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THE MORNING STAR

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The Morning Star.

WEDNESDAY, APRIL 20, 1881.

THE LILY.

BY A. W. G.

Under the dark cold waters,
Lapped in the sodden mold,
Slumbered the bud of a lily
While Spring came over the world;
Slumbered nor heard the singing
Of wild birds carolling free,
Nor saw the glad earth waken
In bloom on flower and tree.

But stealing into its slumbers
Came a yearning strange and sweet,
That thrilled it with hope, and kindled
Its heart with passionate heat;
And upwards bravely it struggled,
Up where the far dim light
Glimmered faint as the gloaming
That sinks into starless night.

The sodden mold lay heavy,
The waters were cold and drear,
But ever the brave little flower
Wrought on between hope and fear;
Till one bright day in summer
The sunlight stooping low,
Kissed it—and then it opened
Pure as untrodden snow;

Pure as a soul in heaven,
That, buried deep in its sin
And chilled by the world's cold pity,
Still feels the glow within,
And bravely struggles upward,
Up from the depths that defile,
Till at last a white-robed angel
It opens in God's own smile.

INDIA LETTER.

MIDNAPORE, Feb. 28, 1881.

Our last cool month has quickly slipped away. The heat has come on like a strong man armed, earlier than usual this year. Before the middle of the month camping out under the trees was quite uncomfortable, not to say unsafe. Some of our itinerant parties were driven in by the increasing heat, which in the Midnapore District is far greater than in Orissa, owing to the geological stratum which forms so much of our surface, having but a thin layer of soil above it. The radiated heat from the rock beneath is sometimes fearful.

In the Balasore District it would not be strange if our missionaries could continue their itinerations till the middle or end of March. The alluvial formation is deeper, and the proximity to the sea renders the climate considerably cooler. When in the Midnapore Station we have to shut up the house, fastening the glass doors to keep out the burning heat, and in March and April and May, I have found Balasore cool through the entire day, with doors wide open, and no punkas going, and early in the afternoon there comes up the delightful sea-breeze, which lasts through the night. We are already shutting the glass here in Midnapore at 9 A. M.

Three weeks of this month I have been obliged to spend in the hills. The climate of Darjeeling during the winter is charming and invigorating. Snow falls occasionally but soon melts away. Once during my stay I enjoyed what I had never witnessed outside of America, a delightful snowstorm! Full four inches of snow fell one day, and I could hardly believe I was in India! The hill sanitariums are almost deserted in the winter months, only permanent residents remaining. "The season" begins in March or April, when there is a general exodus from the cities of the plains hillsward. "The government" leads the way and all who can follow. Now that the railway "train" takes you within nine miles of Darjeeling the rush will be greater than ever, when the season opens.

The event of the month has been the census. On the night of the 17th inst. the count was made throughout British India, but it will be weeks, probably, before the result is definitely known. The government of India has expended an immense sum upon this census and it will probably be more accurate than any previous one, though it is well nigh impossible to secure a complete or correct enumeration of the population in a country like this. The fears and superstitions of the people present an almost impassable barrier to full and faithful reckoning. Some of the needless questions of the blank forms to be filled excite the fears of ignorant people. Some of these questions remind one of poor Artemus Ward's chapter on the census. His questions, "Have you ever had the measles? And if so, how many?" are as relevant as some here.

In the hills where I have been, there was a general scare among the tea-coolies and domestic servants. Many wild rumors were afloat, each gathering size and strength as it went its way among

the people. I heard several. One was this: The government railways have been going wrong for some time, and it being necessary to sacrifice some children to propitiate the gods, the census is being taken in order to ascertain where there are the most children, and those best suited for the sacrifice. Hundreds and I doubt not thousands of poor frightened coolies fled on the 17th from the tea-gardens, from the homes of foreigners, from public works of various descriptions, in order to avoid the dreadful count of that fated night. The early dawn of the eighteenth discovered these fugitives returning from their hiding places in the jungles of Nepal and Sikkim.

The chief stir caused by the census was among the Santals of a district north of here, known as the Santal Pargumas. Crowds of these rude people rose against the local authorities, defied their orders, released prisoners and occasioned serious disturbance. Our Lieut. Governor adopted prompt measures at first (as your readers will recollect Gov. Seymour did not, in the New York riot, caused by President Lincoln's draft for troops to quell the Southern rebellion), and marched regiments of infantry and cavalry into the excited country. The cavalry terrified the Santals, who fled at their approach to their native jungles. Order has been restored, and at the sacrifice of very few lives, the whole district rendered quiet as before. Twenty-five years ago, the Santals had a rebellion like this, which was not so easily quelled.

The thought that pushed itself to the front upon coming back to my own field is the crying need of more men. Unless the churches ordain women, and send them out here with full powers, I can not see what we shall do. How urgent is the call for several strong young men no words of mine can tell. And the dark, discouraging thing that faces us, whichever way we turn, is the fact (if it be a fact) that there is not one single man at home, in our churches and our schools, so far as heard from—ready and willing to come to India for his life-work. If the editors, pastors, or principals of schools can let the light into this darkness we shall heartily rejoice and thank God. Here in the city of Midnapore we can find full work for one strong man at once upon his arrival, and before he learns a word of any native language. J. L. P.

HADES.

BY PROF. J. J. HUTLER, D. D.

Mankind in all ages have believed in a life beyond the present. Death does not end all. This world, so frail and transient, such an enigma to many, is but the portal of our existence, with the illimitable hereafter to succeed. The first conceptions of it are material, such as relate to the body. When this falls in death it is laid in the grave, to molder to dust. There is the unseen, dark and silent land. "There is no work, nor device, nor knowledge—in the grave." It is the under world.

But they did not stop here. Man has yet a nobler part. After God had formed the body from the dust, he imparted to it the animating spirit, and he became a living soul, with intellectual and moral faculties like those of his Creator. So when the body dies the soul survives, and returns to him who gave it. It does not sleep with the body, or rest in the grave, but has a conscious existence in its separate state. And this is a social one. The Old Testament in various passages, as Isa. 14 and Ezek. 32, and the New Testament more fully and distinctly, refer to the world of departed spirits, and their condition as happy or miserable, according to their character. Nor are these conceptions confined to the Bible, but essentially the same are spread over the literature of the world. Homer, Virgil, Dante and others give expression to the general sentiment on this subject. It is no mere poetic imagery; it is truth in harmony with the deepest convictions of the soul.

As treated in the domain of literature it is often set forth in figurative representations, and the details give free scope to the imagination. In the Scriptural accounts there is not much of detail, little to gratify curiosity, but enough to show on the divine authority that there is such a state, and its connection with the present or probationary life.

In the new version soon to be issued it is understood that Hades is not translated, but merely transferred to the English. Doubtless many will be disappointed at this. In the common version it is sometimes rendered "grave." Some contend that it should always be so rendered. In other passages it is rendered "hell," as in the parable of the rich man and Lazarus. Many suppose it should always be so rendered. But neither of these translations is correct, as all acquainted with the Greek original know. Hades does not mean the grave, or receptacle of the dead body. It does not mean the place of torment; but it denotes the world of departed spirits. Whatever our character, when we die, we go to the invisible world, to the future state, etern-

ity. Such is the general conception, and such is the import of the term in the original.

The translators have taken the same course with this word as with baptizo and some others, merely transferring them. In the case of Hades there is no single word in English that expresses its meaning. It might have been rendered by the use of a phrase, though perhaps making it little more intelligible. The term is now pretty generally understood, and is on the whole perhaps least objectionable. In whatever way it is rendered, if the idea of the original is obtained in the connection, this is sufficient.

SOMETHING MORE ABOUT OOL-LEGES.

BY PROF. J. FULLERTON, D. D.

I have spoken of the religious element in our colleges and higher schools of learning. I do not think of a college or university in the country founded by private munificence, and controlled by a voluntary corporation, with perhaps two or three exceptions, which does not in some form maintain a religious character. Religion may not be the power in them it should be, yet the value of this feature of our higher schools may appear, if we consider what might, and in all probability would have been, the effect on our youth had it been otherwise; that is, had they been under the control of infidel men, or the despisers of religion. At first thought, it might seem strange that schools have not been established by men of this class. But it is not true that those who have little or no regard for religion feel safe to have their sons in religious schools, where vice is strictly guarded against, and profanity and open contempt of religion receive a check, if they are not wholly suppressed, than in schools devoid of these safeguards.

But complaint is made that this matter, being left to the voluntary principle, has resulted in a too great multiplication of colleges, and as a consequence some of them are weak in resources, and limited in patronage. Dr. McCosh, of Princeton, recently discussing this matter, suggested that some of the smaller colleges of New England, even, would do well to give up their college charter and resolve themselves into preparatory schools. This might look plausible enough at first sight. But let us see. These colleges, without exception, I believe, are denominational, that is, are largely supported and managed by men of some particular Christian sect. They are not sectarian, however. They open their doors freely to all, and allow all to enjoy like privileges. But they are a help to the interests of the denominations that maintain them. They encourage enterprise. They draw out from year to year into active and useful service many who would otherwise be lost to them and to the world.

The denominations in New England generally are not very much overstocked with colleges. The Baptists have but two, the Methodists but two in the highest sense of the term college or university. The Episcopalians and F. Baptists also but one each. Admitting that a denomination itself has a right to be, then I claim that it is its right and duty to have at least one educational institution of the first class. What ones then would Dr. McCosh dispense with? I do not see how it could be reasonably asked of any denomination to shut the doors of its colleges, except perhaps the Congregationalists, who have nearly as many as all the rest put together. A denomination having but one college may perhaps stand by and see it idle for the want of support, but I do not see how it can be asked to do so strange and suicidal an act as that.

Moreover, the work done in our colleges, and the advantages resulting therefrom, are by no means proportioned to their sizes. The smaller colleges have a struggle it may be to live. But their faculties generally enter into the spirit of such a struggle, and in consequence put in a large amount of work. So also students in a moderately sized class, receive more individual attention, and so get a more thorough drill than in classes that swarm with numbers, and so too, they are brought into more direct contact with the teacher and feel the impulses of his enthusiasm, and gather therefrom an inspiration not otherwise experienced. All the leaders of thought do not graduate from the large colleges any more than all the blockheads from the smaller.

So I pray President McCosh—by the way, one of the grandest men in America—when he wields the knife of excision, to spare at least one New England college to each Christian denomination.

IN CHURCH WITH PRES. GARFIELD.

BY REV. CHARLES M. DENISON.

It is manifestly proper that the religious people of our country should take a becoming interest in the example set by the President on the Lord's Day. He himself has long been a member, and was for a considerable time a preacher, of the Christian church. He has continued to maintain, in his daily walk and conversation, a consistent Christian walk.

The church in which Mr. Garfield and his family are regular attendants, and which he has attended during the successive terms of his service as a member of Congress, is situated on "Vernon Avenue," in the north-western part of Wash-

ington. It is between the Fourteenth Street Circle, in which stands the elegant equestrian statue of General Thomas, and the Iowa Circle—one of the largest at the capital. The building is neat and graceful, and quite unpretending in its appearance. It is understood that measures are in progress for the erection of a larger and more commanding edifice.

You enter from the east side, on the Avenue, ascending an easy flight of plain steps. The door-way stands in an unassuming gothic frame. The first impression, on passing into and through the vestibule, is one of quiet and repose—a homelike feeling, similar to that you experience on entering a pleasant family circle. You are at once made to feel among friends, at home.

At the time we came in—the morning of the last Sunday in March, '81—the Sunday-school was still in session, though a considerable audience was gathered around, and the stated service lacked nearly half an hour of the usual time of its commencement. The audience-room occupies a space of some sixty-five by forty-five feet. There is a gallery over the main entrance. The pulpit stands in a small recess, on a low elevation, having no chancel rail. It is a small unornamented lectern, of black walnut, supporting the Bible and hymn book. Behind the pulpit is a modest gothic chair. The floor is covered with a carpet of subdued colors. A baptistery is under the movable pulpit floor. The pews are without doors, with easy backs and comfortably cushioned. The walls are hung with a delicately tinted paper, and handsome pilasters of gray. The windows, of which there are four on each side, shaded by green Italian blinds, projected at a sufficient angle to admit the required light, are ornamented at the tops and sides with well-preserved foliage of vines, interspersed with gilt emblems of the cross, the star and the anchor. These vines were put up at Christmas time, and are still beautiful. Over the pulpit are similar wreaths, intertwining in gilt letters, the words: "Good Tidings of Great Joy." On the sides are the words: "The Redeemer" on one side, "Immanuel" on the other.

The President and family—usually consisting of himself, wife and venerable mother and young daughter—occupy no special pew. He sits unobscured among the other worshippers, commonly near one of the windows, having come to the house of God without the least show, retinue or parade of any kind.

The services of the Sunday-school were devoted to a careful review of the Scriptural lesson for the day, by the superintendent, who made brief practical remarks on the topic of the "home and domestic character of the mission of the early disciples of Christ." The whole review was of a very quiet and evangelical design, clearly showing to the children and parents present the value of the fire-sides and altars of home. The school having quietly retired, the regular audience and visitors took the seats assigned them. There was no delay, no crowding, no confusion. It was a calm and quiet hour of worship in the sanctuary—as if nothing unusual had occurred, or was likely to occur, on the occasion.

The minister entered at precisely the appointed hour. Passing quietly into his pulpit, he immediately began his sacred duties. He was a young man, of prepossessing appearance—Rev. F. D. Power, a graduate of Bethany College, established by the celebrated Scotch divine, Doctor Alexander Campbell,—West Virginia. He had read a portion of Scripture, and announced the opening hymn, when President and Mrs. Garfield entered the church. Their coming in was entirely unobserved. Not a head was turned, not a rustle occurred. They passed to their usual seats as the hymn was sung, and the sacred service went on. The singing was by all the congregation, led by a few trained voices and a melodeon, located near the pulpit. Then followed a short prayer by the pastor; in which no other reference was made to the President than to all persons in authority. The sermon was extemporaneous; but evidently carefully prepared, and the result of much study and reflection. The delivery was emphatic and earnest, pointed and impressive, from first to last. The theme was the substantial evidence of the truth of the Christian religion, as practically illustrated in the teachings and career of Moses, and the life, doctrines, miracles, death and resurrection of Christ. It was in all respects a most timely, instructive and powerful discourse.

Singing by the assembly and prayer by the pastor followed. An opportunity was then given for any present to come forward and make their profession of belief in Christ; with the announcement that after being received by the church they would follow the Redeemer in the ordinance of baptism. Two persons came forward; the pastor announcing that baptism would be administered at the evening service.

Immediately in front of the pulpit the ordinance of the Lord's Supper was

spread—the emblems covered by a clean linen cloth—the ordinance being celebrated every first day of the week. The manner of the administration was remarkably unobtrusive, the bread being carried around the church, with unfermented wine, and served to each communicant—the President and his wife included.

The service was concluded with a sweet and joyous song of praise, all joining in the pleasing harmony. The apostolic benediction was then pronounced, and the large congregation, without crowding or gossiping, retired from the sanctuary; the evident language of every thoughtful heart present being expressed in the holy words: "God is a Spirit; and they that worship him, should worship him in spirit and in truth."

THE BIBLE AND SCIENCE.

BY REV. J. M. WOODMAN.

No. 1.
A belief in the Bible, as having been given by inspiration of God, prepares one to enjoy any just exposition of the divine text.

This enjoyment is increased in proportion as the subject explained was previously obscure.

A growing belief seems to prevail with the masses that matured natural science is destined to cast the cosmological portions of Scripture into the shade. This is because a few men writing with marked ability upon this subject have said this. So far as science is concerned, this is evidently a matter of opinion; since other scientists, equally informed, give an opposite opinion.

Many books have been written to reconcile the Bible with the hypotheses of men. Man reaches first principles only by hypotheses; yet they are often dealt out to us as established science. Few have time, while searching some chosen field of particulars, to stop and look up theories of first principles. The easiest course will be likely to pass unchallenged, viz: to copy the established theory, as taken for granted. So long as the Bible is called upon to reconcile its teachings with the theories of men, it has anything but a fair chance. It is too much like requiring a true witness to account for the contradictions of one who is false, or retract his own testimony. We propose to let the Bible speak first, and then see how these gentlemen agree with what prophets have set forth as the Word of God.

No want is more apparent than our present need of a work upon Nature and Revelation that shall meet the demands of the Christian student.—A work that shall gather strength from the opening facts of science in nature; and easily, naturally and harmoniously blend the recorded changes in nature with those unrecorded, unmeasured changes of the past, noted by inspiration. This work, to meet the demands of the public, must be adapted to the comprehension of the common reader; allowing the rocks to tell their own story in the homely language of those who dig them from their primitive resting places, and who chisel them into shape for building. It must deal largely in root-truths. In other words, it must trace secondary causes to First Cause.

Two books of creation's record are before us, viz: Nature, with her present form of forces, and the Bible. To both we bow with reverence, in the full belief that each is but a part of a great whole. Both are alike from God, and each is designed as a factor in man's education. Men are too often creatures of mere appearances. In childhood appearances were the first to shape our intuitions, as all through our lives, they are the most active in stamping impressions, and really ranking all others as our educators. We welcome appearances, while realities toil for a hearing. It is owing to this fact that we have so much to unlearn in every sphere of matured action. Among the first lessons in the truth as it is, is this, that the real truth, in most subjects, lies deeper than is reached by a casual observation. "Judge not from appearances, but judge righteous judgment." Paul touched it as follows: "While we look not upon things seen, for the things seen are temporal, but the things not seen are eternal." It is immortalized in modern verse as follows:

"Tell me not in mournful numbers
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem."

The claim that "all Scripture is given by inspiration of God" is not a claim that all parts are alike inspired in the same sense. The common error, "That the inspiration of the Scriptures can not be maintained unless it can be proved that God endorses all that is found in them," has done the subject much harm, as it is a great injustice to the Word. The historical portions of the Bible, certainly, were never intended for any such thing. The Holy Spirit did not make this history, and manifestly can have no part in changing it while recording it. All that it can do is to place suitable portions of it before the people for their perusal, such as it was, disapproving when wrong and approving when right. Four kinds of inspiration have long been held forth by standard theologians, viz: Superintendence, Suggestion, Suggestion clothed in words, and the Afflatus of the Epic Drama. The first superintends the recording of human productions as in history. The second gives an idea, leaving men to

clothe it as they saw fit. The third carefully words the idea, as in the Lord's Prayer, or ten commandments. The fourth gives items of the grand march of time in poetic figure in Epic Drama. Of the two latter kinds our Saviour says, "Not a jot or a tittle shall fail till all are fulfilled." From the above classification it will be seen that in claiming inspiration for the Bible we are liable to error in one of two ways. First, in not claiming enough. Second, in claiming too much; or what the Scriptures do not claim for themselves. The nature of the composition will readily suggest the kind of inspiration to expect. God is responsible for bad conduct in history no farther than this: he has seen fit to send it down to us accompanied with his oracles, yet strongly expressing his disapprobation of the events as they passed. It is God's Word in this sense, that the Spirit ordered the record to be transmitted.

A MISTAKE CORRECTED.

BY T. G. DAVIS.

It has often been said and written, that in the days of the fathers, the F. Baptist denomination was opposed to education and an educated ministry. This I believe to be a mistake. Freewill Baptists as a denomination were never opposed to either. At the beginning of our denomination the religion of the Standing Order, so called, was little better than ritualism. Unconverted young men studied divinity as others studied law or medicine, as a trade, and entered the ministry for a livelihood as others entered upon other professions. To this the fathers were justly opposed. And not strange if in some instances this opposition was carried to the extreme of opposing theological or special schools for ministerial training. Our people have ever been sucklers for a divine call; but have ever believed, that if a highly educated person like Saul of Tarsus, was a subject of this call, his education would be of great benefit to him and to the churches and community where his labor was bestowed. They have also believed that if God called a man of limited education, truly pious, with good common sense, he had a place for him, where by labor and study, he could not only be useful but magnify his calling. If, in the early decades of our denomination, none could have been ordained but graduates of colleges and theological schools, there would have been a greater scarcity of ministers than now, and we should not have become the people we now are. I do not say that we owe our prosperity, under God, wholly to an uneducated ministry, but most of them were self-educated, except as they learned of the Master. But I venture to say, that most or all of them would have been glad of the help that a good thorough school education would have given them; and had present privileges been accessible to them, most or all of them would have availed themselves of them. I am an old man, and have been familiar with the doctrine and polity of our people from boyhood. Eld. Randall was my mother's brother. I remember to have seen him and heard him preach in Vermont. I remember his looks and that he laid his hand on my head; but don't remember what he said. He died when I was eight years old. I may say that I was born and educated in the F. Baptist faith. I have associated with many of our ministers, but never met one who thought he knew too much, and I have yet to find the church that ever dismissed a minister or refused to engage one on the ground of his being too highly educated.

Times and customs have changed very much during our century's existence. What would serve society very well fifty or seventy-five years ago will not answer for to-day. For instance, because, when a boy, I used to go half a mile for fire in a cold morning if we happened to lose it, would seem a poor reason for ignoring friction matches now they are known and cheap. So of other things. No woman now cards, spins and weaves her flax, tow and cotton. "Instead of the thorn shall come up the fir tree; instead of the brier shall come up the myrtle tree."

Christianity is progressive, and its progress is to bless the world by "turning it up side down." I will say to all Freewill Baptists, and all others, use all the good helps that God puts within your reach. Go on with your schools, colleges, and educated ministry (the more highly educated the better), but don't forget that it is not by learning, nor by might nor by power (human), but by the Spirit saith the Lord. All these may be good helps in the spread of the gospel and conversion of the world. But our dependence is on God. "Without me ye can do nothing."

Every breeze that blows over the sea will affect the course of the ships sailing thereon; so every act will in some measure change the course of a life.

The real thief joins in the chase and bawls at the top of his voice, "Stop thief, stop thief!" Those who find fault so often with the lives of Christians are pretty certain to be delinquent themselves.

If a man will live below his profession, he should make high professions. It is better to profess to be an angel and be a good man, than profess to be a good man and be a devil!

S. S. Department.

Sunday-School Lesson.—May. 1.

(For Questions see Star Quarterly and Lesson Papers.)

LOST AND FOUND.

DAILY READINGS.

M. Lost and found. Luke 15: 1-10.
 T. Sinners called. Matt. 9: 10-13.
 W. Sinners warned. Ezek. 18: 23-32.
 T. Zaccheus saved. Luke 19: 1-10.
 F. All invited. Is. 55: 1-13.
 S. The invitation slighted. Matt. 22: 1-14.
 S. Saul saved. Acts 9: 1-22.

GOLDEN TEXT: "Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15: 10.

Luke 15: 1-10.

Notes and Hints.

There are different methods of interpreting the parables of our Lord, some regarding them simply as general representations of divine truth, or certain phases of truth, and seeking to find in them only broad outlines of the picture presented, and others looking upon them as finished pictures, every detail of which is to be studied with a close scrutiny of all the parts, as well as of the general effect of the whole. The latter method may be pushed to an unwarrantable extreme, and the interpretation become fantastic, and yet in the careful analysis made by some expositors, of what may be called the allegorical school, many beautiful and important lessons are drawn out. We shall endeavor to make a discreet use of these analogies, and to guard ourselves against exaggerated interpretations.

In respect to the parables in this chapter, two of which form the lesson of today, Ryle and others, of the first class, hold that the great object in them is the same; they all set forth the love and mercy of Christ towards sinners, but under three aspects. The special features are regarded as subordinate, and simply intended to illustrate the deep, self-sacrificing love of Christ toward sinners. "The two parables of the lost sheep and the lost piece of money present the same idea, but in two different aspects. The idea common to both is the solicitude of God for sinners; the difference is, that in the first instance this arises from the compassion with which their misery inspires Him; in the second from the value which he attaches to their persons."—Godel.

Then drew near. "Were continually drawing near;" a customary action. Publicans. Tax collectors. To hear him. They had become interested in his teachings, attracted by the matter and manner of his discourses; some, perhaps, came to find fault. Regular attendance upon the preaching of the gospel often puts men in the way of receiving valuable instruction, even if they do not seek it.

2. Pharisees and scribes murmured. "These ignorant leaders of the Jews could not understand a preacher of religion having anything to do with wicked people!"—Ryle. Received sinners. Received them cordially. "His enemies said this in reproach but it is important evidence of a blessed truth."—Schaff. Eateth with him. Especially offensive to the Jews. They found no fault with him for teaching sinners, but for associating with them on terms of social equality. Jesus was no respecter of persons, and his Gospel is for all classes alike. "Censure will fall, not only on the most innocent and excellent persons, but on the most innocent and excellent actions, and we must not think it strange."—M. Henry.

3-7. What man. The word man is generic, not contrasted with "woman," in v. 8, but with God. If a man would do so much for a lost sheep, will not God, do all the more, for a lost sinner? Of you. He makes a direct application of the argument to his hearers. If he lose one. One out of a hundred was not a great loss to the owner, but that one is worth saving for its own sake. In the wilderness. Not a barren desert, but the usual pasture. Go after that which was lost. This shows the special characteristics of the shepherd, and is, as Dr. Arnot says, a proof of his ownership. "He careth for the sheep," and that, too, with a peculiar and self-sacrificing tenderness. Until he find it. Patient and persevering; so should we be. Layeth it on his shoulders. Exactly, "on his own shoulders." A beautiful illustration of Christ's tenderness towards the wandering, and an instructive example to us. Rejoicing. The lost one is saved. Cometh home. Referring to the whole process by which the sinner is brought to safety. "Home among God's children; home in the conscious love of his Father; home under the care and protection of God."—Peloubet. "It is to be remarked that the shepherd does not carry the sheep back to the pasture but to his own dwelling."—Godel. Rejoice. Joy delights to communicate itself to others. One's own joy is increased by fellowship in rejoicing. Joy in heaven. Heaven is full of joy, but there is no joy purer or stronger than that which is felt over the salvation of sinners. One is of great value in the sight of angels.

8-10. Jesus immediately pronounced another parable, not to repeat the same lesson in another form, but to set forth certain other features of the topic he was treating. He could not bring all points into one parable, hence in this, and in that of the Prodigal Son, we shall find some things not brought out in the first

one spoken, while all three are designed to present the greatness of Christ's love for sinners, and his mercy towards them. What woman. As Christ is fully represented by the shepherd, so, in this case, the woman as fully symbolizes the Church, often called the Bride. A candle. The Church must have light to guide her in searching for what is lost, and light, too, which can be carried about. This she finds in the Word of God, a candle, indeed, lighted by the hand of God. Sweep the house. If the Church does her duty the search will be thorough, and attended with some discomfort. Here the sinner is represented by the lost coin, the one of highest value then in general use. It is as valuable when lost as before, but is of no benefit to any one. The sheep wandered away, the coin was lost by the carelessness or the misfortune of the owner. Neither the shepherd nor the woman sat idly bemoaning their loss. Christ's love is an active, working love. So should ours be.

THOUGHTS AND APPLICATIONS.

I. None are too vile to receive the mercy of God.
 II. No labor is too hard to be undertaken in behalf of lost souls.
 III. The saved in heaven know about, and are interested in, what takes place on earth.
 IV. If Christ was ready to do and suffer greatly for one lost sinner, we ought not to shun toil and self-denial to save even one.

GLEANINGS AMONG THE NOTE-MAKERS.

(From the Monday Club Sermons.)

This simple imagery is of itself a sufficient setting forth of man's natural condition. He is lost.

The stray sheep and the missing silver are the emblems of every unrepented soul. . . . In what do we differ from those you call Christians? they ask. How are we lost? In what did the lost sheep of the parable differ from the ninety and nine in the fold? Not in appearance but in condition. Sinners are lost, not because they are unlike other men, but because they are out of the right relations to God.—The fact that God makes any attempt to save lost men proves that he is the sinner's friend.—The shepherd does not send his herdsmen into the wilderness to hunt for the wandering sheep. He goes himself.—The eyes that look through eternity search for lost men; the feet that walk among the golden candle-sticks tread the dusty roads of earth to find them; the hands that hold all worlds in their hollow, are outstretched to lift them up.—No man is to be counted as beyond God's reach. Faithful effort in his behalf is supplemented by the help of One, who goes after that which is lost "until he find it."—On the level of our apprehension it was not much that a strolling tinker should abandon his cups and his ribaldry; but there was reason for joy in heaven, if they saw, there and then, the Pilgrim started on his progress through the centuries, drawing multitudes after him into the kingdom of God.

The conversion of any soul is an event of profound importance. It is certain to be a center of spiritual force; it may be the initial impulse of a movement that shall belt the globe with its influence.—Rev. Edward S. Atwood.

SUNDAY SCHOOL NEWS AND NOTES.

At a meeting of the Manchester Sunday-school Union, Prof. Robert Craig delivered an address on the "The Teacher's Paradox; or aim high and fire low," in which he compared the relationship of the teacher and the scholar to that of the locomotive and the train. The locomotive can not draw the train if it is separated from it. It should be before it, but attached to it. So the teacher should be in advance of his pupils, and yet attached to them by simple language and kindly feeling.—S. S. Times.

The American Bible college for Young Women, located at Binghamton, N. Y., sent its first foreign missionary to Toun-goo, Burma, last week, accompanied by five other missionaries and teachers, to India, China, and Japan. Others are expected to follow, to Rome, Tripoli and Beirut.—Baptist Teacher.

You are a teacher or a pastor, sitting in the quiet of the Sabbath evening thinking of the work you wish to do for Jesus. You remember some scholar or parishioner who is away on a visit or gone to a new home. You would like to speak some kindly word of Christian warning or encouragement. Write the message, and send it on its way to-morrow. It may be this is the very opportunity God gives you to comfort and help a soul in need. If you postpone the writing, you will never do it. Now is the time, while the impulse is on you.—S. S. World.

The Independent thus concisely puts the creed of unbelief: "Article I.—Ego; Article II.—Nemo." If there were not so much of Article I., Article II. would be entirely lacking.

The third annual session of the Island Park Assembly is announced to take place June 29 to July 15. Its attractions are: A good normal course, first-class lectures, fine music, good accommodations, fine buildings, models of Palestine and Jerusalem, and an exceptionally good conductor in the person of Rev. A. H. Gillett, of Grand Rapids, Mich. He is a live man.—National S. S. Teacher.

Opportunity is rare, and wise men will never let it go by heedlessly.—Bayard Taylor.

Communications.

TALKING AND LISTENING.

BY M. N. HISEE.

I have lately been balancing in my mind the respective merits of these two accomplishments, and trying to decide which of the two I would rather possess. A good talker seems, at first thought, a person greatly to be envied. In almost any evening gathering, we may observe one who is the acknowledged leader, drawing a crowd to himself, always, by his ready repartees and flashing wit. Bashful boys, wriggling in their chairs; gaze at him with envy, and coquettish young ladies, toying with their fans, eye him with admiration.

Seated in a corner, retired and comparatively deserted, a quiet, plainly dressed lady may be seen. She attracts but little attention, and one would never guess her to be popular; but that gentle, unobtrusive lady wins more real friends in a single evening than the voluble, captivating gentleman will in a winter of society. He is a talker; she, a listener.

Enter a school-room before the hour for recitations has arrived. In the usual riotous assembly there is always some leading spirit to be found, somebody whose bright speeches and funny narratives win hosts of admirers; but this genius can not claim as many warm, sincere friends as the quiet little girl "to fortune and to fame unknown," whose art lies not in talking but in listening.

It is true in every class of society. I have come to the conclusion—a painful one to me—that the listeners have the best of it. If one will only keep his ears, instead of his mouth, open, he will not only present a much better appearance in public, be sure of offending no one, but, in newspaper phraseology, "be able to learn something to his advantage." Here is where the perpetual talker loses; he is always giving, never receiving. I believe no one ever listened, thoughtfully and attentively, to any one, on any subject whatever, without learning something of interest.

"If everybody goes into society to listen, where are the talkers coming from?" My friend, while the world stands, there will be talkers enough to keep society from stagnating. There is not the least ground for apprehension on that score.

A certain small friend of mine is one of the most charming talkers, and, at the same time, one of the most wretched listeners of my acquaintance. Just at the most thrilling point of an anecdote I am relating, she is suddenly "reminded" of a similar experience of her own with which she proceeds to favor me, in blissful disregard of the fact that I have not yet concluded. When I do succeed in saying all that I have to say on the subject, she utters, with an absent smile, that unspelling "M-m" of school-girls, and instantly begins: "My Aunt Allie," etc. Now I would not advise this particular damsel to cultivate the art of listening for she talks altogether too charmingly, but as a general thing, it is one worth careful cultivation. No matter how dumb or awkward one may be, or of whatever infirmity possessed, one can always listen—if he be not deaf—and listen well.

I can do no better, in closing, than quote Mr. Hale's sensible advice on the subject, from his valuable, or rather invaluable little book, "How To Do It." I wish we might all be compelled to commit that book to memory, every word:

"If you just say 'yes' and 'no' and 'indeed' to your partner, in that flabby, languid way in which some boys and girls I know pretend to talk sometimes, he will think you are engaged in thinking of somebody else, or something, else,—unless, indeed, he supposes that you are not thinking of anything, and that you hardly know what thinking is. I know a man who, long before he made his present fame, had found troops of friends. He had made them by listening with all his might. Whoever sailed down on him at an evening party and engaged him—though it was the most weary of odd old ladies—was sure of her victim. He would look her right in the eye, take in her every shrug and half-whisper, enter into all her joys and terrors and hopes, help her by his sympathy to find out what the trouble was, and when it was his turn to answer he would answer like her own son. Do you wonder all the old ladies loved him? And it was no special court to old ladies. He talked so to school-boys, and to shy people who had just poked their heads out of their shells, and to all the awkward people, and to all the gay and easy people. And so he compelled them, by his magnetism, to talk so to him. That was the way he made his first friends,—and that was the way, I think, that he deserved them."

PATIENCE.

BY REV. DEXTER WATERMAN.

Ye have need of patience. No situation in life shall we ever find where there will be no need of this Christian grace. We shall need it with ourselves, with others, and with those who are not Christians. We need it in all our denominational work. We shall not all think alike in the management of the various departments of Christian work. What may seem to one the depth of wisdom may appear to another the most unwise and injudicious thing that can be done. Executive boards may appoint, as we think, unsuitable persons to impor-

tant trusts, or neglect to appoint the person whom of all the world we think most fit, or may appropriate money where we think it will be lost, or withhold appropriations where it seems to us most needed, or move too slow, or rush rashly into hazardous enterprises, be too conservative or too radical. Old men may seem too tenacious of former methods, and "keep in old ruts," while younger men may be too anxious to rush into new and untried methods, to do the great work that needs to be done. Brethren, we have need of patience. There are dangers all along the line. But it is fair to believe that we all have the good of God's cause at heart. That those who do not agree with our views are just as sincere in their opinions as we are in ours, that we are all earnestly seeking for the very best thing, that those who have the matters in charge and on whom the responsibility rests, and who have looked into the matter carefully, are quite as well prepared to judge as we are who have given little or no attention to the subject. We all desire religious and denominational prosperity and are praying for it.

There are great opportunities before us and much land to possess, and if we consecrate our efforts unitedly to do God's will we are able to go up and possess the land. When we look at what is needed, and our weakness, the work assumes such a magnitude, and so much remains to be done, we may overlook the progress we have made within the last forty years. Though we may be far behind older denominations, I think we may safely believe that no denomination among us has made more commendable progress in Christian work, according to numerical and financial ability. Such an opinion I have heard admitted, outside of our own denomination. Let us thank God and take courage, and "strengthen the things that remain," and thus receive the favor of Him without whose aid there can be no permanent success.

Those who were the leading men forty years ago have nearly all been called up higher. A few of their co-adjutors remain. To such let me say, we have had our day. We have done what we thought God called us to do. We may have made mistakes, it would be strange if we have not. We had not the advantages that now exist, and we are human. Our record is made and our work nearly done. Let us thank God for the denominational improvement we have been the humble instrument, under God, of achieving. Especially let us thank God for the noble band of young men that God has called, and is calling, to the ministry of His Word, and on whom will soon devolve the responsibilities we have borne so long. Wisdom will not die with men, as we pass away. And let me say to our young men, the burden and work of the denomination will soon, and does even now to a great extent, rest upon you. It is a great responsibility, but He who guided those who have gone before you in this glorious work, will guide you, and give you prosperity if, with as true and perfect consecration of heart, you seek the baptism of the Holy Spirit without which all human effort will be unavailing. You will meet with trials, perhaps opposition, from even good men. You will not always be of one mind in your plans, but keep the unity of the Spirit in the bond of peace. Endure hardness as good soldiers of the Cross of Christ, and when the chief Shepherd shall appear you shall receive a crown of glory. Reforms and improvements may not go forward as rapidly as you desire. But let patience have her perfect work. Sudden growth is not always a healthy growth. Early fruit is not always sure to keep well. God always takes time in his work in the physical and intellectual realm, and why not then in the spiritual? We have need of patience. Most sincerely do I commend you to God, and His Word, earnestly praying that he may endow you with his wisdom and crown your labors with abundant success, and enable you, with your better advantages of culture and education, to render much more efficient service for the Master. But "It is not by might nor by power, but by my Spirit saith the Lord."

SIN.

BY REV. A. F. HUTCHINSON.

Sin in the unregenerate exists in two forms—as an act of transgression of the divine law, whether doing what is known to be forbidden, or neglecting to do what is known to be required,—and as inward moral defilement or depravity. This distinction is not arbitrary or far-fetched but exists in the nature of things, and is plainly indicated in various passages of Scripture, as witness the following, the words in italics in each part indicating the distinction: Wash me thoroughly from mine iniquity and cleanse me from my sin. (Ps. 51: 2.) Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart. (Ps. 24: 3-4.) In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. (Zech. 13: 1.) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost. (Titus 3: 5.) If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (1 John 1: 9.) He that is unjust, let him be unjust still: and he which is filthy let him be filthy still. (Rev. 22: 11.) Now it is certain, this matter is not clearly presented, if indeed it is really understood, in many sermons and theological writings, and it is equally true that as ministers and Christian workers a failure here is disastrous; and no qualifications otherwise can supply the deficiency. Failure in understanding the true nature of sin involves the failure in applying the gospel remedy. Many who are truly converted fail "to continue in the grace of God;" their inward depravity not being removed they are easily overcome and ensnared by Satan. It is indeed true that many converts, if not all, feel no motions of evil, and innocently conclude that they are indeed free from sin. But subsequent experience shows them their sad mistake; and because they find yet remaining evil passions and inclinations they often are led to doubt whether they were ever truly converted. How necessary it is that Christian teachers understand the word of God on this vital subject, and have the experience that will enable them to lead others into the true way of salvation. Pardon and justification does not remove inward depravity; it does take away the guilt incurred by a life of sin, but does not, and can not purify the heart. Heart purity or sanctification is obtained by cleansing and not by pardon. In proof of this we cite 1 John 1: 7: "And the blood of Jesus Christ, his Son, cleanseth us from all sin," and the passages quoted above. This is not put forward as a doctrine only. Very many Christians of all denominations enjoy the precious experience of full salvation or freedom from

delphia. It is an excellent work and ought to be read by every parent. We make a few extracts. The following offers useful suggestions for dealing with an angry child: "Anger is very weakening to a child, as it is to every one else besides. It therefore should as quickly as possible be subdued; not by the mother herself getting into a passion—certainly not, that would only increase the mischief tenfold—but by throwing oil upon the troubled waters; by a soft answer, which turneth away wrath;" by a gentle, and yet by a firm demeanor; by turning his attention to something else, until he be calm, and then by lovingly telling him of his faults. By adopting such a plan he will be likely for the future to correct and repress his anger."

Cross children are sometimes very annoying and occasionally are severely dealt with. The following sensible advice of Dr. Chavasse is worth remembering: "When a child is unusually naughty and cross the chances are that he is not well, and instead of punishing him by keeping him at home at his lessons, let him have a run and a romp out of doors, and if possible, in the green fields. The exercise, fresh air, the sweet-smelling turf, and amusement, will generally drive away all irritability of temper, provided there be nothing seriously the matter with him; if there be anything the matter with him, medical aid should at once be sought. If a child is cross, ten to one his stomach is out of order; for, if he be well, it is not natural for him to be cross."

Many children possess bad tempers, for which their parents are sometimes to blame. Says Dr. Chavasse: "A mother ought never unnecessarily to thwart her child. Some mothers are like perpetual blisters to their children—they are snapping or raging at them continually; they spoil their tempers, as the mouths of colts are frequently spoiled, by too sharp a bit and by too tight a curb."

Children are apt imitators; they learn by imitation. Hence what the parents wish their children to be, they should be before them. If parents scold, fret and worry, the children will soon learn to do the same and increase the domestic uproar. If the parents deceive their children, the children in return will deceive them and learn to tell falsehoods. Honesty is best taught by example. When the example is good, then precepts are valuable as an additional means; but if the example is bad, precepts will be of no avail. The position of parents is one full of great responsibility and those who well acquaint themselves of their task are worthy of all honor.

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inbred sin and are living a most joyous and solid Christian life. If these views are correct,—and they can not be doubted—how can Christian teachers ignore this subject as they do? The worldliness and weakness of the nominal church are the sad result of the absence of proper instruction.

REV. SAMUEL NEWELL.

BY REV. WM. WHITFIELD.

The subject of this notice was born in Barnstead, Nov. 27, 1788, and died in Lawrence, N. Y., Sept. 6, 1880. When 18 years of age he began to learn the carpenter and joiner's trade, at which he worked more or less through life. Nov. 10, 1811, he was married to Miss Polly Jones, by Rev. Enos George, of Barnstead. She died about 15 years ago.

In 1818 he moved to Woodstock and there he resided several years and was highly esteemed by his townsmen; was called to hold town office from 1820 to 1829, and in 1828 and 9, he was elected to the Legislature. In March, 1831, he moved to Johnstown, Canada, where he made a profession and united with the Methodists. In 1832 he began to preach, and in 1835, he preached in Hemmingford, Lower Canada, being sent there by his Conference. In 1837 he came to Lawrence, N. Y., where he lived until his death. Soon after he settled in Lawrence he became acquainted with the Free Will Baptists and finding their doctrines and usages to agree with his views, he united with them and heartily maintained his relation with them till death.

Father Newell's labors in the ministry were mostly confined to Lawrence, Hopkinton, and Dickinson, yet he was always welcome in all the churches of the Q. M., and even after he had passed his fourscore years he was listened to with interest, as he retained his mental powers in a wonderful manner.

Father Newell's gift of preaching was not what is called a revival gift, yet he was a sound, logical, and instructive preacher. He had a gift to show the fallacy of the old doctrines of Calvinism; and he delighted to preach a free, full, and complete salvation. As to his character it is safe to say he was a good man whose life was worthy of imitation—a man of faith fully trusting in Christ and him alone for salvation; quiet, peaceable, a friend to all; he kept the even tenor of his way. His last illness was long and painful. He was taken ill the 10th of June and died the 6th of Sept. His daughter-in-law, who cared for him in his last illness, says he was a great sufferer, but he bore it all with Christian resignation, often saying, "It is gain to die." His mind was clear until a few days before he died. He made all the arrangements for his funeral. The coffin in which he was buried was made by himself 10 years before his death. He was opposed to the fashionable and expensive funerals of the day. He chose the preacher, the text, his bearers, and the brother to make the arrangements, whom he charged not to have his remains taken to the church, but to take them directly to their last resting place. The funeral services were held in the Baptist meeting-house at Nicholville. Rev. Mr. Preston of Fort Jackson preached the sermon from Phil. 1: 21, 23. Rev. R. Parks, Rev. Mr. Canney, Free Baptists, and Rev. Mr. Biasedell, Baptist, and Rev. Mr. Pierce, Methodist, took part in the services.

THE CRISIS OF THE SOUL.

BY REV. A. H. MORRELL.

In the Sunday-school lesson for April 3rd one, amongst the numerous deeply interesting truths presented, strikes us with appalling impressiveness: Let us call it the "Crisis period of the soul's probation."

One of the three persons appearing in that lesson said to Jesus, "I will follow thee, but let me first go, bid them farewell, which are at home, at my house." John 9: 61.

Doubtless this man was well convinced of the propriety, duty and safety of becoming a disciple of Christ, and yet was not fully committed to the undertaking. He did not feel willing to do the thing required, immediately.

The Saviour comprehended his position—that his attitude was non-committal, and well knew that it was now, or perhaps never, with this convicted sinner! that should he turn away from the presence of Christ, and the then, powerfully persuasive moral forces acting upon him, all tending to hasten the moment of final purpose to follow the Son of God, he would lose everything. His interest in his own salvation declining, in proportion to the interference of other affairs of worldly concern; the Spirit grieved, departing; his back turned towards his Saviour and his face towards ruin, nothing now could save him! Hence that moment was the pivot on which eternal destiny turned! Oh! how momentous to that half-decided man. No less so, is the moment of the indecision of thousands to-day!

This lesson of warning ought not to be unimproved by us, especially by awakened and anxious souls to whom the Saviour comes so nigh with the offers of salvation. Delay for a single moment, to submit to Christ, by attempting to do some other thing "first," however proper and necessary it might be in other circumstances, imperils the highest well-being of the soul. The crisis has come and past, and gone forever!

The Morning Star.

WEDNESDAY, APRIL 20, 1881.

G. F. MOSHER, Editor.

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AIM OF THE PREACHER.

Much depends upon the minister of Christ having the right object in view, and then taking direct aim at it. We imagine that some ministers fail in one or both of these particulars. Some may be aimless, but it is to be feared that a far greater number have some selfish or subordinate object in view, and if they aim for it and hit it, they fall far short of hitting the true mark which Christ has set before them. Christ came to save the lost, and for this he lived and labored and died; and when he arose from the dead he commissioned his disciples—and that commission extends to us—to prosecute this work in all the world until every man, woman and child shall have the offer of salvation. As this will exist as long as probation endures, there will be occasion for this work until the end.

The question then is, at what shall the preacher directly aim, to compass this object? Shall he seek to preach eloquent, beautiful or great sermons? A good sermon is a good thing but it is not the mark at which the preacher should aim; it is rather the instrument by which he may reach the true mark. A perfect plow or hoe is not the object of the husbandman, but the instrument to be used to gain the harvest. A fine net is not the object of the fisherman—it is to catch fish. So the true object of the "fisher of men" is to catch men, and he must not mistake the instruments or means for the end.

Shall he resort to clap-trap to fill up the house, make the support of meetings easier and the salary higher, and secure popularity and self-aggrandizement? No, no! Never! These are by no means lawful objects. His work is to save the souls of men; and if in the use of legitimate means to accomplish this end the house is filled and he becomes popular, all right, if it does not make him proud and divert him from his true work. Brandishing a polished sword is no evidence of a brave soldier; there is no power in it; that must come from the hand that wields it—from the man that controls the hand and aims the blow.

It is not enough to aim at the head. Novel theories, beautiful imagery and rhetorical flourishes may interest, amuse, delight and captivate the audience without reaching the necessities of a single soul. Always aim directly at the heart. The mark is not the sermon or the head but the heart. Learning is a means to the end, but it is not the only means or the most important. To teach religion correctly, a man must experience it. He should know Christ not only with the head but with the heart. Who can depict better the state of the lost soul than he who has been conscious of it himself, who has tasted the "wormwood and the gall," and felt the peace of sins forgiven? It is the man who has been comforted himself that knows how to comfort others.

The sermon should be the outgrowth of the life and character of the preacher himself, aiming to reach the heart, to convince, to persuade and to lead the man to Christ. If he has behind his words Christian character and life, genuine spirituality and love for the souls of men, he can fall back upon Jesus with assurance that he will work through him effectually. Then no matter how much education he has, the more the better; no matter how polished the steel he wields, the better the instrument the better the execution, if Christ be behind it all. He is the efficient power—the final cause in this matter. Now it is nothing against the utility of education that a man full of Jesus—full of love for souls, without much culture or depth of intellect, has been extraordinarily successful, while a man of cultivated intellect and profound eloquence, without these spiritual endowments, has proved a failure. It was not the education that injured him, it was the want of the spiritual unction to utilize the education.

"Take heed to thyself and unto the doctrine; continue in them; so shalt thou save thyself and them that hear thee." A minister, then, must take care of his own soul, "take heed" to his teaching "both to the matter and the manner," if he would save himself and his hearers. Study and self-consecration to the work is required of him. He should get all the learning possible; he will find a use for it. But especially should he live near to the Saviour, in constant sympathy and communion with him, and bring himself into frequent contact with men in adversity and suffering as well as in prosperity, that he may know the various phases of their necessities, and be able to administer to them the requisite counsel and comfort, and to bring forth in private and public those truths best calculated to lead their souls to Christ, and keep them in vital communion with Him. The preacher's aim is unique, and his work is sublime—its consummation happy and its rewards eternal.

WORK AND WATCH.

Unwearied vigilance is a necessary concomitant of successful labor. Nothing great is to be accomplished without attention, industry and application to the work. It is easy to understand that labor of some kind, physical or mental, is indispensable to a laudable success, but watchfulness is no less so. We are in a world where difficulties are to be met and obstacles to be overcome. True success is to be attained by making these, which are so thickly strewn in our pathway, contribute to the grand result.

The acorn germinating is far from being the magnificent oak. It is only when it has borne the storms and frosts, the snows and winds of many a severe winter that it is entitled to that appellation. These obstacles are made to do much in giving it its character. The child born is nowhere near the man of mature years. It takes time to bring this about; and the strength of character which his manhood develops depends upon the discipline through which he passes, the obstacles overcome, the afflictions suffered, and the work done. All these do their part in giving strength of character. In order that this may be the case, the utmost watchfulness should be exercised. He who gives no attention or care to the germinating, growing and maturing seed must not expect a very promising harvest.

The man who does not give attention to his business, who does not watch as well as work, is very liable to fail. Oftentimes more depends on the watching and care than upon the work done. "Eternal vigilance is the price of liberty." So it is the price of success. The man must not only work, but he must see to it that his work is efficient—that every blow tells—that obstacles are boldly met and triumphed over and that adversity which can not be avoided is bravely endured and made to contribute to manliness of character.

It is the vigilant man who sees the temptation and meets it successfully, who apprehends the difficulties before him and surmounts them, who discovers ways and means to compass his ends, and who finds opportunities for doing good multiplying on his hands. The more he does the more he can do, and the more he watches the better he can do the work.

This principle holds good not only with common employment, but also with professional labor. The lawyer, doctor, artist, and minister of the gospel, all must prosecute their work with watchful care. "A bishop must be vigilant." Peter exhorts the elders to "be vigilant." "They watch for your souls as they that must give account."

Similar injunctions are given to all Christians. Hear the Master: "I say unto all, watch." They were to watch against temptation and resist it, watch for the end of life and be prepared for it, and watch for progress and be sure to make it. "Watch thou in all things." Here is where Christians are most likely to fail. They get off their guard, become cold and indifferent before they are aware of it, and neglect their work. Instead of working out their "own salvation with fear and trembling," or with trembling solicitude, they lose their interest in the matter as if it were of little consequence. The apostle says, "Watch ye, stand fast in the faith, quit you like men, be strong." Here it is all in a nutshell, easily comprehended: We must watch and work with manly firmness until we become strong or fall of ultimate success.

"Those who toil bravely are strongest."

The attention here must be single or undivided. The eye must be upon the mark, the pressing forward must be intent, simple in purpose and in act. He that has his hand on the plow, at the same time looking back, can not make good work—is not fit for it. He can not serve God and mammon if he tries, and yet he necessarily has so much to do with the things of the world, that unless he is continually on his guard, he will be led away imperceptibly from his Christian duty. Whether he is aware of it or not, when he becomes filled with the love of the world, "the love of the Father is not in him."

The Christian who prosecutes the great business of his life with undivided attention, watches, and prays, and works, with systematic efforts. There is method in his progress, and habit, which is second nature, in all his duties; and he goes forward step by step, methodically and habitually working out the great problem of life, laboring for the salvation of others, and drawing continually nearer that hour when he will hear the sentence, "Well done, good and faithful servant—enter thou into the joy of thy Lord."

CHURCH DISCIPLINE.

A correspondent, "W.," tries very hard to take exceptions to the editorial on the above subject, but he does not touch the points there advocated. He commences: "The principles and the important duty of church discipline should be understood, and faithfully practiced, so that churches may not dishonor themselves by allowing in their members what they publicly condemn."

This is just what the editorial attempted to do. It would not have churches dishonor themselves either in keeping, or in the manner of excluding, unruly members.

He objects to the use of the parable of the tares as not applicable to the church. It was used in the editorial simply as an illustration, and we fail to see its inapprop-

ateness. There may be difference of opinion as to its meaning. Cruden says that "tares" has special reference to "hypocrites" which are so mingled with the good seed or children of God in his "Kingdom"—the church, that in rooting them up there is danger of "rooting up the wheat with them." This could not possibly be the case if the hypocrites were already outside of the church and easily distinguished; so that from the nature of the case the tares blended so intimately with the wheat appropriately illustrates hypocrites in the church, to say the least. Barnes says, "Our Saviour teaches us here—1. That hypocrites and deceived persons must be expected in the church. 2. That this is the work of the enemy of men, &c. 3. That all hope of removing them entirely would be in vain. 4. That an attempt to remove them entirely would injure real Christianity." &c. Some others think it has reference to the Jewish church.

It is still more surprising that "W." should make the objection he does to the next illustration, Matt. 18: 15-17, and assert in the face of Christ's own declaration: "It does not say a word about what churches should do with offenders." The editorial used it as the attempt to settle a personal difficulty which was finally to be brought into the church for their action. "If he neglect to hear the church let him be unto thee as a heathen man and a publican," i. e., let him be excluded. If this has no reference to church discipline where among all of Christ's teachings is there anything that does? We fail to find it.

Barnes says, "It was to be brought to the church in order that he might be admonished, entreated, and, if possible, reformed. This was, and is always to be, the first business in disciplining an offending brother." This is too often forgotten.

Our correspondent continues: "The principles of purity, love and forgiveness, taught by Christ, though not having direct reference to churches, (is it possible that he meant to say this?) does indicate in what spirit discipline should be conducted."

These "principles" are the inherent principles on which the church is founded, and without which it can have no existence. They are to come into exercise on all occasions, and especially in cases of difficulty and discipline.

Our brother closes up with sentiments in perfect harmony with the editorial, as follows:

"Every scandal or rumor of immoral conduct by a member, should be promptly investigated by the church; so as to vindicate the accused if possible; or if in the wrong, by kindness and sympathy to win him back, through confession and penitence; or, if it must be so, to remove the unrepentant offender."

"While there should be love, forbearance, modesty, patience and a forgiving spirit in conducting church discipline; justice, firmness and persistence are as much needed."

CURRENT TOPICS.

THE question which exhausted so much of the time of the late Congress—namely, how to meet the maturing government bonds—has been settled by the new administration by a policy which commends itself to capitalists and to the community at large and which, if successful, is destined to strengthen very materially the hands of the government. It matters but little to what particular person or persons belongs the credit of devising the scheme announced by Secretary Windom, it is a measure which will make the new government popular at the beginning of its regime. The principal advantage sought to be attained in the abortive legislation of the last Congress will be secured by this act of the Executive, in stopping the six per cent. interest on a large part of the public debt, and the holders of the bonds will have nothing to fear as to the negotiation of their claims, which, moreover, the Secretary of the Treasury will be prepared to pay if they are not willing to hold them still at the reduced rate of three and one-half per cent. interest. Assurances have been given, however, by leading capitalists and bankers, which make it reasonably certain that at least two-thirds if not more of the six per cent. bonds will be allowed by the holders to run on the new terms.

THE CZAR suddenly raised to power will find enough to do to fulfill his pledges and satisfy the conflicting demands made upon him. Years ago it was understood that "he would never consent to rule Russia as an autocrat." The question now is, whether he will meet this expectation or turn his back upon all previous pledges that afford the only ground on which he can expect a happier reign for himself or his country than his father enjoyed. Here is the official announcement of his policy as sent to Russian representatives abroad, which does not hint at any unwillingness to assume the duties of an autocrat:

His Majesty, the Emperor, on ascending the throne of his ancestors, assumes as an inheritance the traditions consecrated by time and their acts. Russia has now attained her full development. Feelings of jealousy and discontent are equally foreign to her. The Emperor will first give his attention to the internal development of the State. The Emperor's foreign policy will be entirely pacific. Russia will remain faithful to her friends, reciprocate the friendliness of all states, and act in common with other Governments in maintaining general peace. Only the duty of protecting her honor or security may divert her from the work of internal development. The Emperor will endeavor to strengthen her power,

advance her welfare and secure her prosperity without detriment to others. These are the principles by which the policy of the Emperor will invariably be guided.

It is stated that the new Emperor is making concessions which were planned by the late Czar, having in view the self-government of the leading cities of the empire. A council called the "Council of St. Petersburg" is to be composed of one delegate from each city district, elected by the landlords and independent tenants. These 228 delegates composing the council are to act upon all measures proposed by the commandant, subject to the approval or veto of the Emperor. "The measure," says the *Agence Russe*, "is a part of a scheme for the whole empire, projected by the late Czar." Mr. Archibald Forbes in his lecture on "Royal people I have met," makes some just remarks in regard to both father and son, which are as follows:

In many respects, the monarch whom the Nihilists slew, the other day, was a grand man. He was absolutely free from that corruption which is the blackest curse of Russia, and which taints the nearest relatives of the Great White Czar. He had the truest aspiration to do his duty to the huge Empire over which he ruled, and morning, noon or night he never spared himself in toilsome work. He took but few pleasures. The melancholy of his position made sadder his features and darkened for him all the brightness of his life. For he had the bitterest consciousness of the abuses that were alienating those subjects who had been wanting to couple the names of "God and the Czar." He knew how the nation writhed and groaned and he, absolute despot, as he was, writhed and groaned not less from impracticable impotency to ameliorate the evils. For, while honest and sincerely well intentioned, Alexander II. was a weak man. True, he began his reign with a spasm of self-assertion; but the favorites gained his ear; his family compassed him about; the whole huge, stubborn, ponderous *vis inertiae* of immemorial rottenness, of tenacious, multitudinous officialdom—lay doggedly across the hard path of reform. Alexander's aspirations were powerless to pierce the dense, solid obstacles; and his impotence to do this, with the self-consciousness that it behooved him to do it, embittered all his later life. Alexander III. is a stronger man than was his father. He has no favorites, and he has a firm will and a wise wife. What that strong will shall lean toward despotism or toward reform, remains to be seen. The suspense will not be long, for Alexander Alexandrovich is not the man to dally or temporize.

MURMURING is a very unfortunate habit to say the least. It augments like all other habits and wherever it fastens itself it destroys all happiness, "hushes the music of nature and darkens the brightest skies." It scatters all those pleasurable emotions that dwell in generous and thankful souls. He who has this habit fixed upon him sees nothing in its true light. However excellent and valuable it may be, it is so distorted and buried up in rubbish that it is impossible for him to discover its beauties or appreciate its excellencies. He settles down into a state of moroseness where his peevishness and fault-finding shut out the sun-light of all happy, pleasurable or useful associations. The *Standard* puts it thus:

There is no disposition of mind so inimical to comfort, to usefulness, to piety and to God himself, as that which produces a generation of croakers and complainers who delight in railing, and make it a business of converting honey into gall. They are well known in every community, and should be treated to "rosemary" or "rue," or some bitter herb; for they do not care to be cured by the grace and tenderness and love and patience and courtesy and cheerfulness of Him who delighted to do the will of God.

THE Indian problem has been a vexed question ever since the Caucasian usurped the rule of this country from the primitive owners of the soil, and it has steadily grown in importance and perplexity as the men of the forest have been compelled to retreat within narrower and yet narrower limits by the advance of civilization,—until, as the Boston *Advertiser* truly remarks: "To save the Indians from extinction requires the wise action of the government in all its branches, and the humanitarian help of the country. And both will have to show much patience." The same paper declares that the Indian problem is medical and physical as well as political and moral, which conclusion it arrives at from the following course of reasoning:

The average Indian is, like every other barbarian of the common type, physically inferior to civilized man. In very many cases he is diseased by the natural results of exposure, ignorance and the manifold accidents of untutored life. The romanticists have caused the impression that the state of nature is a state of moral innocence, physical strength and happy joys. Rousseau and Chateaubriand seem to have believed this as a well established dogma. But the realities of the case are opposed to them. Throughout nature, creatures left to themselves are more frequently bruised, diseased and deformed than in a state of perfect health. The Germania of Tacitus is almost a romance, the author's purpose being not to describe a people with fair and unfeeling fitness, but to hold up to the fashionable men and women of luxurious Rome an ideal picture of natural health and virtue. The Germania resembles Atala, if not Paul and Virginia. Natural history has exposed the comparative hollowness of these romances, and the natural history of the American Indian shows him to have the elements of civilized man, but only in a stunted, rudimentary and germinal condition. His health is not remarkable, his strength is limited, his muscular development very slight.

A correspondent, referring to Rev. Dr. Ball's recent visit to the White House, remarks that "it must be a great pleasure to the doctor to see his old student at Georgia Seminary, now at the pinnacle of greatness."

BRIEF NOTES.

Rev. J. C. Stockbridge, D. D., of Providence, R. I., who is writing sketches of ministers in the different Baptist denominations for the supplementary volume of McClintock and Strong's encyclopedia, spent several days in this office last week, gathering from the files of the *Star* information which he was unable to obtain elsewhere. We understand that his work when completed will embrace biographical sketches of nearly all of the deceased ministers of the Free Baptist denomination up to the present time.

The 44th annual report of the Freewill Baptist Sabbath-school Union has been published, and a copy has been sent, through the Yearly Meeting agents, to every Sunday-school in the denomination. The report of the Corresponding Secretary, Mr. E. W. Page, of New York, will be found very interesting and instructive reading. The statistics of every school from which a report could be obtained are printed with the report, and show an aggregate of 815 schools, with 61,276 scholars, among whom there were 2,285 conversions during the year; 17,133 copies of the *Myrtle* and *Little Star* were taken by these schools and \$16,247 were raised for the support of the schools and benevolent purposes.

A clergyman overtaking a boy on the road asked him where he was going. "O!" he said, "I'm going to the meeting to hear about the missionaries." "Missionaries!" said the minister. "What do you know about missionaries?" "Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary-meeting. I belong." "Not only every child but every adult should feel that he is a part of the concern," and has a responsibility in missions, in Sabbath-schools, in public worship. This will be the case when all are trained up from childhood to have an interest in these things, to always attend to them and do something to promote their prosperity. Every one can then say, "Why, I'm part of the concern! I belong."

So much depends on the laws of human life that the matter should have a more prominent place in our course of study in all our schools. Health, the means of averting hereditary taint, and of prolonging life, is the next in importance to the welfare of the soul. Ignorance of these things, or inattention to them, results in the abridgment of life and consequently of usefulness. The evil commences with "ill assorted marriages," resulting in the death of millions who pass away prematurely in infancy, childhood and youth by transmitted diseases. Life is also abridged by vicious habits, by violence of principle and character, so that comparatively few live to "threescore years and ten." The great majority are borne away before their time. These are the facts as they are and not as they should be. Most of men ought to live longer than they do and would, were they not unwittingly or recklessly the cause of their own destruction. Here is a grand opportunity for reform.

Food and Health says that Cooper Union "is not by any means the only place of public resort in N. Y. city where lack of ventilation combined with other causes is working grievous harm. We are going to make it our business to investigate this matter thoroughly, and trust to thoroughly arouse the public to the necessity of doing something. What is the good of having clean streets, that is, if we ever do enjoy such luxury, if we are to visit poisoned libraries, churches and theaters, travel in poison-tainted cars and steamers, and live in poison-tainted offices and rooms?" The fearful dangers which threaten us as a people from the use of poisonous, adulterated food and of canned fruits should alarm the people, and awaken such a public sentiment as shall react against their use and cause our legislatures to enact such laws as shall restrain or stop the nefarious business of adulteration, and prevent the use of cans that will poison their contents. Self-protection at all events is demanded.

Denominational News.

Special Correspondence.

HARPER'S FERRY, W. VA., APR. 12. Three years ago we were down here at the laying of the corner stone of Myrtle Hall, for the use of girls who wished to attend the school but could find no rooms. To-day we see the hall completed, every room occupied, and its great worth fully established. We were shown through the building the other day, while the occupants were at recitation, and without the knowledge that their rooms were to be inspected. But we found them invariably neat and clean, and quite as well kept as the average in our New England seminaries for young ladies.

Last Monday work was begun on the new hall, which is to be used for much-needed chapel and for recitation purposes. Stone and brick are already on the ground. The corner stone is to be laid during the anniversary exercises, May 30th, when Fred Douglass will deliver an oration on John Brown. Surely, it should mark an era in the history of this country, when an ex-slave, honored by an appointment to an important office by a government that once held him in bondage, comes up here to dedicate a hall to the educational uses of his people, and chooses for his subject the name of the man whom the State hung for attempting to free them. The person who gives his money or his influence to help promote this work is aiding a greater movement than it falls to the lot of most wars, however costly, to promote. It is merely preparatory work that is now being done for the new hall, but our next visit here is doubtless to find it completed, and a part of the ornamentation and the blessed influence "on Camp Hill."

The work here is growing in all directions. New sections are yearly learning of the school, and sending up their young men and women for an education. A young man came from Norfolk a few months ago. The next term he brought three or four others with him. There are many cases like that. This week the State Superintendent of Public Schools has been here to arrange the terms on which money appropriated by the last legislature, for the normal training of colored youth who propose to teach, may be applied in their behalf. There are six normal schools for white pupils in West Virginia, and the State thus makes Storers College the medium for the normal training of a limited number of colored pupils. The Superin-

tendent expresses great satisfaction with the appearance of the school, and hopes to be able to secure an appropriation from the Peabody fund to aid in holding one or two teachers' institutes for colored people during the year.

The Harper's Ferry Quarterly Meeting was held here last week. At the Ministers' Conference the question arose of licensing a brother from the North, who had been holding meetings in this vicinity during the winter. He was a member in good standing in a Northern church, his walk and character here had been without reproach, but on the fact appearing that he had contributed almost nothing to the support of his family during the winter, which he had left in Massachusetts, the Conference, kindly but firmly refused to grant the license until the brother had removed all ground of complaint against him in that respect. The tribute, thus paid to the sanctity of the family relation is significant in the highest degree.

These ministers know the Treatise by heart, and to take any action that is not in accordance with its printed articles would seem to be next to impossible. They are Freewill Baptists to the core, and in their fidelity to denominational usage and to the upholding of denominational principles set an example that in some respects could be profitably imitated further north.

Among the visiting delegates were two from the vicinity of Luray and Staunton who had come two hundred miles to attend the meeting and to solicit teachers to go to their sections and hold schools. One of them did not know a letter of the alphabet a few years ago, but by his own efforts since then he has acquired a good elementary education, and last Sunday he preached a sermon that was full of the pith of the gospel.

The previous educational supply has only increased the demand for it among the people. The calls for teachers and preachers, schools and churches, come up from new sections each year, a gratifying proof of the growing desire for self-improvement. Sunday-schools, missionary and temperance work and all the good causes of the age receive their cordial support,—an assurance that they are to be equal to the demands that will be made upon them in the coming years.

G. F. MOSHER.

Ocean Park Association.

The Guilford grove and beach property at Old Orchard has been purchased by an association of F. Baptists, duly organized under a charter granted by the legislature of Maine. The purchase money has already been paid and the grove, under the charge of the agent of the Association, is being cleared and a survey of lots made with reference to a day for the opening of the grounds and sale of lots, which will occur the first of May.

A plan of a Temple for holding general public meetings, to be erected on the grounds, has been adopted and the location for the building selected and it will be erected early in the season.

It is desired that all persons who intend to erect cottages or other buildings the present season, should at once report to the agent of the Association, Dea. O. Durgin, of Saco, Maine, or to the following committee, Rev. I. D. Stewart, Dover, N. H.; B. F. Haley, Esq., New Market, N. H., and E. W. Porter, Lowell, Mass.—so that special care can be made with railroads to favor both the Association and the persons who desire to build. The larger the amount of material purchased at one time, the more favorable the rates of freight can be made; also, better terms of purchase.

On account of more persons desiring to take shares than could be accommodated in the first one hundred, as announced by circular, the directors have extended both the time and the number of shares to be taken, so there is an opportunity now for persons to subscribe by sending their names, with the money, to the treasurer, B. F. Haley, New Market, N. H., and get the discount of twenty-five per cent.

The directors hold out, also, the following inducement to persons who will build the present season: to such persons they will make the same discount on a lot valued at one hundred dollars, as was made upon the shares, which was twenty-five per cent. The taking of a share, makes a person eligible to membership in the Association. The time of this rate can not be now promised beyond the next meeting of the Association in May.

The grounds will be ready for building the first of May and it is desired that cottages and society buildings shall be erected as rapidly as possible, so that we may have sufficient accommodations to hold a general meeting for the dedication of Temple and grounds by the first of August. We hope a large number of our churches will erect society buildings the present season upon "Temple Square," where lots are reserved for this purpose.

The grounds are easy of access, so that material for building can be delivered at the grove direct from the Boston & Maine railroad, or by the beach railroad, upon the beach and near the other end of the grove.

This railroad passes directly through the lot, so that lumber will need but little handling. This is also true in case of discharging it from the Boston & Maine railroad.

It is very desirable that all persons who have subscribed for shares should at once send the amount of subscription due to the Treasurer, so that the necessary improvements of ground can be carried forward as rapidly as possible.

Also, that new subscriptions be made; and there is every reason to believe that lots purchased and buildings erected now, will not be less valuable after improvements shall have been made and many other buildings erected.

Brethren and sisters of New England, we have now a location for an encamp-

ment selected, containing fifty acres of valuable grove and beach property, at one of the most popular watering places in the country. Shall we not rally and make it first class? By united effort we can. What we do the present season is going to tell upon its future success. E. W. P.

Ministers and Churches.

Eastern.

Maine.
The church in Green has secured the labors of Bro. Musgrave, of the Theological Seminary, for the present. The former pastor, Rev. L. W. Gowen, has received a call to Milo.

Rev. E. C. Cook, of North Berwick has entered upon his labors as pastor of the Dover & Foxcroft church.

Rev. E. C. Cook received a donation of the value of \$20 from friends in Dover, April 5.

Rev. C. W. Partridge, late of Wells, is engaged with the church in Canton, where he began his labors the first Sabbath in January.

New Hampshire.
The Whitefield church has enjoyed a good degree of prosperity the past year. Its affairs have been peaceful and pleasant. Very few of its members have been removed by death.

Some of the good results of the year have been manifested lately. On April 3d the pastor, Rev. Thomas Spooner, baptized nine persons, all but one of whom were received into the church.

Two others united with the church by profession the same day. April 10th the pastor baptized six more persons and gave them the right hand of fellowship, together with one other who united by letter, and it is expected that others will be baptized soon.

Rev. D. Waterman writes: "The church at Meredith Village has been blessed with a gracious revival. About thirty young people have commenced a new life. Their pastor, Rev. N. S. Palmer, is laid by for the present, with nervous prostration; has been very sick, but is slowly recovering. I have enjoyed two Sabbaths with them, and shall be with them (D. V.), till their pastor is able to resume his labors. Brethren, pray that he may speedily regain his health and strength."

Vermont.
The Waterbury church is being supplied with preaching by Leroy S. Bean, a student from the Green Mountain Seminary.

Massachusetts.
Rev. G. S. Ricker, on the 10th inst., tendered his resignation of the pastorate of Mt. Vernon church, Lowell. It is probable, however, that he will be induced to withdraw his resignation, the church and many other friends having earnestly requested him to do so.

New York.
The F. B. church in Buffalo have sold their house of worship on Niagara Square to the Congregational society for \$15,000. The latter society intend expending \$1,000 or \$1,500 on the building. The F. B. society intend to build a new church in another part of the city as soon as may be. In the sale of their house the bell, organ and pews were reserved.

Rev. Dr. Ball and daughter have just returned from a visit to Washington, D. C.

New interest has been awakened in the church and society at West Falls. They have engaged as pastor Mr. Clara A. Bassett, a lady of fine culture and ability. She is a graduate of Albany Normal School, and has spent many years in successful teaching. She enters upon her new field of labor with great earnestness and much hope.

Rev. John Willis, has accepted a call to the F. Baptist church at Putnam, and has already entered upon his labors there.

Rev. T. A. Stevens has received and accepted a call to the Penfield church, Rochester, N. Y., where his work and responsibilities will be lessened to some extent, a change favorable to his delicate state of health. The pastoral tree of four years' growth at West Ontario pulls up hard.

A series of meetings have been held recently with the church at Dickinson Center. The church has been awakened and seems more in earnest in the Master's service, sinners have been seeking for pardon and some wanderers expressed a desire to return to their Father's house. On Apr. 3, Rev. R. Parks preached his closing sermon as pastor, so that for the present they are without a pastor. The field is large. The Sunday-school was reorganized April 3d, the former superintendent being unanimously re-elected. A young people's prayer-meeting has been established.

Dea. Clough, of Folsomdale, has removed to Alton. His coming is opportune and is a great encouragement to the interest there.

Pennsylvania.
The ordination notice of Rev. G. S. McKinney, in the Star of March 23, should have been placed in Pennsylvania items instead of New York. A church of ten members—six gentlemen and four ladies—all heads of families, was organized on Marsh Creek, on the 3d inst., by Revs. A. Dodge and O. C. Hills. After the organization one was received for baptism and membership. The prospects for growth and usefulness are very flattering. Clerk, C. S. Hills, Marsh Creek, Tioga Co.

Ohio.
Rev. J. Phillips has resigned the pastorate of the Chagrin Falls and Orange churches. The Portage & Geauga Q. M. is left entirely destitute of pastors. Rev. A. Crafts, formerly of Auburn, but lately from Michigan, is married and has removed to his old home at Hiram Rapids.

Rev. D. Powell, the able pastor of the Albany church, Athens county, closed his labors there April 6.

Rev. J. A. Sutton writes "that Rev. Mr. Bates has consented to accept the pastoral care of the Big Island church, and will commence labor with them in April or May." Rev. John Hisey, of Waynesville, has just recovered from a very severe attack of brain fever. Sickness and death have visited that brother's family and they mourn the loss of a loved granddaughter and other relatives.

Iowa.
Rev. N. W. Bixby, of Edgewood, is stopping a few days with Rev. H. Gifford, who is confined with sickness.

Arkansas.
Rev. W. H. Morehead sends the following intelligence from this State: "In March we had the pleasure of meeting the church at Rocky Ridge, Sebastian Co., three miles from Ft. Smith. Preached some four sermons, we think with good effect. Bro. White, who is traveling with me, delivered a Sabbath school lecture, after which a collection was taken amounting to a sufficient sum to buy S. S. books. We met there, Rev. Bros. Howell and Prescott, Free Baptists. Bro. Howell has done valiant service in this cause there. We next visited Mazonia-Chapel and found a live church and Sabbath-school. Bro. Riggs was the pastor; although afflicted with an affection of the lungs, he has been doing good work. May

God spare him yet a little longer to administer unto the church there; every one loves Bro. Riggs. On Sunday we had quite a congregation and a good feeling prevailed. On Saturday and Sunday following, we met several of the brethren of the Ft. Smith Association at Union church in Quarterly Conference. The business was all conducted in good order and much good accomplished. I met Brothers Newhart, Williams, Sanders—ministers of our church there. The next Quarterly Meeting convenes in June. On Monday we traveled all day and preached at night at Onion Creek church; Bro. Cunningham, pastor. This brother is a very old man, worn out in the Master's cause; but still he says he expects to preach the remainder of his short life. He needs help as he has a large family.

Quarterly Meetings.

CALHOUN & NORTH BRANCH (Mich.) Q. M.—Held its last session with the South Litchfield church, on the 5th inst. Owing to inclement weather, but four of the churches were represented by letter or delegates. Rev. Wm. Taylor was chosen moderator. Revs. J. Ashley and F. R. Kendall preached the Word with good acceptance and power. Rev. J. Ashley commenced labor with the Hadley's Corners church April 24th, preaching every alternate Sunday morning and evening.

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Next session with the St. Jo. River church, Friday evening, August 5.

L. J. ANDREWS, Clerk pro tem.

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The attending throughout was spiritual, and A. Province was appointed as Cor. Mess. to the Little Sciota Q. M. and Elder W. Shabot and Bro. Davis to the Lewis Q. M. (Ky.)

Next session with the Union church, May 25. S. FISHER, Clerk.

TUSCARORA Q. M.—Held its last session with Tuscarora church. But few of the churches in the Q. M. reported by letter, or were represented by delegates. Two or three churches reporting churches reported revival under the labors of Rev. Geo. Donnocker, assisted by the pastors. A few were added to the churches. The ordinary business of Conference was performed by the delegates present. The religious services were spiritual and interesting, with a good attendance, all through. Rev. L. Kellogg was appointed to preach the opening sermon at next session, which will be held with the Brookfield church, May 27—29.

A. V. WELLS, Clerk.

MARION (O.) Q. M.—Held its April session with the Berwick (Green Camp) church, April 10th. Rev. M. D. Bates, of Berwick, Isaac Selig, of Litchfield, O., were present. But few of the churches were reported by delegates, on account of the inclement weather and bad roads. The meetings were spiritual, the sermons excellent.

Next session to be located by the Q. M. clerk, J. A. SUTTON, Clerk.

Business Notices.

Enjoy Life.

We live in a beautiful world, and a temperate enjoyment of life's blessings is both reasonable and right; but to do this we must have health. Dyspepsia and Liver Complaint is the direct cause of seventy five per cent. of such diseases as Biliousness, Indigestion, Sick-head, Costiveness, Nervous Prostration, Fatigue of the Head, and many other distressing symptoms. Baxter's Manderake Bitters, taken according to directions, will remove the cause and cure the disease. Only 25 cts. per bottle.

A Blasted Body
does not always belong to an inebriate. Kidney and Liver Cure has never failed to remove it.

PROFESSIONAL TESTIMONY. Many of the best physicians use **Dewey's Kidney and Liver Cure**, daily practice because it is the best good remedy that can be made.

Now is the time to use **Baxter's Manderake Bitters** and prevent Dyspepsia, Biliousness and Jaundice, which are so prevalent in the spring months. Only 25 cts. a bottle.

AGENTS AND CANNASSERS.
Make from \$25 to \$50 per week selling goods for E. G. RIDGOUT & CO., 10 Barclay St., New York. For full particulars and terms. 1374

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

Henry & Johnson's Arnica and Oil is a family remedy which should be in every family. Used for Cuts, Burns, Scalds, Bruises, Strains, &c., it has no equal.

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Notices and Appointments.
Yearly Meeting Notices.
OHIO Y. M. will convene with Pleasant Grove church, Feb. 25. Quarterly meetings regular on the 1st and 3rd of each month, or if on Miami R., at Selma. At Selma, on the 1st of each month.

IOWA Y. M. will be held with the Toledo church, commencing Thursday evening, June 9, and continuing over the Sabbath. Opening sermon Thursday evening by Rev. S. Summerlin. The committees of the several departments are to prepare full reports of their business, &c., and also suitable anniversary exercises. Each Q. M. should attend to the collection of the five cent tax, as provided by the Y. M. constitution; there is a demand to the amount of \$75 or \$80 against the Y. M. of this year, and the best way to make it is by publishing because of the lack of funds.

The opening sermon of the Ministerial Conference will be on the evening of June 10th, instead of the 9th, the notice in the Star is incorrect. At the instance of the Chairman of Committees.

REDA COATS, Clerk.
The Y. M. will be held with the B. B. church in Sedgwick, (Frederick Q. M.), commencing Friday, June 17, and continuing over the Sabbath. Conference sermon at 10 a. m. by Rev. C. B. Hill. No clerical will please forward the statistical reports for the Register and also the five-cent tax on all resident members which is due on the 1st of each month. The place of meeting will be timely given in the Star.

WM. WALKER, Clerk.

ARKANSAS.
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Next session with the Union church, May 25. S. FISHER, Clerk.

GENESEE Y. M. MINISTERS' CONFERENCE, with the F. B. church of Scottsburg, N. Y., commencing Thursday, June 16, at 10 a. m. Order of exercises as follows: 1. Opening prayer, J. M. C. Hill; 2. Reading of the Minutes, J. M. C. Hill; 3. Essay: "Revelations," C. B. Hart; 4. Essay: "Nature of Old Testament Revelation," H. Martin; 5. Essay: "Christian Growth and Development," A. P. Cook; 6. Essay: "The Life and Times of David Marks," H. Whitcomb; 7. Essay: "The Christian's Duty to the World," G. Donnocker; 8. Essay: "The Influence of Sin Absolute or Conditional?" S. R. Evans; 9. Essay: "The Influence of Christian Homes," D. M. Stollin; 10. Sermon, Thursday Evening, J. B. Randall; 11. Address, S. R. Evans; 12. Address, S. R. Evans; 13. Address, S. R. Evans; 14. Address, S. R. Evans; 15. Address, S. R. Evans; 16. Address, S. R. Evans; 17. Address, S. R. Evans; 18. Address, S. R. Evans; 19. Address, S. R. Evans; 20. Address, S. R. Evans; 21. Address, S. R. Evans; 22. Address, S. R. Evans; 23. 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Poetry.

THE BROKEN HIVE.

The wood of this broken hive is so sweet,
The honey smells have struck through
And through its fiber, till each thread doth
hint
Of places where blossoms grew.
Sandal wood were not half so sweet to me
As this common pine with its spicy.

Of the shaded nooks where the wild flowers
drew
The honey-robbers from afar,
Where the golden lilies shone through the
gloom,
As each were a mimic star.
I can smell by turns every flower whose
grace
Is well known to me as a friend's dear face.

Delicate harebells are bent by the bee
Almost to the gold-green moss;
The cup of the mandrake—a censer sweet—
Doth swing as the bee doth creep,
And the tingling fingers of the child close
In shutting the bee in the half-waked rose.

Then we laugh as the angry prisoner darts
With the gleam of an arrow-head,
As the leaves spring open from the child's
hand

That tingles, for the bee speed,
Just touching the fingers, the droning thing
Flew on with its treasures, nor left a sting.

Almost every flower hath its honey-dew,
But chiefest of all sweet things
Is the clover. It hold the essence rare
Of all the beautiful springs.
And this wood is sweet to its inmost core
With the fragrance that the white clover wore.

The knitted fiber is charged with the scents;
The fragrance pervades this room.
It is rarer far than the incense that
Wafts through the Cathedral's gloom.
It touches our whitest nerves, this most rare
And subtle essence that the blossoms wear.

All this broken wood, it has kept some part,
Some essence, of the things brought
Oh, home of the heart, hast thou grown more
sweet

With subtler essence of thought—
Some presence that is, as the sweets that
suckle

To this wood core, charging with scents the
whole?

But gather the breath of this broken hive,
And analyze every part,
And then I will tell you what maketh up
The air in the home of the heart;
You know the sweetness that doth indwell—
The pulse that throbbeth. If we could tell,

We might lose the sweetness and lose the
touch—
The outcome of all the years.
And some of home's fragrance is born of our
joy,

And some of the amber of tears,
But however it came, no one can part
This most subtle presence that melts the heart.

Till we weep on the sill of the old, old home,
One pulse of the essence rare
Comes floating in at the heart's open door;
And the life of our heart makes care
To fall away. O thou home of ours,
Thou art charged with the scents of life's
deathless flowers!

—Adelaide Stout.

IN TWILIGHT.

"I'm so big, mamma," and the little hand
Marked where her brown head reached
against the wall;
"Don't hold me, mamma, I don't need your
arm

Around me; such a large girl can not fall!"
The twilight shadows gathered o'er the hills,
A childish figure nestled close to me;
"I'm such a little girl," she pleading said,
"Please, mamma, take your baby on your
knee."

Flushed warm with youthful hope and pride,
"The world is ours to have and hold," we
cry

"We'll conquer it alone; no help we need;
Courage like ours falls not of victory."

But when the shadows of declining years
Over our pathway fall, we humbly pray,
"Dear Father, take us in thy sheltering arms,
We are such children, put us not away."

—Youth's Companion.

Family Circle.

BEGINNING AFRESH.

"How easily one gets out of the way
of Christian work!" said Mrs. Malden, a
young mother, to her visitor, who had
ventured upon a suggestion concerning
the duties of the coming Sunday. "You
may think, Mrs. Madison, that I attend
church as regularly, and Sunday-school
as religiously, as I used to do before my
marriage; but indeed it is not the case.
I have not entered a Sunday-school room
once in the past two years; indeed, it is
only semi-occasionally that we see the
inside of a church. I regret it, but I do
not see just how to help it. After things
take shape one way or another, it is so
hard to alter them."

"Is not your husband a church member?" asked Mrs. Madison.

"Yes, and used to be an active worker
in the Sunday-school. Since our marriage
there have been so many hindrances,
and so many added cares, that it
seems as if everything helped to crowd us
both out of and away from all fields of
active labor. We were gone for three
months, you know, on our wedding jour-
ney. When we returned, there was the
house to fit up, and I fell ill, and there
were bothers innumerable, so that it
seemed quite impracticable for me to go
again into the Sunday-school, and Robert
never likes to go anywhere without me,
and so—well, as I said, it is easy to fall
out of ranks. You think you quite lazy,
no doubt; and I fear you will not alto-
gether misjudge us. Really, in two years,
one becomes timid about re-entering a
field of labor that one has kept out of for
that length of time. I should feel strange-
ly out of place now in a Sunday-school.
But, of course, we will visit some school
to-morrow. You are such an earnest and

faithful worker in the cause, that I am
sure you long to see our schools. They
are very interesting ones—or were so two
years ago," added Mrs. Malden with a
faint blush.

"Can you leave baby long enough to
attend both services?" asked the visitor.

"Oh! nurse is faithful and efficient,"
answered Mrs. Malden. "Baby is not
responsible for mamma's delinquencies.
I could have attended school for all the
hindrance baby has been. I had simply
fallen out of the way of it before baby
came; and when once your class is given
up, or broken up, it is not easy to begin
again. At least I do not find it easy."

"Still, the work is a great work, and
the Lord has need of laborers," said Mrs.
Madison gently.

"It is very good of you not to lecture,"
said Mrs. Malden. "I was afraid you'd
be dreadfully shocked, and conclude us
heathen." Then she added, with a rich
blush mantling her cheek, "My own
conscience does something like this."
"Your own conscience, my dear
friend," replied the visitor, "is doubtless
a faithful monitor. It is God's voice in
your soul. If it has justified your past
action or inaction, surely I have no re-
proach for you. If now it admonishes
you that the harvest is great and the la-
borers few, surely there is one thing for
you to do. Respond with promptness to
the Master's command: 'Go work in
my vineyard.' Let the past be past.
Begin afresh. Resolve, and you will
find the work almost as easy to begin as
you found it to leave off. Remember the
time is short. What we are permitted to
do for our Master, we must do now."

Mrs. Madison said no more, but taking
a book from the table began to read.
Mrs. Malden considered the words she
had heard. "Begin afresh!" sounded
again and again in her mind, and "The
Lord has need of laborers." "Am I
keeping back my reasonable service?"
she asked herself; and then followed the
query, "And, by my example, am I
keeping back my husband's also?" And
for answer there was the accusing voice
of conscience, whose whispered word
caused the self-examiner to blush with
conscious conviction.

It was Saturday afternoon. Robert
Malden's custom was to take his wife to
drive after the early tea. Promptly at
six o'clock his ringing step and cheery
voice were heard in the hall, and Heloise,
glancing out of the window, saw that the
carriage waited at the door. She greeted
her husband with her usual happy smile
as he entered the sitting-room, but there
was a deeper shade of seriousness on her
face than Robert had been wont to see of
late. How quickly his eye noted it!

"Has anything gone wrong?" he asked.
"No—oh, no!" she made haste to re-
ply. "But, yes," she added in the next
moment. "Two people have gone wrong.
I think; and I am a bit troubled about it,
for I believe I am to blame for both."

It was Robert's turn to look serious
now.

"How are you to blame, my dear?"
he asked, "and who are the people?"

"You and I, love," answered Heloise,
humbly, yet very soberly, as she placed
her arm within her husband's, and walk-
ed slowly down the hall to the supper-
room. "We are not worth anything in
Christian work; are we, dear?" she said
earnestly. "We have lagged behind,
and actually have fallen out of ranks.
What have we done for our Master in
these past two years in which he has done
so much for us?"

"Little, indeed," said her husband.

"You are right, Heloise, we have gone
wrong."

She interrupted him. "But we will
go wrong no longer. By God's help we
will go forward. Send the carriage
away, Robert. We can do without the
ride. Let us study after tea the lesson
for to-morrow. Mrs. Madison studies
it every day. Let us begin afresh. What
should hinder?"

They entered the tea-room as Heloise
asked the question. Mrs. Madison, an-
swering the summons, was entering the
room also, by another door. In the ex-
change of evening greetings, and the seat-
ing around the table, opportunity for Robert's answer was lost. But when the waiter
girl retired from the serving, Robert
said, "We will have our ride, dear, but
we will drive around into Crab Alley,
and fish for boys and girls. There is a
new mission school at the head of Gay
street. Ed Moreton has spoken more
than once to me about it,—tried to get
me in there. I couldn't go without you,
you know, and I didn't feel right sure
that you could very well attend. I have
to follow my wife's lead, Mrs. Madis-
on," he added turning to their guest.
Heloise blushed, but her eyes beamed
with pleasure, as she eagerly responded
to the suggestion.

"How providential that Mrs. Madison
is with us!" she said. "Her winsome
tongue has a certain charm that is ir-
resistible. I am sure we shall gather up
a class. We will prepare the lesson un-
der your guidance, after our return,—
may we not, Mrs. Madison?" she asked.
"I shall be more than glad to go over
the lesson with you, my friends," said
that lady. "It is a beautiful, helpful
lesson, and its treasure is inexhaustible.
I shall deem it a privilege to study it again,
with two fresh minds as added gleaners.
I shall be, doubtless, enriched by the la-
bor."

"Indeed you will," said Robert, heartily.
"To him that hath shall be given." You
have mined during six days this

week, and have found grains of gold each
time. You will become richer, also, for
digging once again in company with two
such paupers. But we have begun to
mine, and God helping us, we mean to
dig deep, and go deeper every day. To
be honest, I feel as if I had much to make
up. I have never felt entirely satisfied
with myself since leaving the Sunday-
school work,—sort of fell in my own esti-
mation. But now—"

"We are going forward and up," said
his wife. "We knew how to do good
work once, we can find out how to do it
again. I believe God will accept our late
beginning!"

"I am sure He will," said Mrs. Madis-
on, encouragingly. "The Master's call
sounds all day long. The Lord rewards
his willing servants, though they find
their way to the vineyard at a late hour in
the morning. And when we have done
wrong by the omission of some duty,
there is but one path that leads to peace.
It is the plain path you have chosen, my
dear friends."

Two fresh classes entered the Gay
Street Mission School on the next Sunday
morning, and, on the next Sunday, in a
far away village, as Mrs. Madison related
the facts of her friend's step forward,
another, who had fallen out of ranks, was
roused to a sense of duty by the example,
and resolutely set herself to work begin-
ning afresh.

May not the circle yet widen and wi-
den?—S. S. Times.

A HEATHEN LADY'S TRIUMPH.

A missionary lady, realizing that the
souls of the rich were of as much value as
those of the poor, lamented her inability
to reach them.

You may imagine her joy at seeing a
finely dressed lady entering her compound
one evening, followed at a respectful dis-
tance by a servant.

The hair of the visitor was piled half a
yard high on top of her head, and was
stiff and heavy with perfumed oils and
decorated with great-headed gold pins;
and her silken robe was covered with em-
broided flowers and birds and butter-
flies.

Drawing the teacher aside for secrecy,
she said: "Lady, I have despised you
and the low people you teach. I know
but one person who has your God. She
loves him."

"I have a sore heart, and am bowed
low down. I have been to our temples
with offerings of fruit and flowers; but
my gods do not help me. I have gone
day after day to the shrine of my ances-
tors; but no one, not even my tender
mother, answers when I call."

"I want to find the God. I want his
love. I will give him my love. He com-
forted my one friend over the coffin of her
sweet child. He has promised to take
her to her child in the days to come. I
want him, but he will not come to me."

The lady sat down beside her visitor,
and told her that the one, only God so
loved the world as to give his Son for the
salvation of all who believe on him, and
that Christ so loved the world as to give
himself for its redemption. She told her
that Jesus was our pitying brother as well
as our God and King, and that he now in-
vited all the troubled to come to him for
peace.

"Yes," said the visitor, "my one friend
who knows the God told me all this,"—
this "friend" was the mother of the sweet
child of whom we told you some months
ago, who asked that the Gospel of St.
Luke might be her pillow in her last
sleep,—but I can not find him."

"She found God true to his word,—a
helper in times of trouble. Go to her,
and she will help you to find him."

After receiving a portion of the New
Testament in her own language, and lis-
tening to a fervent prayer, she went
away, promising to repeat the visit.

The missionary at once sought the
judge's wife, and begged her to encourage
and help her poor neighbor.

"Oh," said the lady, mournfully, "God
will not take her. She is the wife of a
government official, rich and amiable; but
she is a drunkard. No one ever sees her
shame, for she hides herself away. Christ
will not have drunkards for his friends."

When the troubled woman came again,
she was still "wanting to find the God."
The missionary asked her if she was
willing to give up everything for Christ.
She hesitated a moment, and then re-
plied, "Yes, everything but—but—"

"But your wine?"

"Yes, all but that," she cried, with
tears. "And I will drink at night, and
sleep off my disgrace, and never disgrace
him. Then he will not be ashamed of his
new disciple," she said.

The missionary explained to this heath-
en woman that hidden sin is just as offen-
sive to Christ as that which is open to the
world.

For some time, she wept, and fell back
on the promise, "never, never to shame
the new God by open drunkenness." When
the missionary explained to her
what Christ had said about bearing the
cross for him, she trembled like a slave
before a tyrant.

Only he who knows the heart of frail
humanity knows what that woman endur-
ed before she came off conqueror over her
besetting sin. But she did conquer at
length, by the power of the Highest. And
to-day she and the judge's wife are mov-
ing about like angels of mercy, among
poor and degraded women, each being
like a strong staff and a beautiful rod to
the missionary band, whose hearts were
well-nigh failing when they came to this

rescue.—Mrs. J. D. Chaplin, in *The Help-
ing Hand*.

MAKING THE ENDS MEET.

A perplexed young housekeeper of our
acquaintance, whose pretty brow was
most unbecomingly puckered over a
wrong-sided balance-sheet of the family
expenses, declared that the problem of
"making the ends meet" almost out-
weighed the advantages of having a home
of her own. Upon our mildly suggesting
to her that perhaps the trouble came from
the fact that her good man and herself
were born with tastes that would do credit
to a much larger income than they en-
joyed, she replied that it didn't
make any difference; if they had
six thousand instead of two, she was sure
it would all go. And very likely it would.
A good many people have yet to learn the
lesson of limiting their needs, and prac-
ticing the art of selection.

"A man has need," said the wise Ba-
con,—whose practice, by the way, fell
far behind his precepts,—"if he be plen-
tiful in some kind of expense, to be as
saving again in some other: As, if he be
plentiful in diet, to be saving in apparel,
and the like; for he that is plentiful in
expenses of all kinds will hardly be pre-
served from decay."

This indicates a line of conduct in which
many persons of limited incomes are ex-
ceedingly thoughtless. If they choose to
pay expensive rent rather than to live in
a more modest way, they should accept
this luxury as an equivalent for many
that they are thereby compelled to forego.

If they decide to dress, or furnish their
table, on a scale suitable for persons with
doubtful income, they should expect to
give up the summer trip, the concert
and lecture tickets, the books and pictures
which otherwise they might enjoy. There
are people in our cities, with aesthetic
tastes that they are not able to gratify,
who not only omit to mark out any rational
lines of enjoyment, but think they
must take in the world at a mouthful. In
a city like our own, rich in intellectual
entertainments, they act as if there were
never another season coming. Oratorios,
operas, plays, lectures, concerts, must all
be taken in, or postponed under a bitter
protest that brings unhappiness. The
habit of a wise selection from each, and
the reflection that though in one sense life
is short, it still affords time enough for
all rational enjoyment for those who
know how to use their opportunities,
would be worth more than a legacy to
such people.

Be reasonable, first of all, good friends,
who are perplexed with such matters.
Don't quarrel with the fact that two and
two make only four, and that four will go
into twelve but three times. And when
you have reached this point of philosophy,
add to your good sense clear calculation.
Don't spend money thoughtlessly. Con-
form your fleas to the multiplication
table, keep your tastes within your means,
and put your purse in subjection to the
lead-pencil, if you would preserve the
peace of mind necessary to happiness in
any state of life.—*Golden Rule*.

HOME LOVE.

Home love is the best love. The love that
you are born to is the sweetest you will
ever have on earth. You, who are so
anxious to escape from the home-nest,
pause a moment and remember this is so.

It is right that the hour should come
when you, in your turn, should become a
wife and mother and give the best love to
others; but that will be just it. Nobody
—not a lover, not a husband—will ever
be so tender or so true as your mother or
your father. Never again, after strangers
have broken the beautiful bond, will there
be anything so sweet as the little circle of
mother, father and children, where you
were cherished, protected, praised, and
kept from harm. You may not know it
now, but you will know it some day.

Whomsoever you may marry, true and
good though he may be, will, after the
love days are over and honeymoon has
waned, give you only what you deserve
of love or sympathy—and usually much
less; never more. You must watch and
be wary, lest you lose that love which
came in through the eye because the one
who looked thought you beautiful. But
those who bore you, who loved you when
you were that dreadful little object, a
small baby, and thought you exquisitely
beautiful and wonderfully brilliant—they
do not care for faces that are fairer
and forms that are more graceful than
yours. You are their very own, and so
better to them always than others.—
Christian at Work.

A Christian's amusements must have
nothing in them which may be likely to
excite any of the tempers which it is his
daily task to subdue; any of the passions
which it is his constant business to keep
in order. His chosen amusements must
not deliberately add to the "weight" which
he is commanded to "lay aside;" they
should not imitate the besetting sin
against which he is struggling; they
should not obstruct that spiritual-minded-
ness which he is told is life and peace;
they should not inflame that lust of the
flesh, that lust of the eye and that pride of
life which he is forbidden to gratify.—
Hannah Moore.

Mr. Miller, the new Senator from Cali-
fornia, is a professing Christian. He rose
in one of Moody's meetings in San Fran-
cisco recently and asked prayers for him-
self in his endeavor to lead a Christian
life.

Literary Miscellany.

A WORD ABOUT BIBLIOMANIA.

Of all the forms which the passion for col-
lecting assumes, surely that of bibliomania or
book-hunting is the most innocent, most ele-
vating in its tendencies, and—though the true
bibliomaniac would spurn the thought—in the
end one of the best investments to which
money may be put. Compared with the many
ways in which gold is spent, it is even econom-
ical; and this is only one of many points which
the book-collector can urge in his favor. If a
piece of china, lace, or carved oak be valuable
for its antiquity, much more so is a book which
contains the compressed essence of the thought
and opinion of the age in which it was pro-
duced.

Good society is, according to their different
lights, the aim of every rank; and in one little
room a man may surround himself with the
noblest minds of those who have taken kindly
rank in the empire of intellect. For him
Shakespeare wrote, Milton sung, and Bacon
and Newton toiled. The results of their
labors lie close to his hand, and he has but to
reign himself to their influence, and earthly
trouble and care will be soothed by their siren
voices.

Many of our largest public libraries owe
their birth to private individuals, not a few
of whom, like Richard Heber, began with a
single volume. He worked and, it must be
confessed, spent so indefatigably that, as we
are told, "the new library at Holnet, which he
built only a few years before his death, was
found to be full of books. His residence in
London, when he died, like Magliabechi's at
Florence, was filled with books from top to bot-
tom—every chair, every table containing piles
of erudition. He had another house in York St.
laden from ground floor to attic with curious
books. He had a library in High St., Oxford;
an immense one in Paris; another at Antwerp,
Brussels, Ghent, and at other places in the
Low Countries and in Germany." Mr. Heber
was most liberal in lending his books to poor
scholars; but was so enthusiastic a collector
that he had frequently ten or twelve copies of
the same work. Some idea of the extent of his
libraries may be given by the fact that at the
sale after his death the catalogues formed five
thick octavo volumes.

The nucleus of the British Museum, fifty
thousand volumes, was collected and presented
to the nation by Sir Hans Sloane. As the
wisest china-manics confine themselves to
one style, whether it be Wedgwood dragon or
old blue, and thereby increase the value of
their collections, so too the bibliomaniacs may
be divided into several distinct classes. Ac-
cording to Dibdin, "there are the black-letter
men, tail copyists, uncut men, rough-edge
men, early English dramatists, Elizabethan
broadsides, jaspquillers, old brown-calf
men, rubricists, Grangerites, and those who go
in for vellum, old ballads, and play-bills." There
is also a lower class, called inch-rulers,
innocent of knowing the contents of a volume,
but to whom the breadth of the margin and
the external expense of binding are most
significant, and who by these means could
instantly detect a renewed book.

The art of renewing books is a most delicate
one, and employs all the skill of experienced
workmen. When used in a legitimate way,
to preserve and enrich some valuable treas-
ure discovered in a tattered condition, a skilled
workman applies with tender care a
bituminous solvent to its ragged edges, and
literally incorporates—by a paper-making
process—each mouldering page into a broad
leaf of fine strong paper. This is termed "en-
larged," and is a lofty department in the art
of binding. Then the once ragged fragment goes
through the process of binding in Russia or
caligolding, tooling, marbling, and takes its
place as the pride of the book-shelf. When
part of the Cottonian Library was burned in
1731, some valuable manuscripts were by the
influence of the fire drawn into almost a solid
ball. Some of those rescued were given over
to the enlarger, and may be considered the
brightest triumphs of the art. They may now
be seen at the British Museum.

But there are other processes of renewing
which are scarcely so honorable, namely, the
manufacture of rare or early editions of old
authors. This is done by staining, the paper,
imitating closely the decorated capitals, and
reprinting accurately all defects. The produc-
tion of First Folio Shakespeares has been a
profitable piece of business. Paris is the
center of the renewing trade, though it is also
practiced to a small extent in England.

Apocryphal renewing, many collectors scorn
it, and will only purchase imperfect copies.
Many books are undated, their age being de-
cided by the quaint conceits of the old printers.
Gesner's "Bibliotheca" had numerous frogs
and tadpoles imprinted on its pages, the
printer's name, meaning a frog, being Latin-
ized into *Christophorus Froshoverus*. Varro's
"*Que Extant*," printed at Dort, is adorned
with wood-cuts of portly bears and their
clumsy cubs, to immortalize the printer Jo-
annis Bearwort. So too a book issued from
the press of Gryphus of Lyons begins and ends
with effigies of portentous-looking griffins.
The device of Michael and Philip Lenoir is a
jet-black shield with an Ethiopian for crest,
and negroes for supporters. Apiclarus has a
bear robbing a bee's nest in a hollow tree. But
most valuable of all, Ascencius has an accurate
representation of the printing-press used at
that period, every nail and screw being faith-
fully delineated, and a burly compositor setting
up the type.

Sometimes books owe their fame and value
to particular mistakes. A celebrated Elzevir
"Cicero" of 1635 is known by page 149 being
printed 163, none other being genuine editions.
How defective most editions of the classics are,
may be guessed by the great value assigned to
Didot's "Virgil" and the "Horace" of Foulis,
said to be the only editions extant free from
error. They have both been admirably copied
by Baskerville of Birmingham.

The odd blunders as well as verbal eccentric-
ities appearing in different editions of the
Bible are too numerous to mention. A well-
known specimen is "the Breches Bible," so
called because the aprons of Adam and Eve
are so designated. The Vulgate issued by
Sixtus V. is of immense value in consequence
of its numerous blunders. The story of the
German wife who altered the type in the pas-
sage declaring her husband should be her
lord (Herr), to make him her fool (Narr),
wants confirmation.

The titles of books are sometimes amusingly
misleading. "Parley's Diversions" have
caused acute disappointment to the searchers
for "something light and amusing," it being
one of our toughest books on grammar, en-
livened by Latin explanations. When "Urban
Bees" was first published, it was purchased by
many an enthusiastic apiarian. It is a biog-
raphy of celebrated men who flourished under
the pontificate of Urban II., whose family device
was a bee. When Mr. Ruskin conceived the
noble idea of reconciling the differences of

Protestants and Papists by his own unaided
genius, he published a pamphlet "On the
Construction of Sheepfolds." It had a great
run among the moorland farmers.

The man who is ambitious to found a large
library will soon discover it is the work of
years, and requires endless patience and acuteness,
even if supported by an inexhaustible
purse. Five thousand standard works may be
quickly obtained; and even ten or fifteen
thousand, if he be very miscellaneous in his
tastes; but after that the increase is very slow,
the more so if he incline to early editions of
rare books.

The most acute form of the mania is reached
when duplicate and triplicate copies are pur-
chased. Before this, every book was "absol-
utely necessary," now, the disease is plainly
apparent both to the victim and his friends.
The type of the old collector of ancient litera-
ture is painted with such an accurate and
loving touch by Sir Walter Scott in the
character of his antiquary Monkburn, that we
suspect a fellow-feeling has been the cause of
such clear insight. "Listen to the old man
gloating over his treasures: 'See this bundle
of ballads, not one of them later than 1700,
and some a hundred years older. I wheeled
an old woman out of these, who loved them
better than her psalm book. Tobacco, sir,
and snuff, and the 'Complete Syren,' were
the equivalent! For that mutilated copy of the
'Complaynt of Scotland,' I sat out the drink-
ing of two dozen bottles of strong ale with
the late learned proprietor, who in gratitude
bequeathed it to me. These little Elzevirs
are the memoranda and trophies of many a walk
by night and morning through the Cowgate,
Canongate, the Bow, St. Mary's Wynd—
wherever, in fine, there were to be found
brokers and trokers, those miscellaneous
dealers in things rare and curious.'—*Chambers' Journal*."

THE COPYRIGHT QUESTION.

Twelve years ago Mr. Richard Grant White
contributed to *The Broadway Magazine* a
vigorous article entitled, "The American View
of the Copyright Question." It is evidently
with no little satisfaction that he finds his
statement of the question in 1868 equally
applicable now to the solution of the difficulty
as taken from his point of view, which is that
of a free trader. The same obstacles which
stood in the way then of a law which should
render full justice to authors, have not been
removed in the least, he thinks, by subsequent
discussion and overtures. In his postscript,
nearly as long as the original article, he re-
cites what was done by the Executive Com-
mittee of the Copyright Association in 1872,
toward getting a bill through Congress "to
secure to authors the right of property in their
work," and uses the facts of that failure, and
several points recently in discussion, to em-
phasize his previous views. He stoutly main-
tains that authors have as natural a right of
property in the written and printed products
of their brains as farmers have in the fruits of
their tilled fields. But he says: "There is a
way of muddling this question of literary
property and of mauling about it that is
very apt to provoke men of common sense
and common honesty to wrath." And in con-
nection with this he mentions Mr. Matthew Ar-
nold's recent statement that the question of
the author's natural right is simplified for him
by the conviction that "men if they go down
into their own minds and deal quite freely with
their own consciousness, will find that they
have not any natural rights at all." This
"strange notion" Mr. White finds coupled
with Sir Louis Mallet's dictum that "prop-
erty arises from limitation of supply"—a
characteristic example, he says, "of the
politic-economic moonshine which is some-
times cast as light upon plain common sense
subjects." And of the doctrine that the public
good demands the partial confiscation of the
property of authors for the welfare of society,
he says it would suit well a nation of footpads.
"Justice is more beneficent than cheap read-
ing. Honesty is better than culture."

The Morning Star.

WEDNESDAY, APRIL 20, 1881.

EMINENT AMERICAN AUTHORS.

BY FRED MYRON COLBY.

R. W. EMERSON.

The foremost American writer of today, all things considered, is undoubtedly Ralph Waldo Emerson. He is philosopher, essayist and poet. In the field of contemplative philosophy he has no equal on either side of the sea. As an essayist we know of none who surpass him, and but few who equal him. In poetry he has written some things that would honor the genius of a Longfellow or a Tennyson.

Mr. Emerson belongs to a clerical race. For eight generations back to his ancestor, Peter Buckley, one of the founders of Concord, Mass., there has always been a clergyman in the family either on the paternal or maternal side. His grandfather, Rev. William Emerson, was a soldier of the Revolution, and lived in the Old Manse celebrated by Hawthorne when the battle of Concord Bridge was fought close by. His father of the same name, was pastor of the first church in Boston for many years. The eminent author and thinker was born in that city, and thus was nurtured in the intellectual atmosphere that surrounds Beacon Hill and Massachusetts Bay.

When but a boy of twelve, attending the Latin school of his native city, he made his first attempts at literary composition, writing some poems which were read at exhibitions of the school. He entered Harvard college at the age of fourteen, where he graduated in 1821. While at the university he patronized the library more than is common among students, and was distinguished among his classmates for his knowledge of general literature. Nor was he behind in his studies. He twice received a Bowdoin prize for declamations, and once a Boylston prize for dissertation, and was the poet of his class on class day.

He was a teacher during five years after leaving college, but spent his spare hours in the study of theology. In 1826 he entered the ministry. After spending a winter in Florida and South Carolina for his health, he was ordained at the Second Unitarian church of Boston as the colleague of Henry Ware. He also preached for a time in Concord, N. H.

At his request he was dismissed from the Unitarian church in 1832, on account of differences of opinion between himself and its members regarding the Lord's Supper. Afterward he spent a year in Europe, visiting all the leading cities and the most beautiful portions of England and the continent. He returned in the spring of 1834, and began a career as a lecturer that has continued at intervals even to the present time. He has spoken on multitudinous topics, and has been one of the most prominent of the lecturers who address the lyceums of the country. The best of his lectures have been published.

In 1840, Mr. Emerson became interested in that movement known as transcendentalism. He was assistant editor of the quarterly periodical called the "Dial," in connection with Margaret Fuller, Channing, Alcott, Ripley and Theodore Parker, and during the last two years of its existence was its sole editor. His "Method of Nature," published in 1841, contained the most prominent peculiarities of his scheme of idealism, and by its freshness and depth of thought, and power of expression, attracted many readers into becoming disciples.

It was in 1850 that he published his "Essays on Representative Men," which is perhaps the best known of his prose works. This series of masterly mental portraits are not matched in literature, not even by Carlyle's "Heroes and Hero Worship." Doubtless some of the features are overcharged, doubtless he fails in some instances in the correct analysis of his characters, more particularly perhaps Plato, and Napoleon, but as a whole the book is without an equal. The author's style is concise and of austere beauty, his critical ability large, and he has a common sense shrewdness and a pervasive wit that comes in demand for the detection of pretense and imposture.

His "English Traits" is almost equally powerful. In this work he sizes and emphasizes the characteristics of the English mind and people. All the salient points are well taken, and its criticism is judicious and honest. He has contributed many articles to the *Atlantic Monthly* which have been collected and put in permanent form. Some of his best ideas and some of his strongest and most beautiful language are to be found in those pocket editions of the *Harpers* including "Beauty," "Truth," "Logic," etc.

Emerson has written many poems that will live. He does not belong to the Shakespeare and Milton class of poets, but may be compared with Wordsworth, Burns and Bryant. His poems are domestic, patriotic and idyllic. He loves nature, and some of his sweetest lays have been inspired by dark, waving pines, limpid, silvery streams and Arcadian nooks. In reading his lines to "The Rhodora" one can not help seeing the pretty, purple flower which is one of the very earliest to greet us in the spring. No better description of "A Snowstorm" has ever been given than in his poem bearing that title. And in "The Hum-

ble Bee" the poet has described what every country frequenter has noted about the "hot midsummer's petted drone." "Wood-notes" and "The Boston Hymn" are full of allusions to nature.

The home of Emerson is in Concord, Mass. He has lived there since 1835. The house is large, plain, square, wooden structure, standing back from the street, in a grove of pine trees. There is an old fashioned yard in front, and a garden of half an acre in the rear. Here the great man lives in quiet and dignified ease, but not in seclusion. He is very courteous and hospitable, and his roomy mansion is often filled with guests. Although verging on to eighty (he is seventy-seven) he is yet lively and genial.

In person Mr. Emerson is above the medium height. He is slender rather than thick. He has keen dark eyes and an aquiline nose. His face has a thoughtful expression, and his appearance is singularly refined, gentle manly and dignified.

Mr. Emerson is one of the great men of the world. His fame, however, will be greater after his death than it is now. Not but what he is appreciated at the present time, for he is. He may not be a popular author, for his writings are hardly of the style that will be read by the larger mass of readers. He writes for the few, and can only be understood by the few, though this refers more to his prose than to his poetical works. But in the days to come the number will increase, and there is no reason to doubt that in the future the name of Ralph Waldo Emerson will rank with those of Montaigne, Bacon and Kant.

PERSONAL.

Ex-President Hayes is reported to be engaged in writing a history of his Administration.

President Garfield is to deliver the address at the Yorktown centennial celebration next October.

Mr. Moody is expected home (Northfield, Mass.) early next month. The Boys' Farm School founded by him will be opened May 1.

Lord Dufferin is to be appointed ambassador at Constantinople, and Sir Augustus Paget will succeed him as British ambassador at St. Petersburg.

Capt. Boycott, of Ireland, whose treatment by the Land League gave rise to the term "Boycotting," is now traveling through the United States.

The new Czar leads a very simple life. He rises early and takes a long walk, then breakfasts with his family. After dinner he spends a long time in amusing himself with his children.

There is a rumor of the betrothal of the Princess Louise, eldest daughter of the Prince of Wales, to Prince Oscar Gustavus Adolphus, eldest son of the King of Sweden. She is fourteen years of age.

Mrs. Garfield, who speaks French and German fluently, is said to be the first President's wife able to talk with foreign diplomats in the court language of Europe. Her husband is also accomplished in German and French.

M. Gustave Dore is feeling in the death of his mother his first great sorrow. They were devoted to each other, and it is said that it was for her sake that Dore has never married, preferring to give her sole command over his heart and his home.

King Kalakaua, the Hawaiian, has the civilized good taste to dress simply, to wear no jewelry and no decorations. He is a remarkably handsome man, more than six feet in height. His carriage is erect, his beard, mustache and eyes are black, and his expression is amiable.

Mrs. Arnold, the wife of the author of "The Light of Asia," and grandniece of Dr. Channing, is mentioned as an architect of distinction. She is superintending the making in London of the memorial window to be placed by the Channing family in the Channing Memorial Church at Newport.

Sophie Plofky, who is convicted of complicity in the murder of the Czar of Russia, is a woman of aristocratic connection, high social position, and superior education. She is the daughter of a former Provincial Governor, and niece of an officer in the army. She was the guiding spirit in the assassination.

The Queen of the Belgians is a kindly and energetic lady. She was driving her four ponies in Brussels the other day when a gentleman who was galloping down the avenue was thrown from his horse and rendered insensible. The good Queen at once alighted and had the sufferer placed in her carriage, which was led by herself on the right and the groom on the left to a house whither medical aid was summoned.

President and Mrs. Garfield have decided to spend the summer at the Soldiers' Home, Washington, with their children, occupying a cottage there. Early in July the President will attend commencement at Williams College, and a little later his two sons, Harry and James, will enter as students. The President's mother will return to Mentor, to remain during the summer with the family of Captain Henry Rudolph, a brother of Mrs. Garfield, who is living on the President's farm.

The Princess Louise, wife of the Governor-General of Canada, is not only fond of music but she sings extremely well. She has always been greatly liked for her gentleness and simplicity of manner. A pleasant little sketch is given of her in the days when, a very young lady, she presided over some ladies' committee of benevolence. There was some picture to be hung up, and quick as lightning the young Princess jumped on a chair and with childlike enjoyment caught hold of a hammer and nailed the frame to the wall, and then sat down laughing like a school-girl.

The widow of John Brown, the anti-slavery hero of Harper's Ferry, lives with two daughters and a son-in-law, on a mountain ranch thirteen miles from San Jose, California. Mrs. Brown is a tall, straight woman, apparently 50 years old, though really 65. Her hair is just

touched with gray, and her face furrowed by lines of sorrow and care. She is in destitute circumstances, and it is a hard matter for herself and daughter to pay the interest on a \$1,500 mortgage on her farm. Her daughter walks six miles daily over a mountain trail to give one music lesson for small compensation.

Secretary Robert Lincoln, when a boy, did an act of kindness to a private soldier at City Point. A guard on duty had been wounded in one of the early engagements about Petersburg, and had returned to his post while still uncured. One stormy day, young Captain Lincoln watched the poor fellow pacing back and forth until his head could bear it no longer. He borrowed a private's overcoat, and went out, insisting upon taking the soldier's place as guard. The man yielded, and for an hour the President's son carried the gun and guarded the headquarters tent.

THE PRESIDENT'S FILIAL DEVOTION.

The correspondent of a Cincinnati paper describes as follows a touching incident which occurred at the recent inauguration of President Garfield, which forcibly illustrates an admirable trait in the character of the noble statesman who now bears the highest honors which the nation has to confer:

At the outer edge and in the center of the great platform erected at the front of the Capitol for the inauguration ceremonies, there was a small one, rising a few inches above the floor. Along the center of this were three chairs. General Garfield sat in the middle one, with Pres. Hayes at his left and the Chief Justice at his right. Mrs. Hayes sat back of the Chief Justice with General Garfield's mother next her on her left, and Mrs. Garfield next to her. The balustrading along the front, heavily draped as it was with flags, almost entirely hid it, so that it was wholly concealed from the vast audience in front, while those who stood back of them shut them in from the sight of the mass of officials on the platform. A few of the correspondents who had been given seats close to the Presidential party, and a few of those near General Garfield as he turned from the platform, in common with all the rest, saw that he stopped to kiss his old mother, and then his wife, and then his daughter. It was an act so removed as possible from the spectacular, and there was scarcely a dry eye in the whole circle which noticed this beautiful act of filial and manly devotion. There had been a multitude of moist eyes in the Senate Chamber, as one after another of the great crowd there recognized the white-haired mother of the President. There had been many more as she was helped down the steps of the east porch and forward to a seat on the high son of power. The one touching feature in the magnificent pageant, American manhood and the representatives of the foreign nations uncovered, as she passed, to do her honor. To every one, while the tears started, there evidently rose up a vision of the long road from widowhood and poverty over which she had struggled with her boy, seeing him rise step by step from one success and honor to another, up to this position of crowning triumph. It was the subject of general mention in all the crowds throughout the day, and to the honor of all, rough and cultivated, the act was referred to in tones that indicated deep feeling, and with eyes which told how strongly the incident appealed to the most sacred feelings in the heart of man. What memories must have rushed through his mind as, turning from that platform a President, he bowed to the throngs of people, and then turned back to his mother, and under these circumstances he stopped and kissed his mother and the wife who was supporting her, while tears stood in the eyes of the little company of witnesses. And in thus honoring his mother he surely honored both himself and the high office which he holds.

Obituaries.

PARTICULAR NOTICE. Obituaries should be brief and to the point. For the excess over ONE HUNDRED WORDS, and for those sent by persons who do not patronize the *Morning Star* it is the rate of FOUR CENTS PER LINE OF TYPE. VERSES ARE INADMISSIBLE.

JOHN BOYNTON died in Plymouth, N. H., of the smallpox, at the age of 23 years, 10 months and 7 days. He experienced relief about forty years ago in Bridgewater, N. H., was baptized by Elder Paul Perkins, joined the F. B. church, and remained a member until his death. He had a large circle of friends, and everything was done for him that could be. His children all visited him during his last sickness. He leaves a widow and five children (three sons and two daughters), a sister, and a large circle of friends to mourn their loss. He was a kind husband and affectionate father, but he has gone to his reward. He had been a very active, industrious man all his days. About his last words were: "I have got almost through. I shall soon be at rest over on the other shore." The writer of this was with him to the last. It is God that has taken the loved one, weep not. "Blessed are the dead which die in the Lord." A. E. BOYNTON.

LYDIA ANN, only daughter of Alden and Jane Taber, died in Perinton, N. Y., March 21, aged 28 years. Fourteen years of child life, and she became a Christian, and in July following was baptized, uniting with the East Perinton church. At the time of her conversion she became a member of Dea. Palmer's Sunday-school class, placing large value upon the instruction she there enjoyed. From that time until called to the higher walks, it had been her delight to attend the church and Sunday-school. In her life she always exhibited the Christian character in deed, as well as word, and enjoyed to a large degree, the confidence of all who knew her. May God bless the sorrowing family, and bring them to the home where their child and sister waits for them. M. J. CHANDLER.

ESTHER P., wife of Rufus A. Smith, was born June 27, 1838, and died March 10, 1881. She experienced religion and united with the F. B. church at the age of fifteen, under the ministry of Rev. Jacob Decker. During the past eighteen years she had been an invalid, but bore her great sufferings with meekness. She was universally respected by all who knew her, and died with a firm faith in God, and unwavering hope in heaven. Besides her husband, two children, four brothers and two sisters, she leaves an aged father and mother to mourn their loss. Funeral services at the M. E. church by Rev. W. H. Rogers.

SOPHIA B., widow of the late Jeremiah Dolly, of Gray, died in Durham, Me., March 12. She was nearly 88 years of age. She was converted at the age of fifteen, under the ministry of Elder Brown from Acts 17:30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. She was born in Gray, Me., and carried there to be buried. For five years she had been a great sufferer, though with true Christian fortitude. Text of funeral sermon: "Precious in the sight of the Lord is the death of his saints." A. L. MORRIS.

DEA. THEODORE F. NOYER died of paralysis in Harrisburg, Pa., Feb. 4, aged 56 years, 10 months and 13 days. Although his last sufferings were bitter, yet he had been a great sufferer for many years, and amid all his afflictions, his sweet trust in Jesus enabled him to "endure hardness as a good soldier"

of the cross. We have seldom known one so patient, so cheerful, so hopeful as he. A few years since, he lost both his lower limbs; still his love for the Saviour was so great, that his son frequently brought him to public worship, when he would permit himself to be carried to the Bible, and his soul-inspiring doctrines. He was a true temperance man, his principles being thoroughly tested on this question, by his keeping a temperance society many years. He was permitted to live to see his children all brought into the church militant. He leaves behind him, for a little while, his wife and five children, two sons and three daughters, who "sorrow" in his death, but have courage through grace divine. "He, being dead, yet speaketh!" Funeral services were held at the First F. B. church, Feb. 7, conducted by Rev. T. H. Drake, the pastor, assisted by Rev. J. C. Carter, in the presence of a large concourse of relatives and friends of the deceased. T. H. D.

ELIZABETH SCOTT BEAMER, wife of David L. Beamer, died of heart disease at her home in Lansing, Mich., March 15, aged 58 years, 8 months and 7 days. She was born in Blanchford, Oxford Co., Canada, became converted at the age of sixteen, and united with the F. B. church soon after her removal to Lansing. She leaves an aged mother, 4 brothers, a sister, a husband, a son and a large circle of friends to mourn their loss which is her eternal gain. Sermon by Rev. J. R. Spencer, her former pastor; text, John 14:1-3. Services conducted by Rev. L. B. Potter. COM.

EVA M. BUNKER died in North Anson, Me., March 2, aged 24 years. At the early age of 13 years, Sister B. accepted the lot of God's people and united with the Anson church. From that time until her death, she loved the house of God, and the gathering of her people. Her sickness was protracted, but her love was unshaken. During these years of debility and suffering she manifested no lack of interest in the home circle, or in the church of her choice. Her death was a triumph of faith, and could not fail to comfort the friends bereaved by her departure. Appropriate resolutions were passed on the occasion of her death, by the "Free Circle" of North Anson, of which she was a member. C. E. B.

MRS. MARTHA, wife of Bro. Jacob Tuttle, died in East Anson, March 17, of typhoid pneumonia, aged 70 years, 4 months. Born in Lee in 1814, married in Ellington in 1838, professed religion in 1840 and united with the F. B. church, then under the pastoral care of Elder Joseph Davis, retaining this church relation through life. She was a life of self-consecration to Christ, the shining out and the scenes of domestic life; in the example, teachings and prayers of the truly pious mother, and in the purity and prosperity of the Christian home: loved and appreciated most by those best known in the home circle. "Are you ready to go?" "Why should I not be, when for forty years I have been preparing for this." "Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." A husband and six children remain to cherish her memory and to carry forward her Christian work. May each do this faithfully. IRA EMERY.

SISTER LOVINE STOWERS, died at the home of her brother, Dea. Benjamin Butler, in Otis, Ill., aged 74 years. She was the second wife of the late Dea. Francis Stowers, of New Sharon, Maine, and second daughter of Capt. Benjamin and Huldah Butler, of Farmington, Maine. She with her husband, at the time of their conversion, some forty years since, united with the First New Sharon church, which was their Christian home. Her last sickness was very long and distressing, being of dropsy and consumption. It may truly be said of her, "She hath done what she could." B. BUTLER.

MRS. MAHALA GORDON died in New Hampton, Feb. 1, aged nearly 75 years. She had been in ill health for a series of years and therefore received comparatively few of the multiplied blessings that come to the healthy and strong. Yet her loss in this direction was more than met by her love of home, and the pleasure she found in efforts for the comfort of those she loved. The piety of our sister consisted in the exercise of the Christian virtues; in her quiet and uncomplaining submission to life's surroundings, rather than in the more active methods of Christian work. May the memory of her virtues be to the lonely ones left behind, and may the dear Master give strength for their burdens and release from their sorrows. COM.

JULIA, daughter of the late Ivory B. and Hannah A. Crockett, died of consumption in Alton, Feb. 28, aged 23 years, 9 months. She was converted at the age of 11 years, was baptized by Rev. C. C. Foster at the age of 16 and united with the New Durham church, of which she remained a faithful member till death. She loved dearly the church and Sabbath-school, manifesting that love by her constant attendance and earnest participation in their public services. In her last hour of prayer she invoked the blessing of her Heavenly Father upon these precious means of grace. She was of a cheerful, genial disposition, always ready with smile and word, to add to the joy of her companions and cheer the heart of the weary. To the mourning friends gathered about the bedside, when about to leave them she said: "Do not mourn for me, I am only going home." After listening to the reading at her request, of the hymn entitled "Jesus Only," just before she expired, looking up with a look of sweet satisfaction she said, "Isn't that enough, mother?" She leaves a mother and only sister, besides many other relatives and a host of warm friends, who deeply feel their loss. Yet we feel that her influence will still live, for truly, "The memory of the just is blessed." J. S. NEAL.

MAHALA P., wife of Jacob Dingman, died in Millville (four miles east of Troy, N. Y.), Mar. 29, in the 70th year of her age. She was one of those quiet, unassuming Christian mothers, who by a consistent life and faithful profession impressed all who knew her with the idea that her religion consisted more in good deeds than in a great show. She had long indulged in a hope of eternal life through Christ, yet she had not had the opportunity to make a public profession until about 12 years ago, when she came out and united with the Froestonkill F. B. church, of which she remained a consistent and worthy member until her death. Her life was devoted to the Master, her family and the good of the world, and her end was quiet and peaceful. She leaves an aged husband and six children to mourn their loss. J. J. HOAG.

SOHRONIA G. FLETCHER, wife of A. T. Cates, died in Lowell, Mass., Jan. 3, aged 37 years and 8 months. She gave her heart to Christ in childhood and lived a life of consecration ever after, ever submitting cheerfully to the will of God in all the trials incident to life. She was united with the F. B. church in Solon, Me., in June, 1861, was married Dec. 24, 1874, removed her church relations and joined with her husband the Paige St. church, Lowell, the same winter. Most of her early life was spent in obtaining her education and teaching school, where she formed many valuable acquaintances and lasting friendships, for those who knew her best loved her most. She suffered much the last two months of her life, but she was brave, patient, peaceful, and she slept her earthly life away, to awake in the everlasting kingdom of our Lord. She leaves to mourn, a kind husband, a little daughter of three years, an infant son, father, mother and two brothers, all of whom though deeply afflicted, realize that she is only gone a little before. The great love for her family, the strong desire she had to bring up her little ones in the fear and love of God, and her perfect submission to the will of her Father, will be a comfort and reality of the religion of Jesus, and of what he can do for us at the close of a Christian life. "Precious in the sight of the Lord is the death of his saints." COM.

LYDIA, wife of Dea. Elijah Wheeler, died in Albany, Me., Dec. 8, 1880, aged 73 years. She was converted when 18 years of age, and joined the F. B. church in Bethel, Me., of which she remained a worthy member until death. Through her long pilgrimage Sister Wheeler adorned her profession by loving service in her family, obliging kindness to her neighbors and hospitality to strangers. Faithful to Christ through life, and in the hope of an eternal inheritance with those that have gone before and that shall follow after. She leaves an aged companion, five children and many friends to mourn her loss. L. W. RAYMOND.

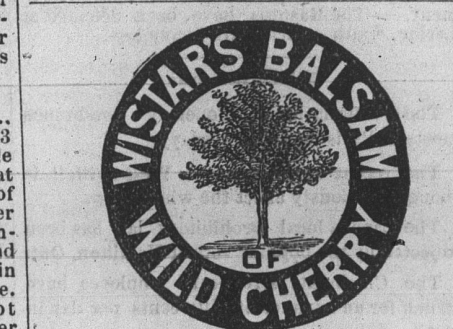
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