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The Morning Star.

VOL. LV.

THE MORNING STAR, DOVER, N. H., APRIL 28, 1880.

NO. 17

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER.
ISSUED BY THE
Free Will Baptist Printing Establishment,
Rev. I. D. STEWART, Publisher,
To whom all letters on business, remittances of money, &c., should be addressed, at Dover, N. H.
All communications designed for publication should be addressed to Editor The Morning Star, Dover, N. H.

Terms: \$2.00 per year, if paid strictly in advance; \$2.50 if paid within the first thirty days, and \$3.50 if not.

The Morning Star.

WEDNESDAY, APRIL 28, 1880.

I MUST WORK.

Death worketh,
Let me work too;
Death undoeth,
Let me do.
Busy as death my work I ply,
Till I rest in the rest of eternity.

Time worketh,
Let me work too;
Time undoeth,
Let me do.
Busy as time my work I ply,
Till I rest in the rest of eternity.

Sin worketh,
Let me work too;
Sin undoeth,
Let me do.
Busy as sin my work I ply,
Till I rest in the rest of eternity.

—DORR.

THE NEW ENGLAND ASSOCIATION.

This body held a session with the Casco St. church in Portland, Me., last week, beginning on Tuesday evening and closing on Thursday evening. The opening meeting for prayer and praise, led by R. Deering, Esq., commenced promptly at 7.30. The opening prayer was offered by Rev. Silas Curtis, of Concord, N. H. Warm and earnest were the words with which he led all hearts to the throne of grace, especially praying that in all the work of the session we might be guided by the Holy Spirit. Prayer was offered by a number of the brethren from the different churches. At 8 o'clock the Association was called to order by the President, Rev. C. S. Perkins, of Boston. Prayer was offered by Rev. C. A. Bickford, of N. H. The Secretary of the Association being absent, Rev. C. A. Bickford was chosen Secretary pro tem. Rev. A. Given, chairman of the committee of arrangements, reported the programme for the session. A committee of five was appointed by the chair to nominate officers.

The Sermon.

The annual sermon was then delivered by Rev. W. H. Bowen, of Lewiston, Me., from Matt. 16: 25. "For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it." The following is a condensed report of the sermon:

This verse declares why a man who would be a Christian must take up his cross, why he must subject himself to the condition of discipleship. It is simply upon the principle that whosoever seeks self shall lose self, and he that loses self for Christ shall find himself in the truest sense. "Will save" and "will lose" are emphatic. Though a man have a strong, overpowering desire to save his life, he shall lose it. The whole question of the soul's salvation is determined in the department of the will.

Self-sacrifice is the first law of God for the soul. It lies right across every sinner's path. The sinner asks, "If this is true, if God demands of me the entire subjection of self, can he love me?" In answer to this question I reply,

1. This teaching of Christ lies right in the same direction in which all important results are obtained. Valuable ores lie not on the surface, but hidden deep in the mountain side; they must be sought with patient toil and sacrifice.

The earth abounds in monuments which have acquired the utter losing of self. A few days ago it was announced that the tunnel of St. Gothard was opened for travel; but nine months ago, he who planned it, who gave himself to its execution, was laid away in the grave. History teaches us that "the tree of liberty has been watered with blood."

Why then object to this doctrine in regard to man's salvation when we recognize the necessity of sacrificing and cross-bearing in every other department of life?

2. But Christ's relationships are vital. They are the relationships of sacrifice, hence only as a man holds vital relationships can he be Christlike, only as he goes out of self and lives for others, can he be "as his Master."

3. A man really saves his life only as he lives helpfully. He lives only for Christ as he incarnates this principle of self-sacrifice. On account of these principles, we take issue with the so-called "culture" of the day. With many this is simply a selfish culture sought for its own sake. Men seek culture, but lose their souls. They culture themselves into icy statues, but pass, by the lessons of those lives whose culture they appropriate. No

true culture is possible unless we embody in our own lives the principle of self-sacrifice. "Life evermore is fed by death." The great teachers, the great authors, the great poets laid down their lives for their work. Science can not carp at the doctrine of cross bearing. Her greatest men have borne heavy crosses for her sake.

All moral forces are sacrificial. All great moral reforms have been the results of forgetting self. The ministry must be sacrificial if it would be joyous and successful. The cross is no sign of ignominy to him who bears it willingly after Christ. It is only a burden to those who bear it unwillingly. He who works for love works easily.

Whoever therefore quarrels with this principle of Christian cross-bearing does not understand it. It is in exact keeping with all success in every department of life. In no sphere can there be any crown without a cross. In the Christian life it is the faithful servant who shall finally reign.

These words of Christ are applicable not only to the beginning, but to the whole of the Christian life. It is a principle to be worked out in all life, a vital principle to be acted upon by the soul. One sows, another reaps. The Christian toilers, but the work goes on.

Men who lose their lives for Christ, suffering for Christ, keep the church alive; these are the defenders of the faith. The victories of the church are greatest when her self-sacrifice is most complete. Martyrs recommend Christ. There is no eloquence so persuasive as that of self-sacrifice. The church in its early centuries became indeed a city set upon a hill, because of the light to which her sacrifices, her martyrdoms raised her.

The church looks back to her creeds, and many would persuade us that her life is in her creeds, and that in departing from them she is losing her life.

But the creeds of the church are the church believing. The creed of a particular period is the belief of the church, the expression of the life of the church of that period. The church as it lives, believes. The creed is not made by the church but for the church. So we see how unnatural, how absurd is the attempt to bind the church of any period to the creed of the church of a previous period. The church's life is the church's creed, and it can not be correctly formulated until men look back upon a specific period and study and classify; but none but a mechanical theory, devoid of life, would bind the church of to-day to that now formulated, definitely stated creed.

Organization is the watchword with many. We often seek to do as organizations, what should be done personally. If any charity is to be bestowed, we look for some society through which that charity may flow. An organization is impersonal. It saves trouble; but it lessens the sweetness of doing good; and that fine, helpful relationship between the giver and the receiver is lacking. The element of personal sacrifice is wanting, we work by proxy, we attempt to obey the command, Go thou into the vineyard and labor, by sending agents, by relying upon organizations and societies.

We rely upon organizations, too, as if there was something peculiar about them as forces apart from the individuals composing them. In general terms, and with glittering generalizations, we speak about national progress, as if that progress was something independent, like the progress of a train of cars. We talk in the same way of the progress, the triumph of the church. But if nation or church moves, it is only the aggregate movement of citizens or members in character; advancement of individuals in power. The church improves, the church prospers as men composing it prosper, as they improve. Christ lives not in organizations, as such, but in human hearts, and he is shown to men not as he exhibits the machinery of a society or denomination, but as we bring Christ to men by individual, personal contact. Self-sacrifice is a personal, practical principle which causes men to believe that there is a Christ, and that he is a power on earth, and so his gospel is directly, warmly, personally brought into contact with men, and becomes the leaven that transforms.

Our aim and effort for a new century are not therefore to be a more perfect organization of and by itself; except as the carrying out of the spirit of self-sacrifice, naturally, and of necessity compels men for a higher good to form such organization.

What is our relation to the past, and to those who have made that past significant?

We say the present is to pay continual tribute to that past. But "he mourns the dead who lives as they desire." Study the aspirations of those preceding us and incarnate them. Learn the faults they bewailed and shun them. No help besides this comes from looking back. No good can come from longing for the return of former days, and saying, Why

were they better than these, would they might return again! Those men who preceded us were imperfect and they said so; they were weak and ignorant and they confessed it. To think to pay tribute to the past, to celebrate the first hundred years by sighing for their return, is to sigh for that which the fathers were dissatisfied with and which they earnestly prayed might be improved.

If we expect to live we are, in a significant sense, to die to the past. Die to it as all noble natures have died. It may be the losing of what we call life, but we shall find life more abundantly.

Notice how free from the spirit of regret over the past are our Scriptures, yet the language of penitence is in the mouths of all the saints. But penitence finds expression in action, it formulates itself in the language of hope. Imperfection declares itself by prophesying days of perfection.

Self-hood, human living, our natural life, clings to the past. It is the mission of Christ to create a future for the soul. He who forgets the past as a thing of morbid regrets and darkness, or consents to let it go as that upon which he builds his hope, lets go his old life, and lives anew in Christ.

Christ is not a Saviour to whom we must look back for all or the chief inspiration. "I am with you always." He is continually going before his disciples into Galilee; continually making appointments with his disciples for days to come.

The time of consummation has never yet been, and so the time for the church to look to a past which it shall cherish as its best possession has never come. Christ gives no indication that the church is to look back to his days upon earth, as a picture over which it shall fondly dwell as the only blessed time. We are not merely seeking a past Christ, a historical Christ, but a present and a future Christ; a Christ that goes before us. Our golden age is not behind in the days of Christ, nor in the days of the Apostles.

Christianity is not an artist putting touches to a lifeless marble, to make it a perfect statue; it is a life, a development, an expansive force, arising from beginnings, however promising, going on to a fuller, mightier future. Nor can Christianity be regarded as a picture over which we shall delight as a perfected, final, finished product, over which we shall mourn as something which has had its brightest days; something that must be clung to as a never to be repeated experience, days of radiance which coming gloom and cloud and darkness shall at length hide from the hope and cheer of men. The object we seek is not behind us in the dim or clearer distance; our mission is not "to recover a vanished good, but to gird ourselves and go forward to a coming good." Our Lord goes before us—is before us. He is with us!

This, it seems to me, is the great lesson for us at this hour; this is the truth for us to seek chiefest to incarnate as we enter upon the second century of our existence.

The self-forgetfulness, the self-sacrifice that makes individual life a power will make us a power as a people. The alliances which this great doctrine establishes on the part of God's servants with all forms of need, with every kind of darkness, degradation and woe, physical, mental, spiritual—these alliances are we called upon to make. Descending lower than any other we shall be glorified above every other.

Questions of popular influence are to be decided, not by our numbers, nor by our social respectability, nor by our wealth. We command respect, we become honored as we self-forgetfully become the servants of men. The questions as to where we shall work, and what our peculiar sphere may be, are settled by this greater question: What does utter surrender to Christ's service mean, and how can we become most truly the servants of men? Not in copying other denominations, either in our institutions of learning or our churches, can we win a higher, larger place, but in intense self-forgetful devotion to perishing men. It will sooner or later be acknowledged that the ways of reaching men must be multiplied; that there is no Christian dignity in that work, however decorously performed, that does not get beneath men and lift them up. Such a work as McAll has been doing in Paris, such work as missionaries abroad are doing every day, needs to be done in America. There is danger that we overlook at home the very method which, when used across the sea, we applaud.

We have a mission in the world. If we have lived denominationally a hundred years only to go about asking timidly: have we any special mission in the world? we shall never celebrate our second centennial. Are we asking for a mission, for a call to exist-denominationally, when America, the best land the sun ever lightened, waits to be saved? Is the world saving?

It is time we multiplied ourselves many fold amid ignorance, infidelity, Romanism, apathy and distrust. That army or that denomination which calls in

its pickets and strives to hold its position in an unmolested camp is already doomed. The army, the denomination that goes about with a mark of interrogation stamped upon its face is demoralized and useless. Men read us as we wish to be read. Apologizing for existence, nobody cares whether we live or not. Earn the right to live. Make ourselves so necessary to men—men as they are—all men, wherever we find them—that we can not die.

These principles which we have enunciated are fatal to that spirit which is sometimes manifested, which seems to regard institutions and societies as existing for men rather than men for institutions. The denomination owes no man anything for what he has done. We buy no exemptions, we do not lay the denomination under obligation to notice us, flatter, or promote us individually. We have done only that which is our duty to do, and are unprofitable servants. We exist for the denomination. We lay Christ under no tribute, no more do we lay our brethren under tribute; we are members one of another—are brethren. We are debtors to Greeks and barbarians even, much more to the household of Christ, our own flesh, and kindred.

This principle we have set forth tonight will make us a power in the conversion of the world abroad. How can we be unconcerned, how question what our policy for the next century should be, when a thousand million heathen have never heard the gospel? How can young men go about daintily in search of a sphere, a place, when a million of men are needed at once to preach the gospel in lands beyond?

Do we believe that the Master means what he says when he declares that he who will save his life shall lose it? Then what means this selfish personal seeking of our day and generation? Who are expecting abundant life from laying down of life for his sake? Whatever of doubt chills other hearts; whatever worldly prudence, and worldliness of spirit binds others in chains, let us be indeed free—if we are Baptists,—that shall not be our reproach—but if we be not free with that spirit of freedom which hearty self-renunciation alone imparts, we have no word of hope to carry to enslaved men. Our mission is ended.

It is sometimes said that "the days of prophecy are over." Daniel is dead, and Isaiah and Malachi are dead, but Christ our great prophet has given to his followers the power to tell the things which shall be. Power not given to a few, but universally to his children; for to every disciple it has been declared: "According to your faith be it unto you." The faith of the church is the unerring voice of prophecy telling her future of triumph, and what the history of the world shall be. The compass of the faith of the church is the compass of God's fulfillment. When the voice cometh out of darkened Seir, Watchman, what of the night? as we answer back with confidence, The morning cometh, so shall light break with largest promise to all nations.

What shall our personal, and our denominational future be? What shall the future of the world be? The certain answer comes back: Just what your faith makes it; according to your faith be it unto you. Incarnating Christ, the church becomes a mighty, unerring prophet. As she embraces the world in her faith, we read the world's hope!

We are reminded by these lengthening days of spring that the earth is turning its face to the source of all light and warmth. The two great movements are daily apparent: that by which the earth finds its way around the sun, and that more significant movement by which it turns its wintry face to his beams. Not only is the great movement of human history, in a general way, declaring that the race is bound in a great orbital movement to the behests of the Sun of Righteousness, but there are signs, as of coming spring, that the race is, though so slowly, and too slowly, turning its face, its tear-stained, spring-like face to his beams of love and mercy. The air of civil and spiritual freedom is abroad, as the air of spring days; and there shall be full spring-tide as length, and then summer; a summer that knows no autumn, for it is the summer, the millennium of the saints of God. Arise, then, for the morning comes and the spring-tide awaits us; let us be going with the Master; for it is his hand in the affairs of men; there is heaven in the earth; the Lord of light has come and walks here forevermore, and men are seeing him, and are glad of his presence. Arise, then, and depart out of old, profitless states of life and feeling, for these are not your rest; only in following his steps, comes rest and glory, and the sign of our triumph till and forever, will be, "he that will save his life shall lose it, and he that will lose his life for my sake shall find it!"

—WEDNESDAY.

The Association was called to order at 9.30. Prayer was offered by Rev. C. B. Bean, Dr. Cheney, chairman of committee on nominations, reported as follows:

President, C. S. Perkins, of Boston; Vice Presidents, C. S. Frost, of Vermont, C. D. Dudley, of New Hampshire, and F. E. Davison, of Rhode Island; Secretary and Treasurer, J. J. Hall, of Maine; Executive Committee, H. J. White, of Maine, J. M. Lowden, of Maine, F. K. Chase, of New Hampshire, C. E. Cate, of New Hampshire, J. Malvern, of Massachusetts, Lewis Dexter, of Rhode Island, Professor J. S. Brown, of Vermont.

The report was accepted and adopted and the persons named elected to office.

A paper was presented to the Association in regard to the Boston church and it was referred to the executive committee.

Educational Interests.

According to the programme the Association adjourned at ten to the call of the chair, and a meeting of the Education Society was called by Rev. W. H. Bowen, President of the Society, who stated that this meeting was called to further consider the action of the Society at Olneyville last October, providing for the raising of \$35,000 for educational purposes. Rev. J. S. Burgess inquired in regard to the effort to raise the one dollar subscription, lately proposed in the Star, and was told that about \$500 have so far been received. The President inquired, "Does the Society continue to request the committee to proceed to raise \$35,000, and in what way?"

Professor Fullerton then spoke as follows:

To get this subject before you I will read a series of resolutions in regard to the relation of the Education Society to the college. As these resolutions contravene the action of the Society last fall, I will make an explanation. I understand the committee appointed to take the subject into consideration were not able to report until near the close of the Anniversaries. But few members of the Education Society were present. There was no discussion. There was the same difficulty at the meeting at Lewiston last winter, and the Committee did not feel justified in carrying out the instruction of the Education Society. Dr. Fullerton then read the following resolutions:

In view of the present condition of our educational interests,
Resolved, 1. That we recognize in the Bates and Hillsdale colleges two leading and most important factors in accomplishing our denominational work, by the facilities they afford for the education of young men for the ministry and for other useful positions in life.
2. That we cordially approve of the effort now being made by the trustees of Bates college to increase its efficiency by raising \$50,000, one-half of which when raised to be set apart for the endowment of a professorship in the Theological Seminary.
3. That we in like manner approve of the effort made by the trustees of Hillsdale college to increase its funds and to enlarge and improve its sphere of usefulness.
4. That we will in all feasible ways, both in our corporate and individual capacities, encourage and further the objects mentioned in the above resolutions, No. 2 and 3.

That these resolutions be substituted for and taken in lieu of the action passed upon at the last annual meeting of the Society held at Olneyville, Oct. 9, 1879, pledging the raising of funds in aid of the above named colleges.

I see some difficulty connected with the execution of the action at Rhode Island. One of two things must be true, if you carry out the action of the Society at Rhode Island, either you must put a man into the field to raise money for Hillsdale and one to raise money for Bates, or you must have one man to raise money for both and divide it equally. An appeal direct from Hillsdale will do more good than an appeal from the Educational Society. The same is true of an appeal from Bates. There is a warm heartfelt sympathy for Bates in the great majority of our churches.

Fifty thousand dollars! There is music in that to me, for two reasons: 1. It is my rule to sit down and estimate how much is need-d to glorify God, and then to ask the churches for it frankly. 2. If you are to get money from monied men you must make a proposition that amounts to something. You must show that the cause will amount to something after they have put their money into it.

I believe there are some men who are purposing to give something to Bates college. If you have a seven by nine plan you will lose this money. Have you taken into account the work of the college? It is a great undertaking to establish a college here in Maine, with two well endowed colleges already doing successful work. Yet Bates has taken an honorable position and stands high in the public estimation. When the Theological Seminary was removed to Lewiston, more than half of the Education Society thought the school should be separate from the college. I thought differently, but yielded my opinion, but I have never changed it. I think we had better consolidate the two. Why was not the Seminary established somewhere else than at Lewiston? It was on the ground of the expense. At least \$25,000 was asked of any church or community which should receive it, and it was finally established in connection with Bates because its expenses could thus be best met.

I am sometimes asked if I should be discouraged in case we do not receive the funds given by Mr. Bates.

Who says "discouraged?" Gray hairs or auburn locks? If auburn locks, God have mercy on the coming generation. No. I shall not be discouraged. I have great faith in the future of Bates college. I believe it will succeed in doing a great and good work.

Dr. Fullerton's resolutions were then discussed at some length by Revs. S. Curtis, Dr. Cheney, E. N. Fernald, C. A. Bickford and others, all speaking in favor of them.

Professor Howe said, It is easy for one to sit down and write resolutions which sound well and with a few remarks carry them through. We must remember that those resolutions bind us to do something. Can we conscientiously say that we will take hold of this work with the Trustees? If we can not, let us not vote for these resolutions; if we can, let us vote for them and then go to work as individuals and do something.

By vote of the Society the resolutions were laid on the table for further discussion in the afternoon.

Professor Howe then introduced the following resolution:

Resolved, That the Free Baptist churches of New England must more and more look to Bates college as the principal source for our Theological Seminary and future ministry, and therefore that our churches ought constantly to pray for the outpouring of the Holy Spirit on the college, the conversion of the young men there and the sending forth from among them of more laborers into his harvest.

The resolution was laid on the table for further discussion and the Society adjourned until 2 1/2 P. M., prayer being offered by Rev. D. M. Graham, of Mass.

AFTERNOON.

At 2 o'clock the prayer and praise meeting was led by Rev. H. J. White, of Maine.

At 2.30 the Education Society was called to order and Dr. Cheney was elected chairman pro tem. The resolutions of Professors Fullerton and Howe were taken from the table for further discussion, but no one else wishing to speak upon them, they were read and adopted. The Society then adjourned to the call of the chair.

The Association was then called to order and Prof. Howe presented the following resolutions:

Resolved, 1. That the endowment of a Professorship in the Theological Seminary of Bates college, by the F. B. churches of New England is entitled to be ranked among the worthiest objects of our benevolence in making our centennial contributions, and therefore, that we individually promise to keep the attention of our respective churches fixed on this endowment until they shall have raised their just proportion of it.
2. That the financial inability of so many of our churches to participate in this offering to the extent desired must necessarily leave a wide margin that can only be filled by the generous benefactions of wealthy individuals and that we confidently expect that in this their liberality will not be found wanting.

Prof. Howe explained that these resolutions were supplementary to those offered in the forenoon. About one third of the churches report themselves unable to do anything. Others say they will do what they can, so we must rely upon those who can and upon private individuals for endowment. The college is not owned by trustees and faculty, but by Free Baptist people, and they ought to pay its debt, and not look to men outside the denomination to do it.

The resolutions of the Education Society were then endorsed by the Association.

Referring to the resolution just offered by Prof. Howe, Rev. E. N. Fernald wished to emphasize the expression, "individually promise." Are we willing to bear an individual responsibility in the matter? Are we ready to pledge ourselves? Will the pastors keep this before their people until it is accomplished?

Rev. H. J. White said the pastors must be allowed to judge in regard to how much their churches ought to give and when the churches should give it. He did not think it wise to always press these things so hard when many of the churches were carrying heavy debts. Some further discussion followed and the resolutions were then referred to a committee of five, consisting of Dr. Cheney, G. F. Mosher, Revs. J. Malvern, A. Given and J. W. Parsons, to be remodeled and presented at a future meeting.

The chairman of the executive committee reported the following paper in regard to the Boston church:

Whereas the establishment of a strong F. B. church in Boston is of great importance to our future work in New England, and whereas it is represented to us that a suitable and well located house of worship can now be secured on reasonable terms, and whereas this property will be disposed of by the owner at the earliest opportunity, and others parties are making an effort to secure it, and whereas it appears that no suitable centrally located house of worship will be available to our people in case they are obliged to leave that which they now occupy, as is liable to be the case through the sale of the property; therefore,

Resolved, 1. That this Association designate a committee of seven to meet as soon as possible with our brethren in Boston for the purpose of examining the property above named, and looking into the condition of affairs, and of giving advice as to what in their opinion ought to be done.

2. That we invite the Home Mission Board and the corporators of the Printing Establishment each to choose a committee to meet in Boston and consult with the above named committee.

The resolutions were adopted and a committee of three was appointed to nominate a committee of seven to visit the Boston church. The Association then adjourned to the call of the chair.

EVENING.

At 7.30 o'clock the meeting for prayer and praise was led by Rev. F. K. Chase. At 7.50, the President called the Association to order. Prayer was offered by Rev. C. F. Penney, of Augusta. Dr.

Continued on fourth page.

S. S. Department.

Sabbath-School Lesson.—May 9.

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

(For Questions see Lesson Papers.)

JESUS AND THE YOUNG.

DAILY READINGS.

- M. Christ's childhood. Luke 2:40-52.
 T. The boy Samuel. 1 Sam. 3:1-21.
 W. The child-like spirit. Matt. 18:1-14.
 T. The children's hosannas. Matt. 21:1-18.
 F. Training of Timothy. 2 Tim. 3:1-17.
 S. Humility taught. Mark 10:35-45.
 S. Jesus and the young. Matt. 19:13-26.

GOLDEN TEXT: "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. 19:14.

Matt. 19:13-26.

Notes and Hints.

"Then were there brought." This took place as Jesus was returning from Perea near the Jordan, to Jerusalem, where he was to meet his death.

"Brought unto him." The parents, the mothers especially, did this.

"Little children." In Luke we read, instead of "little children," "infants." That they were little children is shown from the fact that they were "brought" to Jesus; that is, either were brought in the arms of their parents, or were led by the hand to him.

"Put his hands on them, and pray." That is, invoke a blessing on the children. The putting on of hands was a sign of imparting the blessing sought. The character of Christ had won the respect and confidence of these parents. They knew that he was a holy man.

"Rebuke them." They thought it an annoyance to Christ, and a weakness on the part of the parents.

"Suffer little children." Mark adds, "he was much displeased." He wanted this expression on the part of parents; he wanted the principle on which they acted to be honored; he wanted children to receive his blessing and promise.

"Of such." Of minds humble and trustful as those of children; and also, of children themselves.

"Is the kingdom of heaven." Mark and Luke, in the original, say, "to such belongs the kingdom of God." This is the meaning here. Hence Abbott well says, "children belong to the kingdom of God until they voluntarily depart from it, to enter, by deliberate sin, the kingdom of Satan." It also belongs to all who have the childlike spirit.

"He laid his hands on them." Mark says, "took them up in his arms, put his hands upon them and blessed them." Children, then, may sing as well as others, "What a friend we have in Jesus."

"Behold, one came." Came "running," says Mark. He was eager to know.

"Good master." A respectful address, based on a recognition of Christ's wisdom as a teacher. "Master" here means "teacher."

"What good thing, &c." That I may be saved, what good works must I do, or what good course pursue?

"Callest thou me good?" Christ said this, not to disclaim his own goodness, but to impress the young man with the fact that if he, Christ, was a good teacher, he was a divine teacher. This led the ruler to consider if he really had faith in Christ.

"None good but one, that is, God." Christ was without sin. Hence Christ is God. No mere man can strictly be called good.

"Enter into life." That is, be saved. Holy love in the heart is the beginning of eternal life.

"Keep the commandments." This is the original, natural and Mosaic rule of salvation.

"Which." He may have referred to the disputes of his day concerning which of the commands were the greatest.

"Jesus said unto him." He mentioned only those which treat of the duties of man to man, not those which treat of duties to God as God.

"All these have I kept." He was a strictly moral man, yet not saved.

"What lack I yet?" He felt a lack. He was not at peace. This is not the question of self-righteousness, else Christ would not have had respect for him.

"If thou wilt be perfect." Complete in preparation for eternal life.

"Go and sell that thou hast." This shows the remarkable insight of Christ. He knew where the sin of this man lay. His avarice kept him from union with God. He could not say, "thy will be done in respect to my property."

"Have treasure in heaven." That is, have eternal life in heaven.

"Come and follow me." He was not ready to take up this cross. All the other disciples had done this, and they reaped a reward in this life of an hundred fold.

"He went away sorrowful." He loved his riches more than eternal life, and now he found it out. Many do the same and never find it out until death.

"A rich man shall hardly, &c." Not that there is not room for the rich in the kingdom; but because their love for riches prevents their saying, "thy will be done" in respect to their property. Wealth tends to make men unsubmitive, proud, dictatorial.

"Easier for a camel." A proverbial

expression of the Jews denoting the seemingly impossible. It has been thought that there was a small gate of the city called "the needle's eye," which camels could enter only by crouching down.

"Than for a rich man." The reasons for this are to be found in the effect of riches on character. Men trust in riches and in themselves rather than in God.

"Who then can be saved?" Not "if the rich find it so hard, the poor all the more must find it so," but rather, "since all men alike love riches how can any one be saved?"

"With men it is impossible." Left to themselves, uninstructed, uninfluenced by the Spirit of God men could not give up earthly things for heavenly, or hold themselves subject to the will of God.

"With God all things are possible." By his truth, his revealed love, his holy Spirit he can lead hearts to consecrate themselves to eternal life.

PRACTICAL LESSONS.

I. That Christ loves children.

II. Children dying in infancy are saved.

III. Parents are to consecrate their children to Christ.

IV. The love of riches endangers the soul.

V. Grace can conquer that love.

YOUTHFUL CULTURE.

BY REV. H. WHITCHER.

What our children will be, and how they will fill their stations, very much depend upon the way we train them in their youth. Says the wise man:

"Train up a child in the way he should go, and when he is old he will not depart from it." And this way we should go in manhood, is the way of truth, virtue, honor and piety.

Solomon says, "As a tree falleth so it shall lie." On this, some other writer has said, "and the tree will fall the way it leans." And now to this I will add, a tree will lean the way it is bent. The training we are giving our young people, is bending them in some direction, either the way they should grow, fall and lie; or in the opposite way. And it is very sad to say, as we see very many children are being educated and influenced in a bad way, a way in which it will not be well either to lie, fall, or grow.

Many youth are very badly trained (if trained at all), in the family circle by their parents. In some cases, this home influence tends to make them unworthy citizens and even criminals.

One-half of our state-prisoners are what and where they are, because of bad home-training or no good family influences. Children are not learned to be obedient; but are allowed to have their own way and do as they please;—are permitted to run at large in the streets at night, and to mingle with vicious persons, and visit drinking places, gambling rooms, and to consort with the profane and vulgar; and thus are ruined even before they reach full manhood.

Lord Shaftsbury says, that, "three-fourths of all the criminals in Great Britain begin their course of crime, before the ages of 8 and 16; and nearly all that are kept in virtue and honor, up to 18 years old, are about sure to remain such all through life."

In my opinion, the one great lack very generally is the want of a proper family government.

Rev. Dr. Todd once said, "Some say there is no family government nowadays." But I say there is as much now as there ever was, with this difference; formerly parents governed their children; now children govern their parents.

I have known boys, not five years old, that controlled the whole household. And thus children are allowed to grow up perfect tyrants, without any sense of the propriety of obedience, reverence, or good behavior.

We shall soon vacate our places of trust; and the youth, growing up around us, and under our training, are to take our places;—and are we doing our duty in fitting them for these various and important trusts? Let us see to it that we finally are not "weighed in the balance and found wanting."

SUNDAY-SCHOOL NEWS AND NOTES.

Wise caution and loving discrimination should be used in respect to the inducements that are held out to children to attend Sabbath-school. A sensible woman remarks: "I can not believe that God's truth has ever entered one heart wrapped in a bribe."—S. S. Journal.

The Robert Raikes Centennial will be celebrated, under the auspices of the Foreign Sunday-school Association, in the Madison Square Presbyterian church, New York, Wednesday, May 5, at 10:30 A. M. The session will be continued in the afternoon and evening.

We must not be ever seeking our own will and pleasure, but asking ourselves: "What would my Saviour want me to do?" If it is something hard, nevertheless take the cross; it is easier to bear present disappointment, and to fight our sins, than to be cast away as the tares and have everlasting sorrow. Let us be sure to take our cross with us to the heavenly gate, and the angel will open it with a smile.—Augsburg Teachers.

There seems to be no one department of religious work in which there is a more crying need for a better system than in the selection of library books. As the thing now goes, every school must examine almost wholly for itself, and without any special benefit from the great work done by other schools in the same directions. Of course standards will vary, but not so widely, however, that it is necessary for all the work to be done over and over again by every school.—Congregationalist.

Communications.

RELIGIOUS SELF-CONSCIOUSNESS.

BY REV. C. F. PENNET.

What I mean is, that spiritual selfishness,—not selfishness,—which keeps one, unconsciously it may be, perpetually moving in the circuit; and hovering over the pit of his own existence and thus forever occupied with his own self.

It is as possible for a good man to be religiously egotistical as it is to be egotistical in a secular sense; and there are thousands that are so, who, conscientious, cautious, and God-fearing, keep their own life so under their own inspection that it never gets out where it can be free, and develop a true manly breadth and strength.

A true man, I take it, lives the greater number of hours with scarcely thought that he does live. Of course everybody comes home to himself occasionally; but a true man may be in life, exerting great power, studying, laboring, thinking for others, working for causes outside of himself, and for hours and days, may scarcely think of himself egotistically. He may be thirsty, or hungry, or warm or cold, and he may think of it; but the thought, "Here am I; here is my understanding; this is my genius; such is my power or influence," never enters his mind from morning till night. And if a man is busy as he ought to be, if he is using himself rightly, pouring out his life as a power on some path of usefulness, what occasion has he to go back and think of himself?

But a great many do not permit this outgoing, but seem to think that it is a part of their duty of watchfulness and carefulness to keep themselves so near, that they are never out of the reach of religious self-consciousness.

All this may be amiably done. It may be by comparison with others to our disadvantage. It may be done regretfully, or it may be done complacently. But whatever may be the infection, it is self-consciousness just the same.

This tendency to excessive selfishness is increased by the practice of religious self-examination. Not of necessity if rightly conducted. The duty is an important one, and is meant to be beneficial; but the habit of perpetual self-inspection, as ordinarily conducted, leads to great confusion and perplexity. It is unnatural. The mind is not made to be watched while it is working; and that self-examination which consists in watching the processes of life is false in philosophy, and mischievous in result. There are few that have the ability to employ the power of introspection judiciously.

Many stop the process which they attempt to look in upon. Instances of this occur among young Christians, who are just beginning a divine life. Their minds rise toward God in an ecstasy of gladness, and instantly they check the feeling and say, "May not that be a temptation? Ought I not to examine it?" and they look in to see what that swell of the soul is made of, and whether it is right in beginning and direction. This is the result. The attempt to inspect the feeling dissipates it, and changes it to a thought; and instead of an emotion there is nothing but an idea.

Men spoil feeling by analyzing what they feel. Love, tremulous and initial, needs to be nourished, and not watched; and when the analysis of it is undertaken, the play of it is stopped.

Thus self-examination becomes only a mischievous meddling in thousands and thousands of instances with moral processes that need to be let alone, as roots in the earth which, if brought to the surface of the ground, die. For the mind acts as roots do in the dark, to thrive they must lie underground, and the fruit, not the growing plant, is to bear the examination, which is to be the test of its value.

The habit of going back to one's self in the manner just indicated is a school in which men learn self-consciousness under the name of duty. If a man from early morning, through every hour of the day, says, "What is the state of my heart?" under the name of examination, he is going to school to himself. And although the motive leading to this may be conscientious, the result is harmful.

For a man who has nobody but himself to talk with has poor company. For the proverb says, "He has a fool for a companion who has only himself." Many persons start on the right track, but are switched off without knowing it, and think they are running on the track of religion when they are running on the track of religious self-conceit.

Just as really, if not just as much, men fall into religious self-consciousness, through the process of self-condemnation. Self-condemnation persons present to the mind as offensive instances of morbid self-consciousness as any that are ever seen.

I mean those persons who are forever blaming themselves and forever talking against themselves.

They are always "vile sinners." They always have "rags" for their righteousness. They always seem to themselves to be "worms of the dust," though they set their heads pretty high for worms! Their talking against themselves is only another way of talking about themselves. It is all the better for that, because it covers up the real feeling that impels them. If a man says, "I am making attainments in piety," people say, "Perhaps not; a man that is making attain-

ments in piety does not boast." But if he says, "Oh, my graces are so few; I have so little with which I can console myself; I am such a sinner before God," they think he is very humble. He may be, or he may not be. I am now far be it from me, holding up to ridicule a genuine experience of this kind, which every man ought to feel.

It is not unfrequent that as a man's soul stands before him, measured by the perfect righteousness of Christ and by the holiness of God's law, he feels, "I abhor myself in dust and ashes;" but under such circumstances a man generally puts his hand on his mouth, and his mouth in the dust, and does not say very much about it. This talking about one's self under the cover of self-condemnation is not only self-consciousness and pride, but it is these things varnished over with a conventionalism, which is religious cant.

There are others who fall into the habit of self-consciousness through the door of self-pity. For men pity themselves as well as blame themselves. Pity is a very good thing indeed, but it is a thing for exportation rather than for domestic use. And the habit of pitying one's self is a most demoralizing habit to fall into. It is bad every way. And religious life is not exempt of those who are habitually pitying themselves. Who has not heard one of these self-pitying Christians pray and give a recapitulation to God of all the circumstances that he thought would call down divine compassion? Who has not heard men whine and whine at the throne of mercy, pouring out all manner of pitiable things?

Now not to call this effeminate, unmanly, and un-Christian, it is certainly in a minor way a form of self-consciousness, the poisoning of one's self above that central object, SELF.

One of the great evils which spring from this constant thinking of one's self is that it leads to a type of character most unlovely. It is not possible to feed a man with the food that makes men, who is much revolving about himself. There is very little in a man's nature that he should want to be very familiar with. The mind was made to act with a glorious unconsciousness. It was made to exert its intellectual forces, and moral powers, and sympathies, and affections, upon others. Our treasure house for the most part is outside of us. If the proper study of mankind is "man," it is other men.

Self-consciousness is almost certain to present piety in a forbidding aspect, because it reverses the direction of healthy growth, turns the mind inward, and morbidness is a natural result. A true Christian is the most noble and lovely object in the world.

An unconscious Christian man is the most glorious object of beauty, and moral beauty, that the world affords. A Christian man, full of Christian thoughts and purposes and activities, is the most sublime object of manly excellence which we meet here below. Every process and every tendency of a true Christian is toward the noble, the sublime, and the beautiful; and the expression, "The beauty of holiness," has great significance. Such piety is always attractive and influential. But self-consciousness is unlovely, and repellent. It talks about itself, it cries about itself, it prays about itself. Is it any wonder when Christians carry themselves perpetually before men, that men say, "I do not think their piety is very desirable?" I certainly respect their judgment.

LIVE THEOLOGY: WHAT IS IT?

BY REV. F. K. CHASE.

IV.

As a student of the history of Christianity two things have always been a cause of surprise.

1. That the Christian religion has made so much progress notwithstanding all the insidious and open hostility which it has met.

2. That it has progressed so rapidly notwithstanding the crude and imperfect and even false representations which have been made by its friends.

Of the two I think the latter is the more remarkable. Had the Christian religion been of merely human origin; had there been no divine power in it, long ere this it must have been crushed by its own adherents.

For the divorce between religion and practical life the pulpit and the religious press are to a considerable degree responsible. Over the beginning and development of the Christian life a veil of mystery has been so frequently thrown, that multitudes are hindered from attempting it. More emphasis has often been laid upon what a man feels, than upon what he purposes to do. A nominal assent to a formulated creed has been more sought for than a real warm heart love. Conformity to certain rites and ceremonies has been dwelt upon to the practical forgetting of a consecrated life. In these things a great mistake has been made, honestly perhaps, yet a mistake whose results we can now plainly see.

Again, a halo of false sanctity has been permitted to gather about the pulpit which excludes almost everything of an intensely practical nature. We are told that the pulpit is too sacred to preach about secular things in. It is said that the minister must not preach about politics, or intemperance, or gambling, or licentiousness, or commercial dishonesty, must not rebuke current and local sins, he must preach "the gospel." Only too frequently the ministry has yielded to this and have neglected to "declare the

whole counsel of God." The distinction often made between the "sacred" and the "secular" is a false one. Are not political honesty, commercial integrity, temperance, and purity of heart and life as really Christian doctrines as any others? Is there anything that affects human character and life with which the Christian minister has no right to deal in the pulpit? If I mistake not, it is the very genius of Christianity that it comes down and touches every part of the life of those whose very hairs God numbers, whose very hearts God searches. "The Gospel" in the sense that Paul preached it, was a very broad term. It included philosophic doctrines of the most profound nature; but it also included the whole range of human activities. To the fact that the pulpit has too frequently forgotten or ignored this we may to some extent, attribute the divorcement already spoken of.

But further, this is largely due to the lack of consecration on the part of the men and women who make up our church membership. Some people have a great deal to say about a consecrated ministry. Preachers of the gospel, filled with the Holy Ghost like the denominational fathers, are thought by many to be the great desideratum. Undoubtedly the ministry needs now, and will ever need the endowment of the spirit; but does not the church need it? We need a consecrated ministry; but do we not also need a consecrated membership?

If I remember rightly, Paul's injunction "Be ye filled with the Spirit," was addressed to the individual members of the Ephesian church. Take the churches as a whole, how large a number of the members are heartily sustaining the regular work? Upon how many can the pastors depend for constant and active co-operation? Is not the number painfully small, even in our most intelligent churches? Men and women who have stood before the altar and in the presence of God and men have solemnly vowed to be faithful, go their way, and anon pay no more regard to those vows than to the most idle words ever spoken.

Professing to be followers of Christ, their lives are sadly unchristlike; professing to believe that men are in danger they scarcely put forth an effort to save them. These glaring inconsistencies between the profession and real life are making an utterly false impression upon the world in regard to the nature and principles of the Christian religion. They have a large influence in the development of that practical atheism which is becoming sadly prevalent.

In view of the facts to which attention has been called in these articles, in view of other things of which these are only suggestive, will a theology adapted to the living age, waste its strength discussing doctrines which for the present are of secondary importance? A recent article in the Star speaks of the questions in my second number as "verities of the church," "truths proven long ago," but are they any more truly "verities" are they any more fully "proven" are they any more really accepted as "axioms" by every "tyro" in Christian belief than are the truths included in what the writer calls "lifting up Jesus"? We must be careful about taking any limited view of Christian truth. I do not care to make any direct reply to the article referred to, further than to say that the history of the church teaches us that, more than once in the past she has been summoned to the defense of her "fundamental verities," and in this respect, history is repeating itself. I would also kindly suggest that some further knowledge of American intelligence and thought and life is needed in order to see the force of what has been said, than that obtained from reading the Index.

With these errors in philosophy, a live theology will deal philosophically. The press, the pulpit, the church can not safely ignore them. With this practical atheism and its causes, a live theology will deal in no uncertain manner. A theology which dares not touch living, vital issues save with its gloves on, which hesitates to deal plainly with current, local abuses, which meekly tolerates all sorts of inconsistencies, is not adapted to the present age. Let every Christian minister prepare himself for living work. Let him be ready if need be to meet skeptics upon their own ground. Let him hold up before his people in his preaching and in his own life, a high standard of Christian morals. Let the Christian press speak in no uncertain words upon these great subjects. Let the church in her individual members be true to her high calling. Let them be Christians everywhere, and the power of our religion shall be seen as never before.

In a concluding article upon this subject, I shall call attention to one other very important point.

SOMETIME.

Sometime, when all life's lessons have been learned,
 And sun and stars forevermore have set,
 The things which our weak judgments here have spurned,
 The things o'er which we grieved with lash-
 ing woe,
 Will flash before us out of life's dark night,
 As stars shine most in deeper tints of blue;
 And we shall see how all God's plans were right,
 And how what seemed reproach was love most true.
 And we shall see, how while we frown and sigh,
 God's plans go on as best for you and me;
 How, when we called, he heeded not our cry,
 Because His wisdom to the end could see,
 And even as prudent parents disallow

Too much of sweet to craving babyhood,
 So God, perhaps, is keeping from us now
 Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine,
 We find the wormwood and rebel and shrink,

Be sure a wiser hand than yours or mine
 Pours out this portion for our lips to drink.
 And if some friend we love is lying low,
 Where human kisses can not reach his face,
 Oh, do not blame the loving Father so,
 But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath

Is not the sweetest gift God sends his friend,
 And that, sometime, the sable pall of death
 Conceals the fairest boon his love can send.
 If we could push away the gates of life,
 And stand within, and all God's workings see,

We could interpret all this doubt and strife,
 And for each mystery could find a key.

But not to-day. Then be content, poor heart;
 God's plans, like lilies pure and white, unfold.

We must not tear the close-shut leaves apart,
 Time will reveal the calyxes of gold.

And, if through patient toil, we reach the land
 Where three feet, with sandals loose may rest,

When we shall clearly know and understand,
 I think that we will say "God knew the best."

A FEW PRACTICAL SUGGESTIONS.

BY S. S. C.

In a recent N. Y. daily appeared a notice of Mrs. Astor with her \$8,000 dollars' worth of diamonds, requiring the constant service of a detective, and a little farther down in the same column, a brief mention of the death of a poor woman from starvation. These two paragraphs in juxtaposition, fill the sympathetic heart with painful sensations. Why in God's free world of munificence and beauty, this lavish waste on the one hand, this cruel poverty on the other? Doubtless he who said to the rich man of old, "Remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things," will adjust the matter righteously on the other shore; but Paul says to Christians, "Ye are co-workers with God," and does he require nothing of them here, in the way of evening the balance, in regard to the distribution of earthly goods? What mean these Scripture demands, "sell all that thou hast, and distribute to the poor?"

"Charge them that are rich in this world, . . . that they do good, that they be rich in good works, ready to distribute."—"If any man will come after me, let him deny himself," etc.? But says an easy "like-as-you-please" friend at my elbow, "What have we to do with Mrs. Wm. B. Astor's diamonds, or the poor woman in N. Y. who died of starvation?" Nothing. Yet where is the back country town, or hamlet however small, but has a counterpart of this disparity of circumstances? It may not be so marked, but "Ye have the poor always with you," is as true now as 1,800 years ago, and if we will we may do them good. If Mrs. Astor had willed, how easily out of her abundance, could she have saved that poor starving woman. Just as truly for every individual member of society, does the power and ability to do good depend on the will. Few comparatively, have wealth in diamonds and gold to distribute, but Jesus says a cup of cold water given in my name, i. e., with a will to obey my law of love, shall not lose its reward.

The other day a poor man with a large family, being reproved for not taking his children to the village church and Sabbath-school, replied, "It is impossible in the circumstances, for me to clothe my children to compare in any degree with other children in the Sunday-school, and I will not subject them to sneers and ridicule, so I keep them at home." He is an intelligent, far-seeing man, as the world judges, and without attempting to show the falsity of his reasoning, according to eternal standards, let us look at the facts in the case. A large family are starving for the bread of life, and this want and sore need that impinges on the Forever, is caused by the luxurious style of living in the immediate vicinity—not to the extravagant extremes of Mrs. A's diamonds, but in brocades, and laces, and velvets, equally productive of sad results. Though in a quiet, rural town it is again pampered pride and ruinous want in juxtaposition. But, says my elbow critic, would you have the wealthy church-goers, furnish their poor neighbors with clothing to compare favorably with their own? Not at all. The rich are required to administer to their brother's need, but the need is not gay clothing. The cost to the giver, measures the value of the gift in the sight of God. (David said to Ornan "I will not take that which is thine for the Lord, nor offer burnt offerings without cost") and doubtless there are modes of self-denial as acceptable to him who holds all the treasures of earth at his command, as the giving of one's material substance.

In truth, the curbing and modifying the lust of pride and vain show, is the very thing he positively enjoins.

"Whose adorning, let it not be that outward adorning of wearing of gold, or of putting on of apparel." "Take no thought—for the body what ye shall put on." "Be clothed with humility." The lust of the eyes, and the pride of life, is not of the Father, but is of the world." In face of Scriptures like these how can the Christian spend days in search of a stylish suit for Sunday, and other days, and even weeks of precious time, in consulting fashionable modistes, and arranging trimmings, platings and shirrings, to suit a fastidious, corrupted taste, knowing all the while that this same "elegant" outfit, instead of provoking to "love and good works," will stir up bitter emulation, envy and strife, and instead of gathering in the fold, and leave them to spiritual starvation and death. Truly this wholesale extravagance in dress and outside show, is a crying sin of the times, and who can escape the home application thrust on David by Nathan, the prophet, "Thou art one of the guilty?"

Continued from first page.

Cheney, chairman of the committee to revise the resolutions in regard to raising the endowment of the Theological Seminary, reported that the second resolution was left out by the committee and the first changed to the following:

Resolved, That the endowment of a professorship in the Theological Seminary in Bates College by the Free Baptist churches of New England is entitled to be ranked among the most worthy objects of our benevolence in making our centennial offerings and therefore we individually promise to keep the attention of the churches fixed upon this endowment until the object sought is attained.

The report was adopted.

Rev. H. J. White, of the committee on nominating a committee to visit the Boston church, reported the following names: Rev. O. B. Cheney, Rev. I. D. Stewart, R. Deering, C. H. Latham, Rev. A. Given, A. A. Harrington, E. W. Porter.

The Woman's Missionary Society.

The evening had been set apart for a meeting of the Woman's Missionary Society, and the exercises were opened at 8.15 by prayer, offered by Rev. H. J. White.

Mrs. V. G. Ramsey then read an interesting and valuable paper on "Foreign Missions," of which the following is an abstract:

The Duke of Wellington was once in company with several clergymen. After listening for some time to arguments for and against Foreign Missions, the old soldier impatiently exclaimed, "Gentlemen, what are your marching orders? Has not your Captain said, 'Go ye into all the world and preach the gospel to every creature'?" If you acknowledge his authority, your business is not to argue, but to obey. This is a fundamental truth. In view of the Master's words we have no right to debate this question.

Let us glance at the proportions and necessity of this work, and at some of the encouragements that ought to cheer and stimulate us.

The estimated population of the earth is 1,423,000,000. Of these 900,000,000 are pagans, 160,000,000 Mohammedans, 7,000,000 Jews, 265,000,000 are of the Greek and Roman Catholic churches, leaving 95,000,000 Protestant Christians, in whose hands are the main instrumentalities for the evangelization of the world. From whatever point of view we regard it, this work assumes gigantic proportions. It is an effort to comprehend the number of these perishing souls, and when we do, we are dismayed and overwhelmed.

The systems of idolatry we are called to overturn are rock-rooted in the ages past. Buddhism and Braminism are hoary with age, and venerable and inviolable in the eyes of their devotees. Woman is reduced almost to the level with the brute, and lies helpless and wretched under the heel of the despot whose will is her only law.

The stupendous task set before the church is to apply the only remedy, that can cure all this misery, and save these lost souls. Christ says, "Go ye and kindle the light of divine truth in this darkness. Go, and open the channels through which the waters of life may flow among this perishing host. Go, if the work is immense do not stand appalled, for I am with you." The immensity of the work is equalled only by its imperative necessity. As women we perceive in it the only hope of our sex for redemption from ignorance, degradation and misery. Its importance in this respect ought to move us to intense activity. Christianity has given us liberty, and social equality with man, and has placed in our hands the mighty forces of wealth and education; and not to use these forces for the dissemination of these blessings, is the basest ingratitude and selfishness.

It is not by the temporal blessings it confers—great as these are—by which we measure the value of Christianity to the world. The gospel is the preaching of the Cross of Christ, which is the power of God unto salvation to those that believe, and where shall we find the arithmetic that will enable us to understand, or to express its importance to the immortal soul, to which it brings the only hope of eternal life? In view of the magnitude and importance of this work, let us inquire what encouragements have we for speedy or ultimate success. We are told that the agencies employed are infinitesimal when compared with the task to which we are set. There are two ordained missionaries to a million of the heathen and Mohammedan world. In our own country, we have one minister to a thousand, and the mighty forces of the printing press, the Sunday-school and our Christian homes, and yet we talk of destitution and pressing wants. We are asked if one minister to a thousand, with all the advantages we possess, can hardly keep us from drifting back into heathenism, or something worse, what hope is there that one minister will turn half a million idolaters from the religion of their fathers, and bring them to Christ? These figures may appear discouraging, but we are not dismayed. We rest our hopes first and principally on the Word of God. He has declared, "The kingdoms of this world shall be given to Christ, and every people, and nation, and language shall serve him." This is sufficient, for the Lord hath spoken it, and he will bring it to pass.

But this is not all. The history of the past is full of encouragement. We recall the time when the eleven apostles, a few women, and the brethren of our Lord, were assembled in an upper room in Jerusalem. Jesus had given them his

last charge, telling them that they should bear witness unto him unto the uttermost parts of the earth. They were not two to a million, but one hundred and twenty against the whole world. If we compare the means that then existed for the promulgation of the gospel, and the obstacles that were to be met with the same at the present time, we shall see that these nineteen centuries have done a great work, and that we stand on vantage ground, that ought to make what remains to be done easy and rapid.

When these first missionaries, fleeing from the bloody persecution that had fallen on them in Jerusalem, pushed their way into the heathen world, they threw themselves, unprotected, and unprovided for, into the surging sea of hatred, and violence that threatened every moment to swallow them up. They left no churches behind them to support them. There was no Christian government to protect them. Indeed, for the first three centuries, there was not a government on the earth that was not hostile to Christianity. Yet they went forth in the face of all obstacles, and everywhere, they won multitudes of converts to Christ. They sowed the seeds of the harvest that we are reaping to-day in all our blessed Christian privileges. I say there is encouragement in this history, because it shows what may be accomplished, through the power of God, by a few persons who know nothing but Christ and him crucified.

The history of the present era is full of promise. The church in the eighteenth century, emerging from the terrible struggle with the Scarlet woman, who had for ages usurped her place, heard the Master's call to renew the conflict with heathenism. This work had been laid down so long that it was wellnigh forgotten, and Christians heard the command to take it up, with incredulity. The Moravians were the first to obey, and they commenced their Mission work among the heathen in 1741. The Presbyterians about the same time sent laborers among the Indians of this country, and gave to the annals of the church, the honored names of Elliott and Brainerd. This is what we term the commencement of the era of modern Missions, but it was not till the early part of the present century that the church was awakened in any considerable degree, and the success achieved has been almost all in the last fifty years. Let us glance at some of the things accomplished in these years. The number of converts won from heathenism is little less than 2,000,000. This is a great work, but these figures do not represent what has been accomplished. God has been working with his people. The ponderous wheels of his providence have been crushing out the obstacles in their way. He has overruled the evildoer and the ambition of wicked men, and made them to serve his cause. Through unholiness, the caste of India has been shattered, and the wall of China broken down. Famine and pestilence have swept over the nations, but out of these calamities he has wrested blessings for these suffering millions, who having been fed by Christian charity, turn with loathing from their idols, and ask for the bread of life.

The work of these weary years has been to lay the deep foundation, on which the glorious temple of Christianity is to rise. This work, though it shows little in the present has been well done, and will endure through the coming ages. Is it a small thing that the Bible has been translated into 240 languages, and that the printing-press enables us to scatter far and wide these precious leaves that are for the healing of the nations? Is it a small thing that through the providence of God, there is now universal toleration for Christianity and more than this, the whole heathen world is awaking to the necessity of Christian civilization, and in thousands of places, there are calls for Christian teachers? In proof of the success achieved we might point to Madagascar, which within our own memories, has been bathed in the blood of the martyrs of Jesus, but which is now a peaceful Christian kingdom. We might point to the multitude of the islands of the sea, that fifty years ago were sunk in the lowest ignorance and misery, which are now the homes of happy and intelligent communities, from whom streams are flowing to bless the world. We might speak of Japan, and Siam, that a few years ago were in deadly hostility to Christianity, where now Christian missionaries are given the control of their highest educational institutions. We might speak of Africa, where the gates are suddenly thrown wide open, and from this hitherto inaccessible citadel of darkness and idolatry there come cries for help. Already the advance-guards of the great Missionary army, following in the steps of Livingston and Stanley, are taking possession, in the name of Christ, of this beautiful region, which four years ago was an unknown world to us, and the millions that then sat in the region and shadow of death, are now listening to the story of the cross and opening their astonished eyes to the dawning light.

But there is another precious token of success. God has of late owned this work by the wonderful outpouring of His spirit, reminding us of the day of Pentecost. Is it not a wonderful thing—a fact that we ought to ponder well?—that the missionaries among the heathen of Asia number an average of ten times as many converts as the ministers of the United States—the former showing seventy, the latter seven?

Not only on the heathen world, but on the church, God has been moving, and there has been, in the few last years, a

wonderful increase of the missionary spirit. The women of the Church have heard the call as they have never heard it before. The sky is bright with signs of promise and the air is stirred by the mighty march of the incoming, and glorious kingdom of our Lord, and yet how many sleep unconscious of the high and solemn work to which they are called; and we bring our scanty offerings with shame into the presence of the Master, who has a right to expect so much of us. We have allowed ourselves to be engrossed in our own wants, and we have permitted them to multiply, to become arbitrary till they overwhelm us with their demands. But how shall we be cured of this miserable selfishness that is drawing our natures and dishonoring God? The remedy is simple and sure, we must sit at the foot of the cross and learn of Christ. We hear him say, "I have given you an example, and we must contemplate this divine model till our selfishness melts away in his consummate love. When his spirit permeates our hearts we shall hear no more complaint of poverty and failure. This will stop the selfish-hearing and close the thousand channels of frivolous and sinful self-indulgence, and the streams thus diverted from their present course will flow into the treasury of the Lord.

If we put ourselves in sympathy with Christ, and feel the pulsations of his great heart of love throbbing through our own, we shall learn our weakness and our utter dependence on the divine Power, so that we shall be constrained to constant and fervent prayer. It is not by might or by power—it is not by money that this work is to be carried forward, but by the Spirit of the Lord our God. By the prayer of faith we lay our weak and trembling hands in the hand of him who moves the universe, and through him we are invested with a strength that is sublime and irresistible.

In this great field into which the hosts of the Lord are pressing a post is assigned to us; a post that for forty-five years has been bravely held, by a weak but courageous band. Now while the bugle blast is sounding and the rallying cry is heard throughout Christendom and all the ranks of Zion are moving with enthusiasm, shall we content ourselves with the weak and timid efforts we have hitherto been making? "India is sure for Jesus" and God is calling us to the final struggle and the certain victory. "India is sure for Jesus," but if we loiter and neglect our opportunity, others more faithful will do the work and take the crown that is now offered to us.

In view of the magnitude and necessity of this work, what shall we do? We know that if every woman in the denomination would pay the poor pittance of one cent a week it would amount to more than all we are doing. This one cent a week, which amounts in a year to a sum that we carelessly spend for a ribbon or a bit of lace, is this all we can do? Oh, let us try to do something worthy of the cause. If every woman would pay one cent a day—and who doubts that we would not do that if we were really in earnest—if one half of our membership are women the sum would amount to \$127,750 per year.

I know that some are saying, our wants at home are pressing, we must support the gospel among ourselves. I believe the most pressing want at home, is the want of the Spirit of Christ, which would lead us to obey his command. I would be glad to see a church that would send and support its pastor as a missionary among those that are perishing for lack of knowledge, while its members, with the Bible in their hands would minister to each other, and labor for sinners around them. I believe such a church would prosper, as our churches are not prospering. Thus giving to the world, we would lead us to obey his command. I would be glad to see a church that would send and support its pastor as a missionary among those that are perishing for lack of knowledge, while its members, with the Bible in their hands would minister to each other, and labor for sinners around them. I believe such a church would prosper, as our churches are not prospering. 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the number of resident members in the several Quarterly Meetings. The money should be paid to Rev. I. D. Stewart, at or before the next Conference.

A SAD BEREAVEMENT. We learn with great sorrow of the death of Mrs. Rev. Silas Curtis, which occurred at her home in Concord, last Friday morning. Personally Mrs. Curtis was not widely known in the denomination, for physical infirmities had confined her to her home for many years, but those who have visited that home have been impressed by the sweet, uncomplaining, really heroic spirit with which she bore all her suffering. Though kept from active participation in the world's work, she was nevertheless constantly engaged in some loving and helpful service, and many are the hearts that have been cheered, both in the vicinity of her own home and in wider spheres, by her deeds of Christian charity. We have sat by her side and felt the quickening of her strong and unquestioning faith, and can, therefore, the more fully realize how great is the bereavement which has removed from our brother his beloved companion. Having traveled life's journey together so many years, and shared each other's experiences and mutually helped to promote each other's plans, lonely indeed will be the lot of him who is left to complete the journey alone. But her spirit has broken from its earthly fetters, and the ties that have so long bound them here will be re-united the more closely over there.

BRIEF NOTES.

An aggressive Bible campaign is proposed in Virginia. The Virginia Bible Society is about to commence a canvass of the entire State, with a view of supplying every family with the Bible. Nearly 30 active Christians will be employed for the work, at a salary of \$35 per month and expenses.

We are often told that they do things in a large way in the West. It is also the land of great expectations. Even such an item as the one which states that the Chicago papers are predicting that 1,000,000 strangers will visit that city this summer, exhibits a phase of the Western mind.

Repeated blows of just this kind and quality are needed. *Harper's Weekly* gives its view: "Now our view of American equality does not require that our choice of social companions should be regulated by law. But our view of manhood holds that there is nothing more unseemly mean than to indulge the prejudice of race and color; and to proscribe a comrade because African blood flows in his veins is as unworthy a gentleman as to despise him because he is poor."

A well-posted Washington correspondent contributes an article to the *Independent* in which we find the statement that "in the youth of Mr. Edmunds there was no wild-cat period, and he early developed a fondness for study and intellectual effort." We have no doubt that many Washington politicians would call this weak-minded for associating the purity and integrity of the official life of the distinguished Senator from Vermont with the purity of his younger days.

In practical work we are apt to forget the intrinsic power of truth. *The Christian* reminds us of our neglect: "Some say that 'wealth is power' and some that 'knowledge is power'; above them all I would assert that 'truth is power.' Wealth can not purchase, talent can not refute, knowledge can not over-arch, authority can not silence her; they all, like Felix, tremble at her presence."

The Western Christian Advocate observes: "Whenever those of any age or class stay away from the altars of worship, there is a failure or neglect which must be corrected as soon as possible. The minister would do well to look over his congregation to see if any as a class, the children, the poor, the mechanic, the professional man, or those of either gender are absent, and at once be sought to betake himself to the restoration of the missing by the adaptation either of his public discourses, or of his personal relations to those who are delinquent. The religion of Jesus must touch all classes and conditions of society." There may be others beside the ministers responsible for this caste spirit which is coming to the surface in churches generally. The system of church management may have something to do with it.

Denominational News.

The May Remittance.

Not quite a month remains for making up the next Foreign Mission remittance. Over two thousand dollars must come in in that time or we must again do that hard thing—send a short remittance. God forbid that in these days of "Resumption" and of business prosperity on every hand, we should do anything in our Foreign Mission work that savors of repudiation. We must not even retrench in missions when profits are increasing in business.

A good beginning of the work of relieving the pressure on the F. M. treasury was made at the New England Convention in Portland last week. A statement of the case was generously responded to by a proposition to raise a thousand dollars in ten dollar subscriptions, and the effort was begun with spirit on the spot. There was no screeching of the pump handle over a dry well. A hundred dollars flowed from a small audience in a few moments. Brethren and sisters too, who had already given until they felt it, gave again, and others bore a heavy cross in restraining their empty hands from doing the bidding of their hearts.

Among the ten contributors to that first hundred dollars were two of our returned missionaries, sisters Smith and French. And sister Ramsey, too, who everybody knows is as good as a returned missionary or any other missionary—her hand went up while we were counting tens. Bro. Brewster gave his ten as a "Thank-offering" for the Lord's gracious deliverance of his church from long and grievous trials. And then a gray-

haired layman arose and Wade-d into the flowing stream, a man—God bless him and all his—who a year ago mended my heart one day, and helped mend our Foreign Mission Treasury, with a contribution against the names of every member of his family, living, married and dead! I confess that I ran to my train that night with tears of joy in my eyes and "Praise the Lord" on my lips. I told the good news to the first man I met on that train, and he started the second hundred dollars before I had time to ask him! Now I want to hear from just eighty-nine more such cases. Is there not at least that number that can give ten dollars apiece within thirty days as a special offering? Doubtless it would please the Lord to have it so. It would also hearten our heroic little army that is fighting so bravely so far from its base of supplies, which have more than once been cut short,—and it would do a most grateful thing just now in easing the burden from the heart of our venerable Treasurer, who—God pity him—is overwhelmed by the great trial of his life. Brethren and sisters, you know how your heavenly Father is prospering you, and He knows it. The whole matter lies between you and Him. Take it to him bravely, frankly, and in all fidelity, for decision, and God bless you in doing the thing which He directs.

E. N. FERNALD.

Lewiston, Me., April 24.

West Virginia College.

We wish to say to the friends of this institution, that it has lately been put under the management of new parties. As reorganized, it bids fair to do good and faithful work in the cause of education and in the maintenance of Freewill Baptist principles. With only about three weeks to secure teachers and work up a school for the spring term, we opened on the 29th of March, with 23 students and now have over 30. The prospect for the fall term is good, and promises to give us from 60 to 80 students.

The school has met with much loss by former mismanagement, but bids fair with honest effort and become more effective in its work. There is now but a small debt against the college. The building is not yet completed, but has been used for a number of years for school purposes. It is a good substantial brick structure, costing \$12,000. It has 5 acres of ground attached—is immediately on the Baltimore & Ohio R. R. ten miles west of Grafton, on the branch leading to Parkersburg on the Ohio river. The mining interest around this place is very extensive and promises to make the college the center of a lasting business interest, which must in time make W. Va. college a central influence in the State. As Freewill Baptists are but in their infancy in this State, it is much needed that this institution be held up and largely supported by our brethren at a distance until we can fully establish ourselves here. There is a large and increasing element favorable to F. B. doctrines. The college is now in need of funds, maps, charts, a library, and apparatus. We have a fair supply of public documents—Congressional Globes, Patent Office Reports, etc., etc.; but very few books of general literature. All who will favor us with aid either in the form of money, books, charts, maps, or apparatus, will confer a favor on the workers, and sacrifice ones here. The services of Prof. O. G. Angier, a graduate of Hillsdale College, have been secured, and he is now doing effective work in the school. He is much liked by the students and people. Anyone wishing to inquire about the college can address Prof. R. Dunn, Hillsdale, Mich., Rev. A. H. Morrell, Harper's Ferry, W. Va., or Judge J. T. Hoke, Kayser, W. Va. Anything sent to the college may be addressed to Rev. D. Powell, Flemington, W. Va.

Ministers and Churches.

Eastern.

Maine.

Rev. F. P. Wormwood and wife return thanks to their parishioners and friends of East Corinth, for a donation of \$30.00 together with many presents during the past year.

Referring to a statement by a correspondent a few weeks ago, it should be said that there is preaching every Sabbath in the West Water-tile church. There has been a whole-some religious interest during the winter and about 20 conversions.

New Hampshire.

Rev. J. N. Rich has accepted a call from the Candia church, his pastorate commencing the third Sabbath in April. The church at Meredith Center is without a pastor. The Gilford village church is making efforts to secure a pastor.

New York.

Rev. S. R. Evans has accepted the pastorate of the Middlesex church in Yates Co.

Prof. J. S. Gardner, for 32 years Instructor, and since 1833, Principal of White-town Seminary, died suddenly Friday afternoon at the age of 88 years.

Rev. Geo. Donnocker is now preaching for the North Newstead church. He is trying to master the process of reading by raised letters, so that he may better pursue the work of the ministry. Any help that any one may feel disposed to give him, to assist in paying the expenses of study at the asylum for the blind in Batavia will be gratefully received. His address is Akron, N. Y.

Pennsylvania.

Rev. James Calder has resigned the presidency of Pennsylvania State College, to take effect at the close of the present school year.

Rev. O. C. Hills, for six years pastor of the Delmar church, has recently resigned to answer what he regards the call of duty in another direction. During his labors four small churches in the township, worshipping in school-houses, have been embodied into one; a church edifice worth twenty-five hundred dollars built, furnished and paid for, two hundred and seventy-seven dollars in cash have been paid on a church lot in Wellboro', making an aggregate gathering of church property of about three thousand dollars. The regular congregation is, and for several years has been, fully double what it was the first year of labor. The Sunday-school has been kept up both summer and winter for several years, and has been constantly on the increase. In these labors our pastor has received no foreign aid except that Wm. E. Dodge, of New York, during a visit to Wellboro' last summer sent him fifty dollars. He leaves the church and congregation well united.

Western.

Ohio.

Rev. S. H. Barrett, of Rutland, Meigs Co., is still engaged in writing and publishing tracts on moral and religious subjects. Thirty-eight numbers have been printed, to be followed by succeeding numbers. They will be sent free by mail to any persons wishing them for general distribution. Orders should be addressed to the publisher as above.

Rev. Rufus Clark has engaged to preach for a year at the Union church at North Kingsville.

Iowa.

Rev. J. H. Maxson, Home Mission Agent, writes that he has been spending a few days with the little church at South Hazelton, "visiting from house to house and preaching in the evening. On Sabbath morning April 13th, 3 were received for baptism and church fellowship and by experience. The church is very much revived, and a contribution of \$14 was given for Home Missions. We pray that the God of missions will build this in the hearts of his people. Oh, for the religion of giving. We can not too fully appreciate the need of occupying new fields where the little scattered bands of the Free Baptists are crying for the Bread of Life at our hands."

The Albany church is yet contending for the faith once delivered to the saints. The Seventh-day Adventists have been holding meetings in the vicinity of the church. Four of our members claim that they have received new light on the subject and have joined with the Adventists. Elder Buntin has been holding meetings at Brainard, a station of the railroad and is quite hopeful of seeing the work of the Lord in that place.

Illinois.

Rev. S. T. Dodge closed a series of meetings with the Cottonwood Grove church, April 11. Seven members have been added to the church. A new church of seventeen has been organized in Webster, Hancock Co.

Minnesota.

Rev. M. H. Tarbox writes as follows: "Having heard the Macedonian cry from Minnesota, I came a few weeks since to Elk River and having found a vacant meeting-house here, not having been occupied for more than a year, I entered it. It is new ground. No Free Baptist church in this county of eleven towns, but the village is full of sinners for whom Christ died, almost lost sheep; the slain of the daughter of my people. These sinners are great ones. Some are trying to look through a rich Minnesota farm into eternity and are blind. Others have one hand grasping the world and the other feeling after heaven. They have the world ahead of the kingdom of God, while Christ's way was to have the latter first. Seek first the kingdom of God. Elk River, the first, largest and shire town of Sherburne Co., is a good hard place, where the gospel is needed, not have it, or sinners will go to hell. God has said to Moses and applying it again to this place, 'Stand still' and 'go forward.' God's promises were sure in the East, and will they not be in the West? Pray for us."

Rev. Geo. Rodgers, late of Union, Wis., commenced his services as pastor of Money Creek church on the Sabbath, April 11. He will, so far as he is able, help the new interest at Houston, where there is not yet a settled pastor. He hopes also to visit many points where gospel preaching is needed.

Rev. D. Mitchell has removed to Crystal Lake church. He has spent two years at Money Creek, where he has done much good. His work has been greatly owned of God at Houston, a railroad town six miles off, where he has many spiritual children.

Business Notices.

A Great Discovery by a Great Man.

This, primarily, is what Warner's Safe Service 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 Service now manufactured only by H. M. Warner & Co.

Get Lyon's Patent Heel Stiffeners applied to those 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 seventy-five per cent. of such diseases as Biliousness, Indigestion, Stomachache, Costiveness, Nervous Prostration, Palpitation of the Heart, and many other distressing symptoms. Barker's Mandrake Bitters, taken according to directions, will remove the cause and cure the disease. Only 25 cents per bottle.

QUER'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, 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 most 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. TRUX, Platt St., New York.

Notices and Appointments.

Yearly Meetings.

CENTRAL OHIO, Kipton, Lorain Co., June 11. MICHAEL'S SPRING church, June 4. ILLINOIS, Four Mile Grove, June 4. IOWA, Masonville church, June 10. ST. JOSEPH'S VALLEY, So. Lincolnfield, May 28. GENESSEE, Walworth church, June 18. NEW HAMPSHIRE, Pittsfield, June 8. OHIO & PENN., Pierpont, June 24. OHIO, Albany church, June 18. MASSACHUSETTS, Q. M. at Lynn, April 28, 29. SOUTHERN MINNESOTA, Janesville, June 25. WISCONSIN, Blandford church, June 25. HOLLAND PURCHASE, Springville, June 25. MAINE WESTERN, Saco, June 15. MAINE CENTRAL, special meeting of delegates, August 1. Regular session, Madison Bridge, Sept. 1. ST. LAWRENCE, Fowler, June 25.

Books Forwarded.

Sarah C. Mowry, Box 48, Georgiaville, R. I. Rev. N. W. Bixby, Edgewood, Iowa. S. T. Dodge, Prairie City, Ill. D. L. Lathrop, 30 Franklin St., Boston, Mass. Nelson Norton, Leslie, Mich. 1 Self, Titus, O. R. A. Johnson, Smithfield, Johnson Co., N. C. (2) Rev. W. H. Lyster, Moca River, P. Q.

Myrtle Hall Receipts.

Pike Mission Board per Grover A. Jackson 4.00
Rev. N. W. Bixby, Edgewood, Iowa 5.00
M. Buck 1.00
T. E. Key 1.00
Sabrina Lord 1.00
Augusta L. Abbott 1.00
Wm. H. Phillips Me to furnish 20.00
Gerrit Smith Room 20.00
Total 54.57
N. C. BRACKLEY, Treas.

Married.

At the F. B. parsonage in East Corinth, Me., March 23, by Rev. F. P. Wormwood, Mr. Edward C. Trask and Miss Emma C. Gerry, both of Bradford, Me.
In Troy, Me., March 10, 1880, by Rev. N. F. Weymouth, Mr. Willis S. Merrick and Miss Lida W. Whitaker, both of Troy.
In Sutton, N. H., by Rev. D. Moody, Mr. Hyman Rowe, of Newbury, N. H., and Mrs. Della S. Farman, of New London, N. H.
In Brownfield, Me., April 23, by Rev. E. S. Jordan, Sidney S. Smith, of Orrington, Me., and Miss Sylvia A. Perkins, of Brownfield, Me.

Wide Awake for May

Contains brilliant stories by Sophie May, Mrs. A. M. Diaz, B. P. Shellabarger, etc., and the first of four charming illustrated "Bird's Nesting" papers. The New York Tribune says: "There is vastly more culture in such a periodical as WIDE AWAKE than in the whole schooling supplied to the average scholar in the average school."

30 cents per number / \$5.00 per year.
Boston: D. Lathrop & Co., Publishers.

GENESSEE Yearly Meeting will be held with the Walworth church, commencing Friday, June 18, 1880, at 10 A. M. All will remember that the change of constitution makes the session one week earlier. Opening services by Rev. Martin. Q. M. clerks please forward 5 cents.

OHIO RIVER Yearly Meeting will be held with the Albany church, Adams Co., commencing Friday, June 18, at 8 P. M., and continue over the Sabbath. As it will require at least ten cents per member to pay the expenses of delegates to General Conference and there is an assessment of one cent per member by G. C., will not the Q. M. raise a sum equal to eleven cents per member and send it by their delegates Y. M.?

MAINE CENTRAL Yearly Meeting. The delegates appointed by the several Quarterly Meetings to the last Yearly Meeting held in Bath, Sept. 8, 4, 1879, are hereby called, as by terms of adjournment, to meet at the Free Baptist church in Augusta, Me., on Tuesday, June 24, at 4 o'clock, P. M., for the purpose of choosing delegates to the next General Conference. This is in connection with the June session of the Bowdoin C. R. The regular Yearly Meeting for 1880, will be held on the first day of Sept. with the Free Baptist church at Madison Bridge.

WISCONSIN Yearly Meeting will be held with the Rutland church, Rock & Dane Co. M. C. commencing Friday, June 25, at 10 A. M. The Ministers Institute will be in session on the morning of the 23d.

ST. JOSEPH'S VALLEY Yearly Meeting. I should have stated in the notice of this Y. M. James Ashley, instead of John Ashley, to preach the evening sermon. And also to the notice that the delegates will be in waiting at Allen Station, L. S. & M. S. R. R. May 28, for the 2:30 train. Brethren coming by any other train please notify Z. P. Warner, Lincoln Co., Pa.

ST. LAWRENCE Yearly Meeting will be held with the Free Baptist church in Fowler, beginning Friday, June 25, at 4 P. M.

MAINE WESTERN Yearly Meeting will meet at Saco, Tuesday, June 15, at 2 P. M. Ministers' Conference Tuesday, A. M., at 9 o'clock.

OHIO Yearly Meeting will be held with the Blanchester church, June 18-20, beginning Friday, at 2 P. M.

SOUTHERN MINNESOTA Yearly Meeting will hold its next annual session with the Janesville church at Janesville, Waseca Co., Minn. According to the constitution each Q. M. is entitled to two delegates and one for every fractional part of twenty-five over fifty. Will the clerks of the Q. M. make out their reports for the next Register and have them in at the M. C. so that some mistakes in our report may be corrected?

HOLLAND PURCHASE Yearly Meeting will be held at Springville, N. Y., commencing on June 25. The Ministers' Conference meets at the same place two days earlier.

The officers and delegates of the VIKTORIA YEARLY MEETING will meet in extra session at West Topsham, May 26, at 1 P. M., to choose delegates to the next General Conference, and to transact any other business that may properly come before the conference.

Quarterly Meeting Notices.

LITTLE SOUX VALLEY Q. M. will convene for its annual conference with the Spencer church at Spencer, Clay Co., Iowa, May 28-30. (Our usual time.) Let a strong delegation, with letters, statistical reports, and offerings, be sent in, sure.

CUMBERLAND Q. M. will convene at Raymond Village, Wednesday, May 26, at 9 A. M. Ministers' Conference Tuesday preceding, at 3 P. M.

MAINE Q. M. arranged for a Centennial meeting at Pleasant Plain the last Sabbath in June, to which all are invited. The pastor, W. C. Hulise, and others will conduct the exercises.

HONEY CREEK Q. M. with the Mt. Pleasant church, commencing June 4, at 7 P. M. Rev. M. G. Pett will preach the opening sermon.

GENESSEE (N. Y.) Q. M. with the church in Varysburg, commencing May 21, at 2 P. M. Church clerks will remember to make their annual report for the Register at this session.

YORK Co. Q. M. with the North Shapleigh church, June 2, 3.

Rev. J. H. DURKEE has been engaged to visit the churches in the Central Association and organize Mission Societies. He will visit churches as follows: Sunday, May 2, A. M. Marilla; Corliesville, May 6, A. M.; A. M. 11, Bethany; and on the 12th, A. M. 11, friends of the cause. He is earnestly solicited to do all they can to extend the notice of these appointments and assist Bro. Durkee in reaching them. A collection will be taken for his services. Bro. Durkee is a member of the Association.

Post-Office Addresses.

REV. E. N. FERNALD to whom all contributions from churches for the Free Baptist Societies should be sent: Lewiston, Me.

Rev. M. H. Tarbox, North Parma, N. Y., to whom all mission money within the bounds of the Central Association should be sent.

Rev. A. G. Hill, North Berwick, Me.

Rev. G. W. Knapp, Elmira, N. Y.

Rev. D. C. Dyer, Jackson, Mich.

Rev. A. L. Loebe, Sherman, N. Y.

Rev. S. R. Evans, Middlesex, N. Y.

Money Letters Received.

D. A. Arnold & Co. Albany, N. Y. Adams H. Adams (2) A. B. Bullock—Mrs. A. B. Brown—Mrs. J. E. Burlingame—Jane Barrett—D. Bates—J. H. Bickford—W. B. Boston—W. Burns—S. D. Bates—S. H. Barrett—N. W. Bixby—C. Burnham—J. H. Burns—Miss M. Bates—Mrs. C. Carter—Mrs. J. Cook—T. Clark—J. Cox—D. Calley—P. P. Clark—R. Curtis—J. S. Cushman—J. Chaffee—C. Carroll—W. H. Conter—M. N. Dinehart—W. D. Davis—Mrs. M. Dean—E. G. Davis—A. J. Dutton—H. Davis—Mrs. J. M. Darland—J. Erskine—V. Elliott—A. O. Enders—R. M. Edwards—W. F. Fox—E. Fullerton—C. A. Flinders—C. Farnsworth—J. F. Germain—W. Grant—C. Greene—J. Gurnea—G. Goodwin—L. W. Gove—F. Hutchinson—E. E. Harvey—W. B. Holms—T. B. Husey—H. E. Hulse—J. H. Hall—J. Hildreth—C. E. Hammond—J. K. Hardy—G. R. Holt—L. Horsey—Mrs. M. H. Hunter—C. O. Inman—J. P. Jewell—J. Johnson—S. Josselyn—P. Linderman—A. Libby—Mrs. A. G. Lombard—A. Loebe—J. H. Leighton—H. Miller—D. Moody—J. Mead—D. W. Moulton—W. M. Maynard—A. H. Mill—K. P. Nichols—S. S. Nickerson—W. B. O'Quinn—P. P. Pugsley—W. H. Peck—M. Phillips—D. W. Perry—M. N. Dinehart—W. D. Davis—Mrs. M. Dean—E. G. Davis—A. J. Dutton—H. Davis—Mrs. J. M. Darland—J. Erskine—V. Elliott—A. O. Enders—R. M. Edwards—W. F. Fox—E. Fullerton—C. A. Flinders—C. Farnsworth—J. F. Germain—W. Grant—C. Greene—J. Gurnea—G. Goodwin—L. W. Gove—F. Hutchinson—E. E. Harvey—W. B. Holms—T. B. Husey—H. E. Hulse—J. H. Hall—J. Hildreth—C. E. Hammond—J. K. Hardy—G. R. Holt—L. Horsey—Mrs. M. H. Hunter—C. O. Inman—J. P. Jewell—J. Johnson—S. Josselyn—P. Linderman—A. Libby—Mrs. A. G. Lombard—A. Loebe—J. H. Leighton—H. Miller—D. Moody—J. Mead—D. W. Moulton—W. M. Maynard—A. H. Mill—K. P. Nichols—S. S. Nickerson—W. B. O'Quinn—P. P. Pugsley—W. H. Peck—M. Phillips—D. W. Perry—M. N. Dinehart—W. D. Davis—Mrs. M. Dean—E. G. Davis—A. J. Dutton—H. Davis—Mrs. J. M. Darland—J. Erskine—V. Elliott—A. O. Enders—R. M. Edwards—W. F. Fox—E. Fullerton—C. A. Flinders—C. Farnsworth—J. F. Germain—W. Grant—C. Greene—J. Gurnea—G. Goodwin—L. W. Gove—F. 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Maynard—A. H. Mill—K. P. Nichols—S. S. Nickerson—W. B. O'Quinn—P. P. Pugsley—W. H. Peck—M. Phillips—D. W. Perry—M. N. Dinehart—W. D. Davis—Mrs. M. Dean—E. G. Davis—A. J. Dutton—H. Davis—Mrs. J. M. Darland—J. Erskine—V. Elliott—A. O. Enders—R. M. Edwards—W. F. Fox—E. Fullerton—C. A. Flinders—C. Farnsworth—J. F. Germain—W. Grant—C. Greene—J. Gurnea—G. Goodwin—L. W. Gove—F. Hutchinson—E. E. Harvey—W. B. Holms—T. B. Husey—H. E. Hulse—J. H. Hall—J. Hildreth—C. E. Hammond—J. K. Hardy—G. R. Holt—L. Horsey—Mrs. M. H. Hunter—C. O. Inman—J. P. Jewell—J. Johnson—S. Josselyn—P. Linderman—A. Libby—Mrs. A. G. Lombard—A. Loebe—J. H. Leighton—H. Miller—D. Moody—J. Mead—D. W. Moulton—W. M. Maynard—A. H. Mill—K. P. Nichols—S. S. Nickerson—W. B. O'Quinn—P. P. Pugsley—W. H. Peck—M. Phillips—D. W. Perry—M. N. Dinehart—W. D. Davis—Mrs. M. Dean—E. G. Davis—A. J. Dutton—H. Davis—Mrs. J. M. Darland—J. Erskine—V. Elliott—A. O. Enders—R. M. Edwards—W. F. Fox—E. Fullerton—C. A. Flinders—C. Farnsworth—J. F. 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Poetry.

FOR ALL THINGS PRAY.

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Averts the blessed time to expedite.
Whatever is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material heaven
Forbid the spirit on earth to be;
But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away.

—Harley Coleridge.

MAY.

BY EMMA F. WYMAN.

A crown of blessings on her head,
Her form in bright array
Of pleasant possibilities
Comes fairly footed May!

The balmy sweetness of her breath
Diffuses through the air;
Her smile gives Nature life, and lights
Her face with beauty rare.

The birds return from far, to bless
Her way with music sweet;
And in her path the brightest flowers
Arise to kiss her feet.

Her's is the imaged form of youth,
Its language does she speak,
She plants her lilies on its brow,
Her roses on its cheek.

The sparkling mirror of its eyes
The bright reflections bear
Of flowers of hope within its heart
Which she has planted there.

The senses, by her magic charmed,
Bear witness to the truth
That Nature's May is sweet, and sweet
Indeed the May of youth.

Yet those who most enjoy her gifts
Most grieve at her decay—
Unchangeable the edict is
That these must pass away.

Her sweetest buds and fairest flowers
Unhappily soon must lie—
The voice of Nature gave them life
And Nature bids them die.

The charms of youth, its dreams, bright-
ened
And many, must depart;
The roses in its cheek must fade,
And hope within its heart.

Had May no mission loftier
Could she no hope bequeath
But golden dreams unrealized
And beauty doomed to death,

Her joy would yield to sorrowing,
Her pleasure turn to pain,
Her sweetness would be bitterness,
Her promises be vain.

But youth and nature she employs
To typify the May
Which, born within the Christian heart,
Can never fade away.

Wherein are planted faith and love
Humility and grace,
There roses bloom of hope and joy
And lilies sweet of peace.

There roses are twined about the Rock,
Their leaves expand to bless,
Their blossoms upward lift to meet
The Sun of Righteousness.

Their beauty, rare and fragrance sweet,
Can never cease to be,
For God has stamped on them the seal
Of immortality.

And as for light and strength and life
They upward look to Him,
His blessings fill their chalice
Like honey to the brim.

Time can not mar them, nor on them
Can death have any power,
The May of Christ within the heart
Is May forevermore.

Family Circle.

MAY-FLOWERS.

BY AUNT MILLY.

"How many days now before our May-party, mamma?" enquired little Kate Ellis as she opened her brown eyes one sunny morning.

"May-day don't seem to dit along very fast," remarked four-year-old Mattie Jones as she hopped out of her crib into mamma's bed, to get her morning kiss from baby Ethel.

"To-morrow is May-day, and I'm so glad," soliloquized pretty Jennie Myers as she pined back her curls, "Young Ralph Weston, Sarah Smith's cousin from the city, will be there of course, and I am anticipating lots of pleasure especially if Sarah does not monopolize him herself as usual. How selfish she is! It did me good to see him leave her last night, and walk home with sister and me. I do not blame him for seeking other society, he is so intellectual, and has such a fine mind for one so young, he can not possibly find a congenial companion in Sarah. She knows little beyond the hens and chickens, her mother's dairy, and the farm work generally. I could not but notice her utter lack of appreciation the other day when Ralph was reading 'The Midsummer's night's dream.' I was perfectly charmed with his style of reading, but she only blurted out in that abrupt way of hers, that for her part, she never had patience to read Shakespeare for she could not tell half the time what he was driving at, and she thought this play particularly, decidedly silly. Ralph did not seem to notice her remarks, but enquired of me which was my pet post. That led to such a good familiar talk about different writers, and I was selfishly pleased to find I tastes much like

my own. Choice passages which I fondly cherished, he quoted as being his favorites. I really enjoy his society and hope sincerely that—There goes the breakfast bell, and I am not ready."

"Only one more day's work, and hurrah for a jolly holiday!" shouted cheerful Harry Lee, as he hurried down the street to unlock the store, and build the fires, whistling merrily. "For I'll be queen of the May, mother."

"Wish I might go with the party to-morrow, and have a good-long ride, and see the others gather the sweet little blossoms, even if I could not do it myself," sighed poor, lame Billy Forbes, as he hobbled to his plain breakfast. "Don't suppose I can though. Everybody will be so glad and happy, that no one will have time to think of me. I wonder why I couldn't—No, no, I must be patient for mother says in heaven I shall walk and run as fast as any of the boys, and I shall gather more beautiful flowers there, than can ever be found here—yes, I must be patient."

"May-day to-morrow! How fast the days go by!" thought Miss Brown, the village teacher, as she hastened on to meet her flock. "Well I wonder how I can best plan for the happiness of my little scholars at our party. By the way I shall step into Mr. Adams's study on my return from school. I will be sure of some good suggestions from him. There must be no pains spared to help the younger children enjoy themselves. The older ones can find ways and means of themselves. Yes, and poor Billy Forbes must be provided for, I must not forget. The ride and change will do him a great deal of good, poor patient Billy; wish I could persuade his overworked mother to join us, she needs a holiday surely. But here I am, now good-by for a few hours to plans and party."

May-day came at last, and a more beautiful day could scarcely be desired. At an early hour, a large market wagon was filled with joyous, happy hearts, eager for the anticipated pleasures of the hour. What a jolly load! There was thoughtful Kate, little Mattie, romantic Jennie, doubly pleased because handsome Ralph Weston sat beside her, wide-awake Harry, matter-of-fact Sarah, good Miss Brown, genial Mr. Adams, the village pastor, and, yes really, Billy Forbes and his care-worn mother, besides a host of others. Two or three wagons equally packed followed behind, while a fantastic vehicle gaily decorated with flags, and banners led the procession, and carried the village band.

How the eye brightened, the cheek flushed, and the heart beat quicker as the band struck up at starting "Sheridan's March to the Sea." Did any one with one spark of patriotism in their being, ever listen to that grand old march, well rendered, without feeling a thrill of pleasure, and a new inspiration?

After the ride all too short to suit the little ones, the wagon stopped, the horses were unhitched, securely tied, and left to their hay and their own meditations, while the company went here and there in quest of the fragrant blossoms.

Mr. Adams, Deacon Abbott, Miss Brown and a few others remained to clear a place for dinner, and the literary exercises which were expected.

A suitable spot was found, and in an incredibly short time a platform of logs was constructed. An old stump, which had been rooted up by some strong wind, by the dexterous hand and axe of the good deacon was soon made into a rustic throne, and placed upon the platform.

The whole was covered with evergreen vines and cedar boughs. Two young trees, which it would seem had grown for the very purpose, were converted into an arch over the throne, and as some of the party began to return well laden with May-flowers, both arch and throne soon looked as if the fairies had had a hand in the work.

A smooth level place was chosen to spread the cloths, and preparations were made for luncheon.

One table was allowed for the children a little apart from the older members of the party, and they were for once allowed perfect freedom to laugh and talk to their hearts' desire. What a good time they had! and how the woods resounded with their merriment.

After luncheon came the important business of selecting a queen. A vote was taken, and greatly to her surprise Miss Brown was unanimously chosen. With some degree of pomp and formality, she was led to her seat, and a beautiful crown of evergreen and flowers placed upon her head, the band playing all the while one of its liveliest airs. The company marching to music, came by twos, and paid their respects to the queen, and then retired to a semicircle in front of the platform.

The queen was called upon for the opening address and responded by reading an original poem, composed for the occasion. It was listened to with great interest especially by her scholars, as it was evidently designed for them. Next came a short speech by the pastor, a reading by Ralph Weston, some remarks on the origin of May-parties by Jennie Myers, a few recitations and an appropriate dialogue by three of Miss Brown's youngest pupils. Good selections from the band were interspersed, and the exercises closed with the national anthem.

As the deepening shadows gave warning that the day was fast closing, with some reluctance the party returned homeward feeling the better for the holiday so well spent.

OLD DAN.

Farmer Henderson came in from the barn one morning with his hands all clothes wet and covered with mud, his face red and eyes flashing.

"Ned!" he shouted, as he entered the kitchen. "Where's Ned?"

"Here I am!" came a cheery voice in reply; and an instant after a bright strong boy of some sixteen years entered the old-fashioned kitchen from the adjoining wood-shed, where he had been cutting potatoes for the day's planting. "Do you want anything?"

"I want to tell you this," said Mr. Henderson, as he washed himself at the sink, and rubbed his weather-beaten face with the coarse towel until it was even more red than before; "Old Dan must be killed! Just see the state I am in, and from that worthless rascal. I won't have him about the house another day. He's good for nothing but to make trouble, and he must be shot before night!" added the farmer wrathfully.

Ned was about to plead for his pet, when his little sister came into the room. "Why, papa, what is the matter?" she cried, running to him in astonishment. "Did you fall into the creek?"

"I might as well," he replied, half-laughing. "Old Dan batted me into the water-rough!"

There was a shout of laughter from both children, in which their mother joined.

"Well, Jedediah," said Mrs. Henderson, coming into the kitchen and still shaking with mirth, "what could you have been thinking about to let an old ram, most twenty years old, knock you into the water-rough?"

"But," exclaimed her husband, "he took me unawares. I had just filled one pail to carry to the barn, and was stooping to fill the other, when the old rascal came at me like the wind, and knocked me completely into the water! He scamp-ered off, I tell you, before I could get out. He knew he had done mischief. Anyhow, he's got to be killed to-day, sure. He's only a nuisance, and I'll shoot him to-night, when we come back from town, if he's on the farm!"

Two hours later Mr. and Mrs. Henderson drove away to be absent from home until night. As they rattled out of the yard, Old Dan suddenly appeared close to the gate, and yagging his tail as if in derision, gave utterance to a hoarse "Baa!"

The farmer turned, shook his whip at the fellow and cried, "This is your last day, my boy, make the most of it!" Ned and Carrie were the only children. Leaving Carrie in the house alone, after they had considered for a while whether there was any way of averting Old Dan's fate, Ned shouldered his hoe and marched off to his work, planting potatoes with Bronson, the hired man, in the "back lot."

But the little girl of thirteen had no thought of being afraid. She had the breakfast dishes to wash, some sweeping to do, and the dinner to get, all before twelve o'clock.

Time fled. The dishes stood in shining rows upon the pantry shelves, the broom had performed its work, and Carrie was preparing the vegetables to be boiled, when there came a faint knock at the door. Supposing it to be one of the neighbors, the little girl did not rise, but called:—"Come in!"

The door was slowly opened, and a man stepped within.

He wore a long black coat, buttoned to his chin, and very threadbare. His trousers, too, were black and shiny, and much too short for him. On one foot was a boot, while the other was graced by a ragged shoe. He carried a battered silk hat in his hand. His face was long and solemn, but quite red, his eyes bleared, his hands very dirty, and altogether he was a queer-looking visitor.

"Is your ma at home, miss?" said he, in a half-whine, as he glanced sharply about the room.

"No, sir," replied Carrie, wondering why he asked her. "She has gone to Underhill. Did you wish to see her?"

"Oh, no," the man replied. "I only asked out of politeness, you know," and he smiled solemnly at the little girl and winked one eye. "No, I came on business with your pa, particular urgent business. S'pose he's round, is he not?"

"No, sir; he went to town with mother," said Carrie.

"Now that's too bad!" exclaimed the visitor, as he seated himself; "and I've come so far to see him. But perhaps your brother or sister would do as well."

"I haven't any sister," said the little hostess, laughing, "my brother's over in the back lot. He'll be in by-and-by though, if he'll do."

"Well, I don't hardly believe he will, after all," said the man, shaking his head thoughtfully; "and I can't wait to-day anyway; I haven't the time. But I'm terribly hungry. If I could, I'd stay to dinner, miss. However, under the circumstances, perhaps you had better give me a light lunch before I go, a piece of pie, and a cup of tea, and a little cold meat or something of that sort."

"Oh, certainly, only I can't give you the meat, for we haven't it in the house," said Carrie, rising, "but I will find something." And she brought from the pantry a whole apple-pie, which she placed before him, with a knife and fork.

"If you will help yourself, I'll have the tea ready in three minutes."

"All right, my dear," said the man, seizing the knife, and drawing the pie towards him. "I will not upon your advice. The last time I took dinner with you, I was very much pleased."

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Gen. Grant," he continued, as he cut a great piece and began to eat, "he said to me, 'Governor, Governor,' said he, 'never disregard a lady's advice; and I have always remembered what he said; and he chuckled merrily and nodded his head at the delicious-looking pastry before him."

Carrie wondered a little at the table manners of the man who had dined with Grant, but she steeped his tea, flavored it with cream and sugar, and passed it to him.

"I am not much of a hand for tea," said the man as he drained the cup, "but my doctor says I must drink it for my digestion. Ruined my digestion while I was in the army, you see; and he winked solemnly. "By the way," he continued, picking up the silver teaspoon from his saucer, "have you any more of these? They are as neat a pattern as I ever saw, and odd, too. I should like to see the rest of the dozen, if you have them."

"Mother has only eleven," said Carrie in her innocence, "and she is very proud of them; but I will show them to you."

Then she brought the little box with the precious silver, eleven teaspoons, four tablespoons, and an ancient cream-jug, all pure silver and shining brightly, and placed them before her inquisitive visitor to admire.

He had finished his "light lunch;" that is, the pie was demolished and the teapot empty. As the little girl handed him the treasures, he arose, took the box to the window, examined its contents with a critical eye, for a moment, and then, as if in joyful surprise, cried:—

"I am right! They are the very spoons! The very identical spoons that my friend lost when he was a boy! How lucky it is that I have found them at last!"

With these words and a very low bow, the rascal opened the door and slipped away with the spoons and silver cream-pitcher down the path towards the gate.

For an instant Carrie stood motionless; then rushing after him she shrieked:—

"Give me those spoons! They are my mother's spoons, and you are trying to steal them! You are a thief! Bring them back! bring them back!"

The man, however, paid no attention to the child's cries, but ran rapidly down the path, carrying the box in his arm; and the spoons and pitcher would have been lost forever if a new party had not appeared on the scene.

Old Dan was quietly nibbling the grass near the gateway. Hearing his little mistress' voice, he looked up at the very instant that the tramp passed. What he saw about the man that disturbed him I don't know, but erecting his head with a hoarse "Baa!" he shot after him like a cannon-ball.

The man turned to receive him and defend himself, but the ram struck him fairly in front, and knocked him, half senseless, flat on his back, scattering the silver in all directions.

For an instant the fellow remained sprawling in the dust, then he slowly arose, limping and groaning, and without a glance at his enemy, began to gather up his stolen spoils.

He had partly completed his task when Old Dan, who all this time had been watching the proceedings from beneath his shaggy eyebrows, shook his long beard, and with another tremendous "Baa!" dashed at him again, and over he went a second time, his treasures flying from his hands.

And now began a strange battle. With cries of rage and pain, the man recovered his feet and turned upon the ram, kicking, and striking at him furiously; while Dan accustomed to such warfare from years of experience with the boys of the country-side, easily eluded him, and, in return, butted him to the earth again and again.

The spoons and cream-pitcher were knocked hither and thither, as the combatants struggled; the road was trampled into something like a race-course; the air was filled with bad language, very angry "baas," and a great cloud of dust.

But after some five minutes, victory declared itself upon the side of the quadruped; and bruised and bleeding, with clothes in rags, minus hat and shoe, the vanquished man suddenly turned away, and ran limping down the road, leaving his antagonist in full possession of the field and the stolen silver.

Old Dan remained motionless, gazing after his enemy until he disappeared around a distant turn in the road, then, shaking the dust from his coarse wool, he gave utterance to a low grumble of satisfaction, and wagging his tail, returned to his dinner in front of the house.

Half an hour later, as Carrie washed the coveted spoons and the bright little pitcher, and laid them carefully away once more, she told her brother the story how the robber was foiled; and Ned, full of enthusiasm, cried:—

"We will not kill Old Dan at all, for I do not believe that father would kill him now for a hundred dollars."

And the boy was right. The old ram won more than he knew when he fought the tramp and conquered him. He won his master's regard, and a free happy life for the remainder of his days.—*Youth's Companion.*

The late Duke of Portland, who died not long since, seems to have been specially fond of newspaper reading; for his yearly subscriptions amounted, it is said, to \$6,600. He had four complete sets of each paper to which he subscribed, one for each of his Scotch houses, one for Welbeck, and one for Harcourt House. Many of these sets were bound up into volumes every six months.

Literary Review.

THE LIFE OF WILLIAM ELLERY CHANNING, D. D. The Centenary Memorial Edition. By his Nephew, William Henry Channing. Boston: American Unitarian Association. 12mo. pp. 719. (\$1.00.)

This life of Channing is entitled to a distinguished place among the memorials of his hundredth birthday. It is almost an autobiography, for it consists largely of extracts from his private papers, sermons and letters, interwoven by such remarks by the biographer as to give unity to the whole. The plan of the work is simple. After giving a somewhat minute account of Channing's early years, the selections from his various papers follow in such an order as best fitted the subject treated and the time involved. This entails a slight loss of vivacity and ease in the progress of the narrative, but it reveals in a more forcible manner the steadiness and persistence of his method of thought. In the light of his life, taking into the account the aspirations and theories of the distinguished philanthropist, and noting his failures and successes, it is a most interesting volume. Many of its pages are so suffused with that moral tonic which characterized Mr. Channing himself, that it stirs all the nobler impulses to read them. It enables one to feel how noble a thing it is to help and bless one's fellowmen, and how rich the reward of it must be, even if the person's doctrinal and speculative beliefs were considered to be sometimes slightly awry.

The volume, in its present shape, has been reduced from the three-volume Memoir by the same author, the omissions being only the least important extracts from the sermons and correspondence. A finely finished portrait, of the allotype style, appears in the volume.

ST. PAUL. By Rev. S. Miller Hageman, author of "Vesper Voices," "Greenwood," "Princeton Poets," "Silence," etc. New York: Authors' Publishing Company. Square 16mo. pp. 60.

OUR WEDDING GIFTS. By Amanda M. Douglas, author of "Stephen Dane," "Nelly Kinnard's Kingdom," etc. Same publishers, etc. Square 12mo. pp. 214. (\$1.00.)

BERA. Or, the C. and M. C. Railroad. By Stuart DeLeon. Same publishers, etc. Satchel series. Paper, 40 cts.

The good taste of the "Authors' Publishing Company" commends itself through the mechanical appearance of the books whose titles we have just noted, and still more strongly through their contents. The last two volumes are works of fiction, but they are bright and fresh, with nothing trashy or sensational about them. Miss Douglas has won for herself a favorable place among the writers of pleasing and at the same time profitable stories, and the present volume shows how well she can treat of the follies and follies of certain society customs, without being either dull or commonplace.

"Bera" is a domestic story full of good points, and can be profitably read in many a household. It is written in a pleasing, easy style and will be likely to hold its own among the other candidates for attention at the seaside and other summer resorts.

"St. Paul" is a poem—a kind of apotheosis of that chief of the apostles—setting forth in a devout strain the principal lessons of his life and death. The rhythm is attractive, and soon leads the reader into the midst of the poem, which to many will seem quite too brief, since its spirit and style are so pleasing. It takes a creditable place among the many excellent things that have been written on the same subject.

SEA-AIR AND SEA-BATHING. By John H. Packard, M. D., Surgeon to the Episcopal Hospital, etc. [American Health Primers], Philadelphia: Presley Blakiston. 16mo. pp. 124. Cloth, 50 cts.

The object of this handy little volume is to explain how and why people derive benefit from sea-air and sea-bathing; to show in what way these advantages may be best obtained, and to point out how the accompanying risks may be avoided. It is a sensible treatment of the subject, and may be profitably read by very many persons.

SCRIBNER'S MONTHLY. An Illustrated Magazine for the People. Conducted by J. G. Holland. Vol. XIX (Nov., 1879, to April, 1880, inclusive). New York: Scribner & Co. 8vo. pp. 962.

This bound volume of one of the best of our magazines makes an elegant and substantial book. There are the best of reasons for putting the separate numbers together in this more permanent form, for by far the larger portion of their contents have been such that their value or interest has not passed away with the month in which they appeared. Here are poetry and fiction that will always retain their charm, historical and biographical papers that can always be read with profit, and sketches of persons and things, in nature and art and life, that will never lose their attractiveness. Scribner's excels all the other magazines in the beauty and finish of its illustrations, and many of the best specimens of that work appear here. Its literary standard has been high from the first.

The last installment of books in "The Standard Series" (New York: I. K. Funk & Co.) comprises a volume of Carlyle's essays, the subjects treated being Goethe, Burns, Luther's Psalm, Schiller, Memoirs of Mirabeau, and Death of Goethe; Canon Farrar's "Life and Works of St. Paul," and John Stuart Blackie's "On Self-Culture." These are all standard works, being among the best things of their class in the English language. The only cheap thing about them is their price. The publishers deserve the thanks of every sincere person for thus meeting the publishers of sensational and bad literature on their own ground, and providing so excellent material at so low prices. So far as their list extends, no one can now complain that the prices of standard books place them out of their reach. The same firm is bringing out "Knight's Popular History of England" at one tenth its former price. This is in many respects the best history of the English people extant. The first volume, now at hand, contains about 160 quarto pages, equal to at least 450 pages of the ordinary size; the type is large and new, the paper is fine and stout, there is no abridgement from the original work, and the price per volume is only 30 cents.

THE BIBLIOTHECA SACRA, April, 1880. Contents:—A Study in Biblical Biography, by Rev. Geo. F. Herriek, D.D., one of the committed for revising the Scriptures in Turkish; The Duration of Future Punishment, by Rev. Ezra P. Gould, Professor in Newton Theological Seminary, Mass.; A Language, by Rev. Thomas Hill, D.D., LL.D., formerly president of Harvard College; Poesi, the Thinker, by Prof. Jacob Cooper, LL.D., Rutgers College, New Brunswick, N. J.; Do the Scriptures Prohibit the Use of Alcoholic Beverages? by

Rev. A. B. Rich, D.D., West Lebanon, N. H.; Hartman's Philosophy of the Unconscious, by Rev. Charles F. Thwing, Cambridge, Mass.; Bernard of Clairvaux as a Preacher, From the German of Dr. A. Bromel, superintendent of the Duchy of Luneburg, by Prof. H. E. Jacobs, D.D., Pennsylvania College, Gettysburg, Pa.; The Sabbath: The Change of Observance from the Seventh to the Lord's Day, by Rev. William De Loss Love, South Hadley, Mass.; Notices of Recent Publications.—Andover, Mass.: W. F. Draper.

The Baptist Review, April, May, June, 1880. Contents: A Study of Elijah, by Rev. G. F. Genung, Pastor, Baldwinville, N. Y.; The Fragment of Muratori and the Origin of a Collection of Apostolic Catholic Scriptures, by Adolf Harnack, translated from the German by Rev. J. J. Morton; Paul's Doctrine of Sin, by Professor E. P. Gould, Newton Theological Institution; Increasing Harmony on Essential Doctrines among Evangelical Christians, by Rev. J. L. Barrows, D.D., Pastor, Louisville, Ky.; The Design of the Ordinances, by Rev. Thomas S. Barbour, Pastor, Brookport, N. Y.; The Rock That Followed Them, by Rev. H. A. Sawtelle, D.D., Pastor, Chelsea, Mass.; Book Reviews and Notices.—Cincinnati, Ohio: J. R. Baumes.

Harper's Magazine, May, 1880. Contents: The Red River of the North, by Henry J. Van Dyke, Jr.; Old Caskill, by Henry Brace; Music and Musicians in England, by Mrs. John Little; On Chlois Walking in Ye Snowe, by Robert Herrick; The Shal and the Alewife, by James W. Miller; Home Studies in Nature, II., by Mary Treat; When? A Poem, A. T. L.; The Metropolitan Museum of Art, "Salama Condit," A Story, by Lizzie W. Chapman; White Wings, A Yachting Romance, by William Black; Civil Service Reform in New York, by Edward Cary; Our Beginnings, A Story, by Angeline Trail; Lost, A Poem, by Alfred H. Louis; Our National Guard, by Colonel H. M. Boies; Mary Anerley, A Novel, by R. D. Blackmore; To a Bluebird, A Poem, by George P. Guerrier; Editor's Easy Chair; Editor's Literary Record; Editor's Historical Record; Editor's Drawer.—New York: Harper & Brothers.

Appleton's Journal, May, 1880. Contents:—"Senior's Conversations," Selections from "Conversations with Distinguished Persons during the Second Empire, from 1860 to 1863," by the late Nassau William Senior;—"The Return of the Princess," from the French of Jacques Vincent—Part Third (concluded);—"Metternich," "Henri Regnault";—"The Philosophy of Drawing-Rooms";—"Monsieur Francois," by Ivan Tourgenieff;—"The Story of 'The Merchant of Venice,'" by James Spedding;—"Science and Crime";—"The Suez Canal History," Letters from M. de Lesseps and Judge P. H. Morgan. Editor's Table: Sham Admiralty; Taxing Savings Banks; The Spring Exhibitions; The Metropolitan Museum of Art. Books of the Day: Burton's History of the Reign of Queen Anne; Huxley's The Crayfish; Condence; Lamartine and his Friends; Froide's Bunyan; Rodman the Keeper; Vergil; Sporting Adventures in the Far West; Memoirs of Madame de Remusat; Songs from Tennyson.—New York: D. Appleton & Co.

The Atlantic Monthly, May, 1880. Contents:—"The Stillwater Tragedy, VI.—IX," Thomas Bailey Aldrich; The Examination System in Education, Willard Brown; Wants; McIntyre's False Face, W. H. Bishop; Talent and Genius, Christopher P. Cranch; Ten Days in the Rebel Army, S. N. M. Byrnes; A Neglected Poet, G. E. Woodhouse; Records of W. M. Hunt, II., Henry C. Angell; The Undiscovered Country, XV.—XVII., W. D. Howells; Bluebirds' Greeting, George Parsons Lathrop; The Democratic Presidential Nominations; British Americanism, Richard Grant White; Recent Novels; Mark Twain's New Book; Farragut; Metternich; Zola's Last Novel; Hector Berlioz; Madame Le Brun; Symonds's Greek Poets; The Contributors' Club; Publications Received.—Boston: Houghton, Osgood & Co.

Frank Leslie's Sunday Magazine for May contains a great variety of matter, and the most of it is entertaining and more or less profitable. The numbers seem to be made up by some one who has a clear apprehension of the average popular taste.—New York: The Sunday Magazine.

The April number of The Art Amateur (New York) contains, among its useful contents, an article explaining how to clean oil paintings and chromos. An appreciative reader says it alone is worth the price of several numbers of the Amateur. This number also contains its usual variety of matter helpful to the cultivation of Art in the household.

In the North American Review for May, ex-Judge Jere S. Black continues the very interesting series of paper on the Third Term Question begun in the February number. His article is entitled "Gen. Grant and Strong Government," and its purpose is to show, first, that the limitation of tenure of office in the Presidency to two terms is a fundamental principle of our republican form of government; and, secondly, that not only does "disregard of that principle threaten the permanency of republican institutions, but that Grant's third candidacy is actually a plot to revolutionize the republic and introduce monarchy." Mr. Leslie Stephen writes of "The Religion of all Sensible Men," and speculates on the prospect of that religion displacing the present creeds of the multitude. The creed of the future, he says, must be capable of assimilating modern scientific theories. George Ticknor Curtis continues his series of articles on "McClellan's Last Service to the Republic." These papers are especially valuable on account of the large number of hitherto unpublished documents which they contain. Mr. Francis H. Underwood contributes an essay on R. W. Emerson and his writings; and an anonymous writer labors to show that the United States Government can not, consistently with the Monroe Doctrine, permit the construction of an American Isthmian Canal, unless the same shall be controlled solely by cis-Atlantic Governments. The notices of New Books are by Mr. Axel Gustafson. The Review is sold by booksellers and newsmen generally.

Not only is there an autobiography of Helio in existence, but there are said to be other writings of his that are unpublished. A lady in Berlin possesses a manuscript in which he continues the "Reise von München nach Genus," some parts of which were used in "Die Stadt Locca," where he assumes to be "Mylady," certain utterances that in the original appear to be the direct expression of his own opinions.—N. Y. Tribune.

The Morning Star.

WEDNESDAY, APRIL 28, 1880.

JOHN PAPERS.

BY KIM KITE.

We did not have an open fireplace to sit around; nor did we have the next best thing to it, a genuine old fashioned Franklin stove; nor yet the third best thing, a coal grate. What did we have to warm the room where talk ran miscellaneous? A cast iron stove, box shaped, abounding in filigree ornamentation, with two small sliding doors in front, which doors would bear opening when the wood was well fired and the wintry wind whistling and screaming around the corner made a draught which no ill-built chimney could resist. Such a heating apparatus as this, in and of itself, neither adds to, nor detracts from, the merits of a humble apartment. The room may be bare and cold and uncomfortable and such a stove will intensify its austere surroundings; or, on the other hand, such a hint at an open fire may be the crowning jewel of a cozy, homelike, enchanting place of rest and comfort. I must confess that the room we were in was neither cosy nor homelike. The fact is, John and I were on a visit to a student friend who was teaching in the town of X. It was no other personage than Dickens, our old confidant at the seaside. Starting out in life in rather a brilliant fashion, this young man found the first decade of his post-graduate life closing in upon him as the village pedagogue. I wish somebody would give to the world those ten years of his experience.

It was the first of the afternoon. The school-master was off on his errand of mercy and vengeance; his visitors being left to themselves. Confined as we were by the howling wintry day in the room already spoken of as somewhat staid in its furnishings, there could be no better auspices for a talk from John. Whatever failings and foibles may be laid to his charge, it can never be said of John that he was guilty of letting a good opportunity to talk escape him. But he had some notion in what a good opportunity consisted; most talkers have no notion at all.

"The positive things in life," remarked my befriended friend, "are the most uncertain. When you hear a person vehemently exclaiming, 'I know, I know, I know,' you are at once convinced that he does not know. It is the part of wisdom to hold on to the acquisitions of the schools with a moderate grasp, to put in a good proportion of *ifs* into the lessons of one's own experience, to inevitably *perhaps* the future. In manners and morals, in life and letters, in the affinities and the antipathies, the middle track is the safest. Positiveness is the result of exaggeration; and exaggerations always precede reactions; and reactions range all the way from the sluggish south wind and the April shower to the whirling hurricane and the devastating flood. Every soul-tragedy is a reaction; nothing more, nothing less."

So the afternoon wore on until the pedagogue returned from the red-painted school-house.

Out of breath, Dickens exclaimed, "This is a stunner!" We put in more wood into the stove and drew the sliding doors of the heater together, and let a miniature whirlwind make its own way up the much kneed and much jointed pipe through whose disturbed draught much heat is saved according to the common sense philosophy of New England.

"You see that bowl of salt on the mantel, do you?" We turned our eyes to that fraction of a "blue and white" tea set, which would make the heart of the ceramic-hunter leap for joy.

"That contains," continued Dickens, "a full allowance of salt, sufficient unto the putting out of a chimney on fire. That damper in the stove-pipe which you have wide open. I have instructions, rather, I have been informed that there is not the least necessity of opening more than a third. When, however, the precautionary measures have failed, I am to throw that bowl of salt into the fire on the first indication that the flames are rushing up the chimney. The first three weeks of my sojourn in this establishment, I averaged two bowlfuls of salt a week. Now, however, I am becoming more accustomed to the situation and am not as easily perturbed by the noise of rushing waters which somewhat periodically attacks this chimney. After replenishing the bowl of salt one day my boarding mistress remarked that she herself had never been compelled to use more than one bowlful of salt per month for each fire, and that salt was one of their prominent grocery bills, but then she had rather 'buy salt than to be burned up alive.'"

We were soon called out to supper, and Madame was verily present before us in the body. To say that she was self-possessed would be putting it mildly. Madame was a woman of opinions. Was the weather doubtful? She would explain the cause of its duplicity without any of the bookish observations of the Weather Bureau. The schools, the church, the village interests generally, had received her observations, and her interpretations thereof were ready made. Knowing John as well as I did, I could see that he was becoming intolerably tired of this diet of talk, but he was altogether too much of a gentleman to show obvious signs of his impatience.

Soon he observed, looking towards the side of the table where the Head of the house presided, "Your village seems to be largely a farming community, is it not?"

It is needless to say that Madame didn't let this opportunity slip. Before the subtly assumed amazement had fully gotten possession of the countenance of the Head, we were favored with the reflections of Madame:

"I've allus told em this we're not better than the country to live in. No factory, no shoe-shops, none of them ready made clothes to be put out to be made, so we women folks could make our sewing machines pay their keeping. We women folks are just drudges with no pocket money, or chance to make any."

The Head put on a meaching look. Thomas, who had experienced an even dozen years in life, sat up straight. Dickenson overheard him telling a clique of Young America the next day that his "ma was a match for them city folks. Didn't she though jist shet 'em up last night when one of 'em talked as though he knowed about farmin' and shoe-shops, and sich."

Yea, truly, Madame was left master of the situation at that supper table. The Head was nobody's fool, but having been once supremely fooled himself, he knew it to be the part of wisdom to act as a fool as long as he was appointed the figure-head of this family.

The evening was no longer young. We were enjoying the luxuries of old days when the nights were companionable. The wintry world had developed into a night of glorious power—to those who were well warmed within. The clock struck eleven and aroused Dickenson:

"I say, John, what's your mind as to Madame?"

John was at his best: "I do not have any sympathy with those who imagine the type of women represented by Madame (as you all persist in calling the mistress of this house) is the most uncomfortable of persons. They are satisfied with their own eyes and with the superficial explanations of their own minds. As long as you don't oppose them, but say yes in a proper method and at suitable times, you can have your own way, especially as one does not have a hankering to crowd one's self into the same moral and social conveyances which are filled with these easily self-satisfied specimens of humanity. Negatively speaking, Madame is an angel compared with that other class of the daughters of Eve, who with more intellect and keener insight have gained a certain state of spiritual half-ripeness. If these half-ripe individuals are by temperament quiet, by nature sentimental, they very often give the community an idea that they are fully ripe in the heavenly virtues. You have seen fruit that was abnormally ripe on one side and green on the other. Well, some persons are green on one side and ripe on the other. And when the green side is hidden from themselves and the world by sins of omission, and their positive side consists very largely in a series and a system of sentimental-religious vocabulary, it is not difficult to regard them as very high types of Christian perfection. If you can get at my meaning, such a person as this, especially if it be a woman, can very well be excused for being unaware of her own immaturity, because she herself and her friends and neighbors see the ripe side of her character. (Of course, in words she will not claim this for herself, but will be apt to, quite honestly too, depreciate her own worthiness. But this doesn't matter. Dig but slightly and you get below this to the real character.) When we discern only the ripe side, a side filled with genuine qualities of truth and tenderness, if there is anything good, or true, or pure about us, we shall be captivated and render all honor and praise."

"But one warning is all important, and that is, that such persons not being normal, not being evenly balanced are unsafe when trusted implicitly for guidance. I will tell you one trait by which you can detect the utter greenness of these mature lives. When you see persons that are not shams and hypocrites, but who are real and true, who possess the commonly-called Christian graces in a special degree, just watch and see if they themselves, or their intimate friends, discern that the characters which are abnormally green on the side exposed to the world, and ripe on the hidden side,—if these latter are recognized as near to heaven as they themselves. I grant that this is an extreme test, and hardly practical. Let us modify it. I think you will find it to be a rule that these world-watened Christians wish to have all people 'consecrated' and 'sanctified.' Innocently they believe that all but their own type lack something of the sweet preciousness of the Divine life which they possess. Certain words, certain phrases, certain moods and certain temperaments, they are always willing to endorse. Other words, other phrases, other moods, other temperaments, even in their least obvious manifestations, appear to them worldly and frivolous; or intellectually led astray. This is the best; not even evenly balanced enough to recognize that the Creator is the Creator, of all temperaments; and that sometimes He sees the deepest and serene religious life where they themselves see a total lack of soberness. The one type is not any safer than the other as an example."

A little boy being told by his mother to take a powder she had prepared for him, "Powder, powder!" said he, putting on a roguish smile, "mother, I ain't a gun."

ICE AT SEA.

A warm winter, like the one just past, lessens the quantity of ice formed in these latitudes, but it very much increases the quantity which comes floating down from the regions of endless cold, by causing the breaking up of the illimitable fields of Polar ice. Consequently, unless those charged with the care of ocean steamers are exceptionally watchful, disasters caused by collisions with floating ice may be confidently expected in unusual numbers during the approaching season. Those accustomed to the sea do not need to be told how dangerous are collisions with ice; but land-lubbers, who would look with surprise at a sheet of ice over three feet thick and a few hundred square feet in area, can scarcely imagine the congealed masses which sometimes pass across the paths of the ocean fleet. The berg with which the Arizona collided was 500 feet long and 100 feet high above the water. Consequently, it extended 200 feet below the surface, and made a mass as solid and nearly as dangerous as a sunken rock not on the charts. But that was only a baby iceberg. There is a record of one 150 feet high, 50 miles long, and 4 miles broad, and there are well authenticated reports of others 300 feet high. Such floating islands are not born of one year's cold, even such as is found at the pole itself. Their growth is as slow as that of Alpine glaciers, but while the *glacier de glace* at last flows quietly through a beautiful valley in a gentle stream like the Arveyron, the Polar glaciers thrust themselves forward into the depths of the sea, whose rough embrace is followed of the "caving" of the iceberg. Sometimes they are met in large numbers, and then the ship may be "nipped" between them, and as they sometimes roll over, a ship is scarcely safe within a radius of 100 yards of one. Sheet ice is less dangerous than icebergs, for the reason that it breaks up sooner. It is formed during a single winter, and at the approach of summer the "fields" flow southward. As the "fields" become broken into smaller masses, they are called "floe." "Floes" crowded together are called "pack ice," and when the current draws them out into an elongated form they are called "stream ice." A further separation of the masses results in "drift ice," and just before it disappears it is called "brash ice." In April, 1875, the Nova Scotia's officers reported an ice-field along which the steamer skirted five hours, and finally altered her course to escape it. It extended as far as the eye could reach with glasses from the mast-head. Imprisoned in its vast extent were several icebergs, a ship, two barks, a brig, and other vessels so far in the distance that they could not be made out.—N. Y. Times.

FACTS AND CURIOSITIES.

There are 15,000 washerwomen in Paris. Talk is cheap—unless a lawyer does the talking.—Salem Sunbeam.

"Take care," says a timid exclamation. Yes, but take it in small doses.—McGregor News.

Mrs. Tyler, the widow of the ex-President, is now living quietly at Georgetown.

It is the wise men who come from the East. Foolish ones stay there.—Cincinnati Saturday Night.

In 1856 the number of students in attendance at American colleges was 8,434; now about 30,000 are in attendance.

King Humbert of Italy has conferred the royal order of "La Corona d'Italia" on Campanini, the tenor.

The oldest post-office in this country is that at Jamestown, Virginia, where letters have been delivered in some form or other for 283 years.

Mr. Goldwin Smith has founded a magazine called the *Bystander*, which will give a monthly review of current events, Canadian and general.

On German railways red caps are worn by the station-masters, and the price of a ticket is always plainly printed upon its face.

King George, of Greece, has warmly thanked Charles Tuckerman, formerly United States minister at Athens, for a paper on the Greek frontier question, prepared some time ago for the consideration of the mixed commission.

Any young lady who goes to more than \$50 expense to get ready to be married, is throwing away cash which should be invested in June butter and salt meat.—N. E. Homestead.

Elderly gentlemen on a Freshman on the train: "You don't have any ticket." "No, I travel on my good looks." "Then, after looking him over, 'probably you ain't got 'em very far.'"

Teacher—Now, Robby, what is the plural of mouse? Robby—Don't know. Teacher—Why, Robby, I'm surprised. The plural of mouse is mice. Don't forget that now, Robby—No. Teacher—Now tell me what if the plural of house, Robby—Hike.

One of the largest works of art ever undertaken is now being executed by Professor Louis Braun, of Munich. It is a painting of the Battle of Sedan, on the enormous scale of 40 ft. by 50 ft. The artist has selected the culminating point of the battle, when the last desperate efforts of the French to open a way across the "circle of iron" were frustrated.

A Bridgeport attorney recently took strong exception to a ruling of the court that certain evidence was inadmissible. "I know," he said, "I was wrong, but that is no proper honor," said he, "that it is proper honor for me to have been practicing at the bar for forty years, and to know that I am a fool?" "That," quietly replied the Court, "is a question of fact and not of law; and so I shall not pass upon it, but let the jury decide."

Of Bishop Simpson, an old inhabitant of his native place, Calif., Ohio, says that he was an overgrown, awkward and timid boy, very sensitive as to his personal appearance, but manly and a hard student. He lived apart from his schoolmates, and spending most of his time in reading and thinking, was considered a "bookworm" by his classmates. When he was twenty-five and left Calif., his old associates came to the conclusion that his judgment was mistaken.

They were talking of shooting, when the minister after some pretty tall stories had been told, remarked: "Once I had a trial; out of fifteen shots I missed one." He waited until the crowd had exhausted its compliments on his superior marksmanship, when he gravely added: "My brother shot fourteen times and I shot once—and missed." And he smiled just as innocently as if he had not accomplished anything particularly worth speaking of.—Troy Times.

There are three sisters in Jessamine County, Ky.—Martha, Mary and Margaret Deboe—who were born to the same parents in the same hour in the year 1827, they being now in their thirty-third year. Such has been the affection of these children for each other that they have gone but little into society, and have resolutely maintained a life of celibacy even unto this day. When just verging into womanhood their father (who is now dead) expected from them a dowry for each other that they have kept until death. And this promise they have religiously kept.

A Hungarian entered the studio of a portrait painter and said: "I want you to paint a portrait of my late father." "With pleasure, sir. Have you a photograph of the lamented deceased?" "No; but you don't want a photograph. Just paint a wild-looking Hungarian about sixty years old, with six feet high, with a big white mustache." Four weeks later the family came round to see the picture. "Bravo!" says the Hungarian, warmly. "It's a speaking likeness, only the old gentleman has to have changed a good deal since his death."

"Oh, dear! I feel so tired," sighed Mrs. Hickenlooper as she sank into a chair. "Well, I should think you would be," growled Mr. Hickenlooper, as he put on his coat to go out. "You tramped around more'n seven miles this mornin' makin' your silly calls. I shouldn't call myself half tired if I did such a thing." And then he went down street and walked nine miles around a billiard table poking ivory marbles with a stick, at 25 cents an hour, and he thought how hard he had to work at his business, poor man, when he came home at midnight and dragged his enfeebled limbs into bed. Some women are just like that.

POPULAR SCIENCE.

(From the American Cultivator.)

At least one-third of the solid part of the earth, one-fifth of the air and eight-ninths of all the water on the globe are composed of oxygen.

A report by Mr. Lyman, geologist to the Government of Japan, indicates that there are unexplored coal deposits to the amount of 150,000,000 tons on the Japanese island of Yesso.

Fustic is a yellow dyewood got from a tree which grows in South America and the West Indies, and is used for dyeing, cloth and yarn which have first been dyed blue, which the fustic changes to green.

The uniform appearance of the microscopic shells, and the almost total absence among them of any sediment from the sea of foraminifera, suggest most forcibly the idea of perfect repose at the bottom of the sea. Some of the specimens are as pure and free from sand as the fresh fallen snow-flake is from the dust of the earth.

The same agent which takes our messages with lightning speed, or phonographically records our words with infallible fidelity, helps to crystallize the diamond at the bottom of the mine and the transparent snow-flake high up in the heavens. The whole subject of crystals is beautiful, and the power of imagination.

The beetles of St. Helena formed the subject of the last work of Mr. Thomas Vernon Wollaston, the accomplished English entomologist, whose death we lately recorded. Two hundred and three species of beetles inhabit the island, and one hundred and twenty-nine of these are native and peculiar species, which appear to have originated on the island itself.

In ancient, as in modern times, chemistry was largely used, not alone for the preservation of the dead, but for the sustenance, use and comfort of the living. The Egyptians used it to make beer, soup, salt, medicines, pigments, vitriol, soda, enamel, tiles, dye, stuffs and glass. The Chinese similarly applied its processes, and so did the Greeks and Romans.

In Cape Colony, on the evening of the 16th of March last, a meteor, apparently about as large as the full moon, illuminated the country for miles with a bright bluish light. It appeared first in the east, and moved westward, finally bursting in streams of rocket-like fire, with a dull rumble resembling distant thunder. Some Hottentots state that it passed so near them that they felt its heat.

It is found throughout nature that there is not a substance which, when allowed the free movements of its particles, does not exhibit a tendency to crystallize. Water, at a low temperature, crystallizes into ice; metals, slowly cooled, after melting, crystallize, and even the gases, as soon as they seem to be made, so artificially cold as to crystallize. We eat sugar crystallized into rock-candy, or take it as loaf-sugar in our coffee. What is glass but crystal?

Obituaries.

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

SISTER SUSAN W. PARSONS died in Eustis, Me., Feb. 3, 1880, aged 61 years and 6 months. The subject of this notice experienced religion at the age of 14, and joined the F. Baptist Church, and lived a worthy member until death. Sister Parsons was a faithful Christian, a constant attendant at church, both public and social meetings, ever ready to bear the cross. Seven children are now left to mourn the loss of their mother (two children and two husbands have gone before her), and many friends and acquaintances feel that they have lost a kind friend and neighbor, but they feel that their loss is her gain. S. SAVAGE.

HENRY WILDER died in Manchester, Me., March 10, 1880, aged 70 years. The subject of this notice was converted forty-seven years ago, and baptized by Rev. Thomas Hanson in Ripley, Me., and united with the F. B. church in that place. He soon after formed his membership to the church in Hallowell, where he settled with his family in the same home in 1831. He lived a life of piety, and was a devoted husband and father, and was a constant attendant at church, both public and social meetings, ever ready to bear the cross. He finished his life work, and went to his reward, and his friends and acquaintances feel that they have lost a kind friend and neighbor, but they feel that their loss is her gain. S. SAVAGE.

Mrs. MARY JESSEMIN, wife of Leonard Blood, died in Whitefield, N. H., March 11, aged 71 years. She gave her heart to Christ in youth, was baptized by Rev. Benj. Manson, and joined the Free Will Baptist church at Whitefield. In 1837 she was married to Bro. Blood, and moved to Whitefield, where she has been a worthy member of the church till called up higher. Her three children are all devoted to religion, and two of them, together with the husband, and a large circle of friends live to mourn the loss of this dear friend, who stretched forth a full hand to the poor, and her house was ever a welcome home for the Lord's ministers. She was ardently attached to the church of her choice, and was deeply interested in its work, both at home and abroad. "Let her own works praise her." F. L. WILEY.

JEREMIAH C. STEVENS died in New Portland, Me., April 4, aged 67 years. He was converted, Sept. 15, 1842, uniting with the W. Waterbury church. Married Sophronia Williamson, May 6, 1853, who nine years after died, leaving three children. Shortly after his wife's death he enlisted in the army, and served three years under Gen. Chamberlain. After being discharged, he married Mrs. Whitaker, of Madison Bridge, and joined the church there. Subsequently he removed to N. Portland, and joined the 1st N. Portland church, and remained a worthy member till death. For several years he received license from the Anson Co. M. to preach, and labored considerably in the Anson Co. His discharges were greatly appreciated, but he bore it with patience and resignation. His hope was bright, his end was peace. His wife and four children live to mourn. COM.

What Ails You?

Is it a disordered liver giving you a yellow face, or a clogged bowels, which result in distressing piles, or your kidneys sending you to perform their functions? If so your system will soon be clogged with poisons. Take a few doses of Kidney-Wort and you'll feel like a new man. Shortly after his wife's death he stretched forth a full hand to the poor, and her house was ever a welcome home for the Lord's ministers. She was ardently attached to the church of her choice, and was deeply interested in its work, both at home and abroad. "Let her own works praise her." F. L. WILEY.

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Are a symptom of Jaundice, Dyspepsia, Constipation, Biliousness, and Liver Complaint.

DR. BAXTER'S MANDRAKE BITTERS

will cure the disease and remove yellowness from skin and eyes. Warranted to cure. Sold everywhere at 25 cts. per bottle.

GRAY'S SPECIFIC MEDICINE. TRADE MARK The Great Em. TRADE MARK

will promptly and radically cure any and every case of Nervous Debility, and Weakness, result of Indecent excess, or overwork of the system.

BEFORE TAKING, brain and nerve-AFTER TAKING, one system is perfectly harmless, acts like magic, and has been extensively used for over thirty years, with great success. Full address in our pamphlet, which we desire to send free by mail to every one. The Specific Medicine is sold by all druggists at \$1 per package, or six packages for \$5. It will be sent by mail on receipt of the money by addressing THE GRAY MEDICINE CO., 101 N. Main St., Detroit, Mich.

Sold in Dover, by W. H. Vickery, Lodi, by C. Pinkham and by druggists everywhere. George C. Goodwin & Co., wholesale agents, Boston, 1748.

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WEST VIRGINIA COLLEGE. This institution is now under management of Rev. D. Powell, with Prof. O. G. Auger, A. M., principal. Prof. Auger is a graduate of Hillsdale College. Those wishing to attend this institution will address Rev. D. Powell, Flemington, W. Va.

MAINE CENTRAL INSTITUTE.—Pittsfield, Maine. College Preparatory, Normal, Classical, Scientific courses of study for both sexes. Faculty of teachers. Expenses moderate. Fall term begins Aug. 18, 1879. Winter term begins Nov. 18, 1879. Summer term begins June 18, 1880. For Catalogue address, A. M. Principal, or C. A. Farwell, Secretary, Pittsfield, Me., Aug. 2, 1879.

TO MEMBERS OF THE THEOLOGICAL SOCIETY. The Session Committee solicit correspondence with all our old members who expect to attend our first Session, which will occur June 14, 1880. Any information or suggestion which will tend to make the Session interesting, as well as profitable will be gladly received. Please address all correspondence to W. A. Myers, chairman committee of arrangements, Hillsdale, Mich. 317

NEW HAMPTON INSTITUTE.—New Hampton, N. H. Rev. A. B. Meserve, Principal, with eight associate teachers. Regular courses of study for both sexes. Connected with the college of the same name, New England. Telegraphically a specialty. Best teacher of Penmanship in the State. Expenses moderate. Fall Term begins August 25, 1879. Winter Term begins Nov. 17, 1879. Spring Term begins Feb. 3, 1880. Summer Term begins April 19, 1880. Summer term closes June 30. Send for Catalogue to REV. A. B. MESERVE, Principal.

PARSONS FIRM SEMINARY. REV. H. C. CRIST, Principal, Miss R. E. White, A. Kennard, Miss Hattie White, assistants. Ex-students are requested to send their address to the Principal. College Preparatory, Normal, Classical and Scientific courses of study. Excesses. Board, including room rent, from \$2 to \$2.50 per week. Rooms from \$2 to \$4 per term. Tuition, room rent free for those preparing for the ministry. Spring term begins Feb. 17, 1880. Summer term begins May 1, 1880. Fall term Aug. 24. For Catalogue address the Principal.

RIDGEVILLE COLLEGE.—The Spring Term will commence March 16. Courses of study, Classical, Scientific, English, and Normal. For catalogue address the Secretary, M. R. HATT, Ridgeville, Indiana.

BATES COLLEGE THEOLOGICAL SCHOOL. For further information address the President, O. B. CHENEY, D. D., or Prof. JOHN FULTON, D. D., Lewiston, Maine. J. A. HOWE, Sec.

GREEN MOUNTAIN SEMINARY, WATERBURY, VT. Courses of study are English, Scientific, and Classical. Three terms per year of twelve weeks each. Board, and room for self-boarding, at reasonable rates. Pupils taking the course above the English have the privileges of the lower course, without extra charges. The influences throughout the community are wholesome. Extra care will be taken in the general culture of the young. Competent assistants. For further information address the Principal, E. F. GARVIN, A. B., Principal, Hillsdale, Mich.

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WASHINGTON LETTER.

WASHINGTON, D. C., April 22, 1880.
THE BILL ENGLAND PAID.

The Senate, while awaiting the appropriation bills from the House, has been engaged the past week upon the "Geneva award bill." Let us see what it is all about. During the war of the Rebellion, three Confederate Cruisers, the "Alabama," "Shenandoah," and "Florida," captured or destroyed 135 American ships and their cargoes. The first, doing most of the damage, was equipped through British enterprise and manned by British seamen, which together with the others, when pursued by our men-of-war, always found protection in British waters. Hence our deep offense and national claim.

The treaty of Washington (May 8, 1871) provided for a tribunal of arbitration of 5 commissioners, composed of one member from the U. S.; 1 from Great Britain and 1 each from certain other great powers. They assembled in Geneva, Dec. 15, 1871, and on the 14th of Sept., 1872, made final award in favor of the U. S. of \$15,500,000 in gold, which was shortly after paid. In June, 1874, Congress passed an act to provide for the distribution of this fund, and the "commissioners of Alabama claims" up to Jan. 1, 1877, passed upon 2,068 claims, awarding judgments to the amount of \$9,516,120.00 in favor of owners of ships and property thus destroyed. A balance of nearly \$10,000,000 (accumulated interest, etc.) now remains on hand.

The present debate is upon several propositions: first, to distribute it among the insurance companies, who claim great risks; second, the demand of the shippers and insured, that it should be divided among them on account of enormous premiums they had to pay, but who charged war freights and profits on their cargoes and waxed rich as well; and third, to carry it back into the treasury, to the credit of the national debt in other words to the people, who were and are the actual sufferers, upon whom the war expenses and taxes finally fell, who now bear the burden of a great national debt, and thus silence the whisperings abroad, that having received this money, we could find no sufferers to pay it to.

Wednesday brought a very able debate to a close. It was the Maine Senator's first great effort other than political, and it is conceded that Mr. Blaine came out ahead, against such men as Edmunds, Carpenter, Thurman and Bayard. The claims of the Insurance Co's. was decidedly voted down, 38 to 19, and an indefinite postponement of the whole matter quickly ordered, by 38 to 25.

THE COLOR-LINE AT WEST POINT.

This military institution was established March 16, 1802. Candidates must be young men between the ages of 16 and 22. The term of study is 4 years, and is equal in many respects, to the highest collegiate course. Young Whitaker, the subject of the investigation now being held at West Point, is the only colored cadet at the academy. 5 colored candidates in all have been admitted; 3 failed; the above named nearly ready to graduate, and Henry Ossian Flipper, the first of his race to graduate and the only one, from the foundation of the Govt. to hold a commission in the U. S. Reg. army.

He is now an officer of the 10th U. S. Cav. stationed in Texas, and has given the country a modest and interesting Biography of some 250 pages, (Homer, Lee & Co., N. Y., 1878), relating his experience from that "exultant May morning in 1873," when his first appearance was greeted with, "Well sir, what do you mean by coming into this office in such a manner; get out of here, sir!" through ostracism and humiliation, that tried his extraordinary self-control and good sense to the utmost, down to his triumphant graduation, June 14, 1877. He refers with pardonable pride to the enormities of the press at that time, which said concerning his standing in the academy, "Young Flipper made a highly favorable impression, not less by his ready and intelligent recitations, than by his modest and gentlemanly manners. Several Southern members of the Board pressed him severely, only to gain him the more credit."

The unanimity of these young men, supported at the national expense, can not be too strongly condemned, and guilty parties should be punished.

Cadet Andrews, of Wis., (we could have hoped better things from a Northern boy,) demurred because he had to "fall in" by the side of the colored private.

Lawyer Townsend asked, "Was there any fixed place for this poor boy to fall in?" "No, sir." "What did you think the boy was to do; he had to fall in somewhere, hadn't he?" "Yes, sir." Lawyer and cadet, this made one point quite clear.

MORE PRESIDENTIAL TALK.

There is this to be drawn from the divided Democracy of the pivotal State of N. Y. at Syracuse last Tuesday. It is very well understood that the Republicans would enter into the fall campaign with every chance of encouragement and success, in case Mr. Tilden, with his unsavory political and personal record, receives the nomination at Cin. Politically, they ardently desire this, but there is no dependence to be placed upon this disaffected Kelly-wing in the furtherance of Republican prospects. Their aim is to destroy Tilden, not Democratic success, in November. With Tilden cast aside at Cin., which it is believed will be accomplished by this conceded powerful motor in Dem. politics, and a candidate selected to satisfy the disaffected New Yorkers, the Republicans will have received a blow, where now the prospects may be pleasing delusion. No reliance can be placed upon such dissensions in the presence of the great national stake of Nov.

Napoleon cautioned his generals never to do what the enemy desired them to do, and it possibly applies in this case, as also quite conclusively, regarding Democratic eagerness that the Republicans should take Grant and endorse the third term proposition.

ELLIOTT.

SORE THROAT, COUGH, COLD and similar troubles, if suffered to progress, result in serious Pulmonary Affections, often times incurable. "Brown's Bronchial Troches" reach directly to the seat of the disease, and give almost instant relief.

Lard-like butter shows untimely management on the part of dairymen, who, at trifling outlay for the Perfected Butter Color of Wells, Richardson & Co., Burlington, Vt., can have a deep yellow, rich and desirable article, which will always command the best price.

Rev. L. L. Harmon, of Hampton, N. H. continues to supply Instruments of Music on easier terms than any other dealer. He rents good instruments for \$2 per quarter, and rents are taken from the price if any renting wish to purchase, and his prices are below others.

News Summary.

CURRENT EVENTS.

The Western Storm.

The recent storm in the West covered a larger surface of the country, and was "more deadly and devastating in its effects" than any that has occurred there for years. Its effects were felt over half of Missouri, the northern half of Arkansas, a considerable part of eastern Kansas, and portions of Illinois, Indiana and Wisconsin. It is estimated that fully 100 persons were killed in Webster county, Mo., of which Marshfield is the county seat, and over 200 wounded. About \$1,000,000 worth of property was destroyed. In Morgan county, Mo. many houses and barns and other farm property in the storm's track were demolished. A number of persons returning from a funeral at Shawnee Mission, Kan., took refuge in a shed adjoining a large brick store. "A portion of the latter was blown down, burying a dozen of the people, and seriously injuring part of them. The tornado furrowed its way through Fayetteville, Ark., destroying or badly damaging almost every building in its track. The Masonic hall and the Tremont house, a three-story brick building, were demolished, killing Mrs. Victoria Glass, the hotel proprietor's wife, and a negro girl. About 20 business houses and several residences were destroyed or badly damaged, and the loss is \$100,000. All the horses in Jennings' stables were killed. Eight or ten houses east of the town were torn to pieces and a child was killed, while quite a number of people were hurt. Among other details we find that great destruction of property and loss of life occurred within a radius of 50 miles of Jefferson City. The house of Mr. Barker, 5 miles from that city, was totally destroyed, and the whole family swept away in it, injuring them severely. The house of Mr. George Spuhr was totally wrecked, the sides and roof being lifted from the ground, and the family injured. The house of Mr. Wade was blown down and carried a great distance, and Joseph and Virgil Wade were injured. Mrs. John Zimmerman, living near Wade's, had her hip crushed. The farm house, leaving the family torn to pieces, and Henry Eggers had his leg broken and Mrs. Autwiler was badly hurt. Enos Gordon was lifted into the air and carried some distance, but was not injured. The southern portion of Boone county, Mo., was well ransacked by the wind, resulting in great injury to property and wounding and killing several persons. The storm first struck the little town of Barre, destroying almost every house there, then passed down the valley toward North, Missouri, demolishing nearly all the buildings in its track. The following is a partial list of those who were killed: A. Y. Campbell, two children of Coridian Jordan, Reuben Rount, Mrs. Schaffer, Jack Watson, two children of Henry McKinney, and a son of George Harter. Several others were killed and between 20 and 30 wounded. A special from Champaign, Ill., says that the State University suffered severely by the storm. A large portion of the new main building was unroofed, and the old university building was a dormitory, was wrecked, the western portion of it being leveled to the ground. The students just escaped in time. Many of the buildings were injured. The report is that 1700, or 1800, persons were badly damaged, and minor casualties are reported. The tornado struck Ark., though a few days ago one of the most flourishing little country towns in Arkansas, is today in ruins. On last Sunday night it struck by one of the most violent tornadoes that ever passed through this country, and eight or ten persons were killed and 15 or 20 injured. Among the killed are Atho Pool, wife, and two children. Mrs. Pool and the children were carried one mile from the town and found there at 9 o'clock next morning, all dead. Mr. Pool is a cotton man of prominence, and well-known in St. Louis. Other persons killed are Squire John Aeklin and Mrs. John Aeklin; an old lady and her son blown away and buried; Joseph Phillips and Mrs. Joseph Phillips. Among the injured persons are John Hartley and wife. When he saw his house going, Hartley seized his wife, and never knew anything more until he was taken from her. His arm is broken, and his wife is badly injured. A. Aeklin, who has three children, and Dr. Houston were also hurt. There were four young men in the same house with the Pool family, and all were badly bruised. Mr. Sullivan, Mrs. White, and a few more were injured to some extent, but not seriously. A Fort Smith (Ark.) dispatch states that at about five o'clock Sunday evening a terrible tornado swept over this region, and rendered homeless and destitute the greatest havoc was at Oak Grove and vicinity, the eastern part of this county. Three persons, a young lady and two men are known to have been killed, and a great many were wounded and rendered homeless. Twenty-six houses were swept away at Oak Grove and vicinity, and many more in other places. The largest trees and heaviest log-houses vanished like chaff before the fearful blast. Help has been forthcoming from various sources to aid these stricken towns.

Life Insurance.
The annual statements of the great life insurance companies are all issued, and receive this year less criticism than usual. This seems to be not because they are less interesting or important than formerly, but because there is not so much in them to provoke inquiry or suggest censure as has sometimes been the case. During the period of inflation which followed the war every financial business received an unnatural stimulus, and enjoyed a feverish prosperity. But the solid and immutable basis of life insurance has shown itself enduring in the fact that even the terrible reaction of the last six years has failed to impair it. It has long been the fashion to assail as hollow and untrustworthy every institution of this character. The failures which took place in many small and imperfectly established companies were made conspicuous, and were greatly exaggerated in importance, until numbers of policy-holders were misled into parting with their policies. For the first time the amount of insurance thus lost was rendered much less than the amount of new insurance issued.—St. Louis Globe-Democrat.

Latest News.

The Oregon Republican convention on Saturday passed a resolution declaring Blaine to be its first choice, and its delegates were instructed for him. The Sherman bureau at Washington claims that 101 votes are secured on the first ballot for Sherman at Chicago from States that have already been heard from.—The Sunday law in Louisville, Ky., was put into execution Sunday with the utmost rigor. The name of every one engaged in any kind of work, except household duties, was taken by the police to present to the grand jury. The officers of the Dexter, Mo., Savings Bank have reported the depositors, in which they say the bank is now solvent. The steps are being made to recover from the Barton estate funds which the officers claim the late treasurer abstracted from the bank. There is some probability that the President will veto the army appropriation bill, the restrictive clause containing features open to the same objections as those that occasioned the veto of the bill passed at the extra session. The Govt. has been in a great deal of trouble in the matter of the French decrees against unauthorized religious congregations. Gladstone goes to Windsor to-day [Monday] with the full list of names of those he expects to take office under him. Marked courtesies were shown the officers of the U. S. frigate Constitution on the removal of a portion of her cargo for the relief of the distressed in Ireland. Diarrhea is spreading in southern Russia. In one district hundreds of children have been attacked.—The feud between the supporters of Parrell and those of Shaw has become so serious as to threaten a complete split in the ranks of the party.—Charles De Young, of the San Francisco Chronicle, was shot and killed, Friday evening, by I. S. Kallio, the son of Mayor Kallio, of that city. The gold fever is spreading, especially in White county, Ga. The Latta brothers, at Nacoochee, have taken out 135 ounces in nuggets from 80 feet-square of earth, at a total expense of \$65. From a pocket 30 inches square he got 10 1/2 ounces in small nuggets. Another mining party that has struck the same lead took out a nugget that weighs 106 pennyweights and several others not quite so heavy. Much excitement prevails. The material train of the Atlantic, Mississippi & Ohio Railroad was coming east it ran over two cows near Ivor Depot. The engine and three cars went off the track and ran into an embankment. Conductors E. D. Baker and a colored train hand were killed. The engineer and fireman were hurt, but not seriously, and others were slightly injured.—A cyclone struck the north line of Adams County, (Ill.) Friday evening, doing great damage, and went from west to east. Twenty houses and barns are known to be demolished, and several persons killed or wounded.—A dispatch from San Diego, Mexico, announced that the U. S. troops, under the command of General Sherman, landed near the mouth of the Colorado, on April 15, and marched on April 19 for San Rafael. The revolutionist, Marquez, marched to meet them on April 20 with 200 men, and a fight will probably occur.

Miscellaneous.
Seven men who left St. Ignace, Mich., Monday, to go on the north shore in a sail-boat, were drowned.

The British training ship *Athalia*, is now generally given up as lost at sea with all on board. Besides the officers there were 300 young seamen on board.

A party of 800 from the vicinity of St. Johnsbury, Vt., passed through Montreal, Tuesday night, for Chicago, en route to settle farming lands in the western States.

Two large shoe-factories and several other buildings and other valuable property in Richmond, Me., were destroyed by fire Wednesday. The total loss is estimated at \$110,000.

Denis Kearney's counsel made another effort to save their client from the penalty to which he has been sentenced, but without success, and the sand-lot agitator was taken to the house of correction, and initiated into his six months' life as a convict.

Mr. Gladstone, Friday, went to Windsor Castle to observe the royal command, and it is reported that he has undertaken to form a cabinet. It is also understood that Earl Granville will probably be appointed secretary of foreign affairs.

A severe frost made sad havoc with peach blossoms and small vegetation in the vicinity of Marlboro, N. J., Tuesday night. Of 1800 peach trees, 1000 were killed, and the loss of nearly 1000 were killed. Great damage was done throughout the section.

Fully half of the city of Hull, Ont., near Ottawa, was burned Tuesday, from 700 to 800 houses being destroyed, and 4000 people made homeless. A dozen persons are supposed to have been killed. The burned district is a mile long and 400 yards wide. The fire broke out at 3 o'clock, and burned rapidly till 7, being swept along by a stiff gale. The heat was intense, and the smoke so dense that the city was almost shrouded in darkness. Many persons saved their household goods, while in the street, and a number of horses, cows, pigs and other domestic animals perished. The estimated loss is between \$2,000,000 and \$3,000,000, with no insurance. There is great distress there.

The New York Tribune sums up the net result of the two Democratic State conventions as follows: "The Toronto Convention, N. Y., Tuesday, has adopted the statement that 'Mr. Tilden has got a solid New York delegation, which will be admitted to the Cincinnati Convention, and that Mr. Kelly has an equally solid Anti-Tilden delegation, which will be admitted, and will have no influence in that body save what may come from its threat to throw away this State in case he should be nominated.'"

A serious disaster happened Wednesday evening at Gilmore's garden in New York. The fair in aid of the Hahnemann hospital was being held there and about 800 people were in attendance. Suddenly at about 8:30 o'clock the wall fronting on Madison avenue fell outward, and immediately a portion of the roof which it supported came down, burying many people in the ruins, the dancing hall being covered in this portion of the building. As far as reported, one or two persons were killed outright, and eight or ten injured, some probably fatally. A large number of valuable pictures loaned to the fair were destroyed, and the money lost by the accident is great.

RESULT OF VIVISECTION.

(From the New York Tribune.)

A series of highly interesting experiments with dogs has been lately made by Prof. Mott, and in the *Scientific American* of Feb. 7 a detailed account is given. The disclosures are so unpleasant and startling, coming home, as they do, to every one, that we believe they should be given the greatest publicity. The effort Dr. Mott is making to purify our articles of kitchen use should receive the support of every thinking man and woman. There has been too much indifference on this subject—an indifference that has resulted in American eating the title of "a race of draypepies." Poison, year after year, is introduced into the stomach with a criminal disregard to consequences that is appalling. If every purveyor of domestic supplies will carefully consider the result of Dr. Mott's experiments, as detailed in the *Scientific American*, one of the greatest, if not the greatest, of these evils will be corrected.

Dr. Mott says: "The introduction of alum in flour, for various purposes, has been a trick of the bakers for the past 100 years. Fortunately for society, its introduction is limited now to a few unscrupulous bakers. In England, France and Germany it is an offense punishable by fine and imprisonment to use alum in any connection with articles of food. It should be so in America."

The Royal Baking Powder Company, of this city, a long-established corporation celebrated for the absolute purity of their goods, some time ago accepted a vigorous warfare against many of their competitors who were indulging in hurtful adulterations. The contest excited great interest in scientific circles, in which Prof. Angell, Dr. Mott, and other leading lights took a very prominent part. The experiments of Dr. Mott are a result of this discussion, and go to prove conclusively that the most dangerous adulteration that a community has to guard against is alum in baking powder. In his paper, the Dr. says: "It was with difficulty I found a suitable place to conduct the experiments so that the results would not disturb the neighborhood; but, through the courtesy of the Commissioners of the Dock Department, I secured a shed on their premises, foot of Sixth-street and East River. This shed, which had completely remodeled into a suitable house, having the dimensions of about 16x12 feet. Sixteen stalls were made inside, having the dimensions of 3x12x2 1/2 feet. The bottom of each compartment was covered with straw, making a pleasant bed for the dogs. I then secured sixteen dogs from the pound, which were all carefully examined to see if they were in a perfect state of health. None but the strongest, healthy dogs were selected. The breed, age, food, color and weight of every dog was carefully noted. Each dog was then confined to a stall and securely chained, and they all received a number, from 1 to 16. I commenced my experiments on the 9th of September, and finished December 3. My assistant was with the dogs from morning until night, and never left the animals without first securing bolting and locking the dog-house. No stranger was allowed to enter the house unaccompanied either by myself or my assistant, and the dogs never received a mouthful of food or anything else from any one except from my assistant or myself. I will now detail the result of my experiments:

Dog No. 1. Breed of dog, coach. Age, 1 year. Health, perfect. Food, bread and crackers. Color, spotted black and white. Weight, 35 pounds. "To this dog, on the morning of the 9th of September, was given eight biscuits at 8 1/2 o'clock. The biscuits were made by myself as follows: One quart sifted flour, 20 teaspoons alum baking powder, 2 cups water, 1 tablespoon butter, 25 biscuits made, weighing 27 ounces; time of baking, 20 minutes.

"At 11:30, just three hours and twenty minutes, the dog was taken sick, vomiting profusely; his vomit and his eyes and departed, and he trembled considerably in his limbs. "Experiments were then made upon three dogs with biscuits containing only 10 teaspoons of alum baking powder. The result indicated that some animals are more liable to yield to the effects of poisonous substances than others are. When, on the other hand, three other dogs were fed with biscuits made with pure cream of tartar baking powder, no ill effects were experienced. They ate and ate with an evident relish, day after day, and even whined for more.

It was next necessary to discover what effect alum has on the solvent power of the gastric juice. In order to obtain some pure gastric juice, a curious device was resorted to. Dr. Mott sent some dogs to Prof. Arnold, Medical Department of the University of New York, who inserted a small metal tube directly through the skin and into the stomach of each one of them, when the dogs were in a perfectly healthy condition. Prof. Arnold sent to Dr. Mott some gastric juice, which was produced by tickling the lining of the stomach of the dogs with a feather or glass rod, which caused the gastric juice to flow out of the tube into a receptacle placed underneath the dog to receive it. Dr. Mott, aided by Prof. Schedler, then began some experiments with the four samples of gastric juice, which he had received from Prof. Arnold, to discover the effect of the gastric juice in which alum had been dissolved upon fibrine; viz., white, very easily digested substance having a basis of coagulated blood. The fibrine was imperfectly digested, and the experiments were very important, as showing that alum can check the digestion of so easily digested a substance as fibrine. The gastric juice, however, was not so strong as to induce these effects upon the four samples of gastric juice, which he had received from Prof. Arnold, to discover the effect of the gastric juice in which alum had been dissolved upon fibrine; viz., white, very easily digested substance having a basis of coagulated blood. The fibrine was imperfectly digested, and the experiments were very important, as showing that alum can check the digestion of so easily digested a substance as fibrine. The gastric juice, however, was not so strong as to induce these effects upon the four samples of gastric juice, which he had received from Prof. Arnold, to discover the effect of the gastric juice in which alum had been dissolved upon fibrine; viz., white, very easily digested substance having a basis of coagulated blood. The fibrine was imperfectly digested, and the experiments were very important, as showing that alum can check the digestion of so easily digested a substance as fibrine.

Dr. Mott then determined to learn whether alumina could be found in the various organs of the body if a dog was fed with hydrate of alumina. He found a considerable quantity of the stuff in the blood, liver, kidneys and heart.

The Doctor goes on to describe the different symptoms exhibited by these dogs as they progressed through every phase of animal agony until they were left in a complete state of physical prostration. To those especially interested in the details of this subject the article in the *Scientific American* supplement will give most complete information, and we will spare the sympathetic reader the account of the sufferings of these dumb brutes.

Dr. Mott's conclusions, after making these experiments, are of vital interest to every one who either makes or eats bread, and therefore concern all.

"These experiments," said he recently, while speaking before the American Chemical Society, "clearly demonstrate that the salts left in the biscuit when a cream of tartar baking powder is used are perfectly harmless, but when an alum baking powder is used are very dangerous, for in every case where dogs were fed on biscuits made with such powders the dogs were made very sick, and their weakness in their limbs was evident."

It is a clear and triumphant corroboration of the assertions of the Royal Baking Powder Company, and entitles them to the gratitude and support of the community they are endeavoring to protect. As they claim, and Dr. Mott has shown, bread made of alum is totally unfit for human or animal food. It is true, in the bread of domestic consumption there may not be as large a proportion of baking powders as was in the bread used in the experiments, but the fact that symptoms in the reader are so well defined as they were in the experiments in question, how many have there are of our immediate friends suffering from this evil, scientific investigation will alone reveal; but any lingering and suffering invalid, with no defined idea of his trouble, can easily trace it to its source by stopping the use of alum powders, substituting some brand like the Royal Baking Powder, whose manufacturers have a competent chemist in their exclusive employ, who rigidly analyses every bag of flour before its incorporation into the reader's bread, so as to well defined as they were in the experiments in question, how many have there are of our immediate friends suffering from this evil, scientific investigation will alone reveal; but any lingering and suffering invalid, with no defined idea of his trouble, can easily trace it to its source by stopping the use of alum powders, substituting some brand like the Royal Baking Powder, whose manufacturers have a competent chemist in their exclusive employ, who rigidly analyses every bag of flour before its incorporation into the reader's bread, so as to well defined as they were in the experiments in question, how many have there are of our immediate friends suffering from this evil, scientific investigation will alone reveal; 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