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The Morning Star.

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THE MORNING STAR, DOVER, N. H., APRIL 21, 1880.

NO. 16

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER.

ISSUED BY THE

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Rev. J. D. STEWART, Publisher,

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The Morning Star.

WEDNESDAY, APRIL 21, 1880.

LEAD THEM HOME.

Lord, we can trust thee for our holy dead.
They, underneath the shadow of thy tomb,
Have entered into peace; with bended head
We thank thee for their rest, and for our
lightened gloom.

But, Lord, our living—who, on stormy seas
Of sin and sorrow, still are tempest-tossed!
Our dead have reached their haven, but for
these—
Teach us to trust thee, Lord, for these, our
loved and lost!

For these we make our passion-prayer to-
night;
For these we cry to thee through the long
day;
We see them not, O keep them in thy sight!
From them and us be thou not very far
away.

And if not home to us, yet lead them home
To where thou standest at the heavenly gate;
That so, from thee they shall not farther
roam;
And grant us patient hearts thy gathering
time to wait.

—Sunday Magazine.

A PARSON IN THE BOARDING-HOUSE.

BY RAY THOMPSON.

No. 2.

In the little group gathered at our table, conversation was a train that never failed to go off safely when once fired. A casual remark, dropped at random by one of the company, would go round the board, eliciting flashes of wit, and provoking keen retorts, until a general explosion of laughter had shattered the last barrier of reserve, and laid the subject fairly open for discussion.

One morning at the breakfast-table, Jenny mentioned the fact that she had been invited to attend a ball. "I hope there will be a pleasant gathering on the occasion," she remarked, in conclusion.

"You won't be disappointed," returned Amos. "I intend to be there myself; and that's a sure sign of good company. Besides," added the speaker, nodding in the direction of his fellow-boarder, "Andrews is one of the floor-managers."

Upon hearing this information, the Parson, who sometimes exhibited a surprising interest in matters of trivial importance, laid down his fork, and inquired, "What are the duties of a floor-manager?"

As the question was addressed to no one in particular, a brief silence occurred before it was answered. At length, Amos took it upon himself to explain. "He has to announce the dances, and see that bashful fellows and homesy girls are provided with partners. He must show awkward persons their places in the set, and look to it that no one dances without paying the fiddler. In case of a disturbance, he is obliged to act the part of a policeman, and put disorderly individuals out of the hall. These are the principal duties of a floor-manager."

Andrews blushed painfully while this description was going on. I think the Parson must have observed the young man's embarrassment, for he said, very kindly, "A person may find worse employment than assisting the helpless, or endeavoring to preserve order in a public assembly."

Without raising his eyes from his plate, Andrews asked, "Are you very strongly opposed to dancing, Mr. Goodlaw?"

"What a question!" ejaculated the landlady, whose fears lest anything might be said to offend the Parson, afforded considerable amusement to her boarders, not excepting—I have sometimes thought—the Reverend gentleman himself.

Without noticing the exclamation of his champion, Mr. Goodlaw refreshed himself with a swallow of coffee, and replied, "Regarded as a natural and involuntary movement on the part of the performer, I do not object to dancing, any more than I object to the laughing, or the crying, which usually accompanies the act."

"Excuse me, sir, but I fear I do not get your meaning," said Andrews.

"Did you ever see a corporal punishment administered to a boy?" asked Mr. Goodlaw.

The young man smiled, and answered in the affirmative.

"I've felt it, too, as a boy," muttered Amos, as he helped himself to a biscuit.

"Then," continued the Parson, un-

mindful of the last remark, "you must have seen the victim, when the blood began to tingle in his veins, break into a sudden and resistless dance. Each application of the rod, was doubtless followed by a new caper; until, if the chastisement was tolerably severe, the performance of the youngster, I dare say, eclipsed any Terpsichorean feat ever attempted in a ball-room. Such dancing, although painful to witness, and still more painful to execute, can scarcely be deemed foolish, or immoral."

"There is another kind of dancing which I love to look upon; it is the dancing occasioned by joy. A few mornings since, I met two little girls dancing on their way to school. As I paused to watch them, I thought that none but a very foolish or a very wicked person would desire to check such innocent amusement."

"Then there is that dreadful infirmity known as Saint-Vitus's-dance; individuals smitten with the terrible disease, are certainly to be pitied for their helpless contortions. In this connection I recall the anecdote of an Italian gentleman, who, having been bitten by a tarantula, a species of large spider—danced without ceasing for thirty-six hours, and, at last, died from the combined effects of poison and exhaustion. If the story be true, which is hardly probable, I would not dream of condemning such dancing, even though it was carried to excess. In short," added the Parson, with a friendly smile, "whenever there appears the slightest necessity or excuse for dancing, I have nothing to say against it."

The speaker paused, and Mary asked, "What is your opinion of the dancing mentioned in the Bible, Mr. Goodlaw?"

"I think that it was natural, spontaneous, and, therefore, unimpeachable," was the reply. "Miriam, who danced to the sound of her timbrel after the passage of the Red Sea, was as sincere in her joy, and as innocent in her exhibition of it, as the school-girls whom I met the other morning. King David, girded in his linen ephod, and dancing before the ark, was doubtless giving way to a flood of irrepressible feeling. Although I do not censure the King, I confess that I sympathize with his wife, who treated him to a little conjugal irony when he came home."

"I am aware that dancing has been performed in churches, and in graveyards, as an appendage to religious ceremonies. It was so with the Greeks and Romans, and also with the Hebrews; among whom, however, satirical worship seems to have been performed almost exclusively by volunteers. But dancing was never one of the regular ceremonies of the Christian church, even in its most corrupt days; and in the present age of enlightenment, when a devout man succeeds in getting his head and heart tolerably well-disciplined, he gives himself no uneasiness concerning his heels. As for the foolish, immoral exercise which modern pleasure-seekers style, 'dancing,' I am at a loss to know why it should be tolerated in respectable circles."

"The social gratification, the rhythmic movement to music, and the ease and grace which dancing imparts to manner, are, I suppose, some of the elements that combine to render it a popular amusement," said Andrews, stoutly.

The Parson looked grave, as he replied, "These are trifling advantages compared with the late hours, the heated rooms, the midnight feasting, the wine-drinking, the immodest dress, postures, and familiarities, and the excessive expenditure of thought, time, and money, which go far toward forming the fascination of the indulgence. Let us examine—"

The speaker paused, suddenly, and glanced at the landlady. Her face wore that harassed, anxious look, which will sometimes settle on the countenance of an overworked house-keeper, when half-a-dozen boarders persist in lingering too long at the table.

The Parson rose instantly. "I will finish my remarks another time," he said; and immediately took his departure.

From the appearance of his listeners as they left the table, I judged that he would hardly succeed in convincing them of the folly of their favorite pastime.

THE RELIGIOUS NEWSPAPER.

"The pastor should aim to secure in every family a good religious newspaper. This is a matter of primary moment, for such a paper is an ever-present force, educating religious thought and feeling, and enriching and elevating practical life. Most pastors would be startled on making the inquiry, to find how few families in their congregation take a religious paper, and how many are taking only trashy and often morally pernicious publications, the habitual reading of which must utterly neutralize the instruction and influence of the pulpit."

The magazine and newspaper are the habitual reading of the family circle; and the pastor who fails to exercise watchful care in regard to the character of this reading will often find it one of the most destructive forces at work among his people."—Dr. Harvey, in The Pastor.

FAERAGUT.

His successes were not the result of accident; the germs of his victories lay in his character. There never was a braver man physically or morally; there never was a combatant who more thoroughly meant to win. The child, covered with blood, who wept with humiliation and grief over the surrender of the Essex was a sure premonition of the commander who sailed into black and flaming mouths of hell on the Mississippi and in Mobile Bay. He uttered no more than his life-long conviction and principle when he wrote, "A man must do his work particularly when that work is fighting." To alarming rumors of the hostile powers he responded, "I mean to be whipped, or to whip my enemy, and not to be scared to death." In the same magnificent spirit he wrote to his wife, "As to being prepared for defeat, I certainly am not. Any man who is prepared for defeat would be half defeated before he commenced. I hope for success, shall do all in my power to secure it, and trust to God for the rest." To appreciate fully his enterprise and audacity it must be remembered that in his conflicts he had to face not only personal perils and immense responsibilities, but also formidable novelties. To take a fleet of sea-going ships up a swift and narrow river, covered by booms and fire-rafts, and fight there against forts of masonry and earth-works, supported by gun-boats, rams, iron-clads, and boarding transports, was something new in naval warfare. There had been no previous experience of the kind to guide him; he sailed not only into battle, but into the unknown. The rush up the dim Mississippi, swarming with every form of careering death, reminds one of the fabulous charges of Orlando or Rinaldo into the domains of magicians, where every danger was a surprise and every foe a prodigy. At the best and simplest, it was a challenge of wood against stone, earth, water, iron and fire. But there is no sign in Farragut's reports or letters that he looked forward to the unimaginable struggle with any doubt of success, or any emotion but impatience. One is half inclined to believe that he must have been descended from the enchanted Farragut of Berni and Ariosto, whom no weapon could pierce and no adversary could daunt.—May Atlantic.

THE ENGLISH ELECTIONS.

BY REV. J. J. HALL.

The people of Great Britain have condemned in the strongest manner a government which has betrayed its trust, brought disgrace upon the nation and done more to usurp authority than any government has dared to do for the past fifty years. The election is the free and hearty expression of the people themselves, not brought about by the skillful management of the leaders of the opposition, nor by the use of large sums of money, nor by coercion. In fact the Conservatives had all the advantage of being in office; representing the aristocracy on the one hand, and the great liquor traffic on the other, they certainly could have brought the greater amount of money into service, and as to coercion it has done but little if anything in the larger cities of England, for a voter is free to cast his ballot according to his convictions as he is to breathe.

Some of the most stupendous issues depended upon the results of this election in Great Britain. No one who is conversant with foreign events can doubt this. The skillful diplomacy, the secret treaties, the concentration of power in the hands of one or two, the immense standing armies maintained at so great a cost all meant something, and the grand, silent and skillful powers in all this were Beaconsfield of England and Bismarck of Germany, and I do not doubt that had the sway of the former continued, soon the greatest war of modern times would have taken place, with England, Germany, Austria and probably Turkey on the one side, and Russia, France, and probably Italy on the other. It, or a part of it, may come yet, but one thing I feel sure of and that is that England will never be a party to it while the Liberals are at the head of affairs.

The English government fully deserved the sentence it has received at the hands of the people. The policy of the government is that of the Prime Minister. He talked much of England's glory; of maintaining the balance of power; of the wisdom of equipping and keeping in service an immense standing army; and of the extension of England's power in the East. But in the midst of all his plans he seems to have forgotten the fact that England's greatness is in her uprightness, her perseverance and religion, and that it is as true to-day as ever that "Righteousness exalteth a nation, but sin is a reproach to any people." It has been a matter of surprise to me that some American newspapers should almost idolize this man; and I can account for it only on the ground that Americans, like the rest of the world, worship success; and that at times, without stopping to inquire by what means the success has been obtained and what are likely to be the consequences of its pos-

session. And in this respect it can not be denied that Benjamin Disraeli, otherwise known as Lord Beaconsfield, has been a brilliant example. But with forty years' connection with parliamentary life he has held nothing in common with the people or the institutions of this country. The idea of the people rising would have been contemptuous to him, and it is very evident that had he acquired more power he would have struck a blow at the power of the Parliament in which center all of England's greatness, glory and liberty. No sooner had he achieved power than he became most arrogant, and skillfully despotic. He drove from his cabinet such men as Lord Derby, than whom a purer, nobler, or abler Statesman never sat at the ministerial bench. To extend the glory of England he squandered the people's money by an immense increase of strength of the Army and Navy. To spread Britain's renown he had Her Majesty proclaimed "Empress of India," and for the same end he did not do what he might have done to have prevented the terrible war between Russia and Turkey; and to perpetuate the supposed greatness of England he sent the British troops into Zululand and Afghanistan—two peaceable and well disposed countries, into whose territory English soldiers had no more right to enter than has the burglar a right to be in your house at the midnight hour for the purpose of plunder.

While this reckless foreign policy was being pursued the people at home were suffering not a little. Times were hard; trade bad; harvests worse; taxes high; great and just discontent in Ireland; yet these things appeared beneath Beaconsfield's attention, who by some brilliant touches of administration and skillful diplomacy held still to beguile the people and to obtain greater power, but the verdict of the people is "Mene, Mene, Tekel." "God has numbered thy kingdom and finished it. Thou art weighed in the balance and found wanting." Well has the Nation said, "What gives a touch of splendor to the Liberal victory is that by its whole races in the East have seen a great light. To every Christian still groaning under Turkish rule it means speedy help and deliverance. For the Afghans it means a cessation of pillage and slaughter. To the Hindus it means deliverance from their own sake and not for the gratification of foreign pride. These things must sweeten their triumph to the English Liberals and would make it precious even if they did not know that it had probably put an end to the last effort that will ever be made on English soil to set up a personal government and restore the mystery of Statecraft."

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

HOW TO DO IT.

There are several ways in which the cards prepared for use in our benevolent work may be introduced into a congregation, and the machinery of the plan be set in motion. As a rule, we believe nothing is so good in starting the work as personal effort on the part of the pastor, or an efficient solicitor. General appeals often fail to hit anybody, and seldom reach everybody. Many will take the cards and use them when they are asked to do so who will give but little heed to a public presentation and general invitation. If the congregation is not large the pastor can often do this himself. If it is large, he must have help, and the church should see to it that suitable persons are appointed to do the work, persons who can and will attend to it. Let no church fail to make some provision for a thorough canvass of its membership and congregation in behalf of these interests.

MISSION INTERESTS AT CONFERENCE. It is hoped that the interests of our missionary work, both Home and Foreign, will be so presented at the meetings to be held in connection with the General Conference, as to awaken a deeper and more permanent interest in the general subject and the special work we have in hand than has ever been felt among our people before. The proper officers will take especial pains to secure a full and satisfactory discussion of some of the most important topics relating to this work.

We find in the *Missionary Review* a statement, made by Prof. Christlieb, of Bonn, at the meeting of the Evangelical Alliance in Basle, last year, that the amount annually expended by Protestant missionary societies in the prosecution of their work is now more than six millions of dollars, and that this is several times as much as is expended by the Roman Catholic church in all its missionary work. We hope this is true and that this amount will be steadily increased until teachers of the Christian religion shall be found in every province, district, city and hamlet, of the habitable globe, and all people shall praise the Lord in their own tongues.

PROPORTIONATE GIVING.

Giving should be proportionate not only to the needs of the different objects to which we give but also to the ability of the giver. This is an old saying, a worn out platitude, but it must be repeated again and again. Men will forget to increase their gifts as the Lord increases their means and must be reminded many times that the gift that was sufficient last year or a few years ago may be a very meager one this year. The Pauline rule, or the Christian rule, as stated by Paul, is that every one should give "as the Lord hath prospered him," and when men and women who mean to be Christians do this there will be no lack.

A Wonderful Work.

An exchange says: "A young mission-

ary writing from the Tinnevely district says, 'The number of persons who have professedly joined the church of Christ during the last fifteen months is estimated at 56,000.' Surely this is a wonderful work. In the Arcot mission of the Reformed (Dutch) church, 5,000 persons have abandoned the worship of idols, and professed Christianity. On one Sunday Rev. Jared Scudder baptized 307 persons, and on the next Sunday 227, converted from Hindooism."

A Noble Example.

Mrs. Dorcas Hanford, of New Hampton, N. H., made a vow many years ago that she would give \$2 a year to some one of our benevolent causes, so long as she was able to earn it herself. Although she is entirely blind, and is now 80 years old, she has not failed to keep her vow. How her example rebukes the multitudes who have sight and strength and wealth, but give nothing!

Iowa Home Missions Again.

It may be thought that as we are organized independently of the Parent H. M. Society, it is our wish to act independently of it. That is not the purpose. She is our "Mother" and we do reverence her. We are asked to give to the Parent H. M. fund. We feel like doing it, desire to do it could we feel assured that our loaf was being divided with those more hungry than we are, or that having "all things common" we like the poor Grecian widows should not be "neglected in the daily ministrations."

Dear Brethren, we read that "if any provide not for his own and specially for those of his own house he hath denied the faith."

We do feel that something must be done, something more liberal, something more self-sacrificing, and as we see it, something more immediate, personal and exclusive, or we are not exactly worse than infidels, but we are going from "bad to worse" in one sense at least. We have sent for our relatives and kindred to help reap, and then to our friends and neighbors, and now we have, I think, wisely decided to cut it ourselves.

We do feel that if ever our denomination is to hold a worthy position and influence in the centers and growing places of our fair State now is the time to occupy and hold those places. And although we can not present so extended a front as some, we can have a "Look-out Mountain" or an "Altoona Pass" somewhere on the field. Such points must be reinforced, must be held, and that is what we are trying to do.

In the report of the Secretary of the H. M. Com. we see that out of 23 churches reporting homes of worship 11 of them were without regular preaching; some of them, the majority of them in towns. In the western part there is hardly a Rail Road town but has some F. B. members or those that have been, but have slipped away from us. Our sentiments, our polity and doctrines are peculiarly acceptable to the open, generous and hospitable ways of these Western people.

The trouble is we don't follow up. Wellington said at Waterloo "Hard pounding this, but we'll see who can pound the longest." If we pound at all we don't pound long enough. We must not only see the work but commence it, and do it. This means that the Iowa H. M. Com. must have funds to accomplish any satisfactory work. The fields are ready—men are ready; now what is needed is that the funds be ready. Money—pledges, notes, bequests, something to insure permanency and success to the undertaking. I append a form of request for those that may contemplate something of this kind:

Form of Bequest. "I give and bequeath to the Home Mission Department of the Iowa Yearly Meeting of Free Will Baptists, formed in Jones Co., Iowa, Oct. 4, in the year 1879, for the general purpose of said Society," etc.

Three witnesses should state, "We witness to this instrument consisting of one sheet (or two) as the last will and testament of (or by his (or her) request in his (or her) presence and in presence of each other."

I take pleasure in acknowledging the gift of \$49.40 for the Iowa Home Mission from the estate of the late Dea. John Backus, of Owatonna, Minn. Bro. Backus had long been a worthy member and staunch friend of our denomination. Some years ago he united with the Janesville church (the one nearest him) and remained there until his death. The writer remembers him as a liberal contributor at the dedication of the Janesville church, 1873, and as ever anxious to promote our denominational welfare. This gift comes to Iowa through the agency of Bro. Z. A. Banker, of Janesville, Minn., to whom the funds are entrusted for distribution and whose solicitude he expresses in these words:—"I hope and pray that the money though small in amount may do good. I feel the more anxious about it for its not being my own, but being left to me to dispose of as I thought best, and if it is not used to the best advantage I should feel that I had not done right." Need I say that this munificence is timely, is appreciated and is a great encouragement? Let us pray that this be but a "few drops before a more plentiful shower."—R. A. C.

England sends the curious information to this country that a Yorkshire gentleman has recently purchased at auction the entire town of Littleborough-by-Rochdale, having an area of seventy-four acres, numerous public and private buildings and about ten thousand inhabitants.

"For the life of us," exclaims the *Indianapolis Journal*, "we can not see why there should be two opinions as to the protection of confidential telegrams from public search and seizure, the same as confidential correspondence. They should be inviolable and sacred as love letters, if that was the design of the sender."

Rev. J. C. Robinson takes charge of the four churches in the Seneca & Huron Co. M., Ohio, which have been under the pastoral care of Rev. J. B. Lash.

Rev. Isaac Hyatt has entered upon the pastorate of the church in Dale, N. Y.

WASHINGTON LETTER.

WASHINGTON, D. C., April 14, 1880.

PROGRESS IN THE HOUSE.

On Saturday, in the House, the Republicans had their guns loaded and trained upon the enemy relative to the army bill and its rider, but at the first shot from Mr. Hawley, of Conn., the Democrats almost in a body, a few quietly, and others very ostentatiously, scattered off, chattering and noisy, into the cloak-rooms and corridors, leaving about a dozen seats occupied on that side. It was a significant exhibition of the mischievous intentions that are developing in this matter. Hawley, Robeson and Frye made vigorous attacks on this proposition to annul the power of the Government for the protection of elections. Mr. Sparks on the Democratic side made but a few remarks, stating that the bill did not come up to his views, and called the section in dispute "a tame and cowardly amendment." No other Democrat essayed any speech until Mr. Ewing, of O., closed the debate on Tuesday, and the bill was passed by a party vote, 116 to 95. The amendment, which has been stated before, contains this additional clause (characterized as above by Mr. Sparks): "that nothing in this provision shall be construed, to prevent the use of troops, to protect against domestic violence in each State, upon the application of the Legislature or Gov. of the State," &c.

This is about the shape it was approved by the President last summer, but the Republican leaders have seen fit to strongly oppose it this year. The Senate passed the Diplomatic and Consular bill on Wednesday. Congress is now engaged upon the complications of the Geneva award bill.

The Indian appropriation bill, appropriating \$4,493,000, is now being considered before the House, attended with not only an onslaught upon the regular committee—but the usual contention between the Eastern and Western members—the East, to reduce, and the West to increase the appropriation.

PRESIDENTIAL.

The action of the State conventions is being watched here with intense interest. So far 13 States and 4 Territories have elected Republican delegations to Chicago, N. Y., Pa., Vt., Ind., N. C., Me., R. I., Texas, Kansas, Conn., Mo., Ky., Iowa, making 332 thus far chosen, out of 756 total delegates. Six States and the 4 Territories have instructed or are known to be for Blaine with 92 votes. Four great States, N. Y., Pa., Me., and Ky. are for Grant with 183 votes, leaving 3 States (58 votes) uninstructed, most of which are claimed for Blaine.

THE UNFINISHED MONUMENT.

The great engineering feat, by which this column of stone, 175 feet high, 55 ft. square at the base, and weighing 31,833 tons, engineer's estimates, has been underpinned, a great mass of earth removed from under it, and a more solid foundation substituted, is well worth the attention of sight seers and visitors. Derricks and machinery appearing on its summit, indicate progress in that direction. \$230,000 had been the cost of the shaft when work was suspended; \$92,000 has been expended on the foundation; and, to carry it to the total height of 550 ft. (500 of masonry and 50 of a novel design of glass and iron) will require \$678,000, or \$1,000,000 in all to complete the structure.

INFIDEL TEACHINGS AT THE CAPITAL.

Whether it pays to be an infidel, or whatever moral may be drawn, the fact remains, that an infidel lecturer extracted some \$500 from the citizens of the capital the other night. The speaker was R. G. Ingersoll; the subject, "What shall we do to be saved?" the time, Sunday eve, the place, a theater, and the audience, (a greater portion) the customary devotees of the play-house. The continuous laughter and applause removed the occasion not very far from the usual weekly entertainments.

Denying the authenticity of the Gospels, and delivering a general tirade against all religions, he announced his gospel—good health; cheerfulness and happiness, justice, humanity, every man, woman and child be taught to think, and above all, "we must get rid of the fear of death." The capacity for mischief in his teachings need not be too much over estimated. From conversations heard among men who have listened to them, while admitting they have been greatly amused, they deny the potency of arguments; that cast humanity upon such a sea of speculation.

IN MEMORIAM.

Fifteen years ago to-day, (Apr. 14) a death-dealing bullet was lodged in the best brain that America had living then. The attending events in this immediate scene of such a tragedy will never be forgotten. Cavalry had galloped, batteries had rumbled and infantry had hurried on to Va., through these streets, but the clattering hoofs and din of artillery in the dead of that appalling night, were terrifying and ominous in the dread uncertainty of the hour. How men met pallid men, and nerveless hands were grasped and strong hearts wept, has all been chronicled with the sad annals of the past.

ELLIOTT.

THE arrangements for the New York May meetings in the Broadway Tabernacle, Broadway, corner of Thirty-fourth street, are as follows:

Sabbath, May 9. American Home Missionary Society 7:30 P. M.
Monday, May 10. Woman's Union Missionary Society 3 P. M.
Monday, May 10. American Seaman's Friend Society 7:30 P. M.
Tuesday, May 11. New York S. S. Teachers' Association 3:30 P. M.
Tuesday, May 11. American Sunday-School Union 7:30 P. M.
Wednesday, May 12. American Tract Society. Annual Meeting (in the chapel) 10 A. M.
Wednesday, May 12. American Female Guardian Society 3 P. M.
Wednesday, May 12. American Tract Society 7:30 P. M.
Thursday, May 13. N. Y. Institution for Deaf and Dumb 3:30 P. M.
Thursday, May 13. N. Y. City Mission and Tract Society 7:30 P. M.
Friday, May 14. TEMPERANCE DAY.
Friday, May 14. Woman's National Christian Temperance Union 10:30 A. M.
Friday, May 14. Young Ladies' Christian Temperance Union 1:30 P. M.
Friday, May 14. N. Y. Society for Suppression of Crime 4 P. M.
Friday, May 14. National Temperance Pub. Society 7:30 P. M.
Sabbath, May 16. Am. Board of Com. Foreign Missions 7:30 P. M.

SAVE THE CHILDREN.

The following is from the autobiography of John B. Gough:

Much of the pleasantest work was among the children and I was always desirous of addressing them. They were among the most interesting and interested audiences I had. It was encouraging to speak to them, because they understood what was said. Many objected that "they did not understand these things." I always found the boys and girls did understand it, and they were often most efficient workers for the movement. We furnished the children with pledge cards, and it is surprising how many they induced to sign.

Then again, the sympathy enlisted in behalf of the unfortunate children of the temperate was productive of great good. A school-teacher told me of a very pleasing change which took place in her school in the conduct of her scholars towards two poor little creatures whom it was almost impossible not to pity. The children who came from a distance would bring their dinners, and at recess, sit down in the school-room, or under the trees, to eat. These poor little things often had no dinner, and would stand wistfully by the side of the others. The latter would say, "Go away. Your father's a drunkard."

But they were taught otherwise at the "Cold Water Army" gatherings, and then it was gratifying to see how delicate in their attentions they were to the little unfortunates. They would steal up to the place where the two little ones were sitting; one would put down a piece of pie, another an apple, and then run away; and occasionally the contributions were so liberal that the poor things had more provisions and delicacies before them at one time than they would see at home in a month.

We undertake the capacity of a child to suffer, as we do often their ability to understand. Many a young thing has wept scalding tears at the consciousness of being a drunkard's child. God help them! and inspire every friend of humanity to stretch out a helping hand to these despairing, wretched, but innocent, victims of this horrible vice of drunkenness. While laboring among children I have been deeply impressed with the importance of the work, and I believe just in proportion as we neglect the right training of children in these important principles we lose our hold on the public mind. These little ones are growing up rapidly to influence, and in a great measure to govern society. Their power for good or evil is greatly increasing year by year. Start them right, and surely abstinence from stimulating drinks is right. "Teach them temperance," say some. What is temperance? the moderate gratification of a natural appetite. Is the appetite for intoxicating drinks a natural appetite? No! Is not total abstinence safe? Is not drinking a risk? Then help to save and secure children. I will not say from the evil that must come on them by drinking, but that which may. Parents are influenced by these children. Many a man has been saved by the instrumentalities of his child. Some of the little fellows, who became members of the cold-water army twenty years ago, thank God for it to-day. I long to see a deeper interest manifested in the instruction and training of them in the right path.

Such words as these, from the pen of one of so large experience, who knows all the ropes of the temperance ship, who knows, probably, better than any other how and where temperance begins, and how it may be prevented as well as cured, ought to have great weight with every person at all interested in the temperance cause, and especially with parents whose children will soon leave the family fireside and parental influence, to be surrounded with multitudes of temptations which the demon temperance presents. Pastors, superintendents, teachers, parents, friends, shall we not organize the children at once for temperance training and work? Several Juvenile Temperance Bands have been organized recently, and are using Bro. Porter's Ritual and Pledge Card, which gives great satisfaction.

Samples of these have been sent throughout our denomination, and they will continue to be sent to all who desire them and will notify the secretary. Let us move now in this important branch of our Gospel work.

I am prepared to furnish the Rituals and Cards in quantities large or small to all who desire them. H. F. Wood.

Sec. F. B. Tem. Union.

Concord, N. H.

Selections.

THE CLERICAL PRAYER-MEETING BORE.

We said a few weeks ago that at a future time we might introduce to them the minister who manages to kill the prayer-meeting while affecting to lead it. Perhaps he is already too well known to the laymen, who listen to his voice every week. In that case we may hope to do some service by introducing him to himself, with whom he is but little acquainted. Sometimes he is so carried away by the fervor of his own thought that he uses up the hour, and wears out the hearers. At these seasons he is like the blast under whose rushing and roaring the plants cower down to the earth, and not, as he should be, like the gentle shower, which stimulates them to lift their heads and shed forth their odors. Sometimes he selects a topic which lies on the remote confines of religious life, some abstract theme, of no value whatever to men in the thick of earthly toil and temptation, some speculation for the curious, some refinement of the dreamer, and wonders that everybody does not respond, and take up the topic as if inspired. It is as if he should bring to a starving man a book describing the chemical constitution of various articles of diet, and expect him to satisfy his hunger from the pages. Sometimes this clerical bore comes to the prayer-meeting from the croquet-ground, instead of the closet. His sports are harmless enough in themselves, but they are scarcely a suitable preparation for the house of prayer. One who would lead others to heaven must come from heaven. It is a crime to attempt to conduct the devotions of the church without first securing

a devout frame of mind in the only way in which it can be secured, by communion with God. Sometimes the clerical bore begins the service by scolding the people who are present because others are absent; this is a favorite device with a few who are not above nagging a wife or a child when things in general seem to be going wrong; it is the result of irritability and smallness, rather than of holy indignation with the lukewarmness of men. Thus the clerical prayer-meeting bore has many marks by which he may be known. When we think of it, we are impressed with the ease with which a prayer-meeting may be spoiled. It is not necessary for the bore to bring all his resources into action; one or two are sufficient for any occasion—he may accomplish his purpose by only a little pains.—*Watchman.*

SOMEHOW OR OTHER.

Life is a burden for every man's shoulder. None may escape from its trouble and care; Miss it in youth and 'twill come when we're older.

And fit us as close as the garments we wear.

Sorrow comes into our lives uninvited, Robbing our hearts of their treasures of song;

Lovers grow cold and friendships are slighted, Yet somehow or other we worry along.

Every-day toil is every-day blessing, Though poverty's cottage and crust we may share;

Weak is the back on which burdens are pressing, But stout is the heart that is strengthened by prayer.

Somewhat or other the pathway grows brighter, Just when we mourn there are none to befriend;

Hope in the heart makes the burden seem lighter, And, somehow or other, we get to the end.

—*Victoria Magazine.*

MATTERS OF DETAIL.

Not long since a highly esteemed friend, attached to another denomination, but not a professor of religion, said to the writer: "It seems strange to me, when there is so much to be done, when men are going to ruin, that Christians should spend so much of their time in discussing what are but details, and what appear to us unimportant details, about ordinances and forms and the like."

It is not impossible that the feeling which he expressed is pretty widely diffused. To a superficial view, the feeling is not altogether unnatural. And if Christians spend on matters of detail more time than they do on the vital matters of religion, or if they direct to these details the strength that is demanded for the warfare against sin, then indeed the implied reflection would be just. For those (if there are such persons) who magnify ordinances and forms above repentance, faith, and holiness, we have no sympathy or apology.

But it might be said: "When there is so much to be done, when men are going astray for this life and the other, why take any of your time and strength for these details? Why not give all to the great work of saving men?"

This is much as though one should say to an army: "When there is such need of fighting the enemy, why do you spend your time in these details of drill and discipline and uniform and adjusting of rank, and polishing and inspecting equipment?" "It is because there is so much to be done, that we strive to prepare ourselves for it as perfectly as possible," might well be the reply. "And every one of these things that you regard as 'inconsiderable details,' is vitally, though not perhaps obviously, related to the great work before us. For example, you might see the band practicing; and you might say, 'Why a pity to waste all this force instead of turning it to the enemy?' But in reality this despised element is a vast help in preserving the morale of the army and in fitting them for the day of battle."

Christ has left on earth a church, which is to carry forward the work which he inaugurated. This church is a necessity. Christ's disciples, isolated, easily discouraged and misled, surrounded by foes and darkness, have need of the power that comes from feeling each the touch of the other. And the efficiency of the church and its members is largely influenced by the manner of its constitution. The church is a voluntary society; as such, it has its rules, its conditions of membership, its discipline. None of these is a matter of indifference. The ordinances of the gospel are not mere rites; they are sublime object-lessons, appealing through the eye to the mind, the conscience, the will, the purpose. Form of government, ordinances, rites, all are rock, and polishing and inspecting equipment. It is because there is so much to be done, that we strive to prepare ourselves for it as perfectly as possible.

And we have need to consider how rapidly error grows from slight beginnings, and how dangerous is the smallest departure from the path divinely marked out. It is but a small thing, seemingly, and a harmless, this matter of sprinkling a few drops of water on the brow of a smiling babe. And yet, what untold evils have resulted; how it has eaten out the spirituality of Christ's church, and prepared the way for some of the greatest curses that have afflicted mankind.

Recently a lady, brought up in the Episcopal church, was converted while attending meetings in a Baptist Church in this city. Following the natural impulse of affection, she proposed to unite with the church of which her family were members. The Baptist minister said to her: "You feel that you are converted?"

"Oh, yes."

"When did it take place?"

"In your lecture-room, two weeks ago."

"And yet you are going to be confirmed, and you will have to reply to the questions, thus:

"What is your name?"

"M. or N."

"Who gave you that name?"

"My sponsors in baptism, wherein I was made a member of Christ, a child of God, an inheritor of the kingdom of heaven."

"Now how can you say this, if you were converted two weeks ago in our lecture-room?"

Can that be a matter of indifference which causes Christian persons, to make, in presence of God and his people, a statement that is utterly opposed to the witness of their deepest consciousness?

To prevent the beginnings of evil, to adhere even in matters of detail to the precepts and practice of our one Lord, is not a trivial thing.—*National Baptist.*

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The Morning Star.

WEDNESDAY, APRIL 21, 1880.

G. F. MOSHER, Editor.

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

THE FOREKNOWLEDGE OF GOD.

The Scriptures teach that all things, past, present and future, are fully known to God. And this truth is held by Christians generally. But it is not within the province of human ability to prescribe the mode of God's providence. Any attempt to do so only manifests presumption, and ends in failure. Hence when the Calvinists ask, "How could God foreknow that any one would believe without first foreordaining it?" he shows presumption and inconsistency: presumption, in daring to sit in judgment on the mode of a natural attribute that is infinite and divine; and inconsistency, in that while claiming to champion God's eternal sovereignty and unsearchable and secret counsels, he would yet limit God, and prescribe for an infinite and divine attribute a *thus* and so.

But suppose for the time that the position indicated by the question is true, viz., that God knows future events only as he foreordains them, and by his sovereign power brings them to pass—then it follows that the divine providence differs from the human only in that God is almighty to execute his plans. From this it follows again that God does not rule over free moral agents. Well, some of the Calvinistic dogmas seem to teach as much as that; though we must give most of their endorsers the credit of drawing back from that conclusion.

Is foreknowledge the same as foreordination? There are those who say it is the same, and in support of the view quote Acts 2: 23, "Him, being delivered by the determinate counsel and foreknowledge of God," and Rom. 11: 2, "God hath not cast away his people which he foreknew." But these passages certainly do not prove what is claimed. Nor is there any other passage that does.

On the other hand, Rom. 8: 29, and 1 Pet. 1: 2, prove very clearly that they are not the same. "Whom he did foreknow he also did predestinate," and, "Elect according to the foreknowledge of God." These passages teach that the foreknowledge of God had to do with his election to salvation and eternal life; that, it was a condition thereto; and, foreordination resulted from foreknowledge. Doubtless to the Calvinist this seems like heresy, but nevertheless it is Bible truth.

The presence of God may be said to make future events certain, but it does not necessitate them. A failure to make this distinction is the cause of difficulty to some minds. They look upon God's presence as a fixed decree, so that what is to be will be, and by an irresistible necessity. This is a grievous error. Each of us knows the events of our past lives; did this, our present knowledge, have any thing to do in making those events as they were? Did it necessitate them? And if not, why should the presence of God necessitate human action? It does it no more than the post-scient of man. God may, for good reasons, sometimes necessitate human action—but never by mere prescience.

Some advocate a limiting power in God as to his foreknowledge, on the ground that knowing certain events that have transpired, and that to transpire, his goodness would have led him in anticipation to order otherwise. In support of this view they quote those passages where God is said to have "repented." But whatever difficulties may be supposed to be solved by this hypothesis, the difficulties which it involves are far greater, and so obvious that they need no statement.

OUR OPPORTUNITY.

We do well to make special account of this centenary year of the F. Baptist denomination. A century ago Randall, glowing with love to Christ, came out from prevailing formalism and fatalism to proclaim a spiritual religion and free salvation. God blessed the humble efforts of his devoted servants, laboring mostly in the rural districts; to save souls, not to build up a sect; the work spread and grew, widely extending to a great harvest.

We have nothing to boast of. God has made us a people with high responsibilities, with Scriptural sentiments and usages, and many are looking to us for direction and help.

This is a fit time for a fresh consecration. Numerous suggestions have been made touching this point—how we may make the most of this year. "It is a good time for every member of our churches to make an individual offering on the altar of benevolence. Would that not a single one might let the opportunity pass without improvement. May every one do something for some worthy object in an enlightened and liberal spirit, according to the ability. The aggregate would be large, and productive of great and lasting good.

Let each church contribute. It is a good time to pay local debts and provide new facilities; but this offering should not be confined to local objects. It is a privilege for each church to do something for some of the great enterprises of benevolence.

It may be reasonably expected that this centenary year will witness a large increase in the means and facilities of our Foreign Mission, Home Mission, and Ed-

ucational interests. It will be a sad reproach, if it does not.

The offerings will of course be made according to the choice of each donor. No invidious comparison will be made where all are so eminently worthy. Our F. Mission cause never stood better, or promised more favorable returns for every dollar invested. Never were the needs of our home work more inviting and pressing. There is not a Yearly or Quarterly Meeting but might greatly extend its work, if it had the means; and new fields of rich promise are constantly opening to us. How can we let this year pass without a mighty advance in our Home Mission work?

Our Educational interests are no less deserving. Our colleges and seminaries are vital as fountains, and centers of influence, furnishing help to candidates for the ministry in the churches, home and foreign laborers, teachers, burden-bearers and workers in every walk of life.

May we not hope that our colleges, seminaries and other institutions of learning will receive numerous and generous donations and bequests from the wealthy? Hillsdale earnestly solicits the endowment of a professorship. So does Bates, and it would be a noble deed to extend the same to each one. No offering we could make would be more productive of good.

But it will not suffice to depend on large gifts. We have to rely more on the bounty of the many. If each one will do something, even a little, it will together be most helpful. And do it now, at once, without delay, that the approaching session of our General Conference may be a most blessed season.

WHIMS AND CONVICTIONS.

The good deacons do not often find a body of fifty young men as docile to their wishes as are the half hundred colored theological students, of the Richmond (Va.) Baptist Institute, who have decided to quit playing croquet and base-ball because some deacons of the colored churches felt aggrieved thereat. They said to the deacons: "We do not believe there can be any sin in our taking such exercise; but if it hurts your conscience, we will play croquet and base-ball no more while the world standeth."

Of course, this is highly commendable in the young men, and we grant that they have shown a spirit of deference to their elders which we are very much afraid would not be exemplified by a body of students at the North.

At the same time that we give praise for the above course, we would also point out a difference which this incident illustrates. There is need of discrimination between the crotchety notions of those who are a little given to self-righteousness among our own church or society people and the convictions held by outsiders whom we would influence to come and walk with us heavenward.

The Hindoo believes with all his nature that to kill a beef creature is a heinous sin. When the missionary abstains from offending the sacred conviction of the natives in this respect he is verily fulfilling the law of self-denial so forcibly enunciated by the apostle.

We repeat that however commendable may be the action of the students already spoken of, it can hardly be put on the high plane of self-denial exhibited by the missionary. In the one case the whole force of the self-denial is spent in bowing down to whims of certain elders among one's own people; in the other case the quiet self-abnegation is practiced in order that those outside of the knowledge of the truth as it is in Christ Jesus may be the more easily reached, and brought into the fold.

"SUNDAY-SCHOOL NAMES."

At the request of several Sunday-school teachers and superintendents, who ask for brief biographical facts concerning the persons whose names they are constantly meeting in connection with the notes on the International lessons, we have hastily compiled the following particulars, taking the names in the order in which a correspondent has inquired about them.

Alford (Henry) was an English author and clergyman, born in London in 1810, and died in 1871. He was appointed dean of Canterbury in 1857. He was a great Biblical student, and wrote much, but is best remembered as the author of "How to Study the New Testament," published in 1867; by his edition of the Greek Testament with English notes, references, critical commentary, etc., which was published in 1841—61, running through five volumes; and by "The New Testament for English Readers," consisting of the authorized version, marginal references and commentary (4 vols.), and published in 1867.

Lange (Johann Peter) is a German theologian, born at Sonnborn in 1802. He was of humble origin, but seized every opportunity for study, and in 1841 became Professor of Church History and Dogmatics at Zurich, in Switzerland. In 1854 he became Professor of Systematic Theology at Bonn, one of the famous German Universities. He has published theological and exegetical works of great thoroughness and ability, but is best known in this country by the American edition of his Bible commentary, although the American edition is more properly modeled after the original work, portions of it being by other authors.

Trench (Richard Chevenix) was born in Dublin, Ireland, in 1807. After holding various Episcopal offices he became dean of Westminster, London, in 1856, and in 1864 he succeeded Bishop Whately

as archbishop of Dublin. He has published several volumes of poetry, and many theological works, including "Notes on the Parables," "Notes on the Miracles," "Commentary on the Epistles to the Seven churches in Asia," "Studies on the Gospels," "Synonymes of the New Testament," etc., besides many volumes of historical and literary works.

Schaff (Philip) was born at Coire, Switzerland, in 1819, and came to America in 1844. He has been prominent in the meetings and work of the Evangelical Alliance, and has several times represented the American churches at the European sessions of the Alliance, having served in that capacity in the meeting at Basle last August. Since 1869 he has been Professor of Sacred Literature in the Union Theological Seminary, New York. His theological work has been largely of an editorial character, he having edited the American edition of "Lange's Commentary," and "A Popular Commentary of the New Testament." He has also written several religious works of a historical nature, his "History of the Creeds of Christendom" being among them. Since 1872 he has been chairman of the American Committee for revising the Bible.

Patrick (Simon) belongs among the older writers, having been born in 1626. He was a native of England, and died there in 1707. His "Commentary and Paraphrase on the Old Testament," was issued in 10 volumes, in London, between 1695 and 1710.

Prideaux (Humphrey), whose work, "The Connection of the History of the Old and New Testaments," is frequently quoted from, was an English clergyman, born in 1648 and died in 1724. He was an Oxford graduate, and a staunch defender of the Church of England.

Farrar (F. W.) is an English clergyman, and is known in Sunday-school circles through his "Life of Christ" and "The Life and Work of St. Paul."

Stanley (Arthur Penrhyn) is familiarly known as Dean Stanley. He has been dean of Westminster, in London, since 1864. He is a leader of the "Broad Church" party in Great Britain, and is an accomplished gentleman. It is sufficient for the present case, to say that he has published a volume of "Sermons and Essays on the Apostolic Age," "The Epistles of St. Paul to the Corinthians, with Critical Notes and Dissertations," "Sinai and Palestine, in Connection with their History," "The Bible, Its Form and Substance," etc. Dean Stanley was born in Alderley, Eng., in 1815.

Crosby (Howard) is at present the Chancellor of the University of the City of New York, to which office he was elected in 1870. He is an American clergyman, of the Presbyterian faith, and was born in 1826. He is a philanthropist and reformer, and has published several works, among them being, "Notes on the New Testament," "Bible Manual," "Jesus, His Life and Works as Narrated by the Four Evangelists," etc.

Cook (Joseph) is the Boston Monday lecturer, and Hodge (Charles) was the Calvinistic theologian, for a long time connected with Princeton College in New Jersey. He died two years ago. Peloubet (F. N.) is pastor of a Congregational church in Massachusetts and has written considerable in elucidation of the International Sunday-school lessons.

Nearly all of these persons have made the Bible and Biblical history subjects of close and attentive study, and their opinions are entitled to considerable weight among students of the Word.

CURRENT TOPICS.

MISSIONARY enterprises are adapting themselves to the age in which they are carried on. We have all heard of ships like the "Morning Star," the "Southern Cross," etc., which have been sailing about the world on gospel errands for many years. Now small steamships are employed for a similar purpose. One of these is the "Ellengowan," owned by the London Missionary Society, and plying among the South Sea Islands. "It is impossible," says the *Foreign Missionary*, to overestimate the value of such a vessel, with its greater speed and its independence of winds and tides, and its much more reliable defense against the attacks of hostile natives. It is in no danger of being overpowered while lying becalmed in some bay or river. In penetrating the river channels of New Zealand, for instance, to the distance of 170 miles, the "Ellengowan," with her bold aspect, roaring funnel, piercing whistle and breath of fire and smoke, was respected by savage minds, where a mere boat's crew might have been attacked and destroyed.

We hear a good deal about "practical religion" in these days. As an illustration of what practical religion is we point to the recent action of the Philadelphia Methodist Episcopal conference. It has expelled one member and suspended another, for being connected with a so-called medical college that sells diplomas to persons who have not pursued the proper studies. It is not pleasant to put it in the mildest language, to think of the infliction to a community of unfit medical practitioners. Mutilations in surgery, and life-long lingerings of weakness and disease are not unfrequently seen by the practiced eye—also because of superficially trained physicians and surgeons.

The Congregational church of Madison, Conn., has a marked history in one particular. During the 173 years since its organization it has had only six pastors, each of whom, having settled over it, served the church till death. The idea of frequent changes in the pastorate has often behind it nothing but a mischievous notion. Just because it is nothing uncommon for ministers to be on the move every one, two or three years, the restless portion of a church or society deem any slight occurrence which they do not happen to fancy a sufficient excuse to start a talk about a change of ministers. We shall not cease to declare that the severing of the relations between pastor and church is a serious matter, and that a heavy responsibility lays upon those who are the prime movers in bringing about such a separation.

—The down-trodden condition of women in Eastern countries is a story of oppression which has by no means been fully realized by us. The need of Christianizing influences gathers new force as we hear of the deplorable social and spiritual barrenness in Asia from one of her own children. A Burmese student, who has been educated in this country with a view of returning to Burmah as a missionary, gave in a recent lecture at Baltimore the following realistic picture of one phase of life in China:

Girls in China are believed to have no souls, and to kill them is not murder, and therefore not to be punished. Where parents are too poor to support the girl children they are disposed of in the following way: At regular intervals an appointed officer goes through a village and collects from poor parents all the girl children they can not care for, when they are about eight days old. He has two large baskets attached to the ends of a bamboo pole and slung over his shoulder. Six infants are placed in each basket, and he carries them to some neighboring village and exposes them for sale. Mothers who desire to raise wives for their sons buy such as they may select. The others are taken to the Government asylum, of which there are many all through the country. If there is room there they are taken in, if not they are drowned.

—A REVIVAL in railroad building is a prominent sign of better times. During the past eight months more than three thousand miles have been completed, and the further building of over twelve thousand miles is contemplated. The serious aspect of the case is noticed by the *St. Louis Globe Democrat* in the remark that notwithstanding the panic of 1873, which was chiefly caused by the break-down of the attempt to carry three dollars in railroad securities on one dollar of railroad values, "it still looks as if the business of railroad building was carried on, not for the sake of the profits to be made by operating the road, but for the profits to be made by selling all the stock and bonds that the roads can be made to bear."

—THERE is even a limit to the abuse which many feel themselves justified in heaping upon Congress. It seems to be an especial feat with many Washington correspondents to outwit each other in picturing the babel of confusion which an excited debate occasions in the national House of Representatives. Even the traditional dignity of the Senate is represented as woefully wanting in manners—and in morals also. No doubt that there is a considerable amount of fire which emits such a great volume of smoke. At the same time we shall do well to remember that correspondents generally are inclined to produce the maximum of smoke from the minimum of fire. The *Springfield Republican* contends that taken as a whole, session by session, Congressional manners have improved as the country has improved. The same newspaper goes on to say that "it is the fashion to sneer at Congress. It has its faults and they are palpable, but it is worth remembering that it forms a constituent part of a government whose credit stands second in the world's exchange, and whose flag to-day covers more happiness and less discontent than any other."

—A SAN FRANCISCO paper is authority for the statement that within the last five years that city has spent \$65,000,000; collected by assessments on mining stocks, for work that has not paid \$5,000,000, and with all its yield and present value, is not worth \$10,000,000. If this is the fate of mining ventures on the Pacific coast, the prospects of the New England mining stocks are not fascinating to those who have their senses about them. Why, an out-and-out lottery is preferable to the insidious gambling of these purely speculative transactions on the stock exchange.

—It is an unmistakable sign of innate vulgarity to whisper in church. People who are addicted to this despicable habit not only are wanting in reverence, but as well in the externals of good manners. More than one minister could profitably follow the example of a Wisconsin preacher who gave his people a sermon on the practical topic of whispering in church during service. Not the least pernicious feature of this habit is that it disturbs those who would in reverent spirit, profit by the sacred hour devoted to the worship of the one everlasting Jehovah; and who would approach the presence of the Ineffable with subdued feet. How many there are who know not what this means, and who apparently see nothing out of the way in entering the house of worship in as careless and off-hand manner as they would the hall of amusement.

—ONE of our exchanges tells its readers that half the energy and self-abnegation exerted by the restless and destitute adventurers at Leadville would insure competence amid the comfort of civilization. We are fully satisfied that this is good advice; but we can not prevent the long breath and the sigh as we realize the destiny of commendable words of this nature generally. The chances are that the best of advice will be read with approval by those who have no need of it and be skipped by those to whom it is especially applicable.

REPORTS WANTED. The Foreign Mission, Home Mission and Education Reports of 1867 are wanted at this office. Any person having them and willing to part with them, is requested to inform I. D. Stewart, Dover, N. H.

BRIEF NOTES.

Edward Everett Hale will deliver the Society oration at the next Bates Commencement in June.

The *Golden Rule* is of the opinion that "an infusion of the common-sense courtesy of business life, and an adoption of the ordinary civilities of society, would help church management amazingly in some quarters."

The Reformed Episcopalians are making headway among the colored population of South Carolina. There are now seventeen congregations with a total membership of 1200. Six missionaries are also laboring in that field.

A Bible agent has found twelve hundred families in Oregon and Washington Territories without the Bible. That is not the only field in our country which is in pressing need of Home Mission labor.

The longest series of revival services of the season which has come under our notice is that held with a Methodist Episcopal church in Philadelphia, which continued daily for six months. The conversions number 1200.

One of the means by which Protestantism is working its way into Italy is by means of the German Lutherans who are settling in parts of that country. There is a strong Lutheran church in Naples, and at Salerno there is another.

The *Western Christian Advocate* claims for the pulpit "the supreme power in the public formation of sentiment, at least of Christian public sentiment. What could it not do with our political views, were it universally and heroically to speak out the verdict of God's law on those views."

"The King is dead; long live the king." The *Hillsdale Herald* passes from the hands of its former proprietor into the hands of the "Hillsdale College Publishing Association," the former—the proprietor, and not the hands—saying his farewell, and the latter uttering its greeting in the same column.

We quote from the *Christian Leader*: "A writer in the *Morning Star* deems the contribution box so essential that he would make occasion for it if none existed." Which is the same as declaring, we may add, that benevolence is a necessity in the Christian life, and, therefore, should have a representative part in services of Christian worship.

"Boston society is a thing of cliques," writes the special correspondent of the *Chicago Inter-Ocean*. The same correspondent, however, sees also a highly commendable side to life at the "Hub." It is that the best thought of that city "is done upon philanthropic subjects; her philanthropic clubs have always worked out practical results."

From an editorial in the *New York Observer* we clip the following short paragraph which is in itself a complete pen-picture: "We scarcely know of a more pitiable and helpless case than that of an aged servant of God, who has spent his life in preaching, and is turned off at last, like a superannuated horse, to die on the highway."

It seems to be a much easier matter for a clergyman to leave the Protestant Episcopal church, than to return into its communion. In order to be restored to the ministry of that denomination, the individual must spend three years as a lay communicant before he can resume his duties as a minister. An effort is being made to have this canon amended, as a matter of justice as well as of policy.

The times really seem to demand a serious modification of the old-time custom of providing free entertainment for those who attend the gatherings of religious bodies. The notice which announces the meeting of the General Convention of the New Jerusalem church, in June, at Portland, Me., also states that no pledges are made to provide for the entertainment of the delegates, which is an innovation on the practice of the church.

The agitation in the Indian problem of abolishing the tribal system and giving the Aborigines land in severalty, has resulted in a practical fact so far as the few Indians in Wisconsin are concerned. The Chippewas who dwell in that State have agreed to a division of their lands to be held by them in severalty. After an allotment of a quarter section to each man, woman and child of the tribe, the residue will be sold for their benefit.

The chances that either General Grant or Senator Blaine will be nominated at the Chicago convention are diminishing every day. While it is possible that one of them may secure the nomination by such means as are being used, yet if the question were to be decided by popular acclamation it is not likely that either of them would come within a hundred thousand votes of it. It is a fact that neither of these men is taking at all well with the people, and the fact can not be safely ignored.

The *New York Times* gives a very good lecture on social extravagance. The concluding words of its editorial are as follows: "Ostentation and display are fatal to the social virtues. There can be no sweet home life, no sacred domesticity, no rational comfort in a family which has once been invaded by the desire to shine and outshine in society. When the demon of social discontent comes in at the door of a brown-stone front, all the better angels of our nature fly out of the attic windows. The grace and beauty of life are gone forever."

Newspaper correspondents are under great temptation to give the public what it likes to read. This is aptly illustrated in an incident related in the March number of the *Nineteenth Century*. The writer says: "About a year ago, a British force was crossing one of our Indian rivers on its way to the front. With it was the usual representative of the press, and he had written his usual letter. He tells how the crocodile and palm trees people the water and adorn the banks, and hands the eloquent production to a prosaic English officer, who remarks that neither crocodiles nor palm trees are within many miles. Matter-of-factly man! The correspondent is describing India, and he replies, 'What does that matter? The British public must have its crocodile, and it must have its palm tree.'"

Denominational News.

Western Correspondence.

It was four o'clock, P. M., of March 1 that the writer, on board the steamer, "Minneapolis," left St. Louis, the "Future Great," bound for Quincy. A ride on the great father of waters, for the first ten hours, is pleasant in many respects; but this, like many other sources of pleasure soon loses its charm, and one finds himself waiting impatiently for the end.

The visit at St. Louis was one long to be remembered. To listen to the preaching of Moody, and the singing of Sankey is like a continued feast. Although nearly one month has elapsed since we listened with such gratification to those two great evangelists, yet I find myself deeply absorbed at times in the contemplation of some thought, or impression made while at their meetings. In these we find illustrations of what one or two men can do when fully consecrated to the Master's service.

From Quincy, we came by way of the Hannibal & St. Joe railroad, the "old reliable," to Hastings, a live young city of about three thousand inhabitants, a few miles south of the Platte in Nebraska. Here we shook the friendly hand of A. D. Williams, D. D., an author and a man well known in the F. B. denomination both East and West. Bro. Williams, as we understand, has not been able to preach much for some years on account of a throat disease; he is getting old, and a few more years will take away another of our once prominent ministers.

From Hastings, we came by way of the B. & N. to Lincoln, Neb., the point in particular to which by request of certain F. Baptists of that city, we wish to call the attention of the readers of the *Star*.

The city of Lincoln is twelve years old, claims a population of twelve thousand and is rapidly growing. It is in the midst of one of the finest countries of the West, being surrounded on all sides by gently-rolling, and fertile prairies. It has already become an important railroad center; and in a few months hence, the traveler may pass out of Lincoln in nine different directions by rail. The country thus far has not developed with the town, but is now being settled very rapidly and with a good class of people. At present raw prairie can be had within ten or twelve miles of the city at about ten dollars an acre. Within a few years, however, we doubt not but that land will be scarce at even double the present price.

OUR CHURCH INTEREST.

It is almost an unpardonable mistake that as a denomination, we have never made any move for a church in Lincoln. At first we might have had a donation of three lots, worth now eight thousand dollars, if we had organized a Freewill Baptist church here and built a house worth eight hundred dollars; and this too at a time when there might have been an organization. But unfortunately the golden opportunity passed, and to-day we can count about ten church buildings in Lincoln, but no Freewill Baptist structure of the kind can be found. We have here still a large number of F. Baptists, some of whom have already united with other churches of the city, and others are likely to leave us unless something is done here soon.

We believe that if our Home Mission Board could take hold of the work that a large, prosperous church would be the result in this city in a short time. Quite a number of our churches are located here, about all of whom are good citizens and persons of influence, and we know of no better place for Freewill Baptists to settle than in this vicinity.

The school privileges here are unsurpassed; and the climate and soil are, in almost every respect, attractive. It would be well if an effort could be made at once to secure lots here preparatory to future work. About six hundred dollars would secure ground sufficient for a church building; and eight hundred more would fix up a chapel; and in this a mission could be opened, which would eventually grow into a substantial church organization, and become an important center for Freewill Baptist work in this new State. The influence that might be brought to bear here would be felt throughout the State, and would greatly aid in building up our church interests in other locations.

At present we know of no man in Nebraska who is giving his time and strength wholly to the good calling. Not a minister in the State, of our denomination, who is not under the necessity of appropriating a large portion of his time to some lucrative employment. This country needs a few ministers at least who will give themselves entirely to the work.

It is to be hoped that something will be done for our church interest in Lincoln at no very late date. Other churches with less men and means than we have, have already accomplished much in this city—and within a few years we doubt not but let's will cost thousands of dollars, which can now be had for hundreds.

Lincoln, Neb.

PENNSYLVANIA.

Rev. S. F. Mathews remains with the churches of which he is pastor, another year. These churches are in a prospering condition, about twenty having been added during the year. The Granville Summit church is preparing to make extensive repairs, almost to the entire renovation of its building, expecting to complete the same about July 1. A Ladies Aid Society is now in operation with both the East Troy and Granville churches and renders efficient service financially.

The Morning Star.

WEDNESDAY, APRIL 21, 1880.

G. F. MOSHER, Editor.

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

THE FOREKNOWLEDGE OF GOD.

The Scriptures teach that all things, past, present and future, are fully known to God. And this truth is held by Christians generally. But it is not within the province of human ability to prescribe the mode of God's providence. Any attempt to do so only manifests presumption, and ends in failure. Hence when the Calvinist asks, "How could God foreknow that any one would believe without first foreordaining it?" he shows presumption and inconsistency: presumption, in daring to sit in judgment on the mode of a natural attribute that is infinite and divine; and inconsistency, in that while claiming to champion God's eternal sovereignty and unsearchable and secret counsels, he would yet limit God, and prescribe for an infinite and divine attribute a *thus* and *so*.

But suppose for the time that the position indicated by the question is true, viz., that God knows future events only as he foreordains them, and by his sovereign power brings them to pass—then it follows that the divine providence differs from the human only in that God is almighty to execute his plans. From this it follows again that God does not rule over free moral agents. Well, some of the Calvinistic dogmas seem to teach as much as that; though we must give most of their endorsers the credit of drawing back from that conclusion.

Is foreknowledge the same as foreordination? There are those who say it is the same, and in support of the view quote Acts 2: 23, "Him, being delivered by the determinate counsel and foreknowledge of God;" and Rom. 11: 2, "God hath not cast away his people which he foreknew." But these passages certainly do not prove what is claimed. Nor is there any other passage that does. On the other hand, Rom. 8: 29, and 1 Pet. 1: 2, prove very clearly that they are not the same. "Whom he did foreknow he also did predestinate;" and, "Elect according to the foreknowledge of God." These passages teach that the foreknowledge of God had to do with his election to salvation and eternal life; that it was a condition thereto; and, foreordination resulted from foreknowledge. Doubtless to the Calvinist this seems like heresy, but nevertheless it is Bible truth.

The presence of God may be said to make future events certain, but it does not necessitate them. A failure to make this distinction is the cause of difficulty to some minds. They look upon God's presence as a *fixed* decree, so that what is to be will be, and by an irresistible necessity. This is a grievous error. Each of us knows the events of our past lives; did this, our present knowledge, have any thing to do in making those events as they were? Did it necessitate them? And if not, why should the presence of God necessitate human action? It does it no more than the *post-scientia* of man. God may, for good reasons, sometimes necessitate human action—but never by mere presence.

Some advocate a limiting power in God as to his foreknowledge, on the ground that knowing certain events that have transpired, and that do transpire, his goodness would have led him in anticipation to order otherwise. In support of this view they quote those passages where God is said to have "repented." But whatever difficulties may be supposed to be solved by this hypothesis, the difficulties which it involves are far greater, and so obvious that they need no statement.

OUR OPPORTUNITY.

We do well to make special account of this centenary year of the F. Baptist denomination. A century ago Randall, glowing with love to Christ, came out from prevailing formalism and fatalism to proclaim a spiritual religion and free salvation. God blessed the humble efforts of his devoted servants, laboring mostly in the rural districts, to save souls, not to build up a sect; the work spread and grew, widely extending to a great harvest.

We have nothing to boast of. God has made us a people with high responsibilities, with Scriptural sentiments and usages, and many are looking to us for direction and help.

This is a fit time for a fresh consecration. Numerous suggestions have been made touching this point—how we may make the most of this year. It is a good time for every member of our churches to make an individual offering on the altar of benevolence. Would that not a single one might let the opportunity pass without improvement? May every one do something for some worthy object in an enlightened and liberal spirit, according to the ability. The aggregate would be large, and productive of great and lasting good.

Let each church contribute. It is a good time to pay local debts, and provide new facilities; but this offering should not be confined to local objects. It is a privilege for each church to do something for some of the great enterprises of benevolence.

It may be reasonably expected that this centenary year will witness a large increase in the means and facilities of our Foreign Mission, Home Mission, and Ed-

ucational interests. It will be a sad reproach, if it does not.

The offerings will of course be made according to the choice of each donor. No invidious comparison will be made where all are so eminently worthy. Our F. Mission cause never stood better, or promised more favorable returns for every dollar invested. Never were the needs of our home work more inviting and pressing. There is not a Yearly or Quarterly Meeting but might greatly extend its work, if it had the means; and new fields of rich promise are constantly opening to us. How can we let this year pass without a mighty advance in our Home Mission work?

Our Educational interests are no less deserving. Our colleges and seminaries are vital as fountains and centers of influence, furnishing help to candidates for the ministry in the churches, home and foreign laborers, teachers, burden-bearers and workers in every walk of life.

May we not hope that our colleges, seminaries and other institutions of learning will receive numerous and generous donations and bequests from the wealthy? Hillsdale earnestly solicits the endowment of a professorship. So does Bates, and it would be a noble deed to extend the same to each one. No offering we could make would be more productive of good.

But it will not suffice to depend on large gifts. We have to rely more on the bounty of the many. If each one will do something, even a little, it will together be most helpful. And do it now, at once, without delay, that the approaching session of our General Conference may be a most blessed season.

WHIMS AND CONVOLUTIONS.

The good deacons do not often find a body of fifty young men as docile to their wishes as are the half hundred colored theological students of the Richmond (Va.) Baptist Institute, who have decided to quit playing croquet and base-ball because some deacons of the colored churches felt aggrieved thereat. They said to the deacons: "We do not believe there can be any sin in our taking such exercise; but if it hurts your conscience, we will play croquet and base-ball no more while the world standeth."

Of course, this is highly commendable in the young men, and we grant that they have shown a spirit of deference to their elders which we are very much afraid would not be exemplified by a body of students at the North.

At the same time that we give praise for the above course, we would also point out a difference which this incident illustrates. There is need of discriminating between the crotchety notions of those who are a little given to self-righteousness among our own church or society people and the convictions held by outsiders whom we would influence to come and walk with us heavenward.

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We repeat that however commendable may be the action of the students already spoken of, it can hardly be put on the high plane of self-denial exhibited by the missionary. In the one case the whole force of the self-denial is spent in bowing down to whims of certain elders among one's own people; in the other case the quiet self-abnegation is practiced in order that those outside of the knowledge of the truth as it is in Christ Jesus may be the more easily reached, and brought into the fold.

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Trench (Richard Chevenix) was born in Dublin, Ireland, in 1807. After holding various Episcopal offices he became dean of Westminster, London, in 1856, and in 1864 he succeeded Bishop Whately

as archbishop of Dublin. He has published several volumes of poetry, and many theological works, including "Notes on the Parables," "Notes on the Miracles," "Commentary on the Epistles to the Seven churches in Asia," "Studies on the Gospels," "Synonyms of the New Testament," etc., besides many volumes of historical and literary works.

Schaff (Philip) was born at Coire, Switzerland, in 1819, and came to America in 1844. He has been prominent in the meetings and work of the Evangelical Alliance, and has several times represented the American churches at the European sessions of the Alliance, having served in that capacity in the meeting at Basle last August. Since 1869 he has been Professor of Sacred Literature in the Union Theological Seminary, New York. His theological work has been largely of an editorial character, he having edited the American edition of "Lange's Commentary," and "A Popular Commentary of the New Testament." He has also written several religious works of a historical nature, his "History of the Creeds of Christendom" being among them. Since 1872 he has been chairman of the American Committee for revising the Bible.

Patrick (Simon) belongs among the older writers, having been born in 1626. He was a native of England, and died there in 1707. His "Commentary and Paraphrase on the Old Testament," was issued in 10 volumes, in London, between 1695 and 1710.

Prideaux (Humphrey), whose work, "The Connection of the History of the Old and New Testaments," is frequently quoted from, was an English clergyman, born in 1648 and died in 1724. He was an Oxford graduate, and a staunch defender of the Church of England.

Farrar (F. W.) is an English clergyman, and is known in Sunday-school circles through his "Life of Christ" and "The Life and Work of St. Paul."

Stanley (Arthur Penrhyn) is familiarly known as Dean Stanley. He has been dean of Westminster, in London, since 1864. He is a leader of the "Broad Church" party in Great Britain, and is an accomplished gentleman. It is sufficient for the present case, to say that he has published a volume of "Sermons and Essays on the Apostolic Age," "The Epistles of St. Paul to the Corinthians, with Critical Notes and Dissertations," "Sinai and Palestine, in Connection with their History," "The Bible, its Form and Substance," etc. Dean Stanley was born in Alderley, Eng., in 1815.

Crosby (Howard) is at present the Chancellor of the University of the City of New York, to which office he was elected in 1870. He is an American clergyman, of the Presbyterian faith, and was born in 1826. He is a philanthropist and reformer, and has published several works, among them being, "Notes on the New Testament," "Bible Manual," "Jesus, His Life and Works as Narrated by the Four Evangelists," etc.

Cook (Joseph) is the Boston Monday lecturer, and Hodge (Charles) was the Calvinistic theologian, for a long time connected with Princeton College in New Jersey. He died twenty years ago. Peloubet (F. N.) is pastor of a Congregational church in Massachusetts and has written considerable in elucidation of the International Sunday-school lessons.

Nearly all of these persons have made the Bible and Biblical history subjects of close and attentive study, and their opinions are entitled to considerable weight among students of the Word.

CURRENT TOPICS.

MISSIONARY enterprises are adapting themselves to the age in which they are carried on. We have all heard of ships like the "Morning Star," the "Southern Cross," etc., which have been sailing about the world on gospel errands for many years. Now small steamships are employed for a similar purpose. One of these is the "Ellengowan," owned by the London Missionary Society, and plying among the South Sea Islands. It is impossible, says the *Foreign Missionary*, to overestimate the value of such a vessel, with its greater speed and its independence of winds and tides, and its much more reliable defense against the attacks of hostile natives. It is in no danger of being overpowered while lying becalmed in some bay or river. In penetrating the river channels of New Zealand, for instance, to the distance of 170 miles, the "Ellengowan," with her bold aspect, roaring funnel, piercing whistle and breath of fire and smoke, was respected by savage minds, where a mere boat's crew might have been attacked and destroyed.

We hear a good deal about practical religion in these days. As an illustration of what practical religion is we point to the recent action of the Philadelphia Methodist Episcopal conference. It has expelled one member and suspended another, for being connected with a so-called medical college that sells diplomas to persons who have not pursued the proper studies. It is not pleasant to put it in the mildest language, to think of the infidelity to a community of unfit medical practitioners. Mutilations in surgery, and life-long lingerings of weakness and disease are not unfrequently seen by the practiced eye—all because of superficially trained physicians and surgeons.

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The Congregational church of Madison, Conn., has a marked history in one particular. During the 173 years since

its organization it has had only six pastors, each of whom, having settled over it, served the church till death. The idea of frequent changes in the pastorate has often behind it nothing but a mischievous notion. Just because it is nothing uncommon for ministers to be on the move every one, two or three years, the restless portion of a church or society deem any slight occurrence which they do not happen to fancy a sufficient excuse to start a talk about a change of ministers. We shall not cease to declare that the severing of the relations between pastor and church is a serious matter, and that a heavy responsibility lays upon those who are the prime movers in bringing about such a separation.

The down-trodden condition of women in Eastern countries is a story of oppression which has by no means been fully realized by us. The need of Christianizing influences gathers new force as we hear of the deplorable social and spiritual barrenness in Asia from one of her own children. A Burmese student, who has been educated in this country with a view of returning to Burmah as a missionary, gave in a recent lecture at Baltimore the following realistic picture of one phase of life in China:

Girls in China are believed to have no souls, and to kill them is not murder, and therefore not to be punished. Where parents are too poor to support the girl children they are disposed of in the following way: At regular intervals an appointed officer goes through a village and collects from poor parents all the girl children they can not care for, when they are about eight days old. He has two large baskets attached to the ends of a bamboo pole and slung over his shoulder. Six infants are placed in each basket, and he carries them to some neighboring village and exposes them for sale. Mothers who desire to raise wives for their sons buy such as they may select. The others are taken to the Government asylum, of which there are many all through the country. If there is room there they are taken in, if not they are drowned.

A revival in railroad building is a prominent sign of better times. During the past eight months more than three thousand miles have been completed, and the further building of over twelve thousand miles is contemplated. The serious aspect of the case is noticed by the *St. Louis Globe Democrat* in the remark that notwithstanding the panic of 1873, which was chiefly caused by the break-down of the attempt to carry three dollars in railroad securities on one dollar of railroad values, "it still looks as if the business of railroad building was carried on, not for the sake of the profits to be made by operating the road, but for the profits to be made by selling all the stock and bonds that the roads can be made to bear."

There is even a limit to the abuse which many feel themselves justified in heaping upon Congress. It seems to be an especial feat with many Washington correspondents to outwit each other in picturing the babel of confusion which an excited debate occasions in the national House of Representatives. Even the traditional dignity of the Senate is represented as woefully wanting in manners—and in morals also. No doubt that there is a considerable amount of fire which emits such a great volume of smoke. At the same time we shall do well to remember that correspondents generally are inclined to produce the maximum of smoke from the minimum of fire. The *Springfield Republican* contends that taken as a whole, session by session, Congressional manners have improved as the country has improved. The same newspaper goes on to say that "it is the fashion to sneer at Congress. It has its faults and they are palpable, but it is worth remembering that it forms a constituent part of a government whose credit stands second in the world's exchange, and whose flag to-day covers more happiness and less discontent than any other."

A SAN FRANCISCO paper is authority for the statement that within the last five years that city has spent \$65,000,000, collected by assessments on mining stocks, for work that has not paid \$5,000,000, and with all its yield and present value, is not worth \$10,000,000. If this is the fate of mining ventures on the Pacific coast, the prospects of the New England mining stocks are not fascinating to those who have their senses about them. Why, an out-and-out lottery is preferable to the insidious gambling of these purely speculative transactions on the stock exchange.

It is an unmistakable sign of innate vulgarity to whisper in church. People who are addicted to this deplorable habit not only are wanting in reverence, but as well in the externals of good manners. More than one minister could profitably follow the example of a Wisconsin preacher who gave his people a sermon on the practical topic of whispering in church during service. Not the least pernicious feature of this habit is that it disturbs those who would in reverent spirit profit by the sacred hour devoted to the worship of the one everlasting Jehovah, and who would approach the presence of the Ineffable with subdued feet. How many there are who know not what this means, and who apparently see nothing out of the way in entering the house of worship in an careless and off-hand manner as they would the hall of amusements.

One of our exchanges tells its readers that half the energy and self-abnegation exercised by the restless and destitute adventurers at Leadville would insure com-

petence amid the comfort of civilization. We are fully satisfied that this is good advice; but we can not prevent the long breath and the sigh as we realize the destiny of commendable words of this nature generally. The chances are that the best of advice will be read with approval by those who have no need of it and be skipped by those to whom it is especially applicable.

REPORTS WANTED. The Foreign Mission, Home Mission and Education Reports of 1867 are wanted at this office. Any person having them and willing to part with them, is requested to inform I. D. Stewart, Dover, N. H.

BRIEF NOTES.

Edward Everett Hale will deliver the Society oration at the next Bates Commencement in June.

The *Golden Rule* is of the opinion that "an infusion of the common-sense courtesy of business life, and an adoption of the ordinary civilities of society, would help church management amazingly in some quarters."

The Reformed Episcopalians are making headway among the colored population of South Carolina. There are now seventeen congregations with a total membership of 1200. Six missionaries are also laboring in that field.

A Bible agent has found twelve hundred families in Oregon and Washington Territories without the Bible. That is not the only field in our country which is in pressing need of Home Mission labor.

The longest series of revival services of the season which has come under our notice is that held with a Methodist Episcopal church in Philadelphia, which continued daily for six months. The conversions number 1200.

One of the means by which Protestantism is working its way into Italy is by means of the German Lutherans who are settling in parts of that country. There is a strong Lutheran church in Naples, and at Salerno there is another.

The *Western Christian Advocate* claims for the pulpit "the supreme power in the public formation of sentiment, at least of Christian public sentiment. What could it not do with our political views, were it universally and heroically to speak out the verdict of God's law on those views."

"The King is dead; long live the king." The *Hillsdale Herald* passes from the hands of its former proprietor into the hands of the "Hillsdale College Publishing Association," the former—the proprietor and not the hands—saying his farewell, and the latter uttering its greeting in the same column.

We quote from the *Christian Leader*: "A writer in the *Morning Star* deems the contribution box so essential that he would make occasion for it if none existed." Which is the same as declaring, we may add, that benevolence is a necessity in the Christian life, and, therefore, should have a representative part in services of Christian worship.

"Boston society is a thing of cliques," writes the special correspondent of the *Chicago Inter-Ocean*. The same correspondent, however, sees also a highly commendable side to life at the "Hub." It is that the best thought of that city "is done upon philanthropic subjects; her philanthropic clubs have always worked out practical results."

From an editorial in the *New York Observer* we clip the following short paragraph which is in itself a complete pen-picture: "We scarcely know a more pitiable and helpless case than that of an aged servant of God, who has spent his life in preaching, and is turned off at last, like a superannuated horse, to die on the highway."

It seems to be a much easier matter for a clergyman to leave the Protestant Episcopal church, than to return into its communion. In order to be restored to the ministry of that denomination, the individual must spend three years as a lay communicant before he can resume his duties as a minister. An effort is being made to have this canon amended, as a matter of justice as well as of policy.

The times really seem to demand a serious modification of the old-time custom of providing free entertainment for those who attend the gatherings of religious bodies. The notice which announces the meeting of the General Convention of the New Jerusalem church, in June, at Portland, Me., also states that no pledges are made to provide for the entertainment of the delegates, which is an innovation on the practice of the church.

The agitation in the Indian problem of abolishing the tribal system and giving the Aborigines land in severalty, has resulted in a practical fact so far as the few Indians in Wisconsin are concerned. The Chippewas who dwell in that State have agreed to a division of their lands to be held by them in severalty. After an allotment of a quarter section to each man, woman and child of the tribe, the residue will be sold for their benefit.

The chances that either General Grant or Senator Blaine will be nominated at the Chicago convention are diminishing every day. While it is possible that one of them may secure the nomination by such means as are being used, yet if the question were to be decided by popular acclamation it is not likely that either of them would come within a hundred thousand votes of it. It is a fact that neither of these men is taking at all well with the people, and the fact can not be safely ignored.

The *New York Times* gives a very good lecture on social extravagance. The concluding words of its editorial are as follows: "Ostentation and display are fatal to the social virtues. There can be no sweet home life, no sacred domesticity, no rational comfort in a family which has once been invaded by the desire to shine and outshine in society. When the demon of social discontent comes in at the door of a brown-stone front, all the better angels of our nature fly out of the attic windows. The grace and beauty of life are gone forever."

Newspaper correspondents are under great temptation to give the public what it likes to read. This is aptly illustrated in an incident related in the March number of the *Nineteenth Century*. The writer says: "About a year ago, a British force was crossing one of our Indian rivers on its way to the front. With it was the usual representative of the press, and he had written his usual letter. He tells how the crocodile and palm trees people the water and adorn the banks, and hands the eloquent production to a prosaic English officer, who remarks that neither crocodiles nor palm trees are within many miles. Matter-of-fact man! The correspondent is describing India, and he replies, 'What does that matter? The British public must have its crocodile, and it must have its palm tree.'"

Denominational News.

Western Correspondence.

It was four o'clock, P. M., of March 1 that the writer, on board the steamer, "Minneapolis," left St. Louis, the "Future Great," bound for Quincy. A ride on the great father of waters, for the first ten hours, is pleasant in many respects; but this, like many other sources of pleasure soon loses its charm, and one finds himself waiting impatiently for the end.

The visit at St. Louis was one long to be remembered. To listen to the preaching of Moody, and the singing of Sankey is like a continued feast. Although nearly one month has elapsed since we listened with such gratification to those two great evangelists, yet I find myself deeply absorbed at times in the contemplation of some thought, or impression made while at their meetings. In these we find illustrations of what one or two men can do when fully conversed to the Master's service.

From Quincy, we came by way of the Hannibal & St. Joe railroad, the "old reliable," to Hastings, a live young city of about three thousand inhabitants, a few miles south of the Platte in Nebraska. Here we shook the friendly hand of A. D. Williams, D. D., an author and a man well known in the F. B. denomination both East and West. Bro. Williams, as we understand, has not been able to preach much for some years on account of a throat disease; he is getting old, and a few more years will take away another of our once prominent ministers.

From Hastings, we came by way of the B. & N. to Lincoln, Neb., the point in particular to which by request of certain F. Baptists of that city, we wish to call the attention of the readers of the *Star*.

The city of Lincoln is twelve years old, claims a population of twelve thousand and is rapidly growing. It is in the midst of one of the finest countries of the West, being surrounded on all sides by gently rolling, and fertile prairies. It has already become an important railroad center; and in a few months hence, the traveler may pass out of Lincoln in nine different directions by rail. The country thus far has not developed with the town, but is now being settled very rapidly and with a good class of people. At present raw prairie can be had within ten or twelve miles of the city at about ten dollars an acre. Within a few years, however, we doubt not but that land will be scarce at even double the present price.

OUR CHURCH INTEREST.

It is almost an unpardonable mistake that as a denomination, we have never made any move for a church in Lincoln. At first we might have had a donation of three or four lots, worth now eight thousand dollars, if we had organized a Freewill Baptist church here and built a house worth eight hundred dollars; and this too at a time when there might have been an organization. But unfortunately the golden opportunity passed, and to-day we can count about ten church buildings in Lincoln, but no Freewill Baptist structure of the kind can be found. We have here still a large number of F. Baptists, some of whom have already united with other churches of the city, and others are likely to leave us unless something is done here soon.

We believe that if our Home Mission Board could take hold of the work that a large, prosperous church would be the result in this city in a short time. Quite a number of our churches are located here, about all of whom are good citizens and persons of influence, and we know of no better place for Freewill Baptists to settle than in this vicinity.

The school privileges here are unsurpassed; and the climate and soil are, in almost every respect, attractive. It would be well if an effort could be made at once to secure lots here preparatory to future work. About six hundred dollars would secure ground sufficient for a church building; and eight hundred more would fix up a chapel; and in this a mission could be opened, which would eventually grow into a substantial church organization, and become an important center for Freewill Baptist work in this new State. The influence that might be brought to bear here would be felt throughout the State, and would greatly aid in building up our church interests in other locations.

At present we know of no man in Nebraska who is giving his time and strength wholly to the good calling. Not a minister in the State, of our denomination, who is not under the necessity of appropriating a large portion of his time to some lucrative employment. This country needs a few ministers at least who will give themselves entirely to the work.

It is to be hoped that something will be done for our church interest in Lincoln at no very late date. Other churches with less men and means than we have, have already accomplished much in this city; and within a few years we doubt not but lots will cost thousands of dollars, which can now be had for hundreds.

Lincoln, Neb.

Pennsylvania.

Rev. S. B. Mathews remains with the churches of which he is pastor, another year. These churches are in a prosperous condition, about twenty having been added during the year. The Granville Summit church is preparing to make extensive repairs, almost to the entire renovation of its building, expecting to complete the same about July 1. Ladies Aid Society is now in operation with both the East Troy and Granville churches, and renders efficient service financially.

Pioneer Life in Kansas.

A correspondent, who was formerly a member of one of our churches in Tama Co., Iowa, writes from the vicinity of Lenora, Kansas, where she is now living, concerning the manner of temporal and spiritual life in that region. Under date of April 2, she says:

"I have often wished the brethren in the East knew just how the people in Kansas are situated, and especially the ministers. You have not the remotest idea as to how we live. You are surrounded with comforts, while we have not the necessities of life. You are surrounded with kind friends, Christian society, good homes, fine churches, but we have left all these for a home in an almost uninhabited country on the frontier of Kansas.

"Churches we have none, and as for good houses you will not see one in twenty miles. But I will tell you how we live in this faraway land. I call it Far India, and I sometimes think they are ahead of us in the Indies. Thousands of people in Kansas live in sod houses, covered with poles and grass and sod or dirt, for a roof, or, worse, live in dug-outs, which are made by digging into a hillside or a bank. A place large enough for one or two rooms is dug out and covered with sod and dirt. Very few have a floor, some have one or two four-lighted windows, and occasionally we find one that is quite comfortable. It takes all the people can earn to keep them in provisions and clothing, and make some improvements. Work is scarce, wages low and everything to buy and we have to endure many privations and hardships. We have tried to labor for the Master here, but oh, how little to encourage us! When we look out over the whitening fields and consider our needs, we ask, Who is ready to sacrifice a home and friends and all that is dear to them and come and help to garner souls for Jesus? You need not go to India to find a field of labor; you can find it on the frontier of Kansas.

"The Lenora Free Will Baptist church was organized June 14, 1879, with ten members, at our home, and we have organized a Q. M., known as the Solomon Valley Q. M., and my husband, Rev. O. T. Clark, and Rev. J. A. Holloway have been engaged in meetings ever since the first of Jan. with good results, and since that time, have organized five churches. We have now seven churches, and not a church building in the county. We have to hold our meetings in our houses, and go from place to place, and are often crowded into a small room where there is not space to seat half of the people, and many have to remain outside who come a long distance to hear the gospel preached. If we could have one or two good, earnest, self-sacrificing ministers sent to the field we might be able to hold the fort, but the work is too much for us under present circumstances, and I fear we shall be obliged to let go of one or the other, for we have a family to care for, and a farm to improve, and a home to make, and unless our brethren in the East will help us in this great work we feel that what has been done will be lost. We as a denomination have the undisputed ground, and if we can hold it until we can get our farms in a shape to raise our own living we shall then be able to devote more time to the work. We hope the B. Baptists will consider the interests of the denomination and see that these churches are not lost. They average about twenty-five members to each church. We are willing to labor, and toil, and wear out, in the service of the blessed Master, but the seed time is at hand, and if we sow not, neither shall we reap. We must now turn our attention to the farm in order to secure a crop. We have done what we could. We have spent our time and money and have received about ten dollars for nearly two years' labor, and in the mean time have been doing a little for home and foreign missions.

"Now while the men are employed in tilling the soil, I shall take the responsibility of collecting funds to build a meeting house at Lenora. We have good stone on our own farm, for the wall, and want lumber for floors, and seats, and sashes, glass, sash, &c., and I will ask all the churches east of the Mississippi river to do something when we get overlanders laid. Now brethren, think of this matter, and you will hear from us soon."

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New York.

We are informed that Rev. J. H. Durkee is in the field "as an agent to work up various interests, and especially to raise the money for the David Marks Professorship in Hillsdale College." He is now living at Buffalo. Bro. Myers seems to be doing solid work in the Buffalo church.

Western.

Ohio.

Rev. Alva Crabtree is doing a great work in the Scioto Q. M. He has the pastoral charge of four churches. He preaches twice a month to each church. He has had a revival in each church, amounting in all to one hundred conversions. His year will expire the first of June. He will then labor in the State of Ky. in the evangelistic work this coming year, where there is a great opening for our cause.

Rev. Joseph Masters reports an interview with Rev. I. C. Nye, of Pennsylvania, who has been engaged in mission work during the past eleven months in Kentucky and also within the bounds of the Little Scioto Q. M. During his labors 64 additions to the church were made, and a score of backsliders reclaimed. On the first Sunday in April, Bro. Nye baptized twenty-four candidates. A great opening is reported in that section of the country for Free Baptists. The great need is laborers.

Bro. R. M. Cloud has just closed a very interesting meeting at Adamsville, in which several professed faith in Christ. Two followed Christ in baptism on March 30th. Bro. Cloud is a young man who promises much usefulness. He is now holding a series of meetings at the Center school-house in the lower part of Gallia Co., where there is a good opening for Free Will Baptists.

Rev. J. B. Lash contemplates taking charge of the Union church, while Rev. J. C. Robinson, of Burns, Ill., removes into Bro. Lash's field in the Seneca & Huron Q. M.

Rev. J. T. P. Taylor is visiting several of the churches in the Meigs Q. M. He was formerly from Ashland Co., but for the last six years has been acting in the capacity of a missionary in the State of Alabama, where he has been successful in organizing several churches. He now intends moving back to Ohio.

Iowa.

Rev. N. W. Bixby has resigned his position as pastor of the Madison church, near Camp-ton post-office, to take effect on the first Sabbath in May, which relation he has held for the last ten years. During this time the society has built a very neat and commodious house of worship. It is in a rural portion of the country. A Sabbath-school is continued the year round. The church is in union and harmony. Revivals have been enjoyed from time to time, and twenty-eight have received Christian baptism. The graves of two ministers are in the churchyard, viz., Rev. Charles Holroyd and Rev. Asahel Palmer. Emigration and removals have been constantly reducing their numbers so that now they have scarcely forty members remaining.

Michigan.

Rev. L. R. Spencer has resigned the charge of New Haven church, and invites correspondence. Bro. S. is a faithful minister of Christ and will do good wherever he may go. Rev. E. J. Doyle continues to labor with the Cape and Riley Center churches. He commences his eighth year with Cape church, and fourth with Riley Center church, with prospects better than ever before.

The Richfield church has been enjoying a good revival under the labors of Rev. G. B. Cutler. There were sixteen inquirers, and at least eight clear conversions. At the close of the meetings the people gave Bro. Cutler \$60.

Minnesota.

Rev. A. A. Hathaway has accepted a call to the pastorate of the Spring Brook church of the St. Croix Q. M. and entered upon his labors there the last Sabbath in March under very favorable circumstances. The church is united, the prayer-meetings are well attended, and a deep interest in religious things has been manifested ever since the Y. M. Missionary was there in Feb. All who were converted in the meetings at that time, are earnest working Christians in the prayer-meetings and the church to-day. The church is hauling the lumber and stone and pushing the work preparatory to building a house of worship during the summer and fall. The 2d Rock Elm church of the St. Croix Q. M. is wide awake. Although but few in numbers, they have the Spirit with them and are alive to the interests of the church. Wednesday evening never fails to find some one at the prayer-meeting, and it is sure to be a live meeting. They hope very soon to have a pastor. The St. Croix Q. M. was continued with the Cady Creek church for several days. As a result of the meetings ten or twelve were baptized and united with the church. The Y. M. Missionary, Bro. Palmer, is now laboring in the Winona and Houston Q. M. with the church at Pickwick, Minn.

Rev. M. H. Smith, of Sauk Center, Stearns Co., Minn., is at liberty to engage with a church as pastor.

The Burns and Liberty churches are in need of a pastor.

Indiana.

The cause in Salem Q. M. in some respects, is prospering. Some revival interest has been enjoyed in the Ridgeville church. The Salem church has erected a beautiful church edifice the past year, which will be dedicated April 25. The Day's Creek church is to erect a brick house the coming summer. Ridgeville College, in the bounds of this Q. M., is having a larger attendance of students during the present spring term, than corresponding terms for several past years. The work done is thorough and the prospects are flattering.

Quarterly Meetings.

ATHENS (O.) Q. M.—Held its Feb. session with the Hamilton church Feb. 20-22. Most of the churches were reported. The reports were very encouraging, several of the churches having been blessed with revival interests during the past quarter. A generally good spirit prevailed throughout the whole session. By request a council was appointed to ordain Bro. John Sherritt to the work of the ministry. Bro. W. J. Hartsook was examined in open conference and licensed to preach the gospel. The conference voted to request that all the churches of this Q. M. should proceed as soon as possible to have their deacons ordained. The Q. M. voted to build a house of worship at Harrisburg, Gallia Co., as a centennial church, an offering of thanks to Almighty God for prosperity by his blessings in the past. Let all who they can, and we will build a monument on which we will not be ashamed to look in future years. One member from each church was appointed to solicit and collect money in their several churches, to build the centennial church. Revs. W. J. Fulton (of Meigs Q. M.), B. V. Tewksbury and J. W. Martin were present and preached the Word with power.

Next session with the Racoon church May 21-23. SIMON J. WEED, Clerk.

OSCEOLA (N. Y.) Q. M.—Held its last session with the Otseola church, March 5-7. On account of stormy weather and bad roads, there was a small delegation from distant churches. Two churches sent no representatives. But progressive Christian work was reported from nearly all the delegates. The East Meredith church reports a decline in interest. One church has again revived, and was called to its pastoral work the Rev. David Boyd, of Maine, who bids fair to do a good work in his church and Otseola Q. M. We have good Christian laborers in our Q. M., both ministers and laymen, and many God-crown the labors of such. A centenary committee was chosen to look after that interest. The ladies' mission, Saturday evening, was interesting and devoted to earnest work in that branch of duty. It was moved that a temperance sermon be preached some time during each session of the Q. M., and Rev. T. A. Stevens was chosen to preach a sermon on temperance at the opening of the next session, commencing Friday evening, June 4th at Oneonta. JAMES ROWE, Clerk.

HARPER'S FERRY (Q. M.)—Held its last session with the church at Martinsburg on April 10-12. A change was made in the holding of the Y. M. to the 1st Friday, Saturday and Sabbath after the 4th of July next at Harper's Ferry. Spirited and useful discussions were enjoyed upon the growing religious condition of the churches. The tone of moral sentiment uttered by our ministers in discussion was healthy and hopeful for the future. The preaching was intelligent and practical, and must be useful to the churches. A council was appointed to examine and ordain (if proper), Bro. Thomas Blackburn, on the 26th inst. at 2 P. M. with the church in Pleasant Valley, of which Bro. B. is pastor. Suitable recognition was taken of the labors of the excellent brother and fellow laborer, Rev. J. W. Myers, who died on the 25th ult. at Winchester, Va., and \$15 of the 25th raised in collections at this session, was devoted in part payment of his funeral expenses. It was a good service to the church. A. H. MORRELL, Clerk pro tem.

HANCOCK & QUINCY (Q. M.)—Held its last session with the Palmyra church, Feb. 27-29. Bro. J. B. Lash, of Pennsylvania, was in view of the churches also. Bro. Lyford from Quincy, Bro. Pershing had been holding a protracted effort with them the week previous, with an interesting and devotional congregation. Lectures on "Faith," "Patience," "Franklin and Terre Haute churches. Preaching at 11 A. M. by Bro. Pershing. Conference meeting at 2 P. M. with a spiritual strengthening of the meeting manifested. Bro. M. Jones the collection was \$10.00. Saturday evening sermon by Rev. D. H. Pershing. Sunday morning social meeting at 9 o'clock. Sermon by Rev. D. C. Miller, followed by administration of the Lord's Supper by Rev. D. C. Miller. Lectures on "Faith," "Patience," "Franklin and Terre Haute churches. Preaching at 11 A. M. by Bro. Pershing. Conference meeting at 2 P. M. with a spiritual strengthening of the meeting manifested. Bro. M. Jones the collection was \$10.00. 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The Morning Star.

WEDNESDAY, APRIL 21, 1880.

G. F. MOSHER, Editor.

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

THE FOREKNOWLEDGE OF GOD.

The Scriptures teach that all things, past, present and future, are fully known to God. And this truth is held by Christians generally. But it is not within the province of human ability to prescribe the mode of God's providence. Any attempt to do so only manifests presumption, and ends in failure. Hence when the Calvinist asks, "How could God foreknow that any one would believe without first foreordaining it?" he shows presumption and inconsistency: presumption, in daring to sit in judgment on the mode of a natural attribute that is infinite and divine; and inconsistency, in that while claiming to champion God's eternal sovereignty and unsearchable and secret counsels, he would yet limit God, and prescribe for an infinite and divine attribute a *thus* and *so*.

But suppose for the time that the position indicated by the question is true, viz., that God knows future events only as he foreordains them, and by his sovereign power brings them to pass—then it follows that the divine providence differs from the human only in that God is almighty to execute his plans. From this it follows again that God does not rule over free moral agents. Well, some of the Calvinistic dogmas seem to teach as much as that; though we must give most of their endorsers the credit of drawing back from that conclusion.

Is foreknowledge the same as foreordination? There are those who say it is the same, and in support of the view quote Acts 2: 23, "Him, being delivered by the determinate counsel and foreknowledge of God;" and Rom. 11: 2, "God hath not cast away his people which he foreknew." But these passages certainly do not prove what is claimed. Nor is there any other passage that does. On the other hand, Rom. 8: 29, and 1 Pet. 1: 2, prove very clearly that they are not the same. "Whom he did foreknow he also did predestinate;" and, "Elect according to the foreknowledge of God." These passages teach that the foreknowledge of God had to do with his election to salvation and eternal life; that, it was a condition thereto; and, foreordination resulted from foreknowledge. Doubtless to the Calvinist this seems like heresy, but nevertheless it is Bible truth.

The prescience of God may be said to make future events *certain*—but it does not *necessitate* them. A failure to make this distinction is the cause of difficulty to some minds. They look upon God's prescience as a *fixed decree*, so that what is to be will be, and by an irresistible necessity. This is a grievous error. Each of us knows the events of our past lives; did this, our present knowledge, have any thing to do in making those events as they were? Did it necessitate them? And if not, why should the prescience of God necessitate human action? It does it no more than the *post-science* of man. God may, for good reasons, sometimes necessitate human action—but never by mere prescience.

Some advocate a limiting power in God as to his foreknowledge, on the ground that knowing certain events that have transpired, and that to transpire, his goodness would have led him in anticipation to order otherwise. In support of this view they quote those passages where God is said to have "repented." But whatever difficulties may be supposed to be solved by this hypothesis, the difficulties which it involves are far greater, and so obvious that they need no statement.

OUR OPPORTUNITY.

We do well to make special account of this centenary year of the F. Baptist denomination. A century ago Randall, glowing with love to Christ, came out from prevailing formalism and fatalism to proclaim a spiritual religion and free salvation. God blessed the humble efforts of his devoted servants, laboring mostly in the rural districts, to save souls, not to build up a sect; the work spread and grew, widely extending to a great harvest.

We have nothing to boast of. God has made us a people with high responsibilities, with Scriptural sentiments and usages, and many are looking to us for direction and help.

This is a fit time for a fresh consecration. Numerous suggestions have been made touching this point—how we may make the most of this year. It is a good time for every member of our churches to make an individual offering on the altar of benevolence. Would that not a single one might let the opportunity pass without improvement. May every one do something for some worthy object in an enlightened and liberal spirit, according to the ability. The aggregate would be large, and productive of great and lasting good. Let each church contribute. It is a good time to pay local debts, and provide new facilities; but this offering should not be confined to local objects. It is a privilege for each church to do something for some of the great enterprises of benevolence.

It may be reasonably expected that this centenary year will witness a large increase in the means and facilities of our Foreign Mission, Home Mission, and Ed-

ucational interests. It will be a sad reproach, if it does not.

The offerings will of course be made according to the choice of each donor. No invidious comparison will be made where all are so eminently worthy. Our F. Mission cause never stood better, or promised more favorable returns for every dollar invested. Never were the needs of our home work more inviting and pressing. There is not a Yearly or Quarterly Meeting but might greatly extend its work, if it had the means; and new fields of rich promise are constantly opening to us. How can we let this year pass without a mighty advance in our Home Mission work?

Our Educational interests are no less deserving. Our colleges and seminaries are vital as fountains and centers of influence, furnishing help to candidates for the ministry in the churches, home and foreign laborers, teachers, burden-bearers, and workers in every walk of life.

May we not hope that our colleges, seminaries and other institutions of learning will receive numerous and generous donations and bequests from the wealthy? Hillsdale earnestly solicits the endowment of a professorship. So does Bates, and it would be a noble deed to extend the same to each one. No offering we could make would be more productive of good.

But it will not suffice to depend on large gifts. We have to rely more on the bounty of the many. If each one will do something, even a little, it will together be most helpful. And do it now, at once, without delay, that the approaching session of our General Conference may be a most blessed season.

WHIMS AND CONVICTIONS.

The good deacons do not often find a body of fifty young men as docile to their wishes as are the half hundred colored theological students, of the Richmond (Va.) Baptist Institute, who have decided to quit playing croquet and base-ball because some deacons of the colored churches felt aggrieved thereat. They said to the deacons: "We do not believe there can be any sin in our taking such exercise; but if it hurts your conscience, we will play croquet and base-ball no more while the world standeth."

Of course, this is highly commendable in the young men, and we grant that they have shown a spirit of deference to their elders which we are very much afraid would not be exemplified by a body of students at the North.

At the same time that we give praise for the above course, we would also point out a difference which this incident illustrates. There is need of discrimination between the crochety notions of those who are a little given to self-righteousness among our own church or society people, and the convictions held by outsiders whom we would influence to come and walk with us heavenward.

The Hindoo believes with all his nature that to kill a beef creature is a heinous sin. When the missionary abstains from offending the sacred conviction of the natives in this respect he is verily fulfilling the law of self-denial so forcibly enunciated by the apostle.

We repeat that however commendable may be the action of the students already spoken of, it can hardly be put on the high plane of self-denial exhibited by the missionary. In the one case the whole force of the self-denial is spent in bowing down to whims of certain elders among one's own people; in the other case the quiet self-abnegation is practiced in order that those outside of the knowledge of the truth as it is in Christ Jesus may be the more easily reached, and brought into the fold.

"SUNDAY-SCHOOL NAMES."

At the request of several Sunday-school teachers and superintendents, who ask for brief biographical facts concerning the persons whose names they are constantly meeting in connection with the notes on the International lessons, we have hastily compiled the following particulars, taking the names in the order in which a correspondent has inquired about them.

Alford (Henry) was an English author and clergyman, born in London in 1810, and died in 1871. He was appointed dean of Canterbury in 1857. He was a great Biblical student, and wrote much, but is best remembered as the author of "How to Study the New Testament," published in 1867; by his edition of the Greek Testament with English notes, references, critical commentary, etc., which was published in 1841-61, running through five volumes; and by "The New Testament for English Readers," consisting of the authorized version, marginal references and commentary (4 vols.), and published in 1867.

Lange (Johann Peter) is a German theologian, born at Sonnborn in 1802. He was of humble origin, but seized every opportunity for study, and in 1841 became Professor of Church History and Dogmatics at Zurich, in Switzerland. In 1854 he became Professor of Systematic Theology at Bonn, one of the famous German Universities. He has published theological and exegetical works of great thoroughness and ability, but is best known in this country by the American edition of his Bible commentary, although the American edition is more properly modeled after the original work, portions of it being by other authors.

Trench (Richard Chevenix) was born in Dublin, Ireland, in 1807. After holding various Episcopal offices he became dean of Westminster, London, in 1856, and in 1864 he succeeded Bishop Whately

as archbishop of Dublin. He has published several volumes of poetry, and many theological works, including "Notes on the Parables," "Notes on the Miracles," "Commentary on the Epistles to the Seven churches in Asia," "Studies on the Gospels," "Synonyms of the New Testament," etc., besides many volumes of historical and literary works.

Schaff (Philip) was born at Coire, Switzerland, in 1819, and came to America in 1844. He has been prominent in the meetings and work of the Evangelical Alliance, and has several times represented the American churches at the European sessions of the Alliance, having served in that capacity in the meeting at Basle last August. Since 1869 he has been Professor of Sacred Literature in the Union Theological Seminary, New York. His theological work has been largely of an editorial character, he having edited the American edition of "Lange's Commentary," and "A Popular Commentary of the New Testament." He has also written several religious works of a historical nature, his "History of the Creeds of Christendom" being among them. Since 1872 he has been chairman of the American Committee for revising the Bible.

Patrick (Simon) belongs among the older writers, having been born in 1626. He was a native of England, and died there in 1707. His "Commentary and Paraphrase on the Old Testament," was issued in 10 volumes, in London, between 1695 and 1710.

Prideaux (Humphrey), whose work, "The Connection of the History of the Old and New Testaments," is frequently quoted from, was an English clergyman, born in 1648 and died in 1724. He was an Oxford graduate, and a staunch defender of the Church of England.

Farrar (F. W.) is an English clergyman, and is known in Sunday-school circles through his "Life of Christ" and "The Life and Work of St. Paul."

Stanley (Arthur Penrhyn) is familiarly known as Dean Stanley. He has been dean of Westminster, in London, since 1864. He is a leader of the "Broad Church" party in Great Britain, and is an accomplished gentleman. It is sufficient for the present case, to say that he has published a volume of "Sermons and Essays on the Apostolic Age," "The Epistles of St. Paul to the Corinthians, with Critical Notes and Dissertations," "Sinai and Palestine, in Connection with their History," "The Bible, Its Form and Substance," etc. Dean Stanley was born in Alderley, Eng., in 1815.

Crosby (Howard) is at present the Chancellor of the University of the City of New York, to which office he was elected in 1870. He is an American clergyman, of the Presbyterian faith, and was born in 1826. He is a philanthropist and reformer, and has published several works, among them being, "Notes on the New Testament," "Bible Manual," "Jesus, His Life and Works as Narrated by the Four Evangelists," etc.

Cook (Joseph) is the Boston Monday lecturer, and Hodge (Charles) was the Calvinistic theologian, for a long time connected with Princeton College in New Jersey. He died two years ago. Peloubet (F. N.) is pastor of a Congregational church in Massachusetts and has written considerable in elucidation of the International Sunday-school lessons.

Nearly all of these persons have made the Bible and Biblical history subjects of close and attentive study, and their opinions are entitled to considerable weight among students of the Word.

CURRENT TOPICS.

MISSIONARY enterprises are adapting themselves to the age in which they are carried on. We have heard of ships like the "Morning Star," the "Southern Cross," etc., which have been sailing about the world on gospel errands for many years. Now small steamships are employed for a similar purpose. One of these is the "Ellengowan," owned by the London Missionary Society, and plying among the South Sea Islands. It is impossible, says the *Foreign Missionary*, to overestimate the value of such a vessel, with its greater speed and its independence of winds and tides, and its much more reliable defense against the attacks of hostile natives. It is in no danger of being overpowered while lying becalmed in some bay or river. In penetrating the river channels of New Zealand, for instance, to the distance of 170 miles, the "Ellengowan," with her bold aspect, roaring funnel, piercing whistle and breath of fire and smoke, was respected by savage minds, where a mere boat's crew might have been attacked and destroyed.

We hear a good deal about practical religion in these days. As an illustration of what practical religion is we point to the recent action of the Philadelphia Methodist Episcopal conference. It has expelled one member and suspended another for being connected with a so-called medical college that sells diplomas to persons who have not pursued the proper studies. It is not pleasant to put it in the mildest language, to think of the "infliction to a community of unfit medical practitioners." Mutilations in surgery, and life-long lingerings of weakness and disease are not unfrequently seen by the practiced eye—all because of superficially trained physicians and surgeons.

The Congregational church of Madison, Conn., has a marked history in one particular. During the 173 years since

its organization it has had only six pastors, each of whom, having settled over it, served the church till death. The idea of frequent changes in the pastorate has often behind it nothing but a mischievous notion. Just because it is nothing uncommon for ministers to be on the move every one, two or three years, the restless portion of a church or society deem any slight occurrence which they do not happen to fancy a sufficient excuse to start a talk about a change of ministers. We shall not cease to declare that the severing of the relations between pastor and church is a serious matter, and that a heavy responsibility lays upon those who are the prime movers in bringing about such a separation.

The down-trodden condition of women in Eastern countries is a story of oppression which has by no means been fully realized by us. The need of Christianizing influences gathers new force as we hear of the deplorable social and spiritual barrenness in Asia from one of her own children. A Burmese student, who has been educated in this country with a view of returning to Burmah as a missionary, gave in a recent lecture at Baltimore the following realistic picture of one phase of life in China:

Girls in China are believed to have no souls, and to kill them is not murder, and therefore not to be punished. Where parents are too poor to support the girl children they are disposed of in the following way: At regular intervals an appointed officer goes through a village and collects from poor parents all the girl children they can not care for, when they are about eight days old. He has two large baskets attached to the ends of a bamboo pole and slung over his shoulder. Six infants are placed in each basket, and he carries them to some neighboring village and exposes them for sale. Mothers who desire to raise wives for their sons buy such as they may select. The others are taken to the Government asylum, of which there are many all through the country. If there is room there they are taken in, if not they are drowned.

A REVIVAL in railroad building is a prominent sign of better times. During the past eight months more than three thousand miles have been completed, and the further building of over twelve thousand miles is contemplated. The serious aspect of the case is noticed by the *St. Louis Globe Democrat* in the remark, that notwithstanding the panic of 1873, which was chiefly caused by the break-down of the attempt to carry three dollars in railroad securities on one dollar of railroad values, "it still looks as if the business of railroad building was carried on, not for the sake of the profits to be made by operating the road, but for the profits to be made by selling all the stock and bonds that the roads can be made to bear."

THERE is even a limit to the abuse which many feel themselves justified in heaping upon Congress. It seems to be an especial feat with many Washington correspondents to outwit each other in picturing the babel of confusion which an excited debate occasions in the national House of Representatives. Even the traditional dignity of the Senate is represented as woefully wanting in manners—and in morals also. No doubt that there is a considerable amount of fire which emits such a great volume of smoke. At the same time we shall do well to remember that correspondents generally are inclined to produce the maximum of smoke from the minimum of fire. The *Springfield Republican* contents that taken as a whole, session by session, Congressional manners have improved as the country has improved. The same newspaper goes on to say that "it is the fashion to sneer at Congress. It has its faults and they are palpable, but it is worth remembering that it forms a constituent part of a government whose credit stands second in the world's exchange, and whose flag today covers more happiness and less discontent than any other."

A SAN FRANCISCO paper is authority for the statement that within the last five years that city has spent \$65,000,000, collected by assessments on mining stocks, for work that has not paid \$5,000,000, and with all its yield and present value, is not worth \$10,000,000. If this is the fate of mining ventures on the Pacific coast, the prospects of the New England mining stocks are not fascinating to those who have their senses about them. Why, an out-and-out lottery is preferable to the insidious gambling of these purely speculative transactions on the stock exchange.

It is an unmistakable sign of innate vulgarity to whisper in church. People who are addicted to this despicable habit not only are wanting in reverence, but as well in the externals of good manners. More than one minister could profitably follow the example of a Wisconsin preacher who gave his people a sermon on the practical topic of whispering in church during service. Not the least pernicious feature of this habit is that it disturbs those who would in reverent spirit profit by the sacred hour devoted to the worship of the one everlasting Jehovah, and who would approach the presence of the Ineffable with subdued feet. How many there are who know not what this means, and who apparently see nothing out of the way in entering the house of worship in as careless and off-hand manner as they would the hall of amusement.

ONE of our exchanges tells its readers that half the energy and self-abnegation exercised by the restless and destitute adventurers at Leadville would insure com-

petence amid the comfort of civilization. We are fully satisfied that this is good advice; but we can not prevent the long breath and the sigh as we realize the destiny of commendable words of this nature generally. The chances are that the best of advice will be read with approval by those who have no need of it and be skipped by those to whom it is especially applicable.

REPORTS WANTED. The Foreign Mission, Home Mission and Education Reports of 1867 are wanted at this office. Any person having them and willing to part with them, is requested to inform I. D. Stewart, Dover, N. H.

BRIEF NOTES.

Edward Everett Hale will deliver the Society oration at the next Bates Commencement in June.

The *Golden Rule* is of the opinion that "an infusion of the common-sense courtesy of business life, and an adoption of the ordinary civilities of society, would help church management amazingly in some quarters."

The Reformed Episcopalians are making headway among the colored population of South Carolina. There are now seventeen congregations with a total membership of 1200. Six missionaries are also laboring in that field.

A Bible agent has found twelve hundred families in Oregon and Washington Territories without the Bible. That is not the only field in our country which is in pressing need of Home Mission labor.

The longest series of revival services of the season which has come under our notice is that held with a Methodist Episcopal church in Philadelphia, which continued daily for six months. The conversions number 1200.

One of the means by which Protestantism is working its way into Italy is by means of the German Lutherans who are settling in parts of that country. There is a strong Lutheran church in Naples, and at Salerno there is another.

The *Western Christian Advocate* claims for the pulpit "the supreme power in the public formation of sentiment, at least of Christian public sentiment. What could it not do with our political views, were it universally and heroically to speak out the verdict of God's law on those views."

"The King is dead; long live the king." The *Hillsdale Herald* passes from the hands of its former proprietor into the hands of the "Hillsdale College Publishing Association," the former—the proprietor and not the hands—saying, his farewell, and the latter uttering its greeting in the same volume.

We quote from the *Christian Leader*: "A writer in the *Morning Star* deems the contribution box so essential that he would make occasion for it if none existed." Which is the same as declaring, we may add, that benevolence is a necessity in the Christian life, and, therefore, should have a representative part in services of Christian worship.

"Boston society is a thing of cliques," writes the special correspondent of the *Chicago Inter-Ocean*. The same correspondent, however, sees also a highly commendable side to life at the "Hub." It is that the best thought of that city "is done upon philanthropic subjects; her philanthropic clubs have always worked out practical results."

From an editorial in the *New York Observer* we clip the following short paragraph which is in itself a complete pen-picture: "We scarcely know a more pitiable and helpless case than that of an aged servant of God, who has spent his life in preaching, and is turned off at last, like a superannuated horse, to die on the highway."

It seems to be a much easier matter for a clergyman to leave the Protestant Episcopal church, than to return into its communion. In order to be restored to the ministry of that denomination, the individual must spend three years as a lay communicant before he can resume his duties as a minister. An effort is being made to have this canon amended, as a matter of justice as well as of policy.

The times really seem to demand a serious modification of the old-time custom of providing free entertainment for those who attend the gatherings of religious bodies. The notice which announces the meeting of the General Convention of the New Jerusalem church, in June, at Portland, Me., also states that no pledges are made to provide for the entertainment of the delegates, which is an innovation on the practice of the church.

The agitation in the Indian problem of abolishing the tribal system and giving the Aborigines land in severalty, has resulted in a practical fact so far as the few Indians in Wisconsin are concerned. The Chippewas who dwell in that State have agreed to a division of their lands to be held by them in severalty. After an allotment of a quarter section to each man, woman and child of the tribe, the residue will be sold for their benefit.

The chances that either General Grant or Senator Blaine will be nominated at the Chicago convention are diminishing every day. While it is possible that one of them may secure the nomination by such means as are being used, yet if the question were to be decided by popular acclamation it is not likely that either of them would come within a hundred thousand votes of it. It is a fact that neither of these men is taking at all well with the people, and the fact can not be safely ignored.

The *New York Times* gives a very good lecture on social extravagance. The concluding words of its editorial are as follows: "Ostentation and display are fatal to the social virtues. There can be no sweet home life, no sacred domesticity, no rational comfort in a family which has once been invaded by the desire to shine and outshine in society. When the demon of social discontent comes in at the door of a brown-stone front, all the better angels of our nature fly out of the attic windows. The grace and beauty of life are gone forever."

Newspaper correspondents are under great temptation to give the public what it likes to read. This is aptly illustrated in an incident related in the March number of the *Nineteenth Century*. The writer says: "About a year ago, a British force was crossing one of our Indian rivers on its way to the front. With it was the usual representative of the press, and he had written his usual letter. He tells how the crocodile and palm trees people the water and adorn the banks, and hands the eloquent production to a prosaic English officer, who remarks that neither crocodiles nor palm trees are within many miles. Matter-of-fact man! The correspondent is describing India, and he replies: 'What does that matter? The British public must have its crocodile, and it must have its palm tree.'"

Denominational News.

Western Correspondence.

It was four o'clock, P. M., of March 1 that the writer, on board the steamer, "Minneapolis," left St. Louis, the "Future Great," bound for Quincy. A ride on the great father of waters, for the first ten hours, is pleasant in many respects; but this, like many other sources of pleasure soon loses its charm, and one finds himself waiting impatiently for the end.

The visit at St. Louis was one long to be remembered. To listen to the preaching of Moody, and the singing of Sankey is like a continued feast. Although nearly one month has elapsed since we listened with such gratification to those two great evangelists, yet I find myself deeply absorbed at times in the contemplation of some thought, or impression made while at their meetings. In these we find illustrations of what one or two men can do when fully consecrated to the Master's service.

From Quincy, we came by way of the Hannibal & St. Joe railroad, the "old reliable," to Hastings, a live young city of about three thousand inhabitants, a few miles south of the Platte in Nebraska. Here we shook the friendly hand of A. D. Williams, D. D., an author and a man well known in the F. B. denomination both East and West. Bro. Williams, as we understand, has not been able to preach much for some years on account of a throat disease; he is getting old, and a few more years will take away another of our once prominent ministers.

From Hastings, we came by way of the B. & N. to Lincoln, Neb., the point in particular to which by request of certain F. Baptists of that city, we wish to call the attention of the readers of the *Star*.

The city of Lincoln is twelve years old, claims a population of twelve thousand and is rapidly growing. It is in the midst of one of the finest countries of the West, being surrounded on all sides by gently-rolling, and fertile prairies. It has already become an important railroad center; and in a few months hence, the traveler may pass out of Lincoln in nine different directions by rail. The country thus far has not been developed with the town, but is now being settled—very rapidly and with a good class of people. At present raw prairie can be had within ten or twelve miles of the city at about ten dollars an acre. Within a few years, however, we doubt not but that land will be scarce at even double the present price.

OUR CHURCH INTEREST.

It is almost an unpardonable mistake that as a denomination, we have never made any move for a church in Lincoln. At first we might have had a donation of three lots, worth now eight thousand dollars, if we had organized a Freewill Baptist church here and built a house worth eight hundred dollars; and this too at a time when there might have been an organization. But unfortunately the golden opportunity passed, and to-day we can count about ten church buildings in Lincoln, but no Freewill Baptist structure of the kind can be found. We have here still a large number of F. Baptists, some of whom have already united with other churches of the city, and others are likely to leave us unless something is done here soon.

We believe that if our Home Mission Board could take hold of the work that a large, prosperous church would be the result in this city in a short time. Quite a number of our churches are located here, about all of whom are good citizens and persons of influence, and we know of no better place for Freewill Baptists to settle than in this vicinity.

The school privileges here are unsurpassed; and the climate and soil are, in almost every respect, attractive. It would be well if an effort could be made at once to secure lots here preparatory to future work. About six hundred dollars would secure ground sufficient for a church building; and eight hundred more would fix up a chapel; and in this a mission could be opened, which would eventually grow into a substantial church organization, and become an important center for Freewill Baptist work in this new State. The influence that might be brought to bear here would be felt throughout the State, and would greatly aid in building up our church interests in other locations.

At present we know of no man in Nebraska who is giving his time and strength wholly to the good calling. Not a minister in the State, of our denomination, who is not under the necessity of appropriating a large portion of his time to some lucrative employment. This country needs a few ministers at least who will give themselves entirely to the work.

It is to be hoped that something will be done for our church interest in Lincoln at no very late date. Other churches without men and means than we have, have already accomplished much in this city; and within a few years we doubt not but lots will cost thousands of dollars, which can now be had for hundreds.

Lincoln, Neb.

Pennysylvania.

Rev. S. F. Mathews remains with the churches of which he is pastor, another year. These churches are in a prospering condition, about twenty having been added during the year. The Granville Summit church is preparing to make extensive repairs, almost to the entire renovation of its building, expecting to complete the same about July 1. A Ladies' Aid Society is now in operation with both the East Troy and Granville churches and renders efficient service financially.

Pioneer Life in Kansas.

A correspondent, who was formerly a member of one of our churches in Tama Co., Iowa, writes from the vicinity of Lenora, Kansas, where she is now living, concerning the manner of temporal and spiritual life in that region. Under date of April 2, she says:

"I have often wished the brethren in the East knew just how the people in Kansas are situated, and especially the ministers. You have not the remotest idea as to how we live. You are surrounded with comforts, while we have not the necessities of life. You are surrounded with kind friends, Christian society, good homes, fine churches, but we have left all these for a home in an almost uninhabited country on the frontier of Kansas.

"Churches we have none, and as for good houses you will not see one in twenty miles. But I will tell you how we live in this faraway land. I call it Far India, and I sometimes think they are ahead of us in the Indies. Thousands of people in Kansas live in sod houses, covered with poles and grass and sod or dirt, for a roof, or, worse, live in dug-outs, which are made by digging into a hillside or a bank. A place large enough for one or two rooms is dug out and covered with sod and dirt. Very few have a floor, some have one or two four-lighted windows, and occasionally we find one that is quite comfortable. It takes all the people can earn to keep them in provisions and clothing, and make some improvements. Work is scarce, wages low and everything to buy and we have to endure many privations and hardships. We have tried to labor for the Master here, but oh, how little to encourage us! When we look out over the whitening fields and consider our needs, we ask, Who is ready to sacrifice a home and friends and all that is dear to them and come and help to garner souls for Jesus? You need not go to India to find a field of labor; you can find it on the frontier of Kansas.

"The Lenora Free Will Baptist church was organized June 14, 1879, with ten members, at our home, and we have organized a Q. M., known as the Solomon Valley Q. M., and my husband, Rev. O. T. Clark, and Rev. J. A. Holloway have been engaged in meetings ever since the first of Jan. with good results, and since that time, have organized five churches. We have now seven churches, and not a church building in the country. We have to hold our meetings in our houses, and go from place to place, and are often crowded into a small room where there is not space to seat half of the people, and many have to remain outside who come a long distance to hear the gospel preached. If we could have one or two good, earnest, self-sacrificing ministers sent to the field we might be able to hold the fort, but the work is too much for us under present circumstances, and I fear we shall be obliged to let go of one or the other, for we have a family to care for, and a farm to improve, and a home to make, and unless our brethren in the East will help us some in the great work we feel that what has been done will be lost. We as a denomination have the undisputed ground, and if we can hold it until we can get our farms in a shape to raise our own living we shall then be able to devote more time to the work. We hope the P. Baptists will consider the interests of the denomination and see that these churches are not lost. They average about twenty-five members to each church. We are willing to labor, and toil, and wear out in the service of the blessed Master, but the seed time is at hand, and if we sow not, neither shall we reap. We must now turn our attention to the farm in order to secure a crop. We have done what we could. We have spent our time and money and have received about ten dollars for nearly two years' labor, and in the mean time have been doing a little for Home and Foreign Missions.

"Now while the men are employed in tilling the soil, I shall take the responsibility of collecting funds to build a meeting house at Lenora. We have good stone on our own farm, for the wall, and we want lumber for floors, and seats, shingles, nails, glass, sash, &c., and I shall ask all the churches east of the Missouri river to do something when we get our plans laid. Now brethren, think of this matter, and you will hear from us soon. "MRS. C. A. CLARK."

Ministers and Churches.

Eastern.

Maine.
The church in Augusta is enjoying a good degree of revival interest. Several have professed conversion. The church in Hallowell has been supplied for a few Sabbaths past in the afternoon by Rev. C. F. Penney of Augusta. Good congregations have been in attendance. The ladies a few months since organized a Woman's Missionary Society which is well sustained. Rev. E. Manson, of Gardiner, is just recovering from a severe illness which has confined him to his house for several weeks past.

The church at South Berwick is still enjoying a good degree of religious prosperity. Rev. J. Rand, who has supplied the church for the last ten months, has accepted a call to become its pastor, and has already entered upon his labors as such.

The religious interest in the F. Baptist church and parish in Woolwich is very good. Fast day was observed with public service, and church conference, forty-one Christians taking part. In the evening at a prayer-meeting 33 witnessed for Jesus, a part of them converts.

New Hampshire.

We learn that Levi H. Winslow has accepted a call to the pastorate of the Center Stratford church.

New York.

We are informed that Rev. J. H. Durkee is in the field "as an agent to work up various interests, and especially to raise the money for the David Marks Professorship in Hillside College." He is now living at Buffalo. Bro. Myers seems to be doing solid work in the Buffalo church.

Western.

Ohio.

Rev. Alva Crabtree is doing a great work in the Scioto Q. M. He has the pastoral charge of four churches. He preaches twice a month to each church. He has had a revival in each church, amounting in all to one hundred conversions. His year will expire the first of June. He will then labor in the State of Ky. in the evangelistic work this coming year, where there is a great opening for our cause.

Rev. Joseph Masters reports an interview with Rev. I. C. Nye, of Pennsylvania, who has been engaged in mission work during the past eleven months in Kentucky and also within the bounds of the Little Scioto Q. M. During his labors 64 additions to the church were made, and a score of backsliders reclaimed. On the first Sunday in April, Bro. Nye baptized twenty-four candidates. A great opening is reported in that section of the country for Free Baptists. The great need is laborers.

Bro. E. M. Cloud has just closed a very interesting meeting at Adamsville, in which several professed faith in Christ. Two followed Christ in baptism on March 30th. Bro. Cloud is a young man who promises much usefulness. He is now holding a series of meetings at the Center school-house in the lower part of Gallia Co., where there is a good opening for Free Will Baptists.

Rev. J. B. Lash contemplates taking charge of the Union church, while Rev. J. C. Robinson, of Burns, Ill., removes into Bro. Lash's field in the Seneca & Huron Q. M.

Rev. J. T. P. Taylor is visiting several of the churches in the Meigs Q. M. He was formerly from Ashabula Co., but for the last six years has been acting in the capacity of a missionary in the State of Alabama, where he has been successful in organizing several churches. He now intends moving back to Ohio.

Iowa.

Rev. N. W. Bixby has resigned his position as pastor of the Madison church, near Camp-ton post-office, to take effect on the first Sabbath in May, which relation he has held for the last ten years. During this time the society has built a very neat and commodious house of worship. It is in a rural portion of the country. A Sabbath-school is continued the year round. The church is in union and harmony. Revivals have been enjoyed from time to time, and twenty-eight have received Christian baptism. The graves of two ministers are in the churchyard, viz., Rev. Charles Holroyd and Rev. Asahel Palmer. Emigration and removals have constantly been reducing their numbers so that now they have scarcely forty members remaining.

Michigan.

Rev. L. R. Spencer has resigned the charge of New Haven church, and invites correspondence. Bro. S. is a faithful minister of Christ and will do good wherever he may go. Rev. E. J. Doyle continues to labor with the Cape and Riley Center churches. He commences his eighth year with Cape church, and fourth with Riley Center church, with prospects better than ever before.

The Richfield church has been enjoying a good revival under the labors of Rev. G. B. Cutler. There were sixteen inquirers, and at least eight clear conversions. At the close of the meetings the people gave Bro. Cutler \$60.

Minnesota.
Rev. A. A. Hathaway has accepted a call to the pastorate of the Spring Brook church of the St. Croix Q. M. and entered upon his labors there last Sabbath in March under very favorable circumstances. The church is united, the prayer-meetings are well attended, and a deep interest in religious things has been manifested ever since the Y. M. Missionary was there in Feb. All who were converted in the meetings at that time, are earnest working Christians in the prayer-meetings and the church to-day. The church is hauling the lumber and stone and pushing the work preparatory to building a house of worship during the summer and fall. The 2d Rock Elm church of the St. Croix Q. M. is wide awake. Although but few in numbers, they have the Spirit with them and are alive to the interests of the church. Wednesday evening never fails to find some one at the prayer-meeting, and it is sure to be a live meeting. They hope very soon to have a pastor. The St. Croix Q. M. was continued with the Cady Creek church for several days. As a result of the meetings ten or twelve were baptized and united with the church. The Y. M. Missionary, Bro. Palmer, is now laboring in the Winona and Houston Q. M. with the church at Pickwick, Minn.

Rev. M. H. Smith, of Sauk Centre, Minn., is at liberty to engage in any church as pastor.

Illinois.
The Burns and Liberty churches are in need of a pastor.

The cause in Salem Q. M., in some respects, is prospering. Some revival interest has been enjoyed in the Ridgeville church. The Salem church has erected a beautiful church edifice the past year, which will be dedicated April 23. The Day's Creek church is to erect a brick house the coming summer. Ridgeville College, in the bounds of this Q. M., is having a large attendance of students during the present spring term, than corresponding terms for several past years. The work done is thorough and the prospects are flattering.

Quarterly Meetings.

ATHENS (O.) Q. M.—Held its Feb. session with the 1st Huntington church Feb. 20-22. Most of the churches were reported. The reports were very encouraging, several of the churches having been blessed with revival interests during the past quarter. A generally good spirit prevailed throughout the whole session. By request a council was appointed to ordain Bro. John Sherill to the work of the ministry. Bro. W. J. Harisook was examined in open conference and licensed to preach the gospel. The conference voted to request that all the churches of this Q. M. should proceed as soon as possible to have their censures ordered. The Q. M. voted to build a house of worship at Harrisburgh, Gallia Co., as a centennial church, an offering of thanks to Almighty God for prosperity by his blessings in the past. Let all do what they can, and we will build a monument on which we will not be ashamed to look in future years. One member from each church was appointed to solicit and collect money in their several churches, to build the centennial church. Revs. W. J. Fulton of Meigs Q. M., B. V. Tewksbury and J. W. Martin were present and preached the Word with power.

Next session with the Racoon church, May 21-23.

SIMON J. WEED, Clerk.

OTSEGO (N. Y.) Q. M.—Held its last session with the Otsego church, March 5-7. On account of stormy weather and bad roads, there was a large attendance. The reports of the churches were very encouraging. Two churches sent no representatives but progressive Christian work was reported from nearly all the delegates. The East Meredith church reports a decline in interest. On Sunday, March 7, the church was visited by the pastor, the Rev. David Boyd, of Maine, who bids fair to do a good work in his church and Otsego Q. M. We have good Christian laborers in our Q. M., both ministers and laymen, and may expect the labors of such. A centennial committee was chosen to look after that interest. The ladies' mission, Saturday evening, was interesting and devoted to earnest work in that branch of duty. It was moved that a temperance sermon be preached some time during each session of the Q. M., and Rev. T. A. Stevens was chosen to preach a sermon on temperance at the opening of the next session, which will commence Friday eve of June 4th at Oneonta.

HARPER'S FERRY (Q. M.)—Held its last session with the church at Martinsburg on April 1-3. The reports of the churches were very encouraging. The Y. M. to the 1st Friday, Saturday and Sabbath after the 4th of July next at Harper's Ferry. Spirited and useful discussions were enjoyed upon the duties growing out of our relations between nations and churches. The tone of moral sentiment uttered by our ministers in discussion was healthy and hopeful for the future. The preaching was intelligent and practical. The preaching was of our excellent brother and fellow laborer, Rev. J. W. Myers, who died on the 25th ult. at Winchester, Va., and \$13 of the \$27 raised in collections at this session, was devoted in part payment of his funeral expenses. It was a good delivery and a very interesting one. A. H. MORRELL, Clerk pro tem.

HANCOCK & QUINCY (Q. M.)—Held its last session with the Palmyra church, March 27-29. The reports of the churches were very encouraging. Bro. Pershing had been holding a protracted effort with them the week previous, with an interesting and successful result. The national letters from Fairview, Palmyra, Franklin and Terre Haute churches, preaching at 11 A. M. by Rev. Bro. Pershing. Conference meeting at 2 P. M. with a spiritual strengthening of the church maintained. Bro. M. donated the collection to F. M. S. Saturday evening sermon by Rev. D. H. Pershing. Sunday morning social meeting at 9 o'clock. Sermon by Rev. D. C. Miller, followed by administering the Lord's Supper by Rev. D. C. Miller, assisted by Rev. Bro. Bryant. Next session with the Fairview church, May 14-16.

NORTON CO. (KAN.) Q. M.—Held its January session with the Lenora church. There was a good attendance, and a profitable and interesting season was enjoyed. O. T. CLARK.

Business Notices.

Constipation is the worst foe of Health. Kidney-Wort overcomes it on rational principles. Try it.

A Great Discovery by a Great Man.

This, primarily, is what Warner's Safe Nervine is. The great man is one of the most famous living physicians. He found a harmless remedy for all kinds of pain, others improved it, and the final result is the Safe Nervine now manufactured only by H. H. Warner & Co. 216

Get Lyon's Patent Heel Stiffeners applied to new boots or shoes before you run them over.

Enjoy Life.

We live in a beautiful world, and a temperate enjoyment of life's blessings is both reasonable and right; but to do this we must have health. Dyspepsia and Liver Complaint is the direct cause of indigestion, Sick-Headache, Costiveness, Nervous Prostration, Palpitation of the Heart, and many other distressing symptoms. Baxter's Kidney Pills, taken according to directions, will remove the cause and cure the disease. Only 25 cents per bottle. 1014

QUERUS' COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for the cure of colds, bronchial and tubercular consumption, scrofula and general debility. The most mild, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUETT, Platt St., New York. 196

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula for a cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and reliable cure for Nervous Debility and all Nervous Complaints, after having tested his valuable curative powers in thousands of cases, has felt it his duty to make it known to his fellow-men. He is now offering this motive and a desire to relieve human suffering. I will send free to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, Wm. W. SHERMAN, 149 Powers' Block, Boston, N. Y.

Notices and Appointments.

Yearly Meetings.
CENTRAL OHIO, Kipton, Lorain Co., June 11. MICHIGAN, Sparta church, June 4. ILLINOIS, Four Mile Grove church, June 4. IOWA, Des Moines church, June 10. S. JOSEPH'S VALLEY, So. Litchfield, May 28. GENESSEE, Walworth church, June 18. NEW HAMPSHIRE, Pierpont, June 24. OHIO RIVER, Albany church, June 18.

CENTRAL ILLS. YEARLY MEETING of Free Will Baptists will hold a call session at DeSoto, Ill., on the 10th A. M. Order of exercises: 1. A. A. Hilton, Opening Sermon; W. Walker, Essay, (optional); R. Martin, Daniel's seventy weeks; M. L. Folsom, Essay, "God's word and the world"; Z. Mitchell, Best plan of written sermons; J. B. Randall, Ten minutes sermon, (optional); J. Hyatt, Essay, Calvinism; C. B. Hart, Evidence of Christianity; J. M. Crawford, Objections to denominational growth; J. D. Smith, The true mission of the church; G. Doncker, The future of the church; J. M. Walker, Sermon; Wm. Walker, Sermon, Thursday evening. All ministers not mentioned above, belonging to the Genessee Y. M. Ministers' conference will be held with the Walworth church, Thursday, June 18, at 10 A. M. Order of exercises: 1. A. A. Hilton, Opening Sermon; W. Walker, Essay, (optional); R. Martin, Daniel's seventy weeks; M. L. Folsom, Essay, "God's word and the world"; Z. 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Poetry.

WHY LIFE IS SWEET.

Because it cometh up, a heavenly flower,
Out of the earth—divinely sown therein—
To gather grace from shadow and from show-
er,
And freshness of invisible worlds to win
Unto itself—not to be hoarded there,
But for the sweetening of the common air.
Because it breathes in and exhales God's
breath,
Its natural atmosphere, and so grows strong
To root itself amid decay and death,
And lift itself above the poisonous Wrong,
And, with far-reaching fibers, push apart
The noisome evils clutching at the heart.
It is not sweet, but bitter, sad, and vain,
Living in shows of what we are or do;
The after-taste of selfishness is pain;
In hearts that grovel, hope must grovel, too;
Ever our petty falsehoods deathward tend,
Leave us defeated, cheated of life's end.
It is not sweet to compass our low aim,
And sicken of it;—nor to trail the wing
In dust, whereon eternal dawn should flame;
Even love, sin-touched, is an unwholesome
thing,
A growth reversed, blight clinging unto blight;
Love, meant to hallow all things with its light.
To live! to find our life in nobler lives,
Baptized with them in dew of holiness,
Strengthened, upraised by every soul that
thrives
In the clear air of perfect righteousness.
And sheltering that which might for frailty die,
When, with hot feet, the whirlwind rushes
by!
Oh, sweet to live, to love, and to aspire!
To know that whatsoever we attain,
Beyond the utmost summit of desire,
Rights upon rights eternally remain,
To humble us, to lift us up, to show
Into what luminous depths we onward go.
Because the Perfect, evermore postponed,
Yet ever beckoning, is our only goal:
Because the mighty Love, that sits enthroned
On changeless Truth, holds us in firm con-
trol;
Because within God's Heart our pulses beat—
Because His Law is holy—life is sweet!
Because it is of Him—His infinite gift,
Lost, but restored by One who came to
share
His riches with our poverty, and lift
The human to the heavenly everywhere;
Because through Christ we breathe immortal
breath,
Sweet, sweet is life! He hath abolished death!
—Lucy Larcom in *Congregationalist*.

Family Circle.

HANS CHRISTIAN ANDERSEN.

BY ALFRED LEMBOCKE.
CHAPTER II.

Andersen's reputation as a poet is now established. He moves in the highest circles, and such men as Oehlenschläger and Gersted are his friends. Yet among the literary men he has many enemies who criticize every thing he writes in the most merciless manner, which causes extreme misery to his sensitive nature. His first volume of "Wonder Stories" now appears, which gains for him his great and universal reputation, as they are translated into nearly all languages, and appreciated wherever they are read. A pension is settled on him by the king. "The Mulatto," "Picture-book without Pictures," and other works are brought out. The popularity of his writings increase. His name becomes a familiar one to all nations, and his "Wonder Stories" as well known as the fables of Æsop. He makes a second trip through Europe, this time a triumphal one. The son of a poor shoemaker has become the honored guest at the palaces of kings and emperors, the friend of men of letters and of science, the pet of fashionable society, and the idol of the children of all nations, who see in him the king of fairy-land. No honor is considered too great for him, and his praise sounds everywhere; but in his native land the critics are still picking his writings to pieces and sneering at the distinctions conferred on him abroad.

In time, however, the criticism of his countrymen grows less severe. His pension is increased, and titles and orders are bestowed upon him. "The Two Baronesses," "To be or not to be," more "Wonder Stories," and many other works from his pen appear.

In December, 1867, the crowning event of his life takes place. The prophecy of the old woman is singularly fulfilled. He has received and accepted an invitation to visit his birth-place. The 6th of December, the day appointed, is a holiday in Odense. All business is suspended, the schools closed and the houses draped with flags and garlands of flowers. In the town hall that has been beautifully decorated for the occasion, the distinguished guest is received by the Burgomaster and the members of the city council, who present him with the diploma of an honorary citizen. In the afternoon a reception is held, when songs are sung and speeches made in his honor. During this festival congratulatory telegrams arrive from the king, from the student's association of Copenhagen, from that of Slagelse, from public dignitaries, and from private friends.

The children's part of the festivities next commences. Andersen is seated in an arm chair in the center of the hall, while gayly dressed children approach him, two at a time, and greet him; they then all form a ring and dance around him, at the same time singing a song composed for the occasion.

Later in the evening the town is illuminated, and a large procession carrying blazing torches and headed by a band of music greets him with songs and cheers. During his whole stay of five days, public

and private entertainments of all kinds are given in his honor, and every courtesy that can be thought of is extended to him.

Eight years later, on August 4, there is mourning in Denmark, for Andersen has sung his last song, and told his last wonder-story. He, who had risen from obscurity and poverty to the kingly throne in the realms of fancy, had departed for the realms beyond, and the world had lost a poet whose place none has yet been able to fill. The tidings of his death was received with heartfelt sympathy by the whole world.

This is the story of Andersen's life, briefly told, the minute description of which is given by himself in "The True Story of my Life," published by Hurd & Houghton, a story as wonderful as any of his fairy-tales. In Denmark the question is often asked, Why is it that Andersen's works have been translated into so many languages, and become so popular with all nations, while Denmark possesses such vast mines of literary treasures scarcely known outside the Scandinavian countries?

The reason, I think, is to be found in the wonderful faculty which Andersen had of relating the most marvelous incidents in a way so charming that even the highest mind could not help enjoying them, and yet so simple that even the mind of the child could grasp and understand them all. Besides, there is about his writings a pleasing naïveté, a quaint humor, a strong, hearty love for all that is good and beautiful in the world, and such a great pity for all that is wicked,—which perfectly delineates his own character,—and which, all combined, make his writings singularly unlike those of any other author. The very subjects of his writings, I think, added to his peculiarity. They were not far-fetched. The most familiar objects, our pots and pans, our tables and chairs, our brooms and fire-shovels, were endowed with life by him, and while we smile at the antics which they perform, they never fail to teach our hearts, and point at some great moral. In power of description he had few equals. The impressions made on his mind by external objects were as faithfully retained as if they had been photographed there, while at the same time they lost none of their original freshness and bright coloring.

Andersen has ever been blamed for one great fault, namely, vanity. As for the nature of this vanity, I can not describe it better than by using the words of Mr. Clemens Petersen, the best known Danish writer in America, when he says, "After granting that in quantity, the vanity of Andersen surpasses that of all the actresses of the world taken together, I must beg leave to add that it was of an entirely different quality. It was wholly unselfish. The childish delight he took in hearing his poetry praised was at the bottom a pure childish gratitude to Him who made him a poet. For his stories he claimed that they were the true and genuine gifts of poetry, which God had given him to make his fellow-men better and happier. For himself he claimed absolutely nothing. What seemed to be vanity when looked at from below, boring and provoking, was real humbleness when looked at from above."

He had a horror of criticism; he could not understand it, the faintest approach to it sickened him. When he had written anything that particularly pleased him, he expected every body to share his delight. He was in that respect very much like the little girl in one of his tales, who in her rapture over a new dress in which she has just been arrayed, turns to her mother and exclaims, "I wonder what the dogs will think when they see how fine I am!" He was so very sensitive that he often, without the least cause, thought himself slighted.

I will relate an incident as an illustration of this. On one occasion he had been invited to read to the Student's Association in Copenhagen. It was in the evening and two lamps had been placed on the desk in front of him. A few evenings before, Pfister, the actor, had given a reading at the same place, when Andersen had been present and observed that four lamps were placed on the desk. He now thought that the absence of the two lamps was meant as an intentional cut to him, and although it so happened by the merest accident, he felt greatly distressed about it.

Andersen was not a very handsome man; he was very tall, very thin, and extremely awkward. His features were prominent and rather homely, but the merry twinkle in his eye, and tender and sympathetic expression, made his face an attractive one. He was an excellent reader. I have never enjoyed his tales so much as when I heard them read by himself. He was than all animation, his face seemed almost radiant, his voice, which at first appeared harsh, became by degrees flexible and sonorous, and the words fell from his lips with rare fervor, such intensity that they seemed to be the very outpourings of his soul, making a deep impression on the audience, which plainly portrayed itself in the attentive expression of their faces, on which the constantly changing emotions played like sunlight and shadow. Andersen had always a great desire to visit America, but fear of crossing the ocean prevented him from doing so. Although in actual emergencies he was quite cool and ready to sacrifice anything to assist others, yet he had a certain dread of a long voyage, his imagination picturing to him in the most vivid colors all the horrors of a shipwreck, a fire or other great calamity at sea.

He was highly gratified by the kind feeling which he was aware the Americans entertained for him although on one occasion the pleasure at the kindness shown him was somewhat marred by the knowledge that his position in Denmark was misunderstood. It was a few years before his death, when a subscription was set on foot in Denmark, to raise the means for the erection of a statue in his honor in Copenhagen. The movement was spoken of in the American papers and somehow or other the idea became prevalent that Andersen was in pecuniary need and that the subscription was taken up to alleviate this. The result was a liberal donation towards which even the children added their mites, which was sent to Copenhagen. Andersen at once wrote back and explained the matter, at the same time thanking the American people, and especially the little ones for their kind act, but declining the gift for the purpose for which it had been intended, as he was in every way comfortably situated. The money was afterwards used in buying a large collection of photographs of American scenery, which, inclosed in a magnificent album, was sent him. Although the compensation for literary work is not very munificent in Denmark, yet what he received for his works, together with his pension from the government, and the not inconsiderable amounts for the many translations of his productions, made him in every respect independent. He never married. The later period of his life he spent in the luxurious and happy home of Mr. Melchior a wealthy merchant of Copenhagen, at his villa Rolighed (quietude) situated in the district called Rosenvaenge (the world of roses), in the outskirts of the city. One of his last poems, which appeared in the "Copenhagen Illustrated News" after his death, gives a description of his home. It was there he breathed his last. With a translation of this poem, which I don't think has ever before been rendered in English, I will close this article on Hans Christian Andersen:

Old Copenhagen grows beyond the walls,
Yon hill it smiles towards the open seas,
Where reaches to the Sound the "World of roses";
While names immortal ring out in the world,
Here thrives the rose, here the twining vine
Unfurls the autumnal various hues of splendor,
While "moss the poplars, elders, chestnut-trees,
A home stands rich in memories of the past.
Here rang the song "Eleonora Ulfeldt";
Here sat the thinker "neath the drooping willow
And listened to the spirit in all nature.
A little "Rosenberg" is now that house,
With tower and balcony towards the Sound,
With view of Tychostræde and Cydonians,
And Malmoe and Lands Kroun, bathed in sun.
Graceful like swans the vessels speed along,
In caravans they pass through Oresound,
Then when at night the stars beam from the sky,
And from "Three crowns," the beacon shines afar,
While lanterns gleam from all the crafts about,
One thinks he sees a Valois festive bright,
A floating, gay, illuminated barge;
But yet more beautiful it is within
This happy home of hospitality.
Johannes Ewalds song immortalized
The happiness of Rungsted. Oh, had he
But lived in our times, and in this home,
Midst these congenial minds, among these friends,
He would have sung a glorious lay
Or "Quietude" and "Roseworld" roses.
My home at home, where "neath the elder tree
My life found sunshine, and my song soared free;
I, grateful, happy, bring this lay to thee.

GRANDMA'S REMINISCENCES.

"When I was young," and grandma pushed up her spectacles and looked around on the folks. There was an immediate rush among the children to get a seat near grandma; attentive faces were turned toward her.

"Yes, when I was young, children, I had a very different time from what they do now. The only story book we had was the 'Looking Glass,' and 'Sapford and Merton'; we thought they were beautiful, and read them until quite worn out. I heard Lucy, there, complaining that she did not know what to do with herself. When I was her age I had to walk three miles to school, carrying my dinner; say lessons in plain books without a picture, and know every word of my lesson; and then walk home again, with barely time to eat my supper and learn my lessons for next day."

"Oh, but, grandma, did you never play any?"

"Yes, to be sure; but though my father was a wealthy man, I never had any toys. We used to make houses under the trees, of stones covered with moss, and have parties, with acorn cups, and old bits of china for our tea-sets."

"In this house there is enough money spent in toys and candy to support a poor child. You all have everything you want, but you are not happy as I was."

"Grandma, you had something to do, I know you had," said Willie, "now I have learned my lesson, and I do not know what to do, till mamma comes back and tells me."

"Have you not ingenuity enough to find something, without your mother telling you? Why do you not go out and clean up the yard? The storm has filled it with broken branches. Try to think of something useful to do, and it will come to you what to do."

"Grandma," said Ella, "how did you go to church when there were so few built?"

"Well, child, we all used to ride on horseback, for the roads were dreadful in winter, and as our family was so large, we looked like a procession as we went along, and when we reached the church, how plain it looked! Whitewashed, with green shutters, and not even a steeple, only a grove of trees to shade it."

"Was it pretty, grandma?"

"No, indeed; the pews were high and uncomfortable, and even the pulpit was unpainted. But oh, what delightful hours we spent in the little old church! I used

to enjoy the services more than I do in our large, fashionable building now; every one was so drawn together and so warm-hearted. I never shall forget how delighted we were with our first Sabbath-school, but I was married when they were first opened. The country was so thinly settled that we could not have raised enough scholars when I was a child."

"How old were you when you married, grandma?"

"I was only eighteen, and do you know that it was the custom for brides and grooms to make presents to their attendants? We gave handsome souvenirs to each of our six waiters, as they were called."

"How funny! and did you travel?"

"No, indeed, dear; it was the time of the war (1812), and we all had to stay at home; the British were here in Washington, and as our home was near, we had to take care of it. I remember, after the battle of Bladensburg, one of our neighbors (who had hurried home after his defeat) coming to our door, almost spent, to ask for a drink of water, and pointing to the scarlet coats of the British soldiers as they went up the public road."

"Grandma, why did we not beat the British at Bladensburg?"

"Well, dear, the Americans were raw militia, and the British were veterans. I remember one old gentleman who always would use a stick on training days, instead of a gun, he was so little used to one, so you may imagine he would not know how to fight; but there were many brave men who did fight well."

"Did the men of your time never hunt?" said Frank.

"Yes, but generally foxes; in our own neighborhood there were no deer. You see guns were very scarce in comparison with what they are now. We used to have loaves of bread baked for our hounds."

"There!" exclaimed Bessie, "I am sure that was more wasteful than buying toys, grandma!"

Grandma laughed and smoothed the curls of her saucy pet.

"Yes, it was waste to keep so many dogs, but it was a more innocent amusement to hunt foxes, than for the young men to gamble and drink whisky."

"That's true, grandma; I only wish I could hunt foxes that kill all the poultry," said Frank.

"But as you can not, here in town," said grandma, "suppose you hunt the little foxes that spoil the vines."

Frank blushed and smiled. "I try, grandma, but you know my faults are hard to conquer."

"You have made a good beginning when you know what they are," answered grandma with a loving glance.

"How many grandchildren have you, grandma?"

"Let me see—thirty-six grandchildren; I am blessed in loved ones; and what a comfort to think that there is not one of my children who is not a Christian, and many of my grandchildren, too."

"Well, grandma, it is because you brought them up to love Jesus," said Bessie, with a hug.

"I tried to do so," and tears stood in grandma's eyes; "but I prayed and worked together, and God made the seed planted to grow."

"Yes, grandma," said Lucy, "and he kept you for a tree to shade us all, till we grow strong enough to stand alone."

"And she shall be like a tree planted by rivers of waters," said Ella, with a kiss on the withered cheek.—*Christian Observer*.

PROFITABLE POLITENESS.

The Boston *Traveler*, in commenting on the prevalence of rudeness, tells the following incident that happened some years ago: There was a very plainly dressed elderly lady who was a frequent customer at the then leading dry-goods store in Boston. No one in the store knew her even by name. All the clerks but one avoided her and gave their attention to those who were better dressed and more pretentious. The exception was a young man who had a conscientious regard for duty and system. He never left another customer to wait on the lady, but when at liberty he waited on her with as much attention as if she had been a princess. This continued a year or two, until the young man became of age. One morning the lady approached the young man, when the following conversation took place: Lady.—"Young man, do you wish to go into business for yourself?" "Yes, ma'am," he replied, "but I have neither money, credit nor friends, nor will any one trust me." "Well," continued the lady, "you go and select a good situation, ask what the rent is and report to me," handing the young man her address. The young man went, found a capital location, a good store, but the landlord required security, which he could not give. Mindful of the lady's request, he forthwith went to her and reported. "Well," she replied, "you go and tell Mr. — that I will be responsible." He went, and the landlord or agent was surprised, but the bargain was closed. The next day the lady called to ascertain the result. The young man told her, but added, "What am I to do for goods? No one will trust me." "You may go and see Mr. —, and Mr. —, and Mr. —, and tell them to call on me." He did, and his store was soon stocked with the best goods in market. There are many in this city who remember the circumstance, and the man. He died many years ago, and left a fortune of \$500,000. So much for politeness, so much for treating one's elders with the deference due to age, in whatever garb they are clothed.

The Magazines.

SHAM ADMIRATION IN LITERATURE.

[The Nineteenth Century.]

When Dr. Johnson is free to confess that he does not admire Gray's *Elegy*, and Macaulay to avow that he sees little to praise in Dickens and Wordsworth, why should not humbler folks have the courage of their own opinions? They can not possibly be more wrong than Johnson and Macaulay were, and it is surely better to be honest, though it may expose one to some ridicule, than to lie. The more we agree with the verdict of the generations before us on these matters, the more, it is quite true, we are likely to be right; but the agreement should be an honest one. At present very extensive domains in literature are, as it were, inclosed and denied to the public in respect to any free expression of their opinion. "They are splendid, they are faultless," cries the general voice, but the general eye has not beheld them. Nothing, of course, could be more futile than that, with every new generation, our old authors who have won their fame should be arraigned anew at the bar of public criticism; but, on the other hand, there is no reason why the mouths of us poor moderns should be muzzled, and still less that we "should praise with all our might."

"Until Caldecott's charming illustrations of it made me laugh so much," said a young lady to me the other day, "I confess—though I know its very stupid of me—I never saw much fun in *John Gilpin*." She evidently expected a reproof, and when I whispered in her ear, "Nor I," her lovely features assumed a positive enrapturement.

"But am I right?" she inquired.

"You are certainly right, my dear young lady," said I, "not to pretend admiration where you don't feel it; as to liking *John Gilpin*, that is a matter of taste. It has, of course, simplicity to recommend it; but in my own case, though I'm fond of fun, it has never evoked a smile. It has always seemed to me like one of Mr. Joe Miller's stories put into tedious verse."

I really almost thought (and hoped) that that young lady would have kissed me.

"Papa always says it is a free country," she exclaimed, "but I never felt it to be the case before this moment."

For years this beautiful and accomplished creature had locked this awful secret in her innocent breast—that she didn't see much fun in *John Gilpin*. "You have given me courage," she said, "to confess something else. Mr. Caldecott has just been illustrating in the same charming manner Goldsmith's *Elegy on a Mad Dog*, and I'm very sorry—but I never laughed at that, before, either. I have pretended to laugh, you know," she added, hastily and apologetically, "hundreds of times."

"I don't doubt it," I replied; "this is not such a free country as your father supposes."

"But am I right?"

"I say nothing about 'right'; I answered, 'except that everybody has a right to his own opinion. For my part, however, I think the *Mad Dog* better than *John Gilpin* only because it is shorter."

Whether I was wrong or right in the matter is of no consequence even to myself; the affection and gratitude of that young creature would more than repay me for a much greater mistake, if I mistake it is. She protests that I have emancipated her from slavery. She has since talked to me about all sorts of authors, from Sir Philip Sidney to Washington Irving, in a way that would make some people's blood run cold; but it has no such effect on me—quite the reverse. Of Irving she naively remarks that his strokes of humor seem to her to owe much of their success to the rarity of their occurrence; the flashes of fun are spread over pages of dullness, which enhance them; just as a dark night is propitious to fire-works, or the atmosphere of the House of Commons, or a Court of Law, to a joke. She is often in error, no doubt, but how bright and wholesome such talk is as compared with the platitudes and commonplaces which one hears on all sides in connection with literature!

As a rule, I suppose, even people in society ("the drawing-rooms and the clubs") are not absolutely base, and yet one would really think so, to judge by the fear that is entertained by them of being natural.

It is not every one, of course, who has an opinion of his own upon any subject, far less on that of literature, but every one can abstain from expressing an opinion that is not his own. If one has no voice, what possible compensation can there be in becoming an echo? No one, I conclude, would wish to see literature discredited about in the same platitude and affected style as are painting and music; yet that is what will happen if this prolific weed of sham admiration is permitted to attain its full growth.

SOME ENGLISH HABITS.

[The Atlantic.]

Most Englishmen of the lower middle class, and the lower class in cities have a way of walking which is a distinguishing habit of common life. I had observed it in Englishmen of this sort in the streets of New York, where I could tell them by it as far as I could see. They lay themselves out in their walking, as if they were doing a day's work. They walk not only with their feet and legs, but with their hips and their shoulders and their arms, not swinging the latter, but arching them out more or less from their sides, and putting them forward stiffly as they step. Withal they look conscious of their walking, and seem well pleased that they are doing the correct thing. This gait and carriage of body is most remarkable in the soldiers that one sees about the streets of London and of garrison towns like Canterbury, and in the vulgar creature who has come to be known by the generic name "Army." You will meet two soldiers tightened up to the extreme of endurance in their scarlet shell jackets, with little caps so far down the sides of their heads that you can not see why they hesitate at coming down all the way, and these two fellows, one of whom is pretty sure to carry a rattan with a jaunty air, will take up the room of three men by the set-out of their four arms from their four sides, and will walk as if their locomotion, instead of being by human muscles, were by clock-work and steam. The number of their imitators can not be told; but an English gentleman has none of this toilsome swagger. He walks quite easily and unconsciously, and generally with a good, many stride, just as a man of corresponding condition of life in Boston, New York, or Philadelphia, will walk. But in those places you will not see in persons of interior condition that strange mode of locomotion which I have endeavored to describe.

Gentlemen in England have a very general fashion of wearing rings in what seemed to me a very lady-like way. A signet ring, engraved with a cipher, a crest, or a beautiful design,

seems fit and becoming upon the hand of a man who can afford to keep it clean and out of danger of knocks and blows. Nor are we unaccustomed to see examples of annular gorgeousness—notably vast amethysts—upon hands which are not so cared for. But this is not the ring-wearing of gentlemen in England. There small rings set with stones are in favor. Diamonds set in heavy hoops, rubies as eyes in the heads of golden snakes which coil three or four times around the finger, diamonds and rubies, diamonds and sapphires, in alternation, are seen upon the fingers of most of the men who are above the lower and middle classes, noblemen, clergymen, army officers, university dons, hard-headed men of affairs, merchants. Not one ring only; indeed, a single ring upon a man's hand is rather exceptional. You shall see a big fellow with big brown hands, or an elderly man of staid business habits, with three or even four jeweled rings upon his fingers; not unfrequently there will be two upon one finger. The turquoise is in great favor,—the most unmanly and woman-proper of all precious stones, in my judgment; most suitable to the fairest and softest of the sex. It is frequently alternated with the diamond on a heavy hoop, a wide space being left between the stones. The fashion impressed me as quite incongruous with manly dignity and simplicity. But perhaps this was merely because I was unaccustomed to it. I know that I saw a man with a diamond ring and a plain hoop on one finger, a turquoise on another, and a ruby-eyed snake whose coils covered one joint of a third, whom I drew to be a gentleman, and had good reason to believe thoroughly a man. If these men had not been so my own blood and speech I should not have thought this habit remarkable; but thus it strikes a stranger who is yet not a foreigner.

PARIS IN 1820-48.

[Scribner.]

Everybody who knew Michelet at this period of his life says that it is impossible to conceive any more fascinating lecturer than he was in those days. His facts were not always sterling; his theories had more glitter than gold; his prejudices were often grosser than his method; he was fickle in his ideas; he lacked scientific accuracy of thought, statement and language; but he was so full of enthusiasm and hope and sympathy, that he excited the minds of his hearers as no other lecturer did. He made them think, and think for themselves. His very appearance, too, gave authority to his lectures. He was as white-haired at twenty-five as he was at seventy; pale, thin, all nerves, he seemed to have the experience of Age with the fire of Youth. Again, in those days France seethed, as Italy had done at the Renaissance. Frenchmen believed a revival was at hand as splendid as that of Italy. Lamartine, Victor Hugo, Alfred de Vigny and Alfred de Musset were the rising poets. Guizot, Thiers, Thierry, Mignet, Michelet, were the young historians. Alexander Dumas, Scribner, Frederic Soule, filled the stage. Rachel, Frederic Lemaitre, Melingue, Bocage, Madame Dorval, created the characters which the dramatists drew. Rossini had not reached his meridian; Auber and Meyerbeer were in their morning splendor. Balzac, George Sand and Eugene Sue were introducing the novel, still unknown in France. Cuvier, Arago, Ampere, St. Hilaire, Thénard, Dumas, Orfila, added lustre to science. Foy, Mauguin, Casimir Perier, Guizot, Thiers, and above them all, Berryer, showed France how high parliamentary eloquence could rise; while De Ravignan and Lacordaire revealed the pulpit to be as eloquent as the Tribune, and the older Dupin, his brother Philippe, Chaz d'Est, Ange, Leon Duval, Marie and Cremieux, sustained with splendor the claims of the bar to oratorical rank. Villainet, Victor Cousin, Victor Leclerc, St. Marc Girardin, were as eloquent in the chair. Ingres, Horace Vernet, Paul Delacroix, Eugene Delacroix, Ary Scheffer, Pradier, David, drew all Paris to art exhibitions, while concert-rooms were as crowded to hear Liszt, Chopin, Madame Pleyel, Thalberg, or Paganini, as the theatres. Still greater throngs were at the opera-house to hear Nourrit, Levasseur, Falcon, Dorus Gras, Duprez, Roger, Rubini, Ronconi, Lablache, Tamburini, Pasta, Sontag, Malibran, Grisi, sing, or see Taglioni, the Eleanors, or Plunkett dance. Talleyrand used to say that he who did not know Paris in 1780, when it glowed with enthusiasm for the changes taking place, could not know what it was to live. Frenchmen familiar with Paris from 1820 to 1848 have often told me that nothing could exceed the delight of life during those eight and twenty years, when all forms of French intellect were in full bloom.

VERSES FOR A LETTER.

[Sarah O. Jewett, in Atlantic.]

Did you send out a little white moth
On an errand to-night?
For one hovered and lingered about
With a flutter so light:
A tired little moth, with his wings
Like a flower that had blown
All away on the breath of a wind
That had kissed it and flown.

Did you tell him to hurry, and fly
Through the shadows so fast,
Because I would wait all alone
Till the twilight was past?

For later the lamps would be lit,
And I should go down
To listen to laughter and talk
Of the news of the town.

But my own time is just at the hour
While the clouds fade away;
I could not help wishing for you,
And my thoughts were astray.

And the little white moth fluttered in
With the love you had sent;
My heart in that minute could tell
Just the words you had meant.

I knew we were so far apart,
I was tired and sad;
But the little moth brought me your love
And then I was glad.

THE OLD MILL.

[Thomas Dunn English, in Harper's.]

Here from the brow of the hill I look,
Through a lattice of boughs and leaves,
On the old gray mill with its gambrel roof,
And the moss on the rotting eaves.
I hear the clatter that jars its walls,
And the rushing water's sound,
And I see the black floats rise and fall
As the wheel goes slowly round.

I rode there often when I was young,
With my girth on the horse before,
And talked with Nelly, the miller's girl,
As I waited my turn at the door.
And while she tossed her ringlets brown,
And flirted and chatted so free,
The wheel might stop, or the wheel might go,
It was all the same to me.

'Tis twenty years since I last stood
On the spot where I stand to-day,
And Nelly is wed, and the miller is dead,
And the mill and I are gray.
But both, till we fall into ruin and wreck,
To our fortune of toll are bound;
And the man goes and the stream flows down,
And the wheel moves slowly round.

