fort Sumpter.) Chalmers replied, “At Harper's Ferry, where Southern blood was shed upon Southern soil!”

Frye, of Maine, then took the floor; his voice is resonant and the most powerful of any in the House. Attracting immediate attention, he made a ringing speech, and a culminating point was soon reached; advancing from his seat, down the aisle, and shaking his hands over at the Democratic side, he exclaimed: “I have heard again and again about the capture of the Capitol; you have been nearer to it than you are to-day; but you have never put your hand upon the Capitol—and under God you never will!” His clear, ringing tones had not reached the inmost recesses of that hall, before a perfect storm of applause broke from the crowded galleries and floor. Then Hurd, of Ohio, attempted a reply, winding up with a sneer at the President's title, “and whose tenure of office was yet so uncertain,” which was greeted with derisive laughter from the Republicans. The House had now become a political caldron; each successive point being greeted on the one side by yells, and cheers on the other. On Wednesday, the debate commenced sharp and early. A vote by which general debate was to close on Friday, at 3 o'clock, was passed, but 5 minute speeches will be in order, that will carry the discussion over until Monday or Tuesday next.

The only speech of note was by Williams, of Wis., who sounded, in no uncertain tone, the sentiment of the West. To-day (Thursday) another strong speech was made by Mr. Hoar, of Tenn., the only Republican out of a total delegation of 10. He argued, and stated it very effectively, that the majority of the Southern States were Republican, when not intimidated and bulldozed, and that he was opposed to enacting legislation whereby no protection could be thrown around the polls, in case of violence and even bloodshed. This, coming from a Southern man, had a marked effect, considering the sentiment that exists all about him in his own State.

The Senate transacted no business of interest, and adjourned until Monday. Nothing of importance will be done in that body, until the two bills come to them from the House for action, leading, of course, to discussion and appeals to the country.

It is generally settled that the two parties (or rather Congressional leaders) are breaking ground for 1880, and that a good deal of this loud talk may be put down as unbecoming; while the people, calm and undisturbed, shall in their own good time decide these momentous questions for themselves.

ELLIOTT.

Mr. G. P. Lathrop has bought the Wayside estate at Concord, Mass., formerly the property and home of Nathaniel Hawthorne.

S. S. Department.

Sabbath - School Lesson.-April 20.

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

(For Questions see Lesson Papers.)

QUEEN ESTHER.

DAILY READINGS.

M. Jacob before Pharaoh. Gen. 47:1-10.
T. David before the king. 1 Sam. 18:1-16.
W. Esther made queen. Esther 2:1-20.
T. Haman's plot. Esther 3:1-15.
F. Esther before the king. Esther 5:1-14.
S. Mordecai honored. Esther 6:1-14.
S. Queen Esther. Esther 4:10-17.

GOLDEN TEXT: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."—Ps. 37:5.

Esther 4:10-17.

Notes and Hints.

"Esther." One of the queens of Ahasuerus, or Xerxes I., king of Persia. She was a favorite queen, selected for her place in the harem on account of her personal charms. By nationality, a Jewess, she was none the less influential in the Persian palace. Her Jewish character seems to have been shown more in love for her nation, than in consistent regard for the national religion.

"Hatach." One of the chamberlains of the king, appointed to wait on Esther. Verse 5. "Gave him commandment." This was in reply to a communication sent to her by Mordecai. Verses 6-9. "Mordecai." The cousin and early guardian of Esther. Chapter 2:7. He, like Esther, was a descendant of some of the captive Jews whom Nebuchadnezzar carried to Babylon more than a century before. Mordecai seems to have had some office about the court.

"Inner court." This court was connected with the king's house. The throne stood within the house, opposite to a door opening into the court. Chap. 5:1. "To put him to death." This law was designed to protect the king's person from such intruders as are mentioned in chapter 2:21.

"Golden scepter." All of the representations, at Persepolis, of Persian monarchs show them to have, in the right hand, a long, tapering scepter. This answers the doubt raised against the custom here noticed.

"Think not with thyself that thou shalt escape." Esther may not have deserved this implied charge of selfish and heartless expectation. Mordecai sets before her the alternative of death, in the end, or of risking death now. The fear of future evils is a powerful motive for present right conduct. "Enlargement and deliverance." Help and deliverance Mordecai thought were sure to come in one way or another; if not by the assistance of Esther, in some unknown way.

"Shall be destroyed." If not by the hand of the Jews or the deliverer of the Jews, by some providence sent to punish her for her selfishness. Mordecai had no divine authority for saying this. It was his own declaration.

"For such a time as this." Though the name of God is not mentioned in this book, belief in God is shown. Mordecai asks if Esther may not have been made queen under providential guidances for the sake of protecting the Jews from this threatened slaughter.

"Shushan." The capital of Persia. It is also called Susa. The first mention of it appears on a monument, of the year 600 B. C., where its capture by the Assyrian monarch, Assurbanipal is recorded. The ruins of the palace of Xerxes, and of other buildings discovered there, show that it was a place of great magnificence.

"Fast." A sign of contrition. Anciently, fasting was practiced on occasion of sorrow, need and appeal to God for help. The Roman and Episcopal churches now maintain fasts at regular periods. In many of the Protestant sects this mode of confession is little practiced. Private fasts are, also, far less common than they once were. The sign matters little, however, compared with the contrition symbolized by it.

"So will I go in unto the king." Supported by the strength, and favored by the help which were thus to be secured from God, Esther resolved to risk her life and go to the king. In all undertakings of danger, prayer will give courage and cheer. "Not according to the law." Another way of saying, "Which is contrary to the law."

"If I perish, I perish." Sublime resignation. Esther knew not in what state of mind she might find the king. Much depended on that. The Spirit of God, in answer to prayer, prepared his mind for a favorable reception of the queen. The feeling she had in going before Ahasuerus has been held up as a type of that of the sinner coming unto God. The analogy is not biblical. We are not taught to come uncertainly to God, as if he might do either, welcome or cast down to hell. He assures us of salvation if we come, and that our whole danger lies in not coming to him.

Practical Lessons. (1) That Providence, in ways that we know not, often directs our paths for us. Esther was led to the palace that she might save her people from death. (2) We are not to be indifferent to the dangers of others because our own safety is secured. Esther was warned against a form of selfishness as black as murder itself. (3) Let all momentous undertakings, and all peril be met in the strength gained by preparatory humiliation and prayer.

BOOK OF ESTHER. Esther is one of the latest of the canonical books of the Old Testament, having been written either in the latter part of the reign of Xerxes (B. C. 486-465), or in the early part of the reign of his son, Artaxerxes Longimanus, B. C. 465-425. Rawlinson says that the arguments for a later date than Longimanus are "weak and unsatisfactory."

The book is of special value for the lessons it teaches in reference to divine providence. According to some critics, its main object is to account for the origin of the feast of Purim, which gradually made its way from Persia into other countries where the Jews were settled. It tells us how Esther, a Jewish maiden, the foster-daughter of Mordecai, became the queen of Ahasuerus (Xerxes the Great) in consequence of the divorce of Vashti; how Haman's purpose of extirpating the Jews was frustrated by the fidelity of Mordecai and the Jewish queen; how Haman fell and Mordecai was advanced to his place, and how the festival of Purim was instituted to commemorate the deliverance. "The coloring of the narrative is entirely foreign. Frequent and minute references are made to the usages of the Persian court, while, on the other hand, the peculiar institutions of the Jews, and even Jerusalem and the temple, and the very name of Israel, are studiously, as it would seem, ignored."—S. S. Teacher.

THE SUNDAY-SCHOOL AND TOBACCO.

Sunday-school boys are usually very impressive, and nothing is more natural than that they should follow the example of their teachers. If the teachers smoke, why should not the pupils do the same? We have heard of Sunday-school girls stealing money to buy jewelry that they might imitate their richly dressed teachers; why should not Sunday-school boys pick up cigar stubs, or obtain them in any other way they can, in order to put on the aspect of manliness which they envy in their smoking Sunday-school teachers? And if the smoking Sunday-school teacher wields such an influence, what may be said of smoking superintendents, smoking deacons, smoking elders and smoking ministers? If the church of God is to be purged of this vile abomination, it will be well to begin the attack as on the city of Babylon, when it was "taken at both ends." If we can convert the boys from the errors of their ways, we shall save them from growing up into tobacco users. And then if we can convert the teachers and superintendents and the ministers, they will set such an example as to make the use of tobacco as disreputable as it is unclean and disagreeable.

RUNNING A SUNDAY-SCHOOL. It is not so easy to "run" as it is to "run down" a Sabbath-school. The first takes brains, heart, culture, piety, perseverance, tact, and a host of other qualities—the last takes nothing but spleen. Any one can "run down" a school simply by persistently hinting that the superintendent is not the man for the place, the teachers not what they ought to be, the chorister too much given to the world, the library an ill-chosen lot of books made up principally of sensational stories, the school dull and poky, the singing too slow, etc., etc. It is wonderful how many faults a splenetic man can pick out to feast on when once it sets itself about it. It only takes a few persons of that sort to make a superintendent feel like resigning. And they are largely in excess, in numbers, of those who hold up the hands of the superintendent, who speak an encouraging word to the chorister, and earnestly pray for the teachers. It takes a good many bees to fill a hive with honey, but one lively hornet can make a whole camp-meeting unhappy.—S. S. Teacher.

KEEP REVIEWING. Children can remember more easily than adults. But children can also forget; and unless they are helped to remember the best things they have learned, they will forget them without any help. A friend writing on this point says, in illustration: "One year ago my little Alice, now four years old, knew very well the story of David and Goliath, and would not allow any of us to misstate any of its leading incidents. Afterwards all references to the story dropped from our family conversation, until something recently brought it up again, when Alice promptly affirmed that she knew all about that story, how David put the giant Goliath into a bag and killed him with a stone." That story wasn't so clear in her mind, after all. Moral: Keep on reviewing.—S. S. Times.

The Yosemite Assembly is likely to be very seductive in its attractions. The excursion train will leave New York about May 23d, and Chicago May 26th. Round trip tickets to San Francisco are announced at the following prices: From New York, about \$125; from Nashville, about \$140; from Chicago, about \$116. From Minneapolis or St. Louis, about \$116; from Omaha, \$100; and from San Francisco to the valley and return, \$40. A "Tourists' Institute" will be held daily in "The Temple Car," conducted by Rev. Dr. Vincent. It will be a great deprivation to have to stay at home.

A liberal friend of the missionary work of the American Sunday School Union in the North-west has sustained one of their missionaries for two years past, and thereby established no less than sixty new Sunday-schools in pioneer or destitute settlements; enlisting 197 men and women as teachers, and 1620 children and youth as scholars. 261 persons have started on the Christian life, and nineteen churches have grown out of this work. 517 persons were found who had not a copy of the Scriptures. These have been supplied. At an outlay of a little less than \$1.00 per scholar, 1620 children and youth have been placed under Bible instruction. From the worker sustained by him, this donor has a brief report once in three months, which enables him to follow the work through the year, and know what has been accomplished in the field whose efficient cultivation he has aided.—Times.

Communications.

MINISTERIAL FELLOWSHIP AND RECOGNITION.

Even to those whose memory goes back so far, there has been for the last half of a century no more marked or grateful change, than that which has taken place with respect to the feelings and treatment towards each other among the members of the different evangelical denominations. It is not difficult to remember the time when a difference in church membership not only disrupted Christian fellowship but sometimes broke up friendships among neighbors, and even induced coldness, if not bitterness, between members of the same families. Union meetings were largely out of the question. Exchanges of pulpits between pastors of different denominations were nearly, or quite, unknown. In my native town, I do not think that such a thing between the pastors of the Congregational and Baptist churches was even thought of. I verily believe that the idea of exchanging with each other was as foreign to either as an exchange with the village blacksmith, or house-carpenter. I do not mean that either would as soon have worked at the anvil on the Lord's day, whilst the smith hammered away at preaching in the pulpit, though I am not quite sure of that! But what I mean is, that the thought of the one as a possibility, at least as a proper thing, was just as foreign to their minds as the other.

How great the change! Union revival meetings are not only common, but are often conducted with the most pleasing harmony and with the utmost cordiality. Exchanges of pulpits between pastors of different denominations are well nigh as free and frequent as between those of the same. And this state of things is just as acceptable and satisfactory to the people, as to the pastors themselves. Indeed, for many a year, I have never known any objection to it raised on denominational grounds.

In many cities, especially, weekly meetings are held of all evangelical ministers for mutual improvement, and for the cultivation of Christian fellowship. All of which betokens at least the coming of the time when the "watchmen shall see eye to eye, and lift up the voice together."

I have used the term evangelical. This more than implies that there are churches and ministers, or preachers, that are not evangelical, and suggests the question, where shall we draw the line of Christian fellowship, and especially of ministerial recognition? for of this I propose especially to speak at present.

One thing at a time. The age is full of boasted liberality. Let us see to it, that it does not become one of unbridled license, of reckless indiscretion, of utter want of conscientious convictions; for thereby the truth must suffer, and the cause of God receive detriment. There is in human nature a strong and universal tendency to extremes. Man is a pendulum vibrating between two opposite points. He sets out from one extreme, and, gathering momentum as he goes, is driven quite beyond the "golden mean," instead of being held there by the eternal gravities, as he should be.

But especially in the case now considered, there must be a limit somewhere, or we may as well abolish all distinctions, and recognize as a true minister of Jesus Christ any enthusiast, who, by sensational speech and brazen cheek, has drawn after him followers enough to constitute a church, so called, provided, of course, he professes Christianity, manifests sincerity, and maintains a fair moral character. The ground or reason for the limitation of ministerial fellowship and recognition is, in most cases, twofold. First, the doctrinal views held by some, who profess to be Christian ministers, and second, the character and tendency of their teachings, in a practical point of view.

One denies the essential divinity of Christ, nay all divinity, accounts him as a mere man, excelling in wisdom and goodness it may be, but still only a man. Can we recognize in such an one a true minister of that Jesus Christ on whom we "believe to the saving of the soul," whose name to us is "above every name that is named, not only in this world, but also in that which is to come." Can we do this without virtually denying our Lord? Another, perhaps the same, most likely the same, denies the inspiration of the Holy Scriptures. He regards them as the mere composition of men, liable to err in the record of facts, and in the statement of doctrine. Now can we consistently invite such an one to occupy our pulpit and to preach from our Bible, which we have taken special pains to present to our people as the infallible word of God, the unerring rule of life by which they are to be judged at the last day?

But turning more particularly to the second element in the ground of limitation to ministerial recognition, we may say, there is a class of professed ministers of Christ, who not only entertain doctrinal errors; but whose character and tendency of teaching are far from being in accord with those of the apostles, as well as of all evangelical preachers since their day. They deny, for example, endless punishment, whilst allowing a future condition of limited suffering and discipline, as preparatory to a higher, and blessed state of being. Now, while they admit that there is a future state of suffering for violated law, intense enough in its torture to warrant such strong descriptive language

as the Scriptures employ, "lake of fire," "undying worm," "the smoke of their torment," &c., even though it be but temporary, one would suppose they would bend their chief energies to expostulation with men, with a view to induce them to change their life from sin to holiness, from rebellion against a kind Father to loving obedience, and thereby escape this place of torment altogether. But is it so? On the other hand, do they not expend largely their energies in denunciation of the orthodox doctrine of future punishment, as they term it, often treating it with ridicule, or in the language of another, applying to it "odious caricatures?" Not many months since, I heard a public lecture, illustrative of this, from a minister of the class in question, occupying an eligible position in his denomination. He went out of his way, at least twice, to drag in the scriptural term "hell fire," in a way so as to excite a titter and a giggle through a crowded audience, composed largely of young people. The effect of all this, upon the young mind especially, is to silence apprehension in respect to future retribution of any kind or degree, and to encourage a life of carnal security.

If there be a single feature of evangelical practical preaching, from the apostles' day to ours, characteristic and prominent, it is that of enforcing the duty of "repentance toward God, and faith in our Lord Jesus Christ." Encouragement is thereby given, and is intended to be given, to anxiety and concern for the salvation of the soul. Is this true of the average preaching of the class I have just described? Rather does not the whole tendency of his preaching have the effect to stay the progress of revivals, and to allay the anxiety of awakened souls? You invite him, we will suppose, to your pulpit, you welcome him, it may be, to a share in an ordination, or dedicatory service, as I have known to be done; would you, even after having thus publicly recognized him as a true minister of the Lord Jesus, invite him to join you in a revival effort, or would you send to him, for Christian counsel and advice, an awakened and anxious sinner in your congregation? If not, why not? Let us be consistent. In making the distinction between evangelical and unevangelical I have purposely said nothing about non-essentials, nothing of matters of indifference, so called. I have not mentioned forms of church government, I have said nothing about rituals, or even of rites; but every point I have presented, as a ground of discrimination, is a fundamental element in the scheme of Christianity. If the divinity of Christ, the infallibility of the Scriptures, if the doctrine of divine retribution, and that of repentance and faith, be not fundamental, and so vital, then the Christian religion has no fundamentals, but is made up only of limp platitudes, that one may believe or not, accept or reject at pleasure, or certainly without serious hazard. But if they be essential elements in the gospel scheme, which, under a sense of solemn responsibility to God, I am attempting to maintain and defend, how can I conscientiously recognize as a fellow laborer one, who is just as industrious and persistent in tearing down as I am in building up?

I well know the position I have taken will be branded as illiberal, narrow-minded and sectarian. But it is about time that it should be known that, to men of conscience and convictions, who have cheerfully and joyfully gone to the limits of evangelical fellowship and recognition, these opprobrious epithets, just now so promiscuously hurled about, are shorn of their terrors. There is yet a faith to be defended, as well as "earnestly contended for," there are conditions of church building and church work, that can not be compromised. These are indispensable qualifications of a minister of Christ, with respect to which, if we act at all, we must be answerable to God and our own consciences.—J. F.

DOMESTIC THRALLDOM.

BY ZABETH HARRP.

MODERN MUST-HAVES.

III.

The bell rang peremptorily, and the pink of house-wives entered loftily, a cloud on her brow, a glitter in her eye, which boded some thunder and lightning. I am not a particularly nervous person, and on the whole, rather like a little turbulence in the elements occasionally. It relieves a monotonous sameness, and clears the atmosphere, so one feels more lively and breathes deeper and freer after a smart little shower of words.

"Well!" said my visitor, in a tone as if it were not well at all.

I merely looked at her, as I thought, calmly and inquiringly, not meaning to look defiant or exasperating, but she exploded on me as follows:

"I think it is scandalous and outrageous, I do. I don't see why it is that editors will print such things; they'll have much to answer for, that is certain. I sometimes read the *Star*, madam, and for a woman to go and set out a table as you have there, I think abominable. If it had been some hateful old back of a man, one couldn't have expected anything better."

"Begging your pardon, my dear woman," I answered, quite modestly, as I thought, and quite unmoved, too, I fear, "I did not set out the table; Heaven forbid I should thus act. It was set out for me by other hands. I merely described it as well as my ability would permit."

"Do you then have the face to pretend it was not the most outrageous exaggeration?" the little woman went on, snap-

ping her eyes sharp and quick, and flushing up to the very roots of her frizzed hair; "there never was such a table set in this world! Five bushels of victuals! Monstrous!"

"So I thought, madam; we agree perfectly in one point."

"It would take a month to cook so much."

"I can't say but you are right there, ma'am; so much the worse, then, I think you will admit."

"But it is utterly false."

"What is utterly false, if you please?"

"That there were five bushels of victuals on the table you described."

"It is true I did not measure them, but there certainly was an amazing amount to my eyes. You understand, I suppose, that a writer may have some privilege of rhetorical license?"

"A writer should not lie."

"That is so, ma'am."

"Well," said the little woman, making a dash into particulars, "I know no nice housekeeper would have hot pickles on her table; the idea is ridiculous!"

"Yet these people I visited were considered extra nice as to cookery; no family in the community spread so fine a table, and I do know that 'hot pickles' were among the relishes; indeed, so 'hot' that the merest mite of a taste filled my eyes with tears and started the perspiration from every pore."

"Why, what were they made of then?"

"Bell peppers, madam."

I hope I didn't give this information with a spice of malice at heart, though such is human nature, I could but feel some satisfaction in seeing this little pent up tempest of a housewife abate her fierceness somewhat and lower her pitch a full octave when she spoke next.

"Oh—but you used the words in such a way that I thought by 'hot pickles,' you meant—"

"Boiled cucumbers, perhaps."

"Why, yes, I admit, something of that sort."

"That was your mistake, you see, for which I am sure you will be generous enough not to hold me responsible."

There was a brief silence, and then my little housekeeper rallied, and took another tack.

"But it was awful for you to represent that you had to eat so much that you have been sick ever since."

"Did I say that?"

"Yes, you did."

"Well, I have a painful recollection that I did eat more than was good for me, and no one can overtask the digestive powers with impunity, or without serious risk of experiencing deleterious effects for a lifetime."

"Well, I hate these meddling women that want to stir up things, and put folks in hot water. Why can't they keep still?"

"Madam, unless I am wrong in my estimate, you are a person who can successfully answer your own question."

"What do you mean?"

"I don't think you can keep still yourself."

"No, nor I don't want to when my sex are so abused."

"Do believe that women are sometimes abused, but God forbid that I should abuse them. What I deprecate is that they so often abuse themselves."

"You said some members of that family where you dined have since died, I remember."

"So they have."

"But the implication was that it was because they cooked so much; because they worked so hard, and took so much pains to serve company."

"Well, I honestly think that these were causes to hurry them out of the world. Don't you believe that women ever work themselves to death?"

"No."

"You never knew an instance where a woman wore herself out with work?"

"Oh, well, as to that, poor women that go out washing every day in the week break down perhaps."

"No others?"

"Why no."

"Then either you have not had an extended observation, or it has been happier than mine."

"Well, if you are going to attack pillow shams, there will be a fight," said my visitor, taking another tack.

"A sham fight," I suggested.

"A pillow sham fight in earnest," she retorted; "don't you like to see a nice looking bed, I should like to know?"

"Decidedly I do, madam, but possibly my idea of a really nice looking bed may differ from yours."

"Why, I have got a set of 'shams' that I was at work on for more than a year—all the spare time I could get. I set my life by them."

"It is not strange that you should, since so considerable a portion of your life was spent in the production of them."

"Mrs. Quitaway has got a pair she was at work on three or four years; literally covered with embroidery. She displays them to all her guests."

"Feels proud of them, perhaps."

"Why yes, of course."

"I should think she would be ashamed of them."

"Oh, you awful woman! Mrs. Quitaway is a splendid housekeeper. It is a sight to see the magnificent embroideries she has in her house, all the work of her own hands."

"Mrs. Quitaway has three little boys, I believe."

My visitor was silent. I repeated the

question, and the answer came rather unwillingly.

"Yes, she has got some boys—they are not just what they should be—but it is not her fault. She wants them to behave properly."

"But she sits and embroiders pillow shams, while her boys roam the streets, falling into company that lures them into the beginning of those ways the end whereof is death."

"A woman can't be expected to know where her children are every minute, it is unreasonable."

I heard a slight movement. I'm afraid I was preparing to read my visitor a rather stern lecture on the duty of a mother to her offspring, and she discerning it would not be of a flavor to please her mental palate, was in the act of absconding as I looked in the direction of the door. I saw by her look that the pent up tempest had not spent itself by any means. I know not but it had even gathered blackness, and as this, my pink of housekeepers, entered the next house to mine, I feared the storm was to spend its worst fury on the back of my neighbor, and felt half guilty of shirking my own deserts, if I did not even feel wronged out of a little more sharp coruscating, coupled with the privilege, always dear to a babbler, of saying my full "say" on pillow shams and "modern must-haves" generally.

"Didn't I like to see a nice looking bed?" my visitor had asked. Certainly I do. I like to see beautiful statues, but I do not like to see a bed transformed into such a work of art as that though I may contemplate it with admiring eye, it yet repels the touch of my weary frame, and seems to say, "Stand off, you poor, jaded, crumpled creature; don't you dare to rumple my smoothness, or mar my whiteness by the touch of so much as a finger of your presumptuous self."

"But of course we take off the 'sheet sham' and the 'pillow shams,' everybody understands this."

Oh, yes—but a really tired, aching body doesn't get over the shock and chill of that first shining, glistening whiteness. Now I go "round lecturing," sometimes, (other women do, without too grievous offense in these days,) and when the evening is over, such has been the expenditure of vitality, that I long to come at once into the presence of a bed, that hasn't about it a bit of "sham," or finery, or pretentiousness, a bed with patch-work "comfortors," good homespun blankets, and little dimpled, puffy pillows that look as soft as babies' arms, and as motherly as if mother herself was saying, "Come right to my bosom, you poor tired-out darling; I'm just longing to cuddle you right down, and lull you off to sleep and dreams of the blessed land of rest, where women never lecture, and so never know what it is to be dead exhausted as you are now, poor creature."

Oh, that's the bed for me, and I know more than one voice will take up the refrain. But ah! the grand and stately chambers I get into sometimes! white and spotless as Carrara marble, statuesque and cold. Domestic art galleries, so to speak. How I shiver and quake lest something get rumpled or marred, and all those tedious processes of washing, bleaching, starching and polishing have to be gone through owing to some dereliction or awkwardness of mine. In a mixture of awe and terror, I survey the flounced, ruffled, scalloped and brodered bed, and meekly resolve to lay my unworthy bones in all humility on the rug spread at its side, rather than run the risk of making crease or wrinkle in the immaculate counterpane! More than once have I wished that some one would contrive a cheap and portable couch, that could be compressed in small compass, and carried about by itinerant persons for their nightly convenience. These "white art chambers" would they have no terror for the tired ones? I know they are proffered with the kindest intent. I appreciate, in a sense, the noble and generous nature which prompts a good couple to open the best apartment for the accommodation of a guest. I honor the intent,—but the bed—well, I am afraid of it; and further, am ready to quarrel with any one who dares to pronounce me a coward for confessing to such a fear; and if any have the hardihood to say they are not "afraid," then I answer, they ought to be; and if it is true they are not, then the fact goes to show that they are lacking in a fine sensibility, and are also reckless of consequences if they can ruthlessly ransack and lay waste such a work of art, and pile on it their cumbersome frames, to snore away the hours of heedless, inappreciative slumber!

Thus I've "said my say" on pillow shams, and fine art as displayed in bed-building; as my little "pink of housekeepers" didn't choose to stay and hear me out, I hope she may read this article, and make me a second call, if she deems it worth her while.

When a man pulls out his sixpence and gives that when he is laying by thousands of pounds, I can only consider that he forms a pretty accurate measurement of the value of his religion.—*Spurgeon*.

Sometimes God puts such wonderful sweetness into the doing of, or the refraining from, some little thing for his sake, that we wonder what makes us so happy about it, and can not but be conscious that it is not exactly one's mere natural feelings; is it not a precious experience of great reward?—*F. R. Havergal*.

LIFE AND LETTERS OF REV. SAMUEL RUTHERFORD.

BY V. G. HAMSEY.

The well known and beautiful hymn entitled, "Glory Dwelleth in Immanuel's Land," has become peculiarly dear to many persons from the circumstance that it was the last hymn read in public by our beloved and venerated brother, Dr. Hosea Quinby. It seemed like a pathetic recital of the trials and sorrows through which he had passed, and an inspired prophecy of the glory so soon to be revealed to him. It is an interesting fact that the title and refrain of that hymn was the dying exclamation of the saintly scholar and eloquent preacher, Samuel Rutherford, who, more than two hundred years ago, entered into that glory, which often, during his life of toil and persecution, flashed so intense a light on his path, that he said, his prison walls were more beautiful than a palace. That hymn is a part of a poem by Anna R. Cousins, into which she has woven some of the precious and beautiful sayings in which this holy man expressed the unwavering faith, the heavenly joy and devout love that filled his heart.

The lives of saints and heroes are a sacred legacy to the church and to the world, and it is well for us to remember how greatly indebted we are to those who have gone before us. Our present lay in the past as the harvest lay in the seed sowers.

"Our vessel sails full freighted, with blessings and with hopes. For saints of old with shadowy hands are pulling at the ropes."

We talk of our inalienable right to life, to liberty, to the pursuit of happiness, and to freedom of conscience. These rights are free to us as the air we breathe, and we take them with as little thought of their value or thankfulness that they are ours, but the seeds of this harvest which we reap were sown in tears and blood. In these days, when we are so inclined to make of our blood-bought privileges "flowery beds of ease," nothing would be more wholesome for us, than the study of church history, and the contemplation of the lives of those who in other days, have patiently labored to advance the welfare of the human race, and joyfully sealed their testimony for Christ with their blood.

Samuel Rutherford, to whom our attention is called at this time, was born in Scotland, in the year 1600, and his work was so connected with the great struggle for religious liberty in that country, that it is impossible to understand, or appreciate his character, or writings without some knowledge of the history of the period in which he lived, and of that which had preceded him. The history of Scotland, since the dawn of the reformation till the last forty years, has been the history of the struggle between the church and state. Scarcely had the Protestant church come into existence, when the state made a deadly war on her. D'Aubigne says that the sixteenth century it was the state allied with Popery, and "the struggle was hateful and perfidious." During the seventeenth century, it was the state allied with Prelacy, and "the struggle was violent and cruel." During the eighteenth century, and the first part of the nineteenth, it was the state enforcing the claims of patronage, that is, the right of landlords of the crown, and of councils to appoint ministers, and to decide ecclesiastical affairs; "this was a struggle enervating and deadening."

In the year 1560, the church, led by the intrepid John Knox, had wrested from the civil power, then represented by the queen, Mary Stuart, a charter granting her independence and liberty, but this, so far from being the end of the struggle, was only the beginning. For a hundred and fifty years she guarded this charter, as a thing dearer than life. Again and again, the power of the state hurled itself against her. On battlefields, in dungeons, in fire and flood her true and brave-hearted sons and daughters received the shock, and from each baptism of blood she arose, bearing aloft the precious palladium of her liberty.

In the early part of the seventeenth century, by banishing and imprisoning the leaders of the church,—among whom was John Welsh, the son-in-law of John Knox—and by deceitful promises of protection and liberty, the state succeeded so far that there was a temporary calm. The church lay prostrate, and as she ceased to struggle, her enemies attempted to rivet her fetters. But she was not dead, nor sleeping. She saw the crisis, and spurning her chains, arose in a majesty and power that astonished and alarmed her persecutors. In 1637, an attempt was made to introduce the Episcopal service into the Presbyterian churches. This was the signal for a grand uprising. Throughout the land there was fasting and tears, and strong crying unto God for help, but there was no weakness nor indecision. The confession of faith and the charter of rights were gathered into one document.

On the 28th of February, 1638, a great assembly gathered in Greyfriars church in Edinburgh; but the church could contain only a small part of the people who came together. Sixty thousand, the historian says, stood without, waiting for the issue of the conference within. After the Divine blessing had been fervently invoked, the Earl of London stated the cause that brought them together. The parchment on which the Scottish charters were inscribed, was unrolled and read, the question was asked, if they would covenant together to defend these sacred

rights with their property, their honor and their blood. Then a silence, like the silence of the grave, fell on the vast assembly, and prayers went up to God for strength and courage. The aged and venerable Earl of Sutherland arose, and came slowly forward. He took the pen, and with a trembling hand signed the Covenant.

One after another, all the Presbyterians in the church subscribed their names. Then the parchment was carried into the yard, and spread out on a tombstone. The multitude pressed around this significant table, and with shouts and sobs added their names. Some opened their veins, and wrote their names in their own blood. This was the commencement of the Covenant which was carried through Scotland, receiving the signatures of the highest and the lowest in the land, binding all alike to abide by, and defend their faith and their chartered rights to the bitter end. It was in this troublous time, when the clouds were gathering that burst so soon in a deluge of blood all over the land, that Samuel Rutherford lived and preached.

Rutherford was educated at the University of Edinburgh, where, in 1621, he received the degree of A. M. After several years study of theology, he was admitted to the ministry of the Presbyterian church, and in 1627 he was settled as pastor at Anwoth. The first years of his ministry were embittered by severe affliction. His wife, to whom he was tenderly attached, and his two children were taken from him. Such was the discipline by which he was trained for his future work. His heart, emptied of all earthly treasures, turned to Christ and his service with entire devotion. It might be said of him as it has been said of the late Dr. Brown, "his losses were gain not only to his own congregation, but to the whole church." Anwoth was a rural district. His people were scattered among the hills, and many were poor and ignorant, but he loved them deeply, and never dreamed that his learning and talents were mispent in seeking the obscure and lowly. One who knew him has given us in a few words, a glimpse of his life. "He was always busy—preaching, praying, visiting the sick, catechizing the children, studying and writing." He arose at three in the morning, and spent some hours in prayer; and during the remainder of the forenoon applied himself to his books or pen. In the afternoon he might be seen crossing the fields, or climbing the hills, seeking the homes of his flock. He walked with a quick step, and his face was habitually turned upward, as if he was gazing into heaven. His preaching was fervent and affectionate, "not in enticing words of man's wisdom, but in demonstration of the Spirit and of power."

A large volume of Rutherford's letters have been preserved. Cecil said of them, "That book is one of my classics," and every Christian justly regards them with reverence, and reads them with profit and delight. They have a double charm. They are the loftiest expression of devout piety, in an idiom quaint and attractive. Cold and hard must be the heart that does not kindle with the fervor of his love, or thrill with the impulse of his zeal. But this is not all; they give us glimpses of the history of that important period, and lay open before us the heart of one man, and in it we seem to see the church of that day. We perceive that intense love for Christ, that devout reverence for his name, that loyal obedience to him, as the rightful King, which made men faithful unto death, and carried the church of Scotland through the terrible persecutions of the following half century. Permit me to make a few extracts from these letters, which illustrate these thoughts.

Of his work, as a pastor, we may judge when we hear him say in regard to his people, "My day thoughts and my night thoughts are of you." "I would lay my dearest joys in the gap between you and destruction." "My witness is in heaven. Your heaven would be two heavens to me, and your salvation two salvations." "Thoughts of your soul depart not from me even in my sleep." "My soul was taken up while others were sleeping, how to have Christ betrothed with a bride in Anwoth."

In these days, the first half of the seventeenth century—Rutherford, and his fellow laborers planted the seeds of truth, and nurtured the plants of grace, which grew in strength and majesty, so that when the storm burst they were not like reeds shaken in the wind, but like the oaks on their mountain sides which might be uprooted and fall, but could not bend. Among his fellow laborers of whom we are reminded by his letters, we remember John Livingstone, who, after a night spent in prayer, preached to a great congregation in the churchyard of Shotts, and the Spirit of God fell on them with such mighty power that five hundred persons dated their conversion from that day; and who again, in 1638, when the people had assembled at Lenark to receive the Covenant, stood among them with the majesty of an ambassador from the court of heaven, and so well did he plead his Master's cause, that thousands, on bended knees, with uplifted hands and streaming eyes, swore allegiance to Christ as king. We also remember David Dickson, the author of the well-known and precious hymn, "O mother dear, Jerusalem," a hymn that often resounded in the mountain fastnesses, where the persecuted Covenanters assembled to worship God. The mutter-

ing thunder, and the gathering clouds disturbed the land, but these men wrought well, strengthening the church against the day of her sore visitation.

For nine years Rutherford was permitted to labor undisturbed at Anwoth; but as the contest for "Christ's Kingly Office" grew hot, he spoke boldly for his Lord, and consequently, in 1636, he was deprived of his ministerial office and banished to Aberdeen. The first letter which we find written after his sentence, is addressed to the Viscountess of Kenmore. He says, "Noble Lady, the honor I have prayed for with submission to my Lord's will, my kind Lord hath now bestowed on me; even to suffer for my royal and princely king, Jesus, and for his kingly crown, and the freedom of his kingdom." "The perfumed cross of Christ is accompanied with sweet refreshment, with the kisses of a king, with the joys of the Holy Ghost, with faith that the Lord heareth the sighing of the prisoner." "Only woe, woe is me for my bereaved flock, for the lambs of Christ, which I fear shall be fed with dry breasts." "Bind me more (if more can be) to your Ladyship, and write thanks to your brother, my lord of Lorne, for what he hath done for me, a poor unknown stranger to his lordship. I shall pray for him and his house while I live. It is his honor to open his mouth in the streets, for his wronged and oppressed Master, Jesus Christ." This lord of Lorne, Archibald Campbell, afterwards Marquis of Argyll, the most illustrious nobleman in Scotland, was the first martyr for the Covenant. He was condemned to death for non-conformity—for refusing to surrender his conscience to the state. On hearing his sentence he arose and said, "I had the honor to set the crown on the king's head, and now he hastens me to a better crown than his own." He perished on the scaffold, but God has remembered his house, and at this time, we have on this continent an honored representative of this noble family.

In another letter, written about the same time to lady Calross, he deeply deplores that he had not been more earnest in his pastoral work, which was now taken from him, and that he had not spoken more boldly in defense of the principles for which he was suffering. "I know," he says, "that Christ will make Aberdeen my garden of delight. I am fully persuaded that Scotland shall eat Ezekiel's book that is written within and without—with lamentations, and mourning, and woe, but the saints shall get a drink of the well that goeth through the streets of the New Jerusalem, to put it down." Christ did not disappoint the hopes of his persecuted servant, but gave him such joy in his own divine presence, that his cup overflowed. Many of his letters were written from Aberdeen. In one he says, "His prison is my banqueting house. I am handled as softly as a petted child." "Christ hath so handsomely fitted for my shoulders this rough tree of the cross, as that it hurteth me no wise. Only the memory of you my dearest in the Lord, my flock keepeth me under and from being exalted above measure." In another he says, "Believe me, brother, whose looketh to the white side of Christ's cross, and taketh it up handsomely with faith and courage will find it such a burden as sails are to ships, or wings are to birds. I find that my Lord hath over-gilded that black tree, and hath perfumed it, and oiled it with joy and consolation." "Oh, what owe I to the file, to the hammer, to the furnace of my Lord Jesus! Who hath now let me see how good the wheat of Christ is that goeth through his mill and his oven, to be made bread for his table. Grace tried is better than grace, and it is more than grace, it is glory in its infancy. Why should I start at the plow of my Lord that maketh deep furrows on my soul? I know he is no idle husbandman. He purposeth a crop." And again, "How blind are my adversaries who have sent me to a banqueting house, to a house of wine, to the lovely feast of my lovely Lord Jesus, and not to a prison, or place of exile! Brother, eat it in me and give thanks. I charge you before God, that you speak to others and invite them to help me praise." To another he said, "His sweetness since I have been a prisoner, hath swelled upon me to the greatness of two heavens. Oh, for a soul as wide as the utmost circle of the highest heaven that containeth all, to contain his love." His love hath neither brim nor bottom. I go to fathom it, and it is as if a child would take the globe of sea and land in his short arms. Blessed and holy is his name! This must be his truth which I now suffer for, for he would not laugh upon a lie, nor be witness with his comforts to a night dream."

Rutherford was no selfish recluse, feasting in the "house of wine," unmindful of those who were hungering without. His letters attest how tenderly he remembered his flock at Anwoth. He addresses them "My dearest beloved in the Lord, my joy and my crown." He exhorts and reproves them, and comforts them with the comfort wherewith he himself is comforted of God. He says to them: "Ye are in my prayers night and day. I can not forget you. I do not eat, I do not drink, but I pray for you all." His greatest grief was that he could no longer preach Christ. He says, "A pulpit would be a high feast to me, but I dare not say one word against Him who hath done it. I dare not say I am a dry tree, or that I have no place in the vineyard,

but I often think the sparrows are blest who may resort to the house of God in Anwoth, from which I am banished. Oh, that I might but speak to three or four herd-boys of my worthy Master. I would be satisfied to be the meanest and most obscure of all the pastors in the land." He was filled with sorrow for his country, and cried out, "The Lord hath covered the whole land with a cloud in his anger. I should twenty times have perished in my affliction, if I had not laid my weak back and pressing burdens both upon the Stone, the Corner Stone laid in Zion."

When Rutherford had been confined in Aberdeen one year and a half, a change occurred. The State, torn by civil strife, seemed a little awed by the bold attitude of the church. He was permitted to return to Anwoth, and other ministers were released. Still the contest was not decided. It was only a change of tactics, and in view of the fair promises of promotion and wealth that were held out to those who abandoned the Covenant, he said: "Christ keepeth tryste in the fire and water with his own, and cometh ere our breath go out, and ere our blood grow cold. Blessed are they whose feet escape the golden snare that is now spread." In 1639 the voice of his brethren called him to the Professor's chair in St. Andrew's. He went to his new sphere of labor with the understanding that his duties in the College should not prevent him from preaching every Sabbath. The next year he was married to his second wife. One who knew them said: "I never knew any among men excel him, nor any among women excel her."

In July, 1643, the famous Westminster Assembly met, and to it Rutherford was sent as Commissioner from Scotland. He took a prominent part in the work of that Synod. There exists in manuscript, in the library of the University of Edinburgh, a sketch of the Catechism in his hand-writing, and it is supposed that the world owes this celebrated document principally to him.

The period from 1640 to 1660 was one of comparative peace to the church of Scotland. During this time, Rutherford not only performed his duties at St. Andrew's, preached regularly on the Sabbath, and did much important public work, but he also wrote several books vindicating the rights and principles of the Presbyterian church. This was the hush before the storm. Cromwell died, and in 1660, Charles II. came to the throne. Persecution commenced immediately. The Marquis of Argyll, James Guthrie, and other leaders of the Covenanters were thrown into prison. Rutherford was deposed from all his offices. His books were condemned, and ordered to be burned, and he was indicted of high treason. The ground of this indictment was his work entitled, "Lex Rex," in which with great moderation he defended the liberties of the people. The summons to appear before the Parliament, found him on his death-bed, and he returned this answer: "I have another summons before a superior Judge. It behooves me to answer my first summons, and ere your day arrive, I will be where few kings or great folks come." The last day of his life in the afternoon he said, "This night will close the door, and fasten my anchor within the veil. I shall go away in a sleep by five o'clock in the morning." So it was. He died at that hour, March 20, 1661. His friend, John Livingstone, records that his last words were, "Glory, glory dwelleth in Immanuel's land."

Had he lived a few weeks longer, he doubtless would have had the honor of martyrdom, sharing the fate of his friends, James Guthrie and others, to whom he wrote, exhorting them to steadfastness in the truth. He often described himself as hungering and fainting for the marriage Supper of the Lamb. For more than two centuries he has feasted at that table. He has seen the King in his glory. Resting from his labors his works do follow him, and his words are still an inspiration to our hearts.

TEMPERANCE.

BY REV. T. G. DAVIS.

"These ought ye to have done, and not to leave the other undone."

While it is both pleasing and encouraging to witness the efforts of philanthropists to save the young from intemperance, by inducing them to pledge themselves against the use of alcohol in all its forms, even to cider; one can hardly refrain from asking why leave out the great prolific root, the out-growth of which is, in my opinion, the procuring cause of nine-tenths of all the drunkenness that curses our world. It is my candid opinion, after many years observation, that there is to-day as much or more physical suffering in the world from the use of tobacco as from alcohol, if we except the maddening nature of alcoholic intoxication; and it is doubtful if even this exception ought to be made.

Many may think this view can not be supported. But I have yet to be convinced of its untruthfulness. Let us examine.

1. There are doubtless more who use tobacco in some form than of those who use alcohol as drink.
2. There are ten drunkards where there would be but one if none had learned the use of tobacco.
3. Tobacco is no less injurious to health of body and mind than alcohol.
4. On the score of filthiness, who will say which shall be king?

5. On the score of usefulness the same.
6. On the question of expensiveness, perhaps there is not much difference. Both are very prolific in wastefulness of the gold and the silver that belong to God.

If these premises are correct, the inference is, that both should be treated about alike, and banished if possible from society, especially Christian society.

True, there are some, perhaps many, juvenile temperance "armies" that do include tobacco in their pledge. Why not make it universal? Why not set the two baneful poisons side by side in all temperance pledges,—especially church pledges? If the time ever comes when a pure Christianity prevails, I believe the use of tobacco, as well as alcohol, will become a test of church membership. I once listened to a very smart temperance sermon, at a Q. M. in Me., in which the preacher dealt heavy blows, right and left at rumselling and drinking, handling the subject "without gloves." After close of the meeting, I went into the house where the preacher was stopping, and found him smoking a pipe. On being admonished of the propriety of backing up his preaching by example, "Oh," said he, "I must smoke." "Yes," said I, "and the rum drinker must drink; and who shall say which must be the less excusable?" (once had the privilege of being with a good young minister, more than fifty years ago; after eating, he lit his pipe and began to smoke, saying that he had to smoke to keep his food from distressing him. I told him that the remedy he was using, was nursing instead of curing his trouble. His little smoking would have to be increased more and more, to produce the desired effect, and would eventually destroy what digestive power his stomach then had. I advised him to put away his pipe and be careful of his diet, eat sparingly for a while. He thought it over, acted on the suggestion and soon regained good health, lived to a good old age, and was instrumental of very much good. That minister was Rev. L. Hathaway, of Me. I have a young friend who was very far gone in wickedness. In the providence of God, he became a Christian. In giving an item of his experience, he writes, "I was in all manner of wickedness. I drank to intoxication. I smoked and chewed tobacco. I profaned God's holy name, I profaned his Sabbath. I did everything that was bad. When God converted me, I left all these wicked practices but the tobacco. In about three months after my conversion, I felt that it was not right for a Christian to use tobacco, and I left off this also, and have had no longing for it since."

What is temperance? In my view it is the prudent or proper use of all necessary things, and entire abstinence from all unnecessary things. On this definition of temperance, how much alcohol could be drunk, or how much tobacco used for smoking, chewing or snuffing? But when we take into consideration that alcohol and tobacco are both destructive of human health and life, how can we be justified before God in the habitual use of either?

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The Morning Star.

WEDNESDAY, APRIL 9, 1879.

G. F. MOSHER, Editor.

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SOCIALISM IN AMERICA.

We have been pondering over this paragraph that recently appeared in the daily papers:

Twenty-five thousand people celebrated the anniversary of the Paris commune at the exposition building in Chicago, Saturday night. One thousand of them were armed with guns, and the avowed object of the meeting was to raise funds to perfect a military organization.

If that celebration stood by itself, it might amount to but very little, but taken in connection with other facts it becomes quite significant.

There are about six million Germans in this country, industrious and frugal citizens as a rule, but a large number of them are tainted with those notions of government and property that have made Socialism so dangerous an element in the Empires of the old world. What has the United States to fear from them?

Mr. Henry Fawcett, the eminent English Statesman and economist, recently expressed the belief that if "Socialism should continue to advance with so much rapidity as it has lately shown in Germany and the United States, the day is not far distant when the Socialists will be able to control the legislations of those countries."

The paragraph that we first quoted shows in how great force Socialism—for it and Communism are practically the same—exists in Chicago. It is equally well known that in all the large cities and populous States of the Union there are many thousands of enrolled members of the order, and it should be remembered that in numbers they already exceed the strength of the organization that first aroused the attention and the fear of Germany. Thus while many have been proclaiming danger to the country from the actual presence of the Negro, and the dreaded invasion of the Mongol, a new danger has been growing up in our midst that is, perhaps, more to be feared than either of them.

A writer in the 'April number of the North American Review' says: "Prince Bismarck is at present secretly encouraging the emigration to the United States of proscribed German agitators, and defraying their expenses from the enormous secret service fund at the command of the Imperial Chancellor." There seems to be the best of reasons for believing this to be true, the emigrants coming of course from the ranks of the two million German citizens—members of the Socialist party—who were recently deprived of their constitutional rights by a repressive bill of which Bismarck was the author.

Several aspects of the question as it exists at present in the United States appear in the following extract from an article to which we have just referred:

The large number of self-supporting Socialist newspapers alone attests the existence of an immense sympathizing (though for the present silent) mass of men. And the success and extent of the movement are the more appreciable after a careful comparison of the relative increase of the Socialist vote, recently polled in the large cities of the Union, with that cast in Berlin during late years. By this it appears that the result at the polls of our large political centers, such as New York and Chicago, shows a more rapid growth of the Socialist vote than that cast at Berlin, when the increase was considered sufficiently alarming to call for restrictive measures. And the wonder grows greater when upon investigation it is ascertained that the moving spirits of our Socialist party are German agitators—many of them recently imported from the fatherland. These men lend to the cause all their knowledge, pertinacity, and experience. We refer to such men as F. Leib and Paul Grottkau, convicted and condemned, some time since, by the tribunals of Berlin, and Gustav Lyser and Henry Pude—both escaped from the prisons of Frankfurt, the latter having since taken a prominent part in the Paris commune. Indeed, the sympathy and the union of the American party with the German movement may be seen from the fact that, previous to the last election in Germany, a considerable sum was raised in the United States to aid the Socialists in defraying election expenses in Prussia. There these funds were instrumental in swelling the majority against a friendly Government.

It is well known that Mr. Seward most feared the German element of all that enters into our national composition. Their clannish habits, their revolutionary spirit, and their tenacity to all the dangerous principles of government that they have brought from the disturbed state of European affairs, lay at the bottom of his fears. Some one has said, "As the Turk brings with him all the peculiarities of barbarism, so the German imports all the characteristics of the fatherland, without the Balkans for a barrier or the Koran for a curb."

Not only are the leaders of the Socialist organization in this country Germans, but three-fourths of all the attendants at their National conventions have borne German names. Along side of their doctrine of universal brotherhood, of Government control of railroads, telegraphs, theaters and schools, all of which are to be free to the people; of materialism to replace religion, which they designate as "the mere opinion of nations;" of an end of imprisonment and caste, with State-help in every direction,—along side of these views should be placed the fact that this element was responsible for and led off in

the great July Railway strikes of 1877. Furthermore, at the municipal election in Chicago last week, the Socialist ticket which polled 10,000 votes and elected three councilmen, did not bear the name of a single native-born American.

Such are only a few of the phases of German Socialism in America. There are features of it that are attractive to the fancy of the worn and poorly paid laboring man—another source of danger, for, in embracing the doctrine for its attractions, they also give strength to its more destructive elements.

Each reader can see, better than we can point out, the tendencies of these Socialistic theories. Each knows, as well as we, that there are great numbers of German citizens in this country who denounce the more revolutionary principles; also that there is considerable alarm expressed about these tendencies that has no good foundation to rest upon. But that it is a grave and menacing danger, taken all in all, we do not believe that many will deny.

If these are the dangers, what are the protective measures? We know of none better than that the actual history and aims of Socialism, in this country and in Europe, be exposed, and that honest working men be influenced to hold themselves aloof from the organization. The theory that eight hours for a day's labor is to remedy all the evils that working men suffer, is delusive. Idleness, not of the enforced kind but of the voluntary, is already a sufficient evil. Moreover, while the danger of over-production—that is, of producing more than we can find a market for and so causing business depression—is held up, it ought also to be borne in mind that the labor agitators might themselves do much, as a writer in the *Atlantic Monthly* has recently pointed out, to remedy the difficulty of over-production, by each studying to fulfill his own duty in this respect towards the laboring classes, just as he clamors that the capitalist should do. The suggestion partakes a good deal of the theoretical, but there can be no doubt that there are large possibilities in it.

THE NEW ENGLAND ASSOCIATION.

It will be seen by the programme that solid work is laid out for the next gathering of this body. The subjects for consideration embrace those that have an important bearing on the denominational life and welfare, and the brethren who are appointed to take the leading parts will put faithful work into the preparation. The result ought to be a quickened interest in all these matters—an interest that shall not exhaust itself in a few enthusiastic responses at the time, but that shall abide and bear fruit.

This will be the fourth meeting of the Association—or rather, of what has grown into the Association. The first was held in Lewiston, Me., in April, 1876, and although it was not largely attended yet there was considerable enterprise shown, and plans laid that without doubt have had a wholesome bearing on subsequent denominational work. But we must confess that it is with a kind of melancholy interest that we recall this passage in the report of that meeting: "Not the least important features were the preliminary steps towards celebrating our denominational centennial by the raising of a hundred thousand dollar fund for Home Mission use, and establishing a new mission in some foreign field." The centennial is close at hand, but the fund is yet to be raised, and the meager receipts for Home Mission work are sad proof that the enthusiasm at that occasion was not disseminated very widely. We can not afford to pass resolutions simply for practice.

At the second convention, held in Lawrence, Mass., in 1877, the movement to endow a Bible school in India received a strong impetus and has since been pushed to practical success. Moses smote the rock to make it give forth water. This endowment of the Bible school shows how the smiting of an enthusiastic purpose taps men's purses.—At the same gathering the project of a convention of all open-communication Baptists was set forward, and the favorable consideration accorded the project by the succeeding General Conference was doubtless due to this Lawrence gathering.

The third convention, in Boston, in April of last year, witnessed the organization, on what is hoped will prove a permanent basis, of the New England Association, and it is this body that is to hold its session in Lowell in two weeks. The committee of arrangements has been anxious to secure speakers who would keep their appointments—a most commendable course, and one in which they have every reason to expect success. There are indications of a good attendance, and the programme is such that it will doubtless draw thither not a few of the wavering ones. We wish there might be a general gathering of the brethren, and that successful plans might be inaugurated for accomplishing much needed work.

We learn of a Freewill Baptist minister in the West who has held the pastorate of four churches the past year, has filled seven different appointments each month and has preached on an average five sermons a Sabbath through the year, including the services held on Saturday afternoon and evening. To keep these appointments he has had to ride from 2 1/2 to 25 miles each Saturday, and for his services has received less than \$100. He has a family of five besides himself to support, and gives his "fair days" to manual labor and dull days and evenings

to study." He doesn't complain. He is glad to serve the Master thus, and help his fellowmen. But there is a wrong at somebody's door. For this brother is doing this work to save the churches from extinction, in the midst of a region that most pressing needs missionary help, while the Home Mission contributions do not much more than pay the expenses of the Society. Who is withholding money from this work? Any appeal that we might make would seem tame in comparison with the bare statements of fact made by the Home Mission Treasurer in another place.

HOMESICK HOURS.

Blessed are the homesick, says some one, for they shall at last come to their Father's house. It is homesickness that leads us to look beyond the present: it is homesickness that strengthens our hope in the good time coming. Failures surround us; a little foible eats into our self-consciousness; we spoil a good day or a good week by some bit of foolish or uncalled for word or act; we are mortified with ourselves and get disheartened; we would be at home; we are homesick. The voice never tires of speaking, the ears never tire of hearing, the mind never tires of thinking and the heart never tires of loving the sentiment that there is no place like home.

You may spoil the word "sweet" by gushing over it, but once again put it before home—sweet home—and you have at once transformed the adjective into its pristine grace and beauty. Sweet home, what words dearer to the homeless? The absent one or the wanderer knows that an unutterable and unending love awaits him at home; he knows that in that home he outranks wit and learning, kings and princes and the whole world beside.

Blessed are the homesick, for they shall at last come to their Father's house. Oh, the home-gatherings that are awaiting the weary of the earth! Many eyes become tear-dimmed as the vision flits by. O ye home lovers who have no homes, arise to your daily work and prayer, and glory in the heaven-born hope that the good time is surely coming; it may be almost here.

The spring time is at hand, though through the long winter, the barren twigs and branches, ice-bound and wind-riven, have seemed the earnest of any thing but green leaves and the glistening sunshine, of cool shades and bird melody; yet shall God so clothe the trees with sunshine and beauty, and forget the unfortunate, the miserable, the lonely and the homeless among his own children? O ye of little faith, will ye not make hope strong in the belief that the homesick are on the way to their Father's house, and they shall surely reach it?

A FREE COMMUNION CONVENTION. The Committee appointed by the last Free Baptist General Conference "to correspond with open-communication Baptist bodies in all parts of North America, and, if found practicable, to unite with them in calling a general convention for more intimate acquaintance, a closer union and the promotion of truth," has the subject under consideration, as will be seen by a communication from its chairman on the first page. The Committee consists of Revs. O. B. Cheney, D. W. C. Durgin, E. W. Page, Esq., Revs. J. S. Manning and N. C. Brackett. The objects for which the Committee was appointed, as set forth in the resolution quoted above, seem to us to be worthy ones, and we trust that the correspondence of the Committee will be met with favor by the bodies addressed. Such a convention of Christian brethren, met for fraternal intercourse and to consider means of better promoting the work assigned them, would be an interesting spectacle, and ought to result in great good. We would be glad to hear from any "open-communication Baptist" in relation to the matter.

SOLDIERS' GRAVES. It is probably generally remembered that some years ago—in 1873—Congress passed a law providing for the erection of durable headstones over the graves of soldiers of the regular and volunteer forces of the United States whose remains are interred in the National military cemeteries. This law has been carried out, and the graves of the Nation's dead in these cemeteries are now permanently marked. At the instance of the War Department, Congress has recently authorized the erection of similar headstones over the graves of the Union soldiers who are buried in private and village cemeteries. This will be done as soon as the necessary arrangements can be made. In the mean time the Quartermaster General, at Washington, will at once proceed to collect the necessary information as to where these headstones are required. All persons having knowledge of the burial places of soldiers in private cemeteries whose graves are not marked, are requested to communicate the fact to the Quartermaster General, and give regiment, company, and date of death of deceased, if known. Similar information is desired from parties in charge of such cemeteries. Of course it is not intended to furnish headstones for graves over which monuments have already been erected by relatives or friends of the deceased.

The Independent finds indications that "a spirit of liberality is beginning to dawn" on a particular Baptist Association: Baptist papers passed over utterly without discussion the action of the Long Island Baptist Association, some months ago, in receiving into fellowship the Gethsemane church, whose present pastor, Dr. Burlingham, is not only widely known for his open-communication sentiments, publicly expressed in speech and in writing, but for his open-communication practices, having been pastor for almost a year of the American chapel at Paris, where he regularly officiated at the celebration of the Lord's Supper, to the promiscuous gatherings of Christians of every denomination who worship at the chapel while visiting Paris. Dr. Fulton on being asked to vote for the admission of Dr. Burlingham, with his record, replied that his first intention had been to oppose his admission; but he had concluded to say nothing against it. The church was unanimously received, and Dr. Burlingham was placed on an important committee. If an association that four years ago could not brook Dr. Jeffery, who has never partaken of the Lord's Supper outside of a Baptist church, now admits Dr. Burlingham, who for almost a year communed regularly with Pædo-Baptists, are we not justified in believing that a spirit of liberality is beginning to dawn on the Baptist Association? And does not the gentleness with which Dr. Boyd, of St. Louis, has been treated, who invited a Unitarian clergyman to commune with his church, look in the same direction?

BRIEF NOTES.

The poem, "My Cup Runneth Over," on the first page of last week's *Star*, should have been credited to Sunday Afternoon.

If some one will point out to us wherein the attitude of the present majority in Congress differs essentially from its attitude in 1861, we shall be greatly obliged.

The National Baptist's Dr. Dobbs speaks ironically of paying church debts when he says: "It is against our principle to pay the interest, and against our interest to pay the principal."

The article by "J. F." on the second page will repay a careful reading. We have yet to be satisfied—indeed we can not believe—that the cause of truth would suffer by drawing the lines where he proposes to draw them.

The Watchman speaks confidently of "the movement in favor of unrestricted communion" as being "a movement now happily at an end, so far as our denomination is concerned." It must then have reached its end within the last few hours.

Dr. Lorimer is a man of fortitude. He resists all the blandishments and temptations of the Tremont Temple church, and persists in his resignation of the pastorate. It has at last been accepted, and it is presumed that Dr. L. will go to Chicago.

"There is a secret about the newspaper reports," wrote Dr. Mitchell to his wife from Washington in 1892, "which you ought to know. Many things are told there which never happened. Speeches are printed as made which never were made. Many speeches actually made never appear." And to explain the whole matter he adds: "According to the temper, humor and party [political] of the editor, debates are mutilated, garbled and perverted." It seems that politics was politics seventy-five years ago.

In accordance with a regular custom a large number of French Republicans met at Lyons, France, the other day, to celebrate the anniversary of President Lincoln's death. Their anticipation of the proper day by nearly a month may be overlooked in view of their recognition of the fidelity to a great principle that characterized the martyr President. That is among the most promising of the manifestations of French Republicanism.

The upshot of Joseph Cook's "strictly scientific" lecture on "Solar Self-culture" was that the spectroscopic must determine whether a man has religion or not, and a set of ordinary scales must determine how much. And now he asks pardon for suggesting that "when on the Berkshire Hills a law concerning temperance is enforced by the legislature on Beacon Hill, there may be some feeling in the sunset that there has been a conspiracy in the sunrise, and that a law so passed may not be, perhaps, quite according to justice." What he asks pardon for is doubtless for locating the sunset and the sunrise only one hundred and fifty miles apart.

A correspondent, having in mind Rev. A. D. Williams's article in the last *Star* with reference to the colored people, writes with some warmth in behalf of his own race, and especially against any plan of colonization that has yet been proposed. Our colored friends show their proverbial good nature in submitting to be theorized about so much by would-be social philosophers. Why not talk of colonizing the white people? Have they any original title to the soil, that the colored people have not?

Denominational News.

The Home Mission Society and its Work.

THE TREASURY. On the first day of last Jan., as stated in the *Star* of Jan. 29, the Home Mission Society owed on its appropriations \$950. On the first day of April, the amount was \$1591. The amount received between Jan. 1 and April 1, after paying all that was given for specified objects, such as Permanent Fund, Myrtle Hall, Mother church, &c., and current expenses, was \$415.31. This sum has been divided among the laborers and the churches to which appropriations had been made, none of whom had received anything on salaries or appropriations for the last six months. This *pro rata* payment was one quarter of the amount the Society owed, leaving \$17.56 in the Treasury on the first day of April, and \$1193.25 due to our missionary laborers.

In the article of Jan. 29, an appeal was made in behalf of our Home Mission, including our work among the Freedmen, which is one of the most important, as it has been one of the most successful, of our Mission efforts, that an extra effort be made, outside of our regular contributions on the card system; to raise enough to pay our missionaries who were then needing their small salaries very much and to carry forward our general work. To this appeal one good brother, who is a Freewill Baptist in fact, colors, then in Florida, responded by sending his check for \$100. Another, who was then in Italy, seeing the appeal in the *Star*, immediately sent his order for \$24. "A reader of the *Star*" in Vt.

sent \$20. Two lay brethren each gave \$10. Three ministers and two ministers' widows gave each \$10. One minister and one layman gave each \$5. Fourteen other persons gave \$22.80, making in all \$246.80 from 26 persons; and there the matter rests, and Bros. Brackett, Morrell, Manning, Smith and other faithful workers have received only one-quarter of their pay for the last six months. Is that right? Have all done their duty in this matter? Are there only twenty-six persons in our whole denomination who are sufficiently interested in this cause to make a little extra effort—a little sacrifice, if they so regard it—to pay the very moderate salaries of brethren who are devoting their whole time and energies for the elevation and salvation of that large class of people in our own country who had been heathenized by slavery, and for whose freedom in past years we had felt such an interest and prayed so fervently? Can this be possible? I trust not. Are there not thousands within the pale of our Zion who are more able to give for this object than most of the twenty-six who have contributed? These missionaries must be paid, or their labors must cease and the good work must stop. Who shall pay them? We can not ask God to do it by miracle as he fed Elijah. The Mission Board can not pay them unless the people furnish the money. "No debt" is the policy of the Society and a good policy, too. The little Permanent Fund which is well secured on interest must not be used nor borrowed. No money will be borrowed by the Treasurer. The people must furnish the means or the work must stop. Who will bear the responsibility if the Mission is given up? Not the Mission Society—not the denomination as a whole—"Corporations have no souls;" but the responsibility will rest upon the individuals composing the denomination.

Are you, kind reader, for one prepared to meet your part of the responsibility of having our Home Mission abandoned for the want of a few funds to carry it forward?

Dear brethren and sisters, will you please ask your own consciences and your God, "How much ought I to give to this object," and do it now? If this question is prayerfully considered by each one and answered as he will wish it was when he stands before God in the judgment day, I believe the whole sum of \$1193.25 will be paid before the close of April. Then the Home Mission Society will be entirely free from debt to the first day of April, and the hearts and hands of our missionary laborers will be greatly strengthened and encouraged.

THE MOTHER CHURCH.

The appeal in behalf of this church which was made in the *Star* of Jan. 29, is probably fresh in the minds of its readers. They will doubtless be glad to learn what have been the results thus far of the effort. The whole amount received to this date is \$46.50, which was contributed by forty-seven different persons and one Benevolent Society. Fifteen of those persons are now residents of New Hampshire, six of them are Freewill Baptist ministers. Thirty of the contributors are now residents of other States. Most of them were "natives" of New Hampshire. It is hoped that the children at home will not allow themselves to be outdone in their affection for their "Mother" by the children abroad.

Bro. N. W. Bixby, of Iowa, in a recent letter says, "Enclosed you may find a dollar for the 'Mother church.' There are sacred memories that cluster there. Among my earliest recollections, the reading of a copy of the *Magazine or Informer* is prominent. New Durham, Benj. Randall and Peletiah Tingley were often mentioned. I've been a Freewill Baptist ever since—long before I was converted to God. Don't let the enterprise fail.—I never saw New Durham; but possibly I may in 1880 if life is prolonged."

Bro. O. B. Cheney, a short time since, wrote me from Venice, Italy. In his letter he says, "But I take up my pen only to say your words in the *Star* have opened my heart so widely that with great pleasure I send you an order for \$25 to help our good old Home Mission Ship off the breakers, one of which is for Bro. Neal (New Durham), and \$24 for Bro. Manning. What a satisfaction there is in staying up the hands of those Christian workers who show in their every day lives that they think more of doing good than of any pay for doing it." Amen, I say to the sentiment in this last sentence.

It must be that there are more than fifteen persons in New Hampshire, who, on reflection, will consider it a privilege to help make up the little sum of \$100 or our "Mother Church" in this time of her need, and it is hoped that there are yet more "natives" abroad who will manifest their regard and love for her in a material form. Only \$44.50 are now wanting to make up the sum asked for. Let all who intend to have any part in this dutiful offering, do it with the least possible delay.

THE DAY OF PRAYER FOR MISSIONS.

Bro. Perkins, the Cor. Sec. of our Foreign Mission Society, has very properly suggested that a day of prayer for our missions should be observed throughout our entire denomination, and he has fixed that day on the first Sabbath in May. Probably Bro. Perkins, by virtue of his office, did not feel authorized to speak for the Home Mission Society, but as I am Treasurer of both societies, and am equally interested in both, I think I am at liberty to speak in behalf of the Home Mission, when the Ex. Committee can

not be consulted, and would therefore say that it should be distinctly understood that this day of prayer and thanksgiving is for our mission work in general, and for both our denominational mission societies and their work in particular. These two societies are closely allied to each other. Both must be fed with the prayers and contributions of the churches. It would be disastrous to the cause of missions with us if we should attempt to feed and nourish one of these societies and neglect the other. The two societies must stand or fall, live or die together. "What God hath joined together let no man put asunder."

Then let the first Sabbath in May next be observed by all our churches, and by all our brethren and sisters throughout our whole denomination as a day for special prayer and thanksgiving to God for the success of our mission work in this country and in India. Let us pray earnestly and in faith in our closets, at our family altars, in the social meeting and in the public assembly that God would abundantly bless our missionaries and their labors, that he would raise up more laborers to enter the whitening fields which are now ready for the harvest, and that he would dispose the hearts of his people to contribute liberally of their substance for this cause. Also, let us give thanks to God for the recent cheering news we have from Harper's Ferry and from India, of the gracious outpouring of the Divine Spirit. And, further, let us each one make a special freewill thank-offering in the form of cash for our empty mission treasuries, and give enough, at least, on that day to pay up our Home Missionaries to the first day of July next, and to send a full remittance to India on the first of June for the quarter in advance.

SILAS CURTIS, Treas.

Minnesota.

I am glad Bro. A. A. Smith has called the attention of our eastern brethren to some of the needs in our great and rapidly developing State. It is a promising field for mission work. Our two Yearly Meetings, the Minnesota and the Minnesota Southern, are about equal in membership and extent of territory. And there is not much difference in their needs, internal financial strength and religious ability. We have so much land room out here in the Minnesota Southern Y. M., that of necessity our churches are a great ways apart. The ministers are so poor in purse that they are compelled to labor a part of the week time to "get the wherewith to feed and clothe their old and the new bodies of their household."

I wish to say a word about the method we have adopted to raise funds in the Blue Earth Valley Q. M. from which we are expecting to derive great benefit. We have organized a Mission Society according to the statute of the State to hold property for mission purposes. Within nine months we have secured about eight hundred dollars (\$800) as a permanent fund, the interest of which only is to be used. Brethren have given their notes for from 5 to 25 dollars at ten per cent. We have a missionary, Bro. B. F. Kelly, in the field, who has done an excellently good work the past winter. We have also arranged that the churches take a collection for missions the last Sabbath before the Q. M. session. This last plan we borrowed from the Chain Lake Q. M. at our last session. Now, if any of our brethren and sisters East wish to aid us by adding anything to our permanent fund by contribution or note we can assure them that the interest will be judiciously appropriated. The next session of the Southern Minnesota Y. M. will be held at Mapleton Station on the Minn. Central R. R., at which time the brethren there hope to be prepared to dedicate a new house for worship.

A. J. DAVIS.

Revival at Storer College.

It will cheer the hearts of many to know that Storer College is enjoying another of those very precious "refreshings from the presence of the Lord," that from year to year have afforded so much encouragement to the friends of this school and mission, both here, and elsewhere. Surely, God does greatly bless this mission among the people of color.

The interest in Sabbath-school, prayer and conference meetings, missions both Home and Foreign, and in the preaching of the Word had been comparatively good during the fall and winter, with occasionally a conversion, until within some ten days when the rain more generally and abundantly began to fall. But not in such torrents as to pass off without absorption, as showers some times literally do; but it seemed to penetrate to the very center of parched and thirsty hearts, and brought us all, in mellowness and tears, to the sunshine of the cross.

In one day a company of seven seekers was found at the anxious seat for prayers. Several of our Christian students, workers in the revival, went aside into our printing-office room, and with these anxious ones read the Scriptures, and offered words of advice and prayers. The result was, that during the day,—as many as five hours of which they spent in this manner, six of the seven came into the light and liberty of the children of God. The seventh one lingered, in much distress, and at times almost in despair, but, since I began to pen these lines, has come to bring us the joyful tidings of his pardon and peace here. We laid aside our pen and everything else, and with others of our happy students, (and with the instrument softly accompanying our voices), all sang, "His name so sweet."

Poetry.

THE RIVER OF LIFE.

BY V. G. HAMSEY.

O fair and holy city,
Jerusalem above!
Whose temple is God's presence,
Whose only light his love!

We muse upon thy splendor,
And hail each golden gleam
When the gates of pearl unclosing,
Thy glories o'er us stream.

But naught of all thy beauty,
And all thy wonders known,
Hath charmed me like the river
That flows from out the throne.

That wondrous, crystal river,
With calm and silvery flow,
Upon whose flowery borders
The trees of healing grow.

Purer than pearly portals,
Than jeweled walls more fair,
The glorious, golden city
May not with it compare!

The eternal love, and mercy
Deep, deep, and wondrous wide,
Is the overflowing fountain
From whence these waters glide.

Which evermore full freighted
With life and heavenly grace;
And, by the springing verdure,
The healing stream we trace.

The prophet, in his vision
Beheld its earthward flow;
He marked the little streamlet,
And saw the waters grow;

Till, like the Nile overflowing,
The barren desert sand,
It bore the gifts of beauty
And life to all the land.

O sweet, life-giving waters!
The work of death is wide,
The burning desert waltz
For thy refreshing tide.

The groaning nations languish,
For shadow of the trees,
Whose leaves are for the healing
Of sin's most dire disease.

Those trees, forever blooming,
Forever yielding fruit,
Are nourished by thy water
That floweth at their root.

O pure and crystal river!
O fruit forever new!
The weary, fainting pilgrim
Will ever turn to you.

The water of salvation
Outgushing from the throne,
Is more than golden splendor,
Or light of precious stone.

*Ezekiel, Chap. 47.

Family Circle.

CHRISTIANITY IN BRITAIN AND AMERICA.

BY GEORGE RODGERS.

Christianity is that system of religion which was first taught by Jesus Christ and his apostles in the cities and villages of Palestine more than eighteen hundred years ago; which has diffused itself through many nations, and is now the acknowledged religion of more than three hundred and thirty millions of persons. This wonderful religion is, I do firmly believe, destined to be the accepted religion of all the nations of the earth. The time is coming when the earth will be full of its blessed truths and its great moral glory; when all men shall live under its power, and be guided by its principles.

Every reader of the *Morning Star* knows that this religion, which is wonderful in itself, has a most wonderful history. To one particular branch of that history, I wish now to direct the reader's attention, and will in a few plain papers give him a general outline of its history in England and America. My desire and aim will be to excite in the minds of young people a desire to know much more than they will find in these papers. I want to send them to some of the valuable church histories which are now within the reach of most of our young friends.

About fifty years before the birth of Christ, Julius Caesar, a Roman General, who had conquered Gaul, the country now called France, crossed the channel, and entered the Isle of Angles, now called England. The town of Dover, in the county of Kent, now stands on the place where he landed with his soldiers. He found the people of Anglesland in just such a condition as the American Indians are now in. They were almost naked, they painted their bodies with various colors, and spent their time in hunting, fishing and fighting.

The ancient Britons were to some extent a religious people. The religion of the Druids, with its sacred trees, its mysterious caverns, and its great piles of stones, such as are now seen on Salisbury plain, was the religion they professed.

They had gods many; on each day of the week they used to worship a different one; and they called the day after the God of the day. They worshiped the sun on the first day, and called it Sunday. The moon was the god they worshiped on the second day, and so that day was called Monday. The third day was given to Tescos, and called Tuesday. On the fourth day they worshiped Woden, the God of War, and called it Woden's-day. In time of war they would offer sacrifices, often human victims, on that day. Their great altars, which are still standing, were often stained with human blood. Thus the God of thunder was worshiped on the fifth day, which they named Thursday. Freya, the wife of

Woden, was worshiped on the sixth day, which they called Freyday. And Sater was worshiped on the last day of the week.

About fifty or sixty years after the birth of Christ the living light of Christianity shone upon that heathen darkness, and after a time made Britain a Christian nation.

America is the Christian daughter of Christian England, and from these two powerful nations gospel truth is going forth to the ends of the earth.

By whose agency Christianity was first introduced into Britain, we do not know. Some think that St. Peter opened the door of faith to the people of Angles. This, however, is very doubtful. Some think that St. Paul, after visiting Spain, continued his journey westward as far as England, and became the father of British Christianity. Others say that Joseph of Arimathea visited Gaul, and preached the gospel most successfully there.

The king, having received the gospel, was anxious, it is said, for his neighbors over the water to hear what he had heard; and so begged, that Joseph would go and preach to them that gospel which had made him and many of his people so happy. I do think there is something in this. I do believe that Joseph was one of the persons who helped to introduce the Gospel to that heathen land.

In my next paper, I will give some particulars as to the first church that was built in Avalonia, where Glastonbury now stands.

THE FIRST ENGLISH MARTYR.

Among the furious zealots of early English times, none were more conspicuous than Archbishop Arundel, by whose efforts and influence, in the year 1400, an act of Parliament was passed, authorizing all such unhappy persons as the clergy should deem guilty of heresy, to be burnt to death. The following account of the proceedings against the Rev. Sir William Sawtre, the first person who was burned at the stake in England for his religious opinions, is given by an English writer:

"The Archbishop, impatient to put this law in execution, even during the session of Parliament that made it, brought Sir William Sawtre, rector of St. Oswyth, London, to take his trial for heresy, before the convocation of the province of Canterbury at St. Paul's. The chief heresies of which he was accused, were these two, that he denied the doctrine of transubstantiation. The unhappy man, in order to avoid the painful death with which he was threatened, endeavored to explain away his heresies as much as possible. He underwent an examination of no less than three hours on that subject, Feb. 19, A. D. 1501; but when the Archbishop urged him to profess his belief, 'That after consecration the substance of the bread and wine no longer remained, but was converted into the substance of the body and blood of Christ, which were as really and truly in their proper substance and nature in the sacrament, as they hung upon the cross, as they lay in the grave, and as they now reside in heaven,' he stood aghast, and after some hesitation declared, 'That, whatever might be the consequence, he could neither understand nor believe that doctrine.'

"On this, the Archbishop pronounced him an obstinate heretic, degraded him from all the clerical orders with which he had been invested, and delivered him to the Mayor and Sheriffs of London, with this hypocritical request, that they would use him kindly; though he well knew that all the kindness they dared to show him was to burn him to ashes. He was accordingly burnt in Smithfield.

MORMON INCREASE.

Expansion is one of the leading tenets of the Mormon church. "Gather the saints into these valleys of the mountains" is commanded every Sunday from the pulpit of the tabernacle in this city. To increase the number of this church in America is to give its priesthood additional power; for from the number of the body of the church is collected one-tenth of their hard earnings to support their priestly parasites. When there were about 400 of its members in Utah, the rate of tithing was one-tenth of what one of the laity earned or produced annually. Now there are more than 100,000 persons within its membership, a great percentage of whom are subject to the tithing-tax, and yet the rate is now as formerly, one-tenth. There are many persons in and about this city who pay an annual tithing-tax to the church of more than \$2,000; in other portions of the Territory there are many others who pay annually more than \$1,000 tithing.

There are few Mormons in Utah who do not, directly or indirectly, pay something. A majority of the members of the Church in Utah pay more than \$10 each on an average annually; the remainder pay more than \$5 each on an average, either directly or indirectly. From the last class of tithe-payers the church derives annually at least \$250,000. Total, \$1,000,000. The annual increase of the church for the last ten years can not be put down at less than 4,000 persons; total, 40,000—3,000 annually by emigrants coming in large companies; 1,000 arriving in small parties. And if nothing prevents the ordinary course of emigration hither, this number will increase annually during the next ten years, until it reaches 10,000 annually. So, within the Territory by births, the church fold in Utah and the Territories

adjacent will embrace more than 300,000 persons before the year 1890. This number of people will form the basis of one or two States and several Territories besides Utah.—*Salt Lake City.*

ALEXANDER REBUKED.

Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who knew neither war nor conquest. Gold being offered him, he refused it, saying that his sole object was to learn the manners and customs of the inhabitants.

"Stay with us," said the chief, "as long as it pleaseth thee."

During this interview with the African chief, two of his subjects brought a case before him for judgment. The dispute was this: The one had bought a piece of ground, which, after the purchase, was found to contain a treasure for which he felt himself bound to pay. The other refused to receive anything, stating that he had sold the ground with what it might be found to contain, apparent or concealed.

Said the chief, looking at the one, "You have a son;" and to the other, "You have a daughter; let them be married, and the treasure given them as a dowry."

Alexander was astonished.

"And what," said the chief, "would have been the decision in your country?"

"We should have dismissed the parties and seized the treasure for the king's use."

"And does the sun shine in your country?" said the chief; "does the rain fall there? Are there any cattle there which feed upon herbs and green grass?"

"Certainly," said Alexander.

"Ah," said the chief, "it is for the sake of those innocent cattle that the Great Being permits the sun to shine, the rain to fall, and the grass to grow in your country."—*Coleridge.*

"STOP THE TAP."

"Let me conclude by relating what occurred at a meeting in one of our northern counties. It was a species of temperance meeting. Three excellent clergymen spoke. They harped on the elastic and indefinite word 'moderation,' condemning intemperance, but setting up Timothy as their model man, morally and constitutionally; landing and magnifying sobriety, but commending the temperate consumption of alcohol. When they had concluded, an elderly farmer rose and said: 'I've heard that kind of talk for the last forty years, and I can't see that people are a bit more sober now than when it commenced. It reminds me of what I once saw take place at a retreat for imbeciles. It is the custom there, after the patients have been in residence for a certain time, to put them to a kind of test to see whether they are fit to leave the asylum or not. They are taken to a trough full of water, with a small pipe continually running into it and supplying it. They are given a ladle, and told to empty it. Those who have not regained their senses keep lading away, while the water flows in as fast as they ladle it out; but when as isn't idiots stop the tap.'—*Sir Wilfred Lawson in Nineteenth Century.*

A CHILD SAVED.

Some years ago a Pacific steamer took fire. The burning vessel was headed for the shore, which was not far distant. The only thought of the passengers was self-preservation. One man who was returning home from California with a treasure of gold, the result of years of toil and sacrifice, had just buckled his belt containing his gold around him, and was preparing to leap into the water and swim to the shore, when he was addressed by a little girl: "Sir, can you swim?" said she. "Yes, my child," responded the man. "And won't you please, sir, save me?" The request sent a thrill to his heart. He knew he could not save the child and his gold too. One or both must be lost. It was a question to be decided in a moment, a question which involved the saving of a life or the loss of the savings of his life. It was an instantaneous, but mighty struggle. Yet manhood, humanity, self-sacrifice, conquered. He unbuckled his belt. He cast his gold aside. He took the little child in his arms and plunged into the water. A child was saved, but the gold was lost.—*Presbyterian.*

CINDERELLA'S SLIPPER.

It is curious to learn that the "glass slipper" in "Cinderella," of which from our youth upwards we never questioned the authenticity, though well aware that no one who was not a *protegee* of fairies would think of dancing in such an article, was not part of the original story, but has been due to a misunderstanding of a word used in the French version of the tale. The slipper, we have been told by a writer in the *Sunday Times*, supported by "Littre's Dictionary," was originally a slipper trimmed with a particular kind of rare fur, called in French *vair*—the fur of a creature of the weasel kind. But this fur not being known to ordinary French story-tellers, they spoke of a *pantoufle de verre*,—a glass slipper,—by a sort of unconscious pun. Certainly the new reading is far more creditable to the sagacity of Cinderella's godmother, as a purveyor of comfortable clothes; for whatever magic power the glass slippers might have had of surviving a dance, it is impossible that they could have been comfortable to the feet, and must have resulted in all probability in serious corns.—*Pall Mall Gazette.*

TWO SIDES OF A STORY.

"What's the matter?" said Growler to the black cat as she sat mumping in the kitchen doorway.

"Matter enough!" said Grimalkin, turning her head another way. "Our cook is very fond of talking of hanging me. I wish heartily some one would hang her."

"Why, what is the matter?" repeated Growler.

"Hasn't she beaten me, and called me a thief, and threatened to be the death of me?"

"Dear, dear!" said Growler. "Pray, what was it all about?"

"Oh! the merest trifle,—almost nothing. It is her temper. All the servants complain of it. I wonder they haven't hanged her long ago."

"Well, you see," said Growler, "cooks are awkward things to hang; you and I might be managed much more easily."

"Not a drop of milk have I had this day," said Grimalkin; "and such a pain in my side!"

"But what," said Growler,—"what immediate cause?"

"Haven't I told you?" said pussy. "It's her temper. What I have to suffer from it! Everything she breaks she lays to me."

Growler was quite angry; but after the first gust of wrath had passed he asked: "But was there no particular cause this morning?"

"She chose to be very angry because I offended her," said the cat.

"How, may I ask?" gently inquired Growler.

"Oh! nothing worth telling,—a mere mistake of mine." Growler looked at her in such a way that she was compelled to say, "I took the wrong thing for my breakfast."

"Oh!" said Growler.

"Why, the fact was," said Grimalkin, "I was springing at a mouse and I knocked down a dish; and not knowing exactly what it was, I smelt it, and just tasted it, and it was rather nice, and—"

"You finished it," said Growler.

"Well, I should, I believe, if that cook hadn't come in. As it was, I left the head."

"The head of what?" said Growler.

"How you act!" said the black cat.

"Nay, but I should like to know," said Growler.

"Well, then, of some fish that was meant for dinner."

"Then," said Growler, "say what you please; but, now I've heard both sides of the story, I wonder she didn't hang you."

And so, little reader, you may judge whether the cook or Grimalkin was at fault; and of one thing be certain, every story has two sides, and it is always best to hear both before making up your mind.—*Christian World.*

"Sandy, what is the state of religion in your town?" "Bad sir; very bad! There are no Christians except Davie and myself, and I have my doubts about Davie."—*Yonkers Statesman.*

HOME TOPICS.

DULLNESS CAUSED BY ILL-HEALTH.—Without doubt, a great deal of dullness owes its origin to ill-health. People with languid circulations are seldom vivacious or amusing, and it is hard to be bright and lively when suffering pain; but indigestion, on the other hand, often makes its victims amusingly ill-natured and uncharitable. Of the vices, selfishness is productive of dullness; but malice, slander and false witness, with all their heinousness, often afford entertainment to listeners. Those who invariably shun dull people make a great mistake, for dullards are often very trustworthy and true friends, while they are not unusually well informed on certain topics. If amusing people are the most popular, dull ones are often the best beloved. Mephistopheles was an entertaining companion, and amusing men are too fond of asking their friends to back their bills. The associates of either have had cause before this for regretting that they made dullness the great bugbear of their lives.—*English Magazine.*

FASHIONS, STYLES AND GOSSIP. Pillow-cases are now trimmed by placing rows of insertion from corner to corner and working the monogram in the center of the lozenge thus formed.—A border of from four to six inches wide is the most common trimming on overskirts.—Rows of stitching are thought to be a sufficient finish for the underskirts of cloth costumes.—Cuffs must be plain in order to be stylish.—The new parasols are flat and have sixteen ribs.—Handkerchief dresses are fashionable for little girls.—Some of the new lace curtains have embroidered friezes and dados.—The edelweiss and other Alpine flowers appear on the new Spring bonnets.—Parisian belles now wear their hair parted plainly and smooth over the forehead. No more "banging."—A Viennese lady has lately been admitted to the degree of doctor of philosophy, by the University at Zurich.—Cincinnati is to have a Woman's Art Museum Association, and Denver a Woman's School of Art and Design.—Ivory sticks are used on the best parasols, and the edges are without fringe.—Pearl buttons, with figures stamped in gilt, are to be fashionable this Summer.—Oser is a new silk and wool material introduced by the English manufacturers.—Vests and borders of black and white striped satin are used on black silk dresses.—Wine color and gendarme blue are the most fashionable shades for sun umbrellas.—*Am. Cultivator.*

The Magazines.

ERICSSON'S DAILY ROUTINE.

Writing in *Scribner* for April of the work of John Ericsson, the engineer, who is now seventy-five years of age, Col. W. C. Church says:

"No one could more completely identify himself with his works; and this man, whose name is intimately associated with the world's most vital material interests, is as far removed from its every day concerns as the hermit in his cell. His whole thought is absorbed with his scientific and mechanical studies, and he never leaves the roomy old house in Beach St., New York, which is at once his dormitory and his workshop, except to be for exercise or on some imperative errand of business? Social recreation he has none. He accepts no invitations and gives none; his only visitors are those who have business with him. His time is divided according to rigid rules, which make the most of the twenty-four hours. Among the machinery which he has studied to some purpose is that through which his mental operations are conducted, and he has, as we have said, shown himself able to devote himself to sedentary work for twelve hours a day for three hundred and sixty-five days in the year, for certainly thirty years together, with scarcely the loss of a day. This is explained by the fact that, since he was forty years of age, Captain Ericsson has followed the most exacting rules of temperance in eating as well as in drinking.

"One day with him is like another, so far as his routine is concerned, and this is the routine: he is called at twenty minutes before seven, summer and winter, and rises punctually at seven. On rising, he rubs his skin thoroughly with dry towels, previous to a vigorous scouring with cold water, crushed ice being added to the water in summer. Gymnastic exercises follow before dressing. At nine o'clock a frugal breakfast is taken, consisting of eggs, tea, and coarse brown bread. At half past four he dines, the dinner never varying from chops or steak, a few vegetables, and brown bread and tea again. With the exception of tea, his only beverage is ice-water, and this is partaken of without stint. Tobacco is never touched in any form, and no dissipation whatever in the way of eating and drinking is allowed under any circumstances to vary this ascetic routine.

The hours from dinner-time until ten at night are usually devoted to work, and from ten until twelve Captain Ericsson seeks exercise in the open air. During working hours his time is divided irregularly between the drawing-table and the writing-desk. The day's labors conclude with a record of its events in a diary, which has one page devoted to each day, never more and never less. This diary is written chiefly in Swedish, and has now reached its fifty-seventh volume, amounting altogether to over 14,000 pages, indicating a period of about thirty-nine years. Not a day has been omitted in this period, excepting about twenty days during the latter part of 1856, when Capt. Ericsson met with an accident which deprived him of a finger on his right hand, crushed by machinery. It may be added that his bedroom windows are never wholly closed, even during the severest weather, he having mathematically demonstrated for himself that direct communication should exist between the inner and the outer air, 'to the extent of a sectional area of fifty square inches.' The hall windows of his house are open, too, winter and summer, and none but open grate fires are allowed. Insomnia never troubles him, for he falls asleep as soon as his head touches the pillow. His appetite and digestion are always good, and he has not lost a meal in ten years. What an example to the men who imagine that it is hard work that is killing them is this career of unremitting industry!"

EARLY SCULPTURE IN AMERICA.

"The art of sculpture was by no means unknown here when the white man first stepped foot on our shores. The pipe-stone quarries of the West are an evidence of what had already been attempted by the aboriginal savages. Tobacco, so much maligned by certain zealous philanthropists, was at least an innocent cause of some of the earliest attempts at sculpture made on this continent. The writer has in his possession an Indian pipe carved out of flint which represents a man sitting with hands clasped across his knees. Simple as it is, it indicates good skill in stone-carving, and considerable observation of race characteristics and anatomy.

"Before the Revolution, however, excepting in the carving of figure-heads, the plastic art, unlike painting, seems to have been quite unknown in the United States. And so little sign was there of its dawn that John Trumbull declared to Frazee, as late as 1816, that sculpture 'would not be wanted here for a century.' But even then the careful observer might have noticed indications that a genius for glyptic art was awakening in the new republic. William Rush, who was born some twenty years before the Revolution, had already shown that even in ship-carving the sculptor may find scope for fancy and skill. Rush was undoubtedly a man of genius; for although all the art-education he ever had was confined to an apprenticeship with a ship-carver, his figure-heads of Indians or naval heroes added a singular merit to the beauty of the merchant marine which first carried our flag to the farthest seas, and the men-of-war that wrested victory in so many a hard-fought battle. Rush worked only in wood or clay; but original strength and talent, which, under better circumstances, might have achieved greater results, are evident in some of his portrait busts, and in a statue of a nymph at Fairmount. A bust of himself, carved out of a block of pine, is remarkable for a force and character that entitle it to a permanent place in the records of American sculpture.

"Sculpture, however, was much more backward in gaining a foothold in the country than the sister arts, for it was not until 1824 that the first portrait in marble by a native was executed—that of John Wells, by John Frazee, a stone-cutter, whose sole art-education was obtained during an apprenticeship in a yard where rude monumental work was turned out for the bleak cemeteries in use before such sumptuous retreats as Greenwood and Mount Auburn were planned. There was a feeling after the ideal in the nature of this unassisted artist which enabled him to be potential in influencing younger artists, while his opportunities were unfavorable to the just development of his own abilities.

"Rush began to model in clay in 1789, and at that time not one of the artists who have given celebrity to our native sculpture had seen the light. Frazee was born in 1790, and Ezekiel Augur, of New Haven, in 1791. The latter was engaged in the grocery trade, and falling in that, took up modeling and wood-carving, without any guide except his natural instincts. Like many of our first sculptors, his efforts are interesting rather as evidences

of what talent entirely untrained and untrained can accomplish, than for any intrinsic value in his work. Many of the artists who have succeeded him have also begun life in some trade or profession altogether at variance with the art to which they afterward consecrated their lives."—*S. G. W. Benjamin in Harper's Magazine.*

SUGGESTIONS FOR IMPROVING POLITICS.

"It must be remembered that this is a representative government, and that the people are likely to choose legislators who fairly represent them. If they are ignorant and brutal, their ignorance and brutality will find voice at Washington, and in the State Capitals. And by the rapid immigration of great masses of ignorant Europeans and the sudden admission to the suffrage of some millions of ignorant negroes, the average intelligence of our voters has been greatly lowered. The percentage of the wholly illiterate in the voting population is much larger than it was fifty years ago. Of course, the result of this change will appear in all the current legislation and administration. The stream will not rise higher than its fountain, and the people are the source from which political morality as well as political power is derived.

"In view of these facts the only adequate remedies that suggest themselves are these: a more self-denying devotion of educated men to public affairs, and a more thorough education of the people.

"The educated classes ought to have more influence in public affairs than they now have; though they are in a minority the power which their training gives them can be wielded with great effect if they will only put themselves in contact with the people, and, divesting themselves of the scorn of ignorance, work patiently for the enlightenment of their fellow citizens. In such service as this will encounter no end of discouragements, but this is the kind of service to which patriotism and Christianity unite in summoning them, and the urgency of the summons can hardly be overstated. The college instructors will do well to teach their young men political science; but they will do better if, by precept and example, they teach them the supreme obligations of citizenship, and so train them that they shall seek to carry into politics not only the learning that they have gained, but sound moral principles and patriotic sentiments.

"Not only by the participation of educated men in political affairs, but also by vigorously prosecuting work of elementary instruction in the common schools, the people must be educated. The churches, too, have something to do in this work. They ought to be, as they always have been, educators of the people in the great concerns of government; but, better than this, they ought to be strengthening the bond that is suffering just now a severe strain—the bond that unites in one community of interest rich and poor, learned and ignorant. By preventing the segregation of classes in our society, by keeping the people of all grades in fellowship and sympathy, the church may furnish a medium for the communication not only of kindly feelings, but also of intelligence from one class to another. To the churches themselves, as well as to the nation, this kind of work is of vital importance."—*Editor's Table Sunday Afternoon.*

SPONTANEOUS COMBUSTION.

In one of his letters from Washington to his wife in 1802, published in *Harper's*, Dr. Mitchell, a Congressman from New York, relates this incident:

"A very singular occurrence has happened to General Dayton, of Elizabethtown, one of the New Jersey Senators. He pulled off his stockings of silk, under which were another pair of woolen garter, just as he was going to bed. The former were dropped on the small carpet by the bedside, and the latter were thrown to some distance near its foot. Electrical snaps and sparks were observed by him to be unusually prevalent when he took off his stockings. He slept until morning, when the silk stockings were found to be converted to coal, having the semblance of sticks and threads, but falling to pieces on being touched. There was not the least cohesion. One of the slippers, which lay under the stockings, was considerably burned. One of the woolen garters was also burned in pieces. The carpet was burned through to the floor, and the floor itself was scorched to charcoal. It was a case of spontaneous combustion. The candle having been carefully put out, and there being very little fire on the hearth, and both of them being eight feet or more from the stockings."

Edmund Ronayne, of Chicago, is the author of a book entitled *The Master's Carpet*; or, Masonry and Baul-worship Identical. Mr. R. is an apostate from Masonry, having been at one time, "Past Master of Keystone Lodge, No. 639, Chicago," and may be presumed to know of what he writes. The volume is fully illustrated, masonic ceremonies are described, and considerable evidence is cited to show that "every part of its degree work has been borrowed directly from the ancient worship of Bael."

Some of the finest specimens of sepia and tinted illustrative printing that we have seen come from the Rowley & Chew Printing Company, of Philadelphia.

P. Garrett & Co. (Philadelphia) publish "One Hundred Choice Selections in Poetry and Prose," embracing a great variety of articles for reading, recitation and declamation. It is No. 16 of a series, and is full of good things.

The *Golden Rule* for April contains a biographical sketch and portrait of Paul H. Hayne, the poet, a sermon by Mr. Murray on "The Resurrection," and a variety of fiction, poetry, articles on household, literary and artistic matters, fashion plates and notes, besides floricultural and agricultural items.—Boston: The Golden Rule.

Prof. Tice, the meteorologist and weather prophet of St. Louis, has issued his *Annual National Weather Almanac* for 1879, in which, besides foretelling the weather for every day in the year and explaining the theory on which his predictions are based, he gives a history, causes and effects of tornadoes; a chapter on lightning rods, exposes their general worthlessness, and explains how they may be made effective.—East Hartford, Ct.: F. S. Putnam.

The *Nursery* does not beg a place among the monthly periodicals; it is entitled to it by its own inherent excellence. The children are always delighted at the approach of its pretty pages.—Boston: John L. Sherry.

MUSIC.

H. S. Mackie (Rochester, N. Y.) publishes "Beside the Tennessee" and "My Poor Heart Is so Lonely" (both solo and quartette). The music is pretty and well adapted to the words.

F. W. Helmick (Cincinnati) publishes "Only an Emigrant" (song by C. Baker).

News Summary.

EDUCATIONAL.

Bates College.
LEWISTON, ME., April 4.

The Lewiston readers of the *Star* have been glad to see an occasional letter from President Cheney while on his European tour. His account of that Sunday morning spent on Mars Hill was not only thoroughly characteristic, but made some of us feel as if a new sacredness had been given to the memorable spot by the Doctor's solitary service of Christian worship. Perhaps it was not so solitary, after all, for may not "a great crowd of witnesses," even the great apostle himself, have been listening to that recitation of Paul's address to the ancient Athenians? The President's more recent communication from Vienna shows how large a place the college holds in his thoughts amid all his wanderings. We have heard of men who were so possessed of an idea that they could not leave it unrealized and live,—of Cyrus Field, pursuing his "long-wandering woo" for years through the fogs and mazes of Newfoundland, amidst discouragements that few men would or could have endured, until at last the Atlantic cable became a substantial fact; and as one has watched President Cheney in his efforts through long years to make the child of his brain and heart a worthy representative of Christian culture for his own denomination and the world it has seemed as if there must be something of the same quality in him as in Cyrus Field. The college campus may perhaps be rather more suggestive of a sheep-pasture than of Central Park, but those who remember it as it was fifteen years ago can see a change which warrants them in believing that sometime, and that not very far in the future, Bates will have the finest campus of any college in Maine, one to which the term "classical" can be appropriately given.

I suppose it is not well that the flesh and bones of an institution should develop much faster than its soul. They certainly have not done so at Bates. So long as the shades remain unimpaired, and those ominous blanks in Dr. Cheney's letter remain unfilled, Bates can never be justly accused, as some other colleges have been, of sacrificing essentials to things merely external and non-essential. Nevertheless we earnestly hope ere long to see the college campus covered with umbrageous elms and maples, and what would be still more desirable, suitable buildings erected to meet the growing needs of the various departments of instruction, for there is no question but that the needs in this direction are very urgent. The college is not thoroughly equipped with those buildings and appliances which it must have in order to do well its appointed work. Readers of the *Star* will be glad to know something of the work upon which the students have been engaged during the winter. The term closed March 28, for a vacation of ten days. I was talking with one of the Professors since the term closed. He considered it the most satisfactory and successful of any since his connection with the college. There had been the best understanding between faculty and students, and the most faithful work on the part of the students as a body. The Seniors have been studying Psychology and Butler's Analogy under Prof. Hayes, and the English language and literature with Prof. Chase. I believe there is no college in New England where better methods are pursued or better results accomplished in the study of Literature than here at Bates. The Junior Class has been engaged in German with Prof. Angell, and in Physics and Political Economy with Prof. Stanley. Prof. Stanton has had the Sophomores in Tacitus, Prof. Rand, in General Geometry, and Prof. Angell in French. The Freshman Class has had the usual studies: Latin, Greek, and Mathematics. Those who have examined the last catalogue of the college will remember the advanced requirements in mathematics. The work done in this department is much more extensive than formerly, and the text books more difficult. Aside from the regular class work, there have been several public exercises, three prize declamations by the Sophomores and the annual Senior exhibition, which occurred on the last evening of the term.

The following papers were delivered:
Education and the State, M. C. Smart, W. S. C. Moseley. The Strategy of Providence, R. F. Johnson. Shall I go to the Theatre? C. M. Sargent. Social Equality, T. J. Bolin. Conscience in Politics, F. Howard. Fiction as an Educator, L. M. Perkins. The Spirit Given Life, T. M. Lomard. Catholicism in America, P. F. O'Leary. Civil Service Reform, E. M. Briggs.

Those who listened to the prize declamations by the Sophomores speak of them as unusually good. The prize was carried off by D. McGillicuddy, a graduate of the Lewiston High School.

A gratifying feature of the term has been the deep religious feeling which has prevailed among the students. Daily meetings for prayer have been held, and several conversions are reported. Friends of the students and the college should pray that this work may continue until all have been reached.

The winter term of the Latin School closed some two weeks ago with the usual public examinations, and a public meeting of the Union Literary Society. The Lewiston *Journal* spoke of this meeting as a great success, reflecting much honor upon the students. Summer term has already opened with all of the old students and a number of new ones,—between sixty and seventy being present at the beginning of the session.

The present Senior class numbers sixteen,—the largest for several years. Two of these are young ladies. I have heard that as many as six or eight girls will enter the Freshman class of the college.

Hillsdale College.

Griffin hall has now a larger number of students rooming in it than at any former time since its occupancy, sixteen rooms out of the twenty-seven being rented. The standing wonder has been that students have contented themselves with inferior rooms at relatively higher prices so long.—The door to the chapel is now closed for service promptly on the last stroke of the bell. All who wish to be present at chapel service will have to be on hand in time.—The following is a list of officers of the Y. M. C. A. for the ensuing quarter, elected to-day: President, H. M. Ford; vice-president, Miss M. B. Phillips; secretary, W. C. Burns; treasurer, Prof. Hayes; auditor, E. L. Litchaw; directors, Prof. Fisk, E. L. Higgins, Misses Van Valkenburgh and Gardner, A. F. Schermerhorn.—We are glad to announce that the present collegiate attendance is very encouraging in point of numbers and in the excellence of the "raw material." Despite the hard times, there has been a larger number of matriculations this spring than the corresponding term a year ago. The following is the number in each department: Academic, 150; commercial, 32; music, 20; art, 6; total, 208.—The opening student prayer meeting, Tuesday evening, was very fully attended, and a large number participated. The religious interest in the college seems to begin the term on a rising tide. Noon prayer meetings will be held for some two weeks, and it is expected to hold a meeting commencing next Tuesday. The college has an exceptionally large working force of Christian students.—*Herald*.

CURRENT EVENTS.

George W. Atkinson, revenue agent at Morristown, Tenn., returned Tuesday from a raid in Hancock county, in which he captured 7 of the worst outlaws in the county, together with 10 distilleries, 6 copper stills, 119 mash tubs, 7400 gallons of mash, 210 of singlings and 26 of whiskey. His party rode 292 miles on horseback, were ambushed 3 and shot at 40 times, but without effect. In the same county, Collector Cooper has recently captured four distilleries and a large quantity of mash and beer. In Anson county, N. C., Officer Pennington captured four stills recently, but had to retreat to prevent bloodshed. Officer Mason captured eight in Orange county after a titanic scuffle with the law-breakers. On the previous Saturday, Collector Andrew Clark, of Atlanta, Ga., captured three moonshiners, three distilleries and 600 gallons of mash and beer.

Caucus dictation engages the attention of the N. Y. Times: "In its mildest forms, the caucus system is an invasion of rights that are essential to the excellence of representative government. Its growth in power has been at once an indication and a cause of the moral weakness of parties and the decline in the character and methods of party managers. By its tendency to crush independent ideas of duty, it has repelled invaluable help and lowered the standard of party qualifications and party service. It has engendered a despotism within parties which has used them for unworthy objects, and impaired their capacity for rendering proper service to the Government and country."

Mr. Curtis has his mind made up. In the last *Harper's Weekly*, he says that "there is no conceivable excuse for attaching the repeal of these laws, or of any laws, to appropriation bills, and this for the simple reason, which we have heretofore mentioned, that no law can be so oppressive that it is not better to endure the oppression until the next election than to endanger the peace of the country by disorganizing the government."

The clerks of a hardware store attempted to perpetrate an April-folk joke upon two teamsters, Tuesday morning, by chaining the tailboards of their wagons together. It was a good joke enough until one of the teamsters unhitched the chain, threw it into his wagon and drove off. Loss about \$10.—*Boston Post*.

William Harris, who took part in a recent six-days walk at Louisville, Ky., making 300 miles, died at that city, Thursday, of congestive chills, the result of exhaustion. This will not surprise those who observe the fact that there is too much of a good thing sometimes in the present "pedomania," for example.

A Massachusetts Workmen's Association has been formed in Boston. The *Herald* thinks that the organization will be ready to split by the 4th of July. "The Labor Reformers in this State are as fond of dividing as the Presbyterians of Scotland ever were."

There is altogether too much truth in the cynicism of the *Springfield Republican*: "Each daily session of Congress costs the country some thousands of dollars, and the country gets in return a party record."

The treasurer of a New England savings bank forty-two years, without stealing a cent, has just died. His death was caused by chronic loneliness, which has been growing on him for years.—*Milwaukee (Wis.) Sentinel*.

Secretary Sherman says that "if our silver dollar was made equal to a gold dollar, we could safely coin fifty millions or more."

Danbury News: "The pope has sent 5000 lines to the relief of the Hungarian sufferers. The life is a coin, not a sewing-machine agent."

Cincinnati Commercial: The reduction of the South to a quarter section is a work that will be done by the superior growth of the northern, northwestern and Pacific States. After the next census all the old slave territory will not contain one-third the people of the United States; and in 1890, the South will be a quarter section. Hence the misfortune in the end to the South herself of the cultivation of an intense sectional spirit.

Boston Transcript: There's a sign on a new beer-cart going around town that a Prohibitionist friend tells us, he thinks is a separate edifice appropriate. It reads "Hell-gate Brewery Beer."

CONGRESSIONAL.

Numerous bills were introduced and referred in the Senate, Monday, and Mr. Morrill spoke at length against an addition to the Capitol building for the accommodation of the Congressional library, advocating the construction of a separate edifice instead. The House was not in session.—The political debate on the army appropriation bill was resumed in the House, Tuesday, and was participated in by Messrs. Andrews and Chamberlain, Mississippi, who replied to the remarks made by General Garfield on Saturday, and by Messrs. Frye and Belford, the Maine Congressman making an effective speech in opposition to the contemplated revolutionary change of the Democrats. Mr. Hurd, of Ohio, also spoke at length in favor of the proposed rider to the bill. The discussion at times was quite lively. After a brief discussion the Senate passed the bill by a vote of 39 yeas and 19 nays, the construction of a refrigerating ship to be used in disinfecting vessels and cargoes from yellow fever ports. This was the only business transacted.—The debate on the army appropriation bill was continued in the House, Wednesday, after an agreement to close the general discussion at three o'clock, Friday. This arrangement, however, will not interfere with the continuation of the debate under the five-minute rule. Five Democrats spoke Wednesday, in favor of repeal and three Republicans against, and at to-day's session an unusually interesting discussion is expected, the speakers announced being Frothingham, Knott, General Hawley, ex-Secretary Robeson and Mr. Weaver, a Greenbacker. In the Senate, the majority and minority reports in the case of Senator Bell of New Hampshire, were submitted, the former against and the latter in favor of his admission.—Thursday's entire session of the House was devoted to a further discussion of the army appropriation bill. The principal speeches were made by Messrs. Robeson of New Jersey, and Blackburn of Kentucky, the latter defining the position of the Democratic party on the pending question, and declaring with emphasis that the intention was to sweep from the statute books every vestige of war legislation enacted by the Republicans. The remarks of Mr. Robeson were listened to with close attention, and clearly voiced the determination of the minority not to yield an inch to the revolutionary designs of the Democrats. The Senate discussed briefly the reports in the case of Senator Bell of New Hampshire, but without taking action thereon adjourned till Monday.—The long debate in the House on the army appropriation bill was carried through Friday and concluded Saturday afternoon. The measure, with the political rider attached, was passed by twenty-six majority, the vote standing 148 to 122. Eleven of the fifteen Greenback members voted with the Democrats in securing the result, three voted with the Republicans in opposition, and one was absent. The bill (with the exception of an amendment acknowledging the President's constitutionally right to send troops into a State to quell insurrection at the request of the Governor or Legislature thereof) is the same as was adopted at the last session. The House transacted no other business, and adjourned Tuesday.

Latest News.

A serious conflagration raged for several hours on Crown, Race and Fourth streets, Philadelphia, Sunday, destroying property valued at nearly \$1,000,000. The fire broke out in the building on the corner of Crown and Race streets, occupied by the Burring Machine Works, and rapidly communicated to the structures on Fourth and Race streets, completely ruining many, while others were partially saved by the exertions of the firemen. About twenty buildings in all were burned, and the loss will not fall short of \$1,000,000, and may possibly exceed that sum. One man was killed and several injured by falling walls.

Miscellaneous.

Paris has a medical daily.
Roscoe Conkling is fifty-one.
The increase in the national debt during the month of March was \$892,724.17.

Convict labor in Sing Sing prison in March netted New York \$2200.

The Democratic State convention of Iowa will be held at Council Bluffs, May 21.

The Szegeden (Hungary) dams are to be raised, and the restoration of the city begun in June.

A grain of powder from Nobling's gun was recently extracted from Emperor William's head.

Professor E. D. Cope of Philadelphia has received a medal from the British Geological Society.

Mme. Elizabeth Patterson Bonaparte died on Friday afternoon at her home in Baltimore, Md., aged 94.

Mrs. Emma D. E. N. Southworth says that she has written constantly ever since she was fifteen years old; she is now at work on her sixteenth novel.

The Indiana Senate was opposed to Sunday shaves, and refused, 23 to 22, to allow barbers to keep open to Sunday customers.

The rinderpest has spread to 146 villages in Bohemia, and the infected points are surrounded by military forces.

The whole Republican State ticket was re-elected in Rhode Island, Wednesday, by a large majority last year.

Peru and Bolivia have concluded an offensive and defensive alliance, and both countries have declared war against Chile.

Dr. Charles Jewett, the widely-known temperance lecturer, who has been ill all winter of heart disease, died at Norwich, Thursday morning, in his 73d year.

The wind got rather fast on Mt. Washington, Tuesday evening, blowing at the rate of 182 miles an hour—only four miles less than the highest on record.

A severe wind-storm, Thursday, destroyed several houses at Brown Summit, N. C. Fences were blown down, trees uprooted and great quantities of timber killed. Several persons were injured by the falling timber.

POPULAR NEW GRAPES.
BY R. H. HAINES.

HINTS FOR PLANTING AND GROWING.

Within the last year or two, an unusually large number of new grapes have made their appearance. Some of these varieties reveal such qualities of rare excellence, that a short description of them will perhaps be read with interest. A feature, worthy of notice, is, that the white varieties form a large proportion of these newer kinds. We are certainly to be congratulated that this is the case, as every owner of a garden can now rear these beautiful clusters, which rival in size and appearance of berry those that are grown indoors, under glass. Those who have an eye to the tasteful arrangement of the fruit-dish, will now be enabled to form a much more pleasing contrast, by combining the red and black varieties with these rich white clusters. The reader will understand that I can only describe these, and others of the newer fruits, as they appear upon my own grounds or in the localities where they have been tested. With the older varieties, however, it is very different, as the constant correspondence of my numerous patrons keeps me pretty well informed as to the success obtained in the widely separated localities in which they are being grown.

Belinda. This beautiful white grape is a seedling of the "Concord," is equally as large, and has the merit of ripening somewhat earlier. In addition to its desirability for home use, it is thought that it will also prove of value for market purposes, as fruit dealers in New York city, upon seeing these clusters, have remarked "that such grapes should sell at 20 cents a pound." This is perhaps too high an estimate to put upon them, as there are so many of these new large white grapes appearing, that the prices probably could not be kept up to those figures very long. The vines are hardy, and of healthy habits of growth.

Brighton. This is a fine new red grape, whose qualities are probably more generally known. The fruit is of an unusually delicate flavor, with thin skin, and very little pulp, resembling in this respect some of our hot house grapes. The vines have something of the habits of the "Concord," are of hardy and vigorous growth, and at times very productive. The fruit ripens a little earlier than that variety.

Moore's Early. Sometimes known by the name of the New \$50 Price Grape, is attracting considerable attention at present. This prize was awarded it not long ago by the Mass. State Horticultural Society as being the "best new seedling." The fruit is black with a rich bluish bloom, and of extra large size, equaling the "willow" in this respect. It ripens from two to three weeks earlier than the "Concord," and is fully its equal if not its superior in quality.

Lady. This new white grape is receiving a well merited welcome, and is being planted out quite largely throughout the country. The berries are of good size, of very good quality, and ripen quite early in the season. The vines are sufficiently hardy to stand our severe winters, when given the same protection that is afforded to other out-door grapes. *Tulman*, *Warden's Seedling* and *Linden* are large sized black grapes, having their distinctive merits, *Diana* and *Delaware* are good red varieties, that do not here require a description.

The cultivation of the grape is very simple, and by following out a few plain directions at the commencement, almost any one can grow them sufficiently well for home use. Any good soil that is adapted to garden vegetables, is suitable if not too wet. Hardly any one in this land needs feel that he must do without them, as customers living in the most distant States write me that the vines sent to them through the mails reach them in safety. Plant out in March, April, or May, setting the vines either 8 or 10 feet apart. The first season a flow only one shoot to grow. Late in the fall this should be trimmed back one half, or to within from 18 to 24 inches of the ground. The second season two or three shoots may be permitted to grow. The vines will by the time be under full headway, and in bearing condition. Certainly this treatment is very simple, and those in the city, as well as those in the country, can easily practice it.

Saugerties-on-Hudson, N. Y.

FARM TOPICS.

From the N. Y. Times.

COST OF PRINTERS' INK. "Farmer."—Printers' ink is worth about 8 cents per pound for the cheapest quality, which is good enough for the purpose of smearing the paper bands which are placed around trees to repel canker-worms. As a substitute for the ink, old rubber shoes may be melted down, and the sticky substance left may be smeared over the bands.

FEEDING EWES AND LAMBS. L. Greenwich, Prince William County, Va., asks: "Which is the best, to feed this spring's lambs on to push them for early market—cracked corn, bran, meal or oats? Also, what is the best to feed their dams on?"

Reply.—If the ewes are well fed the lambs will usually be fat enough on their dam's milk. The ewes may be fed on a mixture of corn, buckwheat, and oats, and one pint a day, or twice a day if necessary, may be given. The lambs will soon take a little finely-ground oatmeal, and if a place is provided where they can get access by themselves to a small feeding-trough containing a supply of the meal, they will soon take a considerable quantity of it. Some early grass in a warm spot for ewes and lambs will help very much. This is not infrequently the case when fowls are kept in stable. Horses have been known to die from the irritation thus inflicted. The only remedy is to remove the fowls or the calves to the outside; to give each calf a teaspoonful of sulphur daily for two or three weeks and to rub the skin, and especially the rough spots, with a mixture of sulphur, lard, and kerosene-oil in equal parts.

LICE FROM HENS.

A. B. A. Scoto, N. Y., writes: "I have a lot of 30 calves, stable. The stable is large, well lighted, and warm. The hair has come off the calves in spots all over them, and the spots resemble a large wart; surface rough. We at first used kerosene, mixed with water, and afterward used sulphur for lice. Have lost two of the calves. We have a large number of hens in the same stable. Can you name the disease, and advise as to treatment?"

Reply.—It is more than probable that the lice are the cause of the mischief, and that they have made the calves lousy. This is not infrequently the case when fowls are kept in stable. Horses have been known to die from the irritation thus inflicted. The only remedy is to remove the fowls or the calves to the outside; to give each calf a teaspoonful of sulphur daily for two or three weeks and to rub the skin, and especially the rough spots, with a mixture of sulphur, lard, and kerosene-oil in equal parts.

REMEDIES.

REMEDY FOR HOARSENESS. Horseradish will afford instantaneous relief in most obstinate cases of hoarseness. The root, of course, possesses the most virtue, though the leaves are good till they are dry, when they lose their strength. The root is best when it is green. The person who will use it freely just before beginning to speak will not be troubled with hoarseness.

TO STOP BLEED. Take the fine dust of tea, or the scraping of the inside of tanned leather, and bind it close upon the wound, and the blood will soon cease to flow. These articles are all at times accessible, and easy to be obtained. After the blood has ceased to flow, laudanum may be advantageously applied to the wound.

NEURALGIA AND RHEUMATISM. A very simple relief for neuralgia is to boil a small handful of lobelia in half a pint of water till the strength is out of the herb, then strain it off and add a tea-spoonful of fine salt. Wring clothes out of the liquid as hot as possible, and spread over the part affected. It acts like a charm. Change the clothes as soon as cold till the pain is all gone; then cover up till perspiration is over, to prevent taking cold. Rheumatism can often be relieved by application to the painful parts of clothes wet in a weak solution of sal-soda in water. If there is inflammation in the joints the cure is very quick; the wash needs to be lukewarm.

ITEMS.

Gooseberries do well in Canada.
Texas produces a big fruit crop.

The New Lebanon Shakers are shipping apple sauce to England.

Over 2,000,000 pigs were slaughtered in Prussia in 1878.

Over two million tons of ice have been stored on the Hudson river this season.

The Maine Legislature has appropriated \$40,000 for the State farm.

The orange crop of Florida is 50,000 barrels greater the present than last year.

In Indiana farmers are hiring hands for the year at from \$12 to \$18 per month.

Over 36,000 pairs of striped stockings were made, sold and worn last year in the United States.

Some 40,000,000 feet of logs are to be driven down the river over Belknap Falls this season.

The number of horses sold in Paris last year for human food was 11,319 or 700 more than in 1877.

There are said to be 2,000,000 or 3,000,000 people in France who eat no bread, subsisting on chestnuts and vegetables.

It is announced that the Iowa State Fair has been permanently located at Des Moines. Thirty thousand dollars will be expended on the grounds before the next exhibition.

Farmers in the eastern part of Pennsylvania find it very profitable to raise their own trout, and have large quantities to spare for market. The trout pond on a farm is becoming as common as an orchard.

Mr. Crispus Graves, who died in Deering, Me., recently, left a fortune estimated at from \$15,000 to \$20,000. After providing for two children, Mr. Graves leaves the remainder to be used for cleaning up the school district No. 5, at Presumpscott Falls, Falmouth, for the proper education of the young of both sexes.

The willow is fast becoming a rival to the eucalyptus for its anti-malarial properties. In the region of Asia Minor, about Ephesus, the prevalence of malaria has steadily diminished as the tree has been introduced. Through the efforts of Van Lemney, Swedish Consul at Smyrna, the willow is now extensively grown in districts which were treeless twenty years ago.

Business Notes.

Nearly all Pittsburgh's glass furnaces are again in operation. Amesbury, Mass., is filling large carriage orders for California.

Jacksonville, Fla., is thinking of starting a rice-cleaning factory.

A new leather-board factory is to be started at Lewiston, Me.

The Memphis (Tenn.) woolen mills, lately destroyed by fire, are to be rebuilt.

The imports of dry goods at New York during the week ending March 30, 1879, were \$1,819,386.

Straw hat making is one of the flourishing industries at Newark, N. J.

Chicago is rejoicing in an immense spring trade.

The oat crop in Mississippi is said to be excellent.

The drive on the Rackett river, St. Lawrence county, New York, will make 37,500,000 feet of lumber.

The Lackawanna Iron and Coal Company have doubled their steel mill force at Scranton, Pa., to meet the increased demand for that article.

The Portland, Me., rolling-mills are running day and night, with orders for three months ahead. There are now employed in the mills 150 men.

The Canadian lumbermen say the past winter has been one of the most favorable on record for getting out timber and saw logs.

Every available space in the works of the Lewiston (Me.) machine works is in use, and a very large quantity is employed. The foundry is crowded with work.

It is reported that the Pacific Mail and Central Pacific Railroad are negotiating for the sale by the former of its Australian line to the railroad company.

"To sum it up, six long years' bed-ridden sickness and suffering, costing \$200 per year, total, \$1,200—all of which was stopped by three bottles of Hop Bitters taken by my wife, who has done her own housework for a year since the loss of a day, and I want everybody to know it for their benefit."

JOHN WYKES, Butler, N. Y.

The age of miracles has passed, yet the cures made by *Adams's Botanic Balm* are more miraculous than anything that has existed in modern times. It cures Coughs, Colds, Asthma and Consumption. Price 35c and 75c.

A Cough, Cold or Sore Throat requires immediate attention, as neglect often results in some incurable Lung Disease. *Adams's Botanic Balm* will almost invariably give relief. 35c. a box.

THE MARKETS.

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

SPRING WHEATS.
Western superfine.....\$3.00 @ 3.25
" extra.....3.25 @ 3.50
Wisconsin.....3.75 @ 4.00
Minnesota, bakers.....4.25 @ 4.50
Minnesota and Wisconsin, fancy.....5.25 @ 5.00

WINTER WHEATS.
Patents, choice.....\$7.00 @ 7.50
Patents, common to good.....6.00 @ 6.50
Ohio.....4.75 @ 5.25
Michigan.....4.75 @ 5.25
Illinois.....5.00 @ 5.50
St. Louis.....5.00 @ 5.50
Southern, family.....5.00 @ 5.50
Corn Meal, Western.....4.50 @ 5.00
Oat Meal, Western.....4.50 @ 5.00
Buckwheat, 100 lbs.....5.00 @ 5.50

CORNS.—Mixed and yellow at 46 @ 47¢ per bu.; and steamer Corn ranges from 45 @ 46¢ per bu.

OATS.—The sales have ranged from 30 @ 32¢ for No. 1 and extra white; 33 @ 34¢ for No. 2 white, mostly at 35¢ on track; and 34½ @ 34¢ per bu. for No. 3 and No. 2 mixed.

RYE.—44 @ 55¢ per bu.

FEED.—Shorts and Fine Feed have been selling at 180; 185; and Middlings at 16¢ per ton.

BUTTER.—For the best new dairy lot 7 @ 15¢ per lb is an extreme range, and it is difficult to sell choice lots over 16¢ per lb. Fair to good new moves early at 12 @ 13¢ per lb. Old Butter is now at established price. Holders are anxious to sell and are ready to accept almost anything that buyers are willing to give. Sales have been made all the way from 8 @ 12¢ per lb, but the lot is now considered an outside price for the best old dairy stock.

CHEESE.—We retain 7 @ 8¢ as a top range, but plenty of good cheese can be bought at 5 @ 6¢ per pound.

EGGS.—Eastern at 14¢ @ 15¢; Northern at 14¢ @ 15¢; and Western at 13 @ 14¢ per dozen.

BEANS.—Choice Pea have been selling at \$1.50 @ \$1.55, for Western and \$1.55 @ \$1.60 for Northern. Choice Mediums at \$1.45 @ \$1.50 per bushel.

POTATOES.—There has been an easier tendency in Potatoes. Early Rose have been in good supply, with sales of Maine Central at 90¢ per bushel, and an outside for Houlton stock at 85¢ per bushel. Rose have been selling at 90¢ per bushel. Prolifics command 80¢ per bushel. Seedlings are in good demand at 80¢ per bushel. Jacksons are at 75¢ per bushel. Early Whites are an extreme price. Garrets will command 75¢ per bushel.

APPLES.—Choice Sugar and Stump—Choice new in casks has been selling at 12 @ 13¢ per bushel, but only very choice small casks will command the outside price. Old fruit has been selling at 10 @ 11¢ per bushel. New Straps is in liberal receipt, with sales at 7 @ 8¢ per bushel, as to quality.

HAY AND STRAW.—The market is largely supplied with fair to good Northern Hay, which sells slowly at \$12 @ \$14 per ton. Choice commands \$15. Some extra good would go higher, but most of the receipts are in an extreme price. Eye Straw is in light supply and selling at \$11 @ \$12 per ton.

PORK.—There has been a light trade in Pork, and prices are barely maintained. Sales of extra prime have ranged from \$9 @ \$9.25; mess \$11 @ \$11.25; Boston clear at \$12 @ \$12.50; and backs at \$13 @ \$13.50 per cwt. Nothing of consequence doing in Western clear.

BEEF.—The market has been steady, with sales of Western mess and extra mess at \$9 @ \$11; and extra prime at \$11 @ \$12 per cwt.

SMOKED HAMS.—There has been an easier tendency, with sales of Western at 8 @ 8.50¢, and Eastern at 7 @ 8¢ per lb. Fancy in bags command 94 @ 95¢ per lb.

LARD.—Prices are easier, with sales of Western steam at 6½ @ 6.75¢, and City at 6½ @ 6.75¢ per lb.

NURSERY STOCK.

Choicest and hardiest varieties grown in New England