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# The Morning Star.

VOL. LV.

THE MORNING STAR, DOVER, N. H., FEBRUARY 4, 1880.

NO. 5

## THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER.

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## The Morning Star.

WEDNESDAY, FEBRUARY 4, 1880.

### "IF ANY MAN OPEN."

Last night I dreamed, as on my bed I lay,  
That dismal fear took hold upon my mind:  
Swayed wildly by the moaning wintry wind,  
The trees were waving in the rain-splashed lane,  
And yet upon the curtained window-pane  
There was a brightness as of summer day.  
Then, hushed as is the land-breeze on the sea,  
A gentle whisper, Jesus, came from thee:  
So I arose, and flung the casement wide,  
To see whence swept the sweet, faint sounds,  
The light,  
The Lord walked on the road, and loud I cried,  
As he did pass my door into the night,  
"Master, where dost thou go? Where wander still?"  
—And Jesus spake and said, "Against thy will  
I can not open, the bar is on thy side."  
—James Boycker, in The London Christian.

### THE TEMPTATION OF JESUS CHRIST.

BY REV. W. H.

It was immediately after the baptism, was away from the habitations of men, was connected with a fast of forty days, and was a real temptation by the devil. Persons of directly opposite views have doubted this last fact. Some who deny the existence of a personal devil, have said that these temptations were merely thoughts which the peculiar circumstances of Jesus suggested to his mind. But as a sinless being, Jesus Christ could not of himself have had wrong thoughts, and therefore these suggestions must have come from an external source. And Matthew, Mark and Luke each says distinctly that Jesus was tempted of the devil. Others who believe in a personal devil, and know that they themselves are exposed to his temptations, have thought that although the devil came to Jesus, and made these suggestions to him, it was impossible for the holy and immaculate Jesus to be tempted in the sense in which we are tempted. But here again the statements of the Scriptures are explicit. We read, "We have not a high priest who can not be touched with the feeling of our infirmities; but was in all points tempted like as we are." And further: "In that he himself hath suffered, being tempted, he is able to succor them that are tempted." And the certainty that Jesus Christ, as a holy Being, would not yield to these temptations, did not prevent them from being as real and as painful to him, as the temptations of the devil which come to us. And there can be no doubt that the devil hoped to induce him to yield, and put forth the most earnest efforts to secure that result.

But did the devil really appear to Jesus Christ? I can not tell. That he was present is certain, but whether visible, is uncertain. He may have tempted Jesus by impressions upon his mind, just as he tempts us in some of our most severe temptations. But if he did appear to Jesus, it was certainly not in that repulsive form which some pictures suggest, nor in any form which would indicate his true character. The devil never acts so foolishly as that. Few persons would sin if they realized that the devil was tempting them to do so, and the children of God would never sin under such circumstances. Milton, in his "Paradise Regained," suggests that Satan came to Jesus in the form of a man, and pretended that he was present at the baptism, and heard the voice from heaven. But however he came, Jesus knew that the temptations came from him, and was prepared to repel him.

We do not know the peculiar character of the temptations presented to Jesus during the forty days of fasting. But Matthew and Luke tell us of three special temptations, which appear to have been presented at the close of that period. These were, 1. To a distrust of God, and to a want of submission to the arrangements of his providence. 2. To presumption, by placing himself unnecessarily in a position of danger, in order that he might prove that God would preserve him from harm. 3. To worldly ambition, the prospect of universal dominion being presented to him, and promised by Satan, without labor or toil on his own part. The first of these temptations was based upon his circumstances as suffering from hunger, and called for an exertion of miraculous power to relieve that hunger. The second was to induce him to use presumptuous means to prove his divine sonship; basing the temptation upon a declaration of the Bible; and in the third it is probable that the devil, finding that

Jesus knew him, but not fully understanding the mystery of the incarnation, sought to induce Jesus to accept of dominion and glory from him, in an easier and more expeditious way than he would otherwise obtain them.

But the Lord Jesus Christ was prepared for the tempter at every point. He could suffer, "being tempted," but he could not be induced to do wrong. His answers are very simple, but right to the point. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "It is written again, Thou shalt not tempt the Lord thy God." And "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." In each case Jesus answered with a quotation from the Scriptures; and in this way he not only foiled the devil, but showed the importance of a thorough acquaintance with the Bible, and thus set us an example as to the way in which we may, and in which we should, repel the temptations that come to us. For Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth.

### THE KANSAS REFUGEES.

BY MRS. JENNETT M. WEST.

The sympathy of the public is now pretty thoroughly aroused for this oppressed class of our citizens; but as many may not know just what to do to relieve them I gather some facts from private letters received from workers at the front, hoping they may set others to work. Mrs. Laura S. Haviland, Sec. and Treas. of the Kansas Freedmen's Relief Association, and Mrs. Elizabeth L. Comstock, who has been for some months at Topeka, Kansas, distributing supplies, have both been for many years well known residents of this country. Mrs. Comstock, a minister of the Friends denomination, has long been known beyond our own State as a Christian worker.

Mrs. Haviland, whose years are already more than three-score and ten, has long devoted herself to the cause of the colored people. She many times imperiled her life before the eventful days of John Brown, and often opened her home and gave her means to help the fleeing strangers to a land of safety. During the war her works of love were manifold, and at its close we find her home, which, for many years before the colleges of this vicinity were flourishing, had been an institute for the education of young men and women, filled with orphan colored children from the South. With help obtained by her own efforts from her friends, many were there supported until adopted into homes. After all these years of arduous labor she had gone to spend her old age in quiet with a daughter; but when she knew the flight of the colored people to Kansas she said, "I must know what it is that is sending these poor people from home," so she spent several weeks among them, hearing their stories of wrongs and oppressions, and taking many testimonies, which were published at the time in several papers throughout the country.

After asking for money, bedding and clothing she says, "Put into barrels cups, knives and forks, and spoons. Set the little girls to making calico bags and furnish them with pins, needles, thread, &c.," but I copy now from a letter from Mrs. Comstock, written Dec. 19:

"With great satisfaction I have unpacked your donation for the colored refugees here, and many hearts have been made glad by clothing and appropriate bedding. Entreat the dear Christian women to continue and redouble their efforts, for there is great need, I may say greater than ever, now that the weather is so cold. The emigration continues in a steady stream and the poor creatures fleeing for life and liberty to a colder climate with their thin, scanty garments of the South, are suffering greatly from the cold. Some have distressing rheumatic affections, distorting their limbs, and racking their frames with agony. Coughs are very prevalent, colds, pneumonia and many other complaints. Fuel is costly, shelter still more so. This city is very much crowded, three thousand here. Imagine three thousand poor hungry, ragged, shivering colored people crowding into a city of about ten thousand inhabitants. The citizens here are doing all they can, but it seems like a drop in the bucket, so great is the need. There are over twenty thousand in this State and applications from many other parts are sent to Topeka for aid. Money is greatly needed for fuel, food and shelter; warm bedding and clothing, too. Gather up all the old blankets and bedquilts you have and cover them and send to us as quickly as possible. Tell your friends everywhere that if they wish to hear of the safe arrival of their packages, they must put their name and address 'in the sack's mouth.'"

Any who will aid in this great work, can send, if money, directly to Mrs. E. L. Comstock, Topeka, Kansas. If material, to the same, care of Joshua L. Bailey, 210 Chestnut St., Philadelphia, Penn.; Morgan & Mills, 58 East Market St., Indianapolis, Ind.; Ezekiah B. Bailey, 134 West 4th St., Cincinnati, Ohio; Wm. H. Sharp, 23 LaSalle St., Chicago, Ill., and the goods so sent will probably be sent free from those towns.

Many of those who came last summer are settled upon homesteads and doing well. What they ask is work to do and fair wages with protection of life and liberty. What they need is immediate relief until homes can be found and work provided.

Any one desiring further information concerning this work can address Mrs. L. S. Haviland, Ingleswood, Ill., Fairfield, Mich.

### MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

THE AMERICAN MISSIONARY ASSOCIATION.

The Thirty-third Annual Meeting of this vigorous Association was held at Chicago, in October last. From the Reports presented then and the account of the proceedings, we gather many interesting items, some of which we give below. The total receipts of the previous year amounted to \$215,431.17, and the cost of collection, including all salaries and expenses, was less than six per cent. of the whole amount.

In respect to the Indians, among whom the Association has done and is doing a good work; the following resolution, among others, was adopted, viz.: "That the aim of this Association shall be, as far as possible, and as rapidly as possible, to secure for the Indians—1. A legalized standing in the courts of the United States.

2. Ownership of land in severalty.  
3. The full rights of American citizenship.

These three things, we believe, are essential, if the Indian is to be, not Christianized or civilized, but saved from extermination." And certainly the opinion expressed will commend itself to every candid Christian and patriot.

Among the Freedmen of the South, where, again, the Association has done a noble work, it still finds difficulties to encounter arising from "the heritage of vice and moral apathy left to the negro as a dreadful legacy from the past," and from other causes, but the progress made in spite of these difficulties has been very gratifying. On every hand the encouragements to renewed effort in this work are very great.

The Association finds it wise, not to multiply churches among the Freedmen too rapidly. Much work has been directed towards "edifying the churches, building them up into a sturdier virtue, more rational views, and a more intelligent zeal."

It has been found necessary to keep the school-house along beside the church, or even in advance of it. We have marked many other passages for notice, but have space only to quote a part of one resolution on the Chinese question. It is to the effect that the Association, "believing that the treaties existing between the United States and China, so far as they relate to the rights of emigration from the one country to the other, and the treatment such emigrants should receive from the people among whom they live, are right, just, wise, and Christian, does heartily record its appreciation of the high services which President Hayes, under God, has, by his timely veto of the anti-Chinese bill, been enabled to render the Republic, in preserving inviolate its treaty obligations," and also to the cause of Christianity, "in removing a threatened formidable barrier to the evangelization of the Chinese, not only in America, but also in their native land." These sentiments are worthy of the Association, and commend themselves and their authors to the good sense of all thoughtful and right minded people. It is to be hoped that the President will not evade any responsibility in this matter which may be thrust upon him this year.

### THE NEXT REMITTANCE.

This will be due to our missionaries in less than a month, and it is absolutely necessary that every dollar in the hands of collectors, every dollar pledged and not paid, every dollar that ought to have been both pledged and paid before this time, should be sent forward at once. Let it be seen that having brought our work up even, we are able to keep it so. Indeed, we ought to be crowding the treasury with funds, for the demands of the work are increasing and our supplies must increase with these demands. In every part of the field are omens of good; let us be wide-awake, eager to be early at work, that nothing may be lost from the great harvest waiting to be gathered. Brethren, sisters, friends, send forward the collections, so that the remittance may be made promptly and in full.

### MYRTLE HALL.

Do you hear? "Crowded full." Every available inch of space occupied. Nearly two hundred students in the school, and "more to follow." Brethren, do you understand what that means? God is opening doors before us, and placing responsibilities in our pathway to see what kind of stuff we are made of; to give us a chance to show what is in us; whether we mean what we say or not; whether we are willing to help answer our own prayers or not. Let us not flinch when divine tests are applied to us, but meet

them bravely, and quit ourselves like men.

But best of all is the fact that the blessed Spirit of Grace is hovering about the school and sinners are giving their hearts to Christ.

Said a prominent layman to us the other day: "No money is paying us better dividends than that we have invested in Storer Normal School." He is a shrewd business man, but a warm-hearted Christian as well, and rightly estimates profit and loss. Certainly God is giving abundant harvest for the sowing done on Camp Hill. Let us rejoice in the Lord and inquire for "the nexte thyng."

### THE WHITENING FIELDS.

Almost every week brings to our ears calls from the West for more ministers. Fields are opening in many directions; in the Central States, which we used to call "out West," in the near West, and in the States beyond the Mississippi; fields into which somebody ought to go quickly, and into many of which we ought to go. Are there not men lying idle, and men half employed in New England, and men whom God is calling to his work, who could do valiant service in these whitening fields? Let us not shrink from something of deprivation, something of hardship, if by any means we may be able to do a work waiting and needing to be done.

Where are the reapers?

### India Remittance, Feb. 25.

Shall the remittance be made on time? Shall it be full? These two questions must be settled in twenty days from the date of this week's Star. To be on time it must be made Wednesday, the 25th inst. To make it on that day the Treasurer must have all the funds in hand on Tuesday, the 24th.

How much money must be received by that day in order that the next remittance may be full? Twenty three hundred dollars (\$2,300). Shall this money be forthcoming? The last appeal in a similar emergency met with a grand response. Sixteen hundred dollars came pouring in in a little more than ten days! Nobody was hurt by giving, and everybody was made glad by the result. The mission was cheered, and the Lord was well pleased. Who regrets the effort he made to bring about so good a result? And who will ever be sorry for the part he shall take in the next twenty days to repeat that good work? We can not, we will not borrow money. We must not send a partial remittance. We surely ought not to delay it a single day. Brethren and sisters, let us all take hold again together. Please to drop me a line, stating just how much you want the next remittance to be full, and substantiate the statement with cash on or before Monday, 23rd inst. E. N. FERNALD.

Lewiston, Feb. 2.

### PRESIDENTIAL.

"It will take a great many more letters of complaint than we have yet received," says the Independent, "to make us close the mouth of Mary Clemmer. She shall say what she pleases to our readers. But we really can not do precisely what she would like to have us do. We think it is premature to put Secretary Sherman's name at the head of our columns as our candidate for President; but, were we asked to name our first choice for President, we could not put any name before his. He is honest, judicious, and he has done the country a grand service, which deserves the heartiest recognition. Then were we asked to name another, we should find it difficult to select one that would please us better than his brother, Gen. W. T. Sherman. He is another clear-headed, honest man, the only objection to whom is that he does not love the Indian as he ought to. It would be the great advantage of his nomination that the Roman Catholic connections of his family are such that his nomination would go far to break up the unthinking adhesion of the Catholics to the Democratic party, and thus remove one of the chief dangers to our national politics. There is no reason why Catholics should all be Democrats. Their being so introduces into politics the terrible element of religious feuds. And besides, we should not be sorry to see for one term in the presidential chair a man whose wife is known as the most distinguished and active Roman Catholic woman in the country, as it would show to some of our most excitable Protestant agitators that the era of proscription is past; and that the nation would not suffer from such an experiment. And we could heartily support Mr. Blaine, for we believe that no American statesman has ever shown greater executive ability. His administration would be very sure to be successful and brilliant."

A speaker, at one of the Maine State Missionary Society's meetings, who, by the way, is a layman, said: "Churches readily believe a sermon, or a preacher, that tells them they are too poor and unable to do anything for missionary work; but it usually takes many sermons to convince them that they are able to do something."

The malignant conspirators against the people of the State may rest assured that they have not heard the last of their work. Their plot is now undergoing official investigation. The developments yet to be made will more clearly reveal their purposes, and there is no question that when the idea of another September shall have rolled around, the revolutionists will feel more profoundly than ever what it is to lie not only under the ban of public opinion, but under the old-lawry of an overwhelming majority of the votes of the people of Maine.

### EMERSON ON ATHEISM.

Unlovely, nay, frightful, is the solitude of the soul which is without God in the world. To wander all day, in the sunlight among the tribes of animals, unrelated to anything better; to behold the horse, cow and bird, and to foresee an equal and speedy end to him and them; no, the bird, as it hurried by with its bold and perfect flight, would disclaim his sympathy, and declare him an outcast. To see men pursuing in faith their varied action, warm-hearted, providing for their children, loving their friends, performing their promises,—what are they to this chill, houseless, fatherless, aimless Cain, the man who hears only the sound of his own footsteps in God's resplendent creation? To him, it is no more creation; to him, these fair creatures are hapless spectators: he knows not what to make of it. To him, heaven and earth have lost their beauty. How gloomy is the day, and upon yonder shining pond, what a melancholy light! I can not keep the sun in heaven, if you take away the purpose that animates him. The ball, indeed, is there, but his power to cheer, to illuminate the heart as well as the atmosphere, is gone forever. It is a lamp-wick for meanest uses. "The words, great, venerable, have lost their meaning; every thought loses all its depth, and has become mere surface."—The Unitarian Review for January.

### FINIS.

AUGUSTA, ME., Jan. 30, 1880.

"Would any other gen'lman like to ask me anything?" inquired Sam Weller, after having brought confusion into the councils of Sergeant Buffuz and Messrs. Dobson & Fogg, in answer to the questions from which they had hoped to gain such valuable evidence in the celebrated trial of Bardell vs. Pickwick. One can imagine the good, much-questioned Chief Justice of Maine, asking the same thing, as the Court sent out its third opinion, in answer to the questions, which, after long discussion and much opposition, the Fusionists sent to Chief Justice Appleton, late Saturday evening. And it is not hard to imagine the Fusionists replying with Sergeant Buffuz, as they read their assured fate in the answer: "I will not trouble the Court by asking any more questions."

The final and definite answer given by the highest tribunal of the State, in response to the question asked by the Fusion body, settles the whole controversy. It declares the assemblage illegal, and that the State House Legislature is the constitutional, law-making power of the State of Maine; and will be held to be such in all cases that may arise before the Court. And the significant thing about this is the fact that it is not an opinion based on any statement of facts which may be changed hereafter, but a definite declaration that the members of the Court themselves have taken judicial knowledge of the material, notorious facts of the history, including the official report of the Governor and Council on the canvass of returns, and that they recognize the Legislature of the State House as the only lawful one, and in all judicial proceedings, will recognize the officers chosen by them, and the acts performed by them as clothed with legal authority. No decision could be more sweeping, none more conclusive and binding. So that, in fact, the need of "any other gen'lman asking anything" would seem altogether superfluous. And this the majority of the Fusionists are ready to acknowledge; and while some are disposed to kick against the inevitable, and in defiance of law would, if they could, continue to set up the banner of revolution, most of the members will accept the final decree of the Court, and unite with the lawful Legislature.

As a finale to the farce which the Fusionists have been playing in the down-town roll, the "House" adjourned, on the day of receiving the decision of the Court, till the first Wednesday in August. The "Senate," however, refused to do so by a vote of 7 to 2; at least, this is the report, although the hall was closed to all except members and officers.

Thursday, A. M., the legal Legislature opened auspiciously, amid much enthusiasm and congratulation. Seven of the twelve Fusion Senators took their seats in the Senate chamber, and twenty-two Fusion members of the House came in and participated in its business. Others will follow, and it is confidently expected that by the first of next week most of the legal members will be in their seats.

Thus the final disappearance of the Fusion Legislature marks the end of the career of Fusionism in the State of Maine. This Fusion league was formed a year ago in order to share the spoils at the State Capital, and continued for the purposes of controlling the State government again. It was never a happy union, as those conversant with the history of the Legislature of 1879 well know. Its attempt to steal the State against the will of the people, has at last been overthrown, after extraordinary insults to three successive opinions of the Court of last resort; and after great expenditure of time and money, and great injury to the business interests and social harmony of the State. The burden which the late counting-board and their defenders and apologists assumed, was one under which, from the very nature of the case, they must needs be overwhelmed.

Standing now beyond the confusion and perplexities of the past few weeks, and looking back, it is painful to reflect, serious as the consequences have already been, how narrowly the State escaped consequences still more serious—bloodshed, anarchy, and revolution.

Had the State House been held by the illegal body, as it might have been but for Gen. Chamberlain, civil war would have been all but inevitable. The malignant conspirators against the people of the State may rest assured that they have not heard the last of their work. Their plot is now undergoing official investigation. The developments yet to be made will more clearly reveal their purposes, and there is no question that when the idea of another September shall have rolled around, the revolutionists will feel more profoundly than ever what it is to lie not only under the ban of public opinion, but under the old-lawry of an overwhelming majority of the votes of the people of Maine.

OBSERVER.

### WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 29, 1880.

CONGRESS IN NO HURRY.

The easy-going methods of this Congress in the early stages, are typical of its experience in the past. The gayeties of a Washington winter and its cosmopolitan attractions, have such a charm for the members, that they imperceptibly glide into the no-hurry, plenty-of-time policy, that seems to be at present the general condition of the Congressional pulse. If there is, as has been claimed, a possible influence in the active and re-active forces of the different seasons of the year upon the mental and physical in man, then in this connection, the budding spring, with all its generative and active powers, is of-time frittered away in fruitless legislation; the hot weather, with its enervating effects, comes on space; mid-summer finds them struggling with less and less to overcome its languor, and then ill-judged and rapid legislation sets in; the political barometer goes up to the highest pressure, and Congress collapses in a whirl of excitement and inevitable confusion.

Seemingly oblivious to these conditions, the congressional mind now seeks relaxation, and for want of something else to do, the House devoted a part of Thursday and Friday last to a Tournament of the Humorists, being no less than a tilt of that character, between a little dapper politician, Mr. Cox, from N. Y. city, and a ponderous gentleman, Mr. Horne, of Michigan. There was much opposition to this kind of legislation, but a motion (which is always in order) "to go into the Committee of the whole on the President's message," struck the House so comically, that the exercises were allowed to go on. The one weighs about 120 pounds; the other a good balance over 200, and these disproportionate dimensions afforded the target not only for the great bulk of their mutual shafts, but a forcible example of the degeneracy of Congressional wit.

### STILL HARPING ON FINANCE.

The presence of some 500 excursionists from N. H. and Mass., in this city, added to the crowded state of the Senate galleries on Tuesday, assembled to hear what a possible Presidential Candidate has to say upon the Financial problem. Senator Bayard is a scholarly looking man, and of fine address. He would undoubtedly make a good Democratic President, but there is a geographical misfortune, if we may so term it, hanging over his head. As National elections follow on after each other and the contests are constantly getting closer, the larger States, like N. Y., Ohio, Indiana, &c., must be attended to at all hazards, and the little State of Delaware, though she might boast a Webster, her claims would have to be, in these later days of political intrigue, sacrificed to the insatiable demands of availability. The Delaware Senator represents what may be called the respectable elements of the Democratic party on this question, and hy that we mean no particular disrespect to the balance, for the western wings of both parties hold different and undoubtedly conscientious views regarding it.

He remarked: "My object is to bring about an actual resumption of specie payments." And he makes this point, that there is no real resumption, from the fact that "although since Jan. 1, 1879, United States notes are redeemable in coin, yet the act of May 31, 1878, which still stands, provides that when they are received for redemption, they shall not be retired, canceled or destroyed, but they shall be resuscitated and kept in circulation." He claimed, therefore, that it was not resumption at all.

He takes strong ground for honest money. Senators Beck, for the West, and Morgan, Coko and others, for the South have spoken in opposition, and if the discussion goes indefinitely on, it will result in a very wide breach in the Democratic ranks, upon the only question that they would or could hope to have of going to the country with. They must certainly let the war and Southern question alone, and if they do not, Senator Blaine, of Maine, will attend to that to their undoubted satisfaction.

### THE LATE SENATOR CHANDLER.

Wednesday last was devoted altogether, in both Houses, to a tribute of respect in memory of Michigan's departed Senator.

The eulogies pronounced in the Senate called forth some very fine efforts on the part of senators of both political parties. There was not a particle of dissimulation about Mr. Chandler; when he struck out he hit hard and meant it, and the very political opponents who, on this day, paid sincere tribute to his qualities, were among those who had been lashed unmercifully by that trenchant tongue, now stilled forever.

This man of indomitable will power, with his rugged, honest nature, intense convictions and sturdy loyalty, afforded a subject for grand encomiums and an example for all who love justice and their country.

Politicians, interviewers and Correspondents remember the time when he arrived at the Capital on a belated train, tired and crusty, one day last summer, and drove immediately to the White House. He was met about a half an hour later with a face radiant, like unto the sunshine bursting from the dark cloud. "Where have you been, Senator Chandler?" "I have been up to stiffen the President's backbone!"

No flowered verse or fancied sentiment can supersede those rugged words, as an epitaph in the hearts of his patriotic countrymen.

Senator Blaine, radiant from his exertions and his triumph in Maine, the picture of healthy American manhood, made the finest and most touching address of the day. The late Senator was a leader, organizer and an aggressive force in National political affairs. His mantle could descend to shoulders none less fitting than upon the man who spoke such eloquent words to-day, and who may be the chosen leader of the party of Freedom and the Union in the struggle soon to come.

### THE GRANT MOVEMENT.

We are a mercenary people. It takes but little to arouse a furor and momentary excitement over heroes and transitory events. There is a philosophy about this excitement over Grant that is worth looking into. Do the people really mean it, or is it the workings and designing schemes of the politicians?

There has been of late, however, a decline in this movement, if the signs of the times are read aright.

The Republican platform of 1876 is unequivocally regarded as against the third term proposition. If Grant were nominated we do not see how that question could be successfully met and answered.

The Republican party can not and ought not to be forced into any false idea of a mistaken necessity, else its great mission, not fully completed yet, shall fail of a perfect and final triumph.

ELLIOTT.



## S. S. Department.

## Sabbath-School Lesson.—Feb. 15.

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

(For Questions see Lesson Papers.)

## THE TONGUE AND THE TEMPER.

## DAILY READINGS.

M. The law of vows. Num. 30.  
T. The wicked oath. Acts 23: 12-22.  
W. Mosaic laws. Ex. 21: 12-28.  
Th. Retaliation forbidden. Rom. 12: 1-21.  
F. Cheerful giving. 2 Cor. 9: 5-15.  
S. Christ's love for enemies. Rom. 5: 1-11.  
S. The tongue and the temper. Matt. 5: 33-48.

GOLDEN TEXT: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48.

## Notes and Hints.

"Heard that it hath been said." Literally, "heard that it was said." "By them of old time." Literally, "to those of old." "Forswear thyself." "Swear falsely" is the meaning of forswear. "Shall perform unto the Lord." That is, "oaths made unto the Lord, or in the name of the Lord." The law of Moses required the Jews to swear in the name of the Lord. Deut. 6: 13. "Swear not at all." That is, "do not use oaths to strengthen your speech." Infidelity, God, or heaven, or earth, in trifling affairs, begets irreverence. "Thou shalt not take the name of the Lord thy God in vain." Judicial oaths are not here forbidden, since Christ is not speaking of talking, but of needlessly and profanely using oaths. "Neither by heaven." That is the same as swearing by the God of heaven. The Jews are reported by Abbott as saying, "if any one swear by the heavens, by the earth, by the sun, it is not an oath." Christ rebukes this pernicious subtlety. "By the earth." The earth is so connected with God that swearing by it is the same as swearing by him. "By thy head." Not because God will be thus profaned, but because all such swearing is folly, and folly is sin. These forms of oaths and numberless others are practiced to this day in Palestine. "Communication." Your ordinary speech. "Be ye, yea." Let your yea be a yea, and your nay be a nay. "Cometh of evil." Not of good, not of God. It has an evil source, and therefore it tends to beget evil. The Greek here might be translated, "of the evil one;" that is, the devil.

"An eye for an eye." This was the Mosaic law. Ex. 21: 24. It was probably not intended to encourage private revenge, but to give to law a strict tone of justice.

"Resist not evil." That is, "overcome evil with good, not with evil." Meyer thinks this means "the evil man." "Let him have thy cloak." "The coat" of the Jew here named was his under garment; his "cloak" was his upper garment, forbidden by law to be retained over night, if seized by a creditor. See the reason in Ex. 20: 26. Christ would rather have his people suffer wrong than to show a desire to harm a wrong-doer. Love is the ruling principle here enjoined.

"Go with him twain." The Roman law allowed the bearer of despatches and other messengers to impress men or horses along the route to aid them, for a certain distance, on their journey. This law was resisted by the Jews, or obeyed with reluctance. The Lord teaches us to do for others even more than they ask. This would be heaping coals of fire on their heads in the end.

"Give to him," &c. Not if he who asks is idle, and seeks to live by our industry alone. The meaning rather is, "help the needy who seek your help and are worthy of it." "Borrow of thee." By the Jewish law, interest could not be taken by Israelites for money borrowed from each other. Hence an indisposition to lend would naturally arise. Our Lord tells us to be always ready to aid our fellow-men. Self is not to be first thought of, then others; but we are to deny self, that we may benefit others.

"Hate thine enemy." An easy law to obey. Human nature has always been loyal to it. "Love your enemies." The renewed heart alone can do this. To bless those who curse us requires of us a spirit unlike theirs. Only as we have the spirit of Christ can we obey the 44th verse. "Despisefully." Maliciously.

"That ye may be like children." Show that you are like God in spirit, and thus are his indeed. "For he maketh his sun to rise on the just and on the unjust," &c. The rising of the sun is his work, but he causes it to bless those who curse him. "Sendeth the rain." The rain is his work; but he sends it in mercy to all. Shall we, who so offend God and have our faults overlooked, not be willing to overlook personal injuries?

"The publicans." Jews who collected taxes for the Roman government, and were therefore detested. As a class, they had little sense of honor. "Salute." The Eastern salutation is, "peace be with you." "What do ye more than others?" The Christian is to walk by holier principles than those of the publicans and heathen. "Perfect." In principles of action, if we copy those of God, the All-Perfect One, we shall be perfect. These are the principles which Christ has taught us in this lesson.

## PRACTICAL LESSONS.

I. In all types of profanity there is sin.  
II. Not retaliation, but forgiveness and love are the Christian law.

III. Submission to injury rather than the doing of injury is Christian.  
IV. In Christ all the virtues here required appear. Why not in us?

## SATIRIZING THE FAIR.

The Sunday-school *Times* waxes satirical, and with good cause, in speaking of the modern Sunday-school drama and church fair.

"And now, brethren, let us get up a supper, and eat ourselves rich," said a witty Presbyterian elder, in keen satire on the church-fair plan, when his church was proposing indirect methods of raising money for new and necessary expenditures. "Buy your food," he said. "Then give it to the church. Then go buy it back again. Then eat it up, and your church debt is paid." If that is the best way of getting all hands to contribute to a good cause, by all means let it be introduced into the churches for every Sunday service. Just think of it! The deacons or vestrymen passing around the boxes on Sunday morning, at the same time they offer to serve refreshments to all who give liberally. The pastor at his desk repeats appropriate sentences meantime. For example: Pastor: "Give, and it shall be given unto you." Deacon (reaching out the contribution-box to a stranger in the congregation): "A plate of ice-cream goes to every person who contributes twenty-five cents or more. Can you help us this morning?" Pastor: "There is that scattereth and yet increaseth." Deacon (to the father of a family): "A bag of peanuts goes to each child who contributes not less than five cents. Lemonade to the father. Let all take hold to-day. We need the money." That is the church-fair idea! If it works well in one place, why not in another? If it is the way of promoting God's cause week-day evenings, why not make it available for the same cause Sundays?

Can there be any doubt as to the folly of this double-faced, indirect method of trying to raise money for the Lord's cause, in contrast with the straightforward, honest appeal to men to give of their substance to Him on whom they depend for all things? Why, one dead-in-earnest Christian man has raised more money for the payment of church debts by the appeal for Christ's sake within the past two years than has meantime been netted by all the church fairs and bazars in all the land! And one dollar given to the Lord out of a loving heart which in this way shows gratitude to him, is worth more to any church than a hundred dollars received for votes or kisses for "the most popular young lady" on exhibition in its bazaar. In short, of all the agencies to be depended on for the support of a church, or the attractiveness of a Sunday-school there is nothing better than religion.

## WAITING.

The only time when waiting rises to the dignity of moral excellence is when it is the one clear duty of the hour. "Learn to labor and to wait," says Longfellow; and we should take care not to throw the emphasis on the second verb to the forgetting of the first. It is a fruitless undertaking to look for results when we have done nothing to bring them about. It is easy enough to watch others at labor, and it is no more difficult for a mind whose tendency is to "take things easy" to possess itself in a good degree of patience, until the results of the wide thought and the effective work of others shall have accomplished something. To be sure, those who do least are sometimes the most ready to offer criticism; but, in general, they would rather keep silence than take the lead, if the choice is narrowed down to these two things. But no one has any right to wait, with an expectation of sharing the credit of a successful result, unless he is able honestly to say that he has tried to do his full duty in planning and carrying out the undertaking in hand. In spiritual warfare, as in material, the leader and the fighter may wait at the right time, but no honor or praise for waiting can be claimed by the outside looker-on.—S. S. *Times*.

Nazareth, the home of Jesus during his childhood, is situated a little north of the great plain of Esdraelon, among the hills of Galilee. The village is approached by a steep and rough mountain path. "The distant view of the village itself, in spring, is beautiful. The hills, here and there broken into perpendicular faces, rise above it, in an amphitheater round, to a height of about 500 feet, and shut it in from the bleak winds of winter. The flat-roofed houses, built of the yellowish-white limestone of the neighborhood, shine in the sun with a dazzling brightness, from among gardens, and fig trees, olives, cypresses, and the white and scarlet blossoms of the orange and pomegranate. The streets are narrow, poor and dirty, and the shops are mere recesses on each side of them. Nazareth lies about 1200 feet above the sea level. The view from the town itself is limited, but from the top of the hill back of it Galilee lies spread out like a map on one's feet." The population is variously estimated at from 5000 to 6000.—Giekie and Farrar.

The Sermon on the Mount, although worth more than all the sermons ever preached by uninspired men, is not a long sermon. You can read it aloud very slowly in less than half an hour. Let it be read in the family in any week some Sabbath evening, and see how much better you understand it by hearing the whole at once.—S. S. *Union*.

Dean Stanley is accustomed to preach an annual sermon to children on "Innocent's Day," December 28. As this day fell on Sunday, last month, he preached his sermon on the afternoon of Saturday, December 27, giving some practical counsel on the religious life of children.

## Communications.

## CHURCH-BUILDING.

BY REV. GEORGE S. RICKER.

The general who should enter upon a campaign without having marked out a careful plan of operations would deserve to be cashiered. The builder who should undertake the construction of a house without having in mind, or on paper, an idea of what he was about to perform would speedily be discharged for inefficiency. The lawyer who should receive a retainer, and then make no effort to acquaint himself with the facts of the case, or proceed to arrange them as successfully to maintain the cause of his client, would merit and receive the sharp reproof of the court and would be summarily dismissed. The physician who should prescribe for a patient while utterly unacquainted with his symptoms, would be liable to prosecution for malpractice. Yet, in the more important work of leading the armies of the Lord on to victory, it is not true that many an under-commander pushes forward blindly and ignorantly? In the vastly important work of church-building, does not many a master-builder proceed to the work without any idea of the kind of building he is about to construct, or the material out of which it is to be erected? In the maintenance of that momentous cause which our Lord has entrusted to our care, do we not give little heed to the facts and less care to their proper arrangement, so that the cause may be successfully prosecuted? and, in the great work of healing the sin-sick souls of the children of men, is it not a fact that many of us, on account of gross carelessness in prescribing, are veritably guilty of malpractice?

These are very serious questions; and it would be well for us who have the care of souls, and who oversee the building of churches, carefully and prayerfully ponder them. For the purpose of helping to give a serious bent to our meditations upon these great questions, I propose to offer a few suggestions which, I hope, may prove timely.

It seems evident that our idea of the church,—of its nature and constitution, its relation to the great Shepherd and to the sheep, both in and out of the fold,—will have very much to do in shaping our plans and giving direction to the efforts we may put forth.

Without attempting to give an elaborate definition of the term church, or an exhaustive statement of its functions, it may suffice to define the local church as an association of Christian men and women for the furtherance of Christian purposes. These purposes, looking at the matter in a large way, are the development of symmetrical characters in the membership and the gathering of those that are unsaved into the fold of Christ. It is quite unnecessary to affirm that either of these purposes transcends the other in importance; it is unquestionable that the accomplishment of either end assists powerfully in the accomplishment of the other.

A true revival always greatly promotes the development of character in the membership of the church; and any wise effort for the upbuilding of Christian character is almost certain to result in bringing souls to Christ. The church, then, is an institution for the fostering of Christian character, and the conversion of unsaved men and women.

This definition suggests the relation which the church sustains to its Founder and to the world. It is a mediator. It receives the Word from him, and proclaims it unto the world. He delegated unto it certain powers, and deputed upon it certain duties for the purpose of winning the world unto himself.

The church, therefore, does not exist for its own sake, although one great end of its existence is the upbuilding of its membership in Christian character. It is by no means a mutual admiration society, it is rather a mutual helpfulness, and an altogether aggressive, association. Every faithful member seeks to help every other member to become like Christ, and at the same time seeks to lead everybody—members and others—to the feet of the Master.

This definition of the true church controverts the notion that members are to be ingathered for the sake of the church; it is altogether unlike mutual benefit societies; it is not governed by the principles that regulate an insurance company, it is totally unselfish in its work, in its life. It says to poor, blind, lame, sick, miserable, wretched man, "Come thou with us, and we will do thee good." And it makes the same proclamation to rich, strong, well and contented men. It gathers all classes unto its membership, and seeks to foster the divine life within them. It would make all alike strong and rich and helpful. It transforms aliens into good citizens in the kingdom of God.

Now, if this is a worthy conception of the church, what may we reasonably expect it to accomplish in the actual life and growth? Is it not possible that the church has often accomplished little for the reason that little has been expected of it? Plans for mutual helpfulness and for aggressive action have not been made, and comparatively little effort has, in consequence, been put forth.

In the mind of the writer, the true church may be reasonably expected to be at all times attaining the two grand objects of its existence. There may be constant growth and development in those Christian graces which adorn and glorify the characters of the followers of Christ,

indeed, the true church falsifies its name and makes futile its mission the moment that it ceases to accomplish this end, it becomes a dead and worthless branch. And, moreover, is it not also reasonable to expect constant accessions from the world? Is there any valid reason why there should not at all times be seekers and inquirers in the church of Christ? I know of none. The failure of the church to do its work; the unfaithfulness of its membership; the incompetency of its spiritual leader, are not valid reasons; but are too often the sad causes of declension and weakness in the Christian church.

It is said that sometimes the orange tree in Florida presents the beautiful phenomenon of blossoms, ripened fruit, and fruit in all stages of growth. And here is a picture of the church of Christ. It has always upon its branch buds just breaking into bloom and fruit in all the stages of growth, to that in which is ripe and mellow, ready to be plucked by the Master's hand!

## STRENGTH OF WILL.

BY A. A. MURCH.

"My strength is as the strength of ten,  
Because my heart is pure."

—Tennyson.

If man's will is completely free, it is very like a creative power given him by God. Through it he creates his own character, his own future self, his own destiny, besides influencing to an unknown extent the rest of the universe.

In regard to the manner of its action, there is great difficulty in arriving at the truth, but those who believe in a true freedom of the will, must, to be consistent, consider the will as in some manner self-determining. All, however, agree that it acts in the light of motives, and under their influence. As to whether it must yield to the strongest motive, there has been much dispute.

If I were to venture an opinion upon such a subject, I should say that, in any particular choice, the will acts first as an advocate, presenting to the mind such motives as it chooses to present, and suppressing such as it chooses to suppress; that the mind decides, as a judge, upon which side the strongest motives are; and that the will then usually chooses, or determines, in accordance with such decision. Of course, any act of choosing that we can investigate, is a complicated thing, and the reasons why the will chooses to present to the mind some motives, and to suppress others, must depend upon previous choices. But I think that if the analysis could be carried far enough, we should find that, although the will has been continually influenced by considerations outside of itself, there nevertheless was a time when it made a true self-determination, and that it is always liable to make other such determinations, and does make them with more or less of frequency. In its ability to make them its true freedom consists.

But, whatever the ultimate analysis, if we could make it, might be, it is enough for my present purpose to say that there is first the presentation of motives, then the decision, then the act of willing. Now, after this act has taken place, what are the different courses pursued by strong wills and by weak ones respectively? And in what does strength of will consist? The answer to these questions is not difficult.

Strength of will is more properly continuance of will, the continued determination to persevere in a course of action which has once been fairly decided upon.

Readiness to change one's mind does not, however, always imply weakness. Perhaps the choice in question was made at a time when certain motives had too strong an influence, or when other motives had too weak an influence; or perhaps, since the choice was made, new motives have been discovered which demand to be brought into court. In such cases candor will often require a reconsideration of the choice, and it may be that the strength of some previous choice will demand a reversal of the latter one. For instance, suppose that a person has at some time in his life determined never to do anything which is not in accordance with the law of love. Afterwards he determines to pursue a certain course of conduct toward his neighbor, such course of conduct not then appearing to violate his earlier choice. But now, if some new evidence comes to light which goes to show that the course of conduct resolved upon would be a violation of the law of love, true strength of mind requires a change in the course of conduct in obedience to the earlier choice.

True strength of mind demands perseverance in the choice which comes nearest to foundation principles. One who has never been weak, has never in the first place violated his conscience. But in these cases where a choice has to be reconsidered, the strong-willed man has the power of giving to all motives which he has previously considered, their due weight. It is in this that he differs from the weak-willed man. The weak-willed man is governed almost entirely by the motives which are present at the time, and lacks the power of representing to his mind those which are absent. It is for this reason that he is double minded and unstable in all his ways. In the quiet of his chamber, in the church or prayer-meeting, or when talking with his friend, he resolves upon one course; but when he comes in contact with the world and its temptations, other motives not previously considered, influence him unduly, since he forgets the absent motives under whose influence he decided

upon the course in question: he is tempted—and he falls.

A candid man is always ready, if need be, to reconsider a choice. A strong-minded man is able to keep all the motives in his view, and to give to each the weight that it deserves and no more. A weak-minded man yields to the motives present, his will being of not much more account than the instinct of the brute.

The practical question is, how we can best strengthen our weak wills.

It is often better that the weak-minded man should refuse to be candid; that, having made his choice under what he believes to be good influences, he should obstinately and with bigotry persist in his choice, refusing at the time anything like a reconsideration. This obstinacy is often the safest course for the most of us, since nearly all are weak in regard to some things. The strength that is combined with candor is Godlike. The strength that is combined with obstinacy and bigotry is nearly allied to the weakness of men. We should desire the former; but it is often safest to make use of the latter. When we are convinced of our weakness, then, often, are we strongest. The strength in obstinacy is human, but it is strength.

But besides this practical strength which we may get from refusing to open certain questions when we are, as it were, in the presence of the enemy, we may obtain a truer and perhaps holier strength from the habit of keeping continually before our minds the purest and holiest images and motives. To be strongest in will, our imaginations must be vivid; and to be strongest in good choices, this vividness must have to do with images and thoughts that are lovely and pure and like visions of heaven. A person who knows nothing of any particular vice never thinks of yielding to it, because there is not in his mind a seducing image of its apparent loveliness.

If the Christian keeps continually before his mind the love of Christ and all the proper motives which have induced him to give his heart to God—and admits no idols there—then the temptations of the world, the flesh, and the devil, will be to him as are the raindrops and floods and tornadoes to the house that is founded upon a rock.

## REV. JOHN MARSH.

The subject of this sketch died in Fremont, N. H., Dec. 31, 1879, aged 87 years. He was a native of the town which was formerly called Poplin, and the place was his home through life. His parents were in moderate circumstances, and he was poor as to worldly property through the whole of his earthly career. He professed Christian hopes in early life, and enjoyed the blessings about 70 years. His early associations were with the Methodists, they having been, for a long period, the only religious people in town. By them he was licensed to improve publicly, and in all he was a preacher about 60 years. About the year 1837, he changed his denominational relations to the Freewill Baptists, and a small church was organized in the place, which was received into the New Durham Quarterly Meeting. His ordination was requested, and it took place at a session of the Q. M. held at what is now called Union Ridge in East Tilton, N. H. Rev. Nahum Brooks, now of Manchester, was ordained at the same time, May 24, 1838. Rev. Enoch Place preached the sermon on the occasion. Text, "Come over into Macedonia and help us."

Elder Marsh preached mostly in his own town, but in other places same as Nottingham, near the mountains, and in 1854 at the first church in Barnstead, where Eld. Place said he was useful. Once he made a tour to Exeter, Me., and vicinity.

He was very persevering in his work, difficulties and but little apparent success, did not discourage him. His education was but small, but he read the Bible much, and his expositions of it were often clear and forcible. And there he continued till a few months before his departure. His second wife died at about his own age a few weeks before his death. It is believed Eld. Marsh did what he could with his means and opportunities, and rests from his labors.

JOSEPH KILLINGTON.

## OUR MISSION.

BY F. H. P.

The commission given by Christ to his disciples was, "Go ye into all the world and preach the gospel to every creature." "Go ye" means all of you. It was not, get rich or honored or splendidly situated, but "preach the gospel." Make it your life business, not the main or the first, but the business. This is the end, whatever the means; this is the end, "preach the gospel." If you can plow and hoe more gospel into the world than you can get in in any other way, then plow and hoe, but preach; don't lose sight of the end.

If mercantile pursuits will enable you to preach the most, all well, but do not lose sight of the fact that you are Jesus Christ's man, doing his work, and must not be turned aside to anything else, but preach.

If it becomes those who have voluntarily enlisted on the Lord's side to break their pledge and go back to the world.

If we had made a wrong choice it would do, but having "chosen that good part," we should cling close to it; and how much happier we are with all on the altar than with half-way service. "His yoke is easy, his burden is light."

## IN MEMORIAM.

BY MRS. V. G. HAMSEY.

Inscribed to Mrs. Phillips on the death of her husband, Rev. J. Phillips.

The war-worn veteran wakeneth  
On the battle-field no more,  
He hath laid aside his armor,  
His toil and strife are o'er;  
He hath passed the pearly portal  
Where death may never come,  
And in the golden city  
He rests with Christ at home.

In the days of early manhood  
He heard the Master's call,  
To bear the Cross-wrought banner  
Beyond the outer wall.  
Though weak and faithless servants  
To the call might answer "nay,"  
His heart was brave and loyal,  
To hear was to obey.

With firm and noble purpose,  
He took his work of life,  
And bore the Cross-wrought banner  
To the field of sternest strife,  
Where mighty hosts were marshaled,  
The hosts of death and sin,  
But he met them all undaunted,  
For, "Christ" he said "must win."

"The Captain of salvation  
Must conquer on this field,  
And he who bears His banner  
May die, but must not yield."  
Through forty years of conflict  
That tried the bravest heart,  
Through pain, and toil, and danger,  
He bore a hero's part.

Not his the timid skirmish,  
The weak defense within,  
He charged through storms and darkness,  
And stormed the holds of sin,  
O'er crumbling idol temples  
He climbed the holy sign,  
And in the midnight kindled  
The light of truth divine.

And when, all worn and weary,  
He left the field to die,  
With soul aflame for Jesus,  
We heard his battle cry:  
No faint, nor faithless murmur,  
No word of doubt, or fear,  
"On, on!" he cried triumphantly,  
"The victory draweth near."

"India is sure for Jesus!  
The glorious truth proclaim—  
Press on, for he is calling,  
And conquer in His name!  
India is sure for Jesus!  
The foe begins to yield!  
Oh, rally for the conflict,  
And take the promised field!"

His lips are hushed in silence,  
His weary feet at rest,  
And his hands are meekly folded  
On his ever tranquil breast.  
But still his words resounding,  
And echoing from the skies,  
Rebuke our selfish slumbers,  
And summon us to rise.

Oh, who hath caught his mantle?  
And who hath heard the call  
To seize the holy banner  
His dying hands let fall?  
This is no time to falter,  
No time for weak dismay—  
"India is sure for Jesus!"  
Oh, Christian, work and pray!

## THE ABSOLUTE NEED OF THE ATONEMENT.

BY REV. J. P. HEWES.

In Butler's Theology, page 214, we read: "In an important respect the atonement was not necessary. It was not needed before the fall, nor would it ever have been needed had mankind maintained their allegiance to God."

So far this may be true. But our author goes on, in the same and succeeding pages, to argue, so as to lead to the conclusion, that if it were possible—and he says it is for a person to live without sin, he would have no need of Christ.

On page 215 we read: "The atonement is absolutely essential to the salvation of actual sinners." Leaving us to suppose that it is not essential to any that might die without actual transgression.

To concede, that there is not an absolute need of Christ, is to yield a most important point to universalism, and is excessively unorthodox. As the work above quoted is accepted as embodying the views of the denomination, it seems that this needs careful revision.

The emphatic words of Scripture, "Ye must be born again," apply to every one; to the infant that dies before it becomes an actual transgressor, as well as to the hardened criminal.

"Why?" Because, "In Adam all die." When we search the Scriptures for light on these points, we learn, that all men are passively effected by the fall, so as to be lost without a new birth. Now, then, that the justice of God may be vindicated, we have a right to expect a remedy for this state of things.

And lo! the Word reveals such a remedy. One that passively restores us to a position where we stand or fall for ourselves.

Hence arises an absolute need of the atonement.

## CONSCIOUSNESS.

BY REV. A. H. MORRELL.

Definitions of this term are many. I will simply call it the source of our knowledge of mental acts and experiences. Religion, as an experience, is known by consciousness, as other experiences are. The beautiful, the sublime, the disgusting, the terrible in nature, and all the affections of the sensibility; in preferences, friendships, dislikes and hatreds, envies and malice, thought and purpose, are facts given in consciousness. Hence, while the Bible is the only authority safe to follow, as it regards what one should be, consciousness may be regarded as the ultimate law of appeal, in deciding what one is, experientially, as a Christian. Hence experience alone can teach the soul the preciousness of Christianity.

The body of our prayers is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask.—Jeremy Taylor.



## Selections.

## TRIALS.

In the trials to be suffered  
In this fellowship with care,  
Tis the inward hidden struggle  
That will prove the worst to bear.

'Tis the strife that no man pities,  
Tis the cry that no man hears;  
'Tis the victory undiscovered,  
Save by secret sobs and tears.

Ah! my friends, when God's great angel  
Cries aloud the deeds of night,  
At the day when hearts are opened  
In the holy Father's sight.

The greatest deeds and noblest  
Will be those unheard of now;  
Hidden under silent heart-beats  
And an uncomplaining brow.

Deeds of patient self-rejection,  
Wrung from hearts that make no moan;  
Tender hearts that, like the Master's,  
Tend the wise-press all alone.

Hearts that purer grew and fairer,  
In the struggles day by day,  
Learning thus from holy teachers  
How to labor and to pray.

## A YOUNG MAN'S CONVERSION.

The story of the first martyrdom in the Early Christian church ends with the statement that the brutal murderers "laid down their clothes at a young man's feet whose name was Saul." Never before has this name been mentioned in the New Testament. But we soon hear from him again; and the world will never cease to hear his name often than that of any man since the advent of Christ Jesus. A native of the busy Roman capital of Cilicia, a cultured graduate of high-church Phariseism, a man of high-pressure energy and fire, and probably already a widower—this man is giving the flower of his youth most lavishly to the devil.

I meet more than one gifted young man nowadays who is doing the same foolish, fatal thing. As the "clothes" laid at Saul's feet to show which side he was on, so there lie at the feet of the godless youth of our acquaintance many unmistakable evidences of their sinful tastes and propensities. With one the mark is a champagne-bottle. With another it is a pack of cards and a directory to haunts of lewdness. With another it is a well-thumbed skeptical book. Like Saul, they "consent" to take a share in other people's sins. They are in partnership with some who have gone to greater lengths in defiance of God than themselves. The silent partner in the murder of Stephen the martyr soon becomes a principal in bloody crime against the religion of the Cross. He heads a crusade, and, mounting his horse, he sets off for Damascus, breathing out threats and slaughter against all the disciples of Jesus whom he can find.

So eager is he on his errand of death and devastation that he will not stop to rest during the burning heat of noonday. No time is to be lost. Damascus is in sight with its gorgeous green and flashing towers. Before night he means to make havoc among the lambs of the Shepherd in that doomed fold. Suddenly he is brought to a halt—just as I have known some ungodly young man to be arrested by the Spirit of God. He is suddenly overwhelmed with a burst of blazing light, as if "the atmosphere had caught fire" and he is "wrapped in sheets of blinding splendor." With the light comes a voice—the voice of the crucified Jesus. Not only a voice is audible, but a person is visible. The young man, prostrated on the earth, stunned and overthrown, actually sees Jesus of Nazareth. This is the statement which he affirmed to his dying day. He saw Jesus; he heard Jesus; he was conquered by Jesus. At once, right on the spot, he consents to do whatever Jesus commands, and all the after steps of praying and being baptized and joining the church at Damascus were but the results of that instantaneous change.

Now, we do not pretend that any sinners against gospel love have been converted since Saul's day by such miraculous manifestations as Saul witnessed. Perhaps no other man will ever be converted under such a lightning-flash. But the real core of the spiritual change which the young man of Tarsus underwent is the real core of every genuine conversion since that day. Conversion signifies to turn right about and go in the opposite direction. In the phrase of the railway-train driver, Saul "reversed his engine," and moved in a direction the exact opposite of that in which he had been dashing along with all the momentum of a soul on fire with hatred of Christ. So every young man whom I have ever known to be converted has completely reversed his own mental driving-wheel. The bottle has been exchanged by one for the Bible. Another youth of my acquaintance quit the house of harlots for the prayer-meeting. Another, at whose feet lay the gains of dishonesty, made restitution and implored forgiveness of God and man. No conversion gives any evidence of genuineness as the work of the Holy Spirit unless it revolutionizes a sinner's whole course of life.

The young man went back to Jerusalem by and by with a "new heart." This is the Scriptural description of the inward change which conversion produces; or, rather, which produces conversion. The word "new" does not mean that Saul received any new mental faculties or capacities; but he did begin to use all his mental forces for an entirely new purpose. He began to hate what he used to love, and to love what he used to hate. A new affection sprang up, which so rapidly increased in vigor and power that it became a master passion, an all-absorbing, all-consuming fervor of soul, which all the deluges of devilish opposition could not quench. "For me to live is Christ," tells the whole story of this new and holy purpose.

If, during her career of devastation, our Union men of war had captured the "Alabama," no change in the equipment or the armament of the famous rebel cruiser would have been required. All the change necessary would have been a new ownership and a new flag at the main-mast. The same guns which "breathed out threats and slaughter" against our nation's life would have thundered on the side of Union and liberty. Precisely this is the change which Saul underwent when he was transformed from a piratical cruiser into a mighty "seventy-four" in Immanuel's service. He required no more armament, but simply a new ensign and a new commander.

Wonderful is the change which comes over a man when Christ gets full possession of his affections, and his energies, and resources. As I looked at and listened to my beloved brother Gough, a

few evenings since, I realized what a capture Christ Jesus made when he got hold of that fervid heart and magnetic tongue. Gough was a power on the side of Satan; and what a tremendous power he is now on the side of Jesus and his gospel of reforming grace! Paul always spoke of himself as having been "apprehended by Christ;" that is, of having been seized on and captured by the omnipotent love of the Crucified.

With the new heart and the new purpose, conversion brings a new profession. Promptly the young convert at Damascus received baptism, and joined the little church that was struggling there for life. So every young man who had joined Jesus ought to join the company of Jesus's followers. Immediately should he show his colors. Before doubts have begun to cloud his eyes or chill his faith, he should commit himself to Christ unreservedly, and then for Christ before the world. A thousand-fold happier will he be. A thousand-fold stronger will he be to resist temptation and to make his mark for God on those around him.

Test the final test of every conversion must be the practice of Christ's precepts of purity and honesty, and truthfulness, and holiness. The eyes of Christendom for eighteen centuries have been searching (as with a microscope) the whole life and daily conduct of that young man converted on the road to Damascus. He has passed the trying ordeal triumphantly. No infidel dares deny the reality of the change, or the beauty and richness of its fruits. He at whose feet "laid the clothes" of Christ's enemies now lays his ever-increasing trophies at the feet of Jesus. What hinders that every young man who reads this article should not experience just such a glorious change and at once ask Christ this question: "Lord what wilt thou have me to do?"—*Dr. Cuyler in Independent.*

## ENGLISH RELIGIOUS DENOMINATIONS.

The following statistics with reference to the leading religious denominations in Great Britain are published by the *Manchester Guardian*:

The Established Church in England—Two archbishops, 28 bishops, 4 suffragan bishops, 30 deans, 74 archdeacons, 610 rural deans, 28,000 clergy of all classes (about one-fifth of which number have no parochial charge). One archbishop and 24 of the bishops have seats in the House of Peers. The incomes of the prelates range from £15,000 paid to the Archbishop of Canterbury to £2,400 received by the Bishop of Sodor and Man. The incomes of the deans vary from £3,000, received by the Dean of Durham, to £205, the income of the Dean of St. David's—£1,000 is the general average. The number of benefices now exceeds 13,000. The total number of churches is about 16,000. It is proposed to increase the episcopate by the creation of four more bishoprics. The gross income of the Established Church from all sources is, as nearly as can be ascertained, £8,000,000 per annum. The Church population is estimated on trustworthy data at about 13,000,000, and 6,000,000 church sittings are available for them.

In Ireland there are 2 archbishops, 10 bishops, 1,328 benefices and nearly 2,000 clergy. The estimated number of church-going population is under three-quarters of a million.

In Scotland there are 7 bishops, 212 churches and 225 clergy.

In the British colonies and dependencies and on mission stations there are 63 bishops and about 2,600 clergy.

The Free Church of England has 40 churches and as many ministers.

The Established Church of Scotland—Sixteen Synods, 84 Presbyteries, 1,639 ministers and licentiates engaged in ministerial work, and about 1,630 churches and preaching stations. The church population equals that of all the other Presbyterian bodies united, and is estimated about one-half the whole population of Scotland.

The Free Church of Scotland—Fourteen Synods, 73 Presbyteries, 991 congregations, 30 preaching stations and 1,026 ministers. During the past year £800,000 has been raised for church purposes, including foreign missions.

The United Presbyterian Church—Thirty presbyteries, 544 churches, 583 ministers and a membership in Scotland, England and Ireland of 175,066. Total amount raised for church purposes during the past year, £367,688.

The Presbyterian Church of England—Ten presbyteries, 278 congregations and 53,000 communicants, 267 ministers, 13 foreign missionaries, with four medical missionaries, 5,968 Sabbath-school teachers and 53,830 scholars. There are also in Ireland, under the superintendence of the General Assembly, 36 presbyteries, 635 ministers, 399 congregations, 79,633 families, 8,600 Sabbath-school teachers and 72,388 scholars.

The Roman Catholics in Great Britain—There are 21 archbishops and bishops, 2,211 priests, 1,436 churches and public chapels. In addition, there are domestic and private chapels in the houses of noblemen and gentlemen to which the public have no access. There are 38 Roman Catholic peers and 48 baronets. It is estimated that the total number of Roman Catholics in Great Britain is 2,000,000. In Ireland there are 5 archbishops, 26 bishops, 3,186 priests, and upward of 4,000,000 adherents.

The Congregationalists—Ministers in England, 1,983; in Wales, 490; in Scotland, 122; in Ireland, 25; in the colonies, 301, and in foreign lands, 499 (inclusive of 353 native ordained ministers); in the Channel Islands, 6. There are 76 county and other associations at home and in the colonies, with 3,895 churches, 1,639 preaching stations, 300 being mission churches. The total number of ministers and missionaries is 3,205. There are also Congregational unions in Scotland (101 churches) and in Ireland (27 churches). The number of members in the British dominions is about 360,000; the total number connected with the body in round numbers, 1,250,000.

The Baptists—Churches in Great Britain and Ireland, 3,451; ministers, 1,879, many of whom are engaged in secular business, about 400 pastors are without a charge; members of churches, 276,348; Sabbath-school scholars, 399,317. There are 10 colleges, employing 21 tutors and professors; Baptist churches throughout the world, 58,500; pastors, 17,689; members, 2,478,088.

The Methodists—Wesleyan Methodist circuits in Great Britain and Ireland, 647; ministers and probationers, 2,286; local preachers, 14,300; members, 403,099; on trial for church membership, 24,703; chapels and other preaching places, 6,

757; Sabbath-school teachers, 117,560; scholars, 766,757. In foreign missions, members (including those on probation), 95,914; ministers and probationers 431. Methodist New Connection—Eleven districts, 674 ministers, 1,098 local preachers, 25,760 members, 3,857 on probation, 426 chapels, 76,126 scholars; in foreign missions, 6 missionaries and 1,203 members.

Primitive Methodists—One thousand one hundred and thirty-eight traveling preachers, 578 circuits, 4,821 connection chapels, 182,877 members, 15,634 local preachers, 4,022 Sunday-schools, 365,000 scholars, including the home and foreign missions.

United Methodist Free Church—Three hundred and sixty-eight ministers, 3,236 local preachers, 65,137 church members, 5,468 probationers, 1,242 chapels and 18,000 scholars.

Bible Christians—One hundred and eighty-two ministers, 3,236 local preachers, 31,000 members.

Minor Religious Sects—Of these there are 152, the chief of whom are the Unitarians, with 355 ministers, 352 chapels and about 80 mission stations; the Society of Friends, with 837 meeting-houses, 265 recorded ministers and 400 unrecorded, 14,500 members habitual attendants at meetings, not members, 4,913; the Moravians, 56 ministers, 38 congregations, 5,604 members, 6,028 scholars; the Swedenborgians, 64 societies, with 4,987 members. The Mormons have 82 churches, the Jews 90 synagogues, 150 ministers or readers. There are 50,000 Jews in Great Britain, mainly in London or other large towns. The Calvinistic Methodists in Wales, 1,269 chapels and preaching places, 814 preachers, 3,932 deacons, 116,000 communicants, 31,884 teachers, 160,000 scholars; number belonging to congregations, 276,406.

The following are the estimated numbers of religious denominations among English speaking communities throughout the world: Episcopalians, 18,000,000; Methodists of all descriptions, 16,000,000; Roman Catholics, 13,500,000; Presbyterians of all descriptions, 10,250,000; Baptists of all descriptions, 8,000,000; Congregationalists, 6,000,000; Unitarians, 1,000,000; minor religious sects, 1,500,000; of no particular religion, 8,500,000; totals, 82,750,000.

## FALSE METHODS IN TEMPERANCE REFORM.

Another false method indulged in, although not as frequently as the one just mentioned, is the practice of rejecting the pledge *ad infinitum*, by men and women who are well-known, as "teetotalers" for the "example" it may set to those who are not. I question the propriety of this on the ground that it is both immoral and unwise. Immoral because it is a reactionary influence, preventing what it is meant to incite. It is a solemn act to sign a promise that will affect all of one's future life. When it is done, the obvious inference is that it has not been done before, and that there will be no necessity for it to be repeated; hence its constant repetition gives it a farcical appearance to lookers-on, whatever the motive of its inspiration may be. It is a false appeal, and the managers of Gospel Temperance societies will be loath to admit that theirs is the Jesuitical motto, "the end sanctifies the means." It is too palpable. Instead of inspiring enthusiasm it must excite disgust. Thinking men who are not teetotalers are not all devoid of morality, or wanting in a sense of the fitness of things, and they will be quick to argue that a system which admits of false methods and claptrap inducements is not a desirable nursing school for morals and religion.

Still another weak place in the present temperance system, is the means taken to induce very young children to "sign the pledge," many of them at an age when all they can appreciate of the act is the color they create and the ribbon fluttering from their breasts. I esteem this to be utterly wrong in principle. It is claimed that children thus started in the right direction will generally grow up to be temperate men and women. Do the facts warrant such an assumption? Most young people attaining years of discretion hold themselves not responsible for such a pre-emption of their individuality, and unhesitatingly break a pledge they never had the option of refusing. I by no means endorse such action on their part, but the fact remains, whether it is the result of a divine instinct implanted in the human mind I do not care to argue, that promises extorted from those incompetent to make them; by reason of tender age or duress, are declared not binding by a universal law of man. If a cause is founded upon truth, it can well do away with such petty ploys to ensnare followers. No army is ever much benefited by the recruits who are kidnapped into its service, and no band of workers are ever greatly strengthened by those who are unfairly or forcibly made to take the oath of allegiance.—*Good Company.*

PRACTICAL REFLECTIONS.

I know the true love of God may consist more in suffering, for his sake, dryness, disgust, and the most grievous temptations, without yielding to them, than in the enjoyment of interior delights, sweetness and consolations; for in the one instance we receive much from God, in the other we give much to him. In the one we love the gifts of God, in the other we love himself and his holy will preferably to all his gifts; and the love by which we love God for what he is, is much more perfect than that by which we love him for what he bestows upon us. Ah! how pleasing to Almighty God to behold a soul ever watchful over itself to keep its heart free from the least faults, ever attentive to its duties, in obedience to his orders, and in resignation to his holy will, and ever willing generously to resist the demands of nature and the temptations of the devil. A soul which neither allows nor pardons itself anything, but endeavors to correspond with the holy designs of God in its regard, to destroy in itself everything human, and to overthrow self-love, takes for the rule of its conduct that rule of true love: "All to please God," and nothing to gratify itself. But what most pleases God is to see that this soul, really clothed with the strength and grace of his Spirit in all its contests with itself and its passions can endure nothing contrary to his good pleasure: to feel that he neither asks, nor seeks, nor finds any consolation or sensible support, its delight being the delight which God takes in seeing it suffer, even without being sensibly assured that he takes pleasure in it. Its submission and its self-renunciation are its con-

solation and support, happy in becoming a victim of immolation to the love of God.—*Thomas a Kempis.*

## "LEFT NOTHING TO HIS FAMILY."

How often is this said of a man who dies, owning no property! How often in their ignorance, are good men saddened by the thought that, having no money to bestow, they can bequeath nothing to their children. But every child is an heir, and his inheritance is indefeasible. First of all, are his memories of his parents and home. Ah! if men and women could dictate to their lawyers, on paper or parchment, what memories they shall leave behind them, how differently would the record read, in so many cases! But Memory is a record not open to amendment, nor subject to obliteration by another's will. We shall be remembered chiefly for what we are, happy if there be even one who will think of what we wished or tried to be. Every day and year, therefore, adds to the possessions of our children and friends, in their memories of us. How inadequately does money represent one, when compared with one's self! The trite truth that it is not what a man has, but what he is, that measures him, never seems less true than when one thinks what he will be to his friends when he has been ten years dead!

And so a man who has no property to devise, should not be unhappy. "I give and bequeath to my dearly-beloved wife and children a good name." Isn't that a good start to a last will? If a man can honestly and proudly write that, and then descend to possessions that are expressed in figures, so much the better. But there is the best authority for giving the preference to the intangible bequest. And if in his inmost soul the father feels that among the unnumbered legacies, each dear one left behind will have a memory of him as kind, thoughtful, generous, amiable, loving, tender and true, how dare he think that he shall die poor? These are treasures that no heirs quarrel over, and that require no probate outside of the sanctuary of the heart. They are veritably "laid up in heaven." Why do the errors of the old spiritual materialists still keep men looking beyond the stars at the place where "their possessions be?"—*Golden Rule.*

## THE ONLY WAY.

The way is in an ancient way. On it the saints of God have walked in every age; patriarchs like Abraham, prophets like Samuel, martyrs, like Stephen, mothers, like Eunice, and children like Timothy, who knew from boyhood the Holy Book, and by it became wise unto salvation.

It is a narrow way; for "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." It is a holy way—the highway of holiness. Here is God's password to all who enter it. "Except a man be born again he can not see the kingdom of God."

It is a difficult way. All its pilgrims, be they old or young, have some cross to carry. Like Bryan's pilgrim, they must climb the Hill Difficulty, and fight with Apollyon.

It is a safe and well-guarded way—for the angels encamp around it; and as the mountains are round about Jerusalem, so the Lord Almighty is around about its travelers.

Finally, it is a freely open way—free as the sun that shines on the evil and the good, free to all men, without money and without price, whatever the color of their skin or the land of their birth; free to the richest, if they only become poor in spirit; free to the poorest, if they only seek to be rich in faith; free to the wisest, if they only wish to be taught of God; and free to you, dear boys and girls. Only enter it now. You need to enter it, for you are not too young in sin, and not too young to die. Death may cut you off very soon, and your bed may be soon the little green grave. Enter in now, while your hearts are tender; for the sooner you do so the earlier and the deeper will be your happiness.—*Rev. A. Bannalyne.*

## SPIRITUALLY DWARFED.

We are like Southern plants taken up to a Northern climate and planted in a Northern soil. They grow there, but they are always failing of their flowers. The poor exiled shrub dreams by a native longing of a splendid blossom which it has never seen, but is dimly conscious that it ought somehow to produce. It feels the flower which it has not the strength to make in the half-chilled but still genuine juices of its Southern nature. That is the way in which the ideal life, the life of full completions, haunts us all. Nothing can really haunt us except what we have the beginning of, the native capacity for, however hindered, in ourselves.—*Phillips Brooks.*

## CITY EVANGELIZATION.

At a recent meeting held in Dr. Durfee's church, Brooklyn, these startling statistics were given concerning the city of churches:

"According to police estimates the population of Brooklyn at this time is 600,000, or as the City Mission Society estimates, 581,000. Of this number 124,000 are children under ten years of age, who do not go to church. Only 90,000 of the remainder do go, or could be accommodated in the churches, and then there are left 367,000 that are untouched by any Christian church influence."

If this is true of Brooklyn, what must be the facts concerning other large cities.—*Baptist Weekly.*

## NO PLACES FOR PREACHERS.

A short time ago you said you would like to hear of a minister who would take a charge to which no one else would go. Let me take a leaf from experience and print it in the *Observer*.

About two years ago, having been providentially out of a charge for six or seven months, I became very restive; and as I seemed to have no immediate prospect of a settlement, I went to the Secretary of a Board (I belong to a denomination which is a sister of the Presbyterian) and addressed him in words like these:

"Do you know of any church where I could go and work? I want work far more than I want money. Is there not some miserable little mean place where no one will go, but where I might work, for a while at least, if I got no more than my board? It is not the money that I want, but the occupation, with the hope of doing some good."

The reverend gentleman a little stiffly replied that "there were no mean places in the ministry,"—a statement which later

experience enables me to contradict. I then asked:

"Do you know of any church, however small and undesirable, to which a minister could go and preach, without taking his place at the end of a line of candidates and being regarded as one of several rival aspirants for the pastorate?"

And the reverend gentleman, although having extensive acquaintance throughout our denomination, answered, "No."

Feb. 10, 1879. X. Y. Z.  
P. S.—Perhaps there is glut in this labor market.—*N. Y. Observer.*

## CONSECRATION.

He who wants the joys of Christ's service must first be in Christ's service. Consecration must precede comfort in the believer's life. He must look to Jesus, for direction, before he calls on Jesus for assistance. His first thought in the morning must be, What can I do for my Master? not, What can my Helper do for me? So long as he is looking at Jesus merely as one to give him help and comfort and peace, he will fail to find what he looks for. But when he looks for Jesus as one whom he loves, and lives for, and is ready to die for; as one whose badge of service he is proud of, and whom he enjoys doing anything and everything for, then he will have help and comfort and peace, according to the order of nature in all devoted service, and according to the specific and unfailing word of Jesus in this particular sphere.—*S. S. Times.*

## GLEANINGS.

The minister who says, "I can't beg," that is "I can't plead for the cause of Christ and of humanity," proclaims his own moral imbecility.—*National Baptist.*

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Man may be too little for your great matters: God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—*Winston.*

There is no end of inconsistent people, and as we write they come trooping all around us. And this one thing is certain—inconsistent people do harm wherever they may go. Their talk is sometimes as the eagle's flight; their walk is on the earth. The more we study them the more puzzled we become. We know that some of them are good and trying to be useful. If they would only see their faults and correct them, how much better and more useful they would be!—*Methodist.*

Poor soul! He knows not how to pray. How shall he bear his troubles? Where shall he find relief from anxiety? How shall he find peace and rest? Poor, prayerless soul!—*Evangelical Messenger.*

God had one Son on earth without sin, but never one without suffering.—*Augustine.*

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep across the infinite scale of man's wants and of God's goodness.—*Hugh Miller.*

An old farmer said of his pastor, who was exceedingly mild in his preaching, "He's a good man, but he always rakes with the teeth up."

When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ.—*McChesney.*

Paint Jesus Christ upon your canvases, and then hold him up to the people; but so hold him up that not even your little finger can be seen.—*Payson.*

The richer one is in moral excellence, the nobler should he appear in kind consideration for all around him. Penuriousness and selfishness would bedim all his virtues, as rust will destroy the luster of the most brilliant metal.—*Heubner.*

One thanksgiving day Mr. Beecher said he liked to hear the devil growl, it showed he was hurt. So we like to read that Romish dignitaries in Rome are denouncing our Baptist chapels in that city, as "Infernal Halls," the preachers as "Missionaries of Satan," and the lists of church members as "Tablets of Perdition." It looks as if they were hurt.—*Baptist Weekly.*

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## The Morning Star.

WEDNESDAY, FEBRUARY 4, 1880.

J. 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.

## THE SOCIAL AND POLITICAL OUT-LOOK.

It is with serious faces that thoughtful people are looking towards the result of the coming presidential election. With soberness the question is asked, Are our political institutions sufficient unto the day? or are we nearing a revolution and a change in the form of our government?

Among the prominent candidates mentioned for the White House, each is human and has his weak or sinful spot; fortunate, indeed, if it is only a "spot." It is of consequence who the candidates are; it is of consequence to what party they belong; it is of consequence that a fair election shall be held and the successful candidate duly and peaceably inaugurated; but it is of the first importance that something more abiding than personalities shall enter into the struggle, and that the President shall represent more than himself and his clique. Unless justice is recognized and sincerely followed all other political gains are only emphasized losses.

Here we are confronted with the obscurity which surrounds the idea of justice; with the complexity of our civilization; with the revolution in thought and morals that has been affecting very visibly all our institutions for the past fifty years. Who shall say what is just when consciously or unconsciously we are the partakers of so much injustice? Is the mutual relation of capital and labor just? Is it just that you and I should help to pay the interest and capital lost to tradesmen by the credit system, in the form of exaggerated profits on the goods we buy? Is it just that, for the sake of saving a cent or two on a yard of your ducal, the mill operatives shall suffer in mind and body, and too often in heart and morals? Many other like severe questions are presenting themselves to us as the effects of our advance from barbarism.

In answer we are speciously told that great economic laws will always cause individual suffering here and there, that selfishness or unselfishness has nothing to do with political economy, and that we must make the best of it; get up charity balls and take Sabbath collections to alleviate the suffering as much as possible; the almshouses, the pauper establishments and the prisons largely helping out in the matter. We have so come to bow down and worship these so-called laws of economics that we deem them above the comprehension of ordinary men and women, and only to be discovered and understood by the savants.

Has it come to this? Have we carried subdivision of labor to that point that our consciences must ask specialists as to what is just and what is unjust, what is right and what is wrong, and then quietly abide by their decision?

"And do you wish," Plato reports Socrates once asking in the course of a conversation—"and do you wish to behold what is blind and crooked and base, when brightness and beauty are within your reach?" When one asked those heathen of olden time what justice meant, with Cicero they answered: "Justice consists in doing no injury to any one." What simple questions and what simple answers! What foolishness to inquire whether one wishes to be blind when one can see, or to see crooked when it is one's privilege to see straight. But that is just what we are doing. We in this age are largely blind to the simplicity of right and wrong, of justice, mercy and peace, and blindly trusting to the leadership of the blind: shall we not fall into the ditch together?

"We believe and trust that the Lord is with us, unto whom and whose service we have given ourselves, and that he will graciously prosper our endeavors according to the simplicity of our hearts therein." Thus wrote William Brewster, the leader and counselor in things spiritual on board the Mayflower. This was written, too, in the momentous period, just before the sailing of the Pilgrim Fathers. They expected to succeed according to the "simplicity" of their hearts in the undertaking. It was not by systems of political philosophy, not by the perfection of theories, but by common sense enlightened by God's word, that they expected success in establishing a temporal kingdom of righteousness and freedom of conscience. We quote two or three sentences from Leonard Bacon's "Genesis of the New England Churches":

"It must not be supposed that those men in the cabin of the Mayflower had formed a system of political philosophy, still less that they had adopted the theory which deduces all social rights and duties from an imaginary social compact. They were practical men and not theorists; their minds had been enlightened and invigorated by the study of the Bible; as Englishmen, they were familiar with the idea of municipal self-government; and their political knowledge had been enlarged by a long residence in republican Holland. As they formed a church sixteen years before, by the simple method of a covenant, it was natural for them to use the same method in forming a state. The form of their 'combination' was marvelously simple.

It is only as we exalt this marvelous simplicity that we can extricate ourselves

from the complexity of our civilization; it is only by adhering to it that the dangerous rocks ahead will be shunned in our social and political life. When we forget to simply ask, of any live question, is it right or wrong? then we have entered upon a path of trouble. Daniel Webster saw the grand and almost overwhelming idea of the "Union," and forgot to ask this elementary question as to slavery, and his massive intellect is hardly a compensation for the tragic failure of his life. The church has defended institutions of her own, about which she has not had the courage to ask, is it simply right or wrong? and the world has looked with spurning on her assumed righteousness. Oh, that we could see the absolute folly and wickedness of policy and compromise in the furtherance of the cause of truth! Truth can afford to wait far better than to lose itself in trying to gain by trickery and fraud on its adversary, no matter with what high-sounding or even religious names, we dignify that trickery and fraud.

Has not the state of Maine taught us a lesson as to the worshipful regard with which we have been taught to observe the technicalities of the law? Technicalities are necessary, but they also should always be amenable to the simple right and wrong. And not only technicalities, but no law, or system, or institution, or corporation, can ever become so exalted that it will not also be amenable to this test of a simple right or wrong.

## NECESSITY OF THE ATONEMENT.

Our correspondent on another page objects to the position of Butler's Theology on this subject. We will consider briefly his difficulty.

He quotes the following: "In an important respect the atonement was not absolutely necessary. It was not needed before the fall, nor would it ever have been needed, had mankind maintained their allegiance to God." Theol. p. 214. To this he does not object, but thinks the author subsequently leads us to suppose that the atonement is not essential to those who die without actual transgression. A single reference will show that this is not his view. The author says of the atonement, Theol. p. 215: "It extends to all those affected by the fall—all the human family. Those who die before they come to years of accountability, being passive in the fall, are passive in the restoration. They are saved through Christ."

The position of the Theology is that the atonement of Christ is a provision made in view of the fallen, sinful state of man, and is absolutely essential to his restoration and salvation. All who are saved are saved through the merits of Christ, and without him there is no salvation.

A just inference is that if there had been no sin there would not have been need of the atonement. Had there been no fall, had Adam remained upright, and all his posterity continued in obedience, there would not have been a necessity for the sacrifice of Christ. It is in this respect that the atonement was not absolutely necessary.

But such is not the case. Sin has entered, all are fallen, and without Christ there is no redemption, no salvation.

Not that we are guilty for Adam's sin, or have to repent of it, or that regeneration is precisely the same to an unconscious infant as to a hardened criminal. God deals with all according to their circumstances. In his infinite mercy he has provided salvation for all, and none will be lost but those who actually reject him. Such is the doctrine of Butler's Theology, and it is the view pretty generally received by Christians of all denominations.

## MEMBERSHIP IN OUR CHURCHES.

A correspondent seems to hold the opinion that a Freewill Baptist church is a kind of asylum, to which anybody may be admitted to membership on almost any profession of faith. We will refer to only one point. On the question of baptism Freewill Baptists are Baptists. That is, they believe in immersion and nothing else as constituting scriptural baptism. How, then, shall they admit to their churches persons who, on this question of baptism, if on no other, are confessedly not Baptists? One may say that the church is at liberty to decide those questions for itself. Certainly it is, but on its decision depends the whole question whether it is a Freewill Baptist church or not. No church is at liberty, in exercising its freedom, to logically violate its system of faith. It isn't a question of expediency, at all. It is a question of right. If we subscribe to one creed, and act in the spirit of another, how are we less than hypocrites?

So far as the Freewill Baptist denomination is concerned, it ought not to be necessary for it to declare its position on such a question. Its name, its spirit, its principle declares that. Its whole history declares it. Neither the denomination nor any purely Freewill Baptist church in it, has assumed to be two things in this respect. And of necessity. Either, in our church capacity, we must be Freewill Baptist Christians and nothing else; or else, by admitting and endorsing different expressions of faith, we necessarily become a mixed denomination, and, therefore, something different from Freewill Baptists, and are thus logically cut off from all our past history.

We hold that stalwart denominationalism can and must co-exist with the exercise of that spirit of charity which Paul has told us is greater than either faith or hope.

## CURRENT TOPICS.

—ONE of the most cheering phases of the Maine affair has been the peaceful progress and termination of the whole matter. This is creditable alike to all parties. Amid the excitement that prevailed at several stages of the conspiracy it would have been the easiest thing in the world to have precipitated a bloody contest that would have been an everlasting disgrace to the State. On the contrary not even an arrest has been made, and the readiness with which all parties accept the decision of the Supreme Court shows how strong is the sense of law and justice in the minds of all the citizens. One may safely overlook several other features of the case for the sake of keeping this one prominently in mind.

—ALTHOUGH Plymouth church has a membership of over two thousand, yet there were only twenty-one persons present at the last annual meeting for pew rentals, including the pastor, the clerk, and the sexton. But that can hardly be taken as indicating a lack of interest in the material prosperity of the organization, when the aggregate of disbursements and the balance on hand are taken into the account. The items, as presented in a New York letter to the Chicago Standard, are as follows:

Salaries: Rev. H. W. Beecher, \$20,000; S. B. Halliday, \$2,500; H. S. Weld, \$3,000; H. Schroeder, \$840—total, \$26,340; music, \$5,606.73; Sunday-school, \$750; Bethel mission, \$2,671.26; Mayflower mission, \$1,687.89; repairs, gas, and water, \$3,763.45; loans paid, \$9,563.14. Total, \$50,382.47, leaving a balance, cash on hand, of \$395.10.

—THE removal of Mr. E. A. Hayt, commissioner of Indian affairs, and the corruption that is suddenly revealed in the management of that department, show how even the most incorruptible chief-officer may be deceived and betrayed by his subordinates. Sec. Schurz has, we believe, tried to conduct his department honestly and efficiently. But under his very eyes there have been the most scandalous proceedings on the part of his subordinates, and he of course is in a measure responsible for them. His prompt dismissal of these agents, as soon as their conduct is revealed, is much to his credit, and ought to be allowed its full weight in judging the Secretary's administration.

—SECRETARY SCHURZ has entered into a newspaper discussion as to the responsibility of his administration for the removal of the Ponca Indians. Doubtless considerable allowance ought to be made in his favor on account of the fact that he was but recently in the Secretary's chair when the removal occurred, and may have lacked the requisite familiarity with the subject. But there can be no doubt that the Government has done great injustice to that tribe, and it would be better if it would gracefully acknowledge the wrong and try to correct it.

## BRIEF NOTES.

The remarkable report is circulated that Bishop Simpson suggested Sherman's march to the sea.

Has not the Baptist Weekly good reason to declare that "the great need of most churches is prayer, united, earnest and persevering?"

The Chinese Religious Tract Society has determined to publish twelve tracts, of say, twenty pages each, of uniform size and treating of doctrinal and practical subjects.

Quite a capital will be required in issuing the first edition of the revised Bible. The English University presses will issue it at a cost of \$300,000.

According to the Westminster Review, Bismarck is "a man of beliefs, but not of principle. . . . He is the ideal 'practical man,' whose blunders are the despair of sound economists."

The Mormons are reported to be doing quite a successful proselyting work in Mexico. Converts are baptized daily, and a paper is published in the interest of the polygamist missionaries.

A sad and unprofitable condition is indicated by the Watchman, when it speaks of churches which make much of revivals and, "know of no success except that which takes the form of a revival."

There is quite an extreme in salaries in the Holston Conference M. E. church South. At least there is one extreme, the highest salary paid last year being \$1,200, and the lowest seventy-five cents and a deerskin.

The Congregationalist would especially have two classes of people in the church: "No church is more to be pitied, as we heard an experienced Christian say the other day, than that which lacks young people and poor people."

Just as there seems to be a growing disbelief in the practicability of Edison's electrical discoveries among his countrymen, the report comes from Europe that the inventor is gaining converts among the Paris scientists.

Somewhat, it is not difficult to credit the current report that Mrs. Grant says the happiest period of her life was when she lived in Galena, Ill., in a small brick house with one servant. "Mankind almost instinctively clutch after fame, and almost instinctively believe in its vanity."

We pity the celebrities whose portraits appear on the outside-page of the Alliance. Not to say anything of the artistic merits of the work, the exhibited should certainly be entitled to a royalty on the deep frame-work of advertisements in the center of which their faces appear.

Who can say that temperance has not gained a victory in Utica, N. Y.? The temperance women of that place gave away 4,000 cups of coffee at a recent election. "It is reported that the smallest ward, where usually the most liquor was drunk, used the most coffee, dispensing with the liquor for the time."

There is something admirable in the position of a person who frankly asks for criticism on his work, and in such a way that you feel that he really means it. The person who does not feel himself above criticism, is in

the direct line of progress to that place where he will be above being criticised.

An interesting co-incidence occurred in Texas recently. Rev. T. T. Fulton, the first Presbyterian minister ordained in Texas, was president and took part in the ordination services of Mr. W. W. Viney, who was the first colored man ever ordained by the Presbyterians in that State.

London has a new organization known as the "Society for Preventing Street Accidents and Dangerous Driving." There is no wonder that the Londoners called for such a society, for, for example, for the week ended December 20, two were killed and forty-five injured in street accidents. Effective work in this line remains to be done in more than one American city.

The Boston Traveller places special significance on the discovery in this age of the remarkable monuments of antiquity which give "such striking confirmation to the Christian faith in the Scriptures. When the voice of man grew faint and feeble, then the very stones have cried out. It is scarcely too much to say, that faith has, for the present, been saved by these discoveries, which divine wisdom reserved for an age when they were most sorely needed."

The Rev. John Miller, who was expelled from the Presbytery on account of heresy, is to have a house of worship built for his use almost under the shadow of the theological seminary at Princeton, N. J. Mr. Miller claims that the doctrines which he holds are simple Christianity, and his church is to be known as the "Old Church." Many of the young men of Princeton College are quite taken up with Mr. Miller's preaching, which fact occasions some anxiety on the part of the professors.

"If we could not answer atheism with argument, we could smother it with music," is a sentence from a recent sermon by Professor Swing, of Chicago. "The relation of music to the holier experiences of man is thus illustrated in the same sermon:

It is the ally of the pulpit; it is one of the forms of God's spirit; it is the companion of the New Testament; one of the unifying forces of the Cross. Inseparable friend of civilized man, nearer to his soul than his libraries or his science or his commerce, for in fancy his mother lulls him to sleep with song; and about to die, while body and heart are failing, he requests that the nearest friends will sing some well-known hymn, and often the heart bidding earth farewell, selects the music which shall burst forth over its own coffin-lid. Thus we are lulled to sleep by music at the beginning and ending of this world. When the religious imagination in the holy books or in the common meditations of mankind has attempted to think of heaven, and thus has drawn near its holy walls, it has always heard the swelling or falling accents of song."

## REGISTER MONEY.

Our supply of Registers for 1880 is exhausted, and yet the orders still come, and we will credit all money received for Registers on the Star or book account of the person sending it, unless we are requested to return it.

## Denominational News.

## Theological Rooms—Again.

As already stated, three rooms were furnished last year, one each by the Exeter and New Durham Co. Meetings, and one by Mrs. Brooks, of New Hampshire. And it is a little remarkable, that since the commencement of this enterprise, two years ago, the supply has so nearly kept pace with the demand. During that time, in no case has there been more than one spare furnished room, and rarely even that. At the present time all that are completely furnished are occupied. To meet any probable emergency at least as many, say three or four, should be furnished between this, and the 20th of August next, only one of which has been positively spoken for. And an item in connection with this, I must set down right here, to illustrate the pleasant correspondence I have had on this subject with pastors and church circles.

Having suggested to a pastor of a young church, that I should not urge the matter, as I knew how nobly his church had been doing for other causes; and that possibly there were other churches financially more able than his, I got from him a week ago this plucky and enjoyable rebuke:

"As to the room our Ladies decided with unanimity and enthusiasm to undertake it. Whether there are churches better able or not, I doubt; for where people are willing, they can do anything, and my people are willing." The name of this church is withheld till next year's report.

I have undertaken this work because of its necessity, and because it seemed a very proper thing to do. I put my hand to this plow; not a large one, but with the intention of not looking back, till it has cut a clean furrow to the end; and if unhappily failing in that, during the brief remaining period of my public service, I shall transmit it to my successor, with some pretty emphatic injunctions.—J. F.

## Bengal and Orissa Yearly Meeting.

According to adjournment of last year the Yearly Meeting met this year at Balasore, Nov. 9, 1879, at the invitation of the Balasore church and its pastor, Bro. A. J. Marshall, and was very warmly welcomed and its delegates were very hospitably entertained.

The sermon, Sabbath morning, was preached by Bro. J. L. Phillips, in Orissa, from Deut. 2: 2, 3. The English sermon was preached in the evening by Bro. T. W. Burkholder, from John 12: 32.

On Monday, the regular business of the Yearly Meeting was begun. Every day's work was begun with a prayer-meeting, led by different brethren in turn as they had been appointed six months beforehand. Monday morning was taken up with the regular routine of business, common to such meetings everywhere, such as presenting credentials, hearing reports from the Quarterly Meetings in the Yearly Meeting, appointing of Committees by the chairman, Bro. J. Phillips, now in America, was elected by the Yearly Meeting as its delegate to the next Gen'l Conference of the denomination, to be held in America. The chief interest of the afternoon session centered in Bro. J. L. Phillips' essay on, "The Independence of the Native Church desirable and practicable." This topic called out much discussion from the native brethren, which all were glad to see; and resulted in the appointing of a Committee of five, one from each of the five churches, to consider what the native brethren are doing in this matter and to report at the close of the Yearly Meeting. Monday evening, the regular Missionary Meeting was held, at which quite a number spoke.

Tuesday, the 11th, was taken up by the reading and discussion of essays by different brethren, native and foreign, upon such topics as these: "How the native Christians can help the new missionary," "How the preacher should divide his time," "The Holy Spirit's work," "The strong and weak points in Barnabas' life," and "Religion better than riches."

Tuesday evening, a temperance meeting was held, at which the report of the Committee on temperance was read and discussed by various brethren. The report was as follows:—1st. "It is necessary to establish a temperance meeting in every church." 2d. "It is the duty of parents to try their best to make their children abstain from every kind of intoxication."

Wednesday, the Committee on Education reported as follows:—Resolved—1st. "That higher education should be introduced into Mission schools." 2d. "The superintendents of schools should follow the advice of teachers in them." 3d. "The superintendents should thoughtfully act according to the advice and rules given by Government officers." 4th. "The superintendents of schools should close their schools with the advice of the teachers under them." 5th. "There should be prize distribution in every school."

In the afternoon Miss Julia Phillips, chairman of Committee on "Zenana work," reported thus:—1st. "We recommend to all who have charge of native women teachers, to raise in every way possible their standard of scholarship." 2d. "We recommend parents to encourage their daughters to acquire as good an education as their sons, and thus fit them for teachers or any other position in life." 3d. "We recommend that so far as is possible we push the matter of self-support in the education of women and girls both among Christians and heathen." 4th. "We recommend that the Bible be made the chief study in all our schools whether among Christians or heathen, and also in the zenanas."

The report created considerable discussion. It was taken up by sections, and introduced by a brother secured beforehand, and in this way talk was not desultory but had a point in it to begin with. In the evening a witness meeting was held in which nearly all took part in the short space of time allotted for the entire meeting. In this respect the brethren of many of our churches at home can take instruction from the native brethren in India.

Thursday morning brought reading and discussion of papers as follows:—"The life of Stephen," "The increase and improvement of village and street preaching." In the afternoon we listened to an essay on "The attractive power of love the Christian's chief means in work." This was followed by the report of the Committee on Revivals, which report I did not receive from the Committee, hence will be obliged to defer its presentation to some future day.

Another pleasing feature of the day was a manifestation of gratitude on the part of the native brethren for what has been and is being done for them, in the presentation of a resolution on Bro. J. Phillips' long term of service in India. The resolution I have not received yet, so can not present it, but can say of it, that it was heartily accepted and it was voted to print it in the "Star" and to send a copy to Bro. J. Phillips and wife. I hope soon to be able to send the resolution for publication.

Thursday evening brought around the Covenant meeting usually held at the Yearly Meeting preparatory to the Communion service observed the following Sabbath.

Friday morning brought the report of the Committee on the Ministry, who said: "We declare: 1st. That it is the duty of every Christian to pray for the rapid progress of the ministry." 2d. "None but those who have passed the examinations of the Midnapore Theological College should be ordained to the ministry." 3d. "The students of the College should go about during the winter and preach the Gospel." The second point in the report was felt to be of so much importance and needed so much thought that its adoption had better be deferred for another year. So the report was accepted, laying the second point on the table for one year. This surely, brethren and friends of the home churches, is a step quite in the advance of the position many of our Y. Ms. at home take. Would that all might follow the advance step of the native church in India and not ordain any young man to the ministry who has not made use of the advantages our schools and colleges at home afford, to fit himself for the work of the ministry.

In the afternoon, two subjects were presented, viz.:—"Fishers of men," and "The means for improving one's health." Friday evening the English prayer-meeting, for asking God's blessing upon the home churches and pastors and his blessing upon the toilers here and their labors, was held at the home of Bro. Marshall and was a delightful and profitable season to all.

On Saturday, subjects were discussed, and Committee reports presented about as follows: An essay on "It is proper for Christians to sacrifice." The Committee on Bro. Phillips' report reported the report thoroughly discussed and the Committee continued until next year to report at next Yearly Meeting.

Sabbath morning came, every one feeling somewhat tired from the week's work, but enjoyed the day's services which were sermon in the A. M. by Bro. Jacob Mishra. At the last preaching service, the Lord's Supper was administered by Bro. O. R. Bacheher and Bro. Purna Chandra Basu. In the afternoon the Committee on S. schools read their report which was as follows:—1st. "The Superintendents of S. schools should use every possible means for bringing in new scholars." 2d. "Parents should induce their children to attend S. school regularly." 3d. "The teachers should assemble once or twice a week with their scholars, to pray with them." 4th. "It would be well if every scholar were rewarded with a ticket at the close of each S. meeting." 5th. "It is advisable to establish a number of S. Schools in Hindoo villages." Addresses were delivered to the school by a number of brethren. It was voted to extend the thanks of the Yearly Meeting to the Balasore people for their hospitality in entertaining brethren and friends of the Y. M. It was voted, on the invitation of Bro. Hiram Curtis and the church at Santipore, to hold the next Y. M. with that church.

In the evening, we gathered to listen to an English sermon by Bro. O. R. Bacheher, from Heb. 13: 13, which was very interesting and profitable to all hearers.

THOS. W. BURKHOLDER, Clerk.

REGISTERS FOR 1880 ALL SOLD.

## North Carolina Freewill Baptists.

We have visited seven churches, and attended a number of interesting meetings since our last writing. But fearing our report would be too lengthy for the columns of the Star, which are generally crowded, we shall not speak of each separately.

The Jumping Run Church, Lenoir Co., held its Quarterly session, Saturday and Sunday, the 3d. and 4th. inst. The conference was opened at 3 o'clock, Saturday, by Rev. M. C. Lanier. After a short discourse, the business of the church was disposed of in a becoming and Christian-like manner. The services at 7.30 o'clock consisted of preaching and celebrating the Lord's Supper. Rev. Randall Hobbs preached Sunday at 11 o'clock and the writer at 2 o'clock. This is a country church and owing to the distance which the majority had to come, there were no services Sunday evening.

The Holy Grove Church, Lenoir Co., held its last Quarterly Meeting, Saturday and Sunday, the 17th and 18th inst. The conference was opened at 7.30 o'clock, Saturday. The business having been completed, a sermon was preached and the Lord's Supper administered. Preaching Sunday at 11 o'clock by the writer and at 2.30 o'clock by the pastor, Rev. J. H. Lovett. The day was very pleasant, the attendance large and everything passed off becomingly.

A few words concerning the Star: Some fifty-five of the Elders and others of the Eastern North Carolina Freewill Baptist Conference (colored) are taking the Morning Star. The majority of them take it on three months' trial, and wish to know how much is required, in addition to the twenty-five cents already paid, to pay the year's subscription. In answer to this question, the Publisher writes as follows: "Trial-subscribers, who have paid twenty-five cents, by paying \$1.75 more, can have it one year from the time they received the first paper." Now, brethren, you all say that you like the Star, and I have no doubt that you do, for that seems to be the testimony of all its readers. Well then, send in the \$1.75 at once and thus have your paper continued, else it will stop at the expiration of three months from the time you received the first copy. B. F. FOX.

## Ministers and Churches.

## Eastern.

## Maine.

On the first Sunday of the present year, on behalf of one who did not wish the name given, Rev. J. J. Hall presented to the Biddeford church, as a New Year's gift, an elegant communion service, very beautiful in design and execution. Deacon Farcher, on behalf of the church, fittingly received the present, expressing hearty thanks and good wishes to the unknown donor. And here it may be mentioned that the pastor has been the recipient of a valuable black walnut book-case and secretary combined. . . . Rev. L. H. Witham died in Biddeford Jan. 26. Full particulars will soon be published.

The Carver's Harbor church is once more blessed with a pastor. Rev. C. Purinton commenced his labors there a few weeks since under very encouraging circumstances. The congregations are larger than ever before, and increasing in numbers. The religious interest is on the rise.

Rev. G. Plummer closed his engagement with the W. Bowdoin church, Jan. 1, and Mr. Geo. O. Wiggin, of Bates Theological School, has been engaged to supply them for the present. Elder Plummer is confined at home, but could supply some church near Lisbon Falls. . . . Rev. Mr. Gowen, pastor of our church in Greene, is purposing to hold a series of meetings with his people and securing students from the Theo. School to aid him in the work. . . . Rev. R. D. Frost, of the Seminary, has been called to take charge of the interest of the Union church at Machias. . . . Rev. A. O'Hogbin has closed his labors with the Pine St. F. B. church of Lewiston, preaching his last sermon to that church Jan. 25. Rev. J. Mariner delivered his interesting lecture on "Sight Seeing in Europe" at Lisbon Falls, Jan. 22. Every one who can not go to Europe should hear it.

Rev. Dexter Waterman is visiting some of his old fields of labor in Central Maine, and has been at Hallowell for two Sabbaths. His goodness, long experience and sound preaching, would make him of great service in any church.

## New Hampshire.

Rev. Joel Baker closes an eight years' pastorate with the Epsum church, the 2d Sabbath in March.

After speaking of the glorious revival which has taken place in Eaton, mentioned in last week's Star, Bro. Carlton Small writes that he spent two Sabbaths with the first church in South Eaton. He found four or five who had recently professed faith in Christ, and the prospect of the church somewhat encouraging. Bro. Small also spent a Sabbath at Effingham Falls. This church is weak and, he says, needs help. Bro. Shaw, a lay-member, leads their meetings and is doing all he can for the prosperity of the church.

The 2d church of Belmont (Province Road) has secured the labors of Rev. S. J. Goull, of Maine, and its prospects for life and successful work are very encouraging. The church at Gilmanton Iron Works is in the midst of a glorious revival under the energetic labors of Rev. G. W. Pierce, who has lately come among them as their pastor. The old divisions have been healed, and the divine love has fused and blended all hearts. . . . The Freewill Baptist and Congregationalist churches which worship in the same house at Canterbury Center are blessed with a powerful work of the Lord. Among other items of interest, it may be mentioned that the entire school of the village, numbering about forty, in a body expressed a desire to become the children of the Lord, and many of them are now indulging a hope of being his indeed. Let us believe in the conversion of children, "and forbid them not." . . . The church at Gifford Village is enjoying steady growth and seeing occasional conversions, and believes in employing home talent first, and not leaving the work to be done by outside help, however good. . . . The Lake Village church reports life and growth under the leadership of their much loved young pastor. . . . Laconia church is now without a pastor. . . . They will endeavor to secure one soon. . . . At the Q. M. at Belmont, public thanksgiving was offered to the Giver of all blessings when the pastor of the Franklin Falls church, Rev. E. H. Prescott, reported that their church debt of \$3,800 was all paid. The church feel that they owe a debt of gratitude to their pastor for the unshaken faith and courage, and spirit of self-sacrifice with which he has pushed the work, overcoming obstacles that to many seemed insurmountable. . . . The Loudon church are without a pastor, but are making efforts to secure one. It is a good field for the right man, and led by the directing Spirit, they may secure him.







## Poetry.

## TRUST, GOD.

The summer trees are gaunt and bare,  
The summer sky is clouded;  
The whirling snow is in the air,  
The summer earth is shrouded.  
And the birds? Oh! are they not afraid!  
Will they freeze upon the bough?  
God sheltered them in the summer shade—  
He'll not forsake them now.

The summer fruits, a golden spoil,  
Were gathered long ago;  
The seeds lie sleeping in the soil  
Or buried 'neath the snow.  
And the birds? who will their table set?  
Who, whose mouths will fill?  
They have a Friend who'll never forget,  
And He will feed them still.

Poor trembling heart! thy sorest needs  
Be sure thy God can see;  
Who, while the hungry birds He feeds  
A store-house keeps for thee.  
He says—though dark thy winter's day,  
And troubles round thee throng—  
"Art thou not better far than they?"  
Then trust Him and be strong.

## HOLLY.

Holly, bright and burnished, in the hedge-rows  
shining,  
By bounteous nature furnished to glad the  
years declining,  
Lest the chill mists spreading wide, over hill  
and meadow side;  
Lest the damp winds moaning lowly, where  
the dead leaves gather slowly,  
Russet, gold, and crimson heaving where the  
snow-drops buds are peeping;  
Lest the loud incessant rain, plashing on the  
window-pane,  
Found the fair world sinking down into ruth  
and melancholy,  
Nature twined the scarlet crown and bright  
leaflets of the holly.

Holly, brave and merry, glittering through the  
frost,  
Keen leaf and sparkling berry, o'er feathery  
snow-drifts tossed,  
Calling to the wintry earth, calling to the gay  
home hearth,  
Calling o'er the iron sod the gospel of the new-  
born God.

Each bright bush with crimson cresting "good  
tidings of great joy" attesting;  
"Good will and peace to all mankind" in every  
holly garland twined;  
Childhood's angel merriment, youth's pure  
pretty folly,  
Heavenly gifts among us sent symbolized in the  
holly.

Holly, gayly glistening through the Christmas  
weather;  
Perchance kind spirits listening to households  
met together;  
Fathers, mothers, young once more, as chil-  
dren wake the mirth of yore;  
Brothers, sisters, joined again in the pause of  
fret and strain;

While friends, whom time has half estranged,  
round the holly meet unchanged,  
And cold eyes smile, and proud hands press;  
as memory melts to tenderness;  
May, as hope and love unite to cheer life's mel-  
ancholy,

Whisper in the sweet home light their blessings  
on the holly. —All the Year Round.

## Family Circle.

## MISS HALIDANE'S FAMILY.

"Well, it's a curious assortment, Miss Halidane's family, and I don't wonder you was struck by it; most is that sees it for the first time as you did to-day at meetin'." All sorts and sizes of young ones, as you say. No resemblance between them, or to her? No, 'taint in nature there should be."

"But do explain, Mrs. Beebe; this Mrs. Halidane is a very distinguished looking woman, and her children are so incongruous," I said, pausing for the right word.

"Well, they be," said my landlady, whose summer boarder I had just become, and she smoothed out the strings of her Sunday bonnet, grasped a palm-leaf fan, and settled her plump proportions in her rocker for a good long story, such as only the day of rest could afford her time to relate.

"To begin, she's Miss Halidane, not Misses; born Mary Halidane she was, and the old Squire; her father, was co'sid'able of a man in these parts; had money, and built that big house with columns that you noticed as we came home,—the one with the big shady yard and the nice garden.

"Well, it made a good deal of talk that Mary didn't marry, but she never took a notion to,—though she had chances, they say,—and she was going on thirty when the Squire died of apoplexy, very sudden (he was a high liver), and she was left all livin' alone.

"I went up the night her pa died,—took in a few pises for the mourners,—and there she sat by the window. 'My house is left unto me desolate,' was what she said, and it did seem kinder appropriate, for her mother had died young, and the only brother, Captain Halidane, was killed in the war; and there she sat in her desolate house, for none of the relations had got there then, and old Jane and Martha, the servant girls, were taking on so they were neither comfort nor company. Others came in, of course, but I stayed the evening and talked about her pa, I'd known him old and young, and I think it was along of my being in that night that she took so to me afterwards.

"It was all talk that she'd go to New York and live with her friends there, and mebbe sell the place. I know her friends urged it, for I staid awhile after the funeral to help set the chairs back and make things look more natural, and I heard her uncle talking to her. Says he, 'Mary, we can't leave you to such a lonesome life. 'Taint natural at your age, and as soon as it can be arranged you must come to us. You have devoted yourself to your

father for the past few years, but when your first grief is over you will enjoy going into society again, and staying here you would grow morbid; You mustn't think of it.'

"But Miss Halidane she only said, 'Wait awhile, uncle, before making any plans for me. I can not part with my home yet, and I hope the Lord will find me some work to do that may be done here.' Her uncle only bowed at that, not being used to consulting the Lord much, as I should judge. But Miss Halidane was, and I see plainly that she was waiting and looking for a leading from him.

"One by one her relatives went home, and she came to meetin' o' Sunday, alone in her pew, but looking as calm in her mourning clothes as if the Lord was beside her in her father's place. Somehow that verse of Scripture came into my mind,—'The solitary bath He set in families'; and in meetin' though it was, I found myself thinking what a pity it was Miss Halidane hadn't married and wondering if she ever would; and that brought to my mind like lightning the old story about her cousin Jack.

"Well, I don't know but I may as well tell you that, too, now I'm in for it. He was a wonderfully handsome young man, Jack Halidane, when he came here to study law with the Squire, and only a little older than Mary. I used to think they were like a picture in a 'Souvenir of Friendship' I had, when I saw them riding horseback together, so gay and laughing they were, and both so handsome and full of life. Folks said they were engaged, but I don't know how it was, only I know Mary was dreadful unwilling to go to New York that winter, whereas she'd always gone with the greatest delight before. But her friends kept writing of the parties they wanted her for, and her father was so proud of her being admired that he insisted she should go.

"But it was a bad thing for Jack Halidane, for he was inclined to be fast when he came here from college, but for Mary's sake he'd seem to steady down. He was just at the age when he needed good influences, and after she left I heard some things I was sorry to hear about him; and I worried considerably when I heard how much he was with Jennie Blake, a light-headed little piece, the blacksmith's daughter. I was afraid he'd put notions into her head, but I'd no idea 'twas as bad as 'twas till the day Mary Halidane came home in the spring; then it all came out, and it was as bad as it could be.

"Martha told me, and she'd lived at the Squire's ever since his wife died. She said Mary hadn't been home an hour before Jack came in looking pale as death. She said Mary came flying down stairs so rosy and happy to see him again, and he never spoke one word but led her into the parlor and shut the door.

"Martha said she couldn't help listening it seemed so queer (and she is a little curious, Martha is); and first she heard was a little cry from Mary, as if she'd heard bad news. By and by she heard him sobbing just like a girl, and twice he said, 'O Mary, I wish I were dead!'

"She said they were talking more'n an hour, but she only made out to hear that much till the last, when Mary said, quite distinctly: 'There is only one thing to do; you must marry her. And may God have mercy on us all.'

"Well, that same day Jack Halidane married Jennie Blake, and her father was so drunk he couldn't see the ceremony—but that's neither here nor there; and I don't think Jennie had had a light word said of her before. Howsoever, it was no match for Jack Halidane, and off he started for California, leaving her well provided for, they say; but she never saw him again; and what's become of him I don't know, if anybody does.

"Well, you see this was the story that came into my mind in meetin'; before I could say, 'Deliver us from temptation,' it had all flashed across me, and how I'd heard the day before that Jennie Halidane was running down with quick consumption, leaving her little girl to no better care than that drunken father's and some-how I couldn't force myself to forget it all and listen to the minister. He was improving the occasion of the Squire's death with a most the same sermon he preached when Mr. Beebe died; and I'm sure I ought to have attended to that.

"But, as I couldn't get Jennie Blake out of my mind I began to think perhaps the Lord is going to use me as a guide-board for Mary Halidane, since it don't make any difference how battered and worthless the board is if only the guiding hand has been put on it.

"So that night, though not in the habit of making Sunday visits, I slipped round after dark to sit awhile with Miss Halidane, and as soon as I got my breath I said, plump, 'Did you know your cousin Jack's wife was a-dying?'

"She was still a minute, and then she said, 'I've never seen her since—no, I didn't know it. There was a child, Mrs. Beebe; what will become of it?'

"The Lord knows," said I, and I said it reverently. 'It's a little girl, Jennie she named her, and she's got eyes as blue as any Halidane that ever lived.'

"I knew I was blunt but I thought the Lord would explain it to her better than I could. And so He did in the course of the night, for next day Miss Halidane stopped a minute at my door on her way over to Mr. Blake's. There was a look in her eyes I hadn't ever seen in 'em before, but it has been there ever since, as if there was a new light in her soul showing

through 'em somehow; for it couldn't 'a been a light or easy thing for one of Mary Halidane's spirited nature to forget what a cruel wrong Jennie Blake had done her.

"But perhaps she'd been able to understand how Jennie had suffered, too; anyway, she had heard the Lord say to her, 'If thine enemy hunger, feed him,' and so she was on her way to poot Jennie.

"She staid with her till she died, 'off and on, and Miss Sanford, who took care of her nights, told me that Jennie said, 'Now I believe the Lord will forgive my sins. I ain't a bit afraid of him any longer, for Mary says he sent her; so he must be good and kind as she says.'

"She died quite peaceful and happy, poor thing, leaving her little girl to her 'Aunt Mary,' as she was taught to call her; and when it was all over Miss Halidane brought the pretty little girl home with her, and that was the beginning of Miss Halidane's family.

"It wasn't long after that the railroad accident happened down here at Huntenville, and the brakeman that was killed left two little motherless children, a boy and a girl, and no friends to speak of.

"There was a great deal of sympathy felt for 'em, and some talk of subscription paper, but nobody led off in it. Some went over to see the children and took clothes and things. But some folks don't use judgment, if they do mean kindly. There was Mrs. James, she took a boy-pipe hat of her husband's and an old crape veil of her'n,—she said 'twas an she had in the house to spare, and they might be useful, and she was quite provoked to find that they had on as good shoes as her children wore. She thought they wa'n't needy after that.

"But being no orphan asylum in these parts, there was nothing to do but send them to the poor-house; for the folks that had them were too poor to keep them without pay, and no kin. When Miss Halidane heard about it, she thought 'nobody's business' was her'n, I suppose, for she went straight down to the city to see if the railway company would not provide for the orphans. But they said they wasn't bound to, the brakeman being in some sort responsible for the accident. Some thought going to law would compel them to pay, and that they could not prove he was to blame; but instead of setting a dozen lawyers to settle it Miss Halidane did it herself. I don't call her an impulsive person; but she goes straight up to a thing without any hanging round it, and so it was in this case,—they were strangers, and she took them in.

"It was not long before she regularly adopted them. Rob and Annie—Halidane they are called now; and it was then, I think, that Mary Halidane began to see the kind of work the Lord had cut out for her to do.

"She did not set about it deliberately, as you might say, nor make any plan for herself, but she was ready for the Lord's leading, and so she was led. From this time she seemed to see her way clear.

"It was not six months after the Squire died when she had these three to love and care for.

"She stopped at my garden wall one morning that spring, I remember. I was setting out my early tomatoes, and she drove up in her rockaway with the three children. 'We are going a-Maying, Mrs. Beebe,' they called out, full of excitement; and, sure enough, they all had baskets to bring home stuff from the woods.

"I said to her: 'Ain't your hands about full?'

"No," said she, 'nor my heart, nor my house.'

"Nor the carriage, either, auntie," spoke up Jennie. 'There's plenty of room for another on this seat.'

"That pleased me; for Jennie had been a selfish, spoiled little thing formerly.

"Yes," said Miss Halidane, looking at them all as fond and proud as a mother, 'the more the better.'

"So I see the idea she's worked on since had come to her then.

"But I might have forgotten what she said if it hadn't been for the baby coming so soon,—that chubby little five-years-old you saw. Well, that child was left at her door in a basket! Just like a stray, wa'n't it?—I suppose some poor creature knew Miss Halidane wouldn't let it suffer.

"She was a little dashed at first, I reckon. She sent down for me early in the morning.

"Mrs. Beebe," says she, 'I want you to teach me how to handle and dress this little thing.'

"Now the Lord knows I ain't hard-hearted, yet I could not help saying, 'Be you going to keep it?'

"She laughed. 'Unless you want it, Mrs. Beebe,' says she, 'You are better fitted than I am to take care of it.'

"But," says I, 'think what it may grow up to be! It's an heir of wickedness,—no doubt about that. Ain't you afraid, being a boy, it'll turn out bad, spite of its bringing up? Inherited tendencies—'

"But she stopped me right there. 'I ain't responsible for them,' she said; 'and the Lord will not hold me so, but only for what I can do, and that I will do.'

"Some says he'll give her trouble some day, and mebbe he will; but trouble comes in one way or another to all of us. We can't shrink that even if we shrink responsibility.

"There are seven of 'em now in Miss Halidane's family. You only saw six at meetin'; one is a cripple, and rather a peevish, irritable boy, poor fellow! but it's pretty to see how all the others wait on him and amuse him.

"I was up there, the day before you come, to get Miss Halidane's rule for loaf-cake, and I was sitting awhile (it was after tea, and somehow it made me think of the evening after the Squire died), I said, 'Your house wa'n't left desolate long, was it?'

"She smiled, and, stopped a minute to listen to the children outside, for it was early and they were all out in the orchard, even the littlest. He was bringing his fat little hands full of flowers to Jimmie, whose rolling-chair they had wheeled out under an apple-tree, and their shouts and laughter came in through the open windows.

"There isn't a house in the wide world that need be desolate," said she, 'while there are still hundreds of children's voices whose weeping might be turned into laughter to cheer and fill the vacant rooms and hearts.'

"She'll have hers full as long as she lives. I reckon when these grow up she'll take more in, and the Lord—only he—knows how many men and women may be saved from lives of sin and suffering and given a good start in the world by that one home. Her uncle says she's a great loss to society; but I dunno! but society could bear more such losses, and the world none the worse."—Christian Union.

## AN ENGLISH PROOF-READER.

(From the London Hornet.)

The proof-reader on a great daily journal is a very different being from the man associated with proofs in the ordinary offices where the average weekly paper is printed. On the dailies the chief proof-reader is generally a man of education and often a broken-down gentleman.

He is the son of a house which has come to grief, or he has constructed his own grief for himself. Having received a good grounding in a grammar school, he has passed some time in a respectable college, or perhaps he is a graduate of one of the universities. Any way, he has a fair acquaintance with Latin, some faint reminiscences of Greek and a decent smattering of French. Besides which, he is well supplied with general information and has a tenacious memory for names proper.

He has also a quick eye for form, and can detect a turned s or i from a wrong font; can tell at one glance the l from the I, and perceive when a line is too close or white; or when a patch of type looks spotty. He must be a supreme master of that art which has no fixed laws, and which is more at the mercy of the individual than any other—punctuation. It may safely be asserted that no two writing men out of a hundred would punctuate a column of a morning paper identically. The proof-reader of a good daily journal must be always able to punctuate so that the matter may be read intelligibly, and when an author tries to insist on some unaccustomed form of pointing, the reader must be ready to fall back on the rules of the office, real or imaginary, to repress eccentricity.

He must, of course, be perfect in spelling, or nearly so. His knowledge of grammar must be accurate, and he must have as quick a scent for doubtful or ambiguous grammar as any school-master. Beyond grammar his domain reaches. He must have a moderate knowledge of style, chiefly with a view to perspicuity. He must never allow a sentence he does not understand to pass him without querying it.

The cry of "fire" in the front, the shout of "murder" in the back of the place he works in, does not attract his attention half so much as a turned comma or a battered capital letter. All the other men may run to the back or the front, he will not stir. There he sits, slowly following the printed lines on the long proof-slip; now and then asking the copy-holder a question, now and then making a hasty mark on the slip.

There is a story told of an attorney's copying clerk, who was so subjected to the mere art of copying and legal form that his master bet a legal friend that he would draw up a marriage certificate between Adam and Eve, keeping the items such as would suit the condition of our first parents; that the clerk would copy it out, and detect nothing unusual in it.

The settlement was drawn up and handed to the clerk to copy. When the clerk was handing the clean draft back to his master, the latter said to him: "Did you notice anything peculiar in the settlement?"

"No," answered the clerk, "but that it seems very binding on the man's side."

One might go farther than this with the ordinary proof-reader, and say that he would read the proof of an indictment for murder against himself with as little emotion as he would the proof of the multiplication table.

Day after day he reads, and reads, and reads, seldom more than a quarter of an hour at a time the same matter. Now it is the title page for a prayer book, then the advertisement of a hatter, then half a chapter of a story for boys about pirates, then a review of a new translation of Plautus, then a portion of the prayer book, then a gallery of "spicy" paragraphs, then the advertisement of a new pill, followed by a list of the diseases it is competent and anxious to cure!

During all his labors he has for familiar a boy of melancholy voice and weak, and gentle manners, who "holds copy," that is, reads out in a dead level monotone the manuscript of which the printed copy is before the reader.

From this manuscript the crushed boy never lifts his eyes. Whether it is comic copy or the account of an exciting fight between pirates and Midshipman Jack's. On straight he goes, getting no more excited over the appetizing list of sweetmeats kept in the store than over the host of diseases which the pill is able and anxious to stay.

This man and boy never weep, never laugh, never smile at any matter coming before them in the routine of their profession. Like police magistrates, they are wholly unmoved by anything they hear while on duty; but unlike police magistrates, they have no audiences, and would gain nothing by affecting the virtue of sympathy when they have it not.

## Literary Review.

THE DIVINE LAW AS TO WINES. By George W. Samson, D. D. New York: National Temperance Society, 12mo. pp. 326. (\$1.00.)

This book is in the interest of unfermented wine, and against the fermented or intoxicating kind, for medicinal and sacramental purposes. Its author is well qualified to treat the subject. He has made it the study of his life, and both in this and in Oriental countries has carefully observed the operation of the principles upon which his book is founded. The medical and legal aspects of the case, both ancient and modern, and its literature, history and philology have been carefully considered, and are made to do good service in a good cause. The use of wine is referred to in the Bible is made an important subject of inquiry, and there is an amount of citation from high authorities that tends to make the book one of the most thorough and convincing of any one of its class that has lately appeared.

THE JEWS, THEIR CUSTOMS AND CEREMONIES. By the Rev. E. M. Myers. New York: K. Worthington, 12mo. pp. 112.

The design of this book is to give information concerning the religious customs and observances of the Jews. Very little is known of these matters outside of the Jews themselves, and that little only dimly. The author begins by defining the different Jewish sects, and then proceeds, in part first, to explain the Jewish calendar, noting the particular feast-days of each month, their Sabbaths, fasts, and so forth. In part second he treats of the ordinary prayers and services, and public and private ceremonies, like birth, confirmation, marriage, divorce, and death; and in an appendix gives extracts from the sermons of two or three prominent Jews bearing on the questions raised in the book. It contains much useful information, and will be a boon to the many persons who have felt the need of some concise and reliable statements such as are here made.

From the American Book Exchange (New York) we have received *The Poetical Works of John Milton and the Koran*. The former contains a biographical sketch of the celebrated poet, and the latter, embracing the revelation that Mohammed claimed to have received, and forming the Mohammedan Bible, has been translated into English from the original Arabic by Mr. George Sale. Both are printed in legible type, and sold at remarkably low prices.

That famous temperance allegory, *The Black Valley Railroad*, whose pertinence and force have arrested the attention and the career of many a person who was going to a drunkard's doom, has its complement in a similar allegory, but of an opposite tendency, by the same author (Mr. S. W. Hanks), and entitled, *The Crystal River*. The crystal river is supposed to be turned upon the Black Valley Railroad and Black Valley country, and the wholesome results are meant to illustrate the effects of a temperate and sober life. The illustrations in the volume, the apt similes, the astonishing but true statements of the ravages of drink and its whole contents are strikingly impressive. No candid person can read it without being convinced of the power of allegorical writing to enforce vital truths. [Boston: D. Lothrop & Co. 12mo. pp. 217.]

Messrs. Lee & Shepard (Boston) publish a revised edition of *Select Poems*, by Mr. Harvey Rice. The author's muse must have taken a broad flight, for in the more than sixty poems that are here selected almost every kind of subject is treated. There are occasional lines and verses that are striking in the sentiment expressed, and not a few, especially those addressed to wild flowers, and objects in nature, that reveal considerable poetic feeling. A few "notes" at the close explain the meaning of some of the allusions. The volume is issued in an attractive style, and contains much that will please and delight the reader.

J. W. Bouton (708 Broadway, New York) begins with January the publication of *The Antiquary*, a magazine devoted to the study of the past. It is edited by Mr. Edward Walcott, who formerly had charge of *The Gentleman's Magazine*. It is an English work, and the present number is devoted entirely to a consideration of English antiquarian topics. The romantic interest that attaches to what is remote ought to be in favor of a pretty wide circulation of such a publication as this.

A pamphlet published by Slawson & Pierot (St. Louis) entitled *Marcotte's Building Safe-Guide*, claims to expose and explain in detail all the frauds and schemes of plunder, known to be so frequently perpetrated in the construction of buildings, and repairs or alterations of old ones. It is written by Mr. Charles Marcotte, an Architect of St. Louis.

The contents of *Appleton's Journal* for February are as follows: "A Stroke of Diplomacy," from the French of Victor Cherbuliez (conclusion); "The Comedy Writers of the Restoration;" "Miracles, Prayer, and Law," by J. Boyd Kinnear; "Life in Brittany;" "The Seamy Side," by Walter Besant and James Rice, Chaps. XXVII.-XXIX.; "Teaching Grandmother—Grandmother's Teaching," by Alfred Austin; "The Russian Gypsies," by Charles G. Leland; "First Impressions of the New World," by the Duke of Argyll. EDITOR'S TABLE: The World's Paradoxes; The Pulpit and the Stage; Trees in Cities. BOOKS OF THE DAY: Symonds's *Studies in the Greek Love's Friend*; Collector; Nora Perry's *Her Lover's Friend*; and Other Poems; Mary Mapes Dodge's *Along the Way*; Anna Maria Fay's *Idylls and Poems*; Di Cary; Probation; His Majesty, Myself; Young Mrs. Jardine; *Memoirs of Madame de Remusat*; The North Americans of Antiquity; Pattison's *Milton*; *Lives of the Leaders of Our Church Universal*; Towle's *Magellan*; Pocahontas; Brant and Red Jacket.—New York: D. Appleton & Co.

The January number of the *U. S. Official Postal Guide* makes a book of about 650 pages, containing many features which render it indispensable to all who wish clear and accurate information about all matters connected with the Postal Service. It contains alphabetical Lists of all Post-Offices in the United States, with County and State, of Post-Offices arranged by States, of Post-Offices arranged by States and Counties, with the geographical position of the Counties, of the Money-Order Offices, Domestic and International, of Post-Offices of the first, second, and third-class, with salaries, of Counties, and a List of Letter-Carrier Offices, information about Mailable Matter, full directions about Money-Orders and Registered Letters, rates of Foreign and Domestic Postage, sailing of Mail Steamers, latest rulings of the P. O. Department, etc.—Boston: Houghton, Osgood & Co.

The Midwinter (February) *Scrivener* (of which 125,000 copies have been printed to supply the growing demand in England and America) is as unique in points as in the size of the edition. The most prominent feature, perhaps, is the paper on Edison's Electric Light, by his mathematician, Mr. Francis R. Upton, which is endorsed as the "first correct and authoritative" account in a letter from Mr. Edison, printed in fac-simile, in this issue of *Scrivener*. The first of Mr. Eugene Schuyler's illustrated papers, on the life of Peter the Great, given in this number, covers a wide range of interest, placing a most fascinating historical era clearly before the reader. Mrs. Burnett's new story, in four parts, entitled "Louisiana," is also begun in this number.

The scene is laid in the North Carolina mountains, the characters being chiefly some "literary people" from New York, and the ingenious young lady from whom the story takes its name. Her father, Mr. Rogers, who appears in the second part, is said to be as good a piece of character drawing as Samny Craddock, in "That Lass o' Lowries," or Briarley, in "Haworth's." He frankly confesses his inability to write novels: "The scenes on 'em all, now, been mostly laid in Bagdad, would be agin me, if nothing else war." Mr. Cable's "Grandisimes" is full of action and character, and continues to reveal a strong basis for the high claims which are made for it. As an exposition of Creole life, in the beginning of the century, it seems likely to go at once into the common fund of historical novels. Two suggestive essays, of more than transient value, on topics now occupying much attention, are "Present Phases of Sunday-School Work," by Rev. Edward Eggleston, and "The political outlook," by an anonymous writer. Apropos of the Raikes Centenary, Mr. Eggleston makes a number of keen, but friendly criticisms upon popular methods of conducting Sunday-school work. The writer on politics gives business reasons for thinking that the next Presidential election will be a dangerous one, and suggestions looking toward the lessening of the peril. A biographical sketch of John Bright is made timely by his recent speech on America, and by the revival of political interest in Great Britain. A rollicking holiday paper, on Bicycling, is contributed by Mr. Charles E. Pratt, of Boston. Country subjects are not forgotten; there are contributions on this class of topics by three practical farmers: "Notes of a Walker," by John Burroughs, "New England Fences," (illustrated) by Rowland C. Robinson, and "A Southern Strawberry Farm" (illustrated), by Rev. E. P. Roe, being the fourth of his series on "Success with Small Fruits."

Mr. Boyesen contributes a short story of Norway and Chicago, entitled "A Knight of Dannebrog." A poem by Charles de Kay, entitled "Boozy Little Bal," is illustrated by Kappes, and there are others by W. C. Wilkinson, Marie Mason, Laura Winthrop Johnson and R. W. Gilder. In "Topics of the Time," Dr. Holland says "A Word on Politics" (favoring Civil Service Reform), and discusses "Temperance Education" and "Familiarity." A "Communication" from "R. W. G." discusses the proposed but now abandoned "Restoration of St. Mark's." The reviews include books of poetry, travel, art, biography, country life and exegesis. Other subjects treated, are "Roasting," "New Fruit Press," "Flour from Chestnuts," "Bridge-building," "The Audiphone," "The Steering Crew," "Mechanical Extraction of Cream," "Novel Photo-Printing Process," "Simple Electrical Signal," and "Glass Sleepers." Among the contributions to the "Brica-Brac" are a keen piece of satire called "An American Sketch," a sonnet by Mr. H. C. Bunner, and a humorous piece by the late Irwin Russell, entitled "The Polyphone."—New York: Scrivener & Co.

## LITERARY NOTES.

"Cheerful Words," Vol. 2. of D. Lothrop & Co.'s popular "Spare Minute Series," is now in press. It contains selections from the works of Geo. MacDonald, with a sketch of his life, and an introduction by James T. Fields.

The February *Wide-Awake* gives an account of the famous "Taje Mahal," or Jeweled Tomb, in India, a model of which is shortly to be placed on exhibition at the Boston Museum of Fine Arts.

A new and revised edition of "Gutenberg and the Art of Printing" will be ready at D. Lothrop & Co.'s, Feb. 1. It is a complete and carefully-compiled resume of the beginning and progress of Printing up to the present day.

The author of *Studies on Baptism with a Review of J. W. Dale* (Rev. D. B. Ford, Haver, Mass.) sends us the following: "In consequence of the recent fire in Boston many of my books became somewhat damaged, their edges being in spots very slightly stained. The mailing price of the book has been \$2.25; but to any of your minister subscribers who will send me his P. O. address and the name of his paper, with \$1.10, I will send the book, postage paid."

It is said that Eugene Schuyler will receive eight thousand dollars for the right of serial publication in *Scrivener's Monthly* of his *Life of Peter the Great*, reserving all rights to publish his book form on its completion in the magazine. The value of the copyright of such a standard work can scarcely be estimated, as its sale continues for many years. It may be mentioned, in this connection, that the illustrations of this serial will cost \$25,000.

We regret to learn that, of D. Lothrop & Co.'s choice books, 200,000 volumes were destroyed in the Federal street fire, which were in sheets and in process of binding at three of the binderies which do the work for this firm. Although the loss to Messrs. Lothrop & Co. was so large, it will not cause any interruption of their business, as their publishing house and bindery, corner of Franklin and Hawley Sts., were untouched. We rejoice that they are able to continue and even enlarge their business, as the announcement of new and important books and series of books to be issued by them the coming season indicates. They make a specialty of children's books, which are always of the purest, most instructive and entertaining. We have always taken great pleasure in commending their publications, and trust our readers will not forget to make their selections therefrom.—*Woman's Journal*.

Joseph Cook in a recent Monday lecture used the following language: "Mrs. Paddock, the authoress, has recently given us a book on Mormonism entitled, 'In the Tolls.' I was so much interested in reading this volume on the railway the other day in Ohio that, as I was studying the book, I unconsciously rode past the station to which I was assigned, and was obliged to take a ten-miles' carriage ride through the gorgeous and golden October to get back to my destination." The book to which Mr. Cook refers is Mrs. Paddock's new novel, "In the Tolls." It is published by the Alliance, Chicago, Ill., and will be sent to any address, postage paid, for \$1.00. Address, Alliance Association, Chicago, Ill.



## The Morning Star.

WEDNESDAY, FEBRUARY 4, 1880.

Taking St. Evremont's authority for it, "history tells us of illustrious villains, but there never was an illustrious miser."

Untold comfort is unfolded in these words from Faber: "No soul was ever lost because its fresh beginnings broke down."

When the vision of enthusiasm begins to grow dim and gradually we are brought into the gathering darkness, then comes the vision of silence on its errand of mercy and love.

James Russell Lowell is a teacher of practical wisdom:

And he who waits to have his task marked out shall die and leave his errand unfulfilled.

To make one's place in the world would not require so much effort as is often vainly spent in trying to find one's place.

Does not a superficial fickleness sometimes characterize the steadfast wishes of a life? In the moments of elated self-sufficiency, how the vital worth of a blessing becomes lost and only its worthless and tantalizing husk (and every earthly blessing has this tantalizing feature) is uppermost in the mind's eye.

Oh! there are golden moments in men's lives, sudden, unlooked for, as the little clouds All gold, which suddenly illumine the gates Of the lost sun.

Oh, pray for them! They bring No increase like the gains of gun and showers, Only a moment's brightness to the earth, Only a moment's gleam in common life, Yet who would change them for the wealth of worlds.

—The Spectator.

Life is uncertain and yet we keep on calculating and imagining ourselves doing wisely in spending much thought in counting the cost of important steps. We admit that there is as much truth as vanity in thus considering on our ways, out of which we do not give transcendent precedence to the affirmations of the soul, we shall fail of the richest benefits. Much time and much thought rather becloud than reveal those affirmations, do they not?

Change is beneficial, and change is injurious. The trouble is to distinguish between the benevolent and the malevolent changes. One may have so followed a way of life that it will keep him in hot water the remainder of his days if he should adopt a new work. On the other hand, a radical change in place, circumstance and business may be the only means of bringing one into harmony with one's self. While looking at the power of the soul over circumstances, it is not the part of wisdom to forget the power of the circumstances over the soul. A profound observer into human nature has declared that our deeds determine us as much as we determine our deeds.

It is characteristic of our civilization to cut short corners. A distinction is made, for the most part unconsciously, between kindness and business courtesy. Policy rather than unselfishness animates a good deal of the artificial attention one receives from tradesmen, bankers, lawyers and ministers. We do not now refer especially to that affected style which is disgusting, but to that suavity which but very few have so little vanity that they do not rather like it. It is simply impossible for one who exercises true politeness to become as rich as the one who exercises the policy politeness; as the former takes time, time which the latter turns into money. It is to be questioned whether the Lord ever designed for a person to so throw himself into financial, professional or philanthropic undertakings as to take time and attention due to the exemplification of the golden rule in every-day affairs. The matter of behavior seems trifling in the presence of the great and dear scheme we have in view, but rightly judged may not the kindly act overshadow the grand scheme? In this matter of behavior may we not discern a corrective to great abuses? If religiously followed, we should have no millionaires, for as we have already said, it will be impossible for one who is giving a portion of his time to the service of others in the details of politeness to become enormously rich. Should there be a reign of politeness, we might not have such keenly intellectual lawyers, such profound scholars, such wonderful ministers, but would the world be the loser if it lost something in intellectualism, brilliancy and sentiment and gained something in love?

## GLANCES AT THE PAPERS.

The New York World thinks "there really is some excuse for being illiberal, and even stingy, when you are engaged in spending other people's money."

We read in the Springfield Republican: "Joshua L. Chamberlain's position before the country ought to be a lesson to young men of ambition that, while the politicians can make nothing but office-holders, character makes a man."

There are those who "might profit if they only would," by "diminishing the notion," as the N. Y. Sun puts it, "that the mere ability to write with facility is any evidence of superior intellectual endowments or will secure a sure and substantial reward."

The New Orleans Picayune would not be uncharitable: "Hundreds of men engaged in politics are not bad at heart. They would be willing to get an honest living if they could get it without work."

One of the best posted correspondents of the New York Times reports to that journal from Washington that "Samuel J. Tilden is to-day, more than ever before, an aspirant for the Presidency, and it might as well be understood distinctly that he is now striving, and that he will from this time on, by every means in his power, strive to obtain the Democratic nomination. Never until he is fully assured that he can not succeed himself will he be ready to give his influence and support to any other man."

The new editorial management of the Christian Intelligencer is very modest, indeed.

We do not believe in journalistic egotism, any more than personal, and therefore we refrain, as well as shrink, from sticking all over our paper little compliments addressed to it. We should as soon think of going down Broadway with our individual coat-tails placarded with "puffs," after the manner of the human sandwiches that crawl turtle-like between two advertising bulletin boards, or after the manner of unfortunate men on April-fool's day who have fallen into the hands of sinful boys.

However, compliments are welcome, just the same, and especially palatable, it would seem, from the very next paragraph in its columns:

But we do not want our friends and fellow-newspapers to suppose, that the perfect rush of hearty and heartening words which come to us by every mail, and in almost every "exchange" is not marked and thoroughly appreciated. We are astonished to find how promptly our exertions are recognized and how warmly they are approved. We especially prize the fact that the approbation touches precisely the points for which we ourselves have aimed, viz., to promote at once the "readability" and the religious tone of our paper. We not only thank our friends, but we "thank God and take courage."

## ROUND-THE-WORLD LETTERS.

STEAMER "CITY OF NEW YORK," AT SEA, Dec. 22.

"Through waves and clouds and storms He gently clears thy way; Wait thou his time, so shall this night Soon end in joyous day."

If it were not for the truth couched in these beautiful lines, we could poorly bear the suspense of more than ten weeks, and more than eleven thousand miles of weary travel over sea and land ere we can know the extent of the illness of loved ones at home, or the full reason for our sudden recall from our travels. But one has lived to little purpose his nearly three score years who has not learned to wait in patient hope till the day dawn, for dawn it surely will after the darkest night.

"It is good to both hope and patiently wait" for the development of God's providences in the dark passages of life, for often our most valuable experiences are taught us not in the sunshine of prosperity and enjoyment, but in the shade of disappointment, and in the dark night of trial.

We left Sydney, Australia, on the 4th inst. for San Francisco and home, calling at Auckland, New Zealand, and Honolulu, Sandwich Islands, on our way.

We have so far had a very pleasant passage, but, as we expected, have been tossed about considerably in the Southern Pacific.

The Southern seas especially about New Zealand are famed for being often very angry, and our passage has not helped to redeem that reputation. On the morning of the 8th we found ourselves in sight of land, and soon passed the islands called the "Three Kings" and the "North Cape" of New Zealand, and then turning south, ran along the eastern shore for about 200 miles, to the city of Auckland.

Auckland, the largest city of New Zealand, is finely located on the Southern shore of Waitemata harbor, a safe and commodious harbor in Lat. 36 degrees 50, S. and Lon. 174 degrees, 49, E., and about 1300 miles east of Sydney, Australia. The rising ground on which the city is situated and the surrounding hills give very fine views both of the city and harbor, and also of the western harbors of Manakaw the two harbors making into the land so that at the point where the city is located, they are but six miles distant from each other, and ere long the city must extend to and occupy both harbors. The city is already a place of considerable commerce, more than 200 vessels having visited it last year, and trade is on the increase each year.

Besides the Pacific Mail S. S. Co.'s ships calling each way monthly, there are smaller steamers running monthly to Sydney and Melbourne, and a line to Brisbane, Aust., and quite a large number of sail vessels from all parts of the world. The population is now about 28,000. It has many fine stores, and its public buildings are a credit to the city.

There are two railways, one running north and the other running south, the latter into one of the best agricultural districts to be found in any land. Most of the streets of the city are either paved or covered with asphaltum and well lighted with gas, and the city is well supplied with water.

In the southern part of the island, near Wellington, is Mount Tangurua, an active volcano 6,500 feet high, and many extinct volcanoes, some as high as 13,000 feet and perpetually covered with snow. In fact the whole of these islands are of volcanic origin, although very few are active volcanoes. The Colony of New Zealand is comprised of three islands, known as the North, South (or middle) and Stewart Islands, and the adjacent islands.

The first arrival of emigrants in any considerable numbers was in 1839, and since that the islands have been settled quite rapidly.

The climate is favorable for the growth of all fruits and grains grown in our temperate zone, and the lands are fertile and well adapted, in the valleys and on the plains, for agriculture and on the hills and mountain sides for grazing. They are quite sure of a crop, as they are not subject to droughts as in Australia. There are four seaports of considerable importance, having each good harbors, Auckland, Wellington, the capital, Christchurch and Dunedin, besides others of smaller size. The population in 1876, the last census, was 399,075, but the increase has been very rapid since, and now must be more than half a million. The colony is in a very prosperous condition, it is claimed the most so of any of the colonies. Its resources of minerals of all kinds, especially gold and copper ore, are large, coal abundant, and the wealth of the colony is increasing very rapidly.

We left Auckland the same afternoon of our arrival, and for two days had good weather and a fine run. On the 11th, we encountered high seas, and the wind increased to a gale at night and for thirty-six hours we encountered very tempestuous weather. The captain found it necessary to lay to before the gale for twenty-four hours, and the seas were often so high as to break over our decks, doing considerable damage. On the 13th, the wind abated, and we had good weather till the 23d, when we arrived at the entrance of Honolulu harbor, Sandwich Islands. A storm was raging, and the seas were so high that it was not deemed safe to enter the harbor, and we proceeded to the west, without calling, much to the regret of all the passengers, and the sad disappointment of several who were bound for that port. The pilot came off to our ship, although at very great risk, as his boat after he came on board was driven away by the gale, and he was obliged to go to San Francisco with us. We learned from the pilot that a large number of passengers were ready to go with us, among them the newly appointed collector of the port of San Francisco, Mr. Morgan.

Early in the afternoon of the 30th, we sighted the Farallone Islands, and about dusk the western shores of our dear native land. Quite unexpectedly, where we had looked for high seas and rough weather, the last two days of our passage, we found calm weather and smooth seas. As we came near the land just between the two high bights that form the entrance to the harbor of San Francisco, the full moon arose, lighting up the sky and waters with most beautiful golden tints, and as we stood on deck enjoying the changing panorama, as we rounded the point to the harbor, the universal assent was, it was well named the "Golden Gate." At 9 o'clock, P. M., we dropped anchor in the bay and was more than glad to step foot again on the land we love.

We were greatly relieved to learn by telegram that the sick ones at home were somewhat better, and after a stay in San Francisco of five days, we took the cars across the continent, and arrived at home early Sunday morning, the 11th of January, grateful to the Father of mercies for continued health to each of us during all our journey. We have been absent eight months lacking four days. Have traveled by sea and land over thirty thousand miles, with comparatively little to mar the enjoyments of our journey, but with a better appreciation of the great blessings we enjoy in this the most favored by Providence of all lands, our own United States.

E. W. PAGE.

## FOREIGN AFFAIRS.

The Russian census is to be taken this year for the first time since 1858.

The German government intends to levy a tax on advertisements in newspapers.

Diphtheria is increasing at Montreal, and small-pox and typhoid are decreasing.

Prof. Messmer, of Munich, editor of the Deutscher Merkur, organ of the Old Catholics of Germany, is dead.

A convention has been signed by Sawas Pasha, Turkish minister of foreign affairs, and British Minister Layard for the suppression of the slave trade in Turkey.

Snow slides from the citadel cliff at Quebec the other day nearly destroyed Michael Hack's house, filled parts of some of the streets 20 and 25 feet deep, and buried three children, who were barely rescued alive.

The Speaker of the British House of Commons has £20,000 a year, a house rent free, £5000 of equipment money, 2000 ounces of silver plate on his election, £500 for stationery each year, and fees amounting to £15,000 a year.

Commander Shufeldt reports the arrival of the frigate Ticonderoga at Bassorah, on the river Euphrates, 70 miles up from the Persian gulf, being the first American war vessel that ever arrived there. On landing, Shufeldt was received with a salute of 21 guns, besides the usual salute.

On the 25th anniversary of the Czar's accession to the imperial throne of Russia, the prince of Wales and the German prince related to the emperor will visit St. Petersburg with their numerous suites. It is expected that Prince Frederick Charles of Prussia, a nephew of Emperor William, will represent Germany on the occasion.

The German government has ordered that the Czar's honorary commander will send deputations.

The monster Italian double-turreted iron-clad Dullio, the most powerful war vessel in the world, in a trial of speed, Saturday, made 14 miles per hour. The dimensions of the Dullio are: Length 339 feet, breadth 65 feet, tonnage 10,650 tons, thickness of armor 22 inches throughout, engines 7500 horse-power, armament four 100-ton Armstrong guns firing projectiles of 2500 pounds in weight, with powder charges of 350 pounds. She has also a powerful ram and a torpedo boat.

Queen Victoria has placed in her pew at Whittingham church a memorial medalion of the late Princess Alice, bearing the affectionate inscription: "To the dear memory of Alice Maud Mary, Princess of Great Britain and Ireland, grand duchess of Hesse, who departed this life in her 36th year, on the anniversary of her beloved father's death, December 14, 1878. Blessed be the pure in heart; for they shall see God."—Matthew 5: 8. This monument is placed by her sorrowing mother, Queen Victoria, 1879."

Later reports of the flood on the island of St. Kitts, one of the West Indies, January 12th, say that about 36 inches of water fell in six hours. A reservoir back of the town of Basseterre burst, and added to the destruction. Houses were washed away, and whole families disappeared, 200 lives being lost. Debris nine feet deep filled the principal streets. Land formed 200 feet out from the beach. There is great distress, the roads are impassable and the damage is estimated at \$250,000.

## FACTS AND CURIOSITIES.

Mrs. Haven, the mother of Bishop Haven, survives her son at the age of 83.

The total number of public schools in Maryland is 2,009, instructing 105,480 pupils.

Fifty of the colored refugees from North Tophet have gone to Colorado to work in the coal mines.

The lower house of the Kentucky Legislature has passed a bill reviving the whipping-post law.

A telephone has been successfully used between Council Bluffs, Ia., and St. Louis, Mo., a distance of 410 miles.

The Republican State committee of Kentucky have designated April 14 as the time for electing delegates to the national convention.

Gov. Roberts, of Texas, has ordered a special election February 20, to fill the vacancies caused by the resignation of five State Senators.

A shrewd trader says there are two reasons why we don't trust a man: one, because we don't know him, and the other because we do.

The House select committee on the Yorktown celebration have agreed to report a bill appropriating \$100,000 for the erection of a monument at Yorktown and \$20,000 to meet the expenses proposed at the Yorktown celebration.

No one can fully understand the meaning of the motto "until he puts his money into a mutual benefit association, and waits until the treasurer runs away with the whole business."—Globe-Democrat.

Gov. Williams, of Indiana, passed Monday night in a Chicago hotel. To a reporter who attempted to interview him on political matters, "Blue Jeans" exclaimed: "I can't, I'm too tired. It's half after nine."—N. Y. Times.

A four-years-old neighbor of ours lately said a good thing. His mother had promised that in a few days she would communicate something that would make him very happy, provided he was a very good boy in the meantime. But he didn't want to wait. So he urged her to tell him now, promising not to repeat it and offering other inducements. Finding that everything failed, he said, as his last argument, "Whisper it to me, mamma, and I'll forgive it."—Yorkshire Statesman.

The Massachusetts society has awarded \$10 and a bronze medal, suitably inscribed, to Elwell, of Gloucester, for heroism in rescuing Arthur Rich and Edward Watson from drowning last year, after their boat had been capsized in a heavy sea. The society's medal has also been awarded to Sylvanus Stevens for rescuing J. C. Overbeek, the telegraphist, from drowning when capsized in a dory at Gloucester last fall.

Mississippi is said to have a school population, white and colored, of 380,000. Of this number 180,000 are growing up without even the knowledge of the alphabet. The schools are open on an average only two and one-half months of the year, with an average attendance of 125,000. The present average monthly pay of teachers is only \$20.—N. Y. Tribune.

A Chicago man took out his new trotter and sped him on the boulevard. After putting the nag through at his best gait for a quarter stretch the owner proudly wheeled up to a policeman on the track and asked: "Why can't you arrest me for fast driving, old fellow?" The officer only replied gruffly: "Cause, sir, you ain't drove fast 'nough yet to violate no ordinance, sir." That citizen is advertising a fine trotter for sale in all the city newspapers.

Senator Lamar is very eccentric in his habits. Sometimes he will almost starve himself and then eat voraciously. He has fits of melancholy that last for long periods. He is never very buoyant. His ordinary demands are that of grave and stern decorum. Vice-President Wheeler tells me that Mr. Lamar has often spoken to him of an apprehension of sudden death, and that occasionally he had desired to speak in the Senate, but he has been deterred by "lost courage," meaning thereby that his great excitement came to him with the peril of swift dissolution.—J. R. Randall's Washington letter.

The following is a genuine notice on an Irish church door: "This is to give notice that no person is to be buried in this church-yard but by authority of the parish. Those who wish to be buried are desired to apply to me, Ephraim Grub, parish clerk." Here is another kindred specimen: "Notice—The church wardens will hold their quarterly meetings once in six weeks, instead of half-yearly, on the 1st of the month of April, 1880, the following bill was stuck up: 'This house to be let for ever or longer if required.'"

The Wall street correspondent of the New York Sun says of female stock speculators: "For years the fair sex have been secretly gambling in stocks. Two or three up-town dry goods and gold and stock brokers have placed in their back offices long ago for the use of their customers. Yet, when this was spoken of, nobody would believe it, just as nobody will believe now that women have several pounds of their own money in the market. Yet both statements are true. There are several offices up-town where women of all classes in society congregate from 10 o'clock in the morning to 3 in the afternoon, and where they speculate over private wires."

Chief Detective Markham recently recovered from Stephen Mayhew, a butcher doing business at Fourth and Federal streets, St. Paul, Minn., an ebony cane, with a silver head, bearing the inscription "A. Lincoln." The cane was taken by Mr. Lincoln to the private box at Ford's Theater, in Washington, on the night of the 14th of April, 1865, and was the only relic of the shooting of Lincoln, the cane was forgotten. Mayhew bought it from one of the members of the theatrical company that was playing in the theater on the night of the assassination. He sold it to a man named Lincoln, who carried it into the city, and placed it in his back office. The cane was found by the police on the 14th of April, 1880, and was returned to the chief detective.

The lost dog agents at the beginning of the new year are busy hunting up stray cats. One week finds the agent hunting cats in Florida, and the next may discover him in Maine. The rules governing the business are that he must travel by daylight, ride in the rear of each and keep his eyes open. Frequently, while rushing past a side-track full of cars he discovers one belonging to his own company, and by practice he becomes so sharp-eyed that he can photograph the number of that car. "That's his mind in an instant. Arriving at a telegraph station he politely requests the officers of the road to send him his company's car. Cars are frequently sent from one end of the continent to another, and sent back empty. In case a road is short of cars, it sometimes takes the liberty to retain and use them, and sometimes a dishonest road will steal them outright and obliterate the owner's mark and number. A lost car-agent for a western road, recently, after searching for months for a car, found it away out on the plains, 40 rods from the railroad; devoid of its trucks, and occupied by an ambitious squatter as a home."—St. Louis Globe-Democrat.

A few days ago a citizen having an office on Monroe avenue made arrangements with an old colored man to sweep out the room twice per week for a weekly salary of fifteen cents. The first week's salary was paid and received, and everything was all right, but when the next payment came due the old man hesitated, hung around for awhile, then said: "Oh yes, I am sweeping out for a western road, and I am sweeping out to please you?" "Oh yes," "Doan't do fault with me?" "None at all. You are doing well enough." "I am glad to hear that. What I wanted to say was, would it be all right if I gave you a dollar a week? If it is a uphonorful job I go to be on de kee vi. If it is a steady job I go down an' make de fast payment on a seven-dollar looking-glass fur de ole woman. I want to be a sort of secured fust I launch out."—Detroit Free Press.

Ever since fresh air was invented has the earth been cursed with people who fancied them-

selves appointed to ladle out vast volumes, aerial catarrhs, chilling torrents of fresh air, to nervous, timid, delicate people who don't want a pint of it. The ventilation idiot, who boasts of his long and arduous labors, and who haunts the railway train, and makes his dwelling in the church; he goes to the theater; he invades your offices; he triumphs on the sanctity of your home; and, wherever he goes, and wherever he comes, he brings with him blasts from Greenland and theories from the stormy caves of Aeolus. And he sweeps down upon you, and your peace, and he overwhelms you with fresh air until you want to suffocate. How you do hate him, the man whose hobby is ventilation.—Burlington Hawkeye.

My advice to young people who must pass through long engagements, is to see as little of each other as possible; and likewise to correspond sparingly. Quarrels are easily kindled, and they are almost sure to arise if an exchange of love-letters be commenced at the dangerous rate of one a day, or week. This pace is too fast to last. I should say that one letter a fortnight was ample. If this wise abstention from the use of pen and ink be tried; if the loving pair see each other but two or three times a year, at Christmas, or Easter, for perhaps a half a week during the summer; and if, during their separation, they carefully refrain from all expressions of reciprocal affection by gifts of flowers, trinkets, nicely-dressed pocket-handkerchiefs and well-worked slippers in winter, then the rocky time of a long engagement may possibly be sailed through without accident. However, needless, all this leads up to repeating that, when two young people have made up their minds to marry, the sooner they do so the better.—Writer in Home Journal.

A letter from one of Professor Nordenskjöld's assistants, recently published in various Scandinavian papers, gives an interesting account of the Thule, a peculiar race inhabiting the northeastern part of Siberia. They look very much like the Greenlanders, are small, but alert, have a brownish-yellow skin, with black eyes and hair, and are very cheerful, almost frolic, expression of face. They live in tents, dress in skins, and feed on seal flesh. Their women are tattooed on the face. In their intercourse with crew of the Vega they were little shy, but they were all penguins, and willing to help. Their moral ideas were rather naïf, but firmly adhered to as far as they went. Of their language a dictionary (Thule-Swedish) has been made, comprising about three hundred words. It will, no doubt, prove of interest to the linguists as the tongues of the Polar races have hitherto been as great a puzzle to the philologists as those of the negroes of tropical Africa.

## Kindred Relationships.

It is well known that a relationship exists between piles, constipation, kidney diseases and liver troubles. In Kidney-Wort we have a remedy that acts on the general system and restores health by gently aiding nature's internal processes. Druggists keep it.

## BEWARE OF MALARIA.

The prevalence of malarial diseases in country and town indicates a danger to which we are all exposed. These diseases are easy to contract and hard to eradicate. But Warner's Safe Pills neutralize the poison and cure them. And they are equally effective against all bilious troubles.

## Obituaries.

PARTICULAR NOTICE. Obituaries should be brief and for the public. For the excess over ONE HUNDRED WORDS, and for those sent by persons who do not patronize the Morning Star, it is but just that CASH should accompany the copy at the rate of FOUR CENTS PER LINE of eight words. VERSES are inadmissible.

## [SPECIAL.]

NATHANIEL CLARK was born in Westerlo, Albany Co., N. Y., in 1799, removed to Genesee Co. in 1818, and was married to Marilla Wall in 1823. Two years later they removed to Hamlet, Chautauque Co., where they lived until they were converted, and with others, constituted the first Baptist church organized in that county, of which he was elected deacon. In 1833 he removed to Trumbull, Ashtabula Co., O., and assisted in the organization of the first Baptist church in that place, where for more than twenty years, as an officer and member of the church, he labored and prayed in the field and work of his choice. In 1855 he removed to Hamlet, Chautauque Co., where he continued his service as deacon, and thirty-seven years of Christian work in the Ashtabula Q. M., attending a large proportion of its sessions, and participating in its conferences and councils very generally. The writer enjoyed the privilege of first meeting him in 1837 and afterward, and ministers and Christian workers always found sympathy and a home under their roof. Most of those early workers are gone; but the few that are left gratefully remember this place of rest. Bro. Clark was an early subscriber for the Morning Star; and, for nearly fifty years a fast friend of its principles and positions, he had rejoiced in its weekly visits. He was not a bigot, but a true and earnest friend of the Baptist. His piety was not explosive nor demonstrative, but unwavering in purpose and faith, he was always ready for Christian work; and when, with age and severe disease his sufferings increased, and he was unable to do his work, he was firm, and the smile of God distinct through all the clouds of death. His last years were spent with his son, E. D. Clark, in Marshall, Calhoun Co., Mich., where, upon the 2d of December, 1879, he closed his earthly career, a holy triumph. He had witnessed with deep interest the progressive changes of the Star, the rise of our schools, the organization and work of Missions, and was thankful for the assistance he had rendered to the cause, and with whom he had spent fifty-six years, and four sons, feel the loss deeply; but, grateful for the life they have enjoyed so long, and confident in the promises, they mourn not as those who have no hope.

EDMUND, oldest son of Brother and Sister P. Benjamin, died in Pierpont, Ohio, Oct. 18, 1879, aged 13 years and 7-12 months. Eddie was a child of slender constitution, yet he possessed a clear, bright mind and a loving heart, and was greatly beloved by all who knew him. He was a worthy member and regular attendant of our Sunday-school, and prepared his lessons well. When he drew near the close of life, he told his friends calmly that he was going to die, and talked with them separately, telling his father what he wished him to do with some of his things. He told his mother and sister not to weep for him, for he should be better off after he was gone. He then asked to see a photograph of a dear uncle and aunt living at the same place, and after a long look at them, he turned to his mother, telling her the words he wished her to write to them for him. He then talked at length with his only brother, and left a message to be given to several cousins that he greatly loved, and closed his life with firm admonition that we earnestly wish all the boys in the land might heed and heed. "Tell them," said he, "not to smoke or chew, nor drink or swear, and to prepare to meet me in heaven." We all realize deeply with the family in their bereavement, and we also rejoice with them that one so worthy has gone before to welcome their approach at the gate of the celestial city.

## D. L. RICE.

FRANCIS HAWKINS died in Meredith, N. H., Dec. 23, aged 93 years, 11 months and 15 days. He was the oldest person in this vicinity, and retained remarkable vigor until the last. He was a carpenter by trade, and very many of the houses and barns in this part of the country were erected by him. Also, nearly all the meeting-houses in this region were either wholly or in part his workmanship. He professed religion in the early days, and struggled hard against the many temptations of the times. His companion preceded him to the grave seven years ago, and by the time he passed away all, or nearly all, those who stood with him in youth and early manhood had gone, one left for the other country.

SALLY FOLSON, widow of Joseph Folson, died in Belmont, Dec. 31, aged 88 years, 8 months and 18 days. Sister Folson was baptized by Rev. Young, 70 years ago (January) and united with the Baptist church. A few days before her exit she spoke of the great joy she had in thinking that in early life she gave her heart to Christ. She wish-

ed me to say to the young, for her, to seek the Lord in youth. She held on her way, becoming stronger and stronger to the end. She was ever the same—kind, patient, forgiving, hopeful, trusting and affectionate. She bore the blessing and the honor of the "peace-maker," and none deserved that title more than she did. And when her last hour came, and her dear friends gathered around her dying bed, she was all ready to depart and go to be forever with the Lord.

MARY ANN, wife of James Cobley, died in Morrisstown, Vt., Nov. 15, 1879, aged about 62 years. Sister Cobley was a member of the Freeville Baptist church in M., and was a teacher in the Sunday-school. She was faithful in every position in life, and we miss her in all our religious gatherings. May Brother Cobley be sustained in his lonely hours until God shall bid him go up higher, is our prayer.

JESSIE BERTHA, only child of George W. and Estelle N. Smith, died in Canada, N. H., Sept. 26, aged 8 months and 15 days. "He shall gather the lambs with his arm, and carry them in his bosom." B. P. P.

## Freeville Baptist Publications.

The Morning Star. Is a large religious paper of eight pages, in its fifty-third volume. It is able, literary and progressive. All communications, should be addressed to Editor, N. H. Terms per year \$2.50 advance \$2.30 Postage is paid by the publisher.

The Little Star and Myrtle. Are Sabbath-school papers, printed alternate weeks, on superior paper, beautifully illustrated. Both papers are of the same size, but the LITTLE STAR is for an older class of readers than the MYRTLE. Terms: single copy, each, 35 cents. Packages of ten or more to one ad. 25 cents. Payment always in advance, discontinued when time expires, and no commission allowed on money sent. Sample copies sent free.

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The Book of Worship. Only a few copies left. All gilt edge, \$1.00. Postage 10 cents.

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The Memorial of the Free Baptists. Give the rise and progress of this body of Christians in New York, till the time of their union with the Freeville Baptists. \$1.00.

The Minutes of the General Conference. Are published in pamphlet form at the close of every session, and the bound volumes embrace the proceedings of the first sixteen sessions. 75 cents; postage, 9 cents.

The Constitution. Contains a brief statement of the doctrines held by the denomination, and our general usages in church-building. It is published by authority of the General Conference. 25 cents; postage, 5 cents.

Butler's Theology. Discusses briefly, but clearly, all the questions of doctrinal theology, and the author's views are those generally accepted by the denomination. \$1.50; postage, 12 cents.

Butler's Commentary. By the same author.—Prof. J. J. Butler, contains four volumes, one on the Gospels, and the other on Acts, Romans, Corinthians, and the Epistles. An excellent help for Sabbath schools and family reading. \$1.00; postage, 12 cents.

Sermons. A volume of 300 pages, containing twenty-three sermons, by the Rev. Mr. Butler, Pastor, Freeville Baptist Church. Price \$1.25 including postage.

The Register. Contains, in addition to the usual Calendar, the names of all Freeville Baptist churches, arranged in alphabetical order, and the names of all ministers and their post-office addresses, officers of our benevolent societies, and of all literary institutions, obituaries of deceased ministers, &c. Price, 10 cents a copy; 96 a dozen, \$7 a hundred. Postage, 1 cent per copy.

The Church Member's Book. A valuable little book, for every Christian would be benefited by reading it. 25 cents; postage 3 cents.

Minister's Manual. Just issued, designed especially for ministers, but useful for all church members. It contains "Scripture Selections for more than thirty



