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# The Morning Star.

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NO. 18.

## THE MORNING STAR

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## The Morning Star.

WEDNESDAY, MAY 4, 1881.

### SYMPATHY: A SONNET.

Admiring have I viewed the chemist's art,  
When with familiar means, a coil of wire,  
A cup, a jar, he makes the fire to dart,  
To die and dart again at his desire.  
"Where comes the spark?" some blunderer  
might inquire.  
Ah, whence indeed! It hath no lot nor part  
With those that bring not what it doth require.  
The touch that bids it into being start.  
So hearts full-charged stand off-times cold and dumb,  
Unknown even to themselves their hidden life,  
The while with fervent forces they are rife,  
Waiting some simple touch: let that but come,  
Comes sympathy, and in the self-same hour  
These dead ones live in love and joy and power!

—A. B. in Fraser's Magazine.

### THE CHURCH.

BY REV. GEORGE H. BAIL, D. D.

#### 1. THE NEW TESTAMENT CHURCH.

Conceptions of the church of God color our views of both doctrine and practice, in many important respects. A careful study of the Scriptures, free from traditional bias, leads to the following conclusions:

1. The church of God is founded and perpetuated by Christ through a spiritual creation of saints out of sinners, by a personal call on his part and a personal obedience on theirs.
2. The church of God is one and not many, and identical with the kingdom of God as described in the New Testament.
3. The church of God and the churches of God, are not identical in origin, constitution and endowments, but in many respects dissimilar.
4. The churches are not constituents of the church, but special bodies created for special work, while individual disciples of Christ are the constituents of the one church of Christ.
5. All persons separated unto Christ in heart and by confession, are by that fact made members of the church of Christ and the Kingdom of Christ, but not of any one of the local churches of Christ.
6. The local churches were evolved out of the Christian spirit, and the necessities of local work, and were not directly founded by Christ in the absolute sense pertaining to the church, and hence are subordinate to the laws and prerogatives of the one church and not independent of them.
7. Any number of Christians are at liberty to unite in a church for special work, and adopt any form of organization or method of action they please, not inconsistent with the spirit and rules of the one church, which is the mother of us all.

A few texts of Scripture will confirm these statements:

Matt. 16:18—"Upon this rock will I build my church and the gates of hell shall not prevail against it." Acts 2:47—"And the Lord added to the church daily, such as should be saved."

Eph. 1:22—"Christ gave himself to be head over all things to the church, which is his body, the fullness of him that filleth all in all."

1 Cor. 12:12—"For as the body is one and hath many members and all the members of that one body, being many, are one body, so also is Christ." 12:27—"Now ye are the body of Christ and members in particular."

Eph. 2:19, 20—"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone."

3:21—"Unto him be glory in the church of Christ Jesus throughout all ages, world without end."

5:25—"Christ also loved the church and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing."

5:30—"For we are members of his body and his flesh and his bones."

Col. 1:13—"He hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Rom. 14:17—"For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

1 Cor. 4:20—"For the kingdom of God is not in word but in power."

Gal. 1:12—"Paul, an apostle...and all the brethren who are with me, unto the churches of Galatia."

Rom. 16:3, 5—"Greet Priscilla and Aquila my helpers in Christ Jesus...likewise the church that is in their house."

The attentive reader will see that ecclesia in Romans 16: 3 and 5, and Gal. 1: 1, 2, can not be used in the same sense, that it is in the other texts quoted. The scope and significance of that difference will appear as we proceed in our inquiries. The texts quoted cover the seven propo-

sitions above stated, and lay open the scriptural doctrine of the church, and the churches of God.

It appears then that the church of God is a moral, a spiritual and an historical institution. It is based upon great moral principles; is generated by great spiritual forces, and made visible by the public devotion of its members to the greatest of historic names. Born of a miracle, by a miracle it lives. It is entered, not by natural, but by supernatural birth, and a public confession of the hope within. One by one souls are renewed and translated into the new fellowship. Saved is the word which describes the change wrought. These initial facts shape and control all correct conceptions of the constitution and character of the church of Jesus Christ, which the Holy Spirit described as his body, and the pillar and ground of the truth. If we hold fast to these fundamental facts we shall not go astray. By not doing so, harmful errors have filled the Christian world.

From Paul to Augustine there were active opponents to these views of the church. The conflict grew out of radical differences of the nature of the gospel and its processes. One party esteemed it a system of external appliances, "meats and drinks," doings and offices, organizations and rites, by which grace and life are conveyed; the other as a scheme of spiritual forces addressed to the inner man and from the renewed inner life to work outwardly through acts, rites and forms. For the latter view Paul stoutly contended; for the former Augustine was a champion, and under his powerful led the opposite party, then led by Donatus, was trampled to the earth. From that time onward, the body claiming to be the church, was regarded as the special vehicle of salvation and its rites as potent to regenerate and save. All the assumptions of Rome were involved in this victory and the long night of ritualism then set in.

The morning broke again when Luther protested against the usurpations of Rome. Yet he only "saw men as trees walking," and remained in bondage to many errors that Paul condemned as belonging to the "deadness of the letter." After him came the Calvinists, doing special service by going behind all visible things and plunging into the unknowable secrets of God and wrangling, with fiery zeal, over decrees, election, reprobation, covenants between the Father and the Son, and other mysticisms they thought they understood but did not. This they did accomplish however, they brought God and spirituality to the foreground and taught men to seek salvation somewhere else than in rites, penance, doings and sufferings, and papal ministries. Their philosophy was a healthy counter-irritant, a thought inspirer, and resulted in substantial good. The Church of England did something for the reformation by the mere act of schism from Rome, and still more by favoring, an open Bible for all the people, though still clinging to papal errors touching the power of ordinances, ordination, succession, and formal rites, to confer spiritual mercies. Then came the Puritan, striking stoutly at the root of ritualism, and magnifying the spiritual above the material, yet, inconsistently claiming some mystic power in baptism to induce infants into covenant union and gracious favor with Christ. About the same date arose the Baptists, boldly asserting that rites are not ordained to convey grace, but rather to express and confess the grace already received by faith, and that churches and ordinances bear no plenary power to bind or loose. George Fox, and his Quaker following, wrought with the Baptists, magnifying the primacy of faith and spiritual life above forms and organizations, though they weakened their testimony by rejecting even a lawful use of rites to make visible the faith that was in them. The Methodists rendered great service by insisting upon conscious conversion, an experience logically fatal to every form and theory of sacramental grace. In America, Jonathan Edwards revived the apostolic doctrine of a converted church-membership, and, seconded by Whitefield and others, revolutionized the faith of the Congregational and Presbyterian churches generally. Thus the reform has moved onward for two centuries, gradually eliminating the errors of Rome, "the deadness of the letter," and reviving the true idea of the church of the living God. More and more, the vanity of insisting that externals, matters of organization, offices and rites constitute the substance of the church, is seen and felt, and the spirituality of the Kingdom of Christ on earth asserted.

But the conflict is by no means ended. There is a natural fondness for sensuous tangible forms, and a disposition to ascribe to them a mystical power; to stop in them, or use them as instruments, ladders, on and through which to reach God. The more faith weakens and spiritual life wanes, the more eagerly do people fly to externals for relief, and insist upon the minutia of rites and organizations. And when "the anise and cummin" fail to give rest, as they always do, the usual remedy is to add more performances, in-

vent new bodily exercises, impose new ceremonial burdens. And when intelligence reveals the emptiness and absurdity of seeking life by such methods, infidelity usually follows, as a natural and logical outcome of ritualism. The reform will not be complete therefore and the peril over, until the higher life of faith and love has lifted the Christian world out of, both the bondage of, and a fondness for, the infantile type of religion, which consists in pictures, images and sensuous forms, into the true liberty of the sons of God. "Whom the truth makes free are free indeed." "Where the Spirit of the Lord is there is liberty." "The flesh profiteth nothing. The words that I speak unto you are spirit and life."

The doctrine of the church is germinal, and lies at the root of these divergent theories of religion. Start with the idea that formal organization is primary, and the potency of rites, offices and performances is sure to become an item of faith. Start with the conception that the personal, spiritual and internal hold precedence, and rites inevitably fall to the grade of instruments of confession rather than means of possession. It is not uncommon for persons to cherish views that are mutually destructive, but there is always a powerful tendency to adjust all religious theories to some generic conviction clearly perceived and firmly held. Close pulpits among Episcopalians, and prohibitory communion among Baptists, are predicated on organic ideas of the church. If these are scriptural, their practices are defensible. Dr. E. D. Griffin was an oracle among Congregationalists, in his day, and holding the external view of the church, he endorsed and defended the principle of prohibitory communion among Baptists. He wrote: "I agree with the advocates for close communion in two points: 1st, that baptism is the initiatory ordinance which introduces us into the visible church; of course where there is no baptism there are no visible churches. 2nd, That we ought not to commune with those that are not baptized and of course, are not church members, even if we regard them as Christians."

If Dr. G. has the correct idea of the church, his conclusions are irresistible, and the conclusion of the only class of the consistent prohibitory Baptists, that Pedobaptist bodies are not Christian churches, is also indisputable. Some open-communion Baptists hold the same views of the church, but with a strange disregard to logic, recognize Pedobaptist bodies as Christian churches, and their members as entitled to come to the Lord's supper. Some Baptists admit that Pedobaptist bodies are Christian churches, and yet insist upon close communion. Their inconsistency fairly equals the open-communion brethren who hold ritualistic views of the church. If we can get back to first principles, and study the church from the standpoint of Christ and the apostles, we will escape such absurdities, and cure the unbrotherly rules that error has begotten. This we will endeavor to do as we proceed.

### OBJECTIONS TO REVIVALS.

BY REV. C. F. PENNEY.

#### II.

But another objects to revivals, because of "the great excitement which attends them."

The possibility of great excitement connected with religious truth, in spite of the total absence of religious character, is admitted. There is no more interesting or remarkable chapter in history than that which records the manias that have spread like epidemics at different periods over Europe. They were cases of hysteria upon a great scale; and that these should take a religious form as well as any other is no way impossible. Excitement is by no means to be desired. Its tendency is to produce reaction and when the fire passes to leave nothing but ashes behind. The word may be received with joy and soon wither.

More excitement is next door to grossness and licentiousness. Both have the same sensuous elements in them. If it was a matter of choice, a revival without excitement would be preferred.

But we have not our choice in such matters. We can not change the laws of the human mind, and as long as these remain, it may not be possible to prevent some degree of excitement by what so powerfully appeals to every feeling and affection in the soul of man.

Given only that the facts of Christianity are true regarding man's condition without a Saviour, and all that has been done for him, and must be done in him, before salvation is possible, with the tremendous consequences throughout eternity attached to his faith and repentance in time, and excitement is very natural and not altogether unbecoming in one who sees and believes. And why may not a wide excitement about religious truths, though in some persons a mere physical condition of the nervous system, be the very means under God, of arresting their mind or the minds of others, and disposing them to consider and receive the truth itself?

What is it which we have most to complain of as an obstacle to the Gospel? Not infidelity, nor active opposition, nor ignorance, but indifference,—cold, heartless indifference in those who may go to church, hear or sleep, read or dream, agree with everything the minister says, yet verily believe nothing, and are therefore neither roused by fear nor gladdened by hope, but live on day by day, buying and selling, eating and drinking, respectable, it may be, and respected, as good farmers, honest tradesmen, but to spiritual things in their living and momentous importance,—indifferent! Could any one but read the thoughts, hear the conversation or watch the effects on the great mass of the hearers, one day or one hour, after hearing the most impressive and earnest sermon, in which the minister before God sought to save their souls, what a fearful vision of the mystery of indifference would be revealed!

Whatever breaks this up is a blessing. No excitement can be so dangerous, so deadly, as this indifference. Better a thousand times the wild hurricane than the calm miasma. Better the stream which rushes impetuously over its banks, carrying with it devastation for a time, than the dead and fetid marsh. The one may be turned into a new channel and made available as a power for advancing the interests of men, the other is "evil, and only evil continually."

Whatever, therefore, tends in providence to destroy indifference, and induces people to listen with earnestness and attention to the truth,—be it the excitement of a storm or earthquake, of a great religious revival, or domestic bereavement and sorrow,—whatever it be, yet it is a blessing if it prepares the soul to receive the seed of the Gospel, by inducing men to think seriously, as a first condition for their ultimately believing seriously.

But this excitement which alarms so many sober minded people was not, after all, an element which vitiated the religious "movements" in the early ages of Christianity.

There were rational Sadducees, learned scribes, and formal Pharisees, who were much displeased at the excitement of the multitude when Jesus made his triumphant entry into Jerusalem.

But when our Lord was asked to rebuke them he replied that the very stones would cry out if these were silent. Was there no excitement on the day of Pentecost when thousands were crying out, "what shall we do to be saved?" The preaching of the gospel was everywhere accompanied by such awakenings as arrested the attention of cities and nations. Would God it were so now!

I have read the various papers contributed for the columns of the *Star* during the last two months, on the subject of "Revivals" with much interest; and desire to express anew my profound conviction that the want of all our wants is this, and this only, a *Revival of Spiritual Religion*: in other words, genuine, simple, honest love to Jesus Christ, to his people, to his cause, and to the whole world; this, and this alone will fulfill the longing of many a weary, thirsty soul for better things than at present seem probable or possible.

"Who will show us any good?" is the despairing cry of many a thoughtful man, as he passes in review before his anxious eye the dark side of things; ministers and congregations apparently as dead as stones; scoffing infidelity among the ignorant; philosophic skepticism among the intelligent; indifference among thousands; while abroad heathen nations, with countless millions, are opened up to the Protestant church, which can only send dribbles of two or three missionaries here and there. May we not well pray, "Pour thy Spirit, O Lord, upon the thirsty ground: O Lord, revive thy work."

### THE AWFUL CURSE OF RUM.

BY REV. H. WHITCHER.

This matter will appear plain to every reader who considers the following facts and figures:

There are in the United States 600,000 drunkards; and 60,000 of these die annually, probably cutting short their lives from 10 to 20 years.

There are 3,000 distilleries and 7,000 breweries employed in manufacturing intoxicating drinks, converting 40,000,000 bushels of grain, designed to be a blessing, into a curse.

There are 350,000 rum shops, dealing out these damning drinks, employing with the manufactories of rum not less than 700,000 men.

There are 3,000,000 moderate drinkers (so called) in our nation;—from whose ranks about 60,000 new drunkards are made every year to fill the places of dying drunkards.

There are 300,000 drinking women among us, two-thirds of whom are drunkards, many of whom are in the highest walks of life,—rich men's wives and daughters.

There are 3,000,000 innocent, suffering women in this nation, in consequence of

the drunkenness of their husbands, fathers, brothers and sons.

There are 300,000 paupers in our country to be supported, three-fourths of whom are made such by rum drinking.

Also 200,000 criminals, four-fifths of whom are made criminals by rum, and 3,000,000 orphan, or worse than orphan, children, thrown upon our charities by the drunkenness of our nation.

The drink-bill of this nation amounts to \$600,000,000 yearly. A cost, at least, twelve times as much as all our religious institutions cost us.

The rum traffic, and its use, keep more people from church, away from Christ, and out of heaven than any other evil.

All these facts, and many more, we know, and still we allow this accursed rum-traffic to continue in our midst, and even license it, and throw around it the protection of the law; and thus we let this stream of destruction flow on, in the ruin of congressmen, governors, judges, lawyers, physicians and even ministers, and many of the most promising young men of our country. God will hold us responsible for the continuation of this damning curse.

This war against rum drinking and the rum traffic, I began 50 years ago in dead earnest, and without relaxation I have kept it up, and still mean to continue it to the end of life.

We must stop the importation into the country, its manufacture, and its legal sale, or else this ruin will continue and increase until we become a nation of drunkards.

### STORER COLLEGE AND MISSIONARIES FOR AFRICA.

BY REV. A. H. MORRELL.

With unfeigned gladness of heart, I desire to call the attention of the friends of Storer College and of missions, especially to Africa, to the fact that our noble institution has the honor and the joy of having, in part, educated one missionary, at least, for her life work in Africa.

Mrs. K. M. Kemp, wife of the Rev. K. M. Kemp, a graduate from Lincoln University, Pa., was a student at Harper's Ferry. Well do I remember her ladylike deportment, her studious habits and excellent Christian example. She left with us a worthy record, and the prayers of many—both teachers and students—will continually be offered for the blessing of God to follow her and her husband in their new field of service for the Master.

Mr. Kemp was a native of N. Carolina. They sailed on the 12th of Feb. last, for the Mendel Mission.

Rev. Henry M. Ladd, of Watson, N. Y., recently appointed to superintend the African Mission, by the A. M. A., being in company with Mr. and Mrs. Kemp, during a part of the outward voyage, writes as follows: "Having arrived in Liverpool, and Mr. and Mrs. Kemp, colored missionaries, reaching the same place a few days later, we were obliged to wait there a week for an African steamer, but the time was well employed in some preliminary business in London and elsewhere with reference to the new mission in the basin of the Nile. On Saturday, March 5, we embarked on board the steamship 'Mayumba' for Africa and our voyage has been a delightful one." Further on he adds: "But the cloud is beginning to lift. We believe there is a bright and cheering history of African Missions yet to be written. The five millions of reserve force [freedmen he means] now drilling in America, for the final victory, are yet to be called out, and they will come to the rescue. They are already on the move. These educated freedmen have already developed many of the proper qualifications for the work. With a holy enthusiasm they are coming by degrees to appreciate the fact that Africa is their true field of labor—even as this excellent colored brother and his wife [Mr. and Mrs. Kemp] who are going out with me, say they would rather die for their degraded brethren in Africa than live in America!"

When last at Harper's Ferry an excellent Christian young lady of our school, who has by special sacrifice and self-denial been preparing herself for usefulness, said to me, "I intend to be a missionary." Now, I am confident that multitudes of the patrons of our mission South, sympathize with me fully in the great joy and thankfulness that fills my soul in view of such facts as these, and in anticipation of the realization in the future of many of the precious possibilities in the control of Storer College and our mission South.

Brethren and sisters in the Lord, can we not do less for self and very much more for Christ and his lowly ones?

Young men in our churches, made conscious of your opportunities for usefulness, arise and gird you for the battle, and for the victory the gospel is sure to gain!

Young maidens, be not weary in your work of love for Christ and for souls, and great shall be your crown of rejoicing at the closing of your faithful work.

Men and women, of earthly goods possessed, give, and give freely, for the cause of human salvation, both for Home and Foreign Missions; and for our schools to fit the present and coming generations for usefulness, and your names shall be wafted down to the peoples of the ages, to come, like balmy breezes laden with the sweet odor of delicious flowers. And, then, when Christ shall say, "Come, ye blessed of my Father," the treasures you will find

"laid up in Heaven for you," will fill your ransomed souls with endless satisfaction and joy.

### THE LATTER DAYS AND THE FORMER.

BY REV. E. A. SHERWOOD.

There can be little doubt that the Christian world, considered in the aggregate of influences, is growing better. The opposite belief is occasionally expressed, but the reasons given for this belief, when any are given, are not satisfactory. Such belief is based largely upon impulsive judgment, local facts, or temporary discouragement,—discouragement which may come from disarrangement within, or disorganization without,—or from all these combined, and I know not what else. Besides, we may be too near to correctly determine the moral magnitude of the present. To the naked eye, the moon seems larger than Mars or any other planet.

If we step back a few decades or centuries and compare the height of morality from a given point and at equal distances backward and forward, the present no doubt will appear higher than the past. From the dead level of natural religion, or even of Judaism, there has been a gradual rise; and, ascending, the spiritual atmosphere becomes purer, virtue more robust, and the general health of the church more stable and uniform. But even now, in a higher state of Christian development, there are diseases, so to speak, to which the church is subject. Bad as these are, they can hardly be compared with those of the former days. These modern church-diseases, or difficulties, may arise largely from the carelessness of ministers, and perhaps other members of the church, and might be much more easily obviated than those which Paul encountered. Though the church may run more evenly in these comparative latter days, yet careful observation must acknowledge that she wobbles somewhat now. Notwithstanding, the glory of the latter must be greater than that of the former.

It is very evident that we are not out of danger. The advantages of the church, to-day, over any period of the past, may become an occasion of danger. Comparative safety sometimes causes carelessness. It is said more men are drowned who know how to swim than of those who do not know. The most skillful mechanics become careless and cut themselves. Security or modern advantages of the church can never be made substitutes for presumption, with impunity. It is folly to suppose that the church will become so perfect here as to be so free from friction within and resistance without as to practically demonstrate perpetual motion. Nothing can take the place of honest toil and rigid discipline. "What I say unto you, I say unto all, watch."

As the seeker after health by the sea-side or among the mountains may be over-secure, expose himself and suffer the consequences, so Christians amid peace and plenty, protected by governments and surrounded by luxuries, may violate the divine laws of spiritual health and efficiency, and suffer loss. But such violation and consequent suffering are by no means proof that mountain air is not best for health, and the present day most congenial to virtue.

As to the spiritual standing of the Christian church now, compared with the past, I do not know of anything to aid us in determining this better than the benevolence of the church. The essence of Christianity is love. And whatever may be the present drawbacks to the church, surely there never was a time when her love was so intelligent, deep, uniform and wide-spread as now. There may seem at times to be surface commotions; but down deeper in the principles of Christian hearts there are stillness and accord. Churches may not multiply numerically so fast as in some former periods, and, to some minds, this awakens incredulity in the ministry and in present methods of work, and affords evidence of retrogression. But to such minds a national calamity might paralyze such unbelief and restore confidence without changing either ministry or methods of work. Perhaps there has been no time in the history of this country when churches multiplied faster and when Christians were more faithful than during the late civil war; and yet Edwards and Phiney and Randall, Colby, Marks, Bowles, and many others of the old and sainted veterans had passed away. Worldly prosperity, to any great extent, is rather an incubus on the development of Christian character even in the ministry, and, no doubt, the same is true in the laity, while adversity, in many cases, unfolds the diviner nature. Shall we pray for adversity?

Returning to the love of Christianity. When was there less religious conservatism than now? When, in all the past, was there such fidelity to essentials and such disregard to non-essentials as at the present time? Some may be over lenient, and others liberally loose, and let this awaken caution, rather than condemn rules. Personal obligation to God must increase with light and love. Never were peace principles so wide-spread as now, nor human freedom and equality so universal. Was there ever a time when governments were so anxious to avoid wars, and when governors of States admonished their subjects to recognize and love the Supreme Being as now?



## S. S. Department.

## Sunday-School Lesson.—May. 15.

(For Questions see Star Quarterly and Lesson Papers.)

## THE RICH MAN AND LAZARUS.

## DAILY READINGS.

- M. The rich man and Lazarus.—Luke 16: 19-31.  
 T. The wicked prosperous.—Ps. 73: 1-28.  
 W. The righteous in trouble.—Heb. 12: 1-13.  
 Th. The wicked destroyed.—Prov. 1: 20-33.  
 F. The righteous secure.—Ps. 112: 1-10.  
 S. The righteous and the wicked here.—Ps. 1: 1-6.  
 S. The good and the bad hereafter.—Rom. 2: 1-11.

GOLDEN TEXT:—The wicked is driven away in his wickedness: but the righteous hath hope in his death.—Prov. 14: 32.

Luke 16: 19-31.

## Notes and Hints.

The conduct of the Pharisees (v. 14) called out from our Saviour another parable. In it he teaches that the neglect to assist the right brings eternal calamity to their possessor. The rich man was respectable, selfish, godless; the poor man was a despised beggar. This is the only passage in the Bible that describes the feelings of the sinner after death, and so deserves especial attention.

19-21. A certain rich man. He is sometimes called Dives, which is a Latin word meaning "rich." Purple. A very costly color, obtained in small quantities from certain shell-fish near Tyre. Fine linen. Brought from Egypt, and sometimes sold for twice its weight in gold. Fared sumptuously. Lived in a continual round of feasting. Lazarus. See p. 28. Also Heb. 11: 37. Was laid. Literally "was thrown," expressing the heedlessness with which he was laid down there and abandoned, to the care of those who were going and coming about this great house.—Godel. Desiring to be fed. There is no evidence that he received anything. Plainly the rich man gave him no attention. Dogs. "The pity of the wild and masterless dogs is contrasted with the indifference of the rich man."—Schaff. "The only dogs in the East are the wild and neglected Pariah dogs, which run about masterless, and are the common scavengers. The incident gives in one touch the abjectness of his misery, and therefore enhances the rich man's neglect."—Farrar.

22. The beggar died. Nothing more is said about his body. The condition of his soul is at once brought before us; Carried by angels. Now the despised beggar is tenderly cared for by God's ministers. Abraham's bosom. This phrase was a proverbial one, indicating the blessed state of the righteous after death. To occupy that place would be a great privilege. (See Matt. 8: 11.) The rich man died. His riches were no barrier to death. The rich and poor alike at last in one respect. Very likely he had a splendid funeral. "Here on the border is the hinge on which the lesson turns. The whole parable is constructed in order to show how this life bears on eternity; and to make eternity, thus unveiled, bear reciprocally on the present life."—Arnott.

23. In hell. The Greek word is "hades," and means the state or place of departed spirits. "It (Hades) is the universal abode of departed spirits, having its two compartments of Elysium or Paradise, and Tartarus or Gehenna. Lazarus with Abraham was in Paradise; the rich man was in Gehenna, amid torments, but both were in Hades, and so near that they could hold converse with each other."—Prof. A. C. Kendrick. Jesus uses the popular language of the times, without comment, hence we infer that the Jewish view was correct. Compare Ps. 9: 17; Matt. 3: 12; 13: 42-50; 25: 41-46; 2 Pet. 2: 4; Rev. 14: 10; 20: 15. Lifted up his eyes. Common language is used. His body was buried. We speak of the "eyes of the mind," here of the eyes of the soul. Being in torments. Not physical suffering. He was in a place of punishment, and as the soul is finer and more sensitive than the body, by so much were his torments more severe than any physical suffering. Abraham. See p. 28.

24. Father Abraham. The man was a Jew, and seems to have thought that the privileges of descent would avail him something. Have mercy. Now he who showed none to the beggar cries for mercy himself. Send Lazarus. As if Lazarus ought to serve him now. That he may dip, &c. The whole description gives a fearful picture of the keenness and intensity of his sufferings, and proves that the soul has the same powers and capacities after death as before. He does not seem to be penitent for his sins, and there is no evidence that it would avail him anything if he were. Indeed, the contrary is clearly taught. "We may accept this as figurative, but figures are employed in the Bible, not because the reality is less than the figure, but greater."—Riddle.

25. Son. The relationship is tenderly acknowledged. Remember. Memory lives beyond the present life, and its power will constitute one source of suffering. Death does not destroy nor even change the powers of the mind and soul. He had what he lived for, and now reaps the harvest of his own seed-sowing. "The facts of earth are recalled to prove the justice of the rich man's lot."—Riddle.

26. There is a great gulf fixed. The figure is that of a deep abyss that can not be bridged. It is fixed. The condition of souls beyond this life is unalterable.

This was a new idea to the Jews, revealed by Christ.

27, 28. I pray... send him. The rich man remembers those left behind on earth, and desires to save them from suffering as he does. He now begins to come to his senses, "to believe and tremble," and though too late to deliver his own soul, he is anxious to save his brethren; nor is it strange.

29. They have Moses and the prophets. Their writings, which constituted a great part of the Scriptures at that time. They were enough. In that age nothing more was demanded of men than that they should walk diligently by the light given them. We shall be judged according to the light we have.

30. Nay. He begins to argue the case, as he would have done in his earthly life. But if... they will repent. The Jews were continually asking Christ for "signs," and refusing to accept the proofs he gave them. The men of his age had light enough, and we, surely, can not complain of any lack in our part. It is not likely that greater light would lead many to repent who refuse the light already given.

31. Christ plainly declares the improbability of their being influenced by "one from the dead."

## THOUGHTS AND APPLICATIONS.

I. All will have a conscious existence after death, in a fixed and unalterable condition.

II. A man's worldly state is no test of his standing before God.

III. They who reject the light of God's Word, and truth of Christ's gospel, would resist greater light if it were given.

## GLEANINGS AMONG THE NOTE-MAKERS.

(From Rev. Dr. John Hall.)

There is a certain proportion of persons, probably in every age and community, who desire a religion that will not interfere with solid comfort and good position in material things. The Pharisees represented that class in our Lord's time. They meant to make the best of both worlds in their own sense of this world, and in the picture drawn of them in Scripture they certainly do not appear as gentle and considerate to the poor, though their professions of charity and devoutness were very loud (Matt. 23: 4).

The statement of v. 26 deserves study. There is no intermediate state in which the evil are improved and transferred to the side of the good, between the two classes, those "in torment" and those in Abraham's bosom. It might be said that the "gulf" is impassable only for such objects as the rich man sought; but other portions of the word confirm the idea that it is in every sense "fixed." And if any hope had existed for this lost son of Abraham, why should it not be recalled to him now, with an advice that he improve his opportunities?—S. S. World.

(From Rev. Dr. P. S. Henson.)

That word "remember" indicates one of the sources of keenest anguish in the world of lost spirits. Bryon represents "the mind that broods over inward woes" under the figure of "a scorpion girt with fire;" and no doubt Byron personally knew what it was to be stung to the quick by remorseful memories. No doubt memory and conscience will, in hell, be instruments of keenest torture; but this parable with its lurid gleam of fire, and its fruitless prayer for "water," gives us to understand that there are also material elements to be taken into the account. Heaven is not a mere abstraction, such as those would lead us to infer who tell us that it is not so much a place as a state. It is both. It is a blissful state in a beautiful place, and everything in the place is an instrument of joy, for the place and the state are congruous.—Bapt. Teacher.

(From Rev. Henry Clay Trumbull.)

Food and clothing, and sumptuous living every day in the year, are the most that any man can get out of riches, if he wants to spend them on himself. The beggar at the gate may be on his way to a home in heaven.—He who is hungry for crumbs may be fed with the Bread of Life.—Being carried by the angels is better than having a big funeral.—A man gets what he lives for.—A cry for water in hell is not a longing for the purity of heaven.—Any man can be on either side of that gulf he prefers but he can not be on both sides. And the side he chooses he must take just as he finds it.—Not all who admit the fact of a hell are now on the road to heaven.—S. S. Times.

## SUNDAY-SCHOOL NEWS AND NOTES.

Probably the largest aggregate attendance in any Sunday-school in the world, is at Stockport, England. The school there was founded in 1784. It has four branches. The parent school includes about 3,600 scholars, and the four branches about 1,290—about 4,800 in all. There are more than 400 teachers.—Bapt. Teacher.

The Third International Sunday-School Convention, which will be held at Toronto, June 22-24, 1881, is designed to be truly international, as its name indicates. An invitation has been issued to all the Sunday-School Unions and associations of the world to send representatives, who will be received as delegates on an equality with those from Canada and the United States. The general subject will be, "The New Century in Sunday-school Work." The convention will be organized Wednesday morning, June 22, and sessions will be held morning, afternoon and evening, on Wednesday, Thursday, and Friday.

## Communications.

## BOOKS OF TO-DAY.

BY OLIVE E. DANA.

In the advance constantly made in every department of action and thought, it is often difficult to determine what gains are valuable and lasting, and what unimportant and trivial. He must see clearly who can declare before-hand the result of the test of Time,—determining which shall perish as unworthy of remembrance, or as having fulfilled its mission, and which shall endure, as of abiding worth. In no department is this more apparent than in literature; and in no age more true than at the present time, when the whole drift of thought has worn, they tell us, many new channels for itself, and turned again into almost forgotten ways. Not only are great gains constantly achieved in all the departments of science and art, but he who has merely an interest in what is more properly termed literature—in those works which reach the popular ear, and touch upon the topics which are engaging popular attention, finds before him a task of no small interest, importance and extent.

Never, perhaps, since the thoughts of men have had that free circulation afforded them by the art of printing, have those thoughts touched upon deeper and more vital, yet withal practical subjects, with so intense, so potent, so subtle a vigor and skill, as within the last half-century.

The most momentous of the questions of life confront us continually; no day, hardly an hour, is without them, however any may ignore them; and that age, people, or individual, is wisest who never evades or trifles with them, but, striving always to see their true solution, lives always in the light of that answer.

It is, as I think, because the literature of to-day recognizes these questions, makes them first in importance, and brings its strength and subtlety of thought to bear upon them, so that the best in essays, poetry, fiction, history, biography, has the primary aim and object, to which the art becomes auxiliary, of leading men to admire and seek for truth and rightness and beauty of life—because it has, in so good a degree, the spirit of Christianity—that it is so worthy and so potent. This is the cause and the effect of its greatness, the ground for the poet's assertion:

"The thoughts of men are widened  
By the process of the suns."

It is true that not all the books which see the light in these latter times are worthy, for, aside from other evils, a most unworthy lightness, a habit of using the best things for something below their best and highest ends, and so picturing them, too often finds its way into print.

Yet one would be slow to believe that these latter are the representative books, or magazines, or papers, or that any considerable number or class find mental satisfaction in them. The truest representatives of current literature, one need not be reminded, rise far higher than these.

And it hardly seems, upon reflection on the subject, that the comparison lately drawn in the columns of the *Star*, between the reading of the "girls of to-day" and that of a generation before them, was fairly just to a large proportion of those whose habits of reading were remarked upon. Although the library of the young lady of the present may not include the books there mentioned, or but few of them, we fail to see that her choice need be less commendable, or her books less profitable. The different choice results, we think, from the changes in the world of thought since the time referred to in that article, and prove a certain readiness of the mind to respond to the impressions of the times we live in, rather than from an inferior taste. And we think not recent and modern books, only, are read even by young ladies, or that they have the precedence or are the favorites. Never have standard works, whether written within the last fifty or the last five hundred years, been so widely circulated as now. It seems a part of the present progress to avail itself of all that has been written, in any age, which is of enduring worth. And young ladies, if they truly represent the class, widely appreciating the best in current literature, do not ignore the classics of our English reading. Your correspondent mentions, among the first, some more serious works of devotional reading, hinting that these "sober pages" would have little attraction for girls of to-day.

Yet the "Imitation of Christ"—by Thomas a Kempis—mentioned in the article referred to, is, to our knowledge, prized by more than one young lady, in more than one case finding a place among her favorites; while works of a kindred nature and of a wide variety of style, ranging from Bunyan and A Kempis to Canon Farrar, Dr. Cuyler, Phillips Brooks, Prof. Phelps and other living authors, are read with some degree of appreciation, with much enjoyment, and we trust with profit, by some of the "girls of to-day." And we think, too, which seems to us more significant—that the Bible itself has among some of its most earnest and reverent students a few of the same class.

Mrs. Sigourney is quoted as recommending among the books to be read by young ladies: poetry, history, biogra-

phy, and works upon art, with perhaps some implied criticism upon the modern taste in this respect. Yet it can hardly be an uncommon thing for a young lady to include to-day such works in her reading, though she be not literary in her taste nor profound in her thinking. We have found among the reading of three young ladies, who differ very widely in habits of thought, in occupation and in temperament, history included as a necessary and delightful branch, and sometimes even its most solid forms. Biography is akin to history, and what is true of the latter will doubtless be true also of the former, with perhaps this difference,—that biography, as dealing with individuals, and entering much more into details and personal experiences, is much more fascinating to some minds, and perhaps to the average girl, than history, and finds many readers.

Essays, in this age—though not included in the list—take in some of the most profound thinking and most brilliant writing which is given to the world. Carlyle, Macaulay and Emerson stand first in this, one of the first departments of our literature, and next to them a score of others, each excelling in some particular, and this department of reading is by no means unknown to our young ladies. We have found—for the present writer must needs confess that she is of the class she would defend—in writings of this class, truths most keenly discerned, most wisely spoken, most profound, most suggestive.

It might seem hardly necessary to say that our young ladies read poetry; it might be more fitting to say that, even to this class, it is not necessarily a sentimental, useless diversion.

We can not agree that "the average young lady" gets her only good advice from books in her novel—against that we have been writing; nor do we say that she gets no good therefrom. "Fiction" is a comprehensive term; the finest and the crudest taste alike are attracted toward books which may come in this class.

It is doubtless possible that one may read George Eliot, or Hawthorne, or any great novelist, merely for the interest excited by the story, told with such brilliancy or fascination, yet one can not think that this is the best that is gotten from them. Bits of history, philosophy, brilliant flashes of thought, brief snatches of poetry and eloquence, and sometimes even very profitable and holy thoughts, are woven with the stories we linger over.

It should not be inferred that, because one's reading is not wholly or principally in more profound and notable authors, it is, therefore, useless or harmful. "Little books," it is said, "are the necessary lines of approach to the great fortress of knowledge, and can not safely be over-leapt." One who seeks to gain from and in his reading will be led on by what he reads. A book which had otherwise been of little use may be invaluable as directing the mind to some department of thought which would otherwise have been unknown.

It is, more than all else, the aim and purpose of the life which determine both one's reading and one's profiting therefrom. The reading will be chosen and assimilated to that aim. It matters little, in one sense, how broad or how narrow may be the intelligence, how profound and strong or how weak and shallow the intellect, if there be not, in all the life, the earnest, definite purpose of Christian worth and usefulness. "The spirit in which we live is the greatest matter." To promote and develop such a purpose is the aim of all true culture.

## REV. J. P. TUFTS.

There are many lives over which prudence and charity would gladly draw the mantle of oblivion, but it is not so with such as have been consecrated to God and the best interests of humanity. These deserve to be widely known and carefully studied by all those who would profit by a generous and noble Christian example. A true life anywhere, and of any age, is indeed "a living epistle." Such was the life of Rev. J. P. Tufts, of Manville, O. It was among the F. B. of the West that Bro. Tufts spent the flower of his youth and the strength of his manhood in faithfully and effectively proclaiming the gospel of a full and free salvation until, at the age of fifty-six, and at the summons of the Master, he laid down the armor to receive the crown—a crown, we have reason to believe, adorned with stars, the symbols of the many converted to God through his instrumentality. We hear complaint, too well founded, it must be confessed, of the meager compensation of the majority of the ministry; but the true minister can not, after all, fall of his reward. Such a life has inherent in itself its own reward—a reward real and ample, and one that may be seen by the eye of faith of those who, like the disciples of old, stand gazing up above the mists of earth, and beyond the clouds of heaven, into "that home of the soul" where shine forever as the stars "those that turn many to righteousness."—J. POSTON.

A man under some high inspiration will think and utter truths above the level of his ordinary apprehension. If the true preacher's utterances were only all written down, he would find that he had often transcended himself!

Every path is a good one which leads home.

## TO COUNTRY PASTORS AND OTHERS.

I wish to suggest a few thoughts for the serious consideration of any pastor who is praying, "Thy kingdom come," but whose church is not in circumstances to give largely for the cause of Christ. Go to your church next Sunday, and after having preached a sermon showing the greatness of the privilege of being permitted to be co-workers with Christ in saving this earth's immortals, after speaking of the fields so white for the harvest everywhere, of the peculiar urgencies of the present hour, arouse the people by saying that you are going to ask them to give \$1,000 to help on the work of soul-saving. Tell them they can get the money off their farms; that there are many crops that if sold, would give an income of more than \$20 per acre. Speak of beans for instance, they need not be planted before the last of May; they yield from 20 to nearly 50 bushels per acre, and sell for from \$1.50 to \$2.00 per bushel—more or less.

Ask how many of them will put in a crop of some kind for the cause of immortal souls. Try to get at least 50 acres set apart for such work. Or let the church rent 50 or more acres, and work it for this purpose.

This could be done—only let there be willing hearts; in His name say that they shall be made willing; in His name awaken your church to tenfold greater earnestness in the cause of Christ. For His sake, for the sake of dying humanity, attempt great things; you will succeed. Now, to-day, let us work, for souls are perishing while we wait. "All things are possible to him that believeth."

Christian reader, may not you do something of this kind for precious souls? It pays to work, to plan, to give time and money, that immortal men and women may be saved. We shall find that it paid—a thousand times paid, when all our earthly treasures are left behind, when we stand before the great white throne.

A. S. H.

## THAT "OTHER SIDE."

BY REV. R. A. SHEERWOOD.

In the *Star* of April 13 a writer ("Layman") questions the truthfulness of the deepest piety being found in men of liberal education, and quotes from Richard Grant White, &c. The extract referred to, in the *Atlantic Monthly*, can hardly be considered conclusive evidence on the point, though it may show that such men are not infallible. No doubt, Mr. White has listened to conversations upon the Scriptures by men who made no claim to erudition who were not only liberal, but loose, and so much so that they would sometimes cut themselves by taking hold of the blade, and the like.

I suppose it is possible to so run to intellectual knowledge, like John Stuart Mill, as to neglect to even examine whether Christianity be true or not, say nothing of the possession of piety; but this could scarcely be said of our brethren, since they have been too busy with the church to become specialists in the sciences. But the argument is not strong enough from the above inference, since men run to other things and neglect piety. It is hardly probable that we shall deduce evidence from the logic of experience and from Mr. White's opinion of those Englishmen, to satisfy all minds and settle the question for all time, and yet a little light upon the subject may do good. Seeing that we have not produced any overwhelming evidence on either side, so far as a conclusion which may serve as proof of the most tenable view, it may not be amiss to inquire which course would be the wiser to teach the young?

Is it unwise to give a child the advantage of schools? If it is liable to injure him morally, by all means let him not go in the way of evil! "Intellectual knowledge is well enough for all professions excepting the ministry!" Paul told Timothy to study to show himself approved of God, &c. But whether learned or illiterate, we must sit at the feet of the great Teacher to be efficient, and it works ill to the church when this is neglected.

## A BENEFACTRESS.

BY REV. N. W. BIXBY.

Miss Sarah Jenette Hovey is now 71 years of age. She was born in Vermont, but in early life, went to reside in Candor, N. Y. The Free Will Baptist ministers of the last generation, in the Owego Q. M. often received her hospitalities at the house of her father—Deacon Ichabod Hovey of Candor—in the days of Revs. Edward and Asa Dodge, Whitley and Daniels. Later in life she resided with her brothers in Iowa and Indiana, giving their families comfort and aid in their affliction. The Gov. of Ind. sent her to the seat of war to fit up a hospital and nurse the sick and wounded soldiers. To many of the survivors the memory of her presence and kind service comes over their minds like a benediction; but to Miss Hovey the remembrance of those four years of hospital service is like a frightful dream—a horrid nightmare.

For the last fourteen years Miss Hovey has been associated with Mrs. J. Grant in conducting the "Home for the Friendless," on Nineteenth St., Wabash Avenue, Chicago, making herself especially useful in the Industrial Department.

Many dear girls, now grown to womanhood, who have gone forth to the world of life to bless other homes, will embalm

the name of Miss Hovey in their grateful recollections, and will pray that her last days may be tranquil, and the end peace. Though infirmity compels her to give up labor, she is provided with a furnished room in the institution she has served so long and so well.

## HEAVEN.

BY REV. S. H. BAIRETT.

The bliss of heaven presents overwhelming motives to piety. With what eagerness do persons seek earthly bliss—pleasures that vanish in a moment. To secure a competency, the most vigorous exertions are made. No privation is too great, no labor too hard, to obtain a few of life's comforts. Houses are built and furnished, farms are cleared and improved, educational facilities afforded and sought. But what are the pleasures and comforts of this world when contrasted with the joy and blessedness of the future world? What is this life when compared with eternal life? No just comparison can be made, because this matter admits of no degrees of comparison. But if we set so great a value upon this life, which is evanescent as a shadow, how should we value that life which is immortal, invisible. Christ says: "In my Father's house are many mansions," from which may be inferred the happiness of the faithful. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Here are seen the divine approval, the reward of faithfulness, and the durability of future happiness. How significant! How joyful! How gladdening will be that illustrious day when we shall awake to be forever "present with the Lord!" "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Then shall be realized the divine saying: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." If the remembrance of those things impart joy in this life to the Christian, what will be the reality, when, in the last day, he finds his name written in the Lamb's book of life? No language can describe it; it will be inexpressible.

Then, in consideration of endless happiness and in view of the glory of that city which has "no need of the sun, neither of the moon, to shine in it," can any say that there are no incentives to piety and faithfulness? Oh, the bliss of heaven! Who can comprehend it? Who realize its blessedness? Who estimate its worth? Glorious and exalted as are the trophies of the Christian warrior, eternally only can estimate their value. He who giveth light to the city, the New Jerusalem, declares that his servants "shall reign forever." What more could you ask a king upon his throne? To reign forever in the vigor of immortal youth, to dwell forever with the Lord, to sing praises to him and the Lamb, are motives which it would seem heaven and earth could not resist. And will you resist them? Will you delay a little longer, and hazard the soul's eternal interests, when the voice of wisdom echoes in thunder-tones: "Prepare to meet thy God;" "Seek first the kingdom of God;" "Remember now thy Creator."

## NATIONAL TEMPERANCE CONVENTION.

A call has been widely issued by the National Temperance Society for a National Temperance Convention to meet at Saratoga Springs, June 21, 1881, and it bids fair to be one of the largest and most important National Conventions ever assembled. It is expected that all the National Societies, including the Woman's National Christian Temperance Union, will be fully represented; also, the State Societies and Grand Bodies, together with a large number of ecclesiastical bodies. Important subjects will come up for discussion. It is hoped that the Southern States, which have recently come to the front so generally in the temperance work, will have a large representation. Let every organization entitled under this call, at once see to it that delegates are selected who will attend.

Quite a number of prominent friends of the cause have been invited to prepare essays or papers, in advance of the Convention, upon special topics, which will be put in type and presented in print to the Convention for consideration and discussion. Among the topics are the following:

"How may Christians stop Intemperance?" "How shall we use the Ballot?" "Gospel Temperance Evangelistic Work;" "Constitutional Amendments;" "The Medical Use of Alcohol;" "The Revenue and Alcohol;" "Woman's Work for Temperance;" "Education and the Temperance Question;" "Criminality of Intemperance;" "The Beer Question;" "Text-Books in Public Schools;" "How shall we best secure State Prohibition, etc., etc."

The young man that came to Christ in quest of eternal life had refrained from outbreaking sins, and he had also refrained from outbreaking righteousness.



## MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.  
SENDING MONEY TO INDIA.

We sometimes hear people excuse themselves from giving anything to Foreign Missions because it costs so much to get the money to the place where the heathen are. There may have been instances where this was something more than a current joke, but it certainly does not apply to the present administration of our Foreign Mission treasury. The present Treasurer, Rev. Silas Curtis, Concord, N. H., has served two years without any salary, and it costs him nothing but postage and stationery to make remittances to India. When he buys a draft on London and sends it to Calcutta, it is about ninety days before it comes back for redemption, and the interest on the money paid for the draft is ample compensation to the broker, so that it is almost exactly true to say that every dollar sent to him for that purpose yields one hundred cents to the Mission. If anybody can manage funds more economically than that, we should be glad to know how it is done. There are necessary expenses connected with the management of all our benevolent societies, but these are kept down to a very low point in order that the greatest possible proportion of funds contributed may be applied directly to the work they were meant to aid.

The officers of our societies can receive and disburse twice as much money as they do with but a trifling addition to the expense. Let us increase our contributions to the largest possible amount consistent with constant, steady work, and reduce the percentage of expenses as much as possible.

## Items.

It is a significant fact that the missions in Japan, which have been so prosperous, were started by a contribution sent by Christian converts of the Hawaiian Islands.—*Heathen Woman's Friend*.

A poor woman of India, received into the church last year, wished to be a missionary at her own expense; and for that purpose she went to live in a distant village where the gospel was not known. "I have no money to give to missions," said she, "but I am able to speak of the Saviour to my neighbor." To-day there are eleven persons in that village, brought to the truth by her, who are asking to be baptized.—*L'Echo de la Verite*.

REAL VALUE.—During the siege of Ooroomiah, the leader of the fierce mountain Koords sent word to the missionaries to raise the American flag over their dwellings so that they might be saved from danger from his troops. Christian missions make the name and flag of the United States to be respected, even by savage Koords. Do they not pay?—*Christian Weekly*.

HARVEST-TIDE.—At any moment a great movement may be expected which will bring thousands and tens of thousands into the fold of Christ. The vast preparation has been made; the seed has been sown; the reality of the gospel has been fully vindicated; and only the quickening energies of the Holy Spirit are needed to the final consummation. Already there is a sound of a going in the tops of the mulberry trees, as among the Tamil and Telugu populations of Southern India. How else shall we interpret the unexpected movement in the Shantung Province of the Celestial Empire?—not to speak of the reception accorded the gospel in Japan.—*Missionary Herald*.

## Missionary News.

GENERAL.—It is said that the number of people speaking the English language has more than quadrupled during the past century.—Converted heathen give more per member in actual cash than American Christians give for missions, although they are far poorer.—The amount contributed annually in the United States for Foreign Missions is less than the sum spent for intoxicating liquors in three days.—It has been well said, that "if men and churches are not trained to give out of their poverty, they will not give out of their wealth. Our princely givers all began when they were poor."—There are at least twenty-five different missionary societies in the Roman Church, as well as three hundred different orders, such as the Capuchins, the Dominicans, etc., all of which are loyal to the central power at Rome.

INDIA.—A Hindu Sunday-school is the latest novelty in heathen India. It has been started in Cocanada for the benefit of those who have no facilities for studying the Hindu religion.—The Lutheran Mission Board has received from a lady, whose name is not given, a gift of two thousand dollars as a fund for training native preachers in India.—Recently a whole family, consisting of nine persons, were baptized in the Free Church, Calcutta. The head of the family was brought to Christ through the influence of his wife, and she received her instructions from a zenana missionary.

CHINA.—At a recent examination in Peking, a Chinese boy performed the almost incredible feat of repeating the whole New Testament without missing a single word.—The proclamation stating the legality of Christianity has been given in full and satisfactory currency in the district about Peking.—A telegraph line is to be constructed overland from Shanghai to Tien-tsin and thence to Peking, a distance of nearly a thousand miles.—Dec. 5, a mass meeting of the

Sunday-school children of Shanghai was held. It was the first of the kind ever held, and was a great success.—The Chinese at Tien-tsin have given upwards of \$4,500 to build a hospital where missionary physicians may attend the sick.

SOUTH AMERICA.—A Welsh Baptist church of twenty-six members has been organized in Patagonia. They have sent to Wales for a pastor. The Baptists now have four churches in South America.

ISLES OF THE SEA.—One-eighth of the entire population of New South Wales is in the Sunday-schools.—Iovana, a Christian princess, who ruled the Tanala country in the south-eastern part of Madagascar, is dead.—The Rajah of Borneo, the largest island in the world except Australia, has expressed his willingness to second the efforts of missionaries in his dominions.—*Bapt. Miss. Magazine*.

## Selections.

## THE SUSTAINING POWER OF PRAYER.

In the immortal story of Homer, Greeks and Trojans at deadly feud, and daring each other in unrelenting enmity, constantly seek the help of their favorite deities. Ever, when the strife is fiercest, the blue-eyed Pallas, the silver-footed Thetis, or some other divinity from the clouds of the sea, is invoked for the relief of the faltering. Swiftly the succor comes, responsive to the appeal, and the invisible powers are never indifferent to the troubles and necessities of their supplicants on the earth.

The old mythologies, human and vague as they were, now embodying nature worship, and again exalting the qualities which seemed most admirable in man, possessed a germ of truth: The truth which in the Bible is a true bearing sweet fruits for the healing of the nations, is dimly shadowed forth in their fanciful forms. Man is not sufficient unto himself. There is that in him which cries out for assistance from a strength superior to his own; and for guidance to a wisdom that is clearer sighted and grander than his limited experience and imperfect reason.

Quite apart from the duty of prayer as a religious exercise obligatory on Christians, is the privilege of prayer as a precious opportunity amid the harassments of life. That wonderful passage in Philippians, where Paul tells the little struggling church to which he is writing to be careful—that is, unduly solicitous—for nothing, but in everything, by prayer and supplication, with thanksgiving, to let their requests be made known unto God, has its golden meaning for worried and burdened souls to-day. Its value is perennial. When we can look nowhere else for aid, we can send a prayer swifter than a telegram to God, and aid comes more quickly than the lightning brings it when we flash our messages along the wires. The emergency may be sudden, the need great, the peril imminent, and the temptation mighty. Greater is he that is for us than he that is against us, and we may ask with confidence that we will be heard.

"Thou art coming to a King;  
Large petitions with thee bring.  
For his grace and power are such,  
None can ever ask too much."

says the familiar hymn which we learned in childhood. Equally as the manifold vexations and the petty annoyances of our intercourse at home and in business, we are warranted in seeking the sustaining help which prayer affords. The "everything" is all-comprehending. If we would have the peace which, like a garrison keeping a fortress, shall keep our hearts under all conditions, amid all circumstances, in all weathers, we must follow the Pauline rule, and take the daily weight of sin, suffering, and sorrow, with the daily tribute of gratitude, thankfulness, and love, to our heavenly Father. And what is this but living after the pattern of the Master himself, who reverently we say it, could not have borne the loneliness of his life among men, but for those long seasons of retirement for prayer, and those frequent upliftings of desire to the Father, which so often strike their diamond luster into the wool of his discourse to listening throngs.

John Wesley, writing, in 1780, a letter of comfort to a friend who needed it, said this, which applies to people in 1881 quite as well as it did to the person who inspired it: "To pray without ceasing; not to be content with our solemn devotions whether public or private; but at all times and in all places to make fervent returns by ejaculations, and abrupt intercourses of the mind with God; to trust these between all our other employments, if it be only by a word, a thought, a look,—always remembering,

"If I lift my eyes, my soul is made!

"Thou canst no more not hear than thou canst die!"

—to account what of frailty remains after this necessary incumbrance of flesh and blood, such an one as God out of his mercy to us will not yet remove as something to be useful though grievous."

It is as he says, "our ultimate end is the love of God," we will not fail to do. We will not endeavor to climb hazardous mountain paths without a guide, to explore unknown wildernesses without a compass, nor will we try to live without food when our table is spread abundantly.

In the memoir of Edward Payson, the reader is struck by the repeated testimony he gives as to great delight in seasons of prayer. Such entries as these are frequent in his diary: "My gracious God is still leading me with his unmerited goodness. This morning I seem to enjoy the happiness of heaven." "As soon as I awoke, felt my soul go forth in a longing for more holiness, and promised myself much comfort in prayer." "Was enabled to lie at Jesus' feet." "Were it not for the promised help of my Saviour, I would think no more of preaching, but rather labor for daily bread." Henry Martyn, slowly drifting on the sluggish tide of the Ganges, a tropic sun beating on his head, exclaimed, "How sweet is prayer to my soul at this time! It seems as if I could never be tired not only of spiritual joys, but of spiritual employments, since these are now the same." "I did not succeed so well as before," is his confession on another occasion; "I suppose because I had more confidence in myself and less in the Lord." Examples might be multiplied from those standards of religious biography which are in our libra-

ries, and are, next to God's word, our best devotional reading. It is the concurrent testimony of God's children, that not only are they assisted and elevated by prayer, but they absolutely cannot get along without it. They indeed live at a "poor dying rate," who try to live without prayer. A Christian can no more thrive without continual supplies of grace, continually sought, than a plant can thrive without fresh air, water and sunlight. The presence of Christ is this trinity of help to the human soul, and the presence of Christ is perceived and felt by those who desire it and plead for it in sincerity.

There come to us, at unexpected moments, even as the angels came to Abraham sitting in his tent-door, sweet solicitations to prayer. We are busy, we are in company, we are engaged with our common every-day affairs, and lo! soft as a summer breeze, thrilling as the whisper of love, tender as the call of a bird to its mate, there steals into our heart the wish to pray. It is never safe nor well to slight such heavenly visitants. Wherever we are, we can silently and without ostentation lift up the fragmentary petition to God. Perhaps we can withdraw from others, and gain a short season for communion with the Lord. They who are most faithful in waiting on God, at stated times, and who habitually take their concerns to him, will have most of these delightful intimations of his nearness. The mother with her children growing up in sight, the teacher with his class and its responsibility pressing upon his heart, the minister anxious for his congregation, the sorrowful, the joyous, the young, the aged,—where is the man, woman or child, who is absolved from the duty, or who can afford to forget the privilege of prayer? It is a sustaining power in all situations—a refuge, a defense.

"Lord, teach us to pray!"—*S. S. Times*.

## NOT IN DANGER.

That in many minds there is an anxiety because of the alleged diffusion of heretical doctrines, can not be denied. The anxious ones are among the most devout believers in the gospel as "the power of God unto salvation," the most faithful followers of Christ. It is right that they should be jealous of the honor and supremacy of the truth which has purified, ennobled and ruled the greatest minds that ever shed luster on humanity—right that they should desire the universal reception of the only scheme of doctrine which at once honors all the divine attributes and meets all the necessities of sinful men—and right that, in a spirit of loyalty to God and love to men, they should "content earnestly for the faith once delivered to the saints." But it is not right that they should even seem to believe that heresy has such a hold on the public mind as its advocates pretend, or that the truth which has braved the storms of eighteen centuries is such a miserably attenuated thing that a few puffs from the bellows of vain speculation can blow it out of existence. As the advocates of divine verities, and, of course, of the Bible in its entirety as containing those verities, it becomes Christians to be perfectly calm as well as courageous; for their cause is destined to victory both complete and glorious, and the enemies of truth are doomed to an ignominious overthrow. The philosophy of Hume, the craft of Gibbon, the wit of Bolingbroke, the learning of Volney, the eloquence of Voltaire and the vulgarity of Paine have all proved unable to invalidate a single principle of Christianity, or disprove an assertion of the prophets of Israel or the evangelists of Galilee. All this being true, it is a fair reasoning from the past that the gainsayers of the present day will do as little damage to the Ark of God as their predecessors of unenviable note. Since the battering-rams levelled against the spiritual temple has left it "in all its glorious integrity," it would seem that it is fully able to resist any attack that may be made upon it in these days. Yet the fact must not be overlooked that there are peculiarities in the new confederacy against Bible truths which did not appertain to old. It is a thing of nobler and blander aspect. It affects great gentility, and even gentleness. It is philosophical and humane, and professes great loyalty to truth and a supreme desire to know what truth is; and we are assured that all it does is to the end "that the beautiful, the good and the true may reign universally."

This is what it says of itself, and no one can deny that it is very pretty. It is by such "good words and fair speeches they deceive the hearts of the simple." But it is plain, that notwithstanding its affectation of a superior and satisfied manner, the thing is ill at ease. It leaped to conclusions too readily, assuming that the holders of evangelical views either could not give a reason for their convictions, or would not, if challenged to do so by the school of speculative rationalists. In this they reckoned without their host. The ready and brave defense of truth has had a grand effect. Multitudes are rallying more intelligently, and more loyally around the grand central doctrines of the gospel than ever before, for they have read more and more carefully concerning them than ever before. The tide which the opponents of truth fancied all in their favor, is actually setting in against them, with a force which they can not resist. The plain fact is that when men get an intelligent knowledge of gospel doctrine the heart as the very thing they need, that no contrary scheme can supplant it. Let a man but feel he is a sinner in the sight of God, and that consequently he is utterly unable to help himself, and then if presented with the gospel of God's grace and the scheme of rationalism, it is not difficult to tell which he will accept.—*Religious Intelligencer*.

## TEMPERANCE NEWS AND NOTES.

The towns of Natick and Pepperell, Mass., by the popular vote have passed a "no-liquor" law.

The towns of Halton in Ontario and Annapolis in Nova Scotia have passed the three-years prohibition law called the Scott Act.

Even Bismarck, who has consumed "ocean" of beer, is quoted as saying that "beer makes people stupid, lazy and impotent." He ought to know.

The prohibition governor of Kansas says that "There's nothing like a gospel temperance meeting to build up one's strength and do the soul good."

The sixteenth anniversary of the National Temperance Society and Publication House will be held in the Broadway Tabernacle, New York, on May 10.

The United States Consul to Siam has refused consular protection to retail dealers in intoxicating liquors. His certificate stipulate that the holders thereof shall sell neither spirits nor opium.

Governor St. John (of Kansas) declares that the prohibitory law in that State is popular, and as for its enforcement it will certainly be as nearly carried out as the law against horse thieves.

Both branches of the Indiana Legislature have voted to submit to the people propositions to amend the constitution so as to enable women to vote, and to prohibit the manufacture and sale of intoxicating liquors.

Refrain to-night, and that shall lend a hand of easiness to the next abstinence,—the next more easy; for use almost can change the stamp of nature, and either curb the devil or throw him out with wondrous potency.—*Shakespeare*.

Lady Tilley, wife of the Finance Minister of Canada, has just held a state reception without wine, and the wives of two other cabinet ministers, who are to give a ball toward the close of Parliament, will adopt the same course.

Mr. Hayes, it is alleged, did not become a total abstinence man till some months after he became President. He was led to it by seeing the fearful ravages of intemperance among public men in Washington, and a desire to set a right and safe example.

Miss Willard is producing great effect in the South and winning extensive favor for the cause. She has lectured to large houses in Charleston, Aiken, Savannah, Atlanta, Jacksonville, Mobile, and other cities, and has organized quite a number of Woman's Christian Temperance Unions.

A negro one night at meeting prayed earnestly that he and his brethren might be preserved from what he called their "upsettin' sins." "Brudder," said one of his friends, "you ain't got de hang of that ar word. It's 'besettin', not 'upsettin'." "Brudder," replied he, "if dat's so, it's so. But I was prayin' de Lord to save us from de sin of 'toxication, and if dat ain't a upsettin' sin, I donno what am."

Khame, chief of the Bamangwato, of Transvaal, South Africa, writes to the Scottish Temperance League: "Since my efforts to stop the use of liquor in my town my relations with white men residing in my country have been of a much more pleasant nature than in former days, when they were so much addicted to drink. Every Sunday evening a gospel temperance meeting is held in the Church of the Reformation, a Protestant Episcopal chapel. Addresses are made in German and English, and many Germans who never before thought of giving up their lager beer, are attending, and becoming enlightened on the subject. Many German children also have become fond of attending the services."

An interesting work is now progressing on the East Side of New York city in the line of gospel temperance. This district is largely populated by Germans and by tenement-house classes, who are so much addicted to drink. Every Sunday evening a gospel temperance meeting is held in the Church of the Reformation, a Protestant Episcopal chapel. Addresses are made in German and English, and many Germans who never before thought of giving up their lager beer, are attending, and becoming enlightened on the subject. Many German children also have become fond of attending the services."

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## The Morning Star.

WEDNESDAY, MAY 4, 1881.

G. F. MOSHER, Editor.

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## PROBATION.

Probation is essential to the development of moral character. Moral powers may exist without moral character, but in their exercise the character is formed. There are various elements of our nature, all good in themselves, which may conflict with each other, and volition decides between and regulates them. The law of duty and right is laid upon us, which we have power to obey or disobey. Thus we choose as moral agents, determine our character and destiny, and so pass through the probationary period.

This probation exists under various circumstances. The angels had their probation. In their elevated state, with full light and knowledge they made a deliberate choice, most, as we may believe, for good, and became confirmed in goodness. Others kept not their first estate, but, ruined, were cast down, and became confirmed in evil. No atonement or other gracious provision was made for them, as it would have been rejected if made, and God does nothing in vain.

When man sinned, he had not the same degree of light and experience, and though he involved himself in ruin, he was not thereby placed beyond the bounds of hope. The scheme of redemption was devised, and the gospel provided the means of recovery for all. Thus the human family had a second probation. In this the moral character is fully formed and our destiny fixed. Choosing and pursuing the right with the gracious provisions available we may become confirmed in holiness; or rejecting these provisions, and yielding to evil tendencies, we are confirmed in evil and forever lost.

Revelation is explicit on this point: "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment." There comes a time to those who refuse the call and counsel and reproof of God, when, though they may call he will not answer, but leave them to the consequences of their choice. When light is abused, opportunities slighted, the Holy Spirit grieved away, and the door of mercy closed, there is no hope, probation is ended, and the destiny sealed. No other probation can be afforded, for it would be useless and inconsistent with the principles of the divine government. It is impossible to say when this takes place with individuals. It is an error to suppose that probation necessarily continues till death. Often there is reason to believe, the deliberate choice is made, and the character determined long before death. The gospel call is to-day. "Now is the accepted time, behold now is the day of salvation." It is fearful to procrastinate; to-morrow is not ours; we cannot atone for sin or change our moral state by a mere volition. God only can change the sinner's heart, and his Spirit strives. There is no greater presumption than for the sinner to suppose that he can make the terms and fix the time.

Sin is the great mystery of finite being. How it first entered, how it has become universal, how it is committed now in individual experience, is indeed a dark and inscrutable mystery. We see that a finite moral being can sin; but why he should do so, and why he should persist in it to his everlasting ruin, is beyond conception, but not beyond reality and experience. The dictate of wisdom is to use, not abuse our probation; choose now the way of life.

## SOME WASHINGTON NOTES.

As the case stands, it is perhaps unfortunate that the present issue which divides the two political parties in the Senate should have arisen just as it has; but it is worth while to establish the principle that majorities rule in this country, "if it takes all summer." We feel more strongly the need of establishing that principle, since hearing a Southern Senator argue last week that "the doctrine that majorities should rule is a monstrosity."

The situation is briefly this: After the special session of the Senate was called, the President sent in certain nominations for confirmation. But in organizing the Senate, the Republicans desired to elect certain officers, such as Sergeant-at-Arms and door-keepers, to which the Democrats objected. Hence the contest, the one party filibustering whenever it is proposed to proceed with the election, and the other whenever it is proposed to go into executive session.

The significance of the struggle appears in this: that the Republicans, although they might seem to be contending for a matter of little public interest, are really placed in defense of the principle to which we have alluded above, and which the opposite party has denounced as "monstrous."

Furthermore, the candidate for Sergeant-at-Arms is a person nominated by Senator Mahone, and although he is a Virginian

and an ex-Confederate soldier, yet the Democrats oppose him because of their opposition to what is called the Mahone movement in the South. But what is this movement, that the Republicans should wish to promote it and the Democrats to defeat it? It is purely a movement in advance. Mr. Mahone first became prominent as a leader in an effort to find some basis on which the public debt of his State could be taken care of. He differed from the leading citizens chiefly in this: that they talked loudly of the honor of paying the debt, which by the way, was incurred before the war, but would never vote a mill of tax to pay it, while the Mahone party proposed to pay a portion of it as soon as practicable, but to repudiate the rest of it.

But while that was the beginning of the movement, it now comprehends much more than that. It involves the whole question of liberty, equality and education for every citizen and all classes. Mr. Mahone himself declares that with him, and with the people who sent him to the Senate, the "readjustment" of the State debt has become subordinate to the enforcing of the State and United States laws that guarantee to each citizen freedom of suffrage, a fair count of votes and better educational privileges. It is a people's movement. "The Lees and the Hunters," says Mr. Mahone, "have ruled Virginia long enough. This movement aims to give the Smiths and the Joneses a chance." That is the whole case in a few words. People who have lived in the South since the war and watched affairs there with a patriot's interest, say that they have seen nothing more hopeful than this. Its practical effect would be to break up Bourbon dictation, and to call together the best citizens of all classes, in a united effort for the largest development of the State and the best advancement of the people.

Of course the struggle will be long and hard, but it is not necessarily hopeless. The best evidence of its radical character is the bitter opposition to it by the Southern Senators. If it succeeds in Virginia, its success in the other Southern States is more probable. All these features of the case center in the present struggle in the Senate, and make of it much more than "a mere partisan squabble."

In the midst of this struggle keeps arising the perplexing question, what will Mr. Conkling succeed in doing with the President's nomination of Mr. Robertson for Collector of the port of New York? He is doing his best to defeat it. His effort, in face of the fact that the New York legislature has unanimously approved the nomination and asked the Senate to confirm it, only shows the boundless egotism and daring of the man. Probably no more upright or capable man could be found for that office than Mr. Robertson is, but because he is personally objectionable to the New York Senator, the latter is doing all in his power to secure his defeat. It is fitting that the President should duly consider the wishes of Congressmen in the case of nominations to be made from their States, but that he should be dictated to by them, ought never to be admitted. The collectorship of the port of New York is not a State or local office. Through that Port the bulk of the merchandise of the great foreign nations seeks this country. Why then should the Collector be a man devoted to the personal interests of any individual? We wish the Senate might take up this nomination, at least, and confirm it, without compromise or evasion.

Meanwhile, the daily debate is not useless. It often touches vital questions, and always shows the animus of the speakers themselves. It is worth while to hear ex-Confederate ex-slaveholders declare that the institution of slavery was a righteous one, and that the lot of the slave was more desirable than that of the New England factory operative, for it shows what is still the duty of the liberty-loving citizen. It is worth while, also, to hear the sturdy and eloquent utterances of New England Senators in reply to such sophistry, for it shows that the spirit of Sumner and Wilson still rules. Out of the debate will come something better than the debate itself, and out of this special session will come something better than the seemingly petty questions that sometimes divide it.

## "THE DAKOTA BAND."

Nearly forty years ago eleven young men from Andover theological seminary banded themselves to go and preach the gospel in the then territory of Iowa. Five of them are still laboring there, and that the movement had a great influence in developing the character of the State there can be no doubt.

Lately ten young men from Yale seminary have formed a similar band to go and labor as home missionaries in Dakota. They were led to the work by contemplating the vastness of the field, and reading appeals that were made for laborers. At a recent meeting held in Boston in behalf of the movement, Rev. Dr. Storrs, the secretary of the American Home Missionary Society, is reported in the *Congregationalist* as saying that most, if not all, of this band had been asked to remain in New England churches, but they had chosen to take privation and isolation for Christ's sake in this new land of Dakota. They were poor in this world's goods, but rich in faith and hope and preparation for usefulness. He as the secretary had been asked what he could do for these men when once there. Could he build them homes? No. Could they have teams to carry them on their long circuits, some of those already there traveling forty miles a Sabbath to reach their

different preaching stations? Perhaps not. If so, it must come from outside help. The Society could only pay their expenses out there, and give them a bare living when once there.

Plainly, it is not for worldly gain that these young men go to that frontier work. It is in the spirit of brave consecration to the Master's service, and of love to their fellow-men. What a noble example they set. The territory to which they go is larger than all New England, and is rapidly filling up. One town that had only three hundred inhabitants three years ago has now more than four thousand. Many cases of a similarly rapid growth could be cited. In conversation with the Governor of the territory a fortnight ago, who, by the way, is a New Hampshire man, he alluded to the rapidity of the population, and to the great demand that certain elements make for hearty Christian service.

We wish this example might prove to be contagious. However we may excuse ourselves from self-denying toil, the fact remains that such toil is characteristic of the greatest devotion, and that it is the almost invariable precedent of great spiritual outpouring.

Dakota is not the only section of country where such laborers could work to advantage. Nearly the whole western country is a vast harvest field of souls, and in thousands of towns there the gospel is seldom proclaimed, while the desirable parishes in New England and the Middle States are seldom kept waiting for a preacher. Many sections of the South call for just such laborers as this Dakota band represents, and the blessing of the Lord would rest richly upon their faithful work.

Thanks be to God for these ten young men. This country needs a thousand bands like them. India and the East need ten thousand. Where are they, and who will enable them to enter the work?

## CURRENT TOPICS.

—The practical value of the publication, by the State Department at Washington, of the reports from the Consuls of the United States on the commerce, manufactures, etc., of their consular districts, is attested by many corporate and trade organizations in this country. Already through the agency of these reports many American products are finding their way to foreign markets, and the business is likely to increase. Not free trade but *full* trade seems to be the policy of the present Secretary of State, and one can readily see how much efficient consuls may contribute to the success of that policy. Through their agency new markets have lately been found abroad for the sale of American fruit, stoves, staves, meat, and various other commodities, while valuable information is conveyed in the reports about the social and educational condition of many sections of the country, their railways, and manufacturing and other facilities. The Act of Congress that provides for the publication of these reports is a wise one, and every American producer who seeks a foreign market for his goods, whether manufactured or grown from the soil, would do well to consult the reports. They are furnished by the State Department at 25 cts. a number, or \$3 a year.

—ELIZABETH STUART PHELPS makes a conclusive argument in the *Independent* in favor of prohibitory temperance laws. Citing Lincoln's dictum with reference to the slavery conflict: "Sir, on such a question as this there is no other side," she proceeds to show that of the different departures in temperance work, of only the prohibitory movement and the total abstinence practice can it be safely said that there is no other side. Here is one extract:

"The power that will do the thing, whatever it be, is the power that must do it. As long as eighty-five per cent. of our prisoners owe their incarceration to drunkenness; as long as there is in our cities one licensed place for the sale of liquor to every one hundred and seventy persons; as long as sixty thousand persons a year in this country die drunk or from the effects of drink, there is no other side to the matter. The grogshops must be shut. At any cost—whether of public interference or private self-denial, whether the law goes on the statute-book or the wine comes off the dinner-table—by some means the grogshops must be shut. He is either criminally ignorant of the facts or criminally indifferent to them, who can deny this."

Granting as much (as the truly humane or those who desire to seem so, are usually ready to do), we are met—yesterday, to-day, and forever—by the presumption that prohibition does not prohibit. I call it a presumption, for the facts will bear me out in saying that it is impossible to condemn an unenforced law; and that wherever the law has been enforced the relative drunkenness of a community has enormously decreased.

—The *Congregationalist* draws rather a gloomy picture of the condition of some of our country towns, declaring that, although there may be a feeble day or Sunday school maintained, yet "as soon as the boys and girls are able to read and write a little, and often sooner, they weary of the restraint of the schools, and are seen there no more, while at about the same age they learn to join their elders in devoting Sunday to cock-fighting, drinking, gambling and worse. Now and then the adults among them gather on an evening in some hall or barn and dance until morning, drinking and quarreling not a little betimes. Illegitimate children are not uncommon, and domestic jealousies and upbraids are too frequent to attract heed beyond the moment." Whatever may be the proportion of such cases,

there can be no doubt of the wisdom of the remedy proposed, and that is as follows:

The churches of Christ must nerve themselves for more and more thorough work. That work will not be done until every hamlet, every house-hold, every individual within the limits of each township, has been caused to realize, as a fact beyond question, that the Christians of that town hold themselves responsible for efforts as persistent as they are discreet, and as kindly as they are persistent, not merely to relieve every sick and troubled one among them, and to aid every one struggling to be honest and industrious, but also to win every one, without an exception, to accept rejoicingly the offered love of Christ, and to enter heartily upon His service.

—SENATOR BUTLER, of South Carolina, declared with great gusto in the Senate a fortnight ago that he could prove that a corrupt bargain had been made between Senator Mahone of Virginia and the Republican Senators, and that if he could not prove it he would resign his seat in the Senate. Last Thursday he made his expected speech, but it fell far short of his proclamation concerning it as an ordinary tallow dip falls below a first class comet. He produced no proof of "a bargain," and the only indications of one that he could cite were such as the presence of Senator Mahone on the Republican side of the chamber and his voting with the Republicans in certain instances. It is folly to allege such a bargain, especially when there is no known evidence to support it. Mr. Mahone was elected to the Senate by an independent movement, and he is true to the people who sent him there—which can hardly be said of Senator Brown, of Georgia, who owes his election to Republican votes, but whose position in the Senate is that of a Bourbon of the Bourbons.

CORRECTION. In "The Centennial Record," page 243, the receipts for Foreign Missions in 1879 are given as \$8,390.42, when, we are told, they should be \$18,703.98. There was a change of treasurers and two reports were given that year, and one of them was probably overlooked in ascertaining the net receipts. Those having the book can make this correction.

## BRIEF NOTES.

Next autumn *Scribner's Monthly* will change its name to *The Century*.

The *Independent* asks the pertinent question, "Which is worse, for the Baptist denomination, to hold fellowship with an unbaptized person or with the Rev. I. M. Kallech?"

The power of Christianity in influence upon the nations is making new conquests daily. The controversy between Greece and Turkey about their frontier line, which has for so long threatened to culminate in war, is now virtually settled by the mediation of the representatives at Constantinople of the other nations of Europe.

The Christian religion is eminently practical. Its principles are designed to control our every-day life and, if adopted, must effect all our interests, temporal and spiritual, as well as by the requirements it places upon us as by the benefits it brings to us. The suggestions to "country pastors and others," by a correspondent, though simple, are very practical and quite to the point.

Mr. Luther J. Hurd, of Boston, who has frequently served as correspondent of this paper, was brutally assailed by a cowardly hotel-keeper in Lancaster, Pa., a few weeks ago, and received treatment from which he soon died. Mr. Hurd was a quiet, gentlemanly person, of unimpeachable Christian character, and had given his landlord no known offense whatever. The fatal act shows to what extremes a violent temper, united with a cowardly nature, will carry one.

The auction sale of the late Wm. Chapin's library brings to the estate about \$25,000. The prices per volume have ranged from \$10.50 for Aytoun's *Lays of Scottish Cavaliers*, to \$100 each for Baronial and Ecol. Antiquities Scotland, and Forster's *Goldsmith*; \$310 for Cunningham's *Nell Gwynne* and \$230 for an Abbott's edition of the *Waverley Novels*. Doubtless personal friendship for the deceased had something to do with the prices of some of the books.

The exodus of colored people from the South into Kansas and other Western States has again commenced, and many are preparing to leave, or are already on the way. The governor of Kansas testifies to the orderly habits and industry of these refugees, and says that they are in the main self-supporting. The South is the real sufferer by the movement, and if the Southern people desire to stop it they can do so by simply treating the colored people like human beings.

A correspondent relates the following incident as an example of how sick members can help their minister: "As the pastor of the church in C. visited Dea. B., who is unable to attend church, the deacon asked what kind of a meeting he had Sunday. When told the Lord seemed present to help and bless, the deacon replied: 'I felt interested for the meeting if I could not go myself, and when the meeting hour came I looked up for you.' God bless the home guards."

Concerning the prevailing custom of men (in preference to ladies) occupying the end of a pew in church, the *Congregationalist* says: "The practice causes a good deal of inconvenience many times, while the show is really ludicrous as three or four men sometimes file out in order to let a lady pass in rather than move up to the other end themselves. Custom and the traditions of fathers are a mighty power, but a little good common and practical sense has already led to reform in this matter on the part of many people."

The *Independent*, in order to be satisfied about the correctness of the relations between the late "George Eliot," G. H. Lewes and the latter's actual wife, applied as near to headquarters as possible for facts and learns that "the lawful wife of the late G. H. Lewes is now living." The informant adds: "George Eliot lived in open concubinage with Lewes, was his mistress (or, rather one of his mistresses), and the Eliot-worshipping set accepted the situation and objected mainly to having the fact stated in plain English. The non-sense about 'Eliot' considering herself married to Lewes, etc., etc., imposed on those who wished to be imposed on, and on nobody else."

We can cheerfully commend the school at Flemington, to which Bro. Augur refers in another place, to the attention of our readers, but we have no doubt that the most of them will feel that our first duty, in respect to educational work in the South, is due to the colored people. In West Virginia, for example,

there are already six State Normal schools for white pupils, but none for colored except our own Institution at Harper's Ferry. If we can make both schools efficient let us by all means do it; but let us guard against a policy that will result in crippling both. All through our denomination, do we not need to give more attention to the making of representative institutions, even if they be few?

Mr. John Burroughs, in his "Notes of a Walker" in a recent number of *Scribner's* magazine, described the delight with which he heard a stray English sky-lark, which had evidently either escaped from a cage, or was a survivor of those which were liberated in Long Island several years ago. He suggested that there was "no reason why the lark should not thrive in this country as well as in Europe." Acting on this suggestion, Mr. Charles R. Rowe, of Cornwall, England, an enthusiastic admirer of Mr. Burroughs's writings, has sent him a number of English sky-larks, which arrived in New York on Saturday last, and have been forwarded to Mr. Burroughs at Esopus-on-the-Hudson, where they will be set free.

## Denominational News.

## Freemans' Mission in the Mississippi Valley.

I must say to its friends that this Mission is not dead; nor is it very infirm. Its prospects for long life and vigorous action were never better than at the present. But how long it will survive under a severe neglecting policy, none can tell. We have churches stretched along the Mississippi river from St. Louis to Cratersville, over 300 miles, and calls for more. The opening in Indiana is very encouraging at the present, and we are pushing into Tennessee. We have a number of churches in that State and could have many more if we could answer the calls. Illinois and Kentucky are thickly dotted along the borders with F. Baptist churches. And as our doctrines and polity become known and the people learn that we are not a creature of to-day, sprung up since the war, they are asking admittance into our ranks.

I spent the second Sabbath in April with the church at Mount Vernon, Ind. I found them some discouraged and in great sorrow over the loss of their pastor, Elder Rice, who died on the 22nd of March. He was the first minister that came into the Mission. For sixteen years he has been a persistent worker in the Mission, traveling and preaching almost constantly. He has stood firm on our doctrines and has been a successful worker in building up the Mission. He was greatly beloved by this people and they most deeply feel their loss. Here he preached his last sermon and left the church in a prosperous state. Through his labors they have built a comfortable house of worship, finished all but the stand and paid for all but fifty dollars; and a part of that is provided for. The last Sabbath their pastor spent with them, he organized a Sabbath-school numbering 30. I attended it Sabbath morning. They have an excellent superintendent, a young sister who has a good knowledge of the Scriptures, is an excellent scholar, keeps good order, and is really a live officer. The literature in the school is the Testament and a few No. 2 song-books and a few primers. Can't they be supplied with *Quarterlies* and papers, and some nice Sabbath-school song-books? It would greatly cheer the heart of that dear sister who is laboring so earnestly for those children and it would be great encouragement to them. J. S. MANNING.

## Another Word from Flemington.

We are very glad for the good word spoken by Bro. Waterman for our interest in Flemington, and we are glad too that others are beginning to inquire about W. Va. College, where it is, and what it is doing. We are very sure that could all the readers of the *Star* see the needs of the college, and the present opportunity for advancing, not Free Baptist interest only, but the causes of education and religion, in a section where both are at very low ebb, many would be moved to contribute to this cause.

We need enough funds to insure that the school shall be permanent, and then many students will come here that now go elsewhere. Every few days comes the inquiry from some one, "Can I, if I begin now, continue in school for three, four, or five years? If I can not I will start at some other school." We can only reply that we hope to be able to furnish advanced instruction as needed. But we all know that the tuition from students will not furnish support for enough teachers to give such instruction. Some endowment is required at the beginning, and must be increased as the school increases in importance.

The work here must be, in many senses, a missionary work; for the mass of the people here need rousing up to feel the necessity of education. There are some who realize their need, and we must help to supply that want, but the work will be largely that of exciting an interest. To do that we must have a school prepared to do efficient work. Every scholar sent out well prepared, by the discipline of a thorough school, to do his work, will be the means of exciting in others a desire for a similar advantage. While every scholar sent out from a poorly equipped school, which does superficial work, only convinces the rest that education is useless, and they might almost be ready to say, as did one prominent man of this country, "If my children had never seen the inside of a school-house they should not now." It has been true of some of the schools of this State that they have done their scholars more harm than good. This school has done a great deal of Normal School work; and if its future proves successful will do much more. The presence of well-qualified teachers in the common schools will insure a greater interest in general education.

The need of more interest in spiritual things is apparent to the most casual observer. Although the ground is occupied by churches of other denominations, principally missionary Baptists, yet so little is

done by these organizations that it seems nothing in comparison with the needs of the State. And could this school be made a nucleus of spiritual activity, and several more earnest workers be associated in the work of religious, as well as intellectual training, the results might be of incalculable good.

Special meetings were held for four weeks the past winter, which resulted in six additions to the church. Bro. David Powell has held the fort almost alone for these years, and we hope that others will be reminded to lend a hand.

OZRO G. AUGUR.

## Ocean Park.

There will be on Tuesday, May tenth, an opening of Ocean Park grounds at Old Orchard for the sale of lots.

The beach and about one-half of the grove property will then have been surveyed, and all persons holding the treasurer's certificate for one hundred dollars, are hereby notified to attend and select property to the amount of their claims. Also, we invite our friends and the public generally to come and purchase lots, which will range in price from \$25 to \$300.

There will be a meeting of Ocean Park Association Tuesday, May 10 at 9:12 o'clock A. M., for the transaction of business and to hold a brief dedicatory service in the grove near Temple Square.

The sale of lots will take place at 1:30 P. M., at the same place. Each person is requested to make a selection of the lot preferred at the appraised value, by putting the name of the avenue, the number of the lot, and his or her own name upon a ticket, and pass it to the directors who will convey the property by deeds; provided, however, if two or more parties select the same lot, then the fact will be announced, and the person who will bid the highest for choice will have the lot.

Persons going East over the Boston and Maine R. R. on the noon train, May 10th, will leave it at our grounds, where the train will stop, and take it to return at the same place at 4 o'clock P. M., and thus have four hours on the grounds. All persons are advised to take a basket lunch for dinner on Tuesday, and if they want more time they can go the night before, or remain till the next day, and find good and reasonable accommodations at the Central House, Old Orchard, by applying a few days before the meeting, to G. W. Smith, Central House. The Directors will be in session there the previous evening.

A descriptive circular and rude plan of the grounds so far as surveyed, will be gratuitously furnished then or now to all who may apply. The Boston and Maine R. R. and the Maine Central R. R. will furnish free returns, or half-fare tickets. It is hoped that there will be a full attendance and a large sale of lots.

Come and bring your friends, men and women, and see for yourselves.

E. W. P.

## Ministers and Churches.

## Eastern.

## Maine.

Rev. O. S. Hasty will move his family to North Shapleigh and continue his pastoral relation with that church. During the past winter a number were converted and added to the church, and now they call a pastor to settle among them. Bro. H. will also take the pastoral care of the 1st Newfield church which has been without preaching for several months. He will preach at Shapleigh in the morning and at Newfield in the afternoon of each Sabbath.

Mr. J. Q. Adams, of the senior class, Bates Theological School, has accepted a call to the church at So. Parisfield.

Rev. Ebenezer Allen, aged 87 years, still lingers at East Dixmont, cared for by loving hands though companion and children are all on the golden shore. The State Missionary called on him a few days since, and at the close of song and prayer, the aged father's response evinced remaining consciousness, though he is as helpless as an infant. Near him is a fellow-laborer, Rev. Charles Rigby, who also feels the weight of many years and much labor. Bro. Rigby is of the Christian order and for many years he and Father Allen have labored side by side. There is a remarkable interest manifested at Newport in the preaching of Geo. Howard, of Bangor Theological Seminary, son of Rev. R. L. Howard. Our people at Jackson Valley talk of building a meeting-house; they are amply able to build. Rev. S. C. Whitcomb is settling into his work at Pittsfield with increasing pleasure to himself and his people. The church at Dexter was never doing better. Bro. J. Mariner, their pastor, is doing solid work there. Rev. L. W. Gowen has moved to Milo and will take charge of Lagrange and Milo churches. The State Missionary is spending a little time at Burnham and Unity.

## New Hampshire.

A wonderful work of grace is in progress in Franconia. The churches have united in a revival meeting, which has been led by Rev. F. V. D. Garretson, sent by the Y. M. C. A. and assisted by Rev. Mr. Little, pastor of the Advent church, Rev. Mr. Norton of Bethleheim, Rev. S. S. Nickerson of Sugar Hill and others. It is estimated that one hundred and fifty, at least, have given themselves to the Lord, during the past three weeks. Mr. G. has closed his labors there; but the meetings go on.

Sugar Hill is sharing to some extent in the general awakening to religion in this section of the State. At the close of the morning sermon on Sabbath, April 24, a prayer-meeting was convened which was deeply interesting, and a number arose to express their determination to serve God. Others within the limits of the parish have already started in the meetings at Franconia.

Rev. N. S. Palmetter tenders his thanks to the F. B. church at Meredith Village for a donation and other gifts amounting to \$38. His health is improving and he expects to be able to preach in a few weeks.

## Vermont.

Rev. H. G. Corliss writes: "The East Randolph F. B. church was organized in the year 1806 as the result of Elder Aaron Buzzell's labors in this valley, which was, in his own words, 'an uncultivated field of my Master.' By the grace of God the church has continued unto this day as a light in a dark place. In







## Poetry.

## THE PILGRIM FATHERS.\*

A voice of grief and anger—  
Of pity mixed with scorn—  
Moans o'er the waters of the West,  
Through fire and darkness borne;  
And fiercer voices join it,  
A wild triumphant yell!  
For England's foes, on ocean slain,  
Have heard it where they fell.

What is that voice which cometh  
Athwart the spectred sea?  
The voice of men who left their homes  
To make their children free;  
Of men whose hearts were torched  
For Freedom's quenchless fire;  
Of men whose mothers brave brought forth  
The sire of Franklin's sire.

They speak! the Pilgrim Fathers  
Speak to you from their graves!  
For earth hath muttered to their bones  
That we are soulless slaves!  
The Bradfords, Carvers, Winslows  
Have heard the worm complain  
That less than men oppress the men  
Whose sires were Pym and Vane!

What saith the voice which boometh  
Athwart the uprushing waves?  
"Though slaves are ye, our sons are free,  
Then why will you be slaves?  
The children of your fathers  
Were Hampden, Pym and Vane!"  
Land of the sires of Washington,  
Bring forth such men again!

## THE GOOD THAT YOU CAN DO.

"What good can I do?" you ask my friend,  
Is that what you want to know?  
You can do good in ways without end,  
Do good wherever you go.

A kindly word, or a loving deed,  
May lift from some heart its care;  
And many there are who feel this need,  
You can find them everywhere.

There are hungry ones who lack for bread,  
Who can find no work to do;  
Who have struggled on, till hope is dead,  
They perhaps may ask of you.

There are erring ones whose lives are dark,  
Who travel the paths of sin—  
Go, gather them into Virtue's ark,  
Tenderly gather them in.

There are those who lie on beds of pain,  
In need of your care and love;  
Who perchance can never find health again,  
You can point to life above.

There are mourning ones throughout the earth  
Who are weeping bitter tears;  
You can tell them of the higher birth,  
You can soothe their foolish fears.

Where'er you go there is work to do,  
You can find it anywhere;  
The Master will show it unto you,  
In answer to your prayer.

—Golden Rule.

## Family Circle.

## GERTIE'S MAY-DAY.

BY AUNT MILLY.

"Oh, Mamma!" exclaimed Gertie King bursting into the kitchen where her mother was busy preparing dinner; "the teachers have given us a holiday to-morrow, and have arranged an excursion for the whole school. We are to go to Johnson's Grove; will ride part of the way, and then cross the lake in the steamer. Only think of it! Of course you have no objection to my going, mamma?"

"I am sorry, dear, to disappoint you, but I fear you can not go. I have just received a card from Grandma saying that poor Aunt Lydia can live but a short time, and is anxious to see me. I shall go on the next train, will take Carrie with me, and you must play housekeeper for papa, and look after Frank and Charlie for a few days. Am sorry for your sake, Gertie, that circumstances are such, but you know one of our lessons in life is, to study duty rather than pleasure."

Gertie's eyes were full of tears, as she said somewhat impatiently, "I don't believe Aunt Lydia is much worse; she is so spongy and fussy that if she happens to feel a new pain anywhere she is sure she is going to die at once. I should think she would feel like seeing you if for nothing else than to make some acknowledgment for the harsh, unkind remarks she has so often made to you. Unless there has been a change since I saw her last, she is too ugly to die just yet."

"Gertie, Gertie, how can you speak so? Your Aunt Lydia has been a great sufferer for years, and though I admit she is not as patient as some, yet we must remember how hard it is to be deprived of the privileges health gives us, and that any of us placed in her circumstances would be apt to become impatient or fussy as you choose to call it. I wouldn't speak in that uncharitable way again concerning any one, my daughter."

"Forgive me, mamma; it was unkind in me, but I am really so disappointed about not going to the May-party. How can I give it up?" and again the tears filled Gertie's eyes. "We girls talked of nothing else through recess, and now to have my part of the pleasure turn out this way, all because Aunt Lydia—No, I'll not say it, but as Carrie says, I'll be good from now."

Mr. King and the boys came in just then for dinner, and Gertie ran to her room to smooth out her curls, saying as she did so, "This is a burden grievous to be borne. Lord help me to bear it patiently for Jesus' sake," and with a lighter heart she hurried to the dining-room to assist her mother.

Mrs. King left early that afternoon, taking Carrie with her. Frank and Charlie were at school, papa at his work, so Gertie finds herself alone with all mamma's charges ringing in her ears, and the after-dinner work to do.

"I believe, now, I had better go at once and write down what mamma said. I shall be sure to forget something," she thought as with thin paper she polished the glassware, placing each piece in its accustomed place in the closet. "Let me see, I must begin systematically. Suppose I write out a full programme of my cares and duties for the next two days? That's just the idea; it will help me ever so much. Mrs. Ladd says her plan in writing anything for the press is to do the most of her thinking while about her work, so after having once drawn the outlines she does not find it very difficult to fill out her picture. I like that way, so now, Gertie King, sole mistress pro tem of No. 196, Maple St., you must do some heavy thinking for the next half-hour."

"First, then, I must keep the house in apple-pie order as good Aunt Lucy Taft would say; not a speck of dust must be visible anywhere. I am glad mamma took Carrie with her, she is such a harum-scarum I never could keep things looking like anything, and people might get false impressions as to my ability as a house-keeper. The little rogue, I miss her though."

"But to my programme. The next item will need more thought, viz., the bill of fare. What shall I have for supper to-night, for breakfast to-morrow, and so on? Oh! I know, there are mamma's *Hokekeepers*, they give a bill of fare for every meal in the month. I wonder what it is for to-night. Here it is, April 30, for supper: 'Plain bread, cold pressed meat or bologna, cream cakes warm, strawberries.' That is simple enough, if I can only make good cream cakes."

The clock struck four before Gertie had her list full. "Oh, dear!" she sighed wearily, pressing her aching head, "if Mrs. Ladd has such a serious time as this to do her thinking I pity her, and am glad I am not an authoress. After all, I believe it will be easier for me to do my planning as I go along."

Her work done, and dress changed, Gertie with Mrs. Phillips' *Golden Sheaf* in hand threw herself upon the lounge to rest. She soon forgot her own perplexities in Bai's old story of her marriage, of the hard cruel life she made to lead through the stupidity and ignorance of her lazy husband, of the death of her little ones, and finally of the death of her husband himself. With a disgusted look upon her face, Gertie in imagination was following Bai, who worn and weak, found it a painful task to drag her husband's dead body even to the nearest banyan to be devoured by the hungry Jackals, when in came Josie her cousin, Emma Cowell, Emma Fox and Ada Simms, all dear friends and school-mates. They had feared Gertie was ill since she had not returned to school in the afternoon, and had run in to find out about the matter, but especially to talk over the May-party. Of course they were both surprised and disappointed when Gertie explained the circumstances, and Josie emphatically declared she should stay at home too, but Gertie and the girls soon showed her that that would be folly; so they left, promising to remember everything that happened, and relate to Gertie when they returned—besides, they would be sure to gather her a large bouquet of May flowers.

Gertie had been calm and brave while they were in, but as soon as they had gone, she felt the old disappointed feeling come over her, and glad to be alone she was indulging in a good hearty cry, when her brother Charlie rushed in.

"Hallo! Sis, what's up? Oh! I know, you are crying because you can't go to the May-party? Well, it is too bad; but never mind, Gertie, we'll have a good time and I'll promise that I won't plague you a mite while Mother is gone. Besides, I've thought of some real jolly fun for to-morrow. Come, cheer up, Gertie, and hear what it is!"

"Why, Charlie, ain't you going with the rest to-morrow?" Gertie asked wiping her eyes.

"No, I thought I wouldn't leave you, but perhaps the main reason is—of course you'll never tell—that I asked Annie Lewis and Ella Buck if I might look after them and their lunch baskets a little at the May-party, and I only wish you could have seen the looks of scorn I got, besides—Why, Charlie King, you conceived little upstart! You better wait until you are able to take care of yourself. As to our lunch baskets, no doubt you would like to get hold of those, but probably the lunch itself would come up missing when it was wanted. I knew by the look in their eyes they didn't mean half they said, but for all that I made up my mind I would show them whose company I preferred. On my way home, just now, I met Joe Flint limping along with a basket full of wood. He looked so forlorn and pitiful that I made him sit on the nearest steps and rest. Says his poor mother is but little better. Suppose we spend our May-day in making them happy?"

Gertie was on her feet in a moment. "What a thoroughly selfish girl I am," she said. "Charlie, you make me ashamed of myself. Poor Mrs. Flint, I haven't been to see her for a week. We could certainly spend our holiday in no better way."

Joe Flint was just telling his mother

about the different May-parties he had seen leave the village that morning, and how the gayest of all was the one from the Academy, when a nice top buggy stopped at their gate, and out jumped Charlie King.

They were more than surprised when Charlie told them his father had allowed him to take the horse so that he might give them a ride this beautiful May afternoon, and that his sister would be along in a few minutes to help Mrs. Flint get ready. The truth was, Gertie had ridden with Charlie to Mrs. Brackett's door, and had then alighted with two baskets to be carried to Mrs. Flint's after her departure.

Fortunately she found Mrs. Brackett and Lill her daughter both at home, and in a few words revealed her intentions. Lill was delighted. She clapped her hands and jumped round the room like a young kitten. Mrs. Brackett was just finishing a new print wrapper two or three ladies had bought, and got her to make, for Mrs. Flint, so she let Gertie carry it to her.

Gertie found Mrs. Flint hesitating between her desire to enjoy the ride and her timidity in going with so young a driver as Charlie. After considerable coaxing, and being made to understand that she would be perfectly safe, Mrs. Flint was finally seated between the boys, and Gertie had the satisfaction of seeing the carriage drive off.

No sooner had they gone than Mrs. Brackett and Lill appeared bringing the baskets Gertie had left, and also another Lill's mother had filled from her own cupboard.

And now all three worked away as busy as bees, and had barely time to do all they had arranged before the carriage returned. When Mrs. Flint and Joe entered, they were astonished at the transformation which had taken place in their humble apartments. It seemed as if graceful festoons of evergreen hung everywhere; even the windows were ornamented with evergreen lambrequins. And there, too, was a most tempting supper spread upon the table; vines and May flowers were tastefully arranged around the plates of cake and pies, while in the center on a mound of vines a few apples, oranges and lemons were prettily placed in the form of a cone.

Mrs. Flint tried to express her surprise and gratitude but broke down, and as for poor Joe he actually burst into tears.

That evening, when Gertie saw the May-party return, and heard the many complaints of fatigue, and stupid time, and no May flowers either, she felt that after all her own May-day had been the happiest.

## AN ADVENTURE IN BRAZIL.

A writer in an English magazine, who as an amateur naturalist has studied the habits and manners of snakes, tells a terrible story in connection with the great python of South America. The tale was narrated to him by a Brazilian gentleman of high position, who vouched for its accuracy. The story is simply this, as it occurred more than forty years ago:

Mr. Barclay, an English gentleman who had made a comfortable independence in mining-speculations, determined after some years' residence to settle permanently in the Brazils.

He bought and farmed a large tract of almost unexplored land on the extreme northwest frontier. After a time, he came back to Scotland and married his cousin and again returned to his plantation in Brazil.

During his absence, and according to his instruction, a neat, light, wooden residence—such as are built on all plantations—had been erected in the midst of the clearing, with a lofty veranda round it to keep the rooms cool, and French windows leading straight from the apartments to the ground.

Once a small anaconda, about eleven feet long, was found in the woods near the house and killed; and what was much worse, constant rumors were brought in that two very much larger serpents of the same class had been seen in the forest not far off.

Poor Mrs. Barclay's terrors rose to such a pitch that it seemed very likely, as she often said, that she would die if a serpent came near her. Her fears got to such a height that at last she would not venture out at all, and actually kept her room. In this frame of mind, it will easily be believed that her life was a misery to herself, and not of much comfort to her wild, farnought husband.

Early one summer morning, the latter went to look after the progress of some rather distant clearings he was making. He went on horseback, and of course carried with him the heavy, old-fashioned, double-barrelled musket, without which, in that time, and in those wild regions, no planter ever stirred far abroad. Both barrels were loaded with a heavy charge of slugs, sufficient to bring down a deer, if one came near enough, or, better still, to scare away or stop the charge of a jaguar or a tree-panther.

Mr. Barclay's survey took him rather late, and it was high in the noonday heat before he returned through a short belt of forest which lay between his new clearings and his home.

At that time, the tropical forests are as silent and as motionless as if they were dead. One most curious thing connected with this still quiet of the noon is the absence of any motion in the long, tangled garlands of beautiful climbing-plants which wreath the giant limbs of tropical trees from stem to crown.

It was through such a scene as this that

Mr. Barclay rode on his return home, and it was amid such stillness that his attention was at once attracted to a large creeper hanging from a tree in front of him, and which, amid the deadly stillness around, was swaying quickly.

Such signs are never to be disregarded, and Mr. Barclay was too old a woodsman not to be at once on the alert.

After waiting for some minutes till the oscillation ceased, and being reassured by the quietness of his horse, which would have been the first to scent a jaguar or a puma, he rode carefully towards the tree, and at a little distance examined it, but for some time in vain.

At last the cause of the disturbance and of the danger also, became apparent on close inspection. On a limb of the tree overlooking the path lay a huge black anaconda, piled in great masses, fold over fold, as is its wont, with the end of its tail just curled round the limb on which its great bulk rested, and its head left free and elevated about two feet above the rest of its body.

Mr. Barclay waited quietly at a little distance till by some cautious manoeuvring, he got a full view of the creature's head against the bright blue sky. Then he fired, and with one charge of slugs, so shattered the huge reptile's head that, after writhing for a single moment, it came in a long heap to the ground.

It was far from dead, however, and plunged wildly, so that for a time, he durst not approach it, as it lay knocking the leaves and branches about in all directions. At last it lay still, when he got a close shot with his second barrel, and this so completely shattered the serpent's head that it never moved again.

Like a cautious woodsman, however, Mr. Barclay did not feel secure till he had divided with his knife, and not without great difficulty, the vertebrae in the center of the back. The serpent measured nearly twenty-nine feet in length.—*Youth's Companion*.

## THE BOY ASTRONOMER.

The first transit of Venus ever seen by a human eye was predicted by a boy, and was observed by that boy just as he reached the age of manhood. His name was Jeremiah Horrox. We have a somewhat wonderful story to tell you about this boy.

He lived in an obscure village near Liverpool, England. He was a lover of books of science, and before he reached the age of eighteen he had mastered the astronomical knowledge of the day. He studied the problems of Kepler, and he made the discovery that the tables of Kepler indicated the near approach of the period of the transit of Venus across the sun's center. This was about the year 1635.

Often, on midsummer nights, the boy Horrox might have been seen in the fields watching the planet Venus. The desire sprang up within him to see the transit of the beautiful planet across the disc of the sun; for it was a sight that no eye had ever seen, and one that would tend to solve some of the greatest problems ever presented to the mind of an astronomer. So the boy began to examine the astronomical tables of Kepler, and by their aid endeavored to demonstrate at what time the next transit would occur. He found an error in the tables; and then, he, being the first of all astronomers to make the precise calculation, discovered the exact date when the next transit would take place. He told his secret to one intimate friend, who, like himself, loved science. The young astronomer then awaited the event which he had predicted, for a number of years, never seeing the loved planet in the shaded evening sky without dreaming of the day when the transit should fulfill the beautiful vision he carried continually in his mind.

The memorable year came at last,—1639. The predicted day of the transit came, too, at the end of the year. It was Sunday. It found Horrox, the boy astronomer, now just past twenty years of age, intently watching a sheet of paper in a private room, on which lay the sun's reflected image. Over this reflection of the sun's disc on the paper, he expected moment by moment to see the planet pass like a moving spot or a shadow.

Suddenly, the church-bells rung. The paper still was spotless. No shadow broke the outer edge of the sun's luminous circle.

Still, the church-bells rung. Should he go? A cloud might hide the sun before his return, and the expected disclosure be lost for a century.

But Horrox said to himself, "I must not neglect the worship of the Creator to see the wonderful things the Creator has made."

"So he left the reflected image of the sun on the paper, and went to the sanctuary."

When he returned from the service, he hurried to the room. The sun was still shining; and there, like a shadow on the bright circle on the paper, was the image of the planet Venus. It crept slowly along the bright center, like the finger of the invisible. Then the boy astronomer knew that the great problems of astronomy were correct, and the thought filled his pure heart with religious joy.

Horrox died at the age of twenty-two. Nearly one hundred and thirty years afterward, Venus was again seen crossing the sun. The whole astronomical world was then interested in the event, and expeditions of observation were fitted out by the principal European governments. It was observed in this country by David Rittenhouse, who fainted when he saw the vision.—*St. Nicholas*.

## Literary Miscellany.

## JAMES T. FIELDS.

James Thomas Fields, the noted publisher, author and lecturer, passed away suddenly, but quietly and apparently without pain, at his home, No. 148 Charles street, Boston, on Sunday evening.

Mr. Fields was born in Portsmouth, N. H., December 31, 1820, and at the age of four years lost his father, who was a sea captain. His education was acquired in the schools of his native place, and when thirteen years old he graduated at the high school, having taken several prizes during his course for Greek and Latin compositions. In 1834 young Fields came to Boston, and obtained employment in the bookstore of Messrs. Carter & Hendee, this firm being succeeded by that of Allen & Ticknor, which in turn was succeeded in 1846 by that of Ticknor & Fields, Mr. Fields having become a partner in the house shortly after reaching his majority. Mr. Fields retired from the business in December, 1870, after an active service of nearly forty years. Among the conspicuous publications with which he was connected may be mentioned the *North American Review*; the *Atlantic Monthly*, which was purchased by Ticknor & Fields in 1869, when Mr. Fields became its editor, assisted first by Mr. H. M. Ticknor, and subsequently by Mr. W. D. Howells. In 1865 *Our Young Folks* was established by Ticknor & Fields, and was very successful. *Every Saturday* was another high-class literary venture. In 1847 Mr. Fields visited Europe, forming intimacies with some of the most distinguished literary people of the day. With Dickens he formed a very close friendship, and it was through his influence that the famous novelist made his second visit to this country in 1867. A second visit to Europe was made in 1851, and Mr. Fields was in Paris in December of 1851, when the *coup d'état* of Louis Napoleon took place. He witnessed the encounter between the troops and the populace upon the boulevards, and at the time of the struggle a house near him was shattered by a cannon ball. During this trip abroad he spent a winter in Italy, chiefly in Rome, and while in England passed three months in London, where he was a welcome and honored guest in the most refined society, and received great attention from literary people. Mr. Fields made a third visit abroad in 1869, and thereby added to his long list of literary acquaintances; and there have been few authors of note, either in England or America, with whom Mr. Fields has not stood in personal relations. Since the retirement of Mr. Fields from active business he has passed his time in a dignified leisure, broken by such literary pursuits as were best congenial to him. In 1853 he received the honorary degree of A. M. from Harvard University, and in 1874 received that of L. L. D. from Dartmouth College. Of all his author friends Mr. Fields possessed precious remembrances, and on one shelf in his library, side by side, in tasteful binding, are the original manuscripts of works by Dickens, Thackeray, Whittier and other great authors. Probably most precious of all is the manuscript of Hawthorne's "Scarlet Letter," just as it was given to the world.

Mr. Fields's success as a writer has been remarkable considering that his main energies were devoted to his business as a publisher. Besides his work as editor of the *Atlantic Monthly*, his contributions to the periodicals of the day have been frequent, and he leaves a number of volumes in prose and verse which have given him a high reputation. His "Yesterdays with Authors" was a volume made up of a series of sketches first published in the *Atlantic Monthly*, under the title, "The Whispering Gallery," and afterward considerably enlarged. It contained papers of anecdote, reminiscence and criticism relating to Thackeray, Hawthorne, Dickens, Wordsworth, Miss Mitford and "Barry Cornwall and some of his friends." Several of these were afterward published as separate volumes in the "Vest Pocket Series." "Underbrush" was a volume in the "Little Classics" form, containing a number of enjoyable essays on literary and social topics. "The Family Library of British Poetry" was a stout volume of a thousand pages, containing selections from the best British poets from Chaucer to Tennyson, and edited by Mr. Fields and Mr. Whipple conjointly, and a companion volume, devoted to British prose, was projected, and it is said, is well advanced toward completion. Within a few months Mr. Fields published a volume of "Ballads and Other Verses." Some of the most careful as well as some of the most valuable of Mr. Fields's literary labor was expended upon the lectures which he delivered before large and appreciative audiences in various parts of the country. These were enriched with reminiscence and enlivened by humor, and were everywhere popular. Mr. Fields continued his literary activities to the last, and the latest issue of the *Congregationalist*, dated April 30, has an article from his pen, "Letters from an Old Treasure Box," in which he writes of Bayard Taylor, and gives some interesting letters which he received from him in 1846-54. It is understood that Mr. Fields had expressed the intention of leaving most of the best books of his valuable collection to Dartmouth College.

For the past four years Mr. Fields has spent his summers at Manchester-by-the-Sea, but he recently expressed a reluctance to spend the coming summer there, as it was so far from his physician. Mr. Fields's first wife was Miss Eliza Willard, daughter of Simon Willard, of Boston. In 1854 he married Miss Annie Adams, daughter of the late Dr. Z. B. Adams, of Boston. He had no children, but leaves one brother, Mr. George A. Fields.

## CRITICISMS CRITICISED.

Charles T. Congdon (in the New York *Tribune*) says some pretty severe things, though perhaps not altogether undeserved, about modern criticism:

"Perhaps the general reader may have observed how the present age has drifted away well-nigh altogether from their old-fashioned methods which made criticism much of a mechanical art. Pity thought that nobody could properly judge art unless himself an artist—a dogma which we have most emphatically exploded, to the not very reasonable chagrin of the painters, sculptors, musicians and architects, who would have it still the other way if they could. In our modern writing we care nothing for the rules of the old rhetoricians. We do not value Aristotle a penny, although, through a good many generations, the world was on its knees to him. We present the spectacle of a good many writers doing well enough without knowing how or why. We have, or think that we have, no occasion for a Quintilian, a Longinus, or a Horace. There is no longer any *Ars Poetica*. The man who should trouble himself to write, as Pope did, an 'Essay on Criticism,' would be laughed at by the booksellers if he should bring them his MS. for publication. Whether it be a vice, a merit or a folly, we have carried catholicity to the point of indifference. Nobody seems to care much whether a book be critically good

or bad. Criticism, so-called, is of consequence only so far as it may promote sale, and therefore the book-merchants think naturally that it should take a favorable turn. When a book is badly mangled by a reviewer; when he dismisses it contemptuously; when he maintains a dead silence concerning it, we begin to ask curiously what his motive must be and take it for granted that it must be a mean one. 'Is he ill-natured?' we ask; 'or has he written upon the same subject himself?' and we make sure that in spite of all protestations of judicial magnanimity, this censor has no great horror of selfishness, of jealousy, or, maybe, of vanity. More than half our literary judgments are of a worthless sort, no matter whether they approve or condemn—mere popularities, pretensions, assumptions, airs. Why they sometimes give pain to modest and deserving men I do not know: but I suppose it is because one is always a little hurt to be misunderstood or misrepresented. Besides, it injures business, when the pen is the winner of bread, to have one's goods decried in the market. But why should the critics take any heed of so insignificant a matter as that? What business has a writer of books to be poor? Bah! let him go build, or dig, or keep a shop—do anything but make books which these tremendous fellows, the critics, will condemn, after a prolonged examination of five minutes or of ten!"

Passing over his harshest remarks, the following are Mr. Congdon's conclusions:

"But I believe that there is some truth in the old story; that harsh criticism, for instance, did something toward killing John Keats, though it has been, of late years, strenuously denied; that valuable books have been lost for want of encouragement and opportunity; and that it is not so well remembered as it should be, that a young writer at least usually stands alone with nothing but merit for his recommendation. Opportunity is all that is needed, and the one favor which Fortune refuses to grant. We all know those who draw the prizes; only rubbers in literary dust heaps know of the deserving who only got the blanks. Notoriety comes of knack, and some worthy men never get on. God does not give everything to every man, and in His economy the qualities which deserve encomium are often left to be 'their own exceeding great reward.'"

## LITERARY NOTES.

Mr. Ruskin's health is restored. A translation of *Endymion*, by Dr. Bottger, has appeared at Berlin.

The Boston Monday Lectures for the past winter will be published by Roberts Brothers. Charles Dickens is going to commence a new periodical, with the old and honored name of *Household Words*.

Houghton, Mifflin & Co. will issue the complete works of James Russell Lowell, uniform with the Cambridge edition of Longfellow and Whittier.

"A good many wise critics," says Mr. Howells, "will tell you that writing is inventing; but I know better than that. It is only remembering."

A statue of William Tyndale, the translator of the New Testament, and the martyr, is to be erected on the Thames Embankment in London, and will cost \$20,000.

The French Academy is in despair, and has decided not to offer any prizes this year for poetry, all the pieces so far sent in being marked by *une faiblesse déplorable*.

The subject of Mr. Robert Barrett Browning's (son of the two poets) last picture is a prisoner under examination by a monk, in one of the dungeons of the Inquisition.

The posthumous volume of miscellanies by King John of Saxony, contains an account of his journey in Italy, when a young man, and remarks on the life of Dante.

Mr. Horace E. Scudder is closing up his work at home—the last item of which will be his life of "Noah Webster—preparatory to going abroad in May for a sojourn of some months.

Mr. Balch, the managing editor of *The American*, at Philadelphia, offers fifteen hundred dollars in prizes for the best editorials, the best special essays, and the best essays, written by college students or college graduates.

A pungent newspaper controversy between Walter Smith, the art director, and his publishers, L. Prang & Co., over a question of copyrights, brings out the interesting fact that they have paid him during the past nine years over \$40,000 on account of his books.

The *Literary World* for April 23 is pre-empted in furnishing a full bibliography of Lord Beaconsfield, with many curiously interesting annotations; and also furnishes a fine portrait of George Eliot. There is also a sketch of Hon. A. G. Hiddle, whose "House of Ross" has just been published by a Boston house.

It is curious how the human race, as a race, loves to be abused. The popularity of Swift depended, we must think, less upon his splendid humor than upon his powers of invective, and if Carlyle had ceased this kind of writing the unthinking portion of his auditors would have fallen away at once.—*The Athenaeum*.

Few literary signs of the times are more cheering than the rapid multiplication of public libraries. Deerfield, N. H., has had a winter of happiness over a new library founded by Mr. F. P. James, of New York, whose name was not known to the trustees even until recently; and Mr. Carnegie, a large manufacturer of Pittsburgh, Pa., is about to erect a twenty thousand dollar library building, and to fill it for the use of his employees.—*Literary World*.

The valuable library of the American Bible Union has been purchased by Ebenezer Morgan, President of the American and Foreign Bible Society. This library contains many rare books, the rarest and most valuable of which were purchased out of the celebrated Van Vorst collection. It has been collecting for the past twenty-five years, chiefly through the efforts of the Rev. Dr. T. J. Conant, who for many years was the Bible Union's principal reviser of the English version of the Bible.

Bayard Taylor was a scholar in several literatures, but he was never a man to be satisfied with a smattering in any language. What he got he worked for, and so it was worth the having when he had made himself master of it. Letter-writing seems nowadays a "lost art." In the hurry of the present busy world there is not sufficient leisure for elaborate correspondence, as there formerly was in the days of Cowper and Grey, two of the most charming epistolary geniuses that ever lived. But Taylor, like Dickens among modern authors, excelled as a letter-writer, and his briefest notes are sure to contain some felicitous expression, some humorous quip, worthy to be remembered. When his memoir is written, as it is sure to be before long, it is to be hoped his letters will be collected and given to the world with the story of his remarkable career as a traveler, poet and novelist.—*J. T. Fields, in The Congregationalist*.

\*The original manuscript of this lyric, in the handwriting of the composer, Ebenezer Elliott, the famous "Corn-Law Rhyme" of England, has lately been presented to the Pilgrim Hall in Plymouth, N. H., by a gentleman of Boston. It was written fifty years ago.







