

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

5-19-1880

The Morning Star - volume 55 number 20 - May 19, 1880

Freewill Baptist printers

Follow this and additional works at: https://scarab.bates.edu/morning_star

The Morning Star.

VOL. LV.

THE MORNING STAR, DOVER, N. H., MAY 19, 1880.

NO. 20

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

Freewill Baptist Printing Establishment,

H. 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 \$2.50 if not.

The Morning Star.

WEDNESDAY, MAY 19, 1880.

DEEDS, NOT WORDS.

Prune thou thy words, the thoughts control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong.

But he, who lets his feelings run
In soft, luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Faith's meaneast deed more favor bears,
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade.

—Hymns of the Ages.

A CAUSE TO BE REMEMBERED.

BY PROF. N. C. BRACKETT.

While our people are preparing their Centennial offerings which in these prosperous times I trust may be generous, I beg them not to forget our Southern work. I can not avoid the conviction that as a people we ought to do more for this cause. I know the calls upon our benevolence are many and pressing, but the need of Christian work here is most imperative, while the encouragements are especially cheering.

Think of these millions of people, who all through the war never deserted or betrayed us, who fed and guided or secreted our soldiers, often at their own peril, when they were hungry or lost, or running away from those places of starvation and torture called prisons; and who when permitted came bravely to the front and helped fight our battles. Think, how for fifteen years since the war, they have faced the most violent opposition, have submitted to outrages such as no decent government ever before subjected its friends to; see them now, after so long, while many of the bravest and truest are sleeping the sleep that knows no waking, with undiminished faith in the North, and in the party of Lincoln and Grant, standing with their wives and children on the river banks and at the way stations waiting for some friendly boat or train, to take them to the land of John Brown. Remember that in many parts of the South to-day, there is not even a gallery in the public school-house open to the child with African blood in his veins.

Do you realize, Christian men of the North, that thousands of American citizens are now growing up who are hopelessly shut out from the rudiments of an education.

Have they not claims upon us that no other people have?

I wish we could begin a mission in Africa, but had I a hundred thousand dollars or five hundred with which to Christianize Africa, I would filter it all through the Southern States of America. I believe they would pay it back to Africa with interest, at no very distant day.

Our Yearly Meeting of less than a thousand members has had a missionary in the field, supported by our own churches, and laboring principally farther South, till he died a few weeks since with his armor on.

There are many and good reasons why, just now, we should give more attention to this field of labor. We must not forget our own history: When I extend the hand of fellowship to a brother, it is an inexpressible pleasure to me to know that I welcome him to a church or a ministry that never made a chattel of him, that never winked at the crime of slavery. Our history imposes special responsibilities upon us. I think it is quite safe to say, that no other church, so unknown to the colored people before the war, has been so readily received and accepted since.

In many parts of the South, freedom without education must continue to be as it has been, a snare, and religion to a large extent a delusion.

Paul says, "But if any provide not for his own, and especially for those of his own house," &c.

Does not this principle of our religion impose special obligations upon us with reference to these people? They speak our language, they accept the Bible and Protestant Christianity almost without question. They believe in the government in spite of its neglect to protect them. They and their children and children's children are bound to the body politic, and with and by them the Republic must survive or perish. Both Church and State need their strength to meet the socialistic tendencies of the times. As a measure of political economy as well as of Christian benevolence, we are bound to give the colored people of the South a religious ed-

ucation: The churches of the North are only partially improving this greatest and most fruitful field of labor that the nineteenth century has presented.

But what are the special claims upon us as Freewill Baptists? We have a school, admirably located; the only one open to colored people in a territory broad enough for an empire, with a large population, of the very best class of colored people in the South,—just the district in which to raise up missionaries and teachers for the more needy regions farther South. There are all around hosts of young men and women who only need a Christian education to make them efficient workers in the Master's cause. This school is crowded with students. Many times has it been a serious question where to put the latest arrival, while our chapel is so full during half the school year as to be neither comfortable nor healthful. Our teaching force especially during the past year has been quite inadequate and must be increased.

Do you know that we are running this school of more than two hundred pupils at a small per centum of the outlay of other Southern schools in proportion to our number?

I know whereof I speak, and the per centum is so small, as compared with several I could mention, as to be almost incredible.

But perhaps you are asking what we want.—We want money to pay for painting Myrtle Hall, and to make a cistern for it, (we can not dig a well). We want a few hundred dollars to pay our assistant pupils who have, during the past year, done half the teaching of the school.

Then we want to provide for next year. The Pond St. church, of Providence, R. I., of which Bro. Venev, one of our own graduates, is pastor, has pledged \$40, to pay Hamilton Hatter, who is fitting for Bates college, for teaching a few classes, thus doing a double work, helping the school and the student. We have a brother here who served more than two years in the army, and there learned to read, and who came to school with his wife in 1871. By diligence and economy, they were able to stay in school five years. He has taught successfully in a Maryland free school since. We need the services of this man to help care for the buildings, to teach a few classes during a part of the year, and to travel as a missionary and educator a part of the time.

Where is the church or individual who will pay \$200, to support this brother and let him give his time to the cause? Brother, you can not do a greater work with \$200.

Then there are two young ladies whose services we greatly need. They are well qualified for the work. I hope the Woman's Mission will adopt one of them, and isn't there some brother or sister or church or auxiliary society that will confer upon us, and this work, the great blessing of supporting the other?

I shall be glad to put any one who may have an impression in that direction in correspondence with any of these parties. I will also gladly answer any questions in reference to the necessity of the work,—or the fitness of the parties.

Last, but not least, is the endowment of that professorship that Bro. Curtis has begun.

AN OPEN LETTER.

I have just received a copy of an official action of the Freewill Baptist Foreign Mission Board, of May 11, 1880, which reads as follows:

Resolved, 1. That Mrs. D. F. Smith be honorably discharged from service as a missionary of this Board, and that her salary be discontinued from the 1st of June, 1880.

2. That we hereby record our grateful appreciation of the services rendered by Mrs. D. F. Smith, in the Foreign field, and that we assure her of our high regard and of our readiness to render her any possible aid.

The time has perhaps fully come when I should state to my many friends and the denomination with which I am connected, what my views and plans for the future are.

During the past three years I have visited many of your churches—have been a welcome guest at many of your firesides, and have been greatly strengthened and encouraged by the interest you have shown in our work in India. This work has been made precious to me by years of toil and suffering, as well as by the joy that springs from trying to do good to others.

Since my return to America the question has again and again recurred to me, "Why return to India? In the silence of the midnight hour, this question has assumed proportions that banished sleep and led to agonizing prayer that God would give strength and courage to follow where he leads. This prayer has been answered, and in the face of difficulties and trials that I once little dreamed of, he has made duty's path clear and plain. As to ways and means, a little light is already dawning on my path, but by what means God is to further open the way I know not,—but this I do know, "He hath given me unto them that fear him: he will

ever be mindful of his covenant," and "Though he hath chastened me sore he hath not given me over unto death."

My reason for resuming work in India is this: Long years ago I entered upon this work from a conviction that it was my duty to do so. It was to be life work. My present health together with the experience gained by years of missionary labor—such as a knowledge of the language, the habits of the people and some little insight into native character—will not permit me to think of that chosen life work as done.

This experience and knowledge, practically useless here, are an invaluable auxiliary to effective work there, and the conviction is forced upon me that God would have me again go out from my country and my kindred to a land he has already shown me; trusting, as some others in India now do, for such support as he shall be pleased to give me.

Inducements have been held out to enter into other organizations; but I love the people of my choice and prefer to live and labor with and for them.

To the present and ex-members of the Board now living,—some have gone to their reward,—under whose auspices I have for about twenty years labored in India, I tender my most grateful thanks for the kindness they have shown the dead as well as to the widow and the fatherless.

To the Board as now constituted, allow me to say, I am grateful for your words of appreciation and thank you most kindly for your promised possible aid.

For more than a year I have been looking forward to the coming autumn as the time to return to India, and I now trust to be able to do so the first week in October. Until that date my post-office address will be Dover, N. H.

In the confidence that God will give grace, strength and wisdom to all those who labor for him, I remain,

Yours in Christian work,

Mrs. D. F. SMITH.

Dover, May 15.

LONDON PARISHES.

Some of its parishes—parishes frequently covering only a few rods of ground—have almost no population. One, that of St. Benet Sherehog, had at the last census a population of but 32 souls; many have less than 100, and only 14 have populations exceeding 1,000, while not a single parish in the whole city has 10,000. The Bank of England is built over the whole of one parish, St. Christopher le Stock, and part of two others adjoining. The little garden or court in the middle of its inclosure was once the parish graveyard. Many other parishes are mere blocks of offices, inhabited only by the office housekeepers and their families. But though the population has gone, the parochial charities remain, and year by year yield the large sum of more than £100,000, possibly very much more. It is, therefore, highly important that the public should know what is done with the money. In many instances it is, impossible to distribute it according to the intention of the original donor. Expedients of all kinds have therefore to be resorted to in order that the incomes of the charities may get dispersed. Some parishes do get hold of a few paupers, and a good deal of money is made away with over them, but whether wisely or not it is impossible to say, for details are rarely or never supplied. Judging, however, by the samples of charity administration that have come to light, the habit of concealment is most likely highly prudent. It is worth while giving a few samples of city parochial charity dispensation gathered from the interesting "analysis" appended to the report of the School Board Committee. We may quote almost at random, and shall find plenty like the following: In the case of Hammond's Trust in the Parish of St. Andrew by-the-Wardrobe, the Church Wardens spent £39 15s. out of money belonging to a charity for the poor, for flags, on the occasion of laying the foundation-stone of the building for the Bible Society's premises. Out of Harrison's Trust, for "general uses of the poor," £53 was paid in one year to the church choir. In another instance, where about £76 is payable to the poor of St. John the Baptist upon Walbrook, "only £7 is paid to the poor personally," gifts being made to hospitals, asylums, church funds, and such like. This parish has altogether an annual income of apparently about £1,000 a year, the greater part of which appears to be diverted to uses not contemplated in its bequests. In some cases the city companies have quietly absorbed the greater part of the proceeds of charities, as in the following example: "In St. Vedast Foster Parish, Lady Gresham bequeathed on trust six houses to Sir Rowland Hill—the comfort and relief of the poor being the thing she most earnestly desired to be accomplished." Sir Rowland conveyed the property to the Mercers' Company, upon trust that they should pay out of the rents £9 10s. a year to the poor of three parishes, St. Vedast being one. At the date of the conveyance the property yielded £14 18s. 8d. a year. The value of the estate at present has not been ascertained; in 1819 it was recorded as yielding £909

per annum. The 'Company,' however, continue to pay the sum of £3 only to each of the three parishes."—*Macmillan's Magazine.*

DO NOT MURMUR.

Don't let us get soured with life. It does not mend matters for us, and it makes us very disagreeable to others. If we have had misfortunes, we are not alone. The world is not all sunshine to anybody. We love the fresh, light hearted laugh of a child. Why not keep it ourselves in after years? Does groaning ease any burdens? We love the hope and faith of children. Are we any better off if we have allowed them to slip from us? We love the ardent and natural enthusiasm of children. Are we any wiser if we have covered up all the impulse and warm feeling of our natures, so that the world knows only a cold, calm exterior? We know a woman who has lost all her property, though once very rich, nearly all her friends by death, has her hands so cramped by rheumatism that she has been unable to use them for years, and yet she is full of sunshine, and thanks God every day for the great enjoyment she finds in life. We know another who, in the midst of luxury, wishes she had not been born, and some others who almost wish she had not. Not least of all shall we have to give account in the judgment as to what manner of spirit we have possessed.—*Congregationalist.*

SOLID GROUND.

Abundant reason is given to the trusting soul, dark as is the aspect of a suffering world, to say with full conviction: "The Lord reigneth, let the earth rejoice! He doeth all things well." Here, then, is solid ground. Here is a firm basis for joy. With these grand facts before me, it is plainly a reasonable thing that I should be of good cheer, rejoicing in hope, patient in tribulation, restful in God, fearless amid life's fiercest storms, happy in the certain knowledge that infinite wisdom, power and love combined are directing all things, from the greatest to the least, towards issues the highest and best. Why should I not so possess my soul with this delightful and inspiring view of things, so put myself at one with God in every wish and feeling of my heart, that the waters of gladness shall be ever welling up within my breast? "Such is this joy," says Archbishop Tait, "that it can maintain itself in the depths of sorrow. This oil of gladness still swims above, and can not be drowned by all the floods of affliction; yea, it is often most sweet in the greatest distress." The coming of the Christ, the Saviour of the world, was announced with the joyous anthem: "Glory to God in the highest! Peace on earth and good will to men." His kingdom is righteousness and peace and joy in the Holy Ghost.—*N. Y. Observer.*

FAIRS AND PLAYS.

A writer in a recent *Advance* laments the tendency to resort to "entertainments" in order to raise the needed funds for carrying on church work. He says: "The tendency and the very common practice among us are certainly lamentable and utterly demoralizing. One of the inevitable results is the cultivation of Christian selfishness. A church trained in this way loses all love for giving to the Lord, and purchases pleasure instead. It cuts charity up by the roots; it makes the charity described in 1 Cor. 12:13 impossible. Where fairs and scenic performances are relied upon to replenish the treasury, and the purse is reached only by an appeal to the appetite, the people learn to think that they can best serve the Lord by ministering to the flesh. Such a conception of Christian service is earthly, sensual,—shall we add the other word? The tendency is in the direction of that condition described by St. Paul in Phil. 3: 19. It can not be too earnestly counteracted."

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

FULL OR SHORT?

Within one week from the date of this paper it will be the duty of the Treasurer of the Foreign Mission Society to send a remittance to the workers in India. Shall it be a full remittance or a short one? Careful readers of the *Star* know the condition of the treasury. The last remittance was short by several hundred dollars. Probably the amount received since that time is not much, if any more than one half enough to pay that deficiency and the remittance due the missionaries on the twenty-fifth of this month. No money will be borrowed. Must another partial payment be made to those devoted and hard-working servants of the living God whom we have encouraged to go where we can not or will not go ourselves to preach the gospel? Shall we continue to disgrace ourselves, discourage our missionaries and dishonor God by withholding from the laborer that which is his due, that which we have promised to pay? There is a little time left, and within twenty-four hours after the reading of this, five hundred persons can save the Foreign Mission Society from again

dishonoring itself by failing to keep faith with its servants. There is only one thing to be done. Every man and woman, who has not already done so, should without delay send an offering to this cause, or pay a subscription already made. Let the Secretary's post-office box be stuffed to repletion with cash-bearing letters for a few days and all will be right.

CHURCH EXTENSION.

The Methodist Episcopal Church has dedicated a new meeting-house for every working day during the last four years. Many of these were in new localities, in connection with new enterprises. Much of this work has been done through the influence and by the help of its Church Extension Society. The wisdom of this form of church work is apparent to every close student and careful observer of the facts of church growth in our country.

We greatly need, in our own denomination some more direct and efficient agency than we now have for doing this kind of work. The Home Mission Society could do it well enough if it had anything to do with. The Society can not coin money. It can not compel people to give to its treasury. It can not build meeting-houses with promises to pay. It can take charge of funds given for this purpose. It can apply them wisely and economically. It can act as the agent of the donors in receiving and disbursing funds. Its affairs have been managed with great wisdom and it has made itself worthy of the largest confidence. Let good men use it as the channel for distributing blessings in every direction.

GOOD NEWS.

The cheering words from Dr. Phillips as to the progress of the work in India, and the good tidings from Minnesota, contained in letters published in the last *Star*, ought to encourage every lover of Christ and every friend of our denomination. In spite of all obstacles and discouragements the work goes on and some gains are made. We only need to put forth all our strength, to use fully the power we have in order to see a great and gratifying advance in all our interests.

There is room for us in the world and work for us to do, if we will but stick to our own work and put forth our strength in doing it. Wherever our brethren are doing this the work prospers, sinners are converted, churches are built up and good is done. Let us thank God and take courage.

Bro. Wm. Ballinger, of West Middleburgh, Ohio, writes enthusiastically in favor of a monument to the late Rev. J. Phillips, but he would have it take the shape of a fund to be called by Bro. P.'s name and to aid in missionary work. He believes that "ten thousand dollars, if not more, could be raised before the next General Conference, if the people only had a mind to work." The books are open, and we call on Bro. Ballinger for the first thousand.

Midnapore Life.

March 30.

We are sometimes made very happy by seeing sweet children. Just now we are. Bina Hatch's mother has been ill more than a month,—part of the time, very ill indeed. She had to walk a mile or more to her schools, and it is quite likely that the hard work at home, (she has three children) and scanty food and clothing may have induced a kind of malarial fever. It has hung on obstinately, and now that it seems to be about gone, she is thin and weak, and has a poor prospect of being able to work again very soon. Some of her hard-working neighbors, who also carry on schools, have been as kind as possible. One of the New Hampton teachers, who walks full two miles to her school, and who has a little child, and an invalid husband, has watched with her a number of nights, and done a good many kind things for her.

The object, however, of writing these few lines, is to speak of Bina. She has behaved like a little woman all through her mother's illness, doing the whole work of the family. Her mother said this morning, while the tears were running down her thin cheeks, "Bina has done everything, bringing water, cooking, taking care of me, keeping the house tidy, and everything; and is as good and patient as an angel." Bina was not always good and patient. She came honestly by a hot, hateful temper, and to those who don't believe in "taking every thing to God in prayer" the great change would seem unaccountable. This child has been the special subject of prayer in Lawrence, and the loving words sent to her from over the ocean, has lifted her up and she has, of course, tried hard herself to be good. She promises to be a credit to her supporters.

Last Sunday was a happy day. In the early morning, three boys were baptized. One of them was A. A. Myers. The little fellow's face fairly beamed as he came out of the water. He is a lad of uncommon promise. Wonder if his supporters are not particularly praying for him? He stands at the head of his classes. Just now Alphonso is carrying on a school for a teacher who is ill, but he will soon be back. He and Aaron are getting on well in their studies.

Poddie is a remarkable girl: She has the faculty of getting more Zenana work into her hands than she can possibly do, and then grumbles if there is a word about giving part of her work to another. The poorest scholar, and the most unprepossessing in person, of all our Zenana teachers, she is still the most popular, among that part of the native gent, who wish Zenana teaching. Why is this? She is that rare character (in any land), a "straight-out" Christian. She talks Bible and religion just as if she knew certain what she was saying, and her one gray eye is a real soul window. But, the "buts," she is the most difficult one to get on with of all the teachers.

She has a temper that fires up with a suddenness and power that, to say the least, is astonishing. Poor girl, she tries hard to conquer it, and on the whole is rather gaining. Will the good Sutton people make her a special subject of prayer? God will answer their prayers.

Poddie and Phulla now have seventeen houses, taking half of them a day, so that each house is taught in only three a week.—S. P. B.

WASHINGTON LETTER.

WASHINGTON, D. C., May 13, 1880.

LOUISIANA VS. U. S. SENATE.

The Kellogg case (whether he should be unseated) engaged the most of the Senate's attention for the past week. The discussion centered upon the point of the legality of the "Packard" Legislature, which elected Kellogg, and on the part of the Republicans as to the power of the Senate as a judicature of its own members, set forth by Senator Hoar on Monday, in a very able review of this subject. The Senator from the "Old Bay State" has a voice high-keyed but distinct and penetrating, Sir Edward Thornton side whiskers, a face with the peculiar light complexion that marks the faint dawn of pink in the cheeks, altogether presenting that Beacon street gentility and manner of a well to do, and well fed man. The Senate recognizes in him a fine and ready debater and tersely incisive in argument. The Senator stated that he went to Louisiana with a committee and carefully examined the administration of Gov. Kellogg, and found it a conspicuous and honorable exception among the recent administrations of that State. Mr. Kellogg found the credit of the State degraded, he left it strong; the State bonds were selling at 25, he sent them up to 75. He found the State Treasury bankrupt, he left it with a surplus. The doctrine is now advanced that every seat here is held at the mercy of a party majority, that a former judgment is not of binding force and that the decision of this question belongs to another body and not to the Senate of the U. S.

It is the doctrine that a revolution in a State has a retro-active effect upon a decision of the Senate. The minority claim that the U. S. Senate is a judicial body; and under the constitution, which states distinctly, that "each house shall be the judge of its own members," has supreme power as against any action of the State. Senator Ben Hill, of Ga., undoubtedly the most powerful man in intellect and energy, on the floor of the Senate from the South, presented on Tuesday and Wednesday the Democratic and essentially Southern side of the question, proclaiming anew the pet theory of the rights of the States, &c. He denied any authority outside the State, to determine in any manner, where there are two rival bodies, which is the lawful one.

LET US HAVE PEACE AT CHICAGO.

What a spectacle, this scramble and wrangle for the nomination at Chicago. We shall perhaps, look in vain this coming June, for other signs and means, than the hidden ways of wary politicians and the cunning manipulations of party managers. But let not the friends of Edmunds, or Sherman or Windom lose heart.

THAT IMPORTANT ELECTORAL LAW.

What is the reason that Congress is so suspiciously indifferent to this all important question? Public men do not deny that the exigency of 1876 may arise again. Will Congress be in as good condition next December, surrounded by the tremendous influences of another such election, as now? That experience determined the vital necessity for some definite manner in which to count and decide the votes for President and Vice President. It should be attended to now, not after the country is plunged into suspense.

Two measures have been reported and only await action; that of Judge Edmunds, whose far reaching mind sees its absolute necessity, and also a bill by Senator Morgan. The great point to bridge over is, undoubtedly, where the question arises in which more than one list of votes is transmitted from a State, as occurred in 1876, the three close Southern States, being the case in point. If the people's intense wishes regarding this subject are respected, Congress should settle it before adjournment.

LEGISLATION AND ADJOURNMENT.

Senators and Congressmen receive \$5000 a year for their services, whether they are in session one or the whole 12 months of the year, so that it might appear to the people who pay these legislators, that it made little difference as to the expense, how short or how long a time they continued at the Capital.

But it may be stated that there are large expenses attending actual sessions; most of the Com. clerks, pages, etc., are paid per day; the first named, were they employed the year round, would aggregate the handsome salary of some \$1,000 to \$2,200 a year, according to grade, while these little active pages 10 to 15 years of age (of which there are 43 in both houses) receive \$2.50 a day for duties often extending but 3 or 4 hours, from 12 noon until 4 or thereabouts, and as much compensation as for a skilled artisan's solid day's work of 10 hours. Besides their actual session expenses, there are the appropriations for investigating committees and the like. Four appropriation bills remain to be passed, the Legislative, Ex. & Judi. (salary) bill, already reported, and appropriating \$16,000,000 for the pay of all the officials throughout the country, the Sundry Civil (omnibus), the General Deficiency and River and Harbor bills. It is entirely practicable for Congress to finish up and adjourn by the end of May. The Com. on ways and means have decided on the 31st of May.

Of course this means only the consideration and passage of the regular appropriation bills to carry on the government until June 30, 1881. Everything else will have to be pushed aside until the next or short session, when expires on the 4th of March, '81, by constitutional limitation.

ELLIOTT.

At the West Point inquiry on Saturday all the suppressed portions of the reports of the experts in handwriting were read, each expert agreeing that Whitaker's handwriting was identical with that in the note of warning. Expert Southworth stated that by means of a glass he had discovered that portions of the paper on which Whitaker had written were pieces from the paper from which he had begun a letter to his mother. Whitaker still asserts his innocence.

S. S. Department.

Sabbath-School Lesson.—May 30.

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

(For Questions see Lesson Papers.)

GETHEMSEANE.

DAILY READINGS.

M. Death foretold. John 14: 15-31.
 T. Anointed for burial. Matt. 26: 1-13.
 W. Agreement to betray. Matt. 26: 14-25.
 Th. The last supper. Matt. 26: 26-36.
 F. Christ's prayer. John 17: 1-26.
 S. The arrest. Matt. 26: 47-56.
 S. Gethsemane. Matt. 26: 36-50.

GOLDEN TEXT: "Not as I will, but as thou wilt." Matt. 26: 39.

Matt. 26: 36-50.

Notes and Hints.

"Then cometh Jesus." The coming of Christ to the garden was preceded by the teachings and the prayer mentioned in John 14-17 chapters.

"Gethsemane." A Hebrew word meaning oil-press. It was a garden of olive-trees, in the suburbs of Jerusalem, east of the brook Kedron, at the foot of Olivet.

"Saith unto the disciples." To eight of them who were left there.

"Sit ye here." They were to form an outer guard. Then, too, Christ really wished to be alone with his Father.

"Took with him Peter, and the two sons of Zebedee." These disciples were with Christ on the mount of transfiguration, at the restoration of a young maiden to life, and they are especially mentioned as disciples of character and influence in various other instances. They were chosen, rather than the others, in view of what they were in faith and ability.

"Began to be sorrowful and very heavy." The daily readings, "began to be sorrowful and to be troubled." Mark says, "began to be sore amazed and to be troubled." Horror of the experience before him began, like a dark shadow, to spread over his soul. It was an involuntary feeling, and he could not throw it off.

"My soul is exceeding sorrowful even unto death." A proverbial expression denoting extreme sorrow. A little before, Jesus had said to his disciples "peace I leave with you, my peace I give unto you." Let not your heart be troubled, neither let it be afraid. Now he is in greater distress than they could possibly be and who shall give him peace? His sorrow of spirit was oppressive, as it were, to the very point of death.

"Watch with me." Mark says, "tarry here and watch." The word for "watch" means "to abstain from sleep," to be vigilant, and so be on guard against danger. This is the meaning here, as the passage in Mark shows.

"He went a little further, and fell on his face." He went "about a stone's cast," that is, from 150 to 200 feet. He fell on his face because this was the natural posture in such a prayer.

"If it be possible." Mark says, "all things are possible unto thee; take away this cup from me." Luke says, "If thou be willing, remove this cup from me." The writers give, then, the sentiment uttered, rather than the precise language used.

"Let this cup pass from me." The cup now pressed to his lips, not yet drunk, and from the drinking of which his holy nature involuntarily shrank. The terrible earnestness of this prayer is best shown in Luke 22: 42-44. The cause of Christ's horror of his coming death is a great mystery, only partially, if at all, explained by any theory.

"Not as I will, but as thou wilt." The dread was involuntary, the extent of its influence on Christ was checked by his will. The desire to escape suffering we can not help; but we can help its influencing us to say, "my will, not thine be done." The degree of Christ's suffering was great; yet it fell short of the degree to which the obedience of Christ willingly went, "for he was obedient unto death, even the death of the cross."

"Findeth them asleep." How long Christ prayed we do not know. It was late at night, and the disciples had suffered much in mind over Christ's announcement of his coming departure, causing them now to be especially sleepy. Luke says they "slept for sorrow."

"Saith unto Peter." Because Peter had boasted of his readiness to share death with Christ.

"One hour." Not meant to be definite, yet throwing some light on the length of time that Christ was gone.

"Watch and pray." &c. That is, lest they, in the events at hand, through lack of preparation, be overcome.

"The spirit indeed." &c. A truth that excuses their sleep and that warns them to be ready for the hour of temptation at hand.

"The second time." Three times he repeated his request to God; but always the spirit in him conquered the flesh. Alford ascribes the changed tone of this petition to the influence of the angel mentioned by Luke.

"Sleep on now." This is translated in another version "do ye sleep the remaining time?" and thus denotes astonishment.

"Let us be going." This is the language of haste. Probably then first Jesus saw Judas and the police.

"That doth betray me." Words of grief from a heart wounded by the treachery of Judas.

"Judas." Induced by avarice to betray Christ. He was paid thirty shekels (\$15.00) to betray his Lord. He knew that Christ was wont to visit Gethsemane by night, and so looked for him to be there at this time.

"A great multitude." This was composed of a police from the temple (Luke 22: 52) armed with staves, of Roman soldiers (John 18: 3), of servants and others whom such a crowd would attract, and of some of the priests and elders. Luke 22: 52. They evidently expected to meet resistance.

"Gave them a sign." Probably this was the usual salutation of the Master by the disciples.

"Kissed him." Oh! Judas.

"Friend." A term of civility. Notice Jesus did not turn away from this treacherous kiss, but in meekness of spirit received it.

"And laid hands on Jesus." Jews and pagans unite to arrest the Lord. His ill-treatment at once began. He was bound, as a dangerous person and led away.

THE SKEPTIC AT SUNDAY-SCHOOL.

A gentleman strongly inclined to skepticism visited the infant class of a Sunday-school, and listened with fixed attention to the lesson. At the close of the exercises, he turned to the teacher with an incredulous look on his face, saying: "Is not this time thrown away trying to teach babies about a Christ? Or, supposing you may impress them with some kind of knowledge, of what use will it be, seeing that they will not be able to remember anything of the character you are now telling them about?" "Pardon me, sir," returned the teacher, "but may I ask if your mother is living?" "Ah, no; she died when I was a mere infant," said the visitor, a cloud of sadness passing over his face. "But," he continued, "I was told all about her as soon as I could learn anything. I was told how loving, patient and self-sacrificing she was; and so clearly and well was my mother represented to me that I love and revere her memory." "Then, sir," broke in the teacher with a warm smile upon her lips, "if you at that early age could bese taught about the mother whom you have not seen, may I not be sure that Jesus can be made as plain to the mind, and as lasting to the memory of these little ones?" The gentleman's cheek flushed, but he made no reply, and shortly after took his leave. The good teacher supposed she had given offense, but knew that her motive had been pure, and so simply lifted her heart in prayer that good might come of the words she had spoken. To her great surprise, the next Sunday the gentleman again presented himself, this time holding by the hand a lovely little girl of about four years of age. Leading the child to the teacher, he said simply: "I have brought you my child; she is motherless, as her father is, also; but I can not endure the thought that she should be Christless."—Selected.

THE WARDS OF THE CHURCH.

Just now we happen to hear much concerning the troublesomeness of children. They get the nickname of "responsibilities." It may seem a commonplace thought to introduce here, but it is frightfully practical—how difficult it is to rent a house or to engage summer board for a family that contains boys and girls! It is rather considered that they are quite in the way by some who expect to be counted as refined people, even by some who come regularly to communion as the followers of Jesus Christ. Perhaps it is as well for us to learn the lesson at once, so that we might accept the statement which the words of the Saviour would teach, namely, that little children are the true wards of the church, and ought to be welcomed, cherished, and valued highly.—S. S. Times.

From all sides there come expressions of dissatisfaction with the vacant Sunday plan in the International lesson series. Experiment has shown that its confusing and annoying influences are greater and worse than was anticipated by its friends or feared by its opponents. It is a break upon the original uniform lesson idea, which threatens the entire system. The evil is in fact so serious that it is to be hoped that the Lesson Committee will respond to the general desire for a return to the original plan of lesson selections.—S. S. Times.

Missionary Emory, of the American Sunday-School Union in Tennessee, reports a teacher who has been absent from his class, when there was a school session, but twice in fourteen years. Mr. Emory says that Sunday-school instruction in his field is improving in character.

It is held by some that the Sunday-school and public worship are too much for the average child in our day. We have no sympathy with this view, and it is clearly disproved by the fact that the children of a generation ago were not only able to attend church, but two sessions of the school. The sin of this failure, we believe, must be traced to a want of faithful instruction and a lack of parental authority. Children should be impressed with the duty of church-going; they should be trained to the habit of regular attendance upon the preaching services, and no frivolous excuses should be allowed for their neglect.—Baptist Weekly.

Communications.

OUR CENTENNIAL.

BY PROF. J. J. BUTLER.

One day with the Lord is as a thousand years, and a thousand years as one day. But in the fleeting, transitory life of man a century is a long time. Three generations have passed away since Randall stood with his little group, and planted the cross on New Durham Ridge. God made him a light in obscurity, a voice in the wilderness to proclaim a spiritual worship, a free and full salvation in the midst of prevailing formalism, fatalism and sin. How he loved to unfold precious gospel truth, in multiplied labors, journeyings, watchings, trials, persecutions, ever found faithful. Wherever he went the power of God accompanied, and revivals often swept all before them. He wrought with energy, and was early called home.

So with Colby, who in many respects resembled him. His career was glorious, as he prayed, preached, sung through New England to the far South and West. He sowed the seed of a luxuriant harvest, but before the meridian of life went up to his reward. Not so with some of his contemporaries. John Buzzell was strong, stalwart; with travels, labors, successes abundant; not resigning his trust until he had nearly rounded out a century.

The fathers are all gone, and their successors, Hobbs, White, Lamb and their worthy compeers. At the end of forty-seven years the first General Conference assembled. When the semi-centennial of that Conference was held three years ago, it was found that but three men had survived who were in the first Conference and one of them, the devoted Quinby, has since been offered up. Precious memories cluster around the departing ones from year to year. How we love to linger over the life and labors of Marks, Hutchins, Knowlton, Day and a bright and increasing galaxy of honored names, whose record is on high and their praise among the saints.

That little vine of the Lord's planting has extended over the length and breadth of the land. We are not an old or renowned or great denomination; yet when the hundreds and thousands shall assemble in the approaching Centennial and join their devotions at the grave of Randall, they will truly exclaim, What hath God wrought? It will be a precious season to that multitude, the time, for a fresh baptism and renewed consecration. A much greater multitude of their companions will not be there, detained by distance and other duties. But their hearts, sympathies, prayers, and benedictions will be with their brethren.

Who knows but many of the invisible will also be there? After Moses had been dead fourteen hundred years, and Elijah eight hundred years after his translation, returned to earth, and conferred with Jesus and his disciples on the mount. Perhaps our old veterans may be hovering over that Centennial gathering.

Let remembrances of the past, associations of the present, and numerous responsibilities pressing upon us stimulate us to greatly increased labors for the glory of God and the welfare of men. Our day is rapidly passing and will soon be over. The workmen die, but the work goes. It is a great and precious privilege to labor for Christ and for souls. We do well to make the most of what remains, devising great and liberal things for the objects of benevolence, that at length we like those who have gone before may receive the greeting, Well done, good and faithful servants.

MEDICAL TESTIMONY.

BY J. W. BARKER.

Dr. T. F. Rochester, of Buffalo, whose opinion upon anything relative to hygiene, should command respect, advises young men to abstain entirely from the use of alcoholic drinks and tobacco. He gave a "familiar talk" to the young men of Buffalo, a few evenings since, upon the general care of the human system and the common habits of life. This led him to speak earnestly and plainly upon the deleterious effects arising from the common use of tobacco, and to advise his hearers to abstain entirely. This is the advice of no fanatic or enthusiast. Prof. Rochester has for years had a very large medical practice, is thoroughly educated and knows what he says. He is, moreover, one of the principal lecturers in the Buffalo Medical College. The testimony and advice of Dr. Rochester is refreshing to teachers, moralists and educators, who can see in the use of tobacco an unmitigated evil among the young and old men of the country.

This medical gentleman has said what very few ministers of the city dare say. What is the fact? Of the more than one hundred ministers of Buffalo, who are teaching the people godliness and cleanliness, more than one half are inveterate tobacco mongers. While they are preaching upon the evil practices and the injurious habits of life, they are saturated through and through by the delicious (?) aroma of tobacco. And these men are said to be the especial patrons of the "Young Men's Christian Association," under whose auspices Prof. Rochester delivered his lecture. Parents frequently say to me, "I wish you to watch my boy; he is, I am afraid, acquiring the habit of chewing and smoking tobacco. See that he does not do it; and punish him severely if he persists in it." What, punish a

boy for doing what the ministers of Christ sanction by the very strongest method, that of example? Why, every boy in the street, puffing away at the stump of a cigar, which he has picked up somewhere, has the most emphatic sanction of his conduct in the example of the highest order of moral teachers.

It is plain then that ministers must either give up their "inalienable right" to teach the highest order of morality, or give up the use of tobacco. Unless they feel at liberty to brave the opinion of medical men of high standing, and becoming consistent with their example, boldly defend this common and filthy habit, one of these alternatives must follow. The boy who smokes his "stump" in the street, or spends his hard-earned five cents for a whole cigar, is doing the very best he can in this line. The minister buys his cigars by the dozen, and his "fide cut" by the pound, and smokes, perchance, in the seclusion of his study, and hence, if he has any conscience in the matter, enjoys the satisfaction of thinking that the smoke does not reach the outside world. What a delusion. If the habit is proper and right, why endeavor to conceal it? And if questionable, why continue in such a habit? I respect the boy who dares to do in public, what men endeavor to confine to the limits of the home or study. Of what use is it to talk to boys about the evil of habits which you practice?

When ministers have their fine cigars, meerschaums, their smoking rooms and smoking caps, why deprive the boys of the cold comfort of such habits upon the streets? I respect ministers, I love their noble mission and the glad tidings which they bring to men, but I despise the habits of some of them which give the boys the license to push along the road to ruin.

UNIVERSALISM.

BY X.

THEOLOGICAL QUERIES.

II.

In contemplating this subject as stated last week, the following queries forcibly impress my mind:

First, If persons, claiming to believe in the dogmas of Universalism, attend that meeting, pay their money for its maintenance, and associate with their declaration of faith and position in society, a character positively immoral, profane and corrupt; are not to be recognized by both the Universalists and general public as Universalists? Then what are such persons to be called as to their religious status?

Second, While acknowledged Universalists can not agree among themselves as to whether all men in natural death enter upon a state of absolute sinlessness and holiness involving perfect and endless happiness, or whether all persons enter upon that state in the same condition of sinfulness which they possessed up to the point of natural death, or whether or not it may not or will be age, on age of toil and discipline before persons who die impenitent and unrepentant are to find redemption from sin and its consequent wretchedness and torment, how can they expect evangelical Christians to accept their dogmas, when they so sharply disagree among the masses upon this momentous subject? For if they have no confidence in each other's arguments upon these points of difference, how can it be expected that well informed evangelical Christians with the open Bible before them will accept the dogmas of Universalism?

Third, As theological discussions, debates and controversy can not possibly benefit those who have died impenitent, unrepentant, and as Universalists sharply disagree about how and when persons who die impenitent are to gain admittance into the kingdom of heavenly glory, and as true Christians both Universalists and Evangelicals fully concur that, whatever in the counsel of God may be the final destiny of persons dying in malignant opposition to him, every true Christian has a covenant assurance from God, of all needful good on earth and a sinless, holy, happy and immortal existence in the spiritual world, then why not Universalists, who are constantly dwelling upon, and also disagreeing among themselves upon, the future destiny of persons who die in opposition to God, make the personal attainment and growth of spiritual Christianity their supreme object of life, and thus labor, irrespective of limited or unlimited sinfulness and suffering in the spiritual world, to bring sinners here and now into Christian reconciliation with God and into blessed fellowship with his Word and Spirit, and allow the dogma of endless wretchedness or redemption to some far off point in the infinite future to rest with the readers of the Bible to be accepted conscientiously and retained either as a sentiment of fear or hope, and strive from the heart looking to God for all needed help to Christianize the world and bring it under the supreme reign of God's Word and Spirit?

Fourth, If a Christian improvement of life will effectually promote the greatest good of Christians on earth; their greatest usefulness in this world, and a capacity for a more exalted state in the heavenly world, then why devote time, talent and money to confirm persistent sinners that if they die in the depths of sinfulness they will either be made holy and happy as they enter upon a spiritual state of existence or else find it more favorable to repentance than in this natural life? Will such assurance lead persons to turn from ways of sinful indulgence and fulfill their obligations to God and their fellow men?

A DOLLAR A MEMBER.

BY REV. D. WATERMAN.

A proposition was made a few weeks since, through the *Star*, for the N. E. churches to raise a sum equal to one dollar per member, to remove the financial burden from Bates College. That looks well on paper. That was certainly a very modest request. There is no church but could raise that amount, if its importance was felt, and the pastor, or if they had no pastor, some efficient member, would earnestly take the matter in hand. And it would do much to relieve the college, and strengthen the interest in the churches for the college. But it is much easier to write or speak, and propose this, than it is to carry out this plan. There are some churches that are reported in the *Register* that have no pastor or member that is in sympathy with our educational movement. There are ministers, called pastors, who, not only, have no sympathy with our educational movements, but are opposed to them. There are pastors that do not take the *Morning Star*, and churches in which scarcely a copy of the *Star* is taken. There are some churches which are struggling hard and heroically to sustain the means of grace at home, and at best can have preaching only a part of the time, who are already bearing a heavy burden. To expect these to do much is unreasonable, and sure to bring disappointment.

There are pastors who think, "I will lay this matter before my church, take a public contribution and give them an opportunity to contribute." A few wealthy individuals pay their dollars, and others fifteen or twenty-five cents and from a church of fifty or seventy-five members, get a collection of perhaps ten or fifteen dollars, and there the matter ends in that church. The pastor, who expects to raise the apportionment in that way, must have a remarkably generous church, or very little experience in raising money for benevolent purposes. A personal canvass of the church, headed with a liberal subscription by the pastor, would be much more likely to succeed. Again, men of large means, who have an annual income of hundreds of dollars more than their expenses, will satisfy themselves that they have done all that was required of them. "I have paid my dollar," as if nothing more was required of them than of a poor widow with a large family to support with her needle, or by taking in washing.

Think of it, brethren, who have your farms and stock, bank stock and bonds, that yield you a constant income that you add every year to your capitals. Where is the self-denial and bearing of "one another's burdens," that fulfills the "law of Christ." Think of it, dear brethren, and remember the gospel rule, "according as God hath prospered you."

The burden of founding and endowing the colleges, has been borne largely by ministers of small means, who have, of the little they have been able to save, contributed largely and freely to establish an institution for the benefit of the denomination and the world, and for the glory of God, from which they never have, and never will, receive any personal benefit, not even the praise of men, for they are unknown to the world. And now as a thank-offering to God for his goodness, in this Centennial year of the denomination, they ask you, dear brethren and sisters, to help remove this crushing burden, and place your college on a firm financial basis. Christian friends, will you do it?

NEW FASHIONED PREACHING.

BY M. A. JONES.

My mind was forcibly impressed by a remark from an earnest preacher, within a few weeks, which I can not reconcile with the teachings of the Bible or common reason. The idea held forth was this, "The good moral man in a community is a greater injury, in a religious sense, than the ditch drunkard. The ditch drunkard might come to Christ but the good moral man never; and more would follow his example than the ditch drunkard's." I thought, what instruction the Pilgrim fathers had given their children that they might be honest, truthful, just in their dealings, temperate, virtuous and kind (which constitutes morality), that they might be better citizens and Christians, and shuddered at the thought of what our people would have been without the effect of such teaching, while the preacher was fixing up the good, moral man (or holding him down) to a swell, and a daily dram drinker! Then I mentally asked what need have our children and youth of such teaching from the pulpit, where there is so much sinful training that the good moralist may blush to confess that he resides in the place?

In the evening of the same day another preacher said that, "some are not willing to accept the truth because it is not taught in the old fashioned way. If it is not of the same form as it used to be and taught by the same kind of men, it can not be truth." Again I mentally asked, why should the pure principles of the fathers (received from the apostles and prophets, Jesus Christ himself being the corner stone) be changed? Why not listen to St. Paul, who says, "Hold fast the form of sound words which thou hast heard of me." 2 Tim. 1: 13. "A Bishop must be blameless." Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." A learned man, if a Christian, does not wish to be ignorant, or try to prove that

Christ called only ignorant fishermen to be apostles, as is too often the case with a certain class of preachers, who try to make up in zeal what they lack in knowledge, and diverge from the old paths, with full purpose of heart to become all things to all men. The great apostle said, "The time will come when they will not endure sound doctrine—and shall be turned unto fables." 2 Tim. 4: 3-4. Too many have itching ears and do turn the truth to fables for their hearers.

HOW CHALMERS WORKED MIRACLES.

Dr. Chalmers was much more than a preacher. No sooner had he entered on that great city parish (in Glasgow), in which he had undertaken to be God's minister, than its terrible state touched him very deeply. It included in it much of the worst part of the old town, and the ignorance and immorality which he found were just appalling. He determined to go through it himself and know all about it. With one of his elders accompanying him, he went from house to house throughout the whole dense parish. At first, rather to his surprise, he was very cordially received, but he soon found that it was because he was connected with so many city charities, and as soon as the people had got him in their houses they began to appeal for help. This, he felt, would not do; it would utterly spoil his religious work; so he at once gave up his connection with every charity, and let it be known that he had nothing to give. For the moment this led to a somewhat cooler reception, but, as the people got to know the man, they loved him for himself and for his religious work among them. Then he divided the parish into districts, got a number of visitors to help him, and established a considerable number of small Sabbath-schools. Inspiring his helpers with his own enthusiasm, he accomplished one of the noblest missionary works of modern times. In order to be able to grapple thoroughly with the problem of pauperism, he got a new parish carved out for him, with a population of ten thousand, and arranged with the authorities that this parish, St. John's, should be entirely left, for the care of its poor, to him and his church. He was determined to revive the old Scottish plan of having the poor looked after by visitors from his church, and their relief met by the offerings in the poor's boxes at the church doors. For the time he succeeded wonderfully. Breaking up the parish into small districts, he got every household visited and known; the children were sent to school; the people were taught to help each other; non-attendants at church were drawn in to worship; and the relief expenditure, which when he undertook the parish had been £1,400 a year, in four years was reduced to £280.

He chose out one of the worst districts in Edinburgh, the West-port, as it was called,—a nest of narrow, squalid wynds and courts clustering about one main street, which was only rather more public in its wretchedness and vice. The district which he mapped out contained about four hundred families, some two thousand people in all, of whom half were either beggars or thieves, and not above a fourth connected with any church whatever. He divided this neighborhood into twenty districts, each containing about twenty families. Over each of these districts a visitor was appointed—some were men, some were women—whose duty it was to visit each family once each week. At their first going round, a slip of paper was left with each family explaining the object of the visiting; and then, by leaving tracts, by conversation, sometimes by reading the Bible or engaging in prayer, the visitors endeavored to become friends to the people, and to lead them to send their children to school and take an interest in religion. He laid especial stress on avoiding almsgiving as far as possible; and even when he opened a school in the midst of the district, he insisted that it should not be gratuitous. Every Saturday evening all the visitors met together—Dr. Chalmers meeting with them when his failing health permitted—to talk over their work, and to keep up the interest and spirit of it. Nothing could well be simpler than this work, and yet in the end it changed the whole character of the district, and won it from squalor, ignorance, and vice, to decency, morality, and Christianity. After a time it became a sort of missionary parish. On February 12, 1847, a little "West-port church" was opened for worship; and Dr. Chalmers administered the communion to one hundred and thirty-two communicants, of whom no fewer than one hundred were from his poor district. He wrote of that as "the most joyful event of his life." It was almost the last public event of his life too. One Saturday night, only three months later, he was happily among his household, though in failing health. When the Sabbath morning came, they found him dead. He had passed quietly away in the night.—From *Brooke's Herford's "Story of Religion in England."*

The habit which the Presbyterian General Assemblies have of sending down to the presbyteries, for consideration and vote thereby, all important denominational questions, is one which is conducive to safety and to healthy progress. Statesmanship is as far removed from rashness as it is from obstructiveness. What the Church, after prayerful and mature deliberation, shall decide to approve, should be accepted by loyal adherents as providential and best under the circumstances.—West. Chris. Advocate.

Selections.

GOD'S TIME.

Grand is the leisure of the earth;
She gives her happy myriads birth,
And after harvest fears no dearth.
But goes to sleep in snow-reaths dim.
Dread is the leisure of the grave,
The while He sits whose name is love,
And waits, as Noah did the dove,
To see if she would fly to him.

He waits for us, while, homeless things,
We beat about with bruised wings,
On the dark floods and water springs—
The ruined world, the desolate sea,
With open windows from the prime,
All night, all day, He waits sublime,
Until the fullness of the time
Decreed from his eternity.

—Jean Ingelow.

CERTAIN CHRISTIANS IN 1880.

Perhaps certain persons in the churches, whose names are on the roll of members and who appear at the communion table, are Christians. Let us hope that they are; that, beneath all the rubbish of worldliness, with which they have filled their hearts, there is still a true, although very weak, faith in Jesus Christ and a love of God. But they are strange creatures, amazingly inconsistent.

On Sunday morning they have at the breakfast table a daily secular newspaper. As they sip their coffee they read and talk about stocks and bonds, politics, amusements, concerts, theaters, lectures, the last news from the British elections, society news, and everything that pertains to the make-up of an ordinary daily journal. The reading is continued between breakfast and church time. After church the family is summoned to the most elaborate dinner of the week. Then comes a doze, and a little more secular newspaper. The mind is occupied with the ordinary every-day pursuits of life, and is not calmed, rested, refreshed, strengthened, purified, and made glad by a quiet communion with God through his truth. At the fashionable hour the carriage is ordered and a drive in the park is enjoyed. If it is in the season, a trip to Coney Island takes the place of the drive. Sabbath evening is given up to a musical display at home or at the house of a friend. It consists of a collection of sacred music, and is sacred in about the same degree as the listeners are religious. There may be, usually, one or two Moody and Sankey hymns, and perhaps one or two familiar hymns and tunes for the sake of appearances, but the music of the evening is technical, classical, and presented to show off the attainments or the voice of somebody. "They do this on Sunday evenings in Europe, you know, and it is quite the thing."

Monday morning dawns on a family untroubled, as jaded as ever with worldliness, bias, hungry for something exciting, and absolutely without the freshness, the vigor and the composure of those who honor the Lord's day and keep it holy. Monday evening, this jaded, worldly Christian group go to the theater. Tuesday evening, they are to be seen in the best seats at the opera. On Wednesday evening, they entertain the club which indulges once a week in a card party. Thursday evening is enlivened with a dance, at home or in the house of an acquaintance. And so this strange and feverish life goes on.

Are these people Christians? If they are, who are worldlings distinctively? What self-denial, what crucifixion of the body, what pressing on to the crown of life and glory, what fellowship with God, what hungering and thirsting after righteousness, what wrestling with principalities and powers and the god of this world, is there in the lives of such professors? Ought not the church to warn, rebuke, and exhort them? Although they may be rich, although they put gifts in the place of service, although they enjoy social distinction, is the church strengthened or commended by their membership?

The devotions of these doubtful Christians are purely formal. They read the Bible, if at all, coldly, thoughtlessly, and forgetfully. Their prayers are little better than the whirl of a wind-mill, praying-machine. They do not live in habitual dependence upon and habitual intercourse with the living and true God through Jesus Christ, the Intercessor. They often become "liberal," semi-skeptical and loose in their opinions. Are these persons Christians? Would it not be wise if they should ask themselves the question? Their example is certainly pernicious!—Christian Intelligencer.

SANDING THE AXLES.

A person who can help but little, is sometimes able to hinder a great deal. It requires but very little talent to stand in the way of other's usefulness. It would require but small ability for a roughish boy standing by a machine, to sprinkle a little sand upon the oiled and polished axles on which the wheels revolved. It might be done easily, and quickly, and remain unobserved; but that sand, mingling with the lubricating oil, and being carried around on the axles, would decrease the speed, consume the power, cut the axles, injure the box, hinder the work, and derange and ruin the machine. If the boy was trying to introduce pebbles or rocks into the machine, he would do less damage, for they would be observed and could be easily removed; but the mischief would come from introducing the sand, so fine that it makes its way everywhere, so small that no one would notice it.

There are men in the church of Christ who never have shown great ability to plan or execute anything of importance. Their main forte, seems to be sanding axles. They can get in the way of others; they can hinder, find fault, pervert, and sow jealousy, dissension and suspicion, as invisibly and as effectually as a boy can sand the journals of a machine. No one suspects what they are doing; nor can any one fasten their misdeeds upon them, but the air grows thick with distrust, and work is hindered by secret contrivances and combinations; good men are burdened, disheartened and worn out; noble enterprises falter, fail, and are abandoned. Every one notices that things go hard, and that something hinders their progress, but no one seems to know what the trouble is, until that day comes for a general cleaning up, and then to, and behold, the axles are found covered with sand.

It requires very little ability in a man to fill the position of sand-thrower. Neither intelligence, talent, grace, nor godliness are absolutely necessary for this work. Conceit, envy, jealousy, sourness and meddlesomeness are sufficient quali-

fications under ordinary circumstances. It does not take much religion for a man to find fault; some men have been known to find fault who did not have any. It requires no long apprenticeship or great skill to throw sand on axles; a man who does not know enough to oil a machine properly, could sand it quite effectually.

Here, for instance, is a church, where there are a few people who try to do something, and a number who succeed in doing nothing except grumble because what is done is not done in a different way. Here is a person who from love to the cause of God desires to labor earnestly, energetically, and effectually in the Master's work; but by the time he is under way, others, who have never succeeded in accomplishing anything of importance, are ready to throw sand on his axles, and neutralize his efforts, until the workers are discouraged and the work abandoned; after which the sand-throwers relapse into a condition of quietude. They have done what they could, which was simply to hinder others from doing anything, and now their song is, "I told you so; I knew that nothing would be done." Most churches have a surplus of these sand-throwers, who could be spared; and if in their place could be substituted a few of those men who oil the machinery, who lubricate instead of irritate, who feed the fires instead of throwing water upon them, and who are as ready to work as these sand-throwers are to grumble, nobody would be damaged by the change. Better still would it be if some of these very men should cease throwing sand and begin pouring oil. They might be a power for good, and good men might thus be spared one of the grievous vexations of their lives.—Safe-guard.

MR. MOODY AND THE INFIDEL.

Mr. Moody, in one of his recent sermons at Cleveland, gave a most interesting account of the conversion of a skeptic to Christianity. He was in a little town in Illinois a number of years ago, and had just commenced the grand work which has since swelled into such glorious volume. "I could not preach," he modestly said, "but could get up little meetings and talk. At the close of one of these meetings a lady came to me and said, 'Mr. Moody, I wish you would come and see my husband, and talk with him about his soul.' I consented, for she seemed greatly burdened, and asked for his name. When I heard it I said, 'You must excuse me; I can't go to see that man, he is a booked infidel, a graduate of the Eastern colleges, and I am mere strapping; I can't go and meet him.' 'I would like you to go, Mr. Moody,' she replied, 'and talk to him about his soul.' 'You had better,' said I, 'have some one who is older; I can't meet him in argument.' 'It is not argument he wants,' said she, earnestly, 'he has had enough of that; what he needs is some one to invite him to Christ.' She pleaded so hard that I went down to see him. I went to his office, and after shaking hands and introducing myself, told him my errand. He laughed at me and said I had come on a foolish errand—that he did not believe in Christ or Christianity, or in the Bible. I talked to him awhile and brought out some of his infidel views. Finally I said, 'Judge, I will be honest with you; I can't meet you in argument, but there is one favor I would like to request of you.' 'What is that?' he asked. 'That when you are converted you will let me know.' 'Well,' said he, 'I will grant you that request; and with a good deal of sarcasm repeated, 'I will let you know when I am converted.' As I went out of his office I heard the clerks snicker. They thought, no doubt, I had made a great fool of myself.

"A year and a half after I went back to that city. I was the guest of a friend, and while one day in the sitting-room, a servant came in and said there was a man in the parlor who wished to see me. It was the old judge. 'When I saw you last,' he said, 'I told you, when I was converted I would let you know, and I have come to tell you that I am converted.' I said, 'Judge, I wish you would tell me the whole story.' He took his seat and said, 'Well, I will tell you. My wife and children had gone to meeting one night, and there was no one in the house but the servant and myself. I got to thinking, and said to myself, suppose my wife and my children are right and I am wrong. Suppose they are all on the way to heaven, as they profess to think, and I am on my way to hell. I just dismissed that thought at once. The next thought was, Judge, do you believe there is a God who created you? Yes, I believe that. This world never happened by chance. Then came the thought, if there is a Creator, and one that created you, the one that created you could teach you. Well,' he said, 'that is so; the God who created me could teach me.' And he smiled and said, 'The fact was, Mr. Moody, I thought nobody could teach me! I sat there by the fire; I was too proud to get down on my knees. I said, 'O God, teach me!' It was an honest prayer. And if there is an honest infidel anywhere to-day who will make that prayer, out of the depths of his heart, God will teach him more in five minutes than all the infidels can teach him in twenty years."

"He said God began to teach him, and he began to see himself in a different light. He had been, in his own estimation, one of the best men that ever lived, but now, said he, 'I began to see myself a sinner.' That was something new. He felt a burden upon him, and things began to look dark. Fearful that his wife might return and see that something ailed him—that he was troubled, he went to bed and pretended to sleep. But he did not sleep a wink, and before morning he began to pray, 'O God, save me! take away this burden—this load of sin!' But he said he didn't believe in Jesus Christ; he didn't want any mediator; he was going right straight to the Father; was going to settle the question without Christ. But the load grew heavier and it grew darker."

"When the morning came, he said to his wife he was not feeling very well and would not stay to breakfast. He wanted to get away, and went to his office. All the time he kept on crying, 'O God, take away this burden.' At his office men came to see him on business, but he could not do any business. He tried to tell his clerks what to do, but could not tell them. He told them that they might take a holiday. Then he looked at the door, got down on his knees and cried, 'For Jesus' sake take away this load of sin!' He said a bundle rolled off his heart as from his knees, and his heart was light as air. Said he, 'I wonder if this is not what my wife has been

praying for these years—if it is not what the Christians call conversion?' He started for home. His wife said he came, and thought he was coming home sick. She met him at the door, and said, 'My dear, are you sick?' He looked up and said, 'No, I have been converted.' Mr. Moody, said the judge, twenty-one long years that wife had prayed for me, and she could not believe her ears, when I told her I was converted. She said, 'Come into the drawing-room.' There I knelt down, and made my first prayer with my wife, and Mr. Moody. I have had more enjoyment in the last three months, than in all the rest of my life put together."

HOME AND FOREIGN EVENTS.

(From the New York Times.)

The Rev. A. G. McClelland, Secretary of the Presbyterian General Assembly's Committee on Freedmen, died recently in Philadelphia.

The Bishop of London's Fund received the past year a sum of \$100,000, which will enable the churches to be more active in their benevolent work.

Great preparations are being made for the laying of the corner stone of the new Anglican Cathedral at Truro. The Prince and Princess of Wales are to be present.

A Japanese edition of the Book of Common Prayer is said to be nearly completed. It is being prepared under the supervision of a mixed committee of English and American missionary societies.

Harvey D. Ganss, formerly a Reformed (Dutch) pastor in this city, now pastor of a Presbyterian church in St. Louis, has received a unanimous call to the First Presbyterian Church of Buffalo.

Father Chingy, of the Presbyterian Church of Canada, since his conversion from Romanism 21 years ago, claims that he has been instrumental in the conversion of 200 persons, including 18 priests. He is now in Australia.

Trinity Episcopal Church, Iowa City, has a committee who visit the hotels Sunday morning, and make a printed invitation to the guests to attend church. Those who accept are escorted to church and provided with seats, prayer-books, and Bibles.

It is said that before the ex-Emperor Eugénie made her journey from Natal to Zululand, she will see Bishop Colenso, whose knowledge of the Zulu language and whose influence with the Zulu people will, it is expected, greatly assist her mission.

Sick Folks Save Money by buying the medicine known as Kidney Wort. It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

Educational.

WEST VIRGINIA COLLEGE. This institution is now under management of Rev. D. Powell, who has been appointed by the Board of Trustees. Prof. G. B. Andrews, of the University of Virginia, is a graduate of this 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, and Commercial courses. Full board of teachers. Expenses low. Fall term begins Aug. 18, 1879. Winter term begins Nov. 3, 1879. Spring term begins Jan. 26, 1880. Summer term begins Apr. 13, 1880. For catalogue address K. Bachelder, 1 A. M. Principal, or C. A. Farwell, Secretary, Pittsfield, Me., Aug. 2, 1879.

MEMBERS OF THE THEOLOGICAL SOCIETY.

The Revision Committee solicited correspondence with all our old members who expect to attend our first Reunion, which will occur June 14, 1880. Any information or suggestion which will tend to make the Reunion interesting, as well as profitable will be gladly received. Please address all correspondence to W. A. Myers, chairman committee of arrangement, Hillsdale, Mich. 317

NEW HAMPSHIRE INSTITUTE.—New Hampton, N. H. Rev. A. B. H. Mersey, Principal, with eight associate teachers. Regular courses of study for both sexes. Connected with the institution is the best common school in New England. Telegraphy a specialty. Best teacher of Penmanship in the State. Expenses less than in any other of like grade. Four terms of 10 weeks each. Fall Term begins August 25, 1879. Winter Term begins Nov. 17, 1879. Spring Term begins Feb. 2, 1880. Summer Term begins Apr. 19, 1880. Summer Term closes June 30. Send for Catalogue to

REV. A. B. MERSEY, Principal.

PARSONSFIELD SEMINARY.—Rev. T. F. Millett, Principal, Miss R. E. White, A. C. Kennard, Miss Hattie White, assistants. Examinations are requested to send the address to the Principal. College preparatory, Normal, Classical and Scientific courses of study for both sexes. Board, including room and board, \$2.50 per week. Rooms from \$2 to \$4 per term. Tuition and room rent free to those preparing for the ministry. Spring term begins Feb. 17, 1880. Summer term begins May 4. Fall term Aug. 24. For catalogue address the Principal.

LEDGEMOUNT COLLEGE.—The Spring Term will commence March 8. Courses of study, Classical, Scientific, and Commercial. Location, buildings in the Northwest. Tuition, incidentals and library fees, only \$15 a year. Board, \$2 to \$2.50 a week. Room, \$4 to \$5 a week. Scholarship on the basis of merit. Tuition, incidentals and library fees, only \$12 a term. For catalogue address,

D. W. C. DUBOIS, President, Hillsdale, Mich.

GREEN MOUNTAIN SEMINARY, WATERBURY CENTER, VT. Courses of study are English, Scientific, and Classical. Tuition, incidentals and board, \$2.50 each. Board, and rooms for self-board, at reasonable low rates. Pupils taking the courses above the English have the privilege of a year's course, without extra charges. The influences throughout the community are wholesome. Extra care is given to the instruction of the young. Competent assistants. For further information address,

E. F. GARVIN, A. B., Principal, Hillsdale, Mich.

HILLSDALE COLLEGE.—Michigan. College preparatory, Theological, Commercial, Preparatory, Music and Art Departments. Elective studies. Admits both sexes. Best of religious influences. Tuition, incidentals and board, \$2.50 each. Board, and rooms for self-board, at reasonable low rates. Pupils taking the courses above the English have the privilege of a year's course, without extra charges. The influences throughout the community are wholesome. Extra care is given to the instruction of the young. Competent assistants. For further information address,

D. W. C. DUBOIS, President, Hillsdale, Mich.

PIKE SEMINARY.—Pike, Wyoming Co., New York. This school was never in better condition for doing thorough work in Academic Instruction. No primary instruction. With three carefully arranged courses of study. The Classical, Seminary and English Course. For full catalogue, address the Principal.

IRVING B. SMITH.

WILTON COLLEGIATE INSTITUTE.—Wilton, Muskegon Co., Iowa. This institution is an annual flourishing institution with a much increased attendance. Prepares students for College, Normal Institution a specialty. Elective studies, Musical Drawing, receive special attention. Religious and thorough. Location healthful. Expenses moderate. Send for Catalogue. Address, D. M. BENNER, A. B., Principal.

LEBANON ACADEMY.—Pupils fitted for business, college, and the best of religious influences. Particulars, address the principal, or ELIHU HAYES, Sec. Trustees.

W. LEONARD, May, July 25, 1878.

NORTHWOOD SEMINARY.—Northwood Ridge, N. H. Three terms per year, commencing on the first Tuesday of Sept., Dec., and March. J. H. HUTCHINS, A. M., Principal, with a complete board of assistants. Students fitted for business or college. For further particulars address the Principal, or E. S. Tasker, Secretary.

Northwood Ridge, July 30, 1879.

LAPHAM INSTITUTE.—North Scituate, R. I. For particulars address the Principal.

W. S. STORBRIDGE.

LYNDON LITERARY INSTITUTE.—J. S. BROWN, A. M., Principal, with competent assistants.

Winter Term begins December 2, 1879. Spring term begins March 9, 1880. Fall term begins August 24, 1880.

A first-class school. Three complete courses of study. College, Normal, and Commercial. Classical. Send for Catalogue. Address, I. W. SANBORN, Sec. & Treas., Lyndonville, Vt.

NICHOLS LATIN SCHOOL.—The special work of this school is Latin. Pupils are fitted for college, and every effort is made to do this in as thorough a manner as possible. Expenses are moderate. Send for a Catalogue.

A. M. JONES, Sec., Leysville, Me.

ADVERTISEMENTS.

POND'S EXTRACT.

THE GREAT VEGETABLE PAIN DESTROYER AND SPECIFIC FOR INFLAMMATION AND HEMORRHOIDS.

Rheumatism, Neuralgia. Hemorrhoids. Catarrh. Diphtheria & Sore Throat. Sores, Ulcers, Wounds, Sprains and Bruises. Burns and Scalds. Inflamed or Sore Eyes. Earache, Toothache and Faceache. Blind, Bleeding or Itching Piles. For Broken Breast and Sore Nipples. Female Complaints.

It can be used without the slightest fear of harm, curing allaying all inflammation and soreness without the use of any other medicine.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors being prepared in pure water.

MRS. LYDIA E. PINKHAM, OF LYNN, MASS.

THE ONLY MEDICINE

That Acts at the Same Time on THE LIVER, THE BOWELS, and the KIDNEYS.

These great organs are the natural cleansers of the system. If they work well, health will be perfect; if they become clogged, diseased, or otherwise deranged, the system suffers.

TERRIBLE SUFFERING. Biliousness, Headache, Dyspepsia, Jaundice, Constipation, Dropsy, Rheumatism, Gravel, Bile, Scum in the Urine, Miliary or Ropy Urine, or Rheumatic Pains and Aches, are developed because the blood is poisoned with the humors that should have been expelled naturally.

KIDNEY-WORT will restore the healthy action and all these distressing evils will be banished, and then you will live to be happy. Thousands have been cured. Try it and you will be one more to number. Take it and health will become more and more your own. Why suffer longer from the torment of an aching back? Why bear such distress from Constipation and Piles? Why be so fearful because of disordered urine? Kidney-Wort will cure you. Try a package at once and be satisfied.

It is a dry vegetable compound and One Package makes six quarts of Medicine. Your Druggists have it, or will get it for you. Insist upon having it. Price, \$1.00.

WELLS, RICHMOND & CO., Proprietors, (Will send post paid.)

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be without Lydia E. Pinkham's Liver Pills. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box. GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.

Price, \$1.00 Six bottles for \$5.00. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above. No family should be

The Morning Star.

WEDNESDAY, MAY 19, 1880.

G. F. MOSHER, Editor.

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

THE YEAR'S OPPORTUNITY.

"The plan" to which "O. B. C." refers in another place has reference only to the raising of the centennial fund of five hundred thousand dollars. It is not meant to interfere in any way with the carrying on of our benevolent work by the card system, nor to modify that plan of systematic giving. This latter is the plan for doing our benevolent work. It was unanimously agreed upon in a convention of the Benevolent Societies in Saco, Me., in 1876. Its success depends upon the hearty co-operation of the churches in carrying it out. If we have not enough of the co-operative spirit to abide by a plan adopted as this was, it would suggest some most serious reflections.

But while the plan to which "O. B. C." refers is not meant to interfere with our regular work, we most earnestly hope that it will greatly aid that work. The aggregate contributions to our missionary and educational enterprises ought to be much greater on account of these centennial offerings. And what ought to be in this instance already beginning to be. Several persons who have made their centennial gift, have applied it in such a way that it is greatly re-inforcing the regular work. That is the case with the writer of the article to which we have referred. And so it is with the veteran treasurer of our Benevolent Societies. Each of these brethren has already given a thousand dollars as a centenary offering, and the benefit of it is felt all along the line, from Maine to India.

"What I object to," said a friend the other day in speaking of this proposition to raise a half million dollars, "is that it is impracticable." Either he spoke without thinking, or else without comprehending the plan. The cases which "O. B. C." cites show how practicable it is. Not only each sum given outright is to be applied on that fund, but whatever is paid on the denominational debts of every kind, local church, educational or missionary, is to be so applied. And not only money actually paid this year, but notes given, legacies or bequests provided for, and movements now entered upon which are to be followed up and accomplished hereafter—all these things, born of the inspiration of this hundredth year of the denominational life, are items in the grand list. The plan is certainly a practicable one, and it ought not to require a very long time beyond the present year to accomplish it.

How strangely people regard this matter. "It is my misfortune," said a person recently, "to have had the denominational centennial come in my life-time; for I not only have to contribute to the general work, as the last generation did, and the next will, but I must make this extra offering, a thing not required of them." Shame on the man who seriously talks like that. And shame on those who approve of what he said. It must be an ignoble nature that would inherit the rich results of all these years of toil and sacrifice on the part of the fathers, and not be stirred to some grateful act, not only in memory and honor of their achievements, but to carry forward what they have begun. Yes, it is a "misfortune" for such people to be alive, no matter what the date of their existence may be.

Let us welcome this opportunity, as so many are nobly doing, and improve it by making a gift into the Lord. If it must be small, do not therefore keep it back. It will be large in God's sight, if it be all that one can consistently give, and it will be blessed of him, if it be given cheerfully and lovingly.

But with our material offerings, let us not forget that the most signal observance of this centenary would be in raising the standard of personal piety throughout our Zion, being more devoted to the welfare of those for whom Christ died, and so laying up imperishable treasures. Time and fire and flood may sweep away these other gifts, but the gift of pure and consecrated lives shall abide forever, enriching those who come after us, even to the thousandth generation.

SECRETARY SHERMAN IN NEW YORK.

In a speech at the annual banquet of the New York Chamber of Commerce, the other evening, Secretary Sherman fully concurred in the opinion that our country has entered upon a period of great prosperity. Among the proofs of this proposition are the facts that our foreign commerce is increasing and our domestic commerce is so large that it taxes all modes of transportation; that labor is employed and capital hopeful; that emigrants are crowding to our shores; that the mineral resources of the country are receiving a wonderful development; and that we now have the nearest approach to sound currency that we have ever had.

The Secretary of the Treasury defines a sound currency as a mixed currency of both coin and paper. Modern commerce demands paper money as a convenience which it is not willing to go without, but it must always be redeemable, and redeemed in coin on demand. Another point in this connection made by the

speaker was that all our coin should be of the market value. It may be gold or silver or both, but if of both "a dollar of either must contain grains enough to be equal in value to a dollar of the other. If the dollar in silver is not equal to the dollar in gold in market value, you must put more grains in the silver dollar or less in the gold dollar.

Mr. Sherman thinks that we have no need of any troubled thoughts concerning our agriculture and manufactures. We can vie with any nation in the production of cotton, wool, and the chief articles of food, and our manufactures have more than doubled during the past ten years.

There is, however, one great industry in which we show our weakness. Mr. Sherman notices the lamentable fact that we have lost our supremacy in building ships, and shows a soundness of mind in reference to this matter by going on to say that we have driven from the sea the great body of American vessels. It is a reproach to us that three-fourths of our foreign commerce is conducted under foreign flags. To correct this should be the primary object of American statesmen and American merchants. Ship-building should be encouraged, and if necessary ships should be admitted like other foreign merchandise at such rates of duty and with such facilities as will enable us to compete for the trade of the world.

Altogether the speech is one which must attract attention and be of special value to those who are deeply interested in the business interests of the country.

LIBERAL BAPTISTS IN THE SOUTH.

We are pleased to note the signs of enterprise and prosperity among the open-union Baptists in the South and South-west. These brethren are quite numerous, and if all the different branches in the various States could be formed into one organization they would be capable of exerting a much stronger influence. We have greatly desired to see such a union effected between them and the Freewill Baptists of the North and still hope that it may eventually be brought about. Many of those brethren share this desire with us. Along with a copy of the Minutes of the "Chattahoochee United Freewill Baptist Association," which held its 44th annual session with the New Hope church in Colquitt, Georgia, we have received the following communication, signed by the Moderator and Clerk of the Association:

"The Chattahoochee United Freewill Baptist Association to the Freewill and Liberal Baptists of the United States of America, Dear Brethren:

We wish to co-operate with you in trying to bring about a union in the Freewill Baptist Connection in America. There is no reason why we should remain apart. We are one body, and all members one of another. In love and fellowship we subscribe ourselves, &c."

We cordially reciprocate these sentiments of our Southern brethren. It is the misfortune of the liberal Baptist element in this country that it is so completely without organization. It does not put forth its united strength in any direction, nor in behalf of any object. It is thus made to appear much weaker than it is; and while well considered and wisely directed plans might tend to the development and growth of the whole body, in the absence of such plans and in the absence of any general convention of liberal Baptists to form such plans, individual and local preferences only prevail, and the results are similar to all movements where there is no unity of aim.

How gladly we would welcome delegates from these Southern Associations at our next General Conference, which will celebrate the hundredth birthday of the denomination. Indeed, it is proposed to hold a convention of liberal Baptists of the United States and British Provinces, in connection with that Conference, and we are sure that delegates from all such Associations as we have been speaking of would be cordially welcomed.

These brethren in the South are just now putting forth extra effort in the publication of denominational papers, thereby aiming to stir up the membership to good works and progress. Among these papers we note the *Christian Union*, published monthly at Dexter, Mo., and the *Golden Rule*, published weekly at Mt. Vernon, Indiana. These two represent "the General Baptists of America," who are closely allied in doctrine and practice with the Freewill Baptists. There is also the *Baptist Review*, published weekly at La Grange, N. C. It has recently been enlarged and is greatly improved both in form and matter. Each of these papers seems to be doing a good work among its constituency, in which we wish them prosperity and blessing.

We have written this partly to remind our own readers again of the existence of these brethren and to urge them to improve all proper opportunities for the exchange of Christian courtesies; and partly to remind our scattered Southern brethren that we hold them in remembrance and greatly desire their success in all good works.

QUESTION.—Is a Freewill Baptist minister justifiable, under any circumstances, in sprinkling a person? If so, when? If not, does he lay himself liable to discipline, if he should?

It depends upon what the sprinkling is for. If baptism be held in view, we should answer that in relation to that ordinance Freewill Baptists are Baptists, and their belief is that immersion in water alone constitutes Scriptural baptism. Having said so much, the answers to the two remaining questions will readily suggest themselves.

CURRENT TOPICS.

—THE Methodists are having a fully attended and interesting session of their General Conference, in Cincinnati. The delegates have a large constituency to legislate for, and the Conference will be in session a month. It appears that the Methodists have completed an average of one meeting-house for every working day during the last four years, and half as many parsonages. An important item of business was disposed of last Wednesday in the election of four bishops. The following are the persons chosen: Cyrus D. Foss (president of Wesleyan University of Middletown, Conn.); John P. Hurst (president of Drew Theological Seminary, Madison, N. J.); Henry W. Warren, of Philadelphia; and Dr. E. O. Haven (chancellor of the Syracuse, N. Y., University).

—IN a necrology column of newspaper men, out of five deaths whose ages are given, one died at the age of 74 years. This aged journalist was formerly a clergyman, and we presume for many years, else he would not probably have attained unto the good old age of over three-score and ten years. The remaining four persons died respectively at the ages of 44, 56, 83 and 81 years. The general public is beginning to realize the rapid and exhaustive wear and tear of the lives of those engaged in this comparatively new profession. A life work that, seen from the outside, seems easy enough, is in reality a voracious consumer of the nervous energies. Clergymen, lawyers, physicians and professors are much longer lived than journalists. This is a simple result of the fact that too much work is put upon newspaper men. The continuous demand for intensive work deprives themselves, as well as others, as to the amount of vital force required of them.

—It is reported of the proprietor of a corner store in a New England city that he has put up a sign reading: "Wanted, the 10 laziest men in town—to loaf on this corner." A loafer, etymologically signifies a "runner." Practically the term implies the opposite of running. The loafer is one who stays, who sits, who stands; one whose absence is marked as a virtue, and to whose death the community becomes easily reconciled. There are very many kinds of loafers and they haunt very many kinds of places. Around church doors at the close of evening services they are an especial nuisance. Public sentiment could easily remedy this little habit, either by the presence of police officers, or an extemporized police on the part of the church authorities. These latter would in nine cases out of ten be sufficient. The more one considers it the more one sees the impertinence of rows of young men on the sidewalk confronting with their gaze ladies and gentlemen coming out of the doors of a meeting-house after services in the evening.

—NEW-YORK CITY is about entering upon another season of summer Sundays. The *Times* forecasts the following picture:

"We shall soon see the customary summer spectacle of all New York devoting itself to out-door diversions on Sunday. The people will throng to the adjacent sea-side resorts; they will indulge in excursions on the rivers and the Bay, and seek the numerous picnic and pleasure grounds for relaxation and amusement. There will be no check upon their enjoyment, and within the limits of orderliness and becoming behavior, there ought to be none. They will go forth with gayly flying flags, and listen to music upon the worldly character of which there will be no restraint, and they will be none the worse for the fresh air, the invigorating sun, and the general recreation which the day of freedom from toil and care will bring them."

But the *Times* itself is impressed by the strange contrast which will be presented "between the uses of the day that are easily tolerated, if not generally approved, when the opportunity comes for getting away from the dusty streets and the burning pavements, and the theory that is still so persistently adhered to as to its proper employment in the City, and at other seasons." Even the advocates of "freedom" on the Sabbath must be aware of the license as a great danger. There is an insidious poison which is finding its way into all grades of society in separating the manners and morals of the home from that of the sea-side or mountain resort, during vacation. Christian people will do well to see to it that during the coming summer they are not led into the enemies' camp by tolerating or embracing practices which will not bear the light of truth and duty. There is a difference between home work and home life and vacation seasons; but that difference must not be allowed to touch the question of morals.

—WITHOUT doubt there is a truth in the sentiment quite often expressed that the social meetings of the church should be more social and less conventional in their nature. But there is spirit of reverence which must ever distinguish an interchange of thought in regard to the soul's eternal interests and talking about the worldly affairs of life. The attempt to make religion interesting after the manner of secular entertainments will legitimately result in vanity, if nothing worse. The London *Christian* relates that it "recently heard some addresses to a large gathering of young people, in which testimony for Christ was sandwiched between jokes and songs. We were reminded of the iron and clay, which do not cleave one to another, but

form a mixture, partly strong and partly broken, on which the little stone falls and grinds it to powder." Let us think of this when we are tempted to use worldly means for religious success.

—WE are glad to note that action has been brought against the Captains of several European steamers lately arrived in New York for bringing more passengers than the law allows. During the month of April especially nearly every foreign steamer entering New York harbor had on board from 500 to 1300 passengers, the excess ranging all the way from 30 to 300. The actual suffering during the voyage and the great loss of life that must ensue in case of wreck are strong reasons why such overloading should be prevented. The steamship companies claim that the law which they are charged with violating relates only to sailing vessels. The attention of Congress has already been called to the matter, and if that be true it is believed that the law will be speedily made to apply to steamships also.

—FROM September 1 last to a recent date 2,971 miles of railroad are reported to have been built, which, as far as the simple mileage is concerned, some one says, would be like rebuilding all the roads in Massachusetts and Connecticut in half a year. According to the *New York Commercial Bulletin*, the preliminary arrangements have been made for building forthwith 12,611 miles more. This would raise the mileage of the year to nearly 15,000 miles, or as much as the country has ever built in any three years put together, except 70, 71 and 72, when the total was 19,000. If this programme is carried out the country may, as well put itself in readiness for another panic which will be altogether too much like that of '73 in its effects. The building of railroads adds magnificently to the prosperity of the country, but if this species of enterprise is carried too far serious phases of national bankruptcy will inevitably follow.

A CORRESPONDENT, writing of the sacred influence of the temperance pledge, says:

Many Christian men date their first impressions, that finally led to conversion, back to the time of taking the solemn temperance pledge. I have in mind three men who in one revival thus dated back their experience; and they had been intemperate men, who possibly could have been converted in no other way. Thus God has set his seal of approval upon such methods of work. We can conceive how a temperance society may be a curse to a community. If Christian people stand aloof, leaving the control of such a society in the hands of bad men, unquestionably the influence will be bad. A church organization with a bad membership would be a curse to a community. But let the Christians of a community join the local temperance society, and carry a Christian spirit with them, the influence of that society may be turned on the side of Christ.

"A CAUSE TO BE REMEMBERED," to which Prof. Brackett calls attention on the first page, is also a cause to be helped. Will you not read his statements and reflect upon them? If you do, you can not fail to help the cause for which he pleads.

A CARD.

I take this method of expressing my sincere thanks to the many dear brethren and friends, in different sections of the country who have sent me condoling and sympathizing letters since the departure of my dear earthly friend and counselor to her long-sought rest and heavenly home. They may be assured that their letters were very gratefully received, were read with much interest and afforded no small amount of consolation to my grief-stricken heart in this time of my bereavement, the severest affliction of my life.

SILAS CURTIS.

Concord, N. H., May 12, 1880.

BRIEF NOTES.

The *Congregationalist* is of the opinion that "churches are apt to appreciate ministers who are not too easily to be had."

Out of a class of thirty-seven, just graduated from the Union Theological Seminary in New York city, three go to China, one to India, one to Persia, one to Bulgaria and one to Brazil.

"There is vast room yet for prison reform. As the *New York Times* says, 'no dark places of crime and misery in the civilized world have been worse than American rural jails and almshouses.'"

A list of interesting information is revealed in the personal item that Mr. Edwin Arnold, the author of "The Light of Asia," is the son-in-law of the Rev. W. H. Channing, the nephew of Dr. Channing.

You take a broad and searching look, and you will find this sentence from the *Christian Leader* to be almost universally true: "Fanatics are a great trial to the discreet; but they are not so dangerous to society as the apostolates of its luxurious customs and its varnished vices."

The conversion of Mr. Charles Reade, the English novelist, is left with pleasure and thankfulness by the religious world. His religious experience is not of long duration but it seems to be deep and genuine. He worships at the Shepherd's Bush, Congregational, church in London.

A notable item in the history of the city of Baltimore is the fact that for the first time its city courts have chosen two colored jurors. Bits of news like this one, show how, in spite of many obstacles which are put in their way, the colored people are slowly gaining for themselves a recognition in the life of the nation.

A writer in the *Advance* claims that in Temperance work woman "has proved her own self-educator. In her wrestle with wickedness she has largely rebuilt the reputation of her own sex—proved its capacity to be above dishonesty, high as womanhood. In self-discipline she has found self-reliance, a worthy knowledge of business and of human nature; she has found that neither womanly modesty nor dignity suffers by activity in a good cause."

It is an up and down practical sermon which the *Baptist Weekly* preaches on giving: "Sell what thou hast and give alms." Don't give the spare change only, the parings of the cheese, the ends of the candles, the scrapings of the pot. Give principal when you have not interest to give, and sell your real estate when you have no ready cash. Give at any rate and at any sacrifice. It is more important to give than to keep."

Denominational News.

Agents of the Whole.

The plan of raising funds this year is peculiar. It belongs to the year, or to the time it shall take us to raise five hundred thousand dollars; and it will not come round again until 1980!

It is the plan of three General Conferences, having been first urged upon the Conference held at Providence in 1874, by the Vermont Yearly Meeting. The plan is very simple. Doing away with all paid agents, it makes every man, woman, and child connected with our congregations an agent.

There is no spirit of favoritism to any one cause in the plan. It is not a plan of Foreign Missions against Home Missions, or Home against Foreign, Education against Church building, or Church building against Education. It is any one of these causes, it is all of them, or, if a church or society so will, it is none of them. It is to provide means for some kind of Christian work within the denomination, leaving it with every church or society to decide what that work shall be.

The plan is one well matured—so simple a child may understand it, work upon it, go upon the record on it, as an example to be followed by those who shall live a hundred years hence, and have to do with our second centennial, and so fair, that no one having education or missions or church building "on the brain" can have any cause to complain.

We should, then, as it seems to me, accept it, gratefully and cheerfully accept it on the wisdom of the denomination as represented in our General Conference.

This is not the time to discuss a plan; but to *execute* one unanimously agreed upon. It does appear a plain thing to me that once in a hundred years (!) we as a denomination ought to make a subscription to the Lord, and not attempt to make ourselves believe we can discharge our duty by putting a small offering, when we are able to put a large one into the contribution box.

What a sublime spectacle it would be if our entire denomination would spring to its feet, and every one of us, old and young, put our names to just the sum of money we are able to give for some worthy object. It might be, but ten or twenty cents, and it might be as many thousands of dollars. The denomination would be twenty-five per cent. stronger, the moment this would be done. Old churches should be put in order, new ones be born, the debts on all our institutions of learning lifted, and India would bud and blossom as the rose. Over such a mighty rising what joy on earth would there be; and what joy in the presence of the angels of God!

Dear brethren and sisters, let us for once do the thing which the General Conference has advised us to do. There are indications that we mean to do it. If not, what means this distress of heart and earnest prayers over our cause in Boston? If not, why has the Park St. church in Providence, R. I., recently raised \$4,000 on its church debt, or the Pine St. church in Lewiston, Heaven bless her—just now full of life and power under the preaching of a layman, John B. Jordan, Esq., cashier of one of our banks,—this struggling church, within a few days has paid \$1,000 on its debt of \$6,000, and purposes to enter on the work of paying the remaining \$5,000.

A few weeks since, I was in my native town, Ashland, N. H. The church and society there are mourning the loss of three noble women. "If these women were only alive, we could do something," I heard many times said, and yet our friends there are not discouraged. There is a debt of one thousand dollars to be canceled, and an organ and parsonage are needed, at a cost of \$2500, three thousand and five hundred in all, and of this sum, George D. Vittum, Esq., has subscribed, fifteen hundred dollars, and the two thousand dollars will be provided for in smaller subscriptions.

And so I might speak of what is doing in other places were it necessary.

This work is going forward. It is a still work. Not much is said about it, and the best of it all is our brethren are taking it up themselves. They are not waiting for agents from abroad. They do not want any this year, unless they come free of cost, and to work on the line of the church they visit.

Let us, then, stick to the Conference plan of raising money until it is carried out. It can not fail if we all do our duty.

Undoubtedly much the greater part of the funds raised this centennial year will be spent on the grounds where raised. But our general interests should be cared for, and I say frankly, I hope our New England friends will remember their college.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now therewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

When a child, I thought bringing the

tithes into the storehouse meant speaking in meeting. Now I am a man, I learn it means giving one tenth of one's money to the Lord. Certainly, one's money can not be in safer hands than in those of our Divine Lord. O. B. C.

Entertainment at General Conference.

At present there are no cottages at the Weirs at the disposal of the Committee. Possibly one or two more may come into their hands within a few weeks. Parties willing to go away from the grounds can obtain excellent accommodations at farm-houses within ten or fifteen minutes' walk, at a dollar a day. Several of these have new buildings and rooms newly furnished. A new hotel has been begun which will probably be in condition to receive boarders by July 20, at which board will be furnished at \$1.00 per day. It will be finely located, well kept and a desirable place. The railroad company is building a new station and making other improvements in the grounds and adjacent premises.

The Potter Church.

Mr. Bates gave his farewell address here last Sabbath. The crowded house, the falling tear, the warm grasp of the hand, the free gifts to aid us in going to our new field of labor, all touched our hearts deeply, and if we had not heard the Macedonian cry very distinctly, and the path of duty so clear, we could not leave the dear church in Potter. It is historic ground, where the beloved Marks labored, and some of its members be baptized, are living, and have often cheered us with their testimony. Bro. Dean's father was one of the first to help Elder Marks in the ministry, and other aged people speak of knowing him well. Two of the "meeting houses" he used to preach in are now used for other purposes, and the churches united and have their house of worship here at Potter center. But the fathers and mothers will soon be gone, and who will fill their places? Once this church was strong, but death and removals have made sad changes, and while the wilderness and lonely homes have become fertile fields, and beautiful residences, with every comfort and luxury, the people have forgotten God, and there are too many vacant seats in all our churches. For the space of three years we have not ceased to warn every one night and day with tears, and though we have not gathered all the harvest we hoped for, yet may others reap it by and by.

At the close of the service Mr. Bates baptized five happy converts, some of the fruits of a precious revival, during the month of Feb. in a neighborhood four miles distant, where Mr. Bates has preached Sabbath afternoons the last year. May God bless the dear church in Potter and speedily send them a pastor after his own heart. We have accepted a call to the Cowlesville church and go there soon. The Com. write after Mr. Bates' visit there, "The citizens have joined with the church in securing a pastor all to themselves instead of uniting with another church as in the past." It is a noble effort to honor God and his cause, and may the Cowlesville church share richly the coming year, in the salvation that saves to the uttermost, precious souls for whom Christ died. Mrs. A. S. D. BATES. Potter Center, N. Y., May 10, 1880.

One Number.

I am little accustomed to writing for publication, but as I read the many good words in the *Star* of May 5, there came to my heart a desire to express my appreciation of some of them. I glanced over its columns my eye first rested upon the earnest words by Bro. G. S. Ricker in regard to Centennial offerings. May his earnest words, and those of others in the denomination, lead us as a people to give of our means according as God has prospered us, for the advancement of his cause and the up-building of Zion. Some of us may be able to give but very little; yet let us give that little willingly and cheerfully, remembering that "God loves the cheerful giver," and the widow's mite was not despised of God.

In the extract from the *Baptist Missionary Magazine* the question was asked, "Who owe the missionaries letters?" and the answer was "You who read and enjoy these communications in print." Then how many there are who owe them letters. Are there not many who are interested in reading of our work in India?

Several sentences from the sketch "Active in Bonds," deeply impressed me. The reason that the lady referred to accomplished so much in the Master's service, was that she was ready to do whatever good she could, whenever, and wherever she could. May we not do likewise? Perhaps we would choose a different path in which to walk; yet our Father knows the path that it is best for us to walk in, and, if our hearts and lives are fully consecrated to him, and we seek earnestly to work for God, he will ever open the way for us to serve him, either by toil or waiting. "For they also serve who only stand and wait."

It were vain to attempt to mention in the short space allowed the many good words found in that paper; but not least in value was the record of our Benevolent work. If the *Star* was read more by the denomination, it has many times seemed to me there would not so often be an empty treasury.

May the time soon come when it shall be subscribed for, and read by every Freewill Baptist family. ALMI RAY.

Ministers and Churches.

Eastern.

Maine.

The church in East Otisfield is being supplied, at present by brethren from Bates College Theo. school. A pastor is desired. Any brother wishing to correspond in reference to an engagement may address Thomas Jackson, East Otisfield, Me. Rev. J. M. Pease has accepted a call from the West Buxton church, and commenced his work there in June.

The churches at Oak & Maguire Hills, Poland, have just held their annual parish meetings, and unanimously requested Rev. J. S. Burgess to supply their pulpits alternate Sundays for the ensuing year as in the past. These churches, under the labors of Mr. Burgess, have been well united, and generally prosperous during the year. The meetings on the Sabbath have been fully attended, the attention given, and interest felt very good indeed. These communities, composed of various religious views and denominations, very generally attend the meetings, and generously contribute to their support. Instead of unhappy divisions and strife, the best of feeling and harmony prevail. The real cause of Christ has rarely promised better at West Poland.

Poetry.

THE LOST DOLL.

I once had a sweet little doll, dears,
The prettiest doll in the world;
Her cheeks were so red and so white, dears,
And her hair was so charmingly curled.
But I lost my poor little doll, dears,
As I played in the heath one day;
And I cried for her more than a week, dears,
But I never could find where she lay.

I found my poor little doll, dears,
As I played in the heath one day;
Folks say she is terribly changed, dears,
For her paint is all washed away,
And her arm trodden off by the cows, dears,
And her hair not the least bit curled;
Yet for old sake's sake she is still, dears,
The prettiest doll in the world.

—Charles Kingsley.

HIS OWN.

The Master came to our dwelling,
And left us a jewel one day,
To be cherished, and guarded, and polished,
Till it shone with luminous ray.
We knew it was all for His service,
But the gem in such beauty shone,
We almost forgot as we watched it,
It was not indeed our own!

The burdens of life grew lighter,
The home was a holier place;
The clouds, in our daily journey,
Left only a passing trace;
And we thought, what a blessed mission,
To keep, in our tenderest care,
The jewel the Master entrusted us,
So beautiful, bright, and fair!

We knew that the lengthening shadows
Would steal o'er our path some day,
But we trusted the light at the hearthstone
Would shine with a quenchless ray!—
That we were to be the keepers
Of this treasure from the skies,
Till our wearied hands were folded
And the curtain veiled our eyes.

Then a darkness thick o'erwhelmed us;
We groped in its stifling breath,
For our hearts were torn and bleeding,
By the mighty hand of Death.
The Master had taken His treasure,
The jewel that was His own,
And the dead beauties of Heaven
In its radiant luster shone!

So now, with our upward yearnings,
Since the light of our home has fled,
We bear the burdens unshrinking,
And the daily pathway tread:
For Heaven, with all its glory,
Is brighter and lovelier yet,
For amid "the stones of the crown"
Our beautiful-jewel is set.

—N. Y. Observer.

Family Circle.

THE WAYNES.

BY MRS. L. E. THORPE.

Something strange had happened to the Wayne family. Rather it were better to say to the head of that family, Mr. Thomas Wayne, himself. He had always been worldly, and had accompanied his family to worldliness. Not worthy in the sense of frivolity and gaudy show, but in living alone for a worldly competence and name, which is just as vain.

Fifteen years previous they had been pioneers in a Western settlement. They had both worked and grown into very good circumstances, but the early necessary economy and sacrificing had grown also into very grievous habits, and the family was denied this and that, and so reprimanded for carelessness and expensiveness that there was much discontent. The elder children preferred staying away from school to going with their meager supply of books and clothing.

But with the settlers who had early flocked around them, came Christians and a minister of the gospel, and a church had been built. Mr. Thomas Wayne had for nearly a week attended their protracted meeting for this particular winter. What constrained him to go I can not tell; neither could good Mrs. Wayne—may we not believe it was the Spirit of God? He was under conviction.

The Word, as a two-edged sword had penetrated his shield of morality, and piercing through the thick layers of sin, touched his heart. The sting of the wound was bitter, and he saw things in a new light. Like the Preacher of old, all seemed to repeat to him "Vanity," even his cherished plans, his most idolized hopes. Gloom faced him in his home, with its noisy, quarrelsome brood, as well as elsewhere. But his distress was relieved. The change came in God's own way, and faith and mercy triumphed. Oh, most precious, atonement! It was late when he reached home, but he woke his faithful wife to tell her the glad tidings. She was amazed and frightened, not knowing what it is to be religious.

At dawn Mr. Wayne called the children with such unusual cheeriness they arose and obeyed at once. When the morning meal was prepared he went to the book-case and brought forth their one Bible. The precious book had been a receptacle for cards, photographs, and various trinkets and keepsakes. Wiping the dust from it, he shook the trinkets from among its leaves upon a stand, and said, "Take care of these, Minnie; we will hereafter have other use for our Bible, praise God!" The children were much astonished, and he explained to them: "You know there is a great and holy God who made us and all things. I have disobeyed him and sinned all my life. Now I have made it all right with him and he will, and I am going to obey him hereafter. This book is his Word, that tells us his will."

The family were all weeping, it was so strange to them, but he was happy. Mr. Thomas Wayne was a new creature in Christ Jesus. The children began to

respect and revere him as they had never done before, and the heaven had begun to work.

When breakfast was over Farmer Wayne said to Johnny: "I want you to go over to Harris's and tell him he may have that brindle heifer, at his price, and that I would like to have the money to-day if he has it. I wish you, Jimmy, to harness Prince to the buggy; I am going to town," and he started upstairs to prepare himself for his journey. Johnny soon returned with the long-disputed price of the heifer, and Farmer Wayne was soon on his way city-ward, leaving his family with kind good-bys, and the surprising injunction to "get ready to go to prayer-meeting to-night, all of you."

"How can we all leave the house?" queried Mrs. Wayne, and "We haven't got things to wear," said the girls, but Mr. Wayne was out of hearing.

"What's father going to do with the money for the brindle heifer?" questioned Minnie of her mother.

"I do not know, I suppose he is going to pay his tax," Mrs. Wayne was replying when Jimmy came in from school and announced his father's arrival.

Tired Prince was most ungratefully trotted off to the barn by his young master Johnny, for the same Johnny had espied a pair of clean new boot soles protruding from one of the bundles his father was removing from the buggy, and as soon as practicable made himself a member of the curious five, collected about his father in the sitting-room.

Jimmy was dispatched in due time to Mrs. Black's with a letter Farmer Wayne had brought for her from town. Aside to Mrs. Wayne, Mr. Wayne said, "She'll never know who sent it! You see, wife, I feel that it is almost unpardonable, the way I have permitted that woman and her children to suffer for their very bread and fuel these last two years, and she our nearest neighbor! I only sent her ten dollars, but I can help the boys to get work, and you can give her employment most of the time, and she'll be thankful enough to get her pay in things to live on."

That night the Waynes went to church, for there were shawls and hats and coats and dresses now at the Waynes, instead of the unnecessary brindle heifer.

There were shortly material changes in other directions. Farmer Wayne had figured it down and found the cost only about four cents a week to take his church paper. The result surprised him much, and he exclaimed: "Why we could afford two copies at that rate!" "Send for a paper for the children," suggested Mrs. Wayne.

There was immediately a chorus of "Oh, do, pa," and Mr. Thomas Wayne was beset with a quartette of hugging and kissing little beggars. "We'll each one of us eat a cent's worth less a week," said Johnny. "Or else," said Minnie, "We'll each promise to do a cent's worth more of work each week!"

Mr. Wayne's reply could be guessed from the immediate ransacking of shelves for papers with advertisements. They settled finally upon a very worthy monthly.

Said Mrs. Wayne to her daughters, a dozen days later, as they sat together sewing one quiet afternoon, "Did you notice that passage in the chapter pa read this morning, about being slothful in business, and the injunction to carefulness? Do you think that is for men alone?" "I think it is for Christians," said Minnie, "and I believe I am just as much a Christian as I would be if I were a man." "I think you are right," replied Mrs. Wayne, "and I wish you girls to particularly heed it; whereupon Bertha began to make shorter stitches in her work. 'No, my dear, you are doing that quite well enough, but do you always keep your rooms in as nice order as they should be? As nice as you would desire them to be, if you could ask the Lord Jesus in to see them? You know you go there to pray to him, and dear girls, don't ask him to meet you in a place unclean and disorderly when he has given you strength and means to make it neat. You know what promises he has made to those who are faithful in a little.' 'We keep our rooms nicer than the boys do theirs,' said Bertha. 'Well,' replied her mother, 'let us put by our sewing and see what we can do to make their room better and pleasanter.'"

The room was cleaned, and a place fixed for each article, or kind of articles, and made also very bright with some of the extra pictures, mottoes and notions from the girls' rooms; also a number of choice plants were set or hung in the windows.

The boys were delighted and became accustomed soon to replacing articles they had used. The room was given in to the girls' care alternate weeks.

But Bertha had to be reproved. She was evincing too much of a Martha-like spirit. She was going to extremes of carefulness, of cleaning, scouring and arranging. She was instructed to keep her room clean and orderly, and no more. She must not set her heart on it. The remainder of her time (for the girls had each a certain number of hours to themselves) must be given to good reading or religious duties.

Mr. and Mrs. Wayne believed that the Christian heart may be easily known by the owner's words and actions. "If people are clean within they will be clean without," said Mrs. Wayne. "We make all due allowance for ill health and poverty," added Mr. Wayne.

"But," continued Mrs. Wayne, "it is strange to me to hear people, who sing the praises of the Holy One of Israel, and

who pray, and take the precious name of Jesus on their lips, make use of light and impure conversation at other times." "These are from the Bible," said Mr. Wayne. "The Lord will not hear me if I regard iniquity in my heart." "If any man among you seem to be religious and brideth not this tongue, but deceiveth his own heart, this man's religion is vain."

ONLY A HUSB.

Tom Darcy, yet a young man, had grown to be a very hard one. At heart he might have been all right, if his head and his will had been right, but these things being wrong, the whole machine was going to the bad very fast, though there were times when the heart felt some of its own truthful yearnings.

Tom had lost his place as foreman of the great machine shop, and what money he now earned came from odd jobs of tinkering which he was only able to do here and there at private houses; for Tom was a genius as well as a mechanic, and when his head was steady enough, he could mend a clock or clean a watch as well as he could set up and regulate a steam engine, and this latter he could do better than any other man ever employed by the Scott Falls Manufacturing Company.

One day Tom had a job to mend a broken moving machine and a reaper, for which he received five dollars, and on the following morning he started out for his old haunt—the village tavern. He knew that his wife sadly needed the money, and that his two little children were in absolute suffering for want of clothing, and that morning he held a debate with the better part of himself, but the better part had become weak and shaky, and the demon of appetite carried the day.

So away to the tavern Tom went, where for two or three hours, he felt the exhilarating effects of the alcoholic draught, and fancied himself happy, as he could sing and laugh; but, as usual, stupefaction followed, and the man died out. He drank while he could stand, and then lay down in a corner, where his companions left him.

It was late at night, almost midnight, when the landlord's wife came to the barroom to see what kept her husband up, and she quickly saw Tom.

"Peter," said she, not in a pleasant mode, "why don't you send that miserable Tom Darcy home? He's been hanging around here long enough."

Tom's stupefaction was not sound sleep. The dead coma had left his brain, and the calling of his name stung his senses to keen attention. He had an insatiable love of rum, but did not love the landlord. In other years Peter Tindar and himself had loved and wooed the same sweet maiden—Ellen Goss—and he won her, leaving Peter to take up with the vineyard spinner who had brought him the tavern, and Tom knew that lately the tapster had gleamed over the misery of the woman who had once discarded him.

"Why don't you send him home?" demanded Mrs. Tindar, with an impatient stamp of her foot.

"Hush, Betsy! He's got money. Let him be, and he'll be sure to spend it before he goes home. I'll have the kernel of that nut, and his wife may have the husk!"

With a sniff and a snap, Betsy turned away, and shortly afterward Tom Darcy lifted himself up on his elbow.

"Ah, Tom, are you awake?" "Yes."

"Then rouse up and have a warm glass."

Tom got up on his feet and steadied himself. "No; I won't drink any more to-night."

And with this he went out into the chill air of midnight. When he got away from the shadow of the tavern, he stopped and looked up at the stars, and then he looked down upon the earth.

"Aye," he muttered, grinding his heel in the gravel. "Peter Tindar is taking the kernel and leaving poor Ellen the worthless husk—a husk worse than worthless! And I am helping him to do it. I am robbing my wife of joy, my children of honor and comfort, and myself of love and life—just that Peter Tindar may have the kernel, and Ellen the husk. We'll see!"

It was a revelation to the man. The tavern-keeper's speech, meant not for his ears, had come to his senses as fell the voice of the Risen One upon Saul of Tarsus.

"We'll see!" he said setting his foot firmly on the ground; then he wended his way homeward.

On the following morning he said to his wife: "Ellen, have you any coffee in the house?"

"Yes, Tom." She did not tell him that her sister had given it to her. She was glad to have him ask for coffee instead of the old, old cider.

"I wish you would make me a cup, good and strong."

There was really music in Tom's voice, and the wife set about her work with a flutter at her heart.

Tom drank two cups of the strong, fragrant coffee, and then went out—went straight to the great manufactory, where he found Mr. Scott in his office.

"Mr. Scott, I want to learn my trade over again."

"Eh, Tom! what do you mean?" "I mean that it's Tom Darcy come back to the old place, asking forgiveness for the past and hoping to do better in the future."

"Tom," cried the manufacturer, starting forward and grasping his hand "are

you in earnest? Is it really the old Tom?"

"It's what's left of him, sir, and we'll have him whole and strong very soon, if you'll only set him at work."

"Work! Aye, Tom, and bless you too. There's an engine to be set up and tested to-day. Come with me."

Tom's hands were weak and unsteady, but his brain was clear, and under his skillful supervision the engine was set up and tested; but it was not perfect. There were mistakes which he had to correct and it was late in the evening when the work was complete.

"How is it now, Tom?" asked Mr. Scott, as he came into the testing room and found the workmen getting ready to depart.

"She's all right, sir. You may give your warrant without fear."

"God bless you, Tom! You don't know how like sweet music the old voice sounds. Will you take your place again?"

"Wait till Monday morning, sir. If you offer it to me then, I will take it."

At the little cottage Ellen Darcy's fluttering heart was sinking. That morning, after Tom had gone, she had found a dollar bill in the coffee cup. She knew that he left it for her. She had been out and bought tea and sugar, and flour and butter and a bit of tender steak; and all day long a ray of light had been dancing and shimmering before her—a ray from the blessed light of other days. With prayer and hope she had set out the tea-table and waited.

But the sun went down and no Tom came. Eight o'clock—almost nine.

Hark! The old step! quick, strong, and eager for home. Yes, it was Tom, with the old grime upon his hands, and the odor of oil upon his garments.

"I have kept you waiting, Nellie."

"Tom!"

"I didn't mean to do it, but the work hung on so."

"Tom! Tom! You have been to the old shop!"

"Yes, and I'm bound to have the old place, and—"

"Oh, Tom!"

And she threw her arms around his neck and covered his face with kisses.

"Nellie, darling, wait a little, and you shall have the old Tom back again."

"Oh, Tom! I've got him back now, my own Tom! my husband!"

And then Tom Darcy realized the full power and blessing of a woman's love.

It was a banquet of the gods, was that supper—of the household gods all restored—with the angels of peace and love and joy spreading their wings over the board.

On the following Monday morning Tom Darcy assumed his place at the head of the great machine shop, and those who thoroughly knew him had no fear of his going back into the slough of joylessness.

A few days later, Tom met Peter Tindar on the street.

"Eh, Tom, old boy, what's up?"

"I am up, right side up."

"Yes, I see; but I hope you haven't forsaken us, Tom?"

"I have forsaken only the evil you have in store, Peter. The fact is, I concluded that my wife and little ones had fed on husks long enough, and if there was a good kernel left in my heart or in my manhood, they should have it."

"Ah, you heard what I said to my wife that night?"

"Yes, Peter, and I shall be grateful to you for it as long as I live. My remembrance of you will always be relieved by that tinge of warmth and brightness."

Rural Home.

CLIMB, OR FALL?

What are you going to do, climb, or fall? Tom Smith has made up his mind. He went down street the other night with two ugly things in his mouth,—"an oath and a piece of tobacco. Tom is lazy and disorderly,—out of bed late at night, and in bed late in the morning, loafing about corners, and shunning the house of God."

Charlie Smith is Tom's cousin; and he says he will climb. Charlie is studious at school, obedient at home, correct in his habits, loves the Sunday-school, and daily kneels at the feet of his Master. That boy is bound to climb. He will advance steadily from round to round in the ladder.

A few days since a little fellow, anxious to find a home for a pet kitten, wanted to find a right good chance of being well brought up carried it to the house of a ministry asking him if he would like a kitten? "Oh, I don't know," said he "what kind of a kitten have you got?" "A Unitarian kitten, sir. No, I guess not, of that sort." A few mornings after, the little fellow appeared at the same door, rang the door-bell, and again found himself face to face with the minister, and repeated his offer.

"But, aren't you the same boy that called the other day, and isn't this the same little Unitarian kitten you had then?" "I know it," the little man responded, "it's the same kitten, but he's got his eyes open now, and he's an Episcopalian kitten."

The "opening of his eyes" proved the salvation of pussy, and found for it an agreeable and congenial home.—Clinton Courant.

Friendship is the medicine for all misfortune; but ingratitude dries up the fountain of all goodness.

A YOUNG DARWINIAN. Jack (to his married sister): "Hi! Polly! Look!! Here's your baby trying to walk on its hind legs!!!!"—[Punch.

The Magazines.

MENNONITES IN MANITOBA.

Some miles west of Pembina, on the British side of the boundary line, there is a large settlement of Russian Mennonites. About 7,000 have come to Manitoba, where the government has reserved 500,000 acres for their settlements. It was a beautiful morning when we set out on a "prairie yacht," behind a pair of quick-stepping horses, to visit the Mennonite Reserve. Our road lay along the north bank of the Pembina River, skirting the edge of the timber, and occasionally cutting across a point of woods which ran out into the open prairie. We passed many thrifty-looking farms, where the men were still working at the remnants of the harvest. At Smuggler's Point there was a log tavern, and we stopped for a little dinner. The landlord was a frontiersman who had tried life in many territories. We asked him whether the Mennonites were good settlers, and how he liked them.

"Well," he said, "they're quiet enough; and some on 'em lives pretty white; but they ain't no good to the country. They live on black bread and melons, and raise their own tobacco; and when a crowd on 'em comes in here to drink, each man steps up and drinks, and pays for his own liquor."

Such conduct as this, of course, is subversive of the very first principle of American society, which recognizes "treating" as the true medium of friendly intercourse.

A few miles farther on we found the farm village of Blumenort. It is not the largest of the villages on this reserve, but it will serve as a type of the rest. The high-road was simply a well-worn wagon track over the bare plain. An irregular line of a dozen well-thatched houses on each side of the road and a steam saw-mill made up the village. The farms radiate from this center. Every man cultivates his own land, and the four-and-twenty families have the advantage of living close together, and making common front against the hardship and loneliness of frontier life. Each village has its head-man, or Schulz—its school-master—who teaches in German; and if the village is too small for a church, the Pfarrer comes over from some larger town to preach at stated times.

We sat on the steps of the mill, talking with some of the villagers, and eating a water-melon, which was passed around from man to man for each to cut off a slice with his pocket-knife. The Mennonite German is a barbarous dialect; it has not been improved by ninety years' sojourn in Russia. But it served as a medium of communication. They told us that their village had been unfortunate; that they had been forced to move twice on account of the witness of the land. The present situation seemed to be better. They like the country better than Russia. But one of the men, who had not yet taken up his allotment of land, complained greatly that under the new law, made this summer, he could get only eighty acres of homestead. He thought of going to America (i.e., the United States), where he could get one hundred and sixty acres. "But how about the oath of allegiance?" we asked. He shrugged his shoulders and grinned, from which we concluded that he must be a Buttoner of the looser stamp.

The men expressed some anxiety to know if Sitting Bull were coming to make war in Manitoba. They had heard that he was marching with four thousand braves to attack Emerson. They seemed much relieved to hear that he was many hundred miles to the west of them.

On the other side of the road I saw a clay threshing-floor between some wheat stacks, and an old man driving a team of horses over it to tread out the grain. The method was old-fashioned enough to be quite a novelty. I went over to watch it, and thus chanced to make the acquaintance of the proprietor of the stacks and the horses. He was a pleasant, talkative old man, who had come from Russia within a year, and was just beginning to make a home for himself. This was his first crop, and he thought it would average over twenty bushels to the acre. Three or four barefooted girls, ruddy and strong, were brushing up the grain as the horses trod it out, and winnowing it. The scene was picturesque, and I called Gad over to make a sketch of it. But something in his dark and rolling eye, or some natural timidity, sent the maidens scampering off to hide behind the stacks, from which they made rapid sallies to gather up a little wheat in their aprons. Meanwhile the old farmer was asking many questions. He was particularly anxious to know the value of Russian money in New York, for he still had a little stock of rubles which he had brought with him from his old home. The Mennonites are, almost without exception, well-to-do people. What is the mysterious connection between the doctrine of non-resistance and worldly prosperity? Why do they always go together?

After a while Brother Peters asked us to go home with him, and see his house, which was but a few yards away from the threshing-floor. It was built of logs, plastered with clay, and thatched with straw. The chimney was a square hole in the roof. The inside of the house was rough, but comfortable, or at least it might be made so. The floor was made of clay. Peters was particular to impress upon us that the house was not finished; he had bought the shell, as it stood, from another man, and he pointed out with admirable pride how he proposed to wall off a Gastzimmer here and a Speisezimmer there. The central point of the establishment was the great oven, which answered at once for purposes of cooking the food and warming the rooms. All improvements in the place the old man intended to make with his own hands at his work-bench, which occupied one side of the living-room.

As we sat there in that rude room talking with the old Russian, puffing away quietly at a pipe of the peace-making Indian weed, we seemed to have entered quite into the circle of his domestic life. In one corner of the room sat the old Hausfrau combing her scanty locks. The eldest daughter was very busy with some household work, while the little grandchild played on the floor beside the work-bench. In the middle of the room was the dinner table; presently three or four girls came in from their work, and we were cordially asked to sit down with them to their Vesperbrod of black bread, melons, and coffee.—Henry J. Van Dyke, Jr., in Harper's Magazine for May.

SUMMER VISITING.

"Suppose I went with you to this lady's house?"—Ford touched with the stem of his pipe a letter which lay open on the table pulled near him—"and visited among your friends, the nobility and gentry? I should be reminded by a thousand things every day that I was a sham and a pretender. That kind of people always take it for granted that you feel and think with them; and I don't. You can't keep telling them so, however. And

suppose I tried to conform: I should be an amateur among professionals. They have the habit of breeding and of elegance, as they understand it. I may have a loftier ideal, but I haven't discipline; I can't realize my ideal; and they do realize theirs,—poor souls! That makes me their inferior; that makes me hate them." Ford took up his pipe.

"Oh," said Phillips, "you can put an ironical face on it, but I suspect what you say is really on your mind."

"Of course it is. At heart I am a prince in disguise; but your friends won't know it if I sit with my coat off. That would vex me." He took up the letter from the table, and holding it at arm's-length admired it. "Such a hand alone is enough; the smallest letters half an inch high, and all of them shrugging their shoulders. I can't come up to that. If I went to this lady's house, to be like her other friends and acquaintance, I should have to be just arrived from Europe, or just going; my talk should be of London and Paris and Rome, of the Saturday Review and the Revue des Deux Mondes, of English politics and society; my own country should exist for me on sufferance through a compassionate curiosity, half repulsion; I ought to have recently dined at Newport with poor Lord and Lady Scamperton, who are finding the climate so terrible; and I should be expected to speak of persons of the highest social distinction by their first names, or the first syllables of their first names. You see, that's quite beyond me. And bringing your friend, Mr. Ford," he read from the letter mincingly, and laughed. "I leave it to your fertile invention to excuse me, Phillips."

He kindled his pipe, and Phillips presently went away. It was part of his routine not to fix himself in any summer resort, but to keep accessible to the invitations which did not fail him. He found his account in this social life, and it did not remain unsaid that he also gratified a passion for economy in it; but the people who said this continued among his hosts. Late in the summer, or almost when the leaves began to turn, he went away to the hills for a fortnight or three weeks, providing himself with quarters in some small hotel, and making a point of returning to the simplicity of nature. In the performance of this rite he wore a straw hat with a wide brim, and a flannel shirt, and he took walks in the woods with the youngest young ladies among the boarders.—W. D. Howells in May Atlantic.

WHEN?

When vanished is this vapor we call life,
And all the storms that vex us disappear—
Sorrow's sharp thorn, the weary wheel of strife.

And all the miseries we feel or fear—
When of the "day far spent" a night is born,
Before there dawns a day that knows no night.

Shall we who see the glory of such morn—
Shall we recall, upon that dazzling height,
One touch of this wild warfare of the earth,
The wounds that scarred us, or the tears we wept.

The sin that so beset us from our birth,
The woes, the wrongs, the cares that never sleep?

Or will there be a gap betwixt that Time
And this Eternity which numbs the sense—
As after sudden ceasing of some clime
A lengthened pause makes rest the more intense?

Forbear to question, O mine idle thought;
Where were our faith if all were come to sight?

"Avoid vain babblings"—thus much are we taught,
"Twere vain to breathe them, yet I long for light."
—A. T. L., in Harper's Magazine for May.

TO A BLUEBIRD.

O thou that wear'st the liveliest of the sky
(And rightly robed for thy so hopeful song),
Would that I might thy spring-tide lay prolong;

Poor forth—as seemest thou—to him on high
A breath as sweet! But, ah! too weak am I,
Plume as I may upon a rarer gift,
Watching the weird cloud-phantoms chasing drift.

And on the grass in shallow-waves flow by
Or fed by fancies by the rustling iris,
The varied joy of which the mind partakes,
And still the greater boon whence faith awakes—

Yea, though I should attempt my very most,
T'woud be of song alone but as a ghost,
Compared with thine which now my breast so stirs.
—Geo. P. Guerrier, in Harper's Magazine for May.

A SPRING SNOW-STORM.

There's a flutter of wings in the cherry trees,
And a merrier sound than the hum of bees—
The winds are awake—the winds of May—
And this is the hour and this is the way

The four winds play:
They toss the blossomy boughs in air;
They sift the snow of the petals fair
Into the sunshine; and then away
On the topmost branches they perch and say,
"Isn't this gay?"

—Mary A. Lathbury, in May Wide Awake.

The contents of Appleton's Journal for June are as follows: "The Shakespearean Myth," concluding paper—Extra Shakespearean Theories, by Appleton

