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The Morning Star.

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THE MORNING STAR, DOVER, N. H., APRIL 23, 1879.

NO. 17

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

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Dover, N. H.

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this paper.

The Morning Star.

WEDNESDAY, APRIL 23, 1879.

SPRING-TIME.

Where are they hidden, all the vanished years?
Ah, who can say?
Where is the laughter down to, and the tears?
Perished? Ah, nay!
Beauty and strength are born of sun and showers;
Shall these not surely spring again in flowers?
Yet let them sleep, nor seek herein to wed
Effect to cause;
For nature's subtlest influences spread
By viewless laws.
This only seek, that each New Year may bring
Out of new gifts a fairer, softer spring!
—F. W. Bourdillon.

INDIA LETTER.

JELLASORE PATNA, INDIA,
Feb. 28, 1879.

The record of another month's work closes to-night. This last month of our cold season has been full of work. Several itinerating parties have been moving about in both of our districts. We have had a remarkably pleasant season for touring. The good seed of the kingdom has been sowed in many villages and the Gospel message published in the ears of great multitudes. I think we may speak of more than ordinary attention to the truth. I am impressed with the greater friendliness manifested towards Christians, and with a more general desire than existed formerly for information concerning the Christian religion. These are surely cheering tokens, and they hearten us in our work.

The semi-annual meeting of the Santal teachers occupied the opening week of this month. It was held at Bhimpoor, and fifty-eight of the sixty-two teachers were in attendance. The days were devoted to examinations and the evenings to religious exercises. Only eight of these teachers are Christians, so we have a great field for effort among them. Several of these Santal young men have for years been intellectually convinced of the truth of Christianity, but fear of persecution deters them from making a profession of their faith. I hope a few of this number will soon decide to come out fearlessly, and be baptized. Until they do this and join the church, they can say or do little in favor of Christianity among their own people. Some of the most interesting teachers, concerning whom I had high hope before going to America, I regret to say have gone back into the dark instead of advancing towards the light. We shall not give them up, however, but continue to toil and pray for them. They might accomplish so much for the welfare of their own people, were they earnest Christians themselves. We need efficient workers in the Santal department, and bespeak the faithful prayers of our Christian friends at home in behalf of these teachers.

In this connection I may say that our Mission churches observed the day of prayer for colleges, making it moreover a season of special prayer in behalf of all our Mission schools. We kept the old day—the last Thursday of February. It is possible that our American churches observed another day, as something was said about making a change, a few years ago. Would it not be well to give notice of this day sufficiently early, so that it might be more generally observed. Would it be out of place to mention it in the college calendar, printed in the annual catalogue, and so regard it as one of the regularly appointed days, like those for the opening and closing of terms, for Commencement, &c.? I fear that very few of our churches know about this day and still less observe it as it should be. For the sake of our schools in which so many young men and women are fitting for the work of life, let there be more attention paid to this day. The first steps towards this will be letting the churches know that there is such a day and informing them what day it is, in ample season for its observance.

I regret to say that Mrs. Bachelier has been seriously ill during this month. Though not yet off the bed, I hope that the worst is past, and that she is slowly recovering strength. Several other members of the Mission have been more or less unwell, but I am happy to say, that all of them are now able to attend to their regular duties. We are just entering upon a very trying season of the year. How our new comers will endure the climate remains to be seen. May it please

God to grant them strength of both body and soul for this work. They are applying themselves right earnestly to the study of the language. The Bible School, it is hoped, will be opened on the first of May. In my next letter I hope to speak of our three central stations, Jellasure, Santipore and Dantoon. There is time for no more to-day.
J. L. P.

STORER COLLEGE.

HARPER'S FERRY, W. VA., APR. 14.

I hope the readers of the *Morning Star* will not be tired of a few annual words concerning this interesting place from one who although no longer a stranger, is a looker on from outside the denomination so nobly represented here.

True, Harper's Ferry needs no glowing description since Jefferson wrote its praises sitting on the dislocated rock still bearing his name; on which a lively group of Northern people, comprising three generations, enjoyed a picnic last Saturday. "Beautiful for situation," indeed, is Camp Hill, where soldiers of the Cross are being trained in the use of weapons, not carnal but spiritual, against the ignorance and vice, which, if permitted to spread in one section and race, will imperil the whole country. It is pleasant to find Bros. Brackett and Morrell still at their posts, though care and labor have told heavily on the helpmeet of each, temporarily seeking rest.

The spacious and substantial "Myrtle Hall," since my last visit, crowning the lofty eminence of the Institution, attests the wisdom and liberality of many of the cause, while one unfinished portion still leaves room for others to share the luxury of doing good, the honor of a monument overlooking the Potomac and the Shenandoah.

But the chief beauty, here as elsewhere, is spiritual,—the beauty of holiness, with which the Lord invests his believing disciples.

When I heard at least forty of the students testify to God's goodness, yesterday, several of whom received baptism that morning; and when some of them expressed the determination, through divine grace, not only to persevere unto salvation, but to try to win others to the Saviour, I found the beauty of Storer College.

I may add this impression was heightened, and the claims of such Institutions upon intelligent Christian liberality confirmed, by scenes of confusion and ranting witnessed the Sabbath before in a Washington colored church. The young people are being educated up to a point from which they look down upon the uneducated ministers, and in crowds attend some "revival" meeting only to make sport. The quiet solemnity of the meeting here is in charming contrast.

JOHN W. CHICKERING.

CRITICISM.

BY PROF. G. E. FOSTER.

Most of people are nothing if not critical. It is the supposed mark of superiority to be able to dash off a sharp or witty sentence about any person or subject that may be up for conversation. The person is voted stupid or unread who has no critic's shears with which to prune the great orchard of the world's sayers and sayings. Children meet the radiant smiles and approving looks of their older relatives when, in their bright child way, they utter a spicy judgment of some one who has crossed their field of vision. The utterance might by some be considered pert and even saucy, and may sometimes draw down upon the offender's head a mild expletive, yet most relatives look upon this spirit of criticism as an evidence of mental power.

What is true of children is true of all ages and all classes. No one, no thing but feels the tongue of the self-constituted judiciary; all are destined to run the gauntlet of neighborly and considerate picking-to-pieces. Why not? This is a free country. The Briton's right to freedom of speech, reinforced by the American idea that every one is as good as his neighbors, and a great deal better, would tolerate no interference with this inherited and precious privilege. The prying spinster, who keeps her eagle eye on all the doings of the village, would consider life scarcely worth the living were she deprived of the consolation of her daily note-comparing with some congenial spirit, in which notes are to be found the names and qualities of all the inhabitants from two years ago and upwards. What would the lazy and not over-busy shop-keeper do if he were prohibited from the select congregations which regularly meet at his door or talk over his counter of the points, and of course by preference, the weak points, of any one who ventures to express an opinion or do an act impressed with a little of his own individuality?

Of course the old-time tea party or the proverbial sewing circle would lose all the zest and interest which now assemble young and old around the cups of fragrant souchow, and the charitable working tables of the benevolent. No; society will scarcely give up its right, each one to talk unreservedly and many-sidedly about the o'er. Well, we don't want society to

give up its freedom of speech. By criticism the truth is reached, the error lopped off; investigation is aroused and best results arrived at; the mental and moral atmosphere is healthfully agitated and purified, as the sultry summer day by the flashing thunder cloud. But freedom is not license, and we object to license. We object to aimless itching carping at people, to an envious groundless fault-finding, to a mean and unmanly depreciation of man or woman. We object to ignorant criticisms as well, to hasty sweeping judgments from insufficient reasons, to reckless and hurtful slander. Wherever pure and exalted love of truth holds possession of a heart, there you will find an honest and manly denunciation of wrong, vigorous in proportion to conviction and powerful in proportion to knowledge.

But for this carping and cutting, animated by a mean spirit of detraction, we have nothing but contempt. It sets the elements of society into antagonism, wounds deeply noble and sensitive souls, destroys the kindness of people and is productive of a whole crop of prejudices and lasting ills. Say, my friend, have you investigated that little charge you just now insinuated about your friend? If not, do not utter it again; it is circulating base coin. What good will come of giving publicity to a peccadillo of your neighbor? None. Then do not be one to make them current. If we would only go upon the rule of investigating every charge that is carelessly made against people, and refusing credence to everything not so looked into, how much of unhappiness and heart-burnings we would do away with. As for these petty carboles of society, who are ever feeding on the filth of insinuation and scandal, no healthy mind beholds them without disgust. Who would judge of the worth of a machine, by examining the smoothness of its veneer, or the polish of its unimportant parts? No one surely who wished to come at the truth. The man who would condemn a Telescope because there was a scale on one of its supports would expose himself to the imputation of foolishness. Yet how often do we, in our judgment of men, find ourselves guilty of like absurdity. It is perhaps not too much to say that the majority of people pass sentence on accessories and incidents, and never think of ultimates and fundamental traits. A stranger comes to the village. The majority pass him or not as he dresses or looks, the thought of angels in homely garb, of diamonds in shapeless coal lumps or of devils in shining garments never enters their mind. We meet a man in a room; in nine cases out of ten we estimate him from superficial reasons, we like or not his manners, his address or his appearance. A preacher comes fresh to a pulpit. Monday the whole parish is buzzing; but the real mental or soul character of the incumbent is the last spoken of, the gesture, looks, and style are uppermost in conversation.

Let us get down to bases of judgments. The man is the important consideration; his get-up is secondary. What are his feelings, his thoughts, his actions,—these should determine our judgment, accidental may well modify it. My friend's style may be uncouth, his address awkward, his manners unfinished, yet shall I love my friend for the heart and mind he has, if I am sensible enough to penetrate the gauze of outward perquisite. My first attempt shall be to discover the pure gold; afterward I may polish the metallic ore which surrounds it. Never let us pass hasty and unwarranted judgment upon man or woman until we have sifted motives and inner power, and discerned, with cautious eye, the tendencies of action. To judge unfinished work is no mark of the architect; to criticize harshly from mere appearance is no part of good men or women. A golden rule for all would be in personal matters to preserve more a discreet silence, pass no current slanders, and so do no injustice. The shallow-pate is always loudest in so-called criticism, just as the empty basin gives forth most sound.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

SOUTHERN FREEWILL BAPTISTS.

Our readers are well aware that there are in various parts of the South, bodies of Christians bearing our own name, or one almost identical with it, and holding the same views of Christian doctrine that we believe in. Something has been done within the last five years to open an acquaintance and bring about friendly intercourse between these people and ourselves. It seems very desirable that more should be done, and that a thoroughly systematic effort should be made to ascertain the location, number and usages of all these branches of the church and, if possible, to effect a union among them. In this way they could render much assistance to each other and, in due time, they and we should become one body, no doubt great good might result therefrom.

By the kindness of Rev. S. Curtis, we are permitted to give to our readers some extracts from a letter recently received from Pres. Cheney. After sending a donation of twenty-five dollars for the

Home Mission Society, he says: "What a satisfaction there is in staying up the hands of those workers who show by their daily lives that they think more of doing good than of any pay for doing it." After alluding to the letter from Bro. A. M. Stewart, of Georgia, and the editorial comments thereon, he says: "Now there are thousands of *Star* readers that desire to know something of this Southern Baptist Association; of the Mount Moriah Free Baptist Association, of Alabama; of the Free Baptists of North Carolina, among whom the sainted Hutchins labored, and of the Free Baptists of other Southern States, scattered though they may be over a widely extended section of country." He then alludes to the presence of a brother from the South at the New England Convention last year, to the influence of early associations and education on one's opinions, and to the advantage of a personal intercourse over a written correspondence, after which he goes on to speak of the importance of sending a man to visit the Southern States and, as far as possible, to look up the scattered branches of the one church of Christ, holding our own views of Christian truth, with a view to bringing about, in due time, a union among themselves and perhaps between themselves and us. Some method of co-operation in many forms of Christian work might readily be agreed upon, and the interests of all concerned be greatly promoted. Before closing, Pres. Cheney, with characteristic generosity, pledges a liberal sum to aid in doing the proposed work. The matter is one of great importance. It ought to awaken a deep and widespread interest among our people. It is to be hoped that the able and fervent appeals in behalf of our Home Mission interests will not go unheeded, but that the Treasury will be speedily filled, that the Society may be able to pay all its workers, increase its appropriations and extend its work. The fields are white for the harvest, and no doubt efficient laborers are ready, or soon will be, when the call is made, to go forth to reap and gather sheaves into the Master's garner. Remember, it is the Lord who hath said, "The silver and gold are mine," and let no steward of his "withhold more than is meet," for it "tendeth to poverty," poverty of purse and of soul as well.

OUR CAUSE IN NEW ORLEANS.

Bro. Curtis has also placed in our hands a recent letter from Rev. J. Blackstone, our missionary to New Orleans, from which we learn that a late session of their Q. M. was attended with interest and profit, and some prosperity seems to be enjoyed. The "emigration fever" has broken out among the colored people of Louisiana, as well as in other States, and this will, in Bro. Blackstone's opinion, affect our churches after a while, though probably not at once. He thinks it is best for them to go where they can be free and safe in reality, which is impossible at present in many parts of the South. Our readers are doubtless apprised of the extent of this emigration. More than six thousand have already arrived at St. Louis. The majority of them have not money enough to go on, and many are in a condition of great suffering. Help must be given them at once by the lovers of freedom and equal rights. Responsible parties are ready to receive and apply all donations in behalf of these refugees from the terrorism of the South. It is eminently fit that we who were in the vanguard of the old Anti-Slavery army should stand by these helpless wards of freedom and give them timely aid in getting settled in homes where they can enjoy the rights to which they are entitled.

LETTER FROM MISS CRAWFORD.

We need only to call attention to the letter below to secure for it a careful reading from all interested in our work in India:

A Happy Reunion.

On the 20th of Feb. all the relatives of our esteemed and beloved Sister and Brother Phillips who reside in this country, also Brother Burkholder and myself were assembled in the new Christian home in Dantoon to celebrate the 38th anniversary of our host and hostess. At noon, we were all in the parlor, parents, one son, four daughters, seven grandchildren, one daughter-in-law, one son-in-law, and two persons who took about as much interest as though related to the family. Brother Marshall played the organ, and the others arose and sang the Doxology. Brother Phillips then stood and read the 23rd Psalm, after which his son led us in prayer and praise. At times, emotion nearly checked his utterance as he recounted God's mercies to the family, praised him for the same and begged a continuance of blessings. After this the father read "Welcome home," a paper most fitting for the occasion, and prepared with great care. Next an excellent poem by Mrs. Lowell, was read by Miss H. Phillips. Sweet music followed, then came letters from John Phillips, Esq., and his most estimable wife. But how can I sum up all the letters? Suffice it to say that all the children, some of the grandchildren and a few other relatives sent excellent letters from America, which were read by members of the family present, and added much to the interest of the occasion. Letters also from some members of the mission were read. After the reading was concluded the gentlemen were called on to speak. You who have heard the thrilling speeches of Dr. J. L. Phillips, can imagine better than I can describe what he

said on this interesting occasion. His speech ought to have been written out fully and a copy presented to each member of the family, if to no others. The other gentlemen spoke well, but the eldest son and brother, who had for so many years been interested in his parents and brothers and sisters, and also in the cause of Christ, spoke as no other could. The ladies were looked to for remarks, and those of the mother of that large family were particularly touching. I should before this have said that Miss Julia Phillips read a beautiful paper on her going from this country to the part of the family which constitutes the "Home" in America, how much she enjoyed being there, and how she left the dear ones to return. But I despair of doing justice to my subject. The exercises were enlivened by many pieces of choice music and closed by singing the Doxology again, after the veteran missionary had read Eph. 3: 14-21.

On that happy day I could not make out (nor have I since been able to do so) whether the parents had the greater reason to be proud of the children, or the children of the parents. It did, however, seem very plain to my mind that parents who consider a large family a misfortune, are very foolish, if not wicked; I should fear the latter. At tea in the evening, we partook of cake which was said to have been presented by Mrs. Prof. Hayes, of Bates College.

Readers, if you are not interested, the fault is mine and not that of my subject.

L. CRAWFORD.

Home Mission Ink.

The shower of Home Mission ink that fell on the first page of last week's *Star*, was very refreshing. Clouds have been gathering in the Home Mission sky ever since the annual meeting at Lyndon. It has been a difficult thing for the toilers in the cause to see the sun, and yet a terrible drought has prevailed. The Treasury has shrunk till it has cracked.

There has seemed to be no moisture, with the exception of a sprinkling of a few weeks ago, until last week, when down it came in torrents—ink, I mean. It fitly followed Bro. Curtis's thunder. Let us all thank God for that ink, and for the hands that spread it, and for the hearts that moved the hands. And now let us have a rain of dollars, that shall flow in streams into the Treasury.

That ink was good for the eyes of Brackett and Morrell and Manning and Smith and others. They have been looking for it for months, and wondering at the growth of H. M. ink. They have been looking in vain for something else, too. For articles in the *Star* of the very best quality will not support a family. Home Missionaries can't pass them for bread or meat or clothes. The dealers in those articles of household necessities, all seem to prefer dollars.

Brethren, we owe those faithful servants of the Lord, and of our cause, dollars that we promised them last October. Let us have the dollars with which to pay them. One of last week's writers starts his dollars with his ink. That is business. Another, I know, had already given notice in his pulpit, that dollars would be called for in his congregation the next Sunday. That is business. The third, I have no doubt, has found some way of turning his ink to practical account. Now let our pastors generally, follow this clue to the solution of our H. M. difficulties, and then when the first Sunday in May dawns, we shall all have double occasion for thanksgiving. How easily could all our churches, each lifting its share, raise the burden from the neck of our H. M. Treasury, and from the hands and hearts of our unpaid Home Missionaries. Thousands of our people read those stirring appeals in the *Star*, and applauded them. Many were deeply moved by them. Let us not weep over ink and hold on to our dollars. Hundreds of our pastors can, if they will, give something and induce their churches to give. Hundreds of our members can send their private contributions of \$10, \$5, \$1, and every one who does so, will be glad of it as long as he lives, and thankful when he dies and leaves a world he has helped to make better, for one where the full fruitage of all well doing shall appear.

Let us, by all means, have more ink in the *Star* on this subject, and at the same time see to it that the dollars come pouring into the Treasury.

Believing this advice to be worth as much to me as to anybody, and that I can not afford to be excused in this matter, I enter five dollars for the H. M. Society with this ink.
E. N. FERNALD.
April 21.

EXCHANGE NOTES AND QUOTES.

Let us see to it that the salt of our nominal Christianity at the very fountain heads of our educational training and learning, does not become utterly bleached and savorless.—*Watch-Tower*.

The clear, unmistakable fact of the general resurrection, when Christ shall come and all who are in the graves shall hear his voice and come forth, can never be surrendered in safety.—*The Messenger*.

Christian philanthropy looks after the moral and the physical conditions of humanity, seeks to improve both, and it knows that both are in the line of reasonable endeavor.—*N. Y. Observer*.

If we had been more conservative and careful in giving suffrage, the fabric of our government would now be decidedly stronger and safer, as most thoughtful people are willing to admit.—*Congregationalist*.

There are multitudes among us, who are only anxious to know what is accounted as orthodox by certain Baptist oracles, and wait upon their deliverances, with a trust so implicit and confiding, as to emulate the docility of the Papist in his unquestioning acceptance of the decisions of a Papal bull.—*Cor. Baptist Weekly*.

It would be as correct to say that the Pedo-baptists count the drops to be used in sprinkling a baby, as to say that the Baptist counts the pints to be used in baptizing a disciple. We demand only enough for the purpose of baptizing, as he demands only enough for the purpose of sprinkling.—*Watchman*.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., April 17, 1879.

THE GREENBACKERS' OPPORTUNITY.

To illustrate the power held by the Speaker of the National House, take the example on Monday, which is "bill day" in that body. The Greenbackers have been endeavoring, for the past few weeks, to get something in the shape of their peculiar ideas before the House and country. Both parties have mutually staved it off by adjourning over from Saturday until Tuesday. Last Saturday, the Democrats by the aid of the Nationals concluded to have a session on Monday, whereas the Greenbackers were in high glee. The call for bills is by States. Maine heads the list, and when the clerk announced that State, every member arose: Frye, Reed and Lindsey, with long bills in their hands and formidable looking documents, prepared to consume the morning hour, and Messrs. Murch and Ladd with their "silver bills." The Speaker glanced around the House and recognized Mr. Ladd over on the extreme Democratic side (contrary to usage, he being a junior member), who immediately introduced his bill for the unlimited coinage of silver dollars worth 82 cents, &c., and putting them on the same footing with gold.

Conger, with his shrill voice, was on hand as usual, with a point of order, which being overruled, an appeal was taken; a tedious roll-call ensued, the Speaker was sustained, but the object sought was gained, the morning hour having expired, and no more bills could be offered until next Monday.

CAUCUS LEGISLATION.

A crowded avenue on Monday forenoon, swarming Rotunda and packed Senate galleries, denoted the unusual interest in pending legislation and intense desire to hear this vehement Senator from Maine, the question being upon the proposed amendment to the political section of the army bill as it comes from the House, modifying its sweeping provision so that the civil authorities shall have power to control disturbance at the polls, &c. Mr. Blaine never made a more effective argument, and his seizure upon the salient point of the ridiculous disproportion of the army for purposes at the polls was unanswerable. Thirty U. S. soldiers stationed at W. Johnson, N. C., to overawe 1,000,000 people of that State! 1,155, all told in the Southern States, to overrun the liberties of 15,000,000 of the inhabitants of a country spread over a territory as large as half of Europe! One terrible warrior to every 700 square miles! Uncontrollable armies spread from face to face among the spectators and on the floor, and the Senator passed, from the very absurdity of the thing, to graver matters and the more serious motives that actuate this attempted destruction of national safeguards. The real object is to get rid of the Federal supervisors at the Federal elections—to annul the civil power of the U. S. in the election of Representatives to Congress, to which this preliminary legislation is tending when the legislative bill and its riders are reached.

It was thrilling in the extreme when the full height of his peroration was reached. The 1000 beacon lights that serve as warnings on 17,000 miles of sea-coast are to be extinguished, the pensions stopped and the preservers of the Union starve, in case these destructive measures are persisted in. To go on was revolution; the alternative was ignominious retreat, and in emphatic language, that savored of prophetic conviction, he pronounced that in the end this was the alternative that the Democrats would have to adopt.

The debate continued on Tuesday with an impassioned effort by the fiery Logan, and a somewhat discursive and lengthy speech from Beck, who attempted a mild descent from the extremely violent attitude he had assumed at the close of last session.

MISCELLANEOUS.

Vice-President Wheeler was called suddenly to his home in N. Y., and it became necessary to elect a presiding officer pro tem. Judge Thurman, of Ohio, was elected, and the picture of the two Houses was thus complete.

Mr. Beck continued on Wednesday at great length, and, if possible, still further retreated from a position that Republican leaders had made so untenable for him. Senator Hoar got after Beck sharply and effectively, with considerable personal animosity between them. The former exclaimed, "Does the Senator from Kentucky mean what he formerly said, to stop the supplies, does he back down from that proposition?" Whereupon the latter styled the Mass. Senator's words and actions as impertinent. Mr. Hoar then alluded to "plantation manners," and persisted in his "back-down" question. It was give and take for a time, and not in a very senatorial manner, when Beck finally answered that he did not say the Democrats "would block the wheels of Govt. in case of the President's veto," but modified and trimmed about in a manner that leaves little doubt of violent intentions. Before the day closed, Mr. Butler escorted Wade Hampton to the Vice President's desk, who, leaning heavily on his crutches, took the modified oath, which half the Democratic Senators have subscribed to.

In the House, Bragg's bill to abolish the Southern claims commission, for payment of loyal claims, was defeated, the Republicans opposed sofly, proposing not to aid a Northern Democratic measure for that purpose. The political question on the pending bill, has been reached, and 90 or 100 members are down for speeches. The acid, aggressive Conger, and shriveled up Stephens had a sharp tilt, which might have had a one-sided appearance, but the little old man, wheeling himself about, and bristling all over, answered back sharply and defiantly.

On Thursday, in both Houses, the debate was continued. The House, by a vote of 131 to 91, agreed to close debate on the legislative bill at 2 o'clock next Friday. The most important speech was delivered by Mr. Kelly, of Pa., who stated with great force, that the passage of this bill, as presented in the present shape, would be a rebuke to Congress endeavoring by conscientious legislation to save the Union, and to Abraham Lincoln who gave such legislation his Presidential signature.
ELLIOTT.

S. S. Department.

Sabbath - School Lesson.--May 4.

QUESTIONS AND NOTES BY PROF. J. A. HOWE.
(For Questions see Lesson Papers.)

THE SUFFERING SAVIOUR.

DAILY READINGS.

M. Silent suffering. 1 Peter 2:18-25.
T. Sorrows borne. Matt. 8:17.
W. Rejected of men. John 10:22-42.
Th. Offering for sin. 2 Cor. 5:14-21.
F. Christ dies for men. Matt. 27:34-50.
S. Buried with the rich. Matt. 27:57-66.
S. The suffering Saviour. 15:33-1-12.

GOLDEN TEXT: "Who has own self bore our sins in his own body on the tree."—1 Peter 2:24.

Isaiah 53:1-12.

Notes and Hints.

"Our report." The Septuagint reads thus: "Lord, who hath believed our report?" and thus this passage is quoted by John (12:38) and Paul (Rom. 10:16). "Our" relates to the prophet. Report means teaching, declaration, doctrine. It is implied that few, or none, believed it. "The arm of the Lord." In Isaiah used for the power of the Lord. "Revealed." That is, made known, seen, understood. "Shall grow up." The original is grew up. The past tense is employed in all the verses to the tenth. "He" refers to the Messiah.

"Before him." Before Jehovah. "As a tender plant." As a sprout, or shoot, growing up from the root. The Septuagint has taken the liberty to substitute here "little child," for "tender plant."

"As a root out of dry ground." The meaning is as a shoot from a root in dry ground. The early life of the Messiah in the house of the poor carpenter is probably meant. From such ground none would expect such a growth as that of Jesus. "No form nor comeliness." The Saviour is never described, like Saul and David, as physically attractive. The strength of Jesus was not physical.

"He is despised and rejected of men." Read, "Was despised." "He came unto his own," says John, "and his own received him not." "A man of sorrows." The life of Jesus plainly fulfilled this prediction. "Acquainted with grief." "With sickness," says the Hebrew. See Matt. 9:35, 36. "Our faces from him," in aversion is meant.

"He hath borne our griefs." "Our sicknesses," says the Hebrew. The way is shown by Matthew. Matt. 8:16, 17. "We did esteem him stricken, smitten of God." The prophet is speaking of the way the Jews regarded Christ, and interpreted the experiences of his life.

"But he was wounded for our transgressions." "Pierced" instead of wounded is the literal meaning. "For our iniquities." Not for his, but for our iniquities he suffered. "Chastisement of our peace." The chastisement that secures our peace with God. The punishment inflicted by parents is called chastisement; that inflicted by the State, judicially, is not called chastisement. "Stripes." The marks on the skin caused by scourging are meant.

"Like sheep have gone astray." Not only true of the Jews, but of all the race as well. The figure represents the race as far from the fold of God. Consider here the office of Christ, as the good shepherd. "The Lord hath laid on him the iniquity of us all." Jehovah made to fall on him the chastisement due for our sins. "Oppressed." Worried, or harried, as sheep by dogs; or else oppressed in view of the penalty exacted of him. The former is the better interpretation. "Afflicted." He meekly submitted to his sufferings is the meaning.

"He opened not his mouth." Fulfilled before the high priest, Herod and Pilate. The meaning is not, did not say a word, but did not attempt any plea against the injustice of his sufferings.

"From prison and from judgment." By oppression and by judicial sentence is the meaning. "Declare his generation." Either his spiritual posterity, or the wickedness of the generation in which he lived, or who can give an account of his life, we may take as the meaning of this difficult passage.

"Cut off." Violently put to death. "My people." Jehovah speaks through the prophet here. The Jews were the people of God, and by their sins, as well as for them, Christ was cut off. "Made his grave with the wicked." His grave was appointed, by the Jews, to be with wicked persons. He seemed destined to have the grave of a criminal. "With the rich." "With a rich man" is the literal. Christ was buried in the tomb of a rich man, rather than with a rich man. "Because." Rather, "although." "It pleased the Lord to bruise him." He suffered according to the will of God.

"Make his soul an offering for sin." The marginal reading, "When his soul shall make, &c.," is usually preferred. Soul is here used in the sense of life. "His seed." His spiritual posterity, the number of which will be countless. "Prolong his days." Is. 53:10; Rom. 6:9, 10. "Treason of his soul." The fruits of the suffering he endured shall be satisfactory.

"By his knowledge." By the knowledge of him, is the meaning. "My righteous servant." The Lord Jesus. "Justify many." Secure the justification before God which comes by faith. This is the origin of the term used so often in Romans. "For he shall bear their iniquities." Thus Christ secures to

sinners justification, or righteousness. He takes away their sins by his sacrifice.

"Divide the spoil with the strong." This marks a contrast with his previous suffering state. The great and strong of the earth will divide their trophies with him. He will be one of the great and strong, even King of kings and Lord of lords. "His soul." His life. "Made intercession." By his death in their behalf.

This lesson teaches that Christ died for us, suffered as a sacrifice for sin, secured the justification of men, will see his people multiply and his kingdom become an everlasting kingdom.

THE LACONIA (N. H.) SUNDAY-SCHOOL.

The membership of this school has materially increased the past year. The superintendent, Mr. A. C. Leavitt, has lost none of his former enthusiasm, nor is there any abatement of interest in his work. His work in the juvenile department is very ably seconded by Mrs. Leavitt, who has the "lamb of the flock" under her special supervision. The corps of teachers seem to realize that the Sabbath-school is a divine institution. Largest attendance during the year, 147; whole membership of the school, 254; no. of classes, 16; to the library, 50 volumes have been added; present number of books, 220. Much credit is due the librarian, and his assistant for the prompt and faithful discharge of their duties. Whole number of copies of the *Little Star* and *Myrtle* taken by the children, 34. The penny collection has amounted to \$58; whole amount paid into the treasury, \$83; cash on hand, April 1, \$29.

One pleasant feature of our Sunday-school is the annual excursion and picnic, when the children drink in health and pleasure as readily as does the parched ground the gentle, falling rain or the tender flower the sparkling dew-drop. The pastor, Rev. Louis Malvern, a faithful sentinel on the walls of Zion, is constantly imparting a healthful stimulus to the school by his active labors and fitly chosen words.

Three in tender childhood and two in early youth have passed from our ranks into eternity the past year.—A. B. L. H. Sec. and Treasurer.

SUNDAY-SCHOOL NEWS.

(From the Sunday-school Times).

A normal Sunday-school institute is to be held in Adrian, Mich., May 13-17.

The Moravians in the United States have 8,517 Sunday-school scholars, with 988 officers and teachers,—an increase over last year's report.

The Waldensians, in their valley in Italy, have 40 Sunday-schools, with 3,000 scholars. Out of the valley, they have 36 schools, with 1,493 scholars. The Methodists in Italy have 21 schools, with 500 scholars.

In Germany there are about 1,370 Sunday-schools, with 5,800 officers and teachers, and 122,000 scholars. The Methodists in Germany and Switzerland have 338 schools, with 1,380 officers and teachers, 16,476 scholars, 8,192 volumes in the libraries.

One of the missionaries of the American Sunday-school Union in Nebraska, in six years, has organized 144 new schools, with 4,602 teachers and scholars; visited and aided 306 schools, having 13,799 teachers and scholars; delivered 1,065 addresses; visited 3,177 families; distributed 1,208 Bibles and Testaments, besides much Sunday-school literature, by sale or gift; and traveled 46,194 miles. He reports that the changes in the State during that time have been "marvelous."

The cost of a round trip ticket to attend the great Yosemite S. S. Assembly, June 7 to 15, the coming summer, will be from New York about \$165. Pullman Palace car additional, but at special rates. Railroad hotels and restaurant accommodations are at half price or less. "A tourist's institute" will be held in the "temple car" each day after leaving Omaha. Full information can be had by addressing Rev. J. K. Berry, Vinton, Iowa. Parties from the East must start in a body from Chicago.—*Church & School.*

SUNDAY-SCHOOL NOTES.

What are you trying to do week by week, as a teacher? What is your object, in all that you attempt for your class? And what progress are you making in this direction? These are questions worth thinking about; worth meeting squarely.

As far as possible it is well that all classes and grades should work under the same system. If any plan of records or marks is adopted, it ought to apply to the entire school. Some modification may be made for special departments, but the essentials of the plan should be the same for all.

"Ministers should remember that their business is not to demonstrate scientific problems, but to teach the religion of Jesus." This sentence occurs in Mr. Flickinger's new book, "The Church's Marching Orders." It suggests forcibly the duty of the Sunday-school teacher as well as that of the minister. There are a thousand useful things that may be taught and that should be learned; the field of knowledge is vast, and no one lifetime is sufficient to learn all or to instruct in all; but there is one duty distinctly laid down for the preacher and teacher as primal, central, and final, and that is to teach the religion of Jesus.—*Our Bible Teacher.*

When a Sunday-school teacher is endeavoring to influence a wanderer, let him be very discreet in "getting down to his level." There is one way of doing it which inspires confidence and fellow-feeling on the hearer's part; but there is another way which pretty thoroughly destroys all respect for the teacher or the worker. A child knows very well when his teacher thinks him weak-minded; and the duller person is quick to distinguish between the springing sympathy of a fellow-manhood and that artificial boom-companionship which seeks to lift him up by first getting down to his own vulgar plane.—*S. S. Times.*

Communications.

SOURCES OF UNBELIEF.

BY REV. B. A. SHERWOOD.

It is not necessary that one should be a logician in the scholarly sense of that term, to know that every effect must have a cause. Unbelief in moral things is not an exception to the above axiom; nor is an exception possible, since it is not conceivable.

Unbelief in the Holy Scriptures, or in what they teach, takes its rise in the depravity of the human heart, but as it pushes its way onward through the brief years of a lifetime, there are rivulets which flow from vices and which empty into this impure stream and greatly enlarge it. Thus this evil may be allowed to increase until it becomes a force too strong for the human will to subdue.

One of the sources tributary to unbelief is hereditary skepticism. This stream may seem so clear from the distance through which it has run, that it may be questioned by some whether there be such a thing as sinful sediment in it at all. But the stream can not be pure, unless the fountain be pure, though it may have run down to the third or fourth generation.

The child answers for no sin of the father, nor can the sin of the parent be imputed to the child. But the unbelief of the father is a disadvantage to the child, to say the least. This proves to be a feeder to the original unbelief which springs directly from the heart. Those who encounter this hereditary evil need our commiseration and help. Said a man of average parts, "I find myself constitutionally skeptical concerning religious things."

Enquiry revealed the fact that his early education had been friendly to skepticism, and that this moral deficiency was in part due to the belief of his father. Thomas Carlyle says, he has known "three generations of the Darwins—grandfather, father and son, atheists all!" In the sense of disadvantage, no doubt the sin of the father is visited upon the child.

Dishonesty is a friendly source to unbelief; in this soil it is never stunted in its growth. On the other hand, incredulity in the Bible never thrives in an honest, earnest, active soul. He who promulgates in life what he purposes to discard in death, is not honest with his friend, himself, nor with his God. Unbelievers stand conspicuously among this class. Hundreds of those who have been bold to advocate their unbelief in Christianity in life have wanted the Bible for a dying pillow after all.

Another thing which greatly strengthens unbelief is the common and yet erroneous view among young men as to what constitutes intellectual strength. Not a few are in possession of that sickly, sentimental notion, that strong, abiding faith in God and in the Holy Scriptures is incompatible with a mind which rises above the average! Hence, skepticism is not unfrequently regarded as prophetic of latent brain power or actual genius. Somehow the idea has become widespread among many of the school-boys that if they attain to any degree of eminence, they of necessity must doubt certain parts of the Scriptures, etc. Rather than not be called original, we talk learnedly upon the discrepancies of the Bible and Christianity.

Now, for one, I protest against this sophomoric, sentimental, moral disease which is in a fair way to become chronic. It is conceded that the young man who enters college with this notion in his head generally changes his mind when long enough at school. If the school be of the right kind, and the young man an honest seeker of truth, no doubt this follows. President Porter's parting words to the senior class at Yale a few years ago ought to be remembered: "Let the suggestion be forever dismissed from your mind, which now and then penetrates these halls, that unbelief, a half-unbelief, is a mark of distinguished illumination, and a sad necessity that haunts a cultivated mind."

Let young men forever banish from their thought skepticism which insidiously springs up in the mind and yet is based upon a foundation we dare not name, and in riper years will blush to remember. If honest doubts cross the mind, searching the Scriptures upon our knees will dispel them. It was the critical and logical John Locke who came to acknowledge at last, of the Bible, the following: "God is its author, truth without mixture of error its matter, and salvation its end."

HAND IN YOUR LETTERS.

BY REV. C. D. DUDLEY.

We frequently notice in accounts of revivals and accessions to churches that a large proportion join by letter. Many of these must have lived in the parish some time without any active church relation. They have waited until led on by unconvinced friends. Instead of going into the vineyard in good season and joining their efforts with those of God's servants for the advancement of his kingdom and the salvation of their neighbors and loved ones, they have waited in partial or complete inactivity while the cause has struggled and suffered and many precious lives have been robbed of their active influence.

Is it well for those who have professed Christ thus to wait for those who have not? Would it not be far better to move on and open the way and make earnest effort to help others into it?

The long list of non-resident members in many churches reveals the same sad fact that multitudes of the Master's cov-

nanted disciples are living with no church home. It is a sad mistake to suppose that we can have a religious home at a distance and seen by us but a few times, if at all, in many years. The joys and sorrows of precious years, long past, may make one spot of all others forever sacred to our hearts; but we render that place no respect or service, and do the cause of God and ourselves great injury by keeping our names there when we ought to be using them with all possible effect where we now live and exert influence.

In fact, non-resident members are an acknowledged incubus. Those of the old church who remember the absent mother or sister are sure to be cheered by a request for a letter to become a living, active member in some other portion of the great vineyard, and all are relieved of the burden of a membership for which they practically have no member.

Again, the pastor finds in his parish these detached professors of religion and must often make his severest exertions to get them at work or to work over them. Many of these friends would not long refuse to remedy such a mistake if they thoroughly appreciated its nature.

They do not see that often they are more in the way than those who have never made a profession. Many times they stand immovable between their dearest friends and the children of God. It may seem to make but little difference where our names are, but surely it makes a great difference where ourselves are with our life and labors. Just the addition of our membership to the church when it is needed encouragement is likely to prove a great blessing, while the freedom, opportunities and relations springing from that membership can not fail, if sincerely used, to result in much good to all concerned. Shall we not, then, hand in our letters where we are, even though we stay but for one season?

We will thus help two churches and their pastors. We will guard in the only sure way against loss of spiritual life on our own part, and against becoming a burden and obstacle to others, and we will insure the more speedy and general ingathering of those whom we long to see standing with us as brothers and sisters in the family of our Heavenly Father.

DOMESTIC THRALLDOM.

BY ZABETH HARP.

ICONOCLASTIC.

It would be well if those who are accustomed to indulge in profusion and richness in the spreading of their tables would bear in mind that some people—many people—have not the means to provide costly dinners; and this fashion of display and elaboration will deter them from going abroad, or receiving guests at home, and there are good, plain-spoken, country housewives, who declare with more truth than delicacy of speech, it may be, that they "don't want stylish folks to come to their houses, for they have not time, nor strength, nor where-with-all to make a parade for them."

This is honest. I doubt if any true lady ever desired a second visit from a person whose paramount purpose was to eat and drink, however civilly she may have carried herself through repeated inflictions from such a guest. The question has been asked "How can one be always polite in society and not be sometimes insincere? It must require a nice adjustment of faculty thus to carry one's self amid the contacts and collisions inevitable in the ordinary march of life."

Modern culture and modern usage make a thousand demands upon our time and strength which our domestic grandmothers never dreamed of. It means a great deal more to keep house well to-day than it did fifty years ago, not derogating at all from the merits of housekeepers in the olden time. Our refinements cost too much, frequently. We don't want to lose the "refinements" however, but to abate their cost. We need to simplify our housekeeping, our whole round of domestic and social life. But who will begin? That will be a brave woman who shall lead off in the work of reform; she will be in danger of social ostracism. But if we could only popularize the movement, if a public sentiment could be created in its favor, if plainness and simplicity could be made "the fashion," then their speedy and universal introduction to our homes would be a sure result. Down would drop the starched upholstery in all our dwellings, which we are wont to call (or miscall) "artistic," forgetting that it is never the mission of art to cover, or disguise, but to create, to idealize, to bring out truth and grace, while upholstery seeks to hide, and is too often a screen for imperfection, or poverty, or dirt.

Doubtless we as a people wish to be considered well-bred, and conversant with the manners and customs of so-called polite society. This is commendable; a gracious hospitality is desirable. But a welcome to our hearts is better than a costly entertainment. The silver tones of kindness are more beautiful than silver dishes. You may have both, but if one must choose, who wouldn't take the heart welcome and humble dinner?

The more we reduce the mere drudgery of housekeeping, the higher will be woman's place in the home, because she will have time to labor as the true housewife instead of the mere house-slave; time to use her powers in a higher kind of service than that which provides solely for the wants of the body; time to cultivate her faculties of mind. Oh, how

many women to-day are "cumbered with much serving!" What thousands of "Marthas" there are, in thousands of homes, all over our land. "Careful and troubled about many things," we meet them in the country cottage by the roadside, and the stately mansion on the village street. Intent, intense, engrossed, absorbed, yea, swallowed up in an eternal puddle of pottering cares! It would be pitiful, if it were not ignominious! If simplicity were only the style in dress, in manners, in entertaining our friends, if all the "fashions" that lord it like very tyrants over our better judgments could be deprived of their power and sway, if we could sacrifice show for the sake of sociability, if "cultivated men and women could meet in an easy and informal manner," without the anguish of elaborate dressing, or elaborate dining, and so with ample opportunity for mutual discourse on rational topics, who thinks that refinement would be the loser, or elegance a culture? All these would make such advances as never before. Indeed, how are we to be lifted in the scale of being, how are our minds to gain knowledge, how is the intellectual and moral nature to grow and expand, if we are so "careful and troubled about the things which pertain wholly to the flesh, and perish with the using," that we have no time for thought, or study, or contemplation? We want time to think, time to read, time to write, time to sing, time to paint pictures if we can; time to walk abroad and hold communion with nature; time to do kindly deeds, time to speak comforting words, time to play, and time to sleep. These are better things than mere food and clothes, they are more to be desired than silver and gold, they mean "development," in the roundest and fullest sense of that term; and if, as is undoubtedly true, some things must be crowded out of all lives, which shall it be, my sisters, the blessed leisure that affords opportunity for cultivating the mind, or our starched parades, and fricasseed dinners? Quick and sprightly as we are, we can not do everything; lifeline and elastic as we may be, we can not bear everything, and there is no restoring of elasticity to the over-bent spring.

"Take good care of ze grandmuzzers," remarked a keen French writer, "for you shall neavere see any more;" conveying in this brief cynicism, truth, reproof and warning to the effect that the fashionable women of to-day shall pay somewhat too dearly for their pinched waists, their super-refinements, and overwrought housewifery, in that they shall not live to see their children's children!

Have we indulged in sharp words? Yet do not think we despise or object to the ordinary daily duties of home by any means. These are good; they are excellent; their influence is salutary on mind and body. Every person needs a certain amount of active manual labor to insure good health, and when entered into judiciously, no woman can have more healthful exercise than the superintending of her home, keeping it in becoming tidiness and securing good, wholesome food for her family. Indeed, if many women would devote the time frittered away in frivolous amusements, to the upbuilding of their homes in things "pure, lovely and of good report," it would be much to their credit, and by thus doing, they might come to deserve a better title than mere "butterflies of fashion."

It is the excessive domesticity which tasks and enslaves to the utmost, that we deprecate and condemn, that leaves the weary toilers no time for needed rest, and, what is worse, no time for mental culture and enlargement. Certainly, a woman should know how to make good bread, and how to teach her daughters, or servants, the art; but the woman who is only a bread-maker and housekeeper is living in the lower stories of her nature. Home is said to be "woman's sphere." It is an honorable one, but it needs to be redeemed from drudgery in many instances in order to give her mind a chance. I am glad there are so many pleasant, cultured homes, but there are still those that need enfranchisement. Women need to get their minds out of the domestic rut, and their feet out of the trivial tread-mill of neighborhood gossip. They need to be quickened in thought, and broadened in knowledge by the consideration of topics of universal interest outside the line of their special activities and duties.

Ladies, I should not dare present my humble dicta on so sovereign a subject as dress, but may name a few things our philosopher Emerson has said concerning the matter. "As to dress," he remarks, "some people need it, and others do not. A king, or a general, doesn't need a fine coat, and a commanding person may save himself all solicitude on this point. It is only when mind and character slumber that dress can be seen." Still he advises "sensitive people to put on good clothes if it be essential to their peace of mind, and then, by having dismissed the subject, they may appear aplomb and at ease." The humor of the subject he touches, as well as the moral side. "I have heard," he says, "with admiring submission, the remark of the lady, who declared that the sense of being perfectly well-dressed, imparted a feeling of inward tranquility and peace which religion is utterly powerless to bestow!"

Well, well, what a fine thing to say! How fine the humor, and finer still the sarcasm. We do not want our lives to mean merely eating and drinking,

working and sleeping, or a slavish conformity to conventionalities, fashions and dress. Standing in the broad daylight of almost twenty centuries of Christian civilization, life should mean to us, growth, refinement and enlargement of being, a culture used not selfishly, but for the aid and uplifting of those below us; the body, always and ever, holding a subordinate position to the mind. For the body perisheth, but the mind endureth, as most people profess to believe. Shall we then feed and pamper our bodies, making it our first care that they fare delicately, day after day, robbing them in "purple and fine linen," as it were, while the soul, the immortal part, destined to a life beyond the stars, goes hungering and unfed, crouching forlornly in darkness, "swathed about in sackcloth, and defiled with the ashes" of those fires where we swelter over the wickedly sacrificial elaborations of our befruddled dresses and befruddled dinners? But never think such "sacrifices" are acceptable to God, my sisters, and they should not be acceptable to men. God did not give us souls to shut up in pantries, or bow down to milliners, or turn over to the keeping of husband, or brother, or priest, or society, and if we "dare not say our souls are our own," and act accordingly, one may almost wonder whether God himself does not regret the having placed so royal a gift in such ignoble keeping.

Are these radical utterances? This is a radical evil; the excessive demand made by the manners and customs of the present age upon women in domestic spheres. Gentlemen, what will you do to abate it? You will do all you can, won't you? And the next time you meet two or three old friends unexpectedly, grasp them by the hand, and hurry them home to dinner with you, when the clock is on the stroke of twelve. Ladies, under such circumstances, don't be "frustrated," or disturbed, but just set forth upon your tables any "cold bite" your pantries may afford, and season it with smiles, and you shall have the credit of having taken a practical step in a work of reform which, let us hope, may move on till it shall achieve a victory in all the homes of our land.

CHRISTIAN COURTESY.

BY S. L. G.

The lack of Christian courtesy between the different sects of those deemed orthodox, has ever been a matter of regret and even surprise, when the end—to be obtained is one and the same to all. Especially has this been the case in one branch of Christ's church, and from whom we might expect better things. We refer to the Peto-Baptist family, in their treatment of Baptists with regard to their mode of baptism, the derivative manner in which it is so often spoken of by them.

It is indeed an enigma, hard to solve, when we consider that many of their best thinkers, writers, and commentators agree that immersion, without question, was the mode practiced by Christ and his Apostles, and by the early Christians. And what, too, is their record? Do not they lead converts into the water when they desire it, and when all arguments fail to convince them that some other way is just as well?

Rather than that they unite with other churches, they do that which in others they condemn, and too often ridicule. If these remarks were confined to the ignorant, it would be far different, but unhappily this is not the fact. Well do we remember, when but little more than a child, and after following Christ in the ordinance conscientiously, and being greatly blessed, of hearing from the lips of a somewhat noted divine, words of contempt with regard to baptism as performed by Baptists. Oh, how it wounded our young heart, coming as it did from one we had looked up to as teacher and guide. But were it confined to those bygone days, it would never have been referred to here. Charity, however, compels us to believe that it is a habit they have, and it has been indulged in so long as to have become chronic—a joke perhaps, but, as in the olden time, what may be sport to them, may be in many cases death to Christian sympathy and love. In proof of what we have written, we will here make a couple of extracts from two of Mr. Beecher's late sermons delivered on alternate Sabbaths of the month just closed. Although insignificant of themselves, yet they are representative of a class whose name is legion. In speaking of the egotism of the different sects, he says, "Who holds the keys of Heaven? 'I,' says the Roman Pontiff. 'I,' says the Presbyterian. 'We,' say the Congregationalists. 'I,' says the Baptist, sailing on his sea."

And again, in speaking of the responsibility of all denominations towards the people of the West, he says, "I speak of the hoary-headed Roman Catholic Church, which is doing unspeakable good; I speak of the Episcopalians whose methods are less easy of transfer; of the Methodists who have never had such an opportunity for their peculiar methods; of the Baptists who go wherever there is water ankle deep."

Now would Mr. Beecher have spoken thus of the Master? That Jesus went to Jordan to be baptized of John, sailing on his sea; or that the Apostles went everywhere, teaching and baptizing, wherever they could find water ankle deep. But inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.

REV. HOSEA QUINBY, D. D.

BY PROF. J. J. BUTLER.

AT LEBANON, ME., LAKE VILLAGE, N. H.,
CONCORD, N. H.

In 1861, Dr. Quinby was invited to Lebanon, Me., and became pastor of the F. Baptist church and principal of the Academy. Here he labored arduously, and God proposed the work of his hands in each capacity. His sermons were instructive and practical. A revival prevailed a part of the time, and some were baptized. The school was flourishing, strict discipline was maintained, and he enjoyed the confidence and esteem of all. In teaching he excelled in mathematics. Though ever indulgent and helpful, he was sometimes plain and pointed. On one occasion, after spending some time in trying to show a student how to solve a problem, without success, he said to him, "If you had to go to your boarding-house by mathematics, you would never get out of the academy yard."

He did not pass through the period of his labors here without severe trials. The war of the rebellion was convulsing the country with all its afflictive and direful results. Regiment after regiment was hurled on to the scene of conflict. Reports of marches and counter-marches, of fearful encounters, victory and defeat, doubt and hope produced universal excitement. Many homes were desolated, brave boys parted from loved ones, to return no more, unless dead or maimed. Numbers fell fighting for their country, where no memorial stone marks their resting-place. But the nation was saved through the integrity of the people under a faithful gospel ministry, of whom Dr. Q. ever stood conspicuous.

Nor did he escape domestic affliction. His wife was prostrated by disease. Mrs. Quinby was a woman possessing rare excellence. She was all that a devoted companion and tender mother could be, sharing, so far as possible, with him the trials and struggles of life, ever doing what she could to make his heart light and his home bright. But she was not strong, she became an invalid, and suffered from bodily infirmities for many years. Dr. Q. had great natural vigor, but protracted, excessive labor and trial told upon his strong constitution.

At the end of three years he left Lebanon, and became pastor of the F. Baptist church in Lake Village, N. H., in 1864. Here he remained between three and four years, though part of the time an invalid and unable to preach. A revival was enjoyed under his ministry, and twenty-two were added to the church, eleven by baptism and eleven by letter.

With reference to his work at Lake Village, Hon. B. J. Cole writes: "There was a good degree of interest all through his stay. The prayer-meetings and preaching services were always well attended, and a good deal of interest manifested. He found us in a state of discord somewhat serious, but left us united and with a good state of feeling toward him and one another. Many of the church were sorry to have him leave us when he did, and would gladly have kept him longer. He was not only a good, but a wise man. Would that our denomination had more like him."

The writer, attending a meeting of the committee for revising the *Treatise*, held at his church, was pained to find his old teacher so much bowed and enfeebled by his late sickness.

During the session of the General Conference, at Lewiston, Me., in 1865, a meeting was called of Dr. Quinby's former students, of whom a considerable number were in attendance as delegates. We all felt that it would be a privilege to unite in presenting him some testimonial of our regard and appreciation. The thought was new and there was no time for consideration. It was proposed to give him a gold watch, and very soon there was enough collected for this purpose.

But could we stop here? Our beloved teacher, past the age of sixty, after nearly forty years of honorable service, his wife an invalid, his own health suffering, was in poverty. He had pursued a course of life as a teacher and minister, which made him, though rich in faith and good works, poor in the possessions of this world. He was sympathetic and hospitable, with an open hand to every call of benevolence. He never had an aptitude for accumulating wealth or making money, and in some business transactions was unfortunate. His honesty and integrity could never be impeached. He was thus without any home of his own or means of procuring one.

Under these circumstances the question arose, if himself and family could not be provided with a homestead. The subject now opened was considered and received numerous favorable responses. There were, however, difficulties in the way. His former students were widely scattered, and most of their present residences unknown. Yet, through the generous co-operation of Mrs. Bragton, of Rhode Island, and others, many contributed small sums, in all, towards one thousand dollars. It ought to have been much more, but it was a token of esteem and affection which he greatly appreciated.

At the close of his pastorate at Lake Village, in 1868, he removed to Concord, N. H., where he invested the avails of the testimonial mentioned above, in a neat little cottage. After frequent changes of location for the last fourteen years, he felt the need of a place of rest. He felt the need of it still more for his loved wife,

an invalid, and family. Always accustomed to good society, with a taste for culture and refinement, they longed for a quiet, pleasant home in their declining years. Mrs. Q. highly prized her new residence in Concord, though she did not long survive to enjoy it; but soon passed on to the brighter and better one on high.

Dr. Q. also desired an opportunity for another object. He had for some time been collecting materials for writing a memoir of Rev. Benjamin Randall. His location in Concord would facilitate this work, and enable him, as he hoped, to prepare it for publication. This, with other literary pursuits, and numerous calls on him for labor on various occasions, furnished him with ample employment. His health improved, and with returning vigor, and a heart alive to every good enterprise, his work was not yet done. Such a man may wear out, but he will never rust out. Put him where you may, and under almost any circumstances, he will find something to do to bless his fellows, and make the world better. So ere long a new, and, to him, untried field of usefulness was opened.

MAN'S MORAL CHANGE.

BY REV. DANIEL JACKSON.

HOW IT IS EFFECTED.

The sinner is now awakened by a smitten conscience. He feels ill at ease, and has a vivid sense of danger, and of his exposedness to the just penalties of the law. The law convicts him, and in spite of all claims to loyalty, he feels that he is a rebel sinner. In this alarming state of mind, he looks over his life, to see if he can find some good deed he has done, to appease the wrath of offended Justice and quiet his fears. No antidote can he discover in his own sinful nature, to satisfy the law, and give rest to his troubled spirit. Instead of finding any righteousness of his own to cover his sins, he sees himself a criminal and a rebel in the sight of a just God.

He now begins to consider the character of the Being against whom he has committed the aggravating sins of which he is guilty. Who is he, and what relation do I sustain to him? Is he an unjust tyrant, who rules the world with cruel despotism and unmerciful justice? Is he an enemy to the human race, and does he delight in their misery? No; says the convicted sinner; he is the best friend I have in all the universe. My Creator, my Father, who has nurtured me, and watched over me all my days. What has he done that I should thus transgress his laws, and rebel against his government? He has fed me, clothed me and preserved my life, while sinning against him. Yes, he has given his dear Son to die for me, his word to instruct me, and his Spirit to show me that I am a sinner and justly condemned.

Under the influence of this deliberate consideration, his will begins to yield, and his heart begins to break. He now relents and truly repents, and turns towards his Father to confess his sins and wicked rebellions. The Holy Spirit has softened his heart and filled it with deep contrition, and a godly sorrow for all his sins. He bows, as a penitent, at his Father's feet, and implores forgiveness and deliverance from his terrible burden.

He now receives the witness, sealed by the Holy Spirit, that he is accepted and saved. His Father gives him an assurance of free forgiveness, removes the heavy burden that crushed him down to the earth, and gives him a new heart, filled with sanctifying grace and heavenly love. His heart swells with unutterable joy, and is full of glory. His tongue breaks forth in unknown strains and sings surprising grace.

Now some reflections upon the foregoing analysis. In some cases of conversion, these states of mind may not be distinguished and classified in the same order in which I have arranged them. The convert, however, is conscious of experiencing them all, but may not be able to tell, theoretically, which was first and which was last. But many experiences will recognize them in the same order in which I have stated them. In making this classification, I have been governed by my own experience more than by any favorite theory.

The question may be asked, does repentance, as a general rule, precede regeneration, or does regeneration precede repentance? The Prophet Isaiah (55: 7) says, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Here, it is required of the wicked and unrighteous to return unto the Lord; i. e., to repent, as a condition upon which mercy and pardon are bestowed. In this case, repentance precedes mercy and pardon. Peter said to the wicked Jews, "Repent ye, therefore, and be converted, that your sins may be blotted out," &c. Acts 3: 19. Here, repentance precedes conversion and the blotting out of sins, and is required as a condition of conversion and remission, or blotting out. Jesus puts repentance before faith. He says to the Jews, "Repent ye, and believe the gospel." Mark 1: 15. Paul, to the Corinthians, says, "Godly sorrow worketh repentance to salvation." 2 Cor. 7: 10. Here, sorrow and repentance precede salvation. If repentance is the legitimate result of regeneration, why is it addressed to unconverted men, and required of them as a condition of grace and salvation? Peter told Simon, the sorcerer,

(not a converted man, but one whose heart was not right with God, and in whom was the gall of bitterness and bond of iniquity) to repent of his wickedness, and to pray God to forgive him. In this case, as elsewhere, repentance precedes forgiveness and pardon. When the wicked Jews asked Peter what they should do, he said: "Repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Here, repentance precedes the remission of sins and the gift of the Holy Ghost. But, says one, repentance is effected by the Holy Spirit, and how can the Holy Spirit exist in unconverted hearts? Can not the Holy Spirit reprove wicked men, and discover to them their danger while in sin? While the law arouses and alarms the sinner, can not the Holy Spirit fasten conviction upon him, and point him to Christ, the sovereign remedy? The Comforter was sent to reprove the world (not the church, but the unconverted world) of sin, of righteousness, and of judgment.

"But," says an objector, "you call upon the sinner to repent, as though he can do something himself, and merit God's favor by it." If this objection has any force in it, it is brought against God's own arrangement, and the authority of his inspired word. The sinner is nowhere required to work in his own strength. God is the first moving cause, and as a sovereign, he awakens, alarms and convicts by the strength of his holy law. He also sends his Holy Spirit to illuminate the dark understanding, and to lead the sinner to the cross, with all his wounds, to be healed by its blood. Now, with all these prerequisites, God calls upon him to repent of his sins, and look to the cross of Christ and be saved. An esteemed minister of the Gospel once referred to his religious experience in a ministers' conference, and spoke of the year in which he experienced a change of heart, and the circumstances attending it. He then said, he had no doubt but that he was converted some years before that. I remarked to him, in the presence of the other ministers, that he had given us the year of his conversion and the striking evidences connected with it. "Now," said I, "what evidence have you that you experienced that change years before?" He had no evidence of it, but it must be so, because he must have been regenerated before he could repent. Now what was all this for? Simply to make the theory good, that regeneration must precede repentance. What would be thought of a landholder, who should change the date of his deed in order to take the precedence of some other claim? Varysburg, N. Y.

RECOLLECTIONS.

BY REV. D. WATERMAN.

When I commenced preaching, I had no just views of the magnitude of the work or the need of any literary preparation, to meet its responsibilities. I had only a common town-school education, of more than fifty years ago. I felt that I must depend on the Spirit, and if God had called me to preach, he would give me my message, and help me by the Spirit's power. That was all I needed. My library was the Bible and Watts Hymns and perhaps a few books of a miscellaneous character. I appointed meetings when and where I felt to, and spoke, as I then thought, as the Spirit gave me utterance. I have no doubt that my preaching was very small; indeed, I have since understood that sensible men thought so. Then, for five or six years, I spent my time traveling from town to town, holding meetings of some kind almost every day, chiefly within the bounds of the Bow Co. M. If my preaching was small, so was my salary. Indeed, I had no stated salary. I took what they gave me, and supplied the deficiency by working with my hands, on the farm, or in the school-room. But I had the satisfaction of knowing that my labor in the Lord was not in vain. I was permitted to see glorious revivals in many places, of which I may speak at a future time. Had the value of education for the ministry, been appreciated then, as now, I should have pursued a different course, and sought a suitable preparation for my life-work. As it is, I go limping along to the grave, conscious that my life has not been what it might have been, if I had started right, but perhaps such was the prejudice of the people with whom I associated, against an educated ministry, that I was better adapted to their circumstances as I was, than if I had sought an education.

EDUCATION OF LAYMEN.

BY M. A. JONES.

Not long since, we saw a suggestion in the *Morning Star* that there should be some way provided for the better education of the laymen in our churches, because of the work that they are called upon to perform and the success that attends their labors.

Now, we would say, let the laymen labor on, just as the Lord sees fit. If he can work with the highly educated minister he will do so; but in some localities, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." That no flesh should glory in his presence." 1 Cor. 1: 27-29.

In Father Randall's day the better class of society, or wealthy people, patronized college graduates, and considered none others as fit to expound the doctrines found in the Word of God, therefore some

of our first preachers labored under disadvantages and exerted themselves to build up our denominational schools, that those who should take their places might be qualified to understand the Scriptures and fulfill the mission that they would receive from heaven. Those schools were not intended, as too often appears, to satisfy ambitious desires or give an impetus to the self-aggrandizement of students, or to teach them the ways of the world and shut their eyes to the evils thereof; but for the enlightenment of their understanding, a knowledge of truth and the most effectual way of imparting that knowledge to mankind that they might become reconciled to God.

We believe ministers and people should be educated, but those who work for the Master must not seek to be men-pleasers, but, with an eye single to the glory of God, earnestly labor for the salvation of souls while they continually cry, "Lord, what wilt thou have me to do?"

Selections.

THE LIQUOR TRAFFIC IN NEW YORK.

The *Lowville Times* prints an article by Rev. W. H. Waldron from which we extract the following:

The liquor traffic costs the State of New York more than \$100,000,000 yearly, and we pay more for tobacco than we pay for bread.

Men and women of the Empire State, look at this! Your yearly property and money taxes and costs are, for State Government, education and religion, \$46,000,000; for general government and war debt, \$40,000,000; to spread poverty, disease, and crime, \$170,000,000. And the result is, we have hundreds of thousands upon the down grade without a break, whose doom is inevitable, and whose future seems to be sure.

A Pacific-coast stage-driver, as he lay dying, spasmodically moved his limbs up and down, and when inquired of as to the cause, he replied: "I am on the down grade and can not reach the break."

So this vast army of drunkards and tipplers are on the down grade and many of them can not now reach the break, though they may make spasmodic efforts to reach it. This is true of every old sot who has signed the pledge and can't keep it, and of every young drunkard who is a slave to his appetite and can't break off; have struggled with the tempter, only to be mastered, there is no hope for me." Liquor drinking is a down grade, even though you drink but moderately. Gambling is a down grade; so is lying and dishonesty; so is Sabbath breaking. Every temptation to evil is a down grade. The tempted imagine there will be no difficulty in checking their speed on this grade at any moment when they choose; though every one before them had the greatest difficulty, and many were wrecked.

"I'll drink only once more," says the young man, who fears the consequences of his habits. "I'll play only this one game more, and this shall be the last," says the one who is aware of his growing passion for games. "I'll go only this time, mother," says the confident and innocent daughter.

Neither of them seems to be aware of the fact that the one more indulgence may so increase their momentum on the down grade, that the brake will be beyond their reach, and useless. Take care, young man!

It is dreadful to be upon this down grade with no break, especially when everything is at stake for time and for eternity. And the only safe course is to apply the brake at once.

LOVE IS LIFE.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." This is the first and great commandment. Love is life. It is the fulfilling of the law of our being. Only when we love with a perfect affection that which is perfectly worthy of our affection, do we attain unto the supreme good of life. Concerning these truths there has been no dispute; all that is deepest in man has affirmed them with unhesitating faith. And therefore the first great commandment of the law has almost the force of a first truth of reason. Men have always been ready to join in this confession: "I need to love some one with heart and soul and mind; I ought to love God, the infinitely Good, with all my heart and soul and mind." But when you have denied to God a conscious personality what have you done with these deepest sentiments of the human nature out of which our highest morality springs? You have cut them up by the roots, or trampled them under your feet. You can not, if you try, love with all your heart and soul and mind any being that can not love you with heart and soul and mind. Personality in God is the correlate of morality in man. The word personality is one over which men quibble, but the thing is precious. A God that can not love us is a God that we can not love.—*Sunday Afternoon.*

Loss of Vital Force.

As is well known, the tendency in all acute or chronic forms of disease is toward debility and loss of vital force, which always retards convalescence and renders a return to health uncertain or impossible. After medicine has done its work of breaking the disease, and the physician leaves, as he must, to nature the business of repair and restoration, he too often finds that nature acts so feebly, and builds again so slowly, that the period of convalescence is frequently prolonged through many weary months, while in many cases the old vitality is never restored, and the patient sinks into a state of permanent invalidism. To meet this condition of low vitality, the "Compound Oxygen," which acts directly on the great nervous centers, rendering them more efficient, vigorous, and active, and capable of generating more and more of the vital forces, which are life and health, offers an agent of help and restoration which acts promptly and surely. Our Treatise on "Compound Oxygen," its nature, action, and results, gives the amplest information in regard to this new treatment for chronic diseases, which is being rapidly introduced in all parts of the country. This Treatise is sent free. Address Drs. Starkey & Palen, 1112 Girard Street, Philadelphia, Pa.

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The Morning Star.

WEDNESDAY, APRIL 23, 1879.

G. F. MOSHER, Editor.

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

PRAYER FOR THE MISSIONS.

The appointment of a day of prayer for the Foreign Mission carries with it a solemn sense of responsibility. There has never been a time in its history when the signs were so favorable. After years of toil and sacrifice, when it seemed that the veteran workers were likely to receive their discharge before witnessing the marked results that they have so ardently desired, there is suddenly a deeper spirit of inquiry among the natives, many are embracing Christianity, and from all parts of the field there are the most interesting indications. It seems to be a part of the great revival movement that is pervading heathendom. It is estimated that in Southern India alone during the year 1878 no less than 60,000 pagans renounced their idols and embraced Christianity. Witness the great revival among the Telugus, where from June 16 to July 31 of last year over eight thousand converts were baptized. But that result was only witnessed after forty-two years of continuous missionary labor, the only thing to show for the first thirty-two years of that work being a single church of eight souls. How gloriously the work has at length triumphed.

Let this be borne in mind in considering the interests and prospects of our own Mission. It is true that at the end of more than forty years of foreign work we can only show five native churches, but these are pledges that God has been in the work, and the renewed interest among the people affords good reason to hope that there is about to be a more abundant outpouring of his Spirit. Faithful prayer in the home churches will hasten this result. If it be true that any lack of success in the foreign field is due to the want of interest at home, let at least this one day of prayer be a witness to God of our earnest desire for the salvation of all men. Let us pray especially for the conversion of souls. That is the great end of foreign mission work. For what else do those aged workers wear themselves away in that taxing climate, and younger men and women go to share their hardships? Only the desire of their heart—the saving of the perishing—can make this work a pleasure and give them rejoicing in the midst of toil. We repeat, the great need of the Foreign Mission is a wide spread revival in India. It would not only hearten the workers there, but it would quicken the interest at home, and call forth new offerings both of money and effort. So pray for the conversion of the heathen. "Father, I will that they also . . . be with me where I am."

The Secretaries of the Home and Foreign Mission Societies, also the Treasurer, who is, as he says, "equally interested in both," ask that this day of prayer be observed in behalf of both Societies. Nothing could be more fitting. Our benevolent work is one. Especially is there an interdependence between the Home and Foreign work, such that if either languishes the other must inevitably feel the ill effects. Think of the condition of this Home field, and of the opportunity offered in it. Not to mention the struggling interests in New England and the West, look in at that open door in the South: a mission field assigned to us in the Mississippi valley extending from Cairo to New Orleans, a distance of a thousand miles, the very region of slavery before the war and the home of thousands of colored people since, for whose salvation the church is accountable; Free Baptist organizations in Arkansas joining other religious bodies because we employ no missionary to care for them; another mission in the Shenandoah valley, embracing a population of 150,000 colored people, fully one-third of whom would embrace our faith as soon as it might be preached to them,—and we are not employing a tenth part of the laborers that we ought to have at work there.

Furthermore, there is a field in South-east Virginia and North Carolina, not only in need of missionary work, but with many churches bearing our name and holding our doctrine, already formed and holding out yearning hands for help. There is at present a class of Christian young men fitting themselves at Harper's Bemy for the Master's service, three-fourths of whom we are assured could and would do glorious work in this region if the means were at hand to support them there. Read Rev. Dr. Chickering's words in behalf of that work—a gentleman of experience and sagacity, and who speaks of what he has seen and felt.

What an opportunity for Christian work. How it magnifies our duty when we contemplate it. What might not be done there for the Master, for Christianity, for the national welfare, if we would contribute the means that we are abundantly able to give for that work?

Let the thought of these things wing our prayers on the first Sabbath in May. More than that, let us each give according to our ability, so that our prayers may not be in vain, nor we fail to have awakened a warm and abiding interest in those great concerns.

PRAYER MEETING MANNERS.

Certain habits, prevalent more or less in every church, inflict injury upon the prayer meeting.

Among the most prominent are these: looking around whenever the door opens to indicate a late comer. This not only is a breach of kindly etiquette, but seriously interferes with the attention of the meeting to its proper work. It is done at all times: during the opening remarks of the pastor, who is made by it to feel that his efforts are robbed of their power; done in prayer time to the loss of reverence, fatally interfering with the power of united supplication; and done while some brother is speaking, resulting in his confusion. The reading of the Scriptures has no power to confine attention, though upon it the whole profit of the meeting frequently depends.

Another bad habit is inattention. Some are lounging listlessly in their seats, others are bowing their heads upon the seat in front, or resting them in their hands; some are sitting with closed eyes. No speaker can find any inspiration in such a presence. The effect of earnest, alert attention is magnetic and will put new life into the most prosy meeting. It would seem that some cultivate a dull look in the prayer meeting, under the impression that it is devotional. It is neither piety nor devotion, to appear, or to be, stupid, languid or listless.

We will mention another evil inflicted upon the prayer meeting: the habit of taking seats as far from the minister as possible, thus destroying sympathy and co-operation of spirit and labor. It is of little use to pray in the meeting "that the hands of the dear pastor may be held up," when the brethren are trying to hold them up over three or four rows of empty front seats.

AS OTHER PEOPLE SEE US.

We cheerfully give place to this extract from the Chicago Standard (Baptist), because we are convinced that if the Standard and the Biblical Recorder can stand it we can. The Standard says:

We have already had occasion to notice that the only Free Will Baptist church in Chicago has disbanded for want of support. There are but very few in the State. In fact, the writer is unable, just at this moment, to point out the location of a single one, though we are aware that there are a limited number somewhere. The Biblical Recorder briefly sums up the causes of the want of prosperity on the part of this denomination:

Why have not these open communion Baptists prospered? They have complied with the demands of the world and the Pedobaptist churches, and have removed the great barrier out of the way of union, co-operation, fellowship and communion. They have departed from the law of Christ to do so, and yet they are ignored, neglected and discouraged, till a century of patient faith and hard work finds them but a handful, without influence, making no progress, if not gradually diminishing. And this is the picture of what we would be if we should ever so far depart from the teachings of Christ as to follow their example, which may God forbid, both for his own glory and the prosperity of his people.

So far as the Standard is concerned, we need not trouble ourselves about its pretended ignorance of Free Will Baptist churches, further than to say that in our opinion as much of the spirit that is opposite to that of Christianity may be conveyed in a fling as in the open violation of any rule of the decalogue. The Standard is accountable for its manners, so far as the matter of kindly courtesy is concerned, and not we.

As for the Biblical Recorder, its implied statement that we are a small body is true. A correspondent has called attention to it in another column. But it is not true, we believe, that we are a small body because we have "departed from the law of Christ" to comply with "the demands of the world." Christ came to save the world. That was the heavenly law that he obeyed, and we trust that Free Will Baptists will never so far depart from that law as to deny to any one of His children the fellowship of His church. We feel as though we have at least as reasonable and Christian a faith as that of which the Standard is the exponent, and that we have as good authority for it as it has for its.

But we are not on the whole sorry that the question of the denominational growth has arisen as it has. It is our firm conviction that that slow growth is due most of all to the indifference and neglect with which we have attended to and provided the means for Home Missionary work; and we don't mind having the brethren see the position in which they are thus putting themselves in the eyes of other people.

CURRENT TOPICS.

—As to woman suffrage in Wyoming, a correspondent of the Congregationalist tries to maintain that it is not all that its friends have claimed for it. It must be said that the article does not bear much evidence of refinement in the mind and feelings of its author, and when he refers to the suffrage movement as "this worst and most corrupting of all modern innovations, this most pestiferous of all modern heresies," enough is revealed of his bias to show that he is hardly capable of writing candidly on the subject.

But the points that he attempts to make are these: that the movement has not brought either the class or the number of settlers in to the Territory that were predicted; that the principle that those who exercise the right of suffrage should bear the responsibilities connected with it, has failed in Wyoming; that the movement has had no appreciable reformatory effect, like checking intemperance and Sabbath-breaking; that it has not elevated the standard of political morals, and that it has not improved the rights and interests of women before the law.

This writer would have been a valiant soldier for Don Quixote to have led against the wind mills. Perhaps all these things may be truthfully affirmed of the woman-suffrage movement in Wyoming, when it has been fairly tested; but does any candid person believe that the time has yet come to examine the movement with reference to its bearing on such questions as have here been raised?

—It is a most astonishing thing that evangelical missionary work should be prohibited in Austria at this late day. The prohibition does not apply to the printing press, but otherwise it is complete, the missionaries not even being allowed to hold family devotion if a native is in hearing distance. The penalty is imprisonment. The prohibition shows how strong is the influence of Catholicism among the Austrian law-makers, for that is without doubt the source of it. And yet that Church makes some claims in behalf of religious liberty. But we must believe that such intolerance will yet be outgrown in Austria, as it has already been in India. What a suggestive spectacle is presented by a country in middle Europe taking such a position as this!

—The Tunkers, or German Baptists, are not an insignificant body of Christians either in numbers or influence. They practice the closest of close-communion, have a peculiar style of dress, and practice feet-washing as a religious rite. Just now they are agitated over a proposition of one of their number, a Mr. Harshey, of Missouri, to withdraw from the main denominational organization and with such as may follow him to hold conference by themselves. His reasons for thus withdrawing from the Brethren, as the Tunkers are called, are thus summarized by the Independent:

1. He does not like the criticisms which have been made on the old Brethren for their order of dress.
2. He is opposed to high-school education and the building of college houses by the Brethren.
3. He is opposed to paying monthly or yearly salaries to support preachers.
4. He sees a want of "conformity to uniformity" of the "Brethren's mode of modest apparel."
5. He is opposed to Sabbath-schools.
6. He is opposed to the wearing of mustaches.
7. He is opposed to the diversity of modes of washing the saints' feet.
8. He is opposed to the diversity of modes of celebrating the Lord's Supper.
9. He is opposed to allowing members of other denominations to pray in the churches or families of the Brethren.
10. He is opposed to sending out as evangelists and missionaries such ministers as support high-schools and are guilty of the abominations above described.

Our main purpose in citing these reasons is to show what notions people may hold and still live.

—We are interested in the movement of the colored people in Baltimore to secure their rights in the public schools as against School Commissioner Plasket, of that city, who declares that the Negroes are "getting ahead too fast," and will not recognize their applicants for positions as teachers. The colored people, who have many children in the public schools that ought to be taught by at least an occasional teacher of their own race, have recently held a meeting to consider the subject, at which one of the speakers said:

We will name our man—say our fellow-citizen, William Williams, who was educated and graduated at Rome, and who can speak as many languages as any white man in the city. We will send him to the board in the same manner in which the white man goes there, and then, if the door is not opened—we will know the reason why it remains closed. We can bring endorsements for this man from Rome, England, and America; that he is superior in education to any teacher in the primary schools here. This is the proper stand for us to take.

Such a course as this was at length determined to be the sense of the meeting, and steps are already taken to make a test case. We wish them success, and believe that they will eventually achieve it.

—The attempt last week to assassinate the Czar of Russia shows not only the growing desperation of the Nihilist party in that Empire, but is also a new reminder of the precariousness with which kingly scepters are held in these days. Only a little while ago these Nihilists declared that while the Czar's person was sacred to them, they would not cease to destroy his officers until justice was done, and coupled their threat with attacks on the life of Gens. Treppoff and Von Drentelm, two of the Czar's officials. They may have meant only that when they said it, but the French revolution has shown that the assassination of a ruler's confidential servants leads straight to the region of the ruler's heart. These five shots aimed at the Czar are the natural sequence of the attacks on his Generals, the threatening letters sent to various leading St. Petersburg officers, the recent murder of a student as a traitor to the Nihilist cause, and the wide-spread dissemination of incendiary pamphlets. But such are some of the attendants of bad laws, and the means by which wholesome reforms are sometimes secured.

—The New York Times publishes twenty-one columns of reports, gathered from every State in the Union, and professing to show the drift of public feeling with reference to presidential candidates for 1880. It may be stated generally that out of 157 points from which advices have been received, Gen. Grant is the expressed choice of 130, Senator Blaine 10, and

that Messrs. Washburn, Garfield, Sherman, Conkling, Edmunds, and Chandler follow in the order named. The Democrats in 98 of the 157 districts prefer Tilden, Thurman comes next with 23 districts, Bayard with 11, and Hendricks and Hancock bring up the rear. Tilden, if the Democratic Convention were held tomorrow, seems sure of the votes of not less than 21 of the 35 States. These are the Times' estimates, based on the information gathered by its correspondents. It might have strengthened its statements by adding that Grant is the unanimous choice of the Democrats for the Republicans, and that the Republicans are equally unanimous for Tilden for the Democrats. It would be a blessed thing if the people could select their candidates for the presidency, instead of having it done by the politicians and the newspapers.

REPORTS FOR THE REGISTER. It is desirable that the church clerks should prepare the statistics of their churches and hand them in at the next session of their Quarterly Meetings. Let the matter be seasonably attended to.

BRIEF NOTES.

Dr. Talmage seems to be getting the best of the trial.

One can find almost anything in the Independent. We turned to it the other day to look for our scissors that had been lost a week—and found them.

They are suggestive and important matters to which "An Old Man" calls attention in the next column. Shall we continue any line of policy that leaves us to-day with a membership of only seventy-five thousand when it might be a half million? No one can fail to see that we are in pressing need of enthusiastic Home Mission work.

In view of the fact that at a recent communion service in Sacramento, Cal., eight Chinamen were received into the church on profession of their faith; and again at San Francisco nine Chinese men and two Chinese women were thus received, the Sunday-school Times asks, "Wouldn't it be a good idea for Congress to pass a law that not more than fifteen Chinese converts should join any Christian church on the same Sunday?"

In the present crowded state of our columns we can not undertake to publish resolutions on such subjects as the good qualities of ministers that have resigned their pastorates, or the death of an officer or member of the Sunday-school. We are glad that the ministers are well-spoken of, and grieve that death should enter the Sunday-school ranks, but we must decline to publish the resolutions just the same.

The May number of the Missionary Helper is timely, full, and interesting. We quote this paragraph as one of its salient features:

"If ye ask anything in My name I will do it." During the month of May the women in all our auxiliaries are asked to unite their petitions to God that more money may flow into the treasury, and during the coming June to especially pray for new workers to go into the opening fields of Bhudruach, Contal, or Soroh. Let each secretary register that the subject of prayer for the month be mentioned with the notice of the monthly meeting.

Denominational News.

Who can Depose from the Ministry?

A friend submits this question: "Does the Ministers' Conference depose from the ministry?" and requests an answer in the Morning Star.

In putting a man into the ministry, so far as human agencies are concerned, the church requests it, the Quarterly Meeting or a council (perhaps the Ministers' Conference sometimes) decides as to his fitness, and then ministers alone induct him into the sacred office. That is our usage, and the authority that puts a man out of the ministry certainly ought to be equal to that which puts him in.

The Ministers' Conference is not in the direct line of gradation from the church to the General Conference, being an independent body, and one that is not sustained at all in many Quarterly Meetings, and only irregularly in others. It is, however, one of the meetings included in our denominational polity and has its appropriate sphere of action. As it is sustained, or rather neglected in most of the Quarterly Meetings of my acquaintance, its action in matters beyond its ordinary business would be of doubtful authority. But if it is well organized, holds regular sessions, embraces all the ministers in the Quarterly Meeting and is known and recognized as a permanent body, it may then speak and act with no small degree of authority.

A minister sustains relations to the public that give him some rights that other members of the church do not have. Hence, the Treatise on our Usages says, on page 8th, "When a minister becomes subject to discipline for immorality or heresy, he is in all cases entitled to be tried by a council of his peers from the Quarterly Meeting; and their decision on the case should be accepted as final."

My understanding of the subject is this: A church should not attempt to enforce discipline on a minister till he shall have had a trial by his peers (ministers) if he or the church desires it, and the decision of the council, when reported to the church, should ordinarily be received as final evidence, and the extent to which the church can go in his exclusion from membership; it can not depose from the ministry. But a Ministers' Conference that meets the conditions stated above in its organization, permanency, &c., does sometimes claim the right of jurisdiction, and exercises it also. If the decision of a council, embracing a part of the ministry in the Quarterly Meeting, is final with a church in its discipline of a minister, should not the decision of all the ministers of the Quarterly Meeting in their

Conference be equally authoritative? In the opinion of the compilers of our Treatise the Ministers' Conference has authority to depose, for we read on page 12, that, "if at any time the Conference ascertains a case of immoral conduct, or heresy of sentiment in any one of them (its members), it proceeds to investigate it; and its decision shall be final so far as it respects his relation to the Conference and the ministry." The italics are mine, and that language clearly affirms that the Conference may and does depose. And yet, in view of the non-existence, non-attendance or other irregularities of the Ministers' Conference, where the Quarterly Meeting is a permanent, delegated body, holding its sessions regularly, it is my individual opinion that the last named body is the proper one to depose. It would be proper and courteous, before taking the final vote in the Quarterly Meeting, to refer the question to the ministry present to consider and report, if there was a serious doubt as to their position. I am confirmed in the opinion above stated by the fact, as it seems to me with one or two exceptions, that while the Ministers' Conference may be quite as literary and theological as it was in former years, it is beyond a doubt generally less judicial in the exercise of its authority.

The mere act of excluding from the Ministers' Conference does not depose from the ministry. To do that the person's credentials must be demanded, and the vote should substantially say—He is hereby deposed from the ministry. And when thus deposed he may still be a member of the church, but this decision of the Conference, when received by the church of which he is a member, ought to be accepted as final in support of wholesome discipline.

I. D. STEWART.

Then and Now.

In the Star of April 9, is an appeal from the Treasurer of our Mission Societies, likewise a statement that a F. B. minister in the West has held the pastorate of four churches the past year for less than \$100, supporting his family by manual labor fair days and studying dull days and evenings. These were certainly emphatic calls for money for our missions, and these calls certainly are unanswerable arguments in favor of more missionary money immediately. Would that our churches could advance thousands of dollars for that work, and do it now. But as the money comes so slowly, a little reflection on the past and present occurs to my mind, and as I can remember our denomination more than sixty years, I write a few reflections. The little church formed at New Durham, N. H., in 1780, had become a denomination by the year 1800.

In 1815 it numbered between eight and nine thousand; in 1825, between sixteen and seventeen thousand; in 1835, between thirty-one and thirty-two thousand; in 1845, between sixty-one and sixty-two thousand. I write from memory, have not the statistics before me of either decade, but am positive that I am but little out of the way in any of the numbers, so that the same proportional increase, if it could have continued, would to-day have given us a denomination of a half million instead of seventy-five thousand. As I am not acquainted with a single church outside of the State of Maine, our churches here will receive my review.

In 1830, there was not a dozen F. B. churches situated in villages in the State, and many of them were in by-places and among the mountains and in the back settlements where the older denominations thought it would not pay to preach the gospel. In 1815, more than one-half of the denomination was in the State of Maine; in 1830, nearly one-third; in 1845, nearly one-quarter; and now about one-fifth. In 1830 not fifteen F. B. ministers in the State were receiving any stated sum for their pastoral labors, and many of the churches did not believe in paying for preaching. Now, I don't know of a church but believes the laborer worthy of his hire, and would pay a fair salary if they had the means. Then, we had not a single school in the denomination, nor a single thoroughly educated minister, and more of our preachers had less than a good common school education than had taken an academic course. Now we have more than twenty Institutions of Learning, so that our young men can receive their education at our own schools, and so well have they improved their opportunities that our preachers rank well with the preachers of other denominations. Even our old preachers are an ornament to our denomination through self-culture. Then we had no Sabbath-schools, no missionary societies, no temperance advocates. Now we have not a church that has any preaching at all but that has its Sabbath-school, and not a church but what would give for missions if they had the means, and a man could no more receive ordination who was not a thorough temperance man than the vilest profligate could.

At the spring session of our Quarterly Meeting two years ago, a half hour before the Q. M. conference commenced, a resolution was under discussion in the Ministers' conference.—I will not undertake to give it verbatim, but in substance it ran, "Resolved—That no man hereafter be recognized as a Pastor of a church who devotes any part of his time to any occupation except preaching." Carry out the principle of that resolution and one-half of our churches in the State of Maine would never enjoy a pastor again. Out of the 285 churches not more than 142 are able to support preaching. The rest were organized through the self-denial of

men who felt they must preach the gospel, paid or not, and have been sustained till now through the labors of men who have been under the necessity of raising a part of their own support outside of the small pittance they have received from the churches. One of our old churches that supported preaching twenty-five years ago, that in former years had known its members to pay to our Mission and Education Societies more than \$150, became so reduced by death and removals that they could not more than half support preaching. They sent a request to the Maine Home Mission Society for a little aid and received answer "No funds, and if we had them they must be spent in village churches where there is a prospect of permanency, and not in country places where there is no hope of self-sustaining churches." I believe that decision correct; but if it is correct, those societies will not expect funds from those feeble churches. The pastor of that church, a few Sabbaths later, in his sermon said, "If other denominations needed money it always came, but if the Free Baptists needed money they were always a long time getting it if it ever came at all, and ten chances to one if it ever came."

My opinion is that the F. Baptists are as liberal as any society according to their ability. To illustrate this, I quote the report from two of our churches. It is said the Main Street church, Lewiston, has within twenty-five years paid \$25,000 for its meeting-house, has supported its meeting, and paid over \$25,000 for missions, schools, and other objects outside of the church itself. 2nd. The Auburn church has within twenty years built a new house, found it too small, enlarged it, found it still too small, tore it down and built a larger one, and been giving for missions and education all the time. I have been told that one man and his wife gave \$1200 toward the new church, and that that noble gift fell into insignificance beside that of a poor widow, who, aged and homeless, out at service at some light employment, presented to the building committee \$25, saying she wanted the privilege of giving that to the new church.

If our people are as liberal as others, why so hard raising money?

AN OLD MAN.

The Bible School and the Day of Prayer.

The India Bible School will be formally opened at Midnapore, on Thursday, the first day of May. This day, as well as the Sabbath following, will be observed in the India churches, as a day of prayer for God's blessing upon the School. It is the desire of the workers abroad,—and this certainly is very fitting,—that prayer be offered throughout our entire denomination in behalf of this enterprise for which we have so largely contributed, and in which we have so much hope. Let us remember this school, on the day of its commencement, at our family altars, and in our places of prayer. Let us pray that God may accept our gift, and make it abundantly serviceable to the end desired.

I most heartily concur in the suggestion of Bro. Curtis, and unite with him in urging all our people to also remember our Home Mission work, on the appointed day of prayer. As he has well said, the two causes are one, and we can not wisely neglect either in our prayers or in our generous giving. God grant that the coming day of prayer may be the beginning of a missionary revival which shall quicken all our people, and which shall result in the steady progress of our work at home and abroad.

We need wisdom and grace in all our church and denominational undertakings; we all need especially the outpouring upon us of the Holy Spirit. We have every reason to hope that, in answer to our united supplications, God will signally bless the work and the workers, at home and in India.

C. S. PERKINS.

Ways of Helping.

To the earnest worker there are many ways of usefulness. To-day a card comes from a lady in the far West. On it the following is written: "Can you send me the address of some one who you think would like the second reading of the Star?" I answered, to myself, "Yes, a hundred," and already a name is on the way for her to supply. That is one way. Who will do as much in the same direction?

"A little girl" sends thirteen numbers of "Picture Lesson Papers." And that little friend has started on the right track for usefulness, in time to come.

"A Friend," not a thousand miles, I judge, from a place called "Prairie City"—out West—a few weeks ago, sent us twenty-five dollars for the cause, and the only possible change we could desire is, that the person, then too modest to send us the name of the donor, will now favor us with it.

Again, recently twenty-six vols. of useful book, for Storer college library, came from an aged friend residing in one of the most northern portions of Maine, with good wishes for our School—for which sincere thanks are returned. Who will do a similar deed?

Barrels or boxes of clothing and bedding, have been freely coming. From many other directions, "Optional Fund" money, sums for the supply of families with copies of the Morning Star amongst the poor freedmen, or to place a new, profitable book in the scanty library of a minister, or the Bible in a destitute family.

By the way, do you, friend Smoker, re-

member that a cigar that you pay five cents for, is the price of a nearly bound New Testament? And that every time you puff the offensive odors of such upon the pure air of heaven, you might, by a little self-denial, put that precious book into the hands of a poor child, or lay it upon the Bibleless altar of some destitute home?

Economy with the disposition to do little things as well as to attempt great deeds for the cause of Christ, will, in the aggregate, accomplish very much.

Let us give the matter a fair and honest trial.
A. H. MORRELL.
Harper's Ferry, West Va., April 17.

Ministers and Churches.

Eastern.

Maine.

Rev. H. Lockhart completed the fourth year of his pastorate of the Lisbon Falls church, April 6, and efforts are being made to continue his services.

Rev. O. Pitts closes a five years' pastorate with the Corinth church the first of May, and is now at liberty to correspond with any church that may be in want of a pastor. Address, East Corinth.

Death has visited the Harrison Sunday-school and removed Bro. Freeman J. Dunn, an officer of the school and one of its most highly esteemed and devoted members. We wish that the affliction might be providentially blessed to the good of the living members.

In several of the churches of the Oldfield Q. M. there have been conversions recently. Since the year began special meetings have been held at Harrison, West Paris, East Peru, and East Oldfield; and in each of these places some have entered on the Christian life. A very cheering work of grace has been enjoyed at East Oldfield. About thirty have sought the Saviour. The interest was materially helped by the labors of Rev. Bro. Mariner, of Auburn. The fifteenth anniversary of the wedding life of Rev. J. F. Lord and wife was recently celebrated at the residence of C. B. Mills, in North Waterboro. There was a large gathering, remarks by various persons, and music. Among the gifts were fine pieces of table linen made by a lady fifty-five years ago. The occasion was highly enjoyable.

Massachusetts.

During the absence of the pastor, Rev. A. L. Houghton, on account of ill health, the pulpit of the Lawrence church is acceptably supplied by Rev. F. Reed. The church is in a flourishing condition, having received thirteen by profession during the last three months. Mr. H. P. Smith, who has supplied the pulpit of the South Boston church for the last six months, has closed his labors and will return to the "regular" Baptist church. Rev. C. H. Malcom, D. D., pastor elect of the Boston church, is temporarily absent from his pulpit, the absence being occasioned by the recent death of his father, Dr. Howard Malcom. The church at Somerville is at present without a pastor, but is making considerable progress. One member of the church proposes to contribute \$25 for the work at Harper's Ferry. Rev. O. T. Moulton, recently pastor at South Berwick, Me., has removed to Haverhill. Rev. J. M. Durgin and Rev. S. N. Tufts are also residents of Haverhill. "Father" Woodman has been spending several months with his daughter, Mrs. Hilton, in Tewksbury. He was present at the Mass. Q. M. at Lawrence, recently, and is enjoying remarkably good health. Within a little more than a year the Mt. Vernon church has made the following contributions for the work at Harper's Ferry: by the Sunday-school, \$11; by a member, towards Mr. Brackett's salary, \$25; by the church, to finish a room, \$25; by the Ladies' Society, one barrel of bedding valued at \$25; by the church, to furnish rooms, \$30; by the Little Mission Helpers, to furnish room, \$5; total, \$121. This is exclusive of the "card" offerings. At the last session of the Mass. Q. M. at Lawrence, Rev. J. Malvern, of Haverhill, was chosen clerk for the ensuing year; and Rev. Geo. S. Kicker, of Lowell, was re-elected as Mission Agent.

Connecticut.

Rev. G. W. Wallace, pastor of the church at East Killingly, preached his farewell sermon April 13. It was full of tender love for the church, which was reciprocated by a set of appreciative resolutions.

Rhode Island.

The Olneyville church, Sunday-school and Dorcas Society unite in publishing the *Echo*, which is a neat-looking paper, well filled with reading matter and advertisements. The church is in a good condition. Its Johnston mission is prospering, and the Sunday-school is flourishing. The Dorcas Society was formed during Martin Cheney's pastorate, in 1850, and its object is to clothe needy children for Sunday-school. There is work for such a society in nearly every city church.

New York.

Rev. L. A. Crandall has closed his pastorate with the Fairport church, and intends to enter a theological seminary to complete his studies. Rev. J. C. Steele began his work at Attica, April 1. The interest in Attica is low, but in a hopeful condition. About sixty members remain faithful. The Sabbath-school holds a session at 10 A. M. The prayer meetings are spiritual. Prayer is asked that the labor now put forth be not in vain.

Western.

Michigan.

Rev. J. C. Mitchell, of the Hillsdale theological course, is supplying the pulpit of the Burlington church, in Calhoun county. Rev. Myron Tupper died March 3, in Odessa, of typhoid pneumonia, aged sixty-three years. He was the first white settler in this town, and the pioneer preacher in all this region. A fuller notice will be given soon.

The Lord has graciously revived his work in Orange. On Feb. 16, the pastor, assisted by Rev. J. L. Glazier, began extra meetings there and continued them four weeks. The result up to the present time has been the addition of 40 members to the church, and a good prospect of several more. The lumber is mostly on the ground for a church edifice, which is to be completed Nov. 1. Bro. Glazier is now holding a union meeting with the M. E. minister, at their church in Orange. It is safe to say that 100 have been converted since the meetings began. Let us thank God and take courage.

Feb. 14, the South Allen Free Will Baptist church, organized March 19, 1878, with 19 members, and having at present 30 in good standing; and the Branch & Hillsdale church, organized May 8, 1878, with 18 members, and at present having 32 in good standing, were organized into a new Q. M., called the Michigan Union Q. M. There are three other churches expecting to join by letter at the next session,

which will be held in June, beginning on Friday evening, the 13th. Its first regular session after the organization was held with the Scipio church in March. The churches were well represented, also several from the Woodbridge church, who had lately given up all tobacco, through divine help. The ministerial help was Rev. H. S. Linbucker, and Sister L. A. Malmes, who worked mightily for the salvation of souls. Saturday evening many remained until twelve o'clock, praying for sinners, and enjoying a glorious feast to their own souls. Sabbath morning the people assembled at 9 o'clock for prayer, and the time was so occupied that Sister Malmes could not find an opportunity to occupy the pulpit until twelve o'clock. It is hoped that she may have bodily strength sufficient to carry on the glorious work in which she is engaged.

Pennsylvania.

Rev. T. H. Drake has entered on the pastorate of the first church in Harrisburg.

Ohio.

Rev. Jeremiah Phillips began a pastorate at Chagrin Falls, April 1.

The revival meetings, which it was reported that Revs. R. J. Poston and O. D. Patch had recently held at Pleasant Grove, ended at Clinton Ave. church in Springfield.

The So. New Lyme church not only regrets the departure of Rev. T. H. Drake from its pastorate, but Mrs. Drake is greatly missed in the Sabbath-school, which she conducted in a successful manner.

Rev. T. J. Ferguson baptized seven persons for 2nd Middleport church, Apr. 13. The church is much revived and encouraged. At 3 P. M. the right hand of fellowship was given to the new members, after which Pomeroy and 2nd Middleport, had a precious union communion service.

While Rev. John Hisey, of Waynesville, was engaged with other workers in roofing an out-building, the scaffold gave way and the three were precipitated to the ground. All escaped injury except Bro. H., who had his collar bone broken and shoulder breast considerably bruised. We trust he may recover and labor yet many years in the Master's service. The Blanchester and Mainville churches are destitute of a pastor. The Miami Q. M. convened in its April session with the Pleasant Plain church, April 19 and 20. Rev. R. J. Poston, of Springfield, is expected to be present. Bro. P. was called to Missouri, a few days since, to visit the bedside of a dying father. The Royaltown and Hinkley churches, in the Cleveland Q. M., are destitute of a pastor. A good field for the right man; write Bro. Edwin Wilcox, North Royalton.

Virginia.

A correspondent writes that the church in Richmond is gaining ground. "We have re-established our little Zion," he says; "and hope to rebuild surely, though slowly."

Iowa.

Rev. A. Palmer has engaged to the people of Horton and Tripoli as pastor for the coming year.

The F. Baptist church, of Madison, worshipping at what is called the Campton meeting house, has been blessed by a revival of religious interest, with several additions. On the 13th of April, the pastor, Eld. N. W. Bixby, baptized eight rejoicing converts. There are still indications that the good work will continue. The Sunday-school is in a prosperous condition. Thomas Clark, of Forestville, died April 7, aged 49 years.

Rev. J. H. Decker began a meeting in Utica on the 24th of March, in the M. E. church, and on the 6th of April baptized seventeen persons, nearly all of them heads of families. On the evening of the 7th, a committee from the Hillsboro church, organized a church of twenty members, which will be known as the Utica F. B. church, after which two candidates were received for baptism. Utica is seven miles south-west of Hillsboro, and contains but one church, but the whole county seems to be F. Baptist in sentiment.

Minnesota.

Rev. Ansel Brockett, whose death, which occurred in Fairbault Co., July 16, 1878, has not been mentioned in the *Star*, was an esteemed Christian gentleman, and labored faithfully to promote the cause of Christ in the Chain Lake Q. M., to which he belonged at the time of his death. He was liberal with his earthly means, and his memory is cherished by a large number whose lives have been made brighter and happier by his influence.

Nova Scotia.

A correspondent of the *Religious Intelligencer* has been making a tour in Nova Scotia. We call to two or three items. At Wood's Harbor, Shelburne Co., the Free Baptist interest is strong. "The people have had excellent advantages in a ministerial sense, and they are thoroughly loyal to the denomination." Bro. Porter preaches to them once a fortnight, having four churches in his circuit. The church is in good working condition. Shag Harbor. Our denominational interest here, under the care of Bro. Porter, is sound and good. The church is in a healthy state, and all the means of grace are kept up. At Barrington the people are moving to erect a new meeting-house. The meeting-house at Barrington Center is a solid and not unattractive building. "Free Baptist interest at Barrington is very strong, and well sustained. The congregations are large and very intelligent. Our good Bro. Downey, has a 'goodly heritage,' and his labors are highly esteemed. The Sabbath-school is large, and one of the best in the county. The temperance sentiment is strong, and vigorously carried on. A spirit of educational progress invades the people. A good public library and reading-room would be appreciated, if one could be established. Barrington is almost a F. B. minister's retreat. Four are located here. This speaks well for the people and locality. In closing our tour, we must express our pleasure at the good interest manifested, religiously, in the sections of the two counties visited. The denomination's future is full of hope, and deserves the most earnest thought and labor. The people are generous and thoughtful. Personally, the writer thanks one and all for care and attention received. Specially, he thanks due to Bros. Downey, Porter and DeWitt. 'May their shadows never grow less.'"

New Brunswick.

The *Religious Intelligencer* of April 11, contains the following denominational news items: At Rusagornish, S. Co., four converts were baptized by Rev. J. Gunter, on Sabbath, 30th ult., and two on the following Sabbath. There is a deep and widespread interest, and it is hoped many more will be converted. Revs. W. Kinghorn and S. Smith have been participating in the work with Bro. Gunter. The revival in Moncton is progressing encouragingly. A meeting is held every evening. Bro. Kinney has baptized eleven converts, and has added twenty-three to the church. The prospect for a still greater ingathering is good. At Cape Sable Island, Rev. T. O. DeWitt was

not able to leave his bed, but hoped to be able to get out in the course of a week or two. A very pleasant and social gathering was held at the F. B. meeting house in Wheaton settlement, on the 12th of March, and presented Rev. L. P. Shaw with a purse. At North Head, Grand Menan, the religious interest has grown deeper and stronger. In all 107 have been baptized since the good work began. Converts have been baptized at Woodstock. The attendance at the meetings is very large, and the revival interest seems on the increase.

In the same paper of the date of April 18, we find that the revivals at North Head and Woodstock still continue. Three converts were baptized at Rusagornish, S. Co., by Rev. Gunter, April 13. Rev. S. E. Currie visited, that the revival in Millville and Caverhill, York County, is still progressing. He had up to the time of writing, baptized fifty-one, and was expecting to baptize others soon. The Ex. Com. of the New Brunswick F. B. Foreign Mission Society at a recent meeting resolved to recommend to the churches to observe the first Sabbath in May as a Missionary Sabbath; "that the ministers preach missionary sermons, or hold missionary meetings, in such way as may be best adapted to accomplish the object in view; that prayer meetings be held, the mission and missionaries being the subjects of special prayer; and that in each church a special collection be taken in aid of the mission cause."

An appeal was made a few weeks ago stating that "since the organization of the Society, we have endeavored to pay the salary of Dr. Phillips and wife, who were at that time adopted as our missionaries to India; but for the two years past there has, for some cause, been quite a falling off in the receipts, and the Society was \$907.00 short of meeting the required sum up to Jan. 1st, 1879. The Ex. Com. are anxious to raise all the funds possible and meet, if possible, the above deficiency. True, our obligation with the parent Society was to pay what we could, and if we can not pay the whole amount, we wish to pay what we can. Will our brethren and friends aid us in this good work?" This appeal has not been responded to as the Committee had hoped it would be; hence the recommendation to hold missionary meetings on the first Sabbath in May, as above quoted.

The following is a schedule of the anniversary meetings to be held in the Broadway Tabernacle church, N. Y., from Sunday evening, May 4, to Sunday evening, May 11:
Sun., May 4. A. M. Home Miss. Soc. 7.30 P. M. Sun., " 5. A. M. Seamen's Friend Society, 7.30 " 6. N. Y. Sunday-school Association, 4 " 7. A. M. S. S. Union, 7.30 " 8. A. M. Tract Soc'y, business meeting, 10 A. M. " 7. A. M. Female Guardian Society, 3.30 P. M. " 8. A. M. Tract Society, addresses, 7.30 " 9. N. Y. City Mission, 3.30 " 10. N. Y. Bible Society, 7.30 " 11. N. Y. Bible Society, 3.30 " 12. N. Y. Bible Society, 7.30 " 13. N. Y. Bible Society, 3.30 " 14. N. Y. Bible Society, 7.30 " 15. N. Y. Bible Society, 3.30 " 16. N. Y. Bible Society, 7.30 " 17. N. Y. Bible Society, 3.30 " 18. N. Y. Bible Society, 7.30 " 19. N. Y. Bible Society, 3.30 " 20. N. Y. Bible Society, 7.30 " 21. N. Y. Bible Society, 3.30 " 22. N. Y. Bible Society, 7.30 " 23. N. Y. Bible Society, 3.30 " 24. N. Y. Bible Society, 7.30 " 25. N. Y. Bible Society, 3.30 " 26. N. Y. Bible Society, 7.30 " 27. N. Y. Bible Society, 3.30 " 28. N. Y. Bible Society, 7.30 " 29. N. Y. Bible Society, 3.30 " 30. N. Y. 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Poetry.

"LAND A-HEAD."

Sweet music on the wave-worn ear!
It is the seaman's cry,
When the first speck of homeward near
Breaks on the eager eye;
Then, loud as lips the news can spread,
The topmost man shouts—"Land a-head!"
Oh, as those gladome tidings speed
Down through the decks below,
All hearts begin to melt indeed,
And eyes to overflow;
And blithe ones to the topmast thread
The way to see the "Land a-head."
Once—and 'tis still a happy day—
I heard those accents fall,
Where earth had but a shadowy sway,
And seas no way at all;
The heavens seemed past, and light instead
Broke out and beamed from "Land a-head."
I sat me by a dying man—
A good old man was he—
Whose years had through life's little span
Been less on land than sea;
Where he had fought, and watched, and bled,
And shared bright hopes from "Land a-head."
Those scenes were now forever past,
His heart was on the shore
Where holy brethren meet at last,
And storms are heard no more;
And, rising from that lowly bed,
Would bound to see that "Land a-head."
I gently pressed his feeble hand,
So soon to turn to clay,
And wondered if his heart was man's
To meet that dreadful day;
When, as if in my looks was read
The thought, he cried out—"Land a-head!"
It was the old happy phrase,
But at that hour, it came,
Not wrapt in light of elder days,
But in immortal flame;
Poured out, and in abundance shed
On man from heavenly "Land a-head."
Oh, he could see beyond the skies—
Beyond the grave could see,
Where mansions of salvation rise
For such poor worms as he;
And nobly trod the path that led
Up straightway to that "Land a-head."
And thither he went up at length,
And walks the regions o'er
Which arm'd those lingering hours with
strength,
And cheered for years before;
If sweet to see, how sweet to tread
Celestial land—the "Land a-head."
—Rev. George Bryan, M. A.

Family Circle.

CHRISTIANITY IN BRITAIN AND AMERICA.

BY GEORGE RODGERS.

III.

Constantine the Great, as he is sometimes called, figured in the fourth century. He is known as the first Christian emperor. The church of Christ had rest in his day all over the Roman empire. Instead of persecutions she had prosperity, and was intoxicated by it. That was the time when the Bride of Christ embraced the grossest superstitions, and defiled her garments with them. Some of the superstitions then embraced have never been given up, and the foul stains with which the Bride's garments were then polluted have never been wholly removed.

Constantine was born at York, in England. His father was a Roman, his mother was a Welsh woman. York was then the Roman capital of England, and Constantius Chlorus, the father of Constantine, ruled England and Gaul. The reader must remember that the Emperor Diocletian, the persecutor of the Christians, had, before he retired to "cultivate cabbages at Salona," invented a new form of government; a government of four emperors, who divided the Empire among them, but acted unitedly. Britain and France formed a fourth part of the Empire. On the death of his father, Constantine became Emperor at York, and after a few years he became sole sovereign of the Roman Empire, which then contained about one hundred and twenty millions of people.

Instead of persecuting the Christians he patronized them, and openly and avowedly supported their religion. In the year 327 he called a council of Christian bishops at Nice, and sat among them as their President. In the year 337, a few days before his death, he received Christian baptism, and died professing the faith of the gospel. By him the Church and the State were joined together, and ever since his day, when the Church was not 300 years old, there have been State churches in many countries. A State church is a State curse, and I thank God there is no State church in America. The alliance is an unholy one. It was man, and not God, that joined the State and the Church together, and man ought to separate them. This beautiful Christian religion was tied to the State chariot, and then defiled by being dragged through the mire of expediency; it has grown rich, and great, and grand; but it has lost much of its spirituality. State churches are apt to become gorgeous, intolerant, cruel, murderous.

There is now a State church in England. The reigning monarch, whether converted to Christ or not, is the head of that church. That church has been persecutor. It does not persecute the nonconformists of to-day as it did those of 200 years ago; but the dissenters who live in the country villages have yet to suffer for their religion.

But to return to Constantine. Was he a good man? Was he a true Christian? Did he support Christianity because he loved it?

My belief is that he was a bad man; that he never experienced the Christian

religion; and that for political purposes, for "reasons of State," he took Christianity under his protection; but never loved it. He was baptized with water, but not with the Holy Ghost. He was what English people would call a clever man; and what Americans would call a smart man. As a general he was most skillful; as a statesman he was sagacious and crafty, but his moral life was foul. He murdered his wife, his eldest son, and his nephew; and he would without the least hesitation have shed the blood of any man or any woman who had dared to oppose him.

According to the testimony of Gibbon, the population of the Roman Empire was one hundred and twenty millions when Constantine began to reign at York, and there were at that time six millions of professing Christians in the Empire. Every twentieth person he met was a Christian. His mind was made up to conquer and kill the other three emperors, Maxentius, Maximian, and Licinius, that he might reign alone in the Empire. He set out from Angles, taking with him many well trained soldiers, and marched through Gaul. As he approached Italy he saw that a great deal of fighting would have to be done. The forces he had were not strong enough to master the great armies of the other three emperors. He had observed that the Christian men who were in his own army were the most sober, brave, and honest of all his soldiers; this caused him to wish he could have many more Christian soldiers. His mother, it is said, was a good Christian, and he learned from her, and from his own observation, as he passed through Angles and Gaul, that in spite of the cruel persecution of his predecessors, the Christians were increasing in numbers. And so he concluded that if he could increase his military strength by getting strong Christian men into his army, and his political strength by having all the Christian people as his supporters, he could fight his way to the highest place in the Empire. But he was then a Pagan, and a supporter of Paganism. Many coins of Constantine are now in existence; and all the earlier ones have Pagan marks upon them, like the coins of the Cæsars; but the later coins have the cross marked on them. This shows that he began as a Pagan, and that later on in his reign he turned to the Christian religion. He did this because he found that it would pay better to be a Christian than it would to be a Pagan.

HEART'S-EASE.

A pretty little village, nestling among the great mountains that surrounded it on all sides as if they would fain shelter it from all outside cares and trouble; and very peaceful indeed it looked, with the sunset glow of a summer evening flinging its radiance over vale and hill, and embracing the whiteness of the pretty little cottages that mainly composed the village. Old and young seemed alike to be enjoying the beauty of the evening, as they gathered in groups or rested quietly at their cottage doors. With one of the latter I tarried to speak a few words in admiration of the small flower-garden which I well knew was the pride and delight of the old man's heart. "Did you ever see finer pansies than these, ma'am?" he said, exultingly, as he gathered a few and gave them to me. Certainly I never did, for their rich dark beauty was only equalled by their perfect formation and the soft, cream-like shading petals.

"Pansies for thought," I said; "they suggest very peaceful ones, I think."

"Don't you like the old English name for 'em best, ma'am? Heart's-ease. 'Pears to me like it fits 'em better. They allers seem to thrive so contentedly in any out-of-the-way corner you puts 'em in, so lowly, too, for all their being so much richer looking than many of their taller neighbors."

Quaint as the old man was, I was struck by the force and truth of his remarks.

The melody of a happy, trustful voice came floating out to us from an open window, and he added, "There's our village Heart's-ease singing now."

"What do you mean?" I asked.

"Only a neighbor of mine, ma'am, a young woman who has seen a deal of trouble, poor thing; but she is so 'happy and peaceful that the people round about here always call her 'our Heart's-ease,' and go to her whenever they are in trouble. They think it fits her just as it does the pansies."

A few days after I determined to make the acquaintance of "our Heart's-ease," and made my way to the white cottage. Within a covered porch I found Alice Fern sitting busily sewing on a little child's dress. As I looked upon the serene and peaceful face, I did not wonder at the name the villagers had given. After a little while I learned that she was a young widow, having lost her husband, a sailor, two years ago, just when she was expecting him home. Since that time she had been dependent on her own exertions for supporting her invalid mother and her little child. A baby had died a year ago.

"How much you have had to worry you," I said.

"The blessings always came more thickly than the troubles," she answered, brightly.

"You have found the silver lining to the cloud then, I expect."

"That is it, ma'am; I have been a slow learner, but God has at length taught me to trust him in the dark as well as in the light—when I cannot see the way as much as when I can."

"And you have found him faithful that promised?" I asked. She looked up from her work as if surprised that I should ask such a question.

"I have found him able to do exceeding abundantly above all that I can ask or think, for his faithfulness reacheth unto the clouds. No words of mine can tell what he has done for me," she answered, simply.

"I do not wonder now that your neighbors give you the name of Heart's-ease," I said, smiling.

"They seem to wonder why I am not worried, and fretted, and anxious, as so many of them are. Poor things! I wish they would try my way."

"And what is your way?" I asked.

"Casting all your care upon him, for He careth for you; when that is done, what is there left to worry about?"

"But people are not willing to do that," I said.

"I know it," she answered, "and I was not once; but I have learned the better way now, and it is some comfort that I want to get every one else to try it."

"It does seem strange that people should be so willing to keep their burdens and their worries, when they might be so easily rid of them all," I remarked.

"That is what I tell them, ma'am. If they could only once realize the comfort there is in leaving everything with Him who knoweth what things we have need of before we ask Him even, they would no longer wonder at the heart's ease it brings to one."

"No, indeed, for the Lord is a stronghold in the day of trouble, and he knoweth them that trust in him, and underneath are the everlasting arms," and with these words I bade her farewell, feeling she was indeed one who through deep waters had come into a fuller possession than many of the "peace that passeth all understanding," the only sure foundation for the tranquility and restfulness of mind which was truly Heart's-ease. And having nothing to trouble her, because she had cast it all upon him, the result was:

A heart at leisure from itself
To soothe and sympathize. —Selected.

GOOD ADVICE.

Mr. Spurgeon says: "Make the bridge from the cradle to manhood just as long as you can. Let your child be a child, and not a little ape of a man running about the town." Good advice. A book could be written of people who never had a childhood, from Milton to Ruskin. Indeed, we but recently had Ruskin's confession that he really never enjoyed childhood, and Milton has put it in the mouth of his divine speaker in "Paradise Regained" to say:

When I was yet a child no childish play
To me was pleasing; all my mind was set
Serious to learn and know, and thence to do
What might be public good.

Boswell reports of Johnson that he never joined with the other boys at Litchfield school in their ordinary diversions. Perhaps, had he done so, he would not have been the choleric, irascible old man he was. The sickly boy of Scott's *Robbery* was one of whom it was said:

No touch of childhood's rollic mood
Showed the elastic spring of blood.

And Southey stigmatizes a demi-lionaire in his "Alderman's Funeral" as one who

When he was a boy and should have breathed
The open air and sunshine of the fields,
To give his blood the natural spring and play,
He in a close and dusky counting-house
Smoke dried and seared and shrivelled up.

Heaven lies about the infancy of those who have a childhood. Alas, for those prematurely old men and women—children of later years indeed—who never know the spontaneity, the playfulness, the freshness, the beautiful ideality of the world in childhood! Thank God for children if you have them, and see to it that they have at least a childhood.—*Christian at Work.*

"BE A GOOD MAN, PAPA."

Leaving home this morning for the office, we kissed our little four-year-old good-bye, saying to him, "Be a good boy boy to-day." He somewhat surprised us by replying, "I will. Be a good man, papa." Sure enough, we thought. We need the exhortation more than he. And who could give it more effectually than this guileless prattler? The words of the little preacher have been ringing in our ears all day, and whether we wrote letters or editorials, pacified an irate correspondent whose effusion we could not publish, or pruned down a too lengthy report, we seemed to hear the sweet child-voice, saying, "Be a good man, papa."

If the exhortation had been by Paul or Peter, would it have had more force than coming from this little apostle of innocence? We think not, at least to our heart. Oh, how many little children, if not in words, yet by the helplessness of their lives and the trustfulness of their little hearts, are pleading, most eloquently, "Papa, be a good man!" May their tender admonition be blessed of God to the rescuing of many precious souls from the wreck and ruin of sinful lives!—*Christian.*

LEARNING IN YOUTH.

Daniel Webster once told a good story in a speech, and was asked where he got it. "I had it laid up in my head for four years, and never had a chance to use it until to-day," said he.

My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible. The answer is this, "Some time you will

need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place; but it will be just in place some time. Then if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."

"Twenty-five years ago my teacher made me study surveying," said a man who had lately lost his property, "and now I am glad of it. It is just in place. I can get a good situation and high salary." The Bible is better than that. It will be in place as long as we live.

A TOUCHING INCIDENT.

A lady in the street met a little girl between two and three years old, evidently lost, and crying bitterly. The lady took the baby's hand and asked where she was going.

"Down town, to find my papa," was the sobbing reply.

"What is your papa's name?" asked the lady.

"His name is papa."

"But what is his other name? What does your mamma call him?"

"She calls him papa," persisted the little creature.

The lady then tried to lead her along, saying, "You had better come with me. I guess you came from this way."

"Yes; but I don't want to go back. I want to find my papa," replied the little girl, crying afresh as if her heart would break.

"What do you want of your papa?" asked the lady.

"I want to kiss him."

Just at this time a sister of the child, who had been searching for her, came along and took possession of the little runaway. From inquiry, it appeared that the little one's papa, whom she was so earnestly seeking, had recently died, and she, tired of waiting for him to come home, had gone out to find him.—*Selected.*

A BOY WITH A HEART.

The other day a bit of a boy called at the side-door of a good-looking farm residence, and told such a sorrowful story that the lady was not stingy in throwing provisions into his basket. Happening to look into the front yard after a few minutes, she saw the strange boy mixed up with her three or four children, and she called out:—

"Boy, what are you doing here?"

"Feed'n these half-starved children," he promptly replied.

"But those are my children!" she indignantly exclaimed.

"Makes no difference to me," he said, as he broke off another piece of cake. "When I find a young'un crying for bread, and ready to swear that he hasn't tasted pie for over a year, I'm goin' to stop business and brace him up. Haven't you got a clean waist which I could put on this dirty little boy?"

She looked up and down to see if any canvassers for the poor heathen were in sight, and then she grabbed the broom and ran the sympathetic boy out of the yard.—*New York Graphic.*

THE RIGHT SPIRIT.

When Dr. John McDowell was pastor of the Presbyterian Church at Elizabethtown, N. J., after his congregation had increased sufficiently to fill his church, he felt the necessity for a new organization.

"It will not be well for you," some said to him.

"It is of no consequence; it will be well for Presbyterianism," was his characteristic reply.

With all his usual energy, he continued to superintend the formation of the Second Presbyterian Church as if it were his own. He delighted to see one of his spiritual sons set over it; he rejoiced in its growth and success.

"Mr. Magie preached a noble sermon to-day, doctor," one remarked to him.

"I think so," he answered.

"We don't want him to supplant you," answered a person present, who scarcely understood the character of Mr. McDowell.

"It must be so. He is young, and has qualities that I lack. He will increase, and I shall decrease."

Here was the right spirit—the love of the cause rising above the love of self. Many a new organization has, at least, not received such noble and Christ-like treatment from neighboring congregations, and "the day will declare it."

THE GIRL TO GET.

The true girl has to be sought for. She does not parade herself as show goods. She is not fashionable. Generally she is not rich. But, oh! what a heart she has when you find her! So large and pure and womanly. When you see it, you wonder if these showy things outside were women. If you gain her love, your two thousands are millions. She'll not ask you for a carriage, or a first-class house. She'll wear simple dresses, and turn them when necessary, with no vulgar parvenu to frown upon her economy. She'll keep everything neat and nice in your sky-parlor, and give you such a welcome when you come home, that you'll think your parlor higher than ever. She'll entertain your friends on a dollar, and astonish you with the thought how little happiness depends on money. She'll make you love home (if you don't yet love a brute), and teach you how to pity, while you scorn a poor fashionable society that thinks itself rich, and vainly tries to think itself happy.

Now, do not, I pray you, say any more, "I can't afford to marry." Go, find the true woman, and you can. Throw away that cigar, burn up that switch cane, be sensible yourself, and seek your wife in a sensible way.—*Oliver Wendell Holmes.*

Literary Review.

PERIODICALS, ETC.

The *Bibliotheca Sacra* for April opens with a continuation of the translation of Dr. Dornier's essay on "The Unchangeableness of God." In the January number the first two divisions of the subject were presented, that is, the history of the doctrine and a critical examination of its traditional features. In the present number the principle of the reconciliation of vitality and immutability is presented, embracing a consideration of such topics as the true seat of the divine immutability, God ethical in himself and the mode of conceiving him to be such, the natural necessity of his ethical qualities, the union and harmony of necessity and freedom, and an amplification of the statement that "the ethical conception of God secures the divine unchangeableness." Dr. Dornier bases his theory on the Bible, and easily shows its harmony therewith. The discussion is not exhaustive, even in its original form; much less is it so in this English reproduction, which is a mere abstract of the original. But it is fruitful, even as here presented, and will repay a careful study. The paper concludes as follows:

The Old Testament lays great stress on the unchangeableness of God, but it is very far from furnishing any warrant for reducing him, after the manner of the old systems of theology, to the immutable, absolutely simple Neo-Platonist *One*, or to the *Deus* of certain religions. It treats the other and opposite aspect of his being—the aspect which brings him into contact with the world and interweaves him with its history—to wit, his vitality, as intimately connected with his personality and his honor. God is not merely the immutable amid the changes of time; he is also the Lord of the ages, acting in and moving through time and space (*Genesis for Atonement*, 1 Tim. 1:17). His name, *Jehovah*, teaches us that he stands in a living relation to men and their history. He is not merely exalted above, but holds a positive relation to time and space. Even the world in general which God has called into existence possesses worth in his eyes; it is to him a "good" (Gen. 1:31) which he did not before. His relation to the world created is different from his relation to the world of his purpose; the creative activity is one, his sustaining activity another (Gen. 2:1-4). He gave the earth to the children of men, and till Christ came the history of Israel was the center of the history of man. But the history of Israel was the arena of a divine history in which God was the actor, and whose design was to bring down heaven to earth. This would seem, indeed, to be unnecessary, if God be omnipotent; but we must remember that notwithstanding his veritable omnipotence the earth is still in an important sense merely his footstool, whereas heaven is his throne and sanctuary (Isa. 51:16). The divine acts recorded in the Old Testament are as far as possible from producing the impression that God himself has always been the same, and that any apparent change in his volition or activity, is the result of changes in man. On the contrary, unmistakably one and irremovable as is his goal, his method of reaching it is marked by variety and change by elasticity. God adapts his redemptive means to the changing needs of man. The divine self-consistency is not that of a natural mechanism, of a blind natural law, but winds its way through apparent inconsistencies. Human freedom is permitted to exercise a conditioning influence on the divine activity. In the Old Testament, indeed, God is so forcibly and frequently represented as taking a living part in the course of the world, as regulating his procedure completely according to the requirements of the moment, without suffering it to be prematurely modified by what he knows of the future, that one may with equal justice or rather injustice deduce either the right unchangeableness, or the anthropomorphic and anthropopathic mobility of the divine activity. But even when God is said to change his action, and for example, omits to fulfill a prophecy which when uttered was designed to be fulfilled, because the conditions on which its fulfillment depended have changed—a case which may occur in the prophets more frequently than many suppose—the Old Testament still speaks of him as remaining the same. Nay more, his ethical self-same and unchangeableness are the very cause of the variations which occur in his conduct and feelings towards men. Both the Old and New Testament teach clearly, for example, that he has affected not merely our relation to God but also God's relation to us. In one respect, indeed, his relation to men is inviolable, that it always bears a truly moral character; but in view of the moral changes constantly undergone by men, the moral immutability of God would scarcely deserve the name if it did not both admit of and require corresponding changes in his own mode of feeling and acting towards the human race.

This paper is followed by one on "The Cherubim," by Rev. John Crawford, D. D., a professor in the Canadian literary institute at Woodstock, Ontario; and this by an interesting paper on "Early New England Psalmody," by Rev. Dr. I. N. Tarbox, of Boston, and another installment of the translation of Grotius's masterpiece among the works on the atonement, in which it is attempted to show that it was not unjust that Christ should be punished for our sins, also that there was a sufficient cause for such punishment, also that it was intentional on God's part, and finally discusses the nature of the propitiation and reconciliation made by the death of Christ. The fifth article is on the "Eschatology of the Old Testament Apocrypha," the sixth on "The Last Days of Christ," it being some exegetical notes on the basis of Mark 14:17 and 16:20 by the late Dr. Hackett, revised by himself and published here by his own consent before his death. The subject of "Theological Education" is continued, there is a paper by Prof. J. P. Lacroix, of the Ohio Wesleyan University, on "Lange's Christian Ethics," and notices of recent publications.—*Andover, Mass.: W. F. Draper.*

The revised edition of Zell's *Popular Encyclopedia* has reached its sixteenth number, and it is designed to complete it in four more numbers. Many persons who can not afford a set of the more elaborate encyclopedias, like Appleton's or the Britannica, will here find something within their means. There are but few subjects within the limits of history, biography, geography, science, language and the arts concerning which one may not find at least a hint in this work, and often all the necessary information. Added to the text are numerous illustrations, and besides these there are thirty-five maps of accurate design and good workmanship, so that one has an universal dictionary and geography combined. The work is issued in parts and is sold by subscription. The publishers will furnish back numbers to all who may wish now to subscribe. The New England agent is Horace King, Thompsonville, Ct.—Philadelphia: T. Elwood Bell, Davis & Co.

The increased circulation of *The Literary World* bears evidence to the literary taste of the people, or at least to their desire to be informed concerning literary matters. The number for April 12 contains reviews of "Hamerton's Life of Turner," "General Cunningham in South Africa," "Conway on the Devil," "The Baker Naturalist," "Hart's Life of the Baroness Bunsen," and of several recent works of fiction, besides Minor Notices of a large number of publications and much information on literary subjects.—*Boston: E. H. Hames & Co.*

The International Review for May opens with a poem entitled "Jugurtha," from the pen of Mr. Longfellow, which can not fail to attract general attention. Two articles upon matters affecting our business interests are sure

to find many readers. One on the subject of Railway Pools, a question of great importance, is treated by Mr. J. W. Midgley, who, from his position as Secretary of the Southern R. R. Association, is peculiarly fitted to deal with this topic. The other is an interesting discussion and historical review of our International Carrying Trade, to which the country is now looking as one way of escape from the depression of business. Mr. F. H. Morse, formerly U. S. Consul in London, is the writer of this article, and is a thorough master of his subject. Gen. Robert Williams contributes a thoughtful article upon the great question of army reorganization, which has occupied the attention of Congress and of the country during the past winter. Miss Mulock (Mrs. Craik), the English poet, Mr. Hamerton concludes his review of the English and American Painters at the Paris Exposition. This second part is of particular interest, as it treats of American artists and concludes with a survey of the general condition of modern art. Mr. Hamerton is one of the best of living art critics, and his opinion of American artists and of the European school is, therefore, of the highest interest. The last article is a very bright sketch entitled "American Autocrats," by Dr. Oswald, of Cincinnati. Dr. Oswald has lived and traveled in South America, and his article is full of entertaining stories and vivid descriptions of the petty tyrants who now govern the South American States under the pretense of Republican Institutions. The number concludes with reviews of the most important books recently published. This periodical is fulfilling the promise of the new management.—*New York: A. S. Barnes & Co.*

D. M. Perry & Co. (Detroit, Mich.) issue a sumptuous *Seed Annual*. It comprises a list of the plants and flower and vegetable seeds which they supply from their seed-farms and gardens, with several colored plates and considerable descriptive matter, calculated to aid the amateur.

MUSIC.

To the making of singing books for the Sunday-school there is apparently no end. The latest is from F. A. North & Co., Philadelphia, and is entitled *The Crowning Triumph*. It claims to present "a new collection," and in fact it does so to a large extent. The songs are reverent and devotional, and while there is some difficult music in it, it has character and so presents points to be grasped and held to. We can commend it as being at least equal to the average of the better class of Sunday-school singing books.

From Oliver Ditson & Co. (Boston) we have *The Musical Record*, a wide-awake periodical conducted by Dexter Smith and filled with such matter as musical people like to have. It contains a half-dozen pieces of sheet music, embracing Sir J. Porter's narrative song, "When I was a Lad a Song from 'The Sorcerer,' entitled 'When He is Here,' by the composer of 'Pinafore' Berthold Tours' 'Only Love Can Tell,' and for the piano, a piece by Cellini, called 'El Vaquero,' the simple 'Veranda Schottische' by Mack, and the 'Tormentor Grand March' from Carmen, by May-lath.

TENNYSON'S NEW POEM.

The Poet-Laureate has written a new poem, from which the *New York Tribune* gives the first extracts in this country. It is concerning the defense of Lucknow, and prefaces by a very remarkable ode to the late Princess Alice of Hesse-Darmstadt. The *Tribune* itself thus presents the poem:

Frail were the words that defended the hold that we held with our lives—
Women and children among us, God help them,
Our children and wives!
Hold it we might—and for fifteen days or for twenty at most.
"Never surrender, I charge you, but every man die as he lives!"
Voice of the dead whom we loved, our Lawrence the best of the brave;
Cold were the hands that we kissed him—we laid him that night in his grave.
"Every man die at his post!" and there half'd on our houses and halls
Death from their rifle bullets, and death from their cannon balls,
Death in our innermost chamber, and death at our slight barricade,
Death while we stood with the musket, and death while we stooped to the spade,
Death to the dying and wounds to the wounded, for often there fell
Striking the hospital wall, crashing thro' it, their shot and their shell.

The dangers of the garrison from treason, from the mine of the "murderous mole"—so Mr. Tennyson describes the Sapper—and from shot and shell and from direct assault—Surging and swaying all round us, as ocean on every side
Plunges and heaves at a bank that is daily drowned by the tide—
are all sketched in vivid colors. Then the poet works himself up into a keen tension of tragic feeling as his imagination bodies forth the terrible position of the British—awestruck but not cowed by the dark fate that loomed over them:—

Handful of men as we were, we were English in heart and in limb,
Strong with the strength of the race to command, to obey, to endure, to die;
Each of us fought as if hope for the garrison hung but on him;
Still—could we but stand at all points? We were every day fewer and fewer.
There was a whisper among us, but only a whisper that passed away;
"Children and wives—if the tigers leap into the fold unawares—
Every man die at his post—and the foe may outlive us at last!"
Better to fall by the hands that they love than to fall into theirs!

And yet the subject race was not altogether tigerish, like Abdul, the Sikh "faithful amid the faithless stood," and to him, the merited deed of praise is generously accorded:
Praise to our Indian brothers, and let the dark face have his due!
Thanks to the kindly dark faces who fought with us, faithful few,
Fought with the bravest, and with the bravest, and drove them and smote them, and slew,
That ever upon the topmost roof our banner in India flew.

Sad expression is given to the bitter truth that even in the case of brave men like these it is what they do and not what they suffer that the world will remember. Their fighting is the smallest of their virtues, and to him, the merited deed of praise is generously accorded:
Ever the day with its traitorous death from the lo-pholes around,
Ever the night with its coffinless corpse to be lain in the ground,
Heat like the mouth of a hell, or a deluge of catarrhical skies,
Stench of old off decaying, and infinite torment of flies,
Thoughts of the breezes of May blowing over an English field,
Cholera, scurvy and fever, the wound that would not be healed,
Lopping away of the limb by the pitiful-pitiless hand of the surgeon,
Torture and trouble in vain—for it never could save us a life,
Valor of delicate women who tended the hospital bed,
Horror of women in travail among the dying and dead,
Grief for our perishing children, and never a moment for grief,
Toll and ineffable weariness, faltering hopes of relief.

But the hour of deliverance is nigh.
Hark cannonade, hark! Is it true what was told by the scout?
Outram and Havelock breaking their way thro' the fell mutineers!
Surely the pibroch of Europe is ringing again in our ears!
All on a sudden the garrison utter a jubilant shout,
Havelock's glorious Highlanders answer with conquering cheers,
Forth from their holes and their hideouts our women and children come out,
Blessing the wholesome white faces of Havelock's good husbands,
Kissing the war-hardened hand of the Highlander, wet with their tears!
Dance to the pibroch!—saved! we are saved!—is it you? Is it you?
Saved by the valor of Havelock, saved by the blessing of Heaven!
"Hold it for fifteen days!" we have held it for eighty-seven,
And ever aloft on the palace roof the old banner of England flew.

