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# The Morning Star.

VOL. LIV.

THE MORNING STAR, DOVER, N. H., MAY 7, 1879.

NO. 19

**THE MORNING STAR**  
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**The Morning Star.**

WEDNESDAY, MAY 7, 1879.

## LIFE MOSAIC.

Master, to do great work for thee my hand is far too weak! Thou givest what may suit; Some little chips to cut with care minute. Or, at grave, or polish. Others stand Before their quarried marble, fair and grand, And make a life-work of the great design Which thou hast traced; or, many-skilled, combine To build vast temples, gloriously planned; Yet take the tiny stones which I have wrought, Just one by one, as they were given by thee, Not knowing what came next in thy wise thought. Set each stone by thy Master hand of grace; Form the mosaic as thou wilt for me. And in thy temple pavement give it place.  
—Frances Ridley Haergerl.

## TOLERATION.

[The following is the concluding portion of a paper read at the late session of the New England Association of Free Will Baptists, by Rev. A. L. Gerrish, of R. I.]

2. Toleration in regard to practices. We believe in the exercise of a broad Christian charity; in the propriety of putting the best possible construction on the words and actions of others, of being as helpful towards those outside our own communion as it is possible, and consistent with the obligations imposed upon us by virtue of our connection with our own church. It does not become us to study how to obstruct the Christian progress of another or circumscribe his opportunities of doing good. We should say God speed to every church, individual, or society that is legitimately laboring to build up the cause of Christ and elevate the character of men.

But in our desire to exhibit a tolerant spirit, we as a people have favored practices which have been baneful, not only to us as a denomination, but to the cause of Christ generally. Our church covenant contains some square promises made before God, and with a branch of his people, to work with them for the upbuilding of the Redeemer's kingdom. These are solemn obligations, self imposed, and affect the interests of every member of the church so covenanting. In that covenant the places of labor, the times, and the associates are agreed upon. If any earthly contract is or can be sacred, if any oath or affirmation can be binding upon the person taking the same, we think it is the church covenant. It means organization for solid life-long work in a certain part of the Master's vineyard, unless for good reasons the covenant be mutually dissolved.

Now, after taking these obligations, for a man to deliberately say that it is no matter where he works for the Master, for him to declare himself a religious cosmopolitan,—a religious free lover, for him to act as though he had no home, or, if he had, to go to it when there was no chance to go elsewhere, thus frittering away his energies in visiting, refusing to take a post of service, because it will hinder him from satisfying his desire to run about, or, if he accepts a post, to neglect to care for it as he should on account of his confinement, is to acknowledge himself a covenant breaker. He is guilty of perjury; besides, he is wasting energies which might be utilized in the service of Christ. In the endeavor to exhibit a large heart and to show a kind and brotherly spirit towards all, some men spread themselves out too thin. They forget that while God has a great amount of work to be done, he has also a great number of workers to perform it, and that it will be better for the cause for each worker to do faithfully some portion of the work, than to undertake to have a hand in all parts of it, and really do nothing.

We have been tolerating this promiscuous work, this waste of spiritual power, until it has well nigh ruined us. Our church, in her desire to abound in toleration, has failed to teach her children to love and respect their home as intensely as they should. She has been so afraid that somebody would call her sectarian that she has consented to giving up her own self-respect, and to allowing the love of those to grow cold for her who were born of her and nurtured on her bosom. We believe this to be a great wrong. Some good people pray that all denominational lines among Christians may be obliterated. If that prayer were to be answered while mankind is in its present position, we believe it would be productive of great evil.

Great military men in organizing large armies, first establish small companies under good officers who thoroughly drill them. Several companies are united into a regiment with regimental officers. A sufficient number of regiments constitute a brigade under a Brigadier. The brigades are organized into one army under a Major General. Each brigade, regiment and company has its particular place assigned it in the day of conflict and is expected to do its duty there. Christ is the Great Commander of the Christian army, and that army can be more effective if the subdivisions be observed and each does its duty. This will be especially true if it appear that some of the regiments are better calculated to press some kinds of warfare than others, and any careful observer can not fail to see that in the present position of our race this is true. The toleration of an undenominational feeling and giving expression to sentiments against denominational cohesion have been the bane of our Zion.

I am no sectarian. I will not build up or rejoice in the overthrow of a Christian church of another order. I will place no obstacles in the way of the progress of such churches. They shall have my Christian sympathy, and my prayers, and my aid when I am able to give it without detracting from the special mission God has given me. But my life work as a Christian has been dedicated to God on the altar of the Free Baptist denomination. To her as a denomination I owe allegiance. I am pledged to work for her interests so long as I remain with her. She is my religious home. The strongest promises I ever made bind me to her ministry and her laity. We have covenanted together before God. Did we mean it? Is it wrong to love our home and keep our promises? Is it wrong to be true to our brethren, to respect ourselves? Are our marriage vows binding, or may we be free-lovers notwithstanding?

Denominational love may exist without bigotry, and it is a strong element in society in producing effective labor for the Master. Suppose Grant's soldiers when in pursuit of Lee had said, No matter where we fight if we only fight for the Union, and so had broken ranks, every man waging warfare on his own account, here a little and there a little, what would have been the result? Lee would never have given up his sword. Disregard of proper organization and of the promises made is as fatal to success in the church, and should never be tolerated. We should teach our members as a part of their Christian duty to love their home and to keep their covenant. The toleration of side issues to the neglect of the great mission of the church is to be condemned. All reforms and good causes should have their share of sympathy in the church, but when a church selects some one of these and makes it very prominent to the neglect of the work of winning souls and strengthening the saints, a great mistake is certainly made. The church is no place for riding hobbies. Temperance is one of the grand causes for which we are to labor, and we are verily guilty if we neglect it; yet we can conceive of its having an undue amount of attention given it. We have known of more than one minister who gave himself up to it so much as to neglect his other duties as a pastor and religious teacher and the churches have been compelled on account of such neglect to ask them to resign. We must not tolerate a one-sided religion. "Rightly dividing the word of truth" says the apostle. We should rightly divide our labor. A Christian's life and the church's life should be symmetrical—without excrescences or depressions.

We have already more than hinted that our duty towards other evangelical denominations will include a kind and courteous treatment, a preaching of truth in our own pulpits as we understand it, and publishing the same in like manner in our own papers. The Christian gentleman will not make a business of clubbing his neighbors, though he should claim the right to express his opinions freely on disputed points, and accord the same to those who disagree with him. When men are thoroughly imbued with the spirit of Jesus, and are as thoroughly informed concerning Bible truth, it is safe to submit this question of what shall be tolerated to the rule our Saviour gave us: "As ye would therefore that men should do unto you, do ye even so unto them."

## WAIFS FROM LEWISTON, ME.

(These "waifs" were crowded aside last week by the pressure of other matter.—Ed.)

The colored singers from Harper's Ferry were here a few weeks since, at the invitation of a Methodist pastor. Although the troupe came from a Free Baptist college, yet the Methodist people gave them a contribution as freely as though they were giving to the support of their own church. The Y. M. C. A. of Auburn, also generously gave them a contribution, which was immediately dispatched to the college, for furnishing a room in the new Hall. Their manager, Mr. Keyes, made a fine point when he said, "What can be more appropriate, than the dedication of this new Hall at Harper's Ferry, on the 30th of May, the day when you are decorating the graves of your soldiers, who lie,

so many of them, on Southern soil?" While this troupe are in our midst, it would be a rich treat for any church to secure their services in concerts, and thus not only assist in finishing the new Hall, but also enjoy the privilege of listening to their unique music. Only to listen to the voice of their wonderful alto, is pleasure enough for an evening. The young lady possesses, as critics say, a phenomenal voice.

Mr. Thomas Stacy, Bates Theo. student, preached at the "close" Baptist church on a recent Sunday, very acceptably, in the absence of its pastor. Nearly all the students of the Theo. school are combining the practice of preaching with their Theological studies. Necessity has compelled them to solve the question in this way, although it is still a vexed question, whether a man shall preach until he has finished reading the Bible in "the original," committed to memory Ecclesiastical History, and made himself familiar with Homiletics, Exegesis and Pastoral Theology. However, it is the opinion of all students that a little practice of teaching is a great assistance to them in their course of studies, so preaching may be a similar source of culture to the Theo. student, and it might also be shown that winning souls and building new churches, as a result of these "student preachers." Bates Divinity school moves on very quietly in its pleasant brick hall, situated quite at the upper limit of the city. The young men and their teachers circle about in their own Theological orbit quite apart from the bustling stir of the world around them, while down at the extreme lower limits of the city, along the banks of the wide river, mingling the rumbling of their machinery with the roar of Androscoggin Falls, are the busy mills that have made the young and growing city of Lewiston a familiar name even in the marts of the old world. Here within a mile, perhaps, are the two extremes of human society. Thousands of human beings throng in and out of these mill doors at the daily summons of their swinging, clanging bells, and all that is most widely known of Lewiston is centered in this foaming waterfall and these busy looms. Down by broad, rapid, roughened Androscoggin, the toiling, world-burdened multitude are struggling for the bread of human life, while a little farther back, toward the pure, breeze-swept hills, a group of young men are sitting in their quiet rooms and fitting themselves for a life work of lifting the world out of its wearisome bondage, to a hope in a better life, hereafter.

"It takes a thousand years for God to lay his hands off." Who can understand the grandeur of "His own good time"? Who can comprehend the slow and solemn tread of God in History? But it happens, that from the cloistered cell of the monk, from the quiet study of the divinity students, from the chair of the Theo. Professor and from the more public pulpits in the Christian churches, proceed the influences which are slowly determining the destiny of the world. They are the tools which are being used to shape the coming hour when every knee shall bow and every tongue confess.

IDA HAZELTON.

## BOSTON CULTURE.

It has become the fashion to speak of Boston culture with as much freedom as one speaks of Boston brown-bread. But it is not every one that has the recklessness to speak of the former in the way that "Old Colony" does in his last letter to the *Christian Intelligencer*. He says:

"One nowhere meets so many angular forms, hollow cheeks, and chalky or saw-hollow complexions as here in the streets of Boston. Intellectually, the decay is growing quite as evident. It will soon be difficult to keep up the traditional glamour which dazzles all eyes that look this way. When the eyes come and look for themselves, they see a larger proportion of unmistakably common, rayless, and unethereal people than anywhere else. 'Boston culture' means a very narrow circle, and a stranger might never find it at all. Three-fourths of Boston knows nothing about it. And even the culture itself is in great measure going to seed in mutual admiration, sentiment, bric-a-brac, and skepticism. We rarely get a new idea or a profound thought from this part of New England any more. We furnish up the old, we gracefully talk the common-place, we meet in parlors and lecture-rooms, and weave our spider-webs of speculation and our iridescent fancies about and about 'themes.' But where we are likely to replace the vanishing forms of our Emersons, Lowells, Motleys, Longfellowes, Sumners, Phillipses, and Whitiers doth not yet appear. It looks as if Massachusetts were to follow the fate of other great historic race forces, and find her continuous career of glory in her colonies. The old pilgrim stock too must move and more give way to the new pilgrimage, and New England become New Ireland. But the ripe seeds have only been blown everywhere into sunnier climes and more nourishing soils. If Massachusetts is becoming (as Mr. Cook says) a factory, America is becoming a larger New Eng-

land, supplied with its institutions, its brains, its ancient faith, and its love of liberty from this factory of men."

## SUNDAY IN CHICAGO.

On Sunday, April 20, the citizens of Chicago saw on parade, in uniform, a body of 400 men armed with breach-loading rifles and fixed bayonets. The body consisted of communists; and they intended this as a menace against a bill now pending in the Illinois legislature to prohibit the organization, drill or parade of armed bodies not enrolled in accordance with the laws. It is high time that Illinois people were waking up as to the danger from this source. We doubt if it can accord with the safety of any State to allow such demonstrations. It is but a step from liberty to license; and bodies that have taken all but the last step will bear a careful watching and judicious restraint.—*Congregationalist*.

After reading the foregoing, it is pleasant to add that an effort is being made to improve the Chicago Sunday. Monday of last week about 100 clergymen, representing the evangelical denominations, met by invitation in the parlor of the Grand Pacific hotel to consult with regard to the matter. That meeting resulted in arranging for another this week, to which clergymen of all denominations and influential laymen are to be invited. It was stated that the liquor saloons were kept wide open Sundays, and all the theaters in the city but one, McVicker's, of which it was reported that it would soon abandon its isolation. It was the general opinion of those present that little good would be accomplished by attempting to influence public sentiment in favor of a religious observance of the day; but that something might perhaps be done by urging the importance of a day of rest and abstinence from work on the ground of the requirements of man's nature, and by agitation in favor of closing the saloons. The reports do not indicate a strong feeling of hopefulness of success; but it was thought best by many to make an organized protest.

## A REMORSEFUL JUDGE.

That the way of the transgressor is hard is illustrated by the later career of ex-Judge Barnard, who was identified with the Tammany corruption and the James Fisk frauds in New York city. An exchange says of him:

"The last few years of the life of the deposed Judge Barnard, of New York, were bitter ones. He felt his disgrace keenly. His nights were sleepless, but he was careful to conceal his extreme sensitiveness. A friend met him soon after his removal from the bench. He looked pale and dejected. The friend urged him to go to Switzerland and pass the summer. 'I can't do it,' the judge replied. 'I can't bear to be pointed at as the disgraced judge from America. You know I am the only judge of the Supreme Court that was ever disgraced.' His wife died, soon after his fall, of grief. In his palmy days he was a conspicuous figure on Broadway, after court hours, on pleasant afternoons. He had glittering black eyes, a pale face and was slender. He wore very large diamond studs and a flashing solitaire ring said to have cost \$7000. He wore shirts with frilled bosoms, diamond sleeve buttons, gorgeous scarfs, velvet coat, and in the winter a sealskin overcoat."

## EXCHANGE NOTES AND QUOTES.

Total abstinence never made one man a drunkard. Moderate drinking has made millions of drunkards.—*Independent*.

The disciple that welcomes the stranger for Christ's sake, finds Christ in the stranger, when he least looks for him.—*Christian Union*.

There never was a time that had less need of an eloquent and learned advocacy of the gospel of unbelief.—*Congregationalist*.

There are no men that can do so much to restore it [the world] to its first state, or make it even worse than it is now, than parents and household and family governors.—*Vt. Chronicle*.

Many of our modern reformers say that murderers dread imprisonment more than death. It is a grand mistake. Any man would rather take a hundred years in prison than go to the judgment seat of God with blood on his hands.—*Observer*.

It is a comparatively short and easy work to denounce, discourage and drive away men from the church; it is a Christ-like office to bear with them, suffer patiently from them, and win them, by God's grace, to their own salvation.—*Zion's Herald*.

How is it possible to feel respect for one who in dealing with the gravest questions that can engage human thought, resorts to all the worst and meanest arts of the mere demagogue, and thinks it quite enough if he may win the claps of a shallow, staring, ignorant crowd, one-half communists, the other half fools?—*The Standard*.

The most ridiculously inconsequential figure in the United States Senate is ex-Judge Davis, elected as an "Independent" Senator from the State of Illinois. "Big, big" as he is physically, he never poses in a public speech, but on the top of the political fence and just on the wrong side of the question. Genuine statesmanship, utterly independent in its enlightenment, comprehensive, and conscientious patriotism, is sorely enough needed; but the Senator referred to has not been fortunate in his ventures thus far.—*Advance*.

## MISSION WORK.

CONDUCTED BY REV. U. C. WATERMAN.

AT THE NEW ENGLAND ASSOCIATION.

The interests of our Mission Societies were ably presented at the late meeting of this body, at Lowell, in a paper from Rev. C. S. Perkins. Though closely identified with the Foreign Mission Society and its work in this country, he did ample justice to the claims of the Home Mission Society. The resolutions introduced and the discussions upon them showed clearly that missionary fire is burning in many hearts, and many minds are anxiously seeking for the best methods of doing what must be done. It was clearly the conviction of many present that immediate attention must be given to the wants of the home Society; that in our zeal for the Bible School in India, and our enthusiasm for the foreign work, under the stimulus of the presence among us of the able representatives of that work, fresh from the field, and in the midst of the general interest excited by their return with strong recruits, we had unconsciously ignored the work at home. We had not kept up the proper balance of effort and contribution. No one for a moment thought that we had done too much for India, but many regretted that we had not kept in full view all the while the weak churches in New England, in the Middle States, and the States that used to be called Western, but are really Central, and in the fast filling regions beyond the Mississippi; and besides the weak churches, needing help, the important openings in new towns and growing cities into which population is fast pouring and where hundreds of our members will soon be absorbed by other denominations, unless we plant churches and provide homes for them. These we ought to have cared for more wisely and carefully than we have done, while doing a much needed work for India. We must not now rush to the opposite extreme, by leaving India to get along as she is, while we bring up the work at home. We must not abate one jot of our zeal, nor one farthing of our contributions for the foreign work; on the other hand we must steadily increase them. It is evident that a large additional number of native teachers could be profitably employed, under the direction of our missionaries, if they could have the money to pay them. And it seems probable that, at least, two American missionaries and their wives could be wisely added to the force if we were able to support them. Plainly enough, India will require more money rather than less. We must not rob her to pay our own land. We must increase the receipts of the home Society in some other way than by taking money from the foreign Society. But many are saying, "I can not do any more. I am now doing all I can for these causes," and with many it is, doubtless, true. What shall be done? Well, some can increase their contributions without doing more than they ought to. A good many can do this, if they will only think so. But the best thing to do is to find more givers, to enlist new recruits in the supply department. Only a small fraction of our members give anything regularly for either home or foreign missions. Many of them would if asked to do so. Many are not well informed concerning our Societies and their work and need to be told about them and to be furnished with the "Helper" and the "Star." In this work, as we have often said, the pastors must take the lead. They are appointed to lead the flock. They are set to instruct, to train, to educate. They are to organize and keep in motion all the forces of the denomination. It requires tact, discretion, patience and other good qualities of mind and heart, to do this well, but it can be done, and we must learn how to do it; and the best way of learning how is to do it. Let us set ourselves at work, preach and pray for missions, circulate the cards, get them signed, see that the pledges are collected, and if one-half of us do our duty thoroughly, "those old mission wheels will begin to move."

## FIRST IMPRESSIONS OF INDIA.

We have received from Bro. Burkholder another letter detailing some of his early experiences in India and the impressions received from them. We condense some of these for our readers. One of the first experiences of the stranger, in approaching Calcutta, is that of astonishment at the extent of the shipping interests there represented. For miles up and down the river a forest of masts extends, representing the commerce of nearly every civilized nation on the globe. The vessels are of every conceivable size and shape. Many of them are in motion, some just entering, and others going out, all combining to form an animated and exciting scene. The city itself is dusty, dirty, dingy, in some places from age, in others from neglect. It is a city of shadows and darkness, a sad comment on the superstition and moral darkness of its people. One soon feels that the harvest is, indeed, plenteous, but the laborers are few. Our brother spent his first night in Calcutta at the house of Rev. Mr. Goodwin, a missionary of the Methodist church, and

the next morning from the roof of the house, saw the sun rise, for the first time in his life, over a vast, idolatrous city. The scene was impressive, and moved him to fervent prayer that the Sun of Righteousness might speedily scatter the moral darkness resting upon the land.

Much of the business is done in the early hours of the day, before the intense heat makes it impossible to attend to it with comfort. As might be expected almost everything is done differently from what is customary in this country. The babus, however, do not appear at their places of business until after nine o'clock in the forenoon, and then take things very easily.

The strongest impressions upon the mind of the stranger are made by the complete contrast afforded between the Indian and American ways of doing everything. Let us hope that in one thing at least they may come to agree, and that is in the worship of the one true and living God.

## WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., May 1, 1879.

THE ARMY AND LEGISLATIVE BILLS.

The army bill passed the Senate by a party vote, without amendments, and was a pure and simple intimation to the Executive, "approve this bill or we will cut off the supplies," but the cutting off will not be done. With all the oratorical flourishes of Virginia's Tucker; the braggadocio of Chalmers, and the mutterings of evil from Blackburn, the Democratic leaders do not dare to go to the country on such an issue. A veto was calculated upon neither House has a two-thirds majority necessary to override the Executive, and not going so far as Senator Blaine's emphatic prediction of a complete back down, the probability is that a temporary provision will be made, continuing the provisions of last year's appropriations, for the period of six months (until Dec. 31), when the consideration of the subject will be resumed and the Congressional records again lumbered with speeches uttered, some only half delivered, while others will never be spoken at all.

On Saturday, in the House, the Legislative bill was passed by 140 to 119—the Greenbackers (all but Barlow of Vt.) voting solidly with the Democrats. Garfield closed for the Republican side. He has an impressive and somewhat solemn manner, innate from a former experience as a layman in the ministry. The idea, the manner, the whole effect of his closing words, were emblematic of the man; not dramatic, but forcible in the extreme.

He had declared that if the scheme (meaning the coercive political clauses on appropriation bills) were not abandoned, it would be the starvation of the Government and its destruction. He had taken a great risk, personally and politically, when he said that. The greatest or the humblest member on the other side could have destroyed him by the uttering of one sentence: "We do not propose to refuse to vote supplies to the Government." Forty-five Democratic members had spoken, and this declaration of Garfield's had not been directly antagonized. His conclusion was, that our greatest danger consisted in the fact, that the people's sovereign might be corrupted. In any other country, if the ruler be killed, another can readily be put in his place; but if you corrupt or kill our sovereign, there is no successor to take his place. The way of corruption lies around the ballot box where his will is given forth. Without the purity of that medium, we have no Government and no protection for the future.

## A VACANT CHAIR.

On Tuesday, in the House, when the hour of 12 arrived, an unusual calm pervaded that usually noisy chamber, and the cause was revealed to the spectators by observing a vacant chair and desk heavily draped in mourning, surmounted by a bouquet of white flowers. The Hon. Rush Clark, member from Iowa, died very suddenly at his hotel. The chaplain feelingly alluded to it in his short opening prayer. A message from the President (the veto) was announced by his secretary. It was laid upon the Speaker's desk. Motions and resolutions were made in low, solemn tones, and the House adjourned at 12:15 in a striking contrast with its usual turbulent manner.

## THE VETO.

The veto has reassured the Republicans and carried dismay into the Democratic camp. The Executive makes his strongest point in the fact, that the present statutes, and over his approval in passed legislation, expressly forbid the use of troops at the polls, as contained in the *posse comitatus* act of a former Congress. When the pertinent question comes, "What is all this Democratic fuss about?" quite an important fact is developed from the reflection that the collection of the taxes will go on just the same, whether supplies are voted or not, and the people will have to pay out their money as usual. What confusion reigns in Warsaw, is shown by the hurried caucuses that have been held, and the differences of opinion among the Democrats are very noticeable. The Republicans have the best of the situation, having seized with such readiness the opportunity offered by an extremely blundering position assumed by their opponents.

As a general thing the doings of a caucus leak out and the drift of its deliberations and intentions becomes speedily known. Not much is known regarding Democratic designs during their late convocations, other than that violent measures were under consideration and coming from extreme Southern members.

On Wednesday, the veto was read in the House, and the complete inattention and bravado unconcern with which the Democratic side listened to its reading were very noticeable.

On Thursday, the House proceeded to the consideration of the veto message. All discussion was debarré, the previous question was demanded and immediate action passed.

The question was: "Shall the House, on reconsideration, pass the bill, notwithstanding the objections of the President?" and it was decided in the negative, (120 to 110) not two-thirds. Three of the Greenbackers voted in the affirmative and eight in the negative.

Cooler heads had better guide Democratic councils now; a portentous warning comes up from the North and West, to this Congress, not to adjourn without passing the necessary appropriations, but if they choose, let the riders go to the President as separate bills on their own merits, and a final decision be left with the country.

This extra session need not remain here many days longer. The whole ground has been covered and still a President has not been made.—*ELLIOTT*.



## S. S. Department.

## Sabbath-School Lesson.--May 11.

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

(For Questions see Lesson Papers.)

## THE SAVIOUR'S KINGDOM.

## DAILY READINGS.

- M. Growth of the kingdom. Matt. 13:21-34.  
 T. Everlasting kingdom. Dan. 7:18-27.  
 W. Greatness of the kingdom. Isa. 60:1-11.  
 T. The kingdom prescribed. Matt. 22:1-14.  
 F. Entering the kingdom. Matt. 18:1-14.  
 S. Happiness of the kingdom. Isa. 60:12-22.  
 S. The Saviour's kingdom. Matt. 4:1-8.

GOLDEN TEXT: "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob."—Micah 4:2.

Micah 4:1-8.

## Notes and Hints.

Micah lived during the reign of Jotham, Ahaz and Hezekiah. He was contemporary with Isaiah, Hosea and Amos. The prophecy of Micah relates mainly to the corruption of Israel and Judah, and to the judgments which they had invited. This chapter is an exception to the predictions in the other chapters of the book. Literally, "the end of the days."

"In the last days." The days of the Messiah were so called. The apostles apply this expression to their age. Acts 2:17; 1 Cor. 10:11; 1 Tim. 4:1.

"Mountain of the house." The mountain on which the house of Jehovah, or the temple, stood; hence, Mt. Moriah. The mountain is put for that which most distinguished it, viz., the worship and reign of God. "Established in the top of the mountains." Be made permanently eminent over all. This was to be done through Christ, who would plant at Jerusalem the foundations of an everlasting kingdom of righteousness.

"Exalted above the hills." The religion of Christ will gain a glory superior to that of all other religions. This promise is fulfilled.

"People shall flow into it." Unto the kingdom of Christ. By people is meant the nations, who were to be converted to Christ.

"Come let us go up." The turning of various nations of the earth to the gospel is here described. "Teach us." The Gentile nations will turn to God with a desire to know the divine character and will. What is here said was meant to be viewed as a precious promise of God. "His ways . . . his paths." The ways of God as shown in what he requires of men. To walk in the paths of the Lord is to live according to his requirements.

"The law." The gospel. "Zion." The holy hill of Jerusalem, here used as a name of the city. The tabernacle was first pitched in the city on Zion. "He shall judge." Christ shall settle the difficulties of the nations, and so prevent war.

"Rebuke strong nations afar off." The truths of the gospel will reach remote lands and rebuke their ancient superstitions, vices and wrongs. The Roman Empire was thus rebuked; to-day, China and India hear the reproof and call of Christ.

"Shall beat their swords." Exchange war for peace, the weapons of slaughter for the tools of industry. This prophecy waits for fulfillment. Christian nations owe it to Christ and to themselves to settle their disputes by arbitration. "Under his vine, and under his fig tree." In the East, especially in Palestine, the vine and fig tree grew luxuriantly and were widely cultivated. A picture of quiet and comfort is here drawn, which only peace can make real.

"Every one in the name of his god." It is difficult to reconcile this with the second verse. Henderson thus translates it: "Though all the people should walk each in the name of his god, yet we will walk in the name of Jehovah our God, forever and ever." He considers it as spoken of the Jews in captivity, and of their resolving never again to follow idols. "Walk in the name of the Lord." That is, practice the virtues, refrain from the sins, and attend to the worship enjoined by him, as God. Especially the latter thought is meant.

"In that day." In the time when God shall fulfill the promises here made, and as the beginning of their fulfillment. "Assemble." That is, gather together the scattered sheep of the house of Israel. "Her that halteth." The children of Israel, dispersed in foreign lands as captives. Halt meant lame. The Jews are likened to a flock worn out and lamed by long journeyings. "Her that is driven out." The exiled Jews.

"A remnant." Part of the people of Israel were to be restored to Judea and to be multiplied into a strong nation. "A strong nation." 42,360 persons returned from the captivity. In the second century before Christ they had become a nation strong enough to declare and to maintain their independence.

"The Lord shall reign over them." This was not to be an outward but a spiritual reign. Over all the Lord should reign. For him to reign is for us to be blessed.

"Tower of the flock." Towers were sometimes built in the fields where flocks were pastured, as places of observation and shelter for the shepherds. There was a military tower on Zion, called the tower of David. The flock of Israel was to be gathered by the shepherd, around Zion, the tower of the flock. "Strong-

hold." Zion was the last point captured in Jerusalem by David. It was a place strong by nature, and so easily fortified as a place of defense. 2 Sam. 5:6-9; 2 Chron. 27:3.

"Daughter of Zion." The word "of" is not in the original. Daughter Zion was so called to denote the beauty and attractiveness of the place. "First dominion." Former dominion, or power. The reference is to the times of David. "The kingdom." This verse should read, "The kingdom of the daughter Jerusalem shall come again;" that is, after the captivity.

Notice how God, as the good Shepherd, cares for his scattered flock. Consider the blessings of that day when men shall learn war no more. Observe that the gospel is to bring about the cessation of that and very foe to man. Pray for the reign of Christ.

## A DEPLORABLE OVERSIGHT.

The S. S. Times has a large circulation, goes week after week into the hands of thousands of Sabbath-school teachers. It has been regarded as representing thoroughly evangelical views, such opinions as all Christians hold in common, and as such enjoys the patronage of all denominations. It has also been regarded as representing in a degree the American Sunday-school Union. We hope it does not to any extent. If it does, the Executive Committee of the Union can not meet too soon and disavow in the most distinct and decisive terms the slightest sympathy with the exposition of the fifty-third chapter of Isaiah, by C. H. Toy, D.D., in the number of April 19th. What were the editors about that they allowed such an interpretation to go out with their endorsement!

The Christian public may properly demand from them a full apology for such a publication or unite in condemning the paper from all the pulpits and from the desk of every evangelical Sabbath-school.

The chapter is universally and properly regarded as a prophecy of the sufferings, the burial, and the subsequent triumph of our Lord Jesus Christ. It was selected by the committee which arranged the International Lessons as a prophecy of "The Suffering Saviour." It has, more than any other passage, gained for Isaiah the title of the Evangelical Prophet. It has been one of the strongholds of the Church from the beginning, establishing the Messiahship of Jesus, proving the inspiration of the Scriptures. Yet here it is deliberately and elaborately treated as being primarily and directly a prophecy concerning the godly Israelites and remotely applicable to the Saviour. This is the exposition adopted by German rationalists from Jewish interpreters, both intending to weaken and if possible destroy the power of the chapter as a prophecy in regard to the atoning Redeemer. One of the editors in the preceding article, noticing the opinion in connection with others, very properly characterizes it as an "evasion too evident to need comment." The exposition is a base surrender of the chapter to unbelieving, Christ-hating Jews, and infidel neologists.—*Christian Intelligence.*

It is discourteous not to listen to him who is speaking to you, but an inattentive habit injures the hearer more than it insults the speaker. Scholars in the Sunday-school or the day-school are apt to forget that they are weakening their capacity for sustained mental effort by every neglect to pay attention to the person addressing them. And this truth ought not to be wholly forgotten by older heads—in the teachers'-meeting, in the church, or elsewhere.

## SUNDAY-SCHOOL NEWS.

There are Hebrew Sunday-schools at Eureka and Reno, Nevada, and Grass Valley and Marysville, California; and it is expected that others will be established at Virginia City, Nevada, and Sacramento, Los Angeles, and Stockton, California.

A Sunday-school class at Michigan Asylum for the insane, at Kalamazoo, is composed of forty young women engaged at the institution as attendants, who call themselves "The Asylum Ladies' Aid Society." They have given toward charitable purposes over two hundred dollars within the last two years, besides other gifts.

Statistics of the eighty-five Protestant Episcopal Sunday-schools in New York City are presented in The Church Sunday-school Teacher's Weekly. The largest single school is that of St. John's Chapel, Trinity Parish, with 79 teachers and 1,112 scholars; total, 1,191. The school of St. Augustine's Chapel, Trinity Parish, has 47 teachers and 1,121 scholars; total, 1,168. The schools of St. George's Church and its two chapels have, together, 90 teachers and 1,500 scholars.

The prospect of introducing Sunday-schools into Russia seems to be not quite so hopeless as formerly. Mr. Jessup, the Syrian missionary, now in this country, thinks Christie's Old Organ might be advantageously put into Arabic, as there are now twelve thousand Sunday-school children in Syria to benefit by its translation.

The Chinese child's paper, published at Shanghai, is increasing in influence; it has been, in fact, the suggestion to the organization of a Chinese Tract Society. The reading of this news from China called out an account of a Chinese Sunday-school which has been held for twelve years in New York, and for the last three years has been carried on by a lady, who spoke of its interests at this meeting. There are six teachers, and the pupils are mostly men.

The Committee of the London Sunday-school Union has passed a resolution to the effect that a fund be established of £25,000, to be called "The Sunday-school Centenary Fund," and that the money be devoted to the permanent benefit of Sunday-schools by the establishment, extension, and improvement of Sunday-schools in Great Britain, and on the Continent of Europe; the building of class-rooms; the establishment and formation of mission schools, and the formation of a loan fund of £10,000, to assist in the erection of Sunday-school buildings and class-rooms, and for general Sunday-school purposes, by loans without interest.

## Communications.

## DOMESTIC THRALLDOM.

BY ZARETH HARP.

ARE THESE THINGS SO?

"Yes, they are," answered an intelligent lady, of rather frail aspect; "my heart and soul say 'Amen' to every word. The requisitions of domestic life in its various departments, at the present day, are a severe tax and strain upon the vital forces of women. Any sincere and thoughtful person will admit this; too many wives and mothers are worn, and dragged, and burdened by their never-ceasing round of cares and duties. The mind is the slave of the body too often. When the work of our hands is done, we are too tired to think, or engage in any employ to improve the condition of our intellects. The most of my time is spent between the wash-tub and the cook-stove, and I am conscious that my brain is not near as good as it would be if I was not driven about, day after day, and year after year, at the behest of work. But what can I do? What can thousands do that are not in circumstances to hire help? I want to maintain an average share of tidiness in my housekeeping. I want to rear my children amid order, and as far as possible tasteful surroundings, feeling that to be thus reared will make them more useful, and fit them to fill more worthy spheres in life, than as if they came up carelessly, accustomed from their childhood to negligent, slatternly methods of housekeeping. In order to do this I must overwork myself; I see no other way."

This lady was intelligent and sincere. She acknowledged the evil, and deprecated it, yet saw no way of relief. Too many women acquiesce in this state of things, as if it were something fated, and relief hopeless and impossible. But is not this pusillanimous? Is it not wicked? Where is the remedy? In common sense and moral courage, if anywhere.

These are not as common as they might be, or as fashionable as they ought to be, but the woman who will make use of them can be free of much of the thralldom of domestic life as it is.

It is not of the homes of the rich, or of the poor, that I would speak, but rather of that large class in the middle walks of life, who are helping to do the world's work, and ought to have a fair share of its privileges. All such need to regard, first of all, economy in their homes; such a management of their resources as will expend to advantage without incurring waste. They must not occupy a house too large for their needs, for this will subject them to unnecessary cost in keeping it in repair, and demand more labor to preserve it in tidy condition.

Oh, young, enthusiastic housewife, do you sigh for a gothic cottage? Then don't, I pray you. A gothic cottage is an absurdity in terms; and as a reality it is both absurd and ridiculous, for the gothic is pre-eminently a style of architecture that for good effect demands the elements of size and massiveness. It is grand for castles and cathedrals. It is out of place for cottages. American homes should be adapted to the needs of the people who dwell in them, comfortable rather than pretentious, attractive without 'loudness,' or flashiness. Such a home should possess such features as may be demanded by our climate, soil and social customs. It should avoid sameness, and show the individuality of its occupants, without offending the general laws of taste and beauty. It does not need to be *outré* or singular in order to have a style of its own.

Care should be taken as to the location of the home. A true economy will look out for a full supply of sunshine, water, air, and fire. These are first requisites to the health and pleasantness of the household. Let the sun into all the rooms every day, good woman.

"But the curtains will fade."

Well, you will fade, if you shut it out, and to shut the sun out will very likely let the doctor in."

Shove up the windows and let the air in, too. It is well to have ventilation automatic, so it cannot be interfered with by any hypochris person who is afraid of "catching her death." She would "catch" it, if she could. Put it out of her power, by having an opening for the free admission of pure air beyond her reach. I am not writing to such as have "furnace monsters" in their houses, that dry and shrivel up the air, creating some such an atmosphere as sinners in general are warned to flee from, but which some "sinners" yet endure here, I know not, as preparatory to a hotter climate hereafter.

Steam-heated air is as soft and balmy as breath of June; the most delicate plants thrive in it, but it is expensive. I am speaking of common homes, and how to order them so as to reduce, as much as may be, the toilsomeness of housekeeping. It needs to be economical; all care should be taken to keep it healthful, as that will lessen both labor and cost. The house must not be too large or cumbered with needless furniture. Wool carpets should not be used in chambers or dining halls. They require endless sweeping, and frequent lifting to be beaten free of the dust with which they soon become filled when in daily use.

"But a room looks so much prettier with a carpet."

The first essential to beauty is fitness to its object. Wool carpets in chambers are

uncleanly and unwholesome. They are out of place in dining rooms. It is hard and unhealthy work to sweep them. The fine dust rising from them irritates the throat, and a woman with a tendency to lung complaints may receive the most serious injury to her health, by sweeping week after week, an old dust filled wool carpet. Oil cloth is far better for dining rooms, though cold for the feet in our climate, but a nice floor will do very well. How the children enjoy it! If they drop their bread, butter side down, no great harm is done. It is easily swept and easily washed once a week. By doing away with wool carpets in all common apartments the labor of the housewife is materially lessened.

Then there are the draperies and upholstery. Oh, the tasked eyes and aching backs that bend over these in the making, in the washing, ironing and arranging. Take them down, good housewife. "They are stylish." I demur. "Useful, too, in their way." A very doubtful way. "Do I not believe in the ornamental?"

I believe in the beautiful, the graceful, the artistic. Stiff starchery is none of these. Oh, the worse than useless bed-hangings, the valances, pillow-shams, lambrequins, toilet draperies, that really serve no sensible purpose. It is fearful to think what time and strength is wasted over these useless things, which ought to go to the resting and building up of body and mind. Have plain floors in the chambers, with a few rugs easily shaken, and replaced, and plain, clean beds. The parlor, perhaps, may have a good wool carpet, as this, in most country dwellings, is the "company room," only used on grand occasions, such as weddings, funerals or birthday parties. But even here do away with the stuffed chairs, save one or two for the dear old people, that you won't have long with you, and ought to make as comfortable as you can—and those great puffy, plethoric things standing obtrusively in the way, that no one ever ventures to sit on, but rather avoids, as if they were Titanic pin-cushions on wheels! Then the satin and velvet things that must be protected by the spreading over them of other "things"—the gilt, the damask, the silk and lace things!

How we trick out our parlors as if for a show, and overload them as if they were haberdashery shops! We must know, if we think, that this is not good taste. It greatly adds to the labor of cleaning, when that time comes round, as it must inevitably do, while the earth revolves on its axis.

## A CURE FOR DRUNKENNESS.

BY REV. WM. A. CANTRELL, M. D.

In the *Star* of March 19, I find a selected article entitled, "A cure for drunkenness," in which the Red Peruvian Bark is recommended as an antidote, and in which drunkenness is called a disease. I wish to enter a protest against any such misnomer as this. Having been a practitioner of medicine for seventeen years, and in the providence of God been placed in a situation in the city of Philadelphia for several years in which the Rum Demon held almost absolute sway, I speak from actual observation and experience, not only of the so-called antidote, which has not only been frequently tried, but is one of the articles used to give tone to the system of the unfortunate inebriate when recovering from the effects of a debauch, but also of the so-called disease itself, and can confidently assert the efficacy of one and only one remedy.

Drunkenness is not a disease, but a sin. I state this on the authority of the word of God. Prov. 20:1, "Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise." Eph. 5:18, "And be not drunk with wine, wherein is excess, but be filled with the Spirit." Joel 1:5, "Awake, ye drunkards, and weep and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth." Is. 5:11, "Woe unto them that arise early in the morning that they may follow strong drink." Nahum 1:10, "For while they be folded together as thorns and while they are drunken as drunkards, they shall be devoured as stubble fully dry." See also Deut. 24:19, 20, 21; Isaiah 5:22, 23, and 28:1, 3.

We see from the above and from many other passages that there is a curse from God upon the drunkard, and it seems to me, with those proofs from Holy Writ before us, it should need no argument to prove that drunkenness is a sin. Nay, we have the assertion on the same divine authority that "No drunkard shall inherit the kingdom of God." See 1 Cor. 5:10. And here he is classed with the worst class of sinners, as thieves, fornicators, idolaters, adulterers, &c.

But we are told "to prove all things," and let us put to the test of reason what we have here asserted, namely, that drunkenness is a sin, not a disease. We have it clearly set forth, distinctly asserted in the "Word," that the curse of God is upon those who drink to excess. Nay, more, we have it positively declared that no drunkard can inherit that is, possess, or have any part in the kingdom of God. Now would God punish or curse us for disease? Can it be found within the Book of books that any one will be cut off from the joys of the redeemed, from the benefits of the purchase made by Christ, because of disease? Again, if drunkenness is a disease, it must be a disease of the body. There is no mental disease. I know in medical nomenclature we have what is called mental diseases, as well as physical; but what I mean to assert is,

there is no primary mental disease. There must be some abnormal physical condition, some perverted action of some part or some structural change, which is the primary cause of all mental disorders, so that, in fact, all diseases are in their nature physical. The mental lesions are the effects of some seen or unseen structural change either in the cell or fiber.

We have inebriate asylums in almost every section of the country, under the charge of educated physicians, who treat patients for drunkenness as a disease. Are they successful? The records kept therein answer, No; but show that patients are admitted and re-admitted sometimes as often as five, ten times, and sometimes oftener. Does this look like being cured? As well might we look for a thief being "cured" by medicine as a drunkard. Not that some drunkards do not at times turn from the "cup" either with or without treatment. So do some thieves turn from thieving, with or without "prison" treatment.

The common law recognizes the difference between disease and drunkenness. Lunacy is an excuse, in law, for committing even the highest crimes known, whilst drunkenness is no excuse. Within two years, a man whose family I at one time attended was hung for murder; the act was committed while he was in a state of drunkenness, and it was his chief defense in palliation, and the excuse offered before the Board of Pardoners when asking for a commutation of his sentence, and without avail.

What is it that fills our prisons and houses of correction? Is it disease? Every city in the land has laws that place a fine or imprisonment on what? Disease? No, drunkenness. Does disease urge a parent to spend the last cent for rum, which should go to buy food for his children? Does disease urge a parent to sell the clothes off his children's back, the bed from under them, and this in the middle of winter? Yet, this is of frequent occurrence. What is the reason drunkenness is on the increase? Is it not because we, as Christians, as ministers of the gospel, do not regard it as sin, preach against it as sin, use our influence in and out of the pulpit against it, realizing and acknowledging it as sin?

Is there any other remedy that can be applied with effect, than the one great, only remedy for sin and uncleanness?

Fellow Christians, I appeal unto you to help place before the community, and particularly before the church, this sin; let it have its proper place and name; let us condemn it as sin, let us call it by its name, and let it be done prayerfully, through faith in the Lord Jesus, remembering that if we as watchmen do not warn the wicked, let him be a thief, idolater, drunkard or even a moral man, his blood will God require at our hands.

## SELF-SACRIFICE.

L. B. PEASE.

Man's chief good is not in possessing, but in imparting; not in enjoying, but in blessing. This doubtless is the spirit that makes heaven the happy place it is. They resemble God in what seems in Scripture to be his highest attribute—love; and the inhabitants of heaven are there because they are like God. "It is more blessed to give than to receive," is the great law of love. Christ said, "A new commandment I give unto you, that ye love one another as I have loved you." He gives us himself—his deepest love; gives us his very heart's blood. He says, "Not as the world giveth, give I unto you." The true riches are in this character, and if we come into a likeness to Christ, and learn how to have his joy fulfilled in us, it will be in the way of being glad to help others.

Christ was glad to give himself for us. Love counts nothing it can do, too hard, or too much to sacrifice. Love can not stay away and let the beloved object suffer alone; it must hasten to share its sorrows, and counts it a joyful privilege. Love does not say, "How much must I do?" but "what may I do?" In the possession of such a spirit, we find a satisfaction surpassing all that the gold of earth could purchase.

How much of life we often pass unappreciated of the great soul-wealth thus placed within our reach. Often agitated and unhappy because of some earthly loss, and the great possibilities of spiritual affluence lightly esteemed. Thus the opportunities of laying a foundation for an endless increase of felicity are hidden from us.

An aged Indian, half naked and famished, wandered into one of our Western settlements, begging for food to keep him from starving. While eagerly devouring the bread bestowed, a ribbon, from which was suspended a small dirty pouch, was seen about his neck. On being questioned, he said it was a charm given him in his younger days, and opening it, displayed a faded greasy paper which he handed for inspection. It proved to be a regular discharge from the Federal army, entitling him to a pension for life, and signed by General Washington himself! Now here was a name which would be honored anywhere, and which if presented in the right place, would have ensured him support and plenty for the remainder of his days; and yet he wandered hungry, helpless and forlorn. What a picture of men, and of Christians too, with such a charter signed in Jesus' blood, yet starving in the wilderness. Jesus Christ finds us hunting after a condition of outward good, and he says, "Behold me—my poverty, my burdens, my sacrifice and my joy in rescuing you." To a participation in

this joy, he invites us; then every loss disencumbers, every fight and toll ride one all the more of the notion of much happiness in the outward, and lifts him into the true idea that happiness was designed to be highest and best in the likeness to Christ, in unselfish love.

"We are members of his body." As Stone says, "The body can not undertake any journey without the feet. Whither would Christ go among men? Down into what vales of lowly life would he descend? The feet must bear him whither he would go. We are his members. We must carry his presence everywhere, according to the desire of his heart. What burdens would Christ lift for the heavy-laden? What lost little ones would he lead? We must be hands to all his gracious purposes. And how shall Christ tell the story of his sacrificing love? How shall He warn the tempted, and cheer the sorrowful? We are his members. We must be lips and tongues to all this fullness of Christ's love and longing." We have not thought of this as we should.

## WAYSIDE SKETCHES.

BY EARNEST WESLEY.

Coming out of church a few Sabbaths since, I noticed a brother, somewhat afflicted with rheumatism, leaning upon a cane made of steel, making some remarks about the material, he answered "Well I use this because I can lean upon it, and it bears my weight," the thought came to my mind, thus we can lean on Christ, he bears us up, he never gives way beneath the weight of our cares, our difficulties, our sorrows, or our sins.

But though Christ is our burden-bearer, though it is our privilege to cast all our cares on him, to lean heavily upon our Lord, how few of us really allow our whole weight to rest on Him. We bear so much care and sorrow ourselves; we mourn, sorrow, even complain beneath the weight pressing on our souls, when, if we would but lean on the Lord Jesus, he would bear us up; if we would but cast our cares upon him, every one would be taken off our souls, they would rest on the Lord, we should bear them no more.

Why do we not avail ourselves of this, one of the most precious of the Redeemer's offices? Is there not, oftentimes, a lack of faith, and a consequent retention of what we have no need to bear? Why should the Christian go mourning, and lamenting when Christ offers, in the fullness of his mighty love, to bear all our burdens, cares and difficulties?

May we not here ask, What right has a Christian to hinder his or her usefulness in the Master's service by bearing more soul-weight than need be borne? It is hard, very hard to bear the trials of life, impossible if we stand alone. But when, after earnest, effectual prayer, we find the burden lifted by our Redeemer's hands, and see him looking upon us with tender sympathy, then the weight no longer oppresses our souls, and, leaning heavily upon him, we are enabled to trust, as we never trusted in the sure and precious promises of our crucified but risen Lord, the glorified Son of God.

Only a daily resting upon Christ, only a living experience of his love can give the Christian that perfect faith, that firm, unwavering confidence which enables him to say, "I love my Redeemer, he holds me up, I lean heavily upon him, he never fails to support and strengthen me."

This world is full of harshness. It is easier to censure than to praise; the former is a gratification of our self-esteem, while to praise seems; with minds too ambitious and ungenerous, a tacit admission of others' superiority. It is a bane of society wherever I have known it, a perpetual seeking for something which will disparage or make ridiculous our neighbors.

Their conduct is canvassed, and mean and selfish motives are attributed to them. Their foibles are dragged into day. I do not boast myself to be free from blame on this account, and yet I try to find what is good and beautiful in all that I see, and to judge my fellow-creatures as I would have them judge me. There is a verse in Pope's "Universal Prayer" which is full of beauty. I wish it was graven on all tablets in our churches. You will pardon me for quoting what is so true:

"Teach me to feel another's woe,  
 To hide the fault I see;  
 That mercy I to others show,  
 That mercy snow to me."

—Charles Sumner.

Being called, a few Sabbaths since, to preach in the pulpit of a church of a sister denomination, not far from this city, we were shown into the pastor's room, where we were informed the deacons would soon meet us. In a few moments the officers of the church came to the room, and after explaining the notices, remarked that they were accustomed to have a word of prayer with their pastor before he went to the pulpit. Kneeling down together, one of the deacons offered a peculiarly tender and earnest petition for divine aid for the preacher and a divine blessing upon his word. The subject of these prayers was fairly melted under the supplication, and was wonderfully prepared for the public exercises upon which he was about to enter. This excellent custom might be happily imitated in all our churches. It would be likely to secure both better and more effective preaching in all the pulpits.—*Zion's Herald.*



XII.

His exit was so sudden, that there was little time to arrange for the funeral. Yet several ministers came in from neigh-

Our denomination, though very small in its membership, as compared with others, is already scattered over a very large territory, and, as a matter of fact, it is for the most part, and in more respects than one, very thinly scattered. With too little concentration of forces, with too little unity of planning and

But, having said so much on our opportunity and duty in reference to Home Missions, I must not forget the other equally important branch of our one mission work.

There is still before the Christian world a large opportunity for Foreign Mission

If every man must wait until he has one thing for himself, and for his own, before he can do anything for others, then all Christian work must cease. If we must wait until we establish a millennium at home, before we do anything abroad, the commission of the Master can never be executed, and Christ can never have the heathen for his possession, and the uttermost parts of the earth for his inheritance. True Christianity is not a selfish thing. It is not a life lived from its little, as a man lives from his land, and not from his riches. It is a life that gives itself up for itself and with itself all it has. And according to the Master's promise, in thus giving up its life, it really gains it, and in thus giving what it has, it receives greater possessions. Our own special duty in relation to Foreign Mission work is clear

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## The Morning Star.

WEDNESDAY, MAY 7, 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.

A Christian minister recently related the following touching incident: Many years ago, in his early ministry, he became greatly troubled, vexed indeed, in view of the indifference of one of his flock relative to the ordinances of the Lord's house. The brother was never at the prayer meeting, seldom at "preparatory" lecture, only occasionally at the more public services of the church on the Sabbath, and as his pastor learned after a time, had utterly ceased to burn incense upon the family altar. As soon as this fact was known, his pastor, not a little grieved, visited him for the purpose of administering to him a severe rebuke. The unfaithful brother was called apart from his family, and the earnest remonstrance begun, when, bursting into tears, the brother said: "My dear pastor, I began to pray in my family this morning!" The Spirit had visited him in advance. Pastor, is it not true that in your own parish there is many an unfaithful brother who needs rebuke, encouragement, help? Are you not to be like him of whom it was foretold:—"A bruised reed shall he not break, and the smoking flax shall he not quench"? Fan that glimmering spark at once, till, at length, under your wise and kindly ministries it shall burst out into flame!

We have lately heard of a church that has a standing "committee on claims," to which is referred every proposition, from whatever source, for a collection to be taken in the church. If the committee reports favorably, the collection is taken; otherwise, it is not. No church can fairly help every cause that asks for money, and when one takes into the account the circulars of various kinds asking aid, and the individuals soliciting help, and all the list of charitable and benevolent projects that want assistance, all at the hands of the church, and when one furthermore reflects that there are usually inside of their own denomination as many needy enterprises as the churches can adequately support, one can more readily see the wisdom of having such a committee as we have mentioned, that shall look fairly at the relation of things and decide what it is right for the church to try to do with the appeals that are made to it. We would not narrow the limits of benevolence, nor counsel the withholding of such help as may be consistently given to any worthy cause; at the same time we think we can see quite a field for usefulness opening for a church committee on claims.

It was our pleasure to listen a few days ago to an aged Quaker preacher in an eloquent portrayal of the beauty and desirability of union among the sects in Christian work. He made a striking use of the organization of an army. It may be composed of battalions, he said, but these do not fight each other: they all unite in attacking the common enemy. However, there was a case in our late war when a division made a gallant charge upon a regiment of a supposed enemy. "That was splendidly done," said the General-in-chief, riding up, "but did you not know you had attacked our own Seventy-ninth?" So the preacher would have Quakers remember when they fired at Baptists or Methodists, that they were attacking "our own Seventy-ninth;" and Methodists or Congregationalists, when they assaulted Quakers, that they were attacking "our own Seventy-ninth." Again he recalled a beautiful landscape that he had once beheld in India, where the cotton-planter sowed his seed, and marked off his land simply by a row of small stones placed at convenient distances apart. The next landowner sowed his seed and marked off his land in the same way. Each was intent on raising cotton, and by and by when the seed had come up, and the stocks had bolted, then the dividing lines had disappeared and field after field presented one billowing surface of white. The Christian sects are one in that each is laboring for souls. There may be the lines of doctrine, but in the great harvest day these shall be lost sight of in the supreme joy that salvation has come to so many souls through the blood of the Lamb. If the lines are needed, let us keep them covered by the fruits of faithful and loving service.

In our own denomination, as in most others, there is too little attention paid to the gathering of statistics. We find it difficult to gather even the data that are embraced in our annual Register, and often have to guess at some portion of the returns that we do get. The season is at hand for gathering the statistics to go into our next year book, and we wish to urge upon the clerks of the several organizations timely attention to the matter. The chief responsibility rests with the church clerks. If they will report to the Quarterly Meeting clerks, according to the blanks furnished them, the first step towards full summaries will have been taken. The most of the churches, of course, do this: our object is to stir up those who are negligent. Much might be gained if each Yearly Meeting would take the matter in hand, and see that its statistics were thoroughly worked up. This is

more than a mere question of aggregates. It is a question of enterprise and growth, and should comprise more items than those that relate solely to membership. The Rhode Island Association, for instance, has prepared a circular which it puts into the hands of the clerk of each of its churches, on which he is to report to its annual session such items as the pastor's salary, the amount of money raised for current expenses, for payment of church debts, to aid our missionary, educational and Sunday-school work, the number of copies of the *Morning Star* and the *Missionary Helper* that are taken—we would like to see the Sunday-school papers included—and other items that go to show the material prosperity as well as denominational enterprise and loyalty of the membership. It will be seen that this embraces a fuller list than the formal returns that are arranged for the Register. So much the better. Every church that answers these questions will have its attention more directly called to them, and the results must be good in many ways. Spiritual growth is of the first consequence. But as contributing directly to this we can not afford to ignore these simpler problems in addition and subtraction.

## CONVICTIONS AND PREFERENCES.

It needs no argument to sustain the position taken by the writer of "Toleration" on the first page. It is the concurrent testimony of the deepest thinkers in all ages of the church, that the sects are a benefit, that they are divinely appointed to meet human nature on each of its manifold sides, and that without them, or if there was but one, there would then necessarily be more persons outside the Christian church than there are to-day.

If now in the nature of things the sects are a necessity, the only consistent thing to do is for each to be first satisfied in its own mind—which of course means that each member of it should be satisfied in his own mind—that the sect exists on Scripture truth, that it is called of God to help oppose the common enemy, and then to see that its discipline is kept intact. All wavering of belief, all looseness of opinion, all teaching that is contrary to the system of faith and practice as held by the sect, is so much evidence that the person is in the wrong place, that he is like a man trying to run in fetters, and that for the sake of truth and honesty he should speedily identify himself with those who hold opinions similar to his own. This is not sectarianism. Or, if it be, it is the kind that logically follows from the generally accepted doctrine that the different denominations are a necessity. For certainly whatever agency is necessary to the redemption of the world should be made the most efficient possible, and should exhibit the most unwavering allegiance on the part of each individual.

This we conceive to be the basis of the discussion that is now going on within the Congregational body. It is a movement in the interests of law and order—principles on which heaven itself rests—as against the mischievous influence of those who claim that one has a right to teach whatever is convenient or personally congenial, provided one keeps good-natured about it. We see readily enough that if each shade of opinion is to be summarily set off by itself, there would then be as many different sects as there are individuals. That is not the point. There are fundamental truths that characterize each sect, and these, in the very nature of things, should be held without compromise if they are held at all. There are many ways of approaching Christ, but that person is not approaching him who takes the roundabout method of crossing all the ways.

Doubtless some one is saying that this line of reasoning constructs an apology for those who would change their denominational relations. But will that person explain why it does not construct a much more convincing reason why such a change should not be made? If a person has been betrayed into a denomination while his opinions were in the bud, he might of course find himself obliged to go somewhere else to let them blossom. But after a person has spent years in a denominational ministry, administering its ordinances, explaining and defending its faith, preaching sermon after sermon to prove that his is "the ideal church," and both in public speech and private conversation re-affirming his fidelity to those principles held by "the people of his choice," and then some morning suddenly turns about and assumes the same attitude with reference to a denomination holding widely different beliefs, what is it but the simplest nonsense for him to say that a change of convictions explains his course? Convictions do not change thus suddenly; they are a growth; and if these have formed in accordance with the invariable rule in such cases, what an absence of frankness and self-consistency has characterized the formative period. As a rule, the convictions of such people are held subject to their convenience. At the same time, we would not, if we were aware of it, place any obstacle in the way of a person who would obey a right conviction, if he did it in a manly, straightforward, Christian manner.

It is by no means an experience within our own denomination that has led to these expressions. We do not think that we can fairly be accused of a disposition to club people, or to scold about them, in this way. Our main purpose has been to consider the binding obligation of denominational vows, to show that they are, in their nature, as sacred as any covenant

between God and man, and to protest against their being so lightly held or so readily broken. We can not reasonably doubt that our people have treated this matter as of too little consequence—we mean the matter of denominational fidelity as related to the highest Christian charity—not that we have materially suffered on account of it.

## THE VETO OF THE ARMY BILL.

If any lingering doubt remained as to the President's course towards the Army bill in the shape that it was finally passed, it has been removed by his veto message which was sent to Congress early last week. In a clear, decisive, straightforward manner he states his objections—not to the bill itself, so far as it relates to what has any business in it, but to the political measures that were attached, and which the majority in Congress has said should become the law of the land, or all appropriations for the support of the United States army should cease.

These political measures were of the most important character. They aimed at removing all safeguards at the polls, and would, if approved by the President, have thrown the election of Congressmen particularly into the hands of any mob that might wish to control the elections. The objectionable section of the bill as it came to the President was the sixth, which would amend the following United States statute by striking out the words "or to keep the peace at the polls."

No military or naval officer or other person engaged in the civil, military or naval service of the United States shall order, bring, keep or have under his authority or control any troops or armed men at the place where any general or special election is held in any State, unless such force be necessary to repel armed enemies of the United States or to keep the peace at the polls, shall be fined not more than \$500 and suffer imprisonment at hard labor not less than three months nor more than five years.

This statute, it may be said, became a law in 1865, by the concurrent vote of both the political parties in Congress, and was re-enacted in 1874 in the United States Revised Statutes, as we have quoted it above. It would be difficult to frame a bill that should more specifically prescribe the duty of the military in case of disturbed elections, so far as protecting the voter against any military interference is concerned, at the same time that it provided for securing a fair and just election. The position of the majority becomes unequivocally suspicious when it seeks by legislative enactment to do away with a clause that provides simply for keeping "the peace at the polls."

But in addition to the fact that this legislation was not needed, since the laws already in force are sufficient to prevent undue military interference at the polls, the President also points out that "if the proposed legislation should become the law, there will be no power vested in any officer of the government to protect from violence the officers of the United States engaged in the discharge of their duties. Their rights and duties under the law will remain, but the national government will be powerless to enforce its own statutes."

Furthermore, the veto strikes at what has long been a custom of both political parties—that of attaching political measures, often of the most partisan character, to appropriation and other important bills, so as to secure their passage, when they would speedily fail if put upon their own merits. Circumstances may arise when such a course to secure the passage of some really important measure would be advisable, but as a rule every measure should stand or fall on its own merits. If the average Congress is not equal to that patriotic duty, then the remedy should be sought at the hands of the sovereign constituency and not at the operation of a species of legislative jugglery.

What will be the next step of the majority remains to be seen. It has already succeeded, as one member expressed it, in uniting its opponents and dividing itself, and whether it will risk the consequences of adjourning without providing for the support of the army—that is, without voting the means to carry on the Government—is a grave question for it to consider.

We have to make the sad announcement of the death of Mrs. Prof. Mauck, of Hillsdale College, who died April 26, 1879. She was a most estimable lady, with a heart and hand for every good word and work. The esteemed Professor, thus suddenly bereaved, has the warm sympathy of many friends. This is the fourth time within five years that death has stricken the little circle of the Hillsdale College faculty: First, Prof. F. W. Dunn; next, Prof. S. J. Fowler; then, Mrs. Prof. J. J. Butler; and now, Mrs. Prof. J. W. Mauck. We commend the stricken mourners to the comforting grace of a loving Father, believing that he who afflicts will also sanctify the afflictions.

The Printing Establishment has in course of publication a volume of sermons by Free Will Baptist ministers. The sermons are contributed by invitation, and are of such a character that the volume has been properly entitled *Doctrine and Life*. It is expected that it will appear during the coming summer, and it is confidently believed that its mechanical and internal qualities will meet the approval of all lovers of good books, while the price per volume will help to insure it a ready sale. The contributors to the vol-

ume are Revs. D. H. Adams, O. E. Baker, G. H. Ball, D. D., C. A. Bickford, W. H. Bowen, D. D., J. M. Brewster, Prof. J. C. Butler, D. D., Rev. S. D. Church, Prof. R. Dunn, D. D., Revs. A. L. Gerrish, A. Given, Prof. B. F. Hayes, D. D., Rev. A. L. Houghton, Prof. J. A. Howe, D. D., Revs. A. H. Huling, J. A. Lowell, C. S. Perkins, P. W. Perry, J. L. Phillips, D. D., E. W. Porter, G. S. Ricker, and G. C. Waterman.

It is because we earnestly desire the welfare of the South and her people that we regret the emigration of the colored people that is now going on there. But when we look at the causes of the exodus, and see that they are almost wholly such as the South has created, the colored people certainly can not be blamed for fleeing. The development of the movement shows more and more plainly that it is the persecution of the colored people, and the practical subjection in which they were kept to the whites, that has led to it. It goes steadily on, not of course without great suffering from destitution on the part of the colored people, but relief organizations are being rapidly formed in the North and West, and their condition is being gradually ameliorated, while there is no corresponding ray of brightness for those portions of the South from which they flee. The Southern planters see with amazement their field hands departing, and themselves helpless. Already, sad to say, politicians are beginning to take advantage of the situation, and to help on the exodus, because they see its bearing on the next presidency and on the complexion of future Congresses. Such are the base uses made of some of the most serious movements in history.

As bearing on Home Mission work and the salvation of souls, to say nothing of denominational growth, we make this extract from a Leadville, Colorado, letter to the *Watchman*:

The Methodists have a wide-awake preacher, and the denomination, like the Roman Catholics, are stirring and progressive. Twenty years' experience in the front rank of the great march of civilization has taught me that the Catholics are the most successful pioneers in the work of establishing churches and acquiring valuable landed property. As evidence of this, you have only to look at the valuable estates, the big churches, convents, educational institutions and hospitals belonging to Romanists in every city and town in the West. Even here, they not only have land and a church, but a large hospital is nearly completed. Next to the Catholics, as successful pioneers, are the Methodists. "God helps those who help themselves," and the Baptists will not meet with marked success until they show a greater interest in Home Missions, and have broader views of the growing West, and are willing to trust God by "discounting the future," and not waiting until the cities are all finished before waking out of their Rip Van Winkle sleep to find the commanding positions occupied by more vigilant forces.

Whatever portion of the Baptist body the writer had in view, his statements are sufficiently applicable to Free Will Baptists. Denominational growth is a matter of enterprise, as well as of popular faith, and the people that is the most enterprising in its Christian work is the one that will show the steadiest progress as the years pass. Our Home Mission Society is ready to pre-occupy some of those frontier posts if it can be supplied with the necessary funds.

## BRIEF NOTES.

Without doubt drunkenness is a sin, as a contributor claims on an inside page; and without doubt it is a disease, also.

We judge that last Sunday was quite generally observed by our churches as a day of prayer in behalf of our mission interests. Let us continue to work and pray in faith, and the desired results will be witnessed.

That neither an umbrella nor a watch is essential to success is proved in the career of Lord Beaconsfield, who never owned either. The fact is, if one owns one's self, and makes the best possible use of the property, that is capital enough.

Baron Rothschild, a Jew, holds a mortgage on the whole of Palestine as security for his loan of 200,000,000 francs to the Turkish government. He might foreclose, and take the property, and bring about the anticipated return of that people to the Holy Land.

We learn with sadness of the serious illness of Rev. J. Phillips, our senior India missionary, but with strong and cheerful faith he is wholly given up to the Lord's will. As his days of service are being numbered, is not some one feeling a call to take up the work that he leaves?

The managers of the American Bible Society announce a change of policy by which, instead of relying upon Auxiliary Societies alone to effect a sale of their publications, they design to offer them through the regular channels of trade. The imprint of this Society is a guarantee of accuracy in the text and the smallest possible cost, and the public will be glad of the change.

If lynching were ever justifiable, it would, to our mind, be clearly so in the case of the inhuman being who in the name of religion murdered his little daughter in a Massachusetts town last week—unless, indeed, it can be shown that he was insane, which ought to be easily done, notwithstanding his claims to the contrary. If any phase of the act could be worse than the murder itself, it is the superstition and folly of those who uphold it.

The *Christian Mirror* is disposed to be accommodating as to the mode of baptism. It says:—

We have no disposition to oppose the practice of those who prefer immersion. If they choose this way of obeying Christ, by all means let them enjoy it. We would ourselves just as lief immerse as sprinkle a person, if he would be any better satisfied with it.

We can hardly understand on what ground that statement is made. We are not at liberty to choose our own methods of observing divine ordinances, much less the important one of baptism. If we may suit our convenience as to one, why not as to all? Then what would be the use of formal commandments at all?

May 3 witnessed the beginning of a weekly

publication in New York city entitled *The Century*, which proposes to publish the best things from the leading foreign magazines and periodicals, and particularly those that embody the latest speculations in science and metaphysics, and the most notable achievements in literature and art. Such writers as Gladstone, George Eliot, Victor Hugo, Dumas, Huxley, Tyndall, Darwin, Henry Fawcett, Thomas Hughes, Tennyson, Browning, George MacDonald, Max Muller and many others will be patronized. The initial number makes a very good appearance. It opens with an article by John Stuart Mill, from the *Fortnightly Review*, on "The Difficulties of Socialism."

## THE RELIGIOUS OUTLOOK.

## Intolerance in Austria.

A correspondent of the *Christian Union* dating a letter at Prague, March 28, confirms the testimony recently given by others as to the religious intolerance which is making itself sorely felt in the heart of Europe. For many months, religious services in connection with the work of the American Board in Prague have been held in a hall hired for that purpose. Now, not only have these public meetings been prohibited, but the permission to hold private services in the same place is withdrawn, a special edict having just been issued restricting the religious services of those not connected with the State churches to simple family devotions, at which no guests are allowed to be present. "Last Saturday," the correspondent writes, "our lay preacher, living in one of the suburbs, was called before the police and forbidden holding any more meetings in his own house or anywhere else. On Wednesday of this week, my associate here, Rev. E. A. Adams, was called before the Police Commissioner and forbidden, under penalty of fine or imprisonment, to hold any more religious gatherings in his own house, or even to attend any religious services not connected with the established churches in Austria. The colporteur living near him received the same order." The correspondent also states that he has been accustomed to hold in his house German services regularly with invited guests, and these had not been stopped, but the dreaded prohibition was expected every hour. "It gave me," he says, "a peculiar feeling last evening at the German service, to think that my colleague could not attend without exposing himself to fine and imprisonment." We insert the closing paragraphs:

Even a recognized pastor of the Reformed Church of Austria has little or no liberty to use, even in his own parish, the best talent of his church in any direct evangelistic efforts. Pastor—, not far from Prague, established a little meeting in one of the villages of his own parish and then sent a lay evangelist to carry forward the work. Such indications of life were stopped almost as suddenly as they would have been had the person in question been connected with missionaries of the American Board.

A missionary to the Jews, who had been lecturing here this winter on *Philippi's Progress*, was ordered this week to discontinue such efforts. The poor people here, who prize very much the religious privileges they have enjoyed, feel very sadly, as we all do, that the government has taken a course so blind to its best interests. Vigorous appeal will be made at once to higher authorities, but alas! it will be many months (judging by the experience of others) before any answer will be given. Will not Christian friends pray that Austria may soon grant religious liberty?

## The Financiering of one Church.

The *Observer* knows of a church in New York city whose pews were rented last year for \$18,000, and every cent of the whole sum was paid without defalcation or discount, except about \$25, which was delayed a few days, but was perfectly good. The same paper comments that "in these times of failures all around, it is certainly remarkable, and very creditable to all parties concerned, showing a healthful state of things, gratifying to pastor and people."

## Methodist Bishops.

The Springfield *Union* thus briefly sums up the history of Methodist bishops: The recent death of Bishop Ames, at Baltimore, makes three vacancies in the Board of Methodist Bishops to be filled at the next session of the General Conference of that church, which will be held at Cincinnati in 1880. At the General Conference held in 1872 there were eight new bishops chosen, and those who have died since that time are Bishops Morris of Ohio, James of New York and Ames of Baltimore. The death of Bishop Ames is the nineteenth which has taken place among the Methodist bishops since the office was instituted, in 1784, and of the thirty-one persons who have been elected bishops in the Methodist church during the almost a century since 1784, ten are still living and in active ecclesiastical work.

## Rome and England.

The ritualistic or High Church party in the establishment of England has caused considerable talk, more or less of which has floated to this side of the Atlantic. English clergymen have from time to time embraced the Romish faith, and the rites and ceremonies of the latter church have been more and more copied in some of the English churches. But opposed to this current Romeward, there is said to be a counter current from the Catholic ranks to those of the Church of England. On April 7, Rev. F. W. Ellis, a Roman Catholic priest, was publicly admitted into the communion of the Church of England in the Cathedral church of St. Mary, Truro. Mr. Ellis read aloud a recantation of the errors of the present Church of Rome and, professing penitence, received absolution. And as showing this tendency in detail, a newspaper correspondent writes that all but one of the following instances of conversion from the Church of Rome, into the Established Church are known to him personally: "One was chaplain to his bishop, and served afterward two or three years as curate. He died quite recently. Another was a college professor; he is now incumbent of a small benefice; a third has been for some time a curate of a well-known church within two miles from your office; a fourth a dean of a Roman Irish

Cathedral, and was received by the bishop of Peterborough; a fifth was a Roman Catholic army chaplain; and still another was a Jesuit, and is now, or recently was, a London curate. I think this a fair list to come under my pen. These were all trained in the Roman communion. A late number of the *Dominion Churchman* states that within a few months eighty-three clergymen of different denominations have been received into the Church of England, thirteen of whom were Roman Catholic priests."

## Denominational News.

## New England F. Baptist Association.

(Minutes of the first annual meeting (fourth of the Convention), held in the Palace St. church, Lowell, Mass., April 22-24, 1879.)

**Tuesday Evening, April 22.** The Association was called to order by the President, Rev. C. S. Perkins, of Portland, Me., and Rev. Jonathan Woodman, of Vt., led in prayer. Rev. P. W. Perry, of N. H., on behalf of the executive committee, submitted a programme for the business of the meeting, which was adopted. From 7 until 7:30, a prayer and praise meeting was held, conducted by Rev. G. S. Ricker. At 7:30, the preaching service commenced. Rev. B. D. Peck, of R. I., read the Scriptures and offered prayer. The Rev. C. H. Malcom, of Boston, being absent, Professor B. F. Hayes, of Lewiston, Me., preached the opening sermon, selecting for his text, Acts 3:6. At the close of the sermon, the Rev. Jonathan Woodman gave the benediction.

**Wednesday Morning, April 23.** 9 A. M. Prayer and praise service, led by Rev. C. D. Dudley. 9:30, the meeting called to order, the President in the chair. Dr. Bowen led in prayer. By request, the Secretary read the constitution of the Association. The following named brethren, Dr. Bowen, Revs. T. G. Wilder and C. D. Dudley, were appointed a committee to nominate officers for the ensuing year; and subsequently reported, for President, Rev. C. S. Perkins; for Vice-Presidents, Revs. A. L. Gerrish, C. F. Penney, and E. W. Porter; for Secretary and Treasurer, Rev. J. H. Hall; for Executive Committee, Revs. P. W. Perry, A. L. Houghton, J. A. Lowell, A. Given, H. J. White, F. K. Chase, and Prof. J. S. Brown. The report was adopted. Rev. D. H. Adams, of New Market, N. H., then read an essay on "Church Finances." It was moved and adopted that the committee on the nomination of officers also serve as the committee on resolutions. Prof. J. S. Brown, of Lyndon Cr., Vt., read an essay on "Phases of Thought." The meeting adjourned until 2 P. M., prayer being offered by Rev. N. L. Rowell, of N. Y.

**Wednesday Afternoon, 2 P. M.** Prayer and praise service conducted by Rev. E. W. Ricker. 2:30. Meeting called to order by the President, Rev. G. C. Waterman led in prayer. The minutes of the forenoon session were read and approved, after which the Rev. A. L. Gerrish, of R. I., read his essay on "Toleration." Rev. E. W. Porter introduced to the Association the Rev. Mr. Baker, of the First Cong. church, of Lowell, who in a few happy remarks expressed his pleasure in meeting the Association and heartily wished us God's blessing in all our work. Rev. A. L. Gerrish being called to the chair, Rev. C. S. Perkins presented his essay upon "Our Opportunity and Duty in Reference to Missions." At the close of the reading of the essay, the committee on Resolutions offered the following:

1. That we view with special concern the limited receipts for our Home Mission work, since the condition of prosperity in our general work virtually depends upon the efficiency developed in the fields whose welfare is made in the providence of God, hindling upon it.
2. That it is the imperative duty of our churches to devote themselves with renewed thought, energy, and liberal giving to the H. M. work.
3. That the establishment of a Bible school in India and the blessing of God that has been signally shown in the success of missionary labor, give occasion for the expression of devout gratitude to God.
4. That we express our great pleasure over the safe arrival in India of those who recently left us for work in that land, and recognize the obligation of supporting all our F. M. workers by our constant prayers and benevolences.
5. That while we rejoice in the carrying of reinforcements of younger hands and sending to our mission field abroad, we extend, with warm and tender expressions of love, our sympathies to those who long have left our shores, and how hail the near sunset of life in India.
6. That it is the sense of this Association that a man be put into the field at once for the purpose of raising \$100,000 for our Home and Foreign Mission work.

The essay read and the resolutions offered awakened considerable interest and brought out a general and hearty discussion, the interest centering over the practicality of the 6th resolution. The debate was adjourned from time to time and was participated in by most of the brethren present. The feeling was strong for immediate aid being secured for the H. M. work. The resolutions were re-committed and the committee finally reported by leaving the five first resolutions standing, omitting the 6, and adding the following:

That the success of our benevolent work in Missions and Education depends upon the adoption and promotion of systematic giving in the churches; and we earnestly recommend the introduction and use of the cards provided by our Financial Secretary.

We recommend that the several boards of Home and Foreign Missions and Education, at the earliest possible day, direct the Financial Secretary to give his labors for the raising of funds for the H. M. Society for the ensuing year, in such a manner that, if possible, the H. M. Society shall receive an amount of money for its work, equal to that given last year to the Foreign Mission Society its regular work.

We believe it to be vitally necessary that \$10,000 be raised for H. M. work for the ensuing year, and that while the systematic collection should be promoted, we believe that the Financial Secretary should be directed to set about the work at once of raising special funds, and securing special donations and collections for H. M. work.


That we recommend the H. M. Board to make arrangements, at the earliest opportunity, with the several State Societies by which the latter shall become auxiliaries to the H. M. Society, as advisory and disbursing committees with reference to the H. M. Society. Also that in States where there is no State Society, the Yearly Meeting and the Q. Meeting be requested to act in connection with the H. M. Society, as advisory and disbursing committees.

That the H. M. Society direct the Financial Agent as he shall act for it, to set at work other agents, without salary, in the above capacity.

The resolutions, as thus presented, were adopted. **Wednesday Evening, From 7 to 7:30,** a prayer and praise service was conducted by Rev. W. L. Noyes. At 7:30, the meeting was called to order by the President. The evening session was one of much interest. A large audience was present to listen to a discussion of the topic assigned, "Woman's Work in the Free Baptist Denomination." Mrs. M. M. H. Hills delivered an impressive address on "Woman's Work in India;" and Mrs. E. W. Porter very profitably spoke upon "The Reflex Influence of Missions." Revs. J. T. Ward, C. D. Dudley, and S. S. Nickerson led in prayer, and after singing "The Light of the World is Jesus" the meeting was adjourned. Benediction pronounced by Rev. E. W. Porter.

**Thursday, April 24.** 9 to 9:30, A. M., a prayer and praise service was conducted by Rev. G. M. Park. 9:30, meeting called. Rev.







## Poetry.

## ONE REQUEST.

BY J. W. BARKER.

Life is a principle divine,  
Whose radiant stars of glory shine  
Above the darkness of its sea;  
And one fair star upon the wave  
Shines thro' the darkness of the grave.  
The Star of Immortality.

But sometimes in my lonely hours,  
When mildew rests upon the flowers,  
And idle frost winds whisper by;  
When in the vale I seem to hear  
The murmur of the dying year,  
And shadows dim the starry sky;

Upon the margin of a stream,  
I see, as in a glowing dream,  
A spot of earth, this body's home,  
And round it, as the shadows fall,  
At evening, gentle voices call,  
And spirit tokens bid me come.

Well, when I reach that mystic shore  
When this life's joy and pain are o'er,  
And loving friends around me gather,  
When by my side the angel stands,  
To lead me with his gentle hands  
Across the "lone and silent river;"

When this frail dust hath lost its power,  
To serve its mission of an hour,  
I little heed what friends may do;  
If love shall move, with sweet control,  
The tender longings of the soul,  
When I have passed this journey through.

And yet, I have one slight request,  
Just one,—when I am laid to rest,—  
Nor can I tell the reason why,—  
Where happy youth and childhood played,  
There let my lifeless dust be laid  
Beneath the azure of that sky.

It must be that the singing streams,  
That mingled with my childish dreams,  
Would murmur soft and sweet at even,  
And singing birds of childhood's morn,  
Would sweeter chant at early dawn,  
As they went singing up to heaven.

And may be that the spirit's ear,  
In the glad morning of the year,  
When gladness fills the earth and sky,  
Would listen as of old, it heard,  
The mingled songs of brook and bird  
And bear the melody on high.

## Family Circle.

## CHRISTIANITY IN BRITAIN AND AMERICA.

BY GEORGE RODGERS.

V.

Early in the ninth century, the Danes invaded England; they robbed the churches and monasteries, burned the holy Scriptures, murdered the clergymen, and did all they could to destroy the Christian religion.

It was this persecution which led to the erection of parish churches. The word parish means neighborhood. Up to this time the clergy had lived together in the religious houses called monasteries; and on Sabbath days, and at other times, they went forth to hold gospel services in churches and other meeting places. When they could do this no longer, each clergyman fixed upon some one neighborhood, gathered the people on Sabbath days, and taught them the religion of Jesus Christ. The people of that neighborhood regarded him as their own minister, and he regarded them as his parishioners, and the place in which they met as his parish church.

The oldest, largest, richest, and most magnificent monastery was that of Glastonbury. The Danes robbed it and injured it in various ways.

In the year 871, Alfred, known in history as Alfred the Great, was made king of all England, and after several engagements, he completely conquered the Danes. All who were not killed in the war were required to leave the country and return to Denmark. A good many, however, begged permission to remain in England. This was granted, but they were required to embrace the Christian religion, and pay tithes to the church. In this way the king made many converts to Christianity; but I fear many of them proved to be tares rather than good grain.

Alfred was himself a good Christian, a Catholic. He paid his Peter's pence to the Pope of Rome with such regularity that his holiness sent him a bit of old rotten wood to keep as a relic, telling him that it was a bit of the cross on which Jesus Christ had died 800 years before. The king was delighted with the Pope's present, and felt, I doubt not, that to look at it was a means of grace to his soul.

We have now reached the middle of the dark ages (the tenth century). Ignorance and superstition triumphed everywhere. There was not a working man in all Europe who could read or write. Many of the nobles were almost as ignorant as the working men were. Very few could write their names. Europe sat in darkness and in the shadow of death.

It was in this century that that crafty priest, St. Dunston, figured in Glastonbury, London, and last of all, as archbishop of Canterbury.

Dunston's parents were of noble blood, and they were devout Christians. They lived a little way from Glastonbury Abbey; and as some scholarly monks lived in that monastery, they sent their boy there to be educated. After a time he was ordained a priest and appointed abbot of Glastonbury. He then rebuilt, re-endowed, and re-endowed the Abbey.

Running through the Abbey, on one floor, was a long passage with cells or chambers on each side. These were for the monks, who had their homes there. Each monk had a separate cell. In each

cell there was one small window, a narrow bedstead, a bed, mattress, and bolster, all of straw; a coarse blanket and a rug; a small table on which a crucifix rested; another table and a desk; some shelves and drawers, but no fire-place.

Dunston constructed his own cell. It was five feet long, and two feet, six inches wide. The only building belonging to the Abbey that now remains entire is its wonderful kitchen, where the meals were cooked for the inmates and the guests. It was no uncommon thing for four hundred, or five hundred, guests to dine there in one day in Dunston's time. They kept an open house and gave a hearty welcome to all comers.

The poor came from all the villages round on Wednesdays and Fridays; and all were relieved. That kitchen has been used as a Quaker's Meeting-house; but when I knew it it was not used at all.

Canute, a Dane, was crowned king of England in the year 1017. He was a Christian man, and he set himself to work to improve the morals of the people.

In 1066, William of Normandy was recognized as king of England. He was a robber of churches. His son and successor, William Rufus, was about as bad. During his reign the Archbishop of Canterbury died, and he refused for five years to appoint another, just that he might have the large revenue for his own use.

During the eleventh and twelfth centuries, pilgrimages were very common, and relics were very popular. The priests said that a rich man would stand a poor chance of getting to heaven if he did not make a journey to the holy land, or to Rome. And historians tell us that the roads between England and Rome, and between England and the holy land, were so crowded with travelers that the tolls they paid were of great importance to the kings, whose countries they passed through.

The clergy carried on a brisk trade in holy relics. They could sell bits of the wood of the cross of Christ, and nails, and bits of nails, which had been driven through the hands and feet of Jesus. It is believed that they sold wood enough to have built a ship of war; and all of it they said had been cut or broken off from the real cross of Christ.

They went into the bone business, also; for they offered for sale the forefinger of St. John, the little finger of St. Peter, the great toe of St. Paul, and the arm of St. Bartholomew. One clergyman had a tin box which held the teeth of St. James. He used to gather a crowd, and then rattle the old bones; and the people were almost beside themselves with joy, thinking they had heard a soul saving-sound.

The toe of St. Paul was held many years as a precious possession in Glastonbury Abbey. Many people went to see it; and as they had to pay for the grand sight, it brought much money into the treasury. In the old Cathedral of Exeter they had a bit of the manger in which the infant Jesus slept; and a bit of the bush which Moses saw burning unconsumed in the wilderness.

The Archbishop of Canterbury when visiting at Rome in the year 1021, saw a bone of the arm of Augustine, the bishop of Hippo, who died early in the fifth century. It was the property of the Pope, who, on hearing that the Archbishop greatly desired to have it, and to take it with him to England, kindly offered to hand it over if he would pay him six thousand pounds weight of silver. This would be worth about \$10,000 of our money; but it would mean much more than that sum now means; for men's wages were then three cents a day. The bishop paid the money, got possession of the bone, probably a sheep's bone; and, I doubt not, found it a good investment. The clergy of England were at that time very wealthy; they held tax free about one-third of all the land in that country.

## THE ARITHMETIC OF GINGER-BREAD.

"R-u-d-i-m-e-n-t-s, rudiments," spelled Katy. "Believe I'll find out what that means this very minute; it's better'n these horrid fractions," and she started to look for the word in the worn old Webster's "Unabridged" that papa had banished from his handsome shelves to the children's room upstairs.

Poor Katy!—she had been droning wearily through the rules for multiplication and division of fractions all the long afternoon study-hour. It was just the dreariest part of the whole book. "Case First,—To multiply a fraction by a whole number. Case Second,—To multiply a whole number by a fraction." These were the very worst, scarcely exceeded by the corresponding rules for division, and Katy had just about worn out her brown eyes crying over the cases in which you multiplied by the numerator and divided by the denominator, or multiplied by the denominator and divided by the numerator.

"It is just the hateful old study in school, mamma," said Katy to her mother, who passed through the room and looked askance at Katy's red eyes,—the very hardest one to see any use in. "I don't suppose I'll ever in all my life have to multiply or divide a whole number by a fraction; hope not, any way. I despise halves and quarters of things so awfully."

Mamma didn't reply, but wearily threw herself down on the little bed that was kept in the nursery, with very dark circles about her eyes, and a pale, tired face.

"Do you believe, Katy, you could go down and stir up some ginger-cakes for tea? Christine is hurrying with her ironing, and Mary must take baby while I go and sleep off, if possible, this miserable headache," said Mrs. Richards, only half opening her weary eyelids.

"Oh, yes, mamma, anything is better than these hateful rudiments. I looked that up just now in Webster. 'First beginnings,' it says; only I think it's hard enough to be the last endings;" but seeing no brightening in her mother's eye, she hastened to help her down into her own room. Then with gentle hand she settled the pillows comfortably, saturated a handkerchief with camphor, closed the shutters, and ran softly down into the basement kitchen.

"Christine, I'm to make ginger-cakes for tea, all my own self. Mamma said so, and she's gone to lie down and sleep off her headache, and mustn't be disturbed," said Katy, half afraid that Christine might turn up confirmation of the ginger-bread business. It was something new, certainly, to turn this rum-scum little creature loose in the pantry to rummage the spice-boxes, and break up the cream in the cellar in her search for sour milk. But, with large families, there are times when the work crowds fearfully, and the only way is to press more hands into the service, not minding always if they are unskilled ones.

"Vell, Mees Katy, please keep te muss ober dare in te sink so mooch as you can," said Christine, evidently not jubilant at the prospect of cleaning up after a little girl's baking; "a' don't leif te wet spoon in te soda."

Katy got down the gem-irons for the first thing, greased them with Mary's patent griddle-greaser (a pine stick plentifully supplied with cotton rags at one end); then climbed up to the shelf where the book of recipes was kept.

"Meeses Vite's soft ginger-cake" is vat you want, Mees Katy, an we takes 'double of the receipts,'" said Christine, quoting an expression familiar to Yankee cooks. "That's just two of everything. I know," and Katy tossed her curls with an air of conscious greatness.

"Two times one cup of molasses,—here goes that.—Two times two spoonfuls of soda,—that's four spoons. My! but does n't it foam up, beautifully! Two spoons ginger in two-thirds of a cup of hot water—no—oh, dear! It is the soda that ought to go in the hot water, and—oh, horrors! it's two times two-thirds of a cup of hot water. Well, now! If those hateful fractions are n't right here in this ginger-bread! Christine, O Christine!" cried Katy in despair. "Come and tell me how much is two times two-thirds of a cup!" But Christine, alas! had already gone up stairs, with her basket of white, freshly-ironed clothes poised on her head.

"Two times two-thirds of a cup. Why, it must be more 'n one cup, and yet it says 'of a cup.' If it wasn't for that, I'd go and get two cups and fill them each two-thirds full; but it can't be only two times two-thirds of a cup—that's one cup." And the poor little girl found herself in worse "deeps," even, than ever she had fathomed in the "Rudiments."

Ned came into the kitchen at that moment, his book flung over his shoulder, and Katy's face lighted up. She could appeal to him. But when she asked him how much two times two-thirds of a cup could be, Ned, with all a boy's wisdom, gave answer like this:

"Two times two-thirds? Case of multiplying a fraction by a whole number. Rule: 'Multiply the numerator of the fraction by the whole number and place the result over the denominator.'

"Two times two-thirds are four-thirds. Improper fraction. Reduce to a whole or mixed number. Rule: 'Divide the numerator by the denominator.' Three is in four once and one-third over. One cup and one-third of a cup."

"But it says 'of a cup,' Ned. Who'd ever think that 'of a cup' meant part of two cups?" argued Katy, in a despairing tone.

"Well, I did n't write the receipt-book, Kit, and besides, that's grammar, not arithmetic, and I'm not up in grammar." And Ned, wisely refraining from venturing beyond his attainments, went up stairs to put away his books.

"Who'd ever 'a' thought of such a thing," whispered Katy to herself, "that Rudiments would come handy in making ginger-cakes?"

The family ate them hot for supper that night, despite Doctor Dio Lewis and all the laws of health, and pronounced them very fine cakes indeed. What they lacked in ginger (you see Katy, in her perplexity over the hot water, forgot to double the ginger) papa made up in praise, and, as mamma's headache was gone, they all were happy.

Katy was early at school the next morning, and, shying up to the teacher's desk, she said:

"Miss Johnson, you looked as if you thought I was either crazy or stupid the other day, when I said I did n't believe Rudiments were 'in anything in the world.' You see, I meant 'in' anything we do or make. But I've come to tell you that I've changed my mind. Last night I had to make gingerbread for tea, and the first thing I knew, I got right into fractions—two-thirds of things—and all the rules."—Mary B. Willard; St. Nicholas for May.

Humiliation is a guest that only comes to those who have made ready his resting-place and will give him a fair welcome.

## THE OIL-DIKE.

Holland is a beautiful country, full of green fields, with cattle and sheep grazing in the pastures; but there are few trees and no hills to be seen. The ground is so flat and low that two or three times the sea has rushed in over parts of it and destroyed whole towns. In one of these floods, about two hundred years ago, more than twenty thousand people were drowned. In some of the towns that were flooded not a creature of any kind was left alive.

A large part of the water that came in at the time of that flood still remains. It is known as "the Maas," and in one part of it there is a little green island—a part of an old dike or dam—which is called the "kinder-dike," or child-dike, and it got its name this way:

The waters rushed in over one of the little Friesland villages, and no one had any warning. In one of the houses there lay a child asleep in its cradle—an old-fashioned cradle, made tight and strong of good stout wood.

By the side of the cradle lay the old cat, baby's friend, probably purring away as comfortably as possible. In came the water with a fearful roar. The old cat, in her fright, jumped into the cradle with the baby, who slept through all the turmoil as quietly as ever. The people were drowned in their beds. The house was torn from its foundations and broken in pieces. But the little cradle floated out on the angry sea in that dark night, bearing safely its precious burden.

When morning came there was nothing to be seen of the villages and green meadows. All was water. Hundreds of people were out in boats trying to save as many lives as possible; and on this little bit of an island that I have spoken of, what do you think they found? Why, that same old cradle, with the baby asleep in it and the old cat curled up at her feet, all safe and sound.

Where the little voyagers came from, and to whom they belonged, no one could tell. But in memory of them, this little island was called "kinder-dike,"—the child-dike—and it goes by that name to this day; and this story is told to thousands of little people all over Holland as a remarkable instance of God's providence.

—Nursery.

A girl who had been very observant of her parents' mode of exhibiting their charity, being asked what generosity was, answered: "It's giving to the poor all the old stuff you don't want yourself."

## HOME TOPICS.

IMPERTINENCE. There are too many ladies who allow dry goods salesmen to indulge in impertinent remarks without reporting them to the superintendent or to one of the firm. When a man asks a customer, "Do you know what kind of buttons you do want?" it is not enough for her to prove him by walking away, and there is not a first-class house in the city in which such impudence would be allowed if it were known.—Boston Transcript.

BONNETS FOR BLACK COSTUMES. Black hats or bonnets are worn with short, black costumes, and are of straw, trimmed with black satin or soft figured silk and a spray of flowers; either field flowers, mixed roses, daisies, mingled with meadow grass, or buttercups, with field clover. Charming bonnets are also made of fine plaitings and ruching of black lace, with finish of satin ribbon embroidered with gold. Buttercups are the flowers used on these bonnets, without foliage.—N. Y. Herald.

A HAND BOUQUET. A very pretty hand bouquet can be made by taking a small, straight stick, not over a quarter of an inch in diameter. Tie a string to the top of it, and begin by fastening on a few delicate flowers, or one large, handsome one, for the center piece, winding the string about each stem as you add the flowers and leaves to the bouquet. Always place the flowers with the shortest stems at the top, preserving all those with long stems for the base, and finish off the bouquet with a fringe of finely-cut foliage. Then cut all the stems evenly, wrap damp cotton about them, and cover the stems with a paper cut in pretty lace designs. In making bouquets from garden flowers, such as are most easy to procure, the flowers can be arranged flatly, and a background made from sprays of evergreen.—Am. Cultivator.

HOME-MADE GARMENTS. Great attention should be given to the quality of thread used in making garments. We have found that it is economy in making cloths into suits for men and boys to use sewing silk instead of cotton. Cotton fades and grows tender, but a good quality of silk will hold its color and bear the wear and strain brought upon it till the garment is worn out. Great attention should be given, also, to the stayings and fastenings and to the sewing on of buttons. And just here we offer a suggestion to all purchasers of ready-made clothing, including buttoned shoes, and that is, before the clothing is worn at all go over every button and give it an additional sewing on with strong thread. A famous shirt merchant of New Orleans made a fortune a few years ago by selling shirts whose buttons were warranted not to come off. He kept a corps of women busy sewing on over again the buttons of the shirts he bought for his customers. And they didn't come off.—N. Y. Tribune.

## Literary Review.

MARRIAGE, with Preludes on Current Events. [Boston Monday Lecture]. By Joseph Cook. Boston: Houghton, Osgood & Co. 12mo. pp. 270. (\$1.50).

This volume reproduces Joseph Cook's lectures on Marriage, as they were delivered in the Monday course in Tremont Temple. It was the lecturer's purpose to exalt the sanctity of married life, and to combat the infidel views of such writers as Schopenhauer, who declared that "marriage is the doubling of our duties and the halving of our rights;" Strauss, who taught that the New Testament has ascetic notions concerning marriage; Swedenborg, whose religious system attacks the Christian idea of the family life; and Voltaire, and the less brilliant writers who imitated him, and the Oneida community, and Mormonism, and all that kind of bad teachers. Even paganism most unanswerably rebukes these loose philosophers, as the lasting fidelity of Penelope, of Phocion's wife, of Panthea the wife of Abdrattus, and of the Pompeian maiden who nourished her aged and imprisoned father, bear witness. The opposition that these examples from the morning of history present against the modern infidel attack on the family, the wickedness and injury of lax divorce laws, Goethe's theory of elective affinities, a study of the prenatal influences which connect the topic of marriage with that of heredity,—such phases as these are presented for discussion in the ten lectures which are included in the volume, their exact titles being "Infidel Attack on the Family," "A Supreme Affection Between Two," "The Leper's Theory and Practice," "Marriage Without Love," "Obstacles to Marriage," "Elective Affinities; or, Who should Marry Whom," "Goethe and Shakespeare on Marriage," "Inherited Educational Forces," and "Hereditary Taints in Blood." Each lecture follows a prelude on some topic of public interest that was claiming attention at the time. Mr. Cook's well known rhetorical style and his not always lucid form of expression appear here, but those features do not detract from the value of the whole, some teaching that he presents concerning the family relation, nor lessen the force of his rebuke against all the class of infidel free-lovers. Old Rome, says ex-President Woolsey, rose by the sanctity of family life, and fell when the sanctity was undermined. Such must be the corresponding blessing or fate of any nation.

ZOPHIEL; or, The Bride of Seven. By Maria Del Occidente (Maria Gowen Brooks). Edited by Zadel Barnes Gustafson, author of "Meg, a Pastoral," and other poems. Boston: Lee & Shepard. 1879. 16mo. pp. 261. (\$1.50).

This new edition of an epic that may be fairly called famous, although it may be not widely known, has been edited by Mrs. Gustafson out of a recognition of its intrinsic merit, and with a desire to put in permanent form such biographical facts concerning the author as she has been able to gather.

Mrs. Brooks was a native of Massachusetts, where she seems to have formed an uncongenial marriage at an early age, thus entering into a relation in which she found little sympathy, and where her genius seems to have lacked both recognition and encouragement. It was doubtless owing to this experience that she was led to write "Zophiel," which painfully utters the cry of a soul that feels conscious of the isolation of great gifts. The poem is Oriental in its character, and is founded on the story of the beautiful maiden Sara, as given in the book of Tobit in the Apocrypha. Upon that foundation the author enlarged, drawing upon a vivid imagination and a most luxurious fancy, to produce some tender and striking passages, and to create an epic that has won from recognized critics the highest praise. The longing for sympathy, the desire to be loved in love with a congenial spirit, and the intense thirst for an enveloping and uplifting companionship that are voiced in this epic, may safely be classed among the most striking and powerful utterances of their kind. These unanswered yearnings—unanswered in her own case—find utterance in the sixth canto of "Zophiel" as follows:

"The bard has sung, God never formed a soul  
Without its own peculiar mate, to meet  
His wandering half, when ripe, to crown the whole  
Bright plan of bliss, most heavenly, most complete."

"But thousand evil things there are that hate  
To look on happiness; these hurt, impede,  
And, leagued with time, space, circumstance, and fate,  
Keep kindred heart from heart, to pine and pant  
And bleed."

"And as the dove to far Palmyra flying  
From where her native founts of Antioch beam,  
Weary, exhausted, longing, panting, sighing,  
Lights sadly at the desert's bitter stream;  
"So many a soul o'er life's drear desert faring—  
Love's pure congenial spring untried, unquaffed—  
Suffers, recoils; then, thirstily and despairing  
Of what it would, descends, and sips the nearest draught."

Notwithstanding the real power and beauty of this poem, which it is possible that the present editor ranks too high, and notwithstanding its high praise by Southey and the "London Quarterly Review," it nevertheless failed to attract any wide recognition in this country, or to be generally read. The life of its author, as described in the present edition, was full of interesting and sometimes painful passages. It is a fitting thing, more than thirty years after her death, to bring the story of her life, meager though it be, and the evidence of her genius, again to the attention of the public.

The second volume in the series of American authors that is coming from the press of Sheldon & Co. (New York) is devoted to the late William Cullen Bryant. Like its predecessor on Washington Irving, it is prepared by Prof. David J. Hill, of Lewisburg University, whose sympathy with Mr. Bryant's temperament, knowledge of his life, and his own literary qualifications have enabled him to present in the comparatively narrow limits of 324 pages, exclusive of the index, a really desirable biography of the illustrious poet and editor. Ten chapters present him in "Childhood" (1794—1807), as "The Boy-Poet" (1807—1815), in "Ten Years at the Bar" (1815—1825), "Literary Life in New York" (1825—1834), "A Visit to Europe" (1834—1836), "Hard Work at Home" (1836—1845), "In Many Lands" (1845—1850), "Home-Life" (1850—1857), "A Journey in Spain" (1857—1859), as "A Patriarch in Letters" (1859—1878, the year of his death), and two concluding chapters treat of him as "The Journalist" and "The Poet." The lessons and example of Mr. Bryant's life were such that they may always impart valuable instruction to the sincere reader. An excellent portrait prefaces the volume. (\$1.00).

General B. F. Butler has found a biographer in Dr. T. A. Bland, a personal friend and admirer of the General and we believe also in

no very indirect way one of his employees. The volume is a 12mo. of 292 pages, and sketches "our hero," as the author delights to call him, in most glowing colors. The General's birth-place and boyhood, his career as a lawyer and politician, as a soldier and citizen, as a humanitarian and dispenser of justice, as a diplomat and financial reformer, are described at length, and as one reads, the wonder grows that so remarkable a man should have been denied to this day the highest gift in the possession of the public—a boon which the biographer seems to think would even then honor the public that gave more than the "illustrious statesman" who received the honor. But Gen. Butler's career has been a striking one, and not without its distinguishing features, so that the volume has devoted to his military career and to his several attempts to be made Governor of Massachusetts revive an interest in what has received a good deal of public attention and been the subject of much discussion heretofore.—Boston: Lee & Shepard. (\$1.00).

Even if it be intended as an advertising medium, lovers of the curious will be interested in a thin volume prepared by R. H. Wadleigh, and just published by Coleman & Maxwell, Boston, which aims to give some idea of the head-gear of different ages. Illustrations abound in the volume, showing the various styles of head-dress, particularly for females, that have been in use from the earliest recorded time. It isn't a bad satire that the author perpetrates when, having been delayed one day in going to press, he tells us that he is obliged to add a new plate to illustrate the changing style. (25 cents.)

The address delivered by Rev. Dr. George B. Spalding, of Dover, N. H., at the dedication of the Normal School building at Gorham, Me., last December, has been issued in pamphlet form at the request of many persons who listened to it. It discusses the idea and necessity of Normal School training, and makes a valuable addition to the literature of that subject. For special reasons we wish a copy of it might be sent to every member of the present New Hampshire legislature.

Lee & Shepard issue the sixth number of *The Reading Club*, a series that aims to give the public from time to time the freshest and most popular selections for reading and declamation. The present volume is uniform in size and binding with its predecessors, and contains a good selection of serious, humorous, pathetic, patriotic and dramatic pieces in both prose and poetry. The series is edited by George M. Baker. (50 cts. each.)

*Wide Awake*, true to its name in most respects, was not at hand in season to be noticed with the other May magazines, but it is not behind any of its class in point of excellence. The full page frontispiece places one in the very midst of spring life, and as one advances through its pages bright and cheerful things are springing up all about him. Mr. Round's story of "Jabberwock" is graceful and pathetic, and Miss Brown's sketch of the "Boston Whittling School" shows what ingrained Yankees those Boston boys are. Sanford R. Gifford, the sketcher, is himself sketched, and the serials, poetry and fiction, grave and gay stories and little folks' department all add to the interest of the number.—Boston: D. Lothrop & Co.

We have examined specimens of the American Bible Society's 25 ct. Bible and its 5 ct. edition of the New Testament. Each of these is a well made book, and keeps one wondering over this greatest triumph of combined cheapness and worth in the book-maker's art.—New York: American Bible Society.

Prof. Moses Colt Tyler has been for some time engaged in preparing a work on English Literature suited to the wants of classes in colleges and higher literary seminaries. He has used as the basis of his work, Morley's English Literature; but with an entire re-arrangement of matter, large retrenchments, and additions of his own. Prof. Tyler has worked out a very valuable system of tables and charts for each period, which makes the classification of the great authors very clear and simple. This book, it is expected, will be a standard manual of English literature. Sheldon & Co. (N. Y.) will publish it in June.

## LITERARY NOTES.

Dean Stanley has promised to write an introductory essay on the philosophy of history for one of the volumes in the work called "The Hundred Greatest Men," now in press at Sampson Low & Co.'s, London.

Bayard Taylor, some seasons ago, contemplated publishing his lectures on German literature and partly prepared them for the press. They will probably be brought out in the fall.

Prof. H. S. Osborne, LL. D., whose excellent map of Palestine is well known throughout the country, has in preparation a new map of Western Asia, including the lands of Mesopotamia, Assyria, Media, Armenia, and Asia Minor. It is carefully drawn, clearly printed, the prominent localities are plainly marked and the agricultural and geological features are distinctly indicated.—Intelligencer.

The literary and biographical essays included in Mr. Gladstone's recently published "Gleanings" are of great interest, especially those on Tennyson and Macaulay. The former, published more than twenty years ago, is thoroughly appreciative and just; the latter is by far the best criticism of the great writer that has been written. Whilst eulogizing all Macaulay's fineness of character and his enthusiasm and industry in political and literary matters, Mr. Gladstone does not forget to censure his reprehensible obstinacy in refusing to correct the numerous and elaborate misstatements and misrepresentations with which his "Essays" and "History" abound, notably in the case of William Penn and Sir Elijah Impey. The essay on Bishop Patterson was evidently a labor of love, and the reader of that on Leopardi will find that Mr. Gladstone's acquaintance with Dante is hardly less profound than with Homer.

As fast as the *Encyclopaedia Britannica* has been published, a volume at a time, a firm in Philadelphia has re-printed the work and issued what it called an "American edition." This has gone on through eight volumes and has interfered so seriously with the sale of the English imported edition that the publishers in England prepared a special edition in this country to undersell this pirated issue. In the last volume, just published in England, however, a new device is taken to shut off re-publication here, four of the articles are copyrighted in this country, each having been previously published on this side the Atlantic, and the copyright is held in Boston by Little, Brown & Co. The American re-publishers must, therefore, either re-issue the ninth volume incomplete or have new articles on "Fire," "Florida," "Fur" and "Benjamin Franklin."







