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## **The Morning Star - volume 56 number 20 - May 18, 1881**

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# The Morning Star.

VOL. LVI.

THE MORNING STAR, DOVER, N. H., MAY 18, 1881.

NO. 20.

## THE MORNING STAR

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## The Morning Star.

WEDNESDAY, MAY 18, 1881.

### BE TRUE.

Be what thou seemest; live thy creed;  
Hold up to earth the torch divine;  
Be what thou prayest to be made;  
Let the great Master's steps be thine.

Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find a harvest home of light.

—Bonar.

### ENGLISH LETTER.

CHILWELL COLLEGE, ?  
ENGLAND, April 21, 1881.

Just a week ago the news of the death of Lord Beaconsfield was carried all over the country and probably conveyed by telegraph all round the world. Since that day the newspapers have told us little else but the story of Lord Beaconsfield's career and the great lesson it teaches. To-day the funeral takes place and after the details of the solemn ceremony have been given forth to the nation, the public mind will speedily be occupied again with the excitement of legislation for Ireland and the stir and eloquence of the religious anniversaries. Never since Prince Albert died has the death of one man produced so much public excitement in England. Yet it is difficult to say what it is in Lord Beaconsfield's character and life that has made him the object of so much interest. Other men have been as well known, have risen from comparative obscurity to high and commanding political influence, have led great parties in the state, have written novels or dazzled the populace with brilliant achievements, have had enthusiastic friends and uncompromising foes; but no great political chieftain in my time has passed away occasioning in his death such general and universal notice. Press and pulpit, conversation and speech, club and home, have paid unconstrained and generous tribute to the name and fame of the deceased statesman. How is this? Whence comes this great popularity? The secret lies perhaps in the element of romance that has mingled always with his life. A Venetian Jew by descent, of oriental sympathies and fancies and practical English ambition, taking the public into his confidence in his novels and disclosing early the one aim of his life, flattering a proud aristocracy and paying suit as well to King Plebe, recognizing the influence of women in political movements and asserting as against the acknowledged power of public opinion the omnipotence of the individual will,—such a man, commencing life as an obscure attorney's clerk and closing it full of days, riches and honors as the chief of a great party, could hardly fail to win popular notice in a way the intrinsic merit of his statesmanship would not justify one in anticipating. For, what cause has he championed, what principles has he enunciated, what great national benefits has he conferred, what claim has he established to the remembrance and gratitude of posterity? A brilliant political adventurer, a statesman without a programme excepting that of personal ambition, this surely is all that can be said of him as his course and career are calmly weighed. But *nil nisi bonum de mortuis*. All ranks and all classes, from the Queen and the nobles down to the meanest peasant at Houghton, do honor to him to-day. "The Red Indian of Debak," as Sir James Graham designated him, "punishing his opponents with remorseless fury and scalping them when dead," we may well bury the hatchet and smoke the peace-pipe as he passes away to the hunting-grounds of the Great Spirit!

It will be well if in the forth-coming meetings of the Congregational Union the hatchet can be buried at the outset. From all present appearances there is to be a contest about the chairmanship. Dr. Parker of the City Temple, London, has been nominated, and a strong opposition has been created against him. The undying spectacle of a public quarrel in the newspapers, in which Dr. Parker has been both an aggressor and a defender of his own reputation, and Dr. Allison and some others have figured, has lately been presented to the Christian public. And all about the paltry honor of a year's presidency of the Congregational Union! It is to be hoped the matter will be settled somehow before the Union meets. There are explosive elements in the Congregational body. Since the famous Leicester Conference there has been great difficulty in repressing violent outbreaks of feeling which might any day lead to

disruption. It is eminently desirable that no such scandal occur, or the enemies of Nonconformity will have cause for self-congratulation and the daughters of the Philistines will rejoice.

The death of Dr. Punshon has made a great vacancy among the pulpit orators of Methodism. No man has stood higher than he as a preacher and speaker among the Wesleyans during the last twenty years. His vigorous form, his fine manly utterance, his polished sentences, his fervid evangelical spirit, his admirable business talents will be much missed in the forthcoming anniversaries of religious societies.

THOMAS GOADBY.

### INDIA LETTER.

MIDNAPUR, Mar. 28, 1881.

You know that I have naught but praise to bestow on your clever proof-reader for succeeding so admirably with my poor chirography which I fear grows worse every month, as the old trouble in the hand begins to show itself again. Indian names excepted, there have been few errors in my letters as printed in the *Star*. Hence the one that came to hand last week,—my December letter in your issue of Feb. 16—is surely an exception to the established rule. I might have overlooked "Christians" for Christmas in the first paragraph, but when further on the types made me say: "I was like the voice of God to Philip," instead of "It was like," I felt, well, uncomfortable, at least. If any one else noticed the misprint, I hope he will likewise notice this correction.

In closing my last letter I said that full work could be found for a new missionary here, on the day of his arrival, and before he learned a word of the language. Your readers may have been surprised at such a statement, but it is literally true. There are perhaps scores of persons in this city that can be reached by means of the English tongue, strange as this may seem to you, better than through the vernacular. Probably there are not less than a hundred English-speaking natives in the government offices here. These men do not care to stand on the street corner and hear our message. They are rarely seen walking on the street, for they have palanquins and carriages. The only way of preaching and teaching this higher and educated class is by visiting them at their homes, and if possible bringing them out to an English service on the Sabbath. So far, in the history of our mission, very little has been done for this interesting class. Of late I have been thinking much of them and wishing I could help them.

These native gentlemen do not one of them attend the church of England service here, and the present incumbent does nothing to draw them there. This inviting field is open to us, and I heartily wish we could enter it. I firmly believe we might gather good fruit in it, and humbly hope that our Board will consider its needs. I have been doing what I could, but my present work is too heavy to admit of my doing much. After from five to eight hours daily of school work, I find little strength left for visiting the babus at their homes, or preaching to them on the Sabbath. The few visits I have made have cheered me. Last year we held a quiet home service at my house early on Sabbath evenings, and quite a number of the babus came to it. Dr. Bachelet helped me much in this, and so did Mr. Coldren while he was here. We have begun this service again this year. Will those interested in this movement aid us by their prayers for it, and for a new man for it?

In this connection I wish to thank the friends who have recently advocated our cause so cogently in the *Star*. Such papers as Mr. Ward's "Openings" in the *Star* of Feb. 2, can not fail to cheer every worker in this field. The strong points so squarely put by Mr. Waterman in his column (which seems to have modestly retired to an inside page) are a perfect tonic to us over here. How many "openings" our brethren would see, and how many strong points they would make, could they stand for one hour where we stand the livelong year! Danton, Contai, Bhuddruck, not to speak of other places, call loudly for men of mental and spiritual strength and of versatile ability. How I wish that all our young men would read Prof. Smith's able paper in the *Missionary Herald* for February, 1881, on "The Paramount Claims of Foreign Missions." I quote a few ringing sentences from this Oberlin doctor:—

"To-day the battle of Christianity in the world is fought and won, not here but there, not in Christian lands but on heathen soil. . . . To-day the world is open. The heathen mind is working itself free from idolatry, and is accessible to the truth as never before. The millions of the pagan world mutely but eloquently beseech us to bring to them the words of life. The evangelization of the heathen world, thus, is the supreme duty of the hour, because now it can be done. . . . Nothing can tone up the piety of the Christian world like this foreign missionary work. The effort to Christianize and civilize those heathen

lands reacts upon the church, and girds it with two-fold power for home evangelization, and every good work. . . . In the present situation the stress of duty and privilege in the work of the ministry plainly rests with this work in foreign lands. . . . If any man would go where work waits for him, would find the place where he is needed most, and now can do the most, the foreign field stands first to-day and must so stand for some years to come."

This evening I came in from our little church at Palasbani. Yesterday their new chapel was dedicated, and two young converts admitted to the church by baptism. The local preacher, Tufhan Chandra Chakdar, is doing a good work in a quiet way. Now he has a convenient chapel beside the highroad, I hope he will be able to accomplish more, particularly for the Hindus. He visits from twelve to twenty villages within a radius of five miles, and preaches in several markets. Mrs. Phillips now has three flourishing schools near this church, which should be an additional source of strength. She accompanied me on this visit, and inspected these schools, in which full four score pupils are making excellent progress. We hope brighter days are before this little church, and also that many more like it may be planted in this great District. Palasbani is 22 miles west of Midnapore.

The third session of the Bible School opened on the 1st inst. Eighteen young men, and their wives, besides a few other young men, are busily at work over their books. Of the young men seven are in the preparatory class, seven in the junior and four in the junior-middle. The month has passed very quickly. We have been so full of work. The preparatory class, besides secular topics, is studying the Parables of our Lord, the juniors are attending to the Harmony of the Gospels, and the class above them to the Acts of the Apostles, Theology and Homiletics. Some of those students show real zest in the study of the sacred Scriptures, and it is a pleasure to help them on. Others, again, call for an ample stock of patience, unceasing vigilance and infinite sweetness of temper! But where isn't it just the same? J. L. P.

### THE CHURCH.

BY REV. GEO. H. BALL, D. D.

3. THE CHURCH OF GOD.

The same title applied to the *ecclesia* of God is also given to local bodies of persons separated unto God. Does this prove that whatever is true of the *ecclesia* is also true of these local bodies? May we argue from the church to a church on the assumption that they are one and the same institution, possessed of the same privileges and subject to the same laws? The fact of having the same title applied to them certainly does not justify such a conclusion. We call the habitation of man and that of beasts; a family of ancestry; a parliament; a congress; a senate; a business firm; a board of officers and a body of bishops, by the same title, a *house*. Are they therefore alike? May we reason from one to another of them on such an assumption? We apply the name *company* to a small section of an army; to any accidental assemblage; to an organized band; to a festive party; to a business firm; to a corporation, &c. But no one will affirm that these entities are so nearly alike that we can claim for one of them what we may prove to be true of others.

It is a common mistake to assume that the attributes of the church are to be found in all respects in local churches. They may or may not be alike; they may be alike in some respects and unlike in others; each class must be examined by itself and judged on its merits. They are alike in being composed of persons separated unto God, but unlike in many important respects. The local churches are never called "the body of Christ;" "bodies of Christ" is never used; "head over all things to the churches" does not occur; we read of the church being the "pillar and ground of the truth," but no such thing is said of churches, they are not represented as "built on the foundation of the prophets and apostles," while the church is; it is not written that Christ loved the churches and gave himself for them; nor that Christ purchased the churches with his blood; nor that the gates of hell shall not prevail against them. The great commission was not given to the churches, but to the church; baptism and the Lord's Supper are not committed to the churches, but to the church.

On these generic points the Scriptures carefully observe a difference and never attribute to the churches fundamental characteristics of the church. Is this an accident? Are we to learn nothing from it? May we attribute characteristics to the churches which God ascribes to the one church exclusively?

The churches are never mentioned in Scripture as constituents of the church. The gradation is not from the church to the churches and then to the individual, but each person is a constituent member of the body of Christ, the church, and directly joined to the Head. The privileges of a church-member do not grow out of connection with a local body, but of union with the church, the body of Christ.

Communion with Christ and his body does not depend upon intermediate organization, but upon personal union with the Head. There is one "temple," but it is not made of little temples; all the saints are "living stones" built into it, one by one, personally, graciously.

The origin of the church differs from that of the churches. Christ created the former; men created the latter; the former was born of God, the latter were evolved out of the Christian spirit among the saved; the former is absolutely a divine institution, the latter relatively so only; the former is primary in attributes and constitution, the latter secondary and contingent; Christ carefully founded his own church, but did not even command his disciples to found churches. They were left entirely free to found them, or not, as might seem to them needful and proper.

The "New Covenant" is unlike the "Old," in respect to liberty. The Old prescribed all matters of detail, the New establishes fundamentals and leaves details almost wholly to the unfettered judgment of the saints. Christ founded one church only, appointed a ministry, appointed two ordinances, and left methods, local organizations, officers and rules of order to the disciples, restricted only by the principles and purposes of the gospel. In the exercise of this liberty, local churches were formed because needed. Had the saints all been "scattered abroad," as many of them were, they would not have been needed and would not have been formed. It is the duty of all Christians to use the best possible means to fulfill the great commission, and local churches are among them. Hence, localized Christians should unite with local churches, but all Christians should openly unite with the church of God, whether they are local or "scattered abroad."

In the same liberty other organizations are authorized, such as missionary, Sabbath-school, education and temperance societies, and it is the duty of Christians, so far as practical, to unite with and use them. In the same spirit, offices may be created and remitted. When men were needed to serve tables, seven were chosen and set to that service; other churches needed messengers to convey contributions to the poor, and they were chosen. But there is not a particle of evidence that in either case, permanent officers were created. The assumption that whatever was done by the apostles, or the early church, must be done forever, is not justified by the gospel. If we need what was then needed, we should do as they did, unless we find better means. Because Paul went on foot, or rode on a mule, it is no reason why we should avoid a railroad. The spirit of liberty and sound sense which the apostles exercised, we should use. Local churches were evolved out of this spirit, and are as needful now as they were at first.

Some call the church the "invisible church," and the local churches the "visible church." The classification is illogical, unscriptural, misleading. Some of the church is invisible and some visible, but the line that divides these parts is not between the church and local churches at all, but between members of the body of Christ that are not seen by men, and members that are seen and known. God sees many that men do not see. Elijah thought he was the only friend of God on earth, but God knew of thousands of them. Our Lord says, "Many shall come from the east and the west and sit down with Abraham and Isaac and Jacob in the kingdom of heaven," referring no doubt to those he beheld, and men did not see. The church as God sees it includes all the "separated unto God"; the church as man sees it includes all that men discern to be separated unto God. Visible Christians compose the visible church. The more closely we agree with God in the line that bounds the church, the nearer correct we are. It should be our aim to agree with God as closely as possible.

The gospel contemplates a visible church by creating visible disciples. The line which divides the church from the world, as men judge, is the exact line that separates recognized saints from the non-recognized. Faith in Christ, expressed in visible acts, makes visible Christians. The gospel, and common sense, demand expression as well as possession of faith. It is for men in the body. Hence it calls for spiritual and bodily obedience. They have sinned in heart and life; privately and publicly; personally and socially; in secret purpose and in visible acts; towards God and towards men, and are required to become Christians just as broadly, fully and comprehensively as they have sinned. We have dual natures, bodies and souls; dual relations and dual responsibilities, to men and to God, and our conversion must be dual in character, spiritual and formal. A complete separation unto God includes a change of heart and a change of external relations; a spiritual birth and a professional birth; an internal work and an external confession.

Some magnify the internal change and ignore the external. Others insist upon the external and undervalue the internal. The two are united in the gospel and should not be separated in practice. The spiritual is the substance and root of Christian character, and a profession without it is a sham, a false pretense, but where that exists the profession must follow, or the change is incomplete, like a

soul without a body. Evangelical Christians are often so affected by the abuses of rites that they rush to the other extreme and undervalue appointed methods of profession. The two factors our Lord decreed should compose a Christian life are both spiritual and formal, and his policy harmonizes with nature and reason.

The great commission orders both faith and baptism. Believing and being baptized are equally enjoined. It is written, "Ye are all the children of God by faith in Jesus Christ, for so many of you as have been baptized into Christ have put on Christ." It is ordained that "Christ may dwell in your hearts by faith," and that we put him on by baptism. "Whoever shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." On the same common-sense principle marriage is solemnized in form, because public interests are concerned. So also is the transfer of real estate not only an affair between the principal parties concerned, but sealed and advertised by public acts. "No man liveth to himself"; we all belong to the public; we must become Christians for public as well as for our own salvation.

But baptism is not the only act of confession. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." "By thy words shalt thou be justified, and by thy words shalt thou be condemned." "Out of the abundance of the heart the mouth speaketh." "Let your light so shine among men, that they seeing your good works may glorify your Father who is in heaven." "By their fruits ye shall know them."

The object of confession is to manifest a fact, that men may know and be influenced. Methods are made for the facts, not facts for the methods; the fact of faith is the real, saving substance, the form of manifesting it is instrumental, and valued not for its own sake, but for the service it renders to faith. "I will have mercy and not sacrifice," in character; "the Sabbath was made for man and not man for the Sabbath," suggests the true relation of faith and manifestation. "Whatever makes manifest is light." Visible disciples are manifested disciples. Whatever manifests makes visible. The appointed forms of manifestation should be conscientiously used; to treat them lightly is evidence of disloyalty at heart. But there may be obstacles to detailed correctness; ignorance, physical inability, wrong instruction may obstruct. If there is little water, immersion is impossible; the dumb can not confess with the mouth; mistake as to the form of baptism works a moral hindrance. Yet in spite of these, the fact of separation unto God may be clearly manifest. Shall we deny the fact because of defect in form? Shall we confess that persons are Christians and yet deny that they are visible Christians? Shall we recognize them as Christians sometimes and deny it at others? Shall we treat them as now visible and anon invisible? If we recognize them as united to Christ in fact, we do of necessity recognize them as visible members of his body, the church, and are bound to award to them all the privileges belonging to that sacred relation. Their relations to local churches can not secure nor obstruct such privileges in the least.

### A GOOD GOVERNMENT WORK.

WASHINGTON, D. C., May 5, 1881.

We are so accustomed to regard the National Capital in connection with party or financial questions, that we are not aware how much work is done by the government of a purely benevolent character. The measures that are constantly being carried forward for the civilization and Christianization of the Indian, the employment and elevation of the Freedmen, and others of this class, are often lost sight of by our people. A case in point is the work being done by the U. S. Treasury Department by authority of Congress, by the National Life Saving service. At the head of this institution is a gentleman from Maine, Mr. Sumner I. Kimball. He has been laboring in this direction for several years, and has really accomplished great good. The improvements made in life saving inventions, the increase in the efficiency of the hardy men engaged in saving life from shipwreck on our ocean and inland coast, the multiplication of suitable houses on our dangerous shores for the purpose, the awakening of more general interest and the enlightenment of public sentiment on the subject, are all illustrating how much is being done under the wise direction of Mr. Kimball.

It is not only in this manner that this good work is being carried forward. At the Treasury Department, in Washington, a vast amount of valuable information is being gathered; specimens of the different instruments used for saving life, the construction and management of life boats; cork floats and diving dresses, and other useful appliances are gathered, explained and practically illustrated by experimental lectures.

In addition to all this, and to his annual report to the government, Mr. Kimball has prepared, and the government published, a little nautical book called "Instructions to Mariners." This is bound in strong leather covers, in such a way as to be carried in the pea-jacket of the sailor, and not likely to be destroyed by the action of the water. It contains minute and specific directions as to the manner of proceeding in cases of shipwreck, or sudden sea disasters. All collectors of ports are provided

with extra copies, which may be had on personal application at the Custom Houses.

Our friends who chance to make brief stays in Washington should not fail to call on Mr. Kimball. He can be easily seen in the Treasury Department, the elevator of the building taking you to his office in the Life Saving Division.

It has been ascertained, from official reports made to Congress, that the proportion of lives saved from shipwreck and other disasters at sea by the Life Saving Service of the United States is larger, by at least twenty per cent., than that of any other nation. The nautical appliances of this kind for this philanthropic purpose are undoubtedly the best on all the coasts of the world.

C. W. D.

### OCEAN PARK ASSOCIATION.

The first meeting of the Ocean Park Association for the sale of lots took place on the grounds at Old Orchard, Tuesday of last week, and was largely attended. Nearly all sections of New England were well represented.

Brief religious services were first held on the spot where the Temple is to be erected. Singing was furnished by a select choir of persons from Saco and Biddeford. Selections of Scripture were read by the President, Rev. O. B. Cheney, D. D., of Lewiston. Prayer was offered by Rev. Silas Curtis, of Concord, N. H., and a brief address was given by Rev. E. W. Porter, of Lowell, Massachusetts.

Seventy-two lots were then sold to the following persons at the prices named: Rufus Deering of Portland, \$275; T. R. J. & D. H. Varnum, Lowell, Mass., \$125; C. H. Robbins, Lowell, Mass., \$121; Cyrus Jordan, Pittsfield, \$100; Mrs. E. H. Fogg, Bangor, \$376; G. F. Mosher, Dover, N. H., \$275; E. W. Porter, Lowell, Mass., \$125; Wm. H. Smith, Lowell, Mass., \$135; Geo. F. Libby, Lowell, Mass., \$125; Mrs. S. A. Godfrey & M. H. Leighton, Lowell, Mass., \$125; W. C. Dain, Saco, \$25; J. C. White, Lewiston, \$25; B. G. Blaisdell, Sanford, \$25; Frank Lowe, Sanford, \$50; Charles Edgecomb, South Limington, \$83; C. B. Peckham, Providence, R. I., \$82; W. N. Dow, Lawrence, Mass., \$50; Mrs. J. D. Waldron, Amesbury, Mass., \$25; Charles W. Talpey, Farmington, N. H., \$25; Charles W. Talpey, Farmington, N. H., \$50; Mary Foss, Yarmouth, \$70; Joseph Gooch, Biddeford, \$300; J. M. Wood, Lawrence, Mass., \$150; W. Dow, Lowell, Mass., \$175; A. C. Russell, Lowell, Mass., \$150; Mrs. G. F. Tibbets, Farmington, N. H., \$125; John M. Trafton, Biddeford, \$25; O. B. Cheney, Lewiston, \$120; Dr. Calvin F. Bonney, Manchester, N. H., \$90; Geo. E. Smith, Boston, Mass., \$90; Melvin Preble, Bangor, \$121; C. W. Talpey, Farmington, N. H., \$32; M. H. Wood, Lawrence, Mass., \$253; Freedom Parcher, Biddeford, \$150; B. C. Jordan, Alfred, \$155; A. C. Russell, Lowell, Mass., \$140; John S. Towle, Gardiner, \$140; Miss Nellie E. Dearborn, Auburn, \$140; James J. Hall, Auburn, \$150; Mrs. Caroline Maddox, Auburn, \$140; C. Gay, Auburn, \$151; C. Bridge, Gardiner, \$140; G. M. Boynton, Auburn, \$130; Charles H. Miller, Lewiston, \$126; Annie M. Libby, Lewiston, \$125; Mrs. S. A. Stanwood, Lowell, Mass., \$275; E. D. Wade, Dover, \$275; C. F. Penney, Augusta, \$150; Jos. L. Small, Biddeford, \$150; Timothy Elliott, Biddeford, \$150; E. P. Prescott, Concord, N. H., \$75; Jessie C. Connor, Pittsfield, \$75; A. T. Gilman, New Market, N. H., \$100; George Bickford, Dayton, \$101; John F. Ham, New Market, N. H., \$101; A. M. J. Jones, Lewiston, \$125; J. H. Taylor, Kennebunkport, \$115; John Curtis, \$101; Jonas R. Taylor, \$100; Kennebunkport, O. B. Clason, Gardiner, \$101; F. B. Chatfield, Lowell, Mass., \$100; Mary A. Fish (or Fisk), South Waterboro, \$100; Sarah Hanson, South Waterboro, \$100; Hiram Hanson, South Waterboro, \$100. Total amount of sales, \$8,304.

There should be added to this amount the sum of \$1,700, for lots sold by the local committee and by private sale after the meeting at Old Orchard, making the whole amount of sales up to last Friday noon, \$10,004. Among these last purchasers are Elliott Fernald, Saco; E. H. C. Bradbury, Saco; L. W. Stone, Biddeford; W. J. Dudley, Candia, N. H. It there are errors in the names, residence or prices paid, they should at once notify B. F. Haley, of New Market, N. H., so that there may not be errors in making out the deeds. As the survey is not complete, deeds can not now be given, but by correspondence with Mr. Haley satisfactory arrangements can be made.

An octagonal pavilion, 70 or 80 feet in diameter, capable of seating from 1200 to 1500 persons, together, with an Association building containing a reading room, a post-office, offices, &c., is to be erected soon, the plans having been already made. Negotiations are being made with a Mr. Styles of Lowell, Massachusetts, to build a hotel on the line of the Orchard Beach R. R. and a lot has been reserved for that purpose. Some boarding houses and a large number of cottages will undoubtedly be put up this season. It was voted to hold a ten days' meeting in August to dedicate the pavilion and anniversaries of several organizations will probably be held about the same time.

About one-half of the land belonging to the Association has been surveyed and staked out into 200 lots, only 86 of which have been sold, thus leaving an excellent choice to any who may wish to purchase. All letters of inquiry should be addressed to the Secretary, L. W. Stone, Biddeford, Maine.

### THE DEATH OF MRS. THOMAS CARLYLE.

At the time of her death *The Round Table* alluded to the event as follows:

When Carlyle heard of his wife's death, he was in Scotland. Friends tried hard to dissuade him from coming to London, as it was known that his wife's body was to be taken for burial to her birth-place, Haddington, not far from Ecclefechan, where Mr. Carlyle was staying. But the old man persisted in taking the journey both ways, and so came down with Dr. Carlyle, and returned again to Scotland with the corpse. The funeral took place on Thursday. The remains were laid within the choir of the ruined cathedral at Haddington, in the same grave as her father, Dr. Welsh. According to the Quaker-like custom of the Scotch church, there was no ceremony or service over the grave. But Mr. Carlyle, much bowed with suffering, came forward and threw a single handful of dust upon the lowered coffin. There is much apprehension among Mr. Carlyle's friends as to the effect of this blow upon him.



## S. S. Department.

## Sunday-School Lesson.—May. 29.

(For Questions see Star Quarterly and Lesson Papers.)

## PARABLE OF THE POUNDS.

## DAILY READINGS.

M. The pounds. Luke 19: 11-27.  
T. The talents. Matt. 25: 14-30.  
W. Householder and laborers. Matt. 20: 1-16.  
Th. God's workmen. 1 Cor. 3: 1-15.  
F. The steward. Luke 16: 1-13.  
S. Gifts bestowed. Eph. 4: 7-24.  
S. Judgment. Rom. 2: 1-11.

GOLDEN TEXT:—"So then every one of us shall give account of himself to God."—Rom. 14: 12.

Luke 19: 11-27.

## Notes and Hints.

It seems that quite a large company had attended Jesus on his journey towards Jerusalem, and now as they were coming near that city they began to manifest their strong expectations that he would soon set up a kingdom for himself and free them from bondage to the Romans. He had wrought many miracles and spoken many remarkable discourses; he had shown himself able to establish a new government, if he chose, and to administer it wisely. Jesus felt, no doubt, that it was time to correct this misapprehension, and for this purpose, in part, he spoke this parable. It is well adapted to impress men with the certainty that the time was remote when the Lord would come to judge of the faithfulness of his followers. "The primary object is to teach that the kingdom of God will not immediately appear; incidentally it teaches how, by diligent fidelity, the servants of God are to prepare for his coming; and what is to be the nature of his reckoning both with them and those who object to his rule."—Abbott.

11. *These things.* What he had said to Zaccheus. *Night to Jerusalem.* About fifteen miles. *The kingdom of God.* The earthly kingdom which they expected the Messiah would establish. "This public journey to Jerusalem, attended by so many miracles and impressive discourses, was regarded as introductory to a Messianic kingdom of temporal splendor."—Schaff.

12. *A certain nobleman.* He wished to be made, or had been appointed, governor of the province in which he lived, and visited the sovereign to secure the office. He represents Christ himself. *Far country.* Represents heaven as in Matt. 21: 33; 25: 14; Mark 12: 1. "This far distance is the emblem of the long time between his going and his return."—Godel. *To return.* Clearly teaching that Christ will come again.

13. *Ten pounds.* One to each. The Attic mina is probably meant, worth about sixteen dollars. The sums entrusted being the same for all, represent not gifts, which are various, but the grace of salvation common to all believers (pardon and the Holy Spirit).—Godel. *Occupy.* Trade with. *Till I come.* Improve every opportunity through life. "Their part was, with the silent occupation of their talent, to lay the rudiments of that kingdom, and so prepare the world for its outbreathing, which outbreathing should yet not actually come to pass, till the King return in his glory."—Trench.

14. *His citizens.* His fellow-citizens, over whom he would soon be ruler. *Hated him.* No reason is given. Even so was Jesus hated, despised for his lowly birth, the simplicity of his life and the holiness of his character.

15. *When he was returned.* As the nobleman received his kingdom, in spite of the protest, so will Jesus, in due time, come again to take possession of his kingdom in this world. *To be called unto him.* Every one will be held to a strict personal account. The exact inquiry is, what business they had carried on. "So our Lord inquires of those servants on whom he has bestowed the same gift, not what success they have had, but how they have used it: faithfulness is the main thing (Matt. 25: 21)."—Schaff. "Many a laboring tradesman has been a loser, but they that trade for Christ shall be gainers."—Henry.

16, 17. *Thy pound hath gained ten.* The first had been a diligent servant, awake to every chance for gain for his master. "A life of ceaseless industry in God's service takes the first rank."—Caldwood. Our Saviour gives his idea of the Christian life at its best. *Because thou hast been faithful.* This is all that is asked of any one, and this every one can be. 1 Cor. 4: 2. *Very little.* "It is surprising to hear Jesus call this salvation very little! What an idea of future glory is thus given us!"—Godel. "He commends not the acquisition but the fidelity."—Abbott.

18, 19. *The second came.* The same principle is applied in pronouncing judgment upon the second, who had been devoted to his master's service, but less steadfast and persistent. He lays all at the master's feet, and is commended. "There are degrees of glory in heaven. Every vessel shall be alike full, but not all alike large." The glory will be according to the usefulness. (1 Cor. 3: 8).—Henry.

20, 21. *Another.* This one claims to be honest, to return what he received. No charge of positive wrong-doing is made against him. He has just neglected to use that which he had received. It was his duty "to occupy"; this he had not

done. His master had sown, and right-fully looked for a harvest. *Austere.* Severe.

22, 23. Nothing more was needed than his own confession. Plainly enough he had not regarded his master's command, had treated it with contemptuous indifference. If not disposed to go into business himself, he might, at least, have put the money into the hands of the brokers for investment.

24, 25. *Take it from him.* Failing to use properly what had been entrusted to him, he loses the opportunity to do anything more. The unfaithful grow ever poorer, and the faithful ever richer.

26. *Unto every one which hath shall be given.* It is often so here. To the rich costly presents are given. The very poverty of the poor makes it difficult for them to keep the little they have. "Of him who has not worked the Lord will ask, Hast thou at least prayed?"—The holy works which he might have wrought here below, along with the powers by which he might have done them, are committed to the active servant.—There is a law, in virtue of which every grace actively appropriated increases our receptivity for higher graces. From this law of moral life it follows that gradually all graces must be concentrated in faithful workers, and be withdrawn from negligent servants."—Godel. "Every attainment of honor, wealth, knowledge or spiritual grace help to render further attainment more easy and more assured; while it is spiritually as well as materially true that 'the destruction of the poor is their poverty.'"—Abbott.

27. *Slay before me.* A severe and hopeless punishment will fall upon those who persist in their opposition to Christ.

28. Having finished the parable, Jesus continued his journey. Notwithstanding the strong likeness between this parable and that of the talents (Matt. 25: 14-30), there are contrasts quite as marked, and differences too great to allow us to believe that they were originally the same.

## THOUGHTS AND APPLICATIONS.

I. To every servant of God a great gift has been given.

II. Faithfulness to the trust committed to each one is the essential thing required by the Master.

III. God's judgments will be strictly according to what is deserved.

IV. They who fail to use the gifts and powers bestowed upon them will lose all they have.

## TOPICS FOR THOUGHT AND STUDY.

I. The parable of the pounds and that of the talents.

II. The measure of human responsibility.

III. The divine law of retribution.

## GLEANINGS FROM THE NOTE-MAKERS.

(From Rev. R. R. Meredith, D. D.)

During the absence of the King, he entrusts his interests to his people. Not that he ceases to watch over them by his own wisdom and power. . . . We are here taught that the Saviour gives to all his servants alike an equal token of his own confidence and test of their fidelity. Every Christian has on him the Lord's burden, and must count Christ's interest his own. . . . The pound given to each is an illustration of this common test of fidelity. . . . The parable is silent as to the several methods taken by the servants to meet their responsibility. It is evidently designed to imprint upon our minds this truth, also, that our character is according to our fidelity, and that we are forming that character for ourselves. . . . It may not be true that we are left entirely to ourselves, but the truth comes too near that to be otherwise than most solemn and stimulating.

(From Rev. Dr. John Hall.)

Learn.—(1) The Old Testament is not the presentation of a God of severity, and the New of a God of mercy. It is the same God in both, with the same attributes and government, only a fuller revelation of both in the New. "Behold, therefore, the goodness and severity" (Rom. 11: 22).

(2) How much there is of moment in every life! "A pound"—the least amount of knowledge, influence, time, energy, to be used for God by each, as his servant, and to be accounted for by and to him.

(3) What a poor thing is mere negative goodness! This man had not wasted, squandered on vice his pound. He had simply not used it as the master directed. He had disobeyed. He had violated a trust assumed in accepting it at the beginning.

(4) How much unjust views of God have to do with men's defenses, at least, of their sin! How well they claim to know him! How hard their thoughts of him!

(5) According to this parable every one has "a charge to keep," the same to all, and an account to render. There is a judging process constantly going forward. Fidelity is owned; its opposite is being punished with loss even here.

(6) We shall be in the kingdom of Christ willingly and gladly, or we shall be counted its opposers, and so dealt with. Not to be with him is to be against him (Matt. 12: 30).

The moral forces of the soul have their own perceptions. Intellectual analysis may confirm them, but it can not contradict or destroy their testimony.—*Christian Register.*

## Communications.

## BAPTISM AND CHURCH MEMBERSHIP.

BY PROF. R. DUNN, D. D.

If baptism is a Christian ordinance it belongs to Christ's church, and should not precede membership. If it is representative it should be practiced only by those who possess what is represented. But within this general church which embraces all the regenerated, for the benefit of the members and the accomplishment of their work, organizations are a necessity. These organizations must have some characteristic doctrines, some forms and times of meetings and worship and some form of government. They can not maintain opposing doctrines, antagonistic forms of worship nor different forms of government. These organizations or churches must necessarily have distinctive conditions of membership. With very few and limited exceptions baptism in name or fact has been made a condition of membership in all church organizations. All believe some application of water is necessary to baptism, and those who believe that immersion is the action required make immersion a prerequisite to membership. To this general practice, and especially to this practice by F. Baptists, some objections have been urged:

1. It is said to be a violation of essential Christian rights, in rejecting some Christians from church privileges. Of this objection it may be said:

(1) That the Christian church and organizations within that body for worship and work are distinct and must have different conditions of membership.

(2) No Christian is refused membership who is willing to adopt our church polity and no one can unite with the Congregationalists or Methodists without adopting their church polity and government.

(3) All have a right to the privileges of organization, and if the regulations of one church are not acceptable others can be adopted. But to assume that because a man is a Christian he is entitled to a place in any company of Christians he may select, whether he adopts their rules and practices or not, is about as rational as to assume that because a man is a Christian he is entitled to a place in any Christian family near at hand, or to membership in any Christian firm or society without accepting the rules agreed upon in such organizations.

(4) All Christians are admitted as Christians to fellowship, work and worship, and by vote if desired, but if not Baptists they do not desire Baptist relations. Every relation has its rights and obligations, and the Christian has generic rights, but these can not include a right to membership in all Christian firms, societies, families and churches where voluntary agreement is implied.

2. It has been objected that to refuse membership to one invited to the Lord's Supper is inconsistent. Not unless the Sacrament and church organization have the same design and conditions. The one is to "show forth the Lord's death," and the conditions are "discerning the Lord's body" and to "eat of his flesh and drink of his blood." All thus qualified have a right to the Supper. The other is an organization of individuals voluntarily agreeing to "contend for the faith once delivered to the saints," "to build each other up in the most holy faith," "to worship God in the Spirit" and to "convert sinners" and "save souls from death." All agreed in these things can unite, and all who agree in the design, conditions and methods of the Eucharist can unite in that service. But to imagine that because men are agreed in one respect they must have mutual rights in others, is as absurd as to suppose that because a Christian agrees with his neighbor upon baptism, therefore, he has a right to one-half of his farm. This whole objection arises from the assumption that the Lord's Supper is a church ordinance, and that the church consists of these local organizations, whereas the church consists of all the members of Christ's body, and all such have a right to its symbols, and to organize themselves for Christian labor as they think Providence directs. The Lord's Supper is not specifically for fellowship, but an act of duty and worship and has no more relation to local churches than sermons or prayer-meetings.

3. Another objection to the requirement of baptism before church membership is based on policy. It is said that without this condition valuable members might sometimes be gained. If so it would only be for convenience, and when circumstances changed, or other organizations were instituted, they would probably leave, and thus weaken the church more than they had strengthened it. And while members, their known unlikeness would weaken the influence of general church doctrines and practices, and render the preaching and practice of Baptist doctrine unpleasant to all concerned. But "Honesty is the best policy," and a positive decision and practice will secure more Baptists than the opposite course will secure Pseudo-Baptists. At all events, truth in doctrine and testimony can not be ignored.

There are no valid objections to F. Baptist practice in this respect, but many good reasons in its favor:

1. With very few exceptions all

Christians of all orders make baptism a condition of church membership. This does not prove the practice correct, but it does prove that those who adopt such practice ought not to find fault with it in others. And inasmuch as every new practice has the burden of proof for its support until we can find good reasons for membership without baptism, it ought to be held as prerequisite.

2. Every honest man wishes to testify to the truth, and whoever believes in Baptist doctrines ought to maintain those doctrines. And as in politics, temperance and reform, organizations upon certain platforms furnish positive testimony to the doctrines involved, so Baptist Christians by membership testify to the truth without controversy. And if they receive unimmersed members they either ignore baptism as being unnecessary, or recognize sprinkling of infants and adults as baptism. And whoever wishes to receive unimmersed members should first decide whether he will be a Quaker and receive members without baptism, or a Pseudo-Baptist and accept of sprinkling as the act required in that ordinance. In either case he is not a Baptist.

3. We think a frank profession and stable adherence to doctrine and practice in the end promote true Christian union.

4. Baptist pastors can not officiate for any but baptized members in the ordinance of baptism. Supposing a sprinkled candidate joins a F. Baptist church, and at the next church conference his wife wishes to be sprinkled; and then they present their children for sprinkling. Of course a pastor must be borrowed from a Pseudo-Baptist church for the service.

5. The different views upon the subject of baptism are too serious to be ignored. Upon the design, the act and the qualifications for the Lord's Supper all agree. But upon baptism the difference between Baptists and Pseudo-Baptists regards all these particulars and the whole subject. They differ respecting the design of baptism, the act involved and the qualifications required. And even if Pseudo-Baptists sometimes immerse they still hold that baptism is a kind of church rite instead of a representation of the resurrection of the soul and of Christ, that sprinkling will meet its design, and that it is valid even if administered to those without faith. They are still anti-Baptists respecting the design and the qualifications, and still believe some other act is just as right for those whose feelings are thus satisfied as immersion.

6. The relative importance and biblical position of baptism. It is not the door into the church, nor an initiatory rite, but rather the door out of individual experience to a public work and profession. It is, therefore, the first public duty of the Christian. It is not regeneration, nor the condition of salvation, but a representation of pardon and regeneration—of the resurrection of the soul and of Christ, and is required immediately after what is represented is realized. It is required but once and why not immediately? What seems natural and obligatory in the nature of the case is fully illustrated in apostolic example. In the first great public discourse after the ascension, baptism was connected with repentance. When Philip preached in Samaria "they were baptized, both men and women"; and when with the eunuch Philip "preached unto him Jesus" they "both went down into the water," without waiting for church action. When Saul went by divine direction to Ananias he was baptized as soon as the scales fell from his eyes. When Peter was sent to Cornelius, as soon as the "Holy Ghost fell upon them," baptism was administered. The jailer was baptized "straightway," "believing in God." These instances show the general practice of the apostles; and with the fact that there is no account of religious experiences and labors between conversion and baptism, justifies the conclusion that all the members of Christian assemblies were immersed in those days.

It is true there is no specific law for baptism before uniting with a church or organization, nor for any other specific time, nor for church organization, nor for Sabbath-schools, missionary societies, public prayer, Bible printing or republican governments. It is true, also, that example is binding only in corresponding circumstances, and that men may now be Christians and omit some things which under inspired instruction could not be omitted or misunderstood. If now men are honest and pious in their different doctrines, they may be in their different churches. But this can justify no one in violating his own faith or conscience, nor in following a doubtful policy. "He that doubteth is damned if he eat." Circumstances vary accordingly, but the spirit of the law never changes and the example of Christ and the apostles in the spirit of the law is binding through all time. If baptism should immediately follow conversion it should immediately precede church membership. But if members of "Christ's body" differ in reference to association in Christian labor and worship, let them part and select their associates as did Paul and Barnabas.

Let us see the conclusion of the whole subject:

1. Christ's church is one, and all Christians are members.

2. In the worship and work of these members voluntary organizations are necessary.

3. The design and relations of bap-

tism renders it a prerequisite to membership in these bodies.

4. Apostolic practice and general belief and practice of all Christians approve of this order.

5. Those who believe that faith in the subject and immersion in the act is necessary to baptism must in consistency with their views of truth make immersion a condition of membership in their churches.

6. All real members of Christ's body have a right to Christian recognition and fellowship, and to organize themselves into such churches and with such conditions as they may deem necessary.

7. Inasmuch as all organizations must have some conditions of membership, and as all churches and the Bible make baptism a condition of church membership, and as Baptists, especially F. Baptists, offer Christian fellowship to all the regenerate, and membership to all who wish to adopt their church polity, quite as freely as other churches, there is no reason for censure or regrets with reference to our practice in this respect.

## OUR HEAVENLY FATHER WILL NEVER DIE.

BY GEO. E. PLACE.

A quaint thought came over my mind the other day, and yet it was one which gave me intense satisfaction and comfort. It was this: "Our heavenly Father will never die."

I had been contemplating the manifold ways in which God through material manifestations, gave delight to the senses and contemplation of men; and the thought was full of joy that I was to live forever, and the capped climax of the joy was, that my heavenly Father would also live forever, perpetually renewing these scenes for the gratification of my faculties.

We have friends, or there come before the public eye, men who delight us with their genius—the exquisite thoughts of the cultured brain, the life-like productions of the artist's pencil—the inventor who surprises and delights us with new or improved forms of use and utility. But the thought is ever present with us, "They are liable at any time to be removed by death from among us,"—and the thought measurably mars our enjoyment of their genius.

But we turn our thoughts to Him, who is the embodiment of all genius—the acme of all intellectuality—the consummate Artist, whose lines of beauty and pathos and feeling run through all created things—the great inventor, whose mechanism presents to us such surprising forms of action and use; and our enjoyment of him is not marred by the thought that there will ever come an end to his days.

Some writer has said that Nature is the expression of God's thought. And only by studying Nature can we interpret that thought. By such study the human intellect becomes developed; in fact, the study of Nature is the only basis on which such development can be founded. Exclude from our studies all that pertains to Nature, and how much is there left? The study of Nature, the interpretation of the thought and design exhibited in her construction, has engaged the attention of the greatest intellects of all times. Even a cursory observation, and study of Nature by the thoughtful mind, is calculated to greatly impress the thought with the wonderful wisdom of her Creator. But it is only as we place ourselves under the tuition of the great minds of science, who, as specialists in their particular fields of research, have unfolded and illustrated the God-mind in the direction of its material manifestations, do we get anything like an adequate conception of the unapproachable intellect of God. We follow the geologists in their studies we take note of the manner in which the various minerals, and coal and oil, are stored in the depths of the earth, awaiting the future use of man—the physical changes and abruptness which have taken place in the past ages, all admirably arranged, in their proper time, to bring these hidden stores within the reach of man; we note, with the botanist, the seemingly sentiment process of vegetable growth and life; we observe with natural philosophy the various component parts of the forces of Nature,—air, water, sunlight, electricity, and gravity,—the exquisite equipoise, the nice inter-dependence, which all these forces hold towards each other; we soar, with the astronomer, into the depths of infinite space, and there behold bodies of almost inconceivable magnitude, darting through the void with the swiftness of cannon balls, crossing and recrossing each other's path, and yet all in perfect harmony. After having served pupillage through all this, we get such ideas of God as we never possessed before. Before, we had an idea of God, but how vague, how far off, how almost like a myth he seemed!—after, how like a real presence, how near he seems!—it seems that if we could only look a little sharper we could behold his real embodied presence, if our ears were a little finer we could hear his actual voice—and with all the powers of our being hushed into indescribable awe, we stand, as it were, in his very presence, with "bowed head and bated breath!"

A taste for poetry or painting adds greatly to our enjoyment of the scenes of Nature. We read the description of a sunset scene, or thunder-storm, or the rainbow, or a landscape scene, or a moonlit night, in the pages of the poets—or contemplate those expressions on the

canvas of the painter,—not listlessly, but with the critical taste and eye of the connoisseur, and then as we gaze upon the prototype of these expressions,—the flushings of the sunset, the hues of the rainbow, the stern blackness of the thunder clouds, with their dazzling and sun-bathed rimings—the heroic crash of the thunder, the haze perspective of the distant lake and mountain, the air hushed floodings of the cloudless moon upon the dim and weird-like evening landscape,—and as we gaze upon these scenes, with their glow and hue and sound and perspective, there becomes impressed upon the mind a richness and fineness and pathos of beauty that never was detected before.

Standing on this vantage ground of education and taste, how are we enabled to appreciate the boon and bliss of existence; how precious the thought that we are to live forever; that our Heavenly Father will also live forever, with no abatement of his powers to dispense to us the delights of being; that the beauty evolved from the scenes of Nature will go on in the other world in a scale of increased grandeur, commensurate with the larger scope of our field of observation. "O ye blest scenes of permanent delight; Full above measure, lasting beyond bound!" Perham, Me.

## MISS F. E. WILLARD'S SOUTHERN TRIP.

BY MRS. M. M. H. HILLS.

It is a joy to learn of Miss Willard's more than cordial reception in her Southern temperance work. The following from the pen of Mrs. S. T. Chapin, of Charleston, S. C., published in *Our Union* thus speaks of her visit to that city:

"A woman speaking in public, except 'on the stage,' was a new departure in this old conservative city of ours. We are strangely inconsistent, for the very persons who go in raptures over a woman's acting, singing, or dancing, with head, neck and arms uncovered and exposed, under the blazing gas light, to the public gaze, will shudder at the delicacy of a modest and refined Christian lady, pleading as only a woman can plead, for the protection of her home and her dear ones. I knew that Miss Willard's reputation would command for her, in the land of the Huguenot and Cavalier, all the attention and respect that could be paid, but I was hardly prepared for the immense audience which filled to overflowing, Trinity, the largest church in the city, or the number of distinguished ministers, who to do honor to the gifted stranger, occupied the chancel. Every denomination was represented by its best, and Miss Willard walked in with, and was introduced to the audience by, an Episcopal Bishop, a native of the city. A minister who came in rather late, said, 'I expected to find a cropped-haired, masculine-looking individual, with hands in pocket, and voice keyed up to high C, and could scarcely believe my eyes, when I saw a graceful beautiful woman, simply and yet tastefully dressed, standing modestly in front of the pulpit, and in soft, sweet tones, pleading for those who could not plead for themselves. I had not listened two minutes before I surrendered, and I could no more doubt her call to the work she is engaged in than could question my own call to the ministry.' The first utterances that fell from her lips enchained our attention and made us conscious that a mind of the very highest order was claiming our consideration. She was listened to not only with respect, but with reverence."

The following is from one of Miss Willard's "Pencil letters" under date of Apr. 2nd:

My southern trip is a delight. The people are like a band of brothers and sisters. The college, whose company first fired on Fort Sumpter, gave me my earliest introduction to a Southern audience. At the capital of the Palmetto State, I spoke in the Baptist church, where the first secession convention was held. Our gifted Mrs. McLeod, whose son lost his right arm in the Confederate service, is my associate, and Mrs. Sallie F. Chapin, the friend of Lee, and author of the "Fitz Hugh St. Clair," has been my kind and genial hostess.

Unlike the quarrelsome Senate of the United States, we have no time for mutual recrimination. It takes every breath of our waking hours, to plan for the overthrow of an enemy, hated alike by North and South, and to plan for the defense of homes equally endangered on both sides Mason and Dixon's line. God speed the day of living issues and re-united hearts!"

Miss Willard's father was an intense, thorough-going abolitionist and Unionist and as one of the legislators of Wisconsin, exerted all his influence against slavery and secession, as well as against the rum traffic. Thus his gifted daughter, from early childhood breathed a home-anti-rum and anti-slavery atmosphere.

Suppose you take ten minutes every day to talk with your children, and suppose you spend in this way so much time and strength that you are able in your life to lay up for them one or two hundred, or one or two thousand dollars less of money, would your children be any worse off for your so taking that time?—*Exchange.*

Ten persons will repent of a sin for one who will confess to the person wronged. Yet such confession is in truth far more needful to the wronger than to the wronged. It is a small thing to be wronged, but a horrible thing to wrong.—*George McDonald.*

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—*Abraham Lincoln.*

He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unraveled.







## The Morning Star.

WEDNESDAY, MAY 18, 1881.

G. F. MOSHER, Editor.

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

## THE NEW VERSION.

The Revised New Testament is expected this week. After long waiting, and numerous delays, it will doubtless be soon in hand. As foreshadowing the popular interest in the work, and the facility with which copies of it may be procured, the New York Herald announces that it will print the whole book in its Sunday edition. We have previously printed the announcement of several publishing houses, setting forth the low figures at which they will issue the Revision. These and the natural rivalry in the trade will bring the work within reach of every one.

It will not come as a strange book, even in the changes that have been made, for while we are assured on all sides that its ancient flavor, its spiritual teaching, and its divine revelations are fully retained, we have also been made acquainted, in the newspaper and periodical press, with most of the verbal and grammatical changes that will appear in it, and the reasons for them. It will be the privilege of each person to note these changes, weigh the reasons, and render his own verdict.

But that should be done reverently, and so far as the verdict is concerned, hesitatingly. Nearly a hundred of the foremost Greek scholars in the world have labored long and faithfully on the Revision, and surely the result ought not to be easily set aside. Much more is needed, in order to form legitimate and adequate conclusions, than a comparison of the present version with the Revision. It is, perhaps, first of all, a question of the best original manuscripts, and the best English translation of them. To deal with such a question requires rare scholarship, and a mind capable of fine distinctions. The Revision Committee has without doubt excelled in these respects, but it should not be taken for granted that its work will be final. There are many Greek scholars in the country who keep themselves posted in all phases of textual criticism, and it is not impossible that these may show sufficient reason why alterations should be made in the Revision. But without doubt a form of the book that will give popular satisfaction will speedily be reached if the first edition of the Revision should fail to do so.

It ought doubtless to be repeated that the changes proposed by the Committee are by no means radical, and are more of the nature of corrections than anything else. No denomination or sect is to make any doctrinal capital out of it. In our present version there are over two hundred words, it is said, that are either obsolete or whose meaning has been wholly changed. Obviously correct words will be substituted for these.

There are about sixteen hundred manuscripts of the New Testament, or parts of it, now known to exist, and these are copies of others that were in circulation in the Roman Empire in the last quarter of the second century. This shows how great a task the mere item of textual criticism imposed on the Revision Committee, and their conclusions should be questioned only by persons who can do it candidly and intelligently. In this connection we quote an apt remark from a contemporary:—"When the new version is once accepted, it will not be necessary for our young Biblical critics to give us new renderings of the text, and intimate the defective character of the English version. After the combined scholarship of England and the United States has exhausted its learning through such an accomplished commission, our youthful interpreters will hardly have the face to impose their free translations upon their hitherto long-suffering audiences."

Long personal study of these manuscripts, and the results of their study by others, increased knowledge of the geography and archeology of Bible lands, philology and other sciences have all helped the Committee in their great undertaking.

But the Committee will claim no special authority for the results of its work, beyond the authority that should be conveyed by their acknowledged scholarship, candor and integrity. There are the strongest of reasons for the Revision, and we do not see how it can fail to commend itself to all lovers of the dear old Book. For it will still remain the old Bible: the Bible that has blessed our youth, that guides us in maturity, and that will sustain and cheer our advanced years—the hope of the world, the word of God to men.

Mrs. E. B. FAIRFIELD, well known to many of our readers, died suddenly at Mendota, Ill., March 24, while on her return from Battle Creek, Mich., where she had been to place her daughter May in a sanitarium. Mr. Fairfield was formerly President of Hillsdale College, and is now Chancellor of the Nebraska State University. A local paper says: "The news is

very sad, not only to all Lincoln, but to many friends in Omaha. She was a generous hostess, and her house was the only one used in Lincoln for public receptions during the session of the legislature, and it was always a charming resort for the students in the university. She leaves four sons and a daughter." The news of Mrs. B.'s death, although it comes to us late, will be sadly read by many old friends.

## THE POWER OF THE WORD.

It is the duty of all Christians to be familiarly acquainted with God's Word, and in order to that, of course, to study it diligently. "Search the Scriptures" was a positive command of the Master. There are various reasons why familiarity with the contents of the Bible is both needful and desirable.

An intimate personal knowledge of the sacred word is of more practical value than the most explicit and elaborate expositions of theologians. The most learned differ widely in their attempts to elucidate many passages of Scripture.

The Roman Catholic church forbids the general reading of the Bible, upon the pretext that the ordinary mind can not comprehend its language, and pointing at Protestants, divided up into many sects, attention is directed to what is alleged to be the evil results of leaving the masses to interpret the Word of God according to each one's fancy. But the effects of the Romish policy are readily discovered in the ignorance and superstition of its adherents, and the real purpose is effected, they being the more willing believers in the dogmas of the church.—"The entrance of thy words giveth light" was the declaration of the psalmist. Instances are common enough and known to all, of the uneducated child of God, with the open Bible in his hand, putting to silence, confusion and shame the learned and boasting caviler against the truth, convincing the skeptic and convicting the sinner.

The reading of God's Word brings a direct and immediate blessing upon the devout reader. Taken with the assurance that it is eternal truth, nothing is more potent to convey comfort, consolation and peace, or to inspire courage and hope within the human heart, than the beautiful words of holy writ.

Furthermore, the earnest student of the Bible will always be aided, while perusing the sacred pages, by the influence of the Holy Spirit, who will quicken the faculties of the mind and the spiritual susceptibilities,—and that, too, consciously to the reader and as at no other time, unless it be in communion with God by prayer. The Christian who has not proved this to be a fact in his own experience, has deprived himself of one of the sweetest blessings following a saving faith in the Lord Jesus Christ. Let all such seek this inestimable blessing—opening the Book with fervent prayer for the teachings of the Spirit; and as an earnest of the increasing richness of the treasures which he shall find contained therein, let him first read and ponder over the promise contained in Isaiah 55: 10-12.

Again, by this means the Christian's faith and confidence are strengthened; for God as a helper and a tender, loving Father, will be revealed through the study of his Word. Not only ought we to go to the Bible for comfort and encouragement when we need them, but we need to search there for a knowledge of ourselves, of our condition,—to learn of our weakness and dependence, and to be impressed with the greatness and holiness as well as the goodness and love of the Father.

And finally, by a thorough acquaintance with the Scriptures the Christian is fortified and equipped for valiant service as a true soldier of Jesus Christ. Knowing its power the apostle Paul, in fitting out the Ephesians with a full equipment as "Christian warriors," commanded them to take the sword of the Spirit, which is the Word of God. Comparatively few of us, perhaps, are competent to defeat all adversaries without the sharp New Testament edge of this sword; but Jesus effectually resisted the wiles of Satan, and silenced him, by Old Testament quotations. The sword in any part of it may become to us practically useless by neglect;—it does not dull by use, nor even lose strength in itself by disuse, but we may easily become incompetent to wield it.

The Word is a living power everywhere. In the prayer and social religious meeting we can quote precious passages from it, by which we may testify our own faith, hope and love, and at the same time cheer and strengthen our brother. We almost tremble to think of the power which we may have to prevail with God in prayer, if we but take his own words with us and claim his promises. Accompanied by the influences of the Spirit, what triumphs has the Word of God won among his own people and in their hands, and among the nations of the earth!

If as Christians we would be joyful, strong and useful in the Lord's service, let us be constant and earnest students of the Bible. If we would have the children and youth of to-day saved from the fatal effects of current skepticism and unbelief, and would see them converted to God, let us bring them into the Sunday-school and in every way practicable encourage that most important department of the church work. If we would see the borders of Christ's kingdom enlarged, let us aid in the distribution of the Bible and in the dissemination of its truth.

## OUR NATIONAL PROSPECT.

It is hard to realize that but little more than a century ago we were dependent colonies, stretched along the Atlantic coast, with an entire population less than that of a single one of our present large States. Now we have an area equaling the vast empires of the world, rapidly filling up with the thousands and millions from every quarter of the earth. With unparalleled resources of productiveness, wealth, and progress, there seems to be scarcely an assignable limit to our future development.

Notwithstanding this rapid growth our people are wonderfully homogeneous. Though made up from all nations, there seems to be no danger of losing our national identity, with our great power of assimilation. New York has more Irish than Dublin, and more Dutch than Amsterdam, yet is characteristically an American city. So of other cities and the country at large. The foreign elements are readily absorbed and one congenial life infused through the whole. Other empires are made up of several distinct nationalities, each preserving its own features, with few common bonds, and mostly held together by despotic force. With us there are no such diversities of taste and interest, and sources of weakness. Really what is for the prosperity of one section of our country is almost equally so for that of all other sections.

Our origin and history, form of government, position, character of the people and various facilities of culture and development, all tend to the same result of building up a mighty and enduring nation. We would indulge in no vain dreams. After the fearful struggles of the past, and the dangers that are still impending it is not wise to be boastful or self-confident. Better take admonition from those that have gone before, and avoid their errors. Apparently we have gone through the crisis of trial, that most dangerous problem of slavery has been solved, and the foundations of unity, growth and stability secured. Still vigilance, energy, integrity are indispensable.

The foundations of the nation were well laid, and the subsequent building has very well corresponded. The old Puritan stock made the school and the church essential throughout. The purpose has been well followed. In almost every new settlement the teacher and the preacher are among the foremost. So it should ever be. The school-house, the pulpit, the press are the civilizers, improvers, furnishers of mankind. The latter, especially the Christian press, has a beneficent influence beyond all power of computation. Other means are not so vital. A greater or less revenue, railroads, commerce, manufacture, art productions are not of so vital consequence. But the sources of intellectual and moral cultivation must not be neglected, else whatever may be the material greatness, it will, like the old dynasties, crumble and decay.

Constituted as this nation is, every citizen should have and manifest a deep solicitude in its welfare. With its present power and prestige, rightly guarded and cherished, it may become the hope and benefactor of the world. Especially should every Christian citizen feel that to him is committed a trust most sacred and responsible.

## THE NATIONAL TEMPERANCE SOCIETY.

The sixteenth annual report of the National Temperance Society, presented at the meeting in New York last week, states that the past year has been one of the most prosperous and successful in the history of the temperance reform. The seed which has been so industriously sown in the past has borne abundant fruit, and from all parts of the land come tidings of unwonted activity. The Society has made many and valuable additions to its extended catalogue of publications; it has dispensed, in the aggregate, an immense amount of temperance literature, largely in excess of any previous year; it has held numerous meetings, conferences, and conventions; it has memorialized Congress and caused the introduction therein of sundry important temperance measures; it has wrought among the children and in co-operation with the Christian churches and religious bodies of the land; and by varied methods through the multiplied agencies of the printed page and the living voice it has been blessed in its work as never before.

In reviewing the work of the Society, the Secretary said:

Seven hundred thousand dollars have been received and expended; nearly five hundred millions of pages of sound temperance literature distributed; hundreds of thousands of homes have been reached and benefited; millions of people have received great vital truths from voice and pen, and a great army of children have been taught the lessons of true temperance and sobriety. The national Congress has been constantly agitated, State legislatures, public schools, seminaries of learning, ecclesiastical assemblies, Sunday-schools, churches, and numberless temperance organizations all over the land have been reached and greatly influenced in the right direction, through the instrumentalities and agencies of this Society.

The Sunday-school work of the Society is regarded as its most useful and promising. In this department alone the Society has, during the last year, published 17,100 volumes, making 269,457 volumes since the organization of the Society.

Among its missionary efforts the past year the Secretary places the following:

1. The effort to secure the passage by Congress of a Commission of Enquiry into the results of the liquor-traffic, and such other legislation by the general Government as was deemed desirable.

2. The holding of public meetings in different cities, conventions, parlor conferences, receptions, Sunday evening religious temperance services, where important topics could be discussed and vital truths promulgated.

3. The establishing and maintaining of a system of District Secretaryships in different parts of the country, in order to awaken and enlist the churches and church assemblies, educate public opinion, hold mass-conventions, circulate a temperance literature, and strengthen, assist, and co-operate with all local organizations in temperance effort.

4. The gratuitous circulation of temperance literature among the freedmen, railroad employes, in prisons, hospitals, workhouses, ships, and in needy localities all over the land.

5. Introducing scientific temperance into our public schools, academies, etc., and awakening a new interest in the right education and training of the children.

Efforts to secure the prohibition of the liquor traffic by amendments to the State constitutions are multiplied, and there is a deeper interest in this mode of work. The work of the Woman's Temperance Union, and particularly the present movement in the South, is favorably spoken of. Hon. Wm. E. Dodge was re-elected President of the Society, and J. N. Stearns Secretary.

## NO ROOM FOR DICTATORS.

It is high time that Mr. Conkling was taught that he is not the accepted dictator of the President. The Senate is likely to teach him that lesson, however he may rebel against it. His stubborn resistance to the confirmation of Judge Robertson as Collector of the port of New York has revealed the true nature of the man—egotistical, grasping and domineering.

Even before President Garfield was inaugurated, the New York Senator began to make his demands for control of the patronage, not only of his own State, but of other important positions. Failing in his efforts to control the President he at once began the same covert attacks upon him that he began upon President Hayes, and largely for the same reason. Failing in his efforts to carry the Senate with him, he now appears as the instigator of a letter in the New York Herald, making a bitter attack upon the President, and utterly misrepresenting him. Washington dispatches agree in attributing this letter to Senator Conkling, and in believing that it is but one of his movements in his attempts to weaken the Administration.

To expose such a man is a duty. No party can afford to give him his way for the sake of "conciliating" him. Harmony is desirable, but not at the expense of supporting a dictator. The Senate has but one such man as he, and it needs one less than it has. "Bossism" was defeated at Chicago last June, and it is to be hoped that it will not regain its power at Washington.

## BRIEF NOTES.

The New York Observer pleads for "religious political men"—a very desirable class of men, certainly.

The Locomotive (N. H.) ice-cream freezers are sent to the Sandwich Islands. How foreign missionary work touches and stimulates remote and varied industries.

The item concerning Rev. A. L. Houghton, which we print in another place, will bring joy to many readers, as it does to us. May his recovery be speedy and complete, if it can be by the Lord's will.

The serious illness of the President's wife is a fitting subject of prayer, so the end that her life may be graciously spared, to bless her family and to honor the high position in which she has been placed. Every true mother, at least, will hope for her recovery, and so will every husband and father.

The Western Christian Advocate recommends, as a means of counteracting the demoralizing effects of a great deal of the current literature, that the churches enter upon the work of supplying good wholesome reading to the families attending their respective services, through carefully selected libraries which shall be under the control of the church organization.

Rev. Dr. Wayland, of the National Baptist, who is abroad, attended service at Spurgeon's tabernacle on a Sunday. "One of the doorkeepers told me that if I would wait a little while, I should be given a seat. We had a little conversation; and with a view to enlisting him in my behalf in the matter of a seat, I offered him a shilling. He declined it, saying: 'We don't do that here.' You might (had you been disposed) have knocked me down with the smallest pin-feather."

## Denominational News.

## "Don't Give Up the Ship."

The determined purpose that gave utterance to this exhortation saved a great battle to England, and made the name of Nelson immortal. A similar determination has turned more battles, other than military, and saved more imperiled enterprises, perhaps, than any other one thing. Most causes have their seasons of embarrassment, if not of threatened failure. Churches, educational institutions, benevolent enterprises have their struggles sooner or later, it may be for very existence. Happy for them, if in the hour of peril their advocates and defenders possess the spirit of Nelson, as in the heat of battle, he lay dying on the deck of his vessel, already slippery with blood, and crying to his men: "Don't give up the ship."

To those who are coming upon the stage of active life, and soon to be called to confront its church and educational struggles, one is provoked to say: "Beloved, think it not strange concerning the

fiery trial which is to try you, as though some strange thing happened unto you," for what has been, is, and what is, shall be. I propose to give an instance of past struggles, and its out-come. This will be done more freely, and circumstantially, because I was rather the instrument of it, than the author.

Whitestown Seminary, N. Y., started with a comparatively large and troublesome debt. Its founders, among whom Mr. Volney Elliott and Rev. H. Whitcher were particularly active, worked hard and practiced commendable economy for its prosperity and especially to relieve it from debt. But for years, little more could be done than to keep down the interest, and help pay the running expenses of the school. All its real estate was mortgaged to its chief creditor, and besides there was a considerable and very troublesome floating debt. The State had been secured from Albany to Buffalo again and again for subscriptions of money with a view to liquidating its debt, but it would not liquidate. At length matters grew desperate: One day a sheriff came riding into the yard on horseback, with unpaid bills in his pocket, and with authority to obtain money therefor, or its equivalent. He was told that every effort possible had been made to secure means to cancel these and other bills, and all that could be done was to promise that the same effort should be continued. But as the claims he held were just, and of long standing, the keys of the Seminary were at his disposal, and he could proceed to secure such satisfaction as the law allowed. He seemed a little amazed at this, and somewhat bewildered withal. He expected, I suppose, to meet poverty, but was hardly prepared to find so much honesty mixed up with it. He thereupon turned his horse, gave him a cut with his whip on the right flank, was soon out of sight, and I have never seen him since.

Some time subsequent to this, the mortgage was transferred by the original holder to another person, for the ulterior purpose, as was supposed, to have it discharged as soon as possible by the payment of the debt. I have now in my possession some half a dozen dunning letters, received in a like number of months, during the year 1849, and couched in language more or less sharp and imperative. In one of them, the writer with sufficient distinctness declared that if payment was not made soon, he should proceed to foreclose the mortgage. This brought the matter to a point. For some ten years the school had gone on with increasing prosperity, enjoying annual revivals of religion, and promising to be a great help to our cause in the State. To see these hopes imperiled, perhaps to be dashed to the ground, occasioned great sadness of heart to those immediately concerned in the welfare of the institution.

Rev. John Chaney, who is now passing an honored and serene old age of 88 years, was then living temporarily at Whitestown. By the way, Elder Chaney was one of the earliest and most reliable friends of our educational interests. Indeed, I find by the records, that he was one of a committee of three, which drafted the original constitution of the Education Society at its organization in 1840. One day while walking together on the street, he suggested to me that possibly a loan might be obtained from the Education Society and so the threatened disaster be averted. I am sure the idea would not have suggested itself to me unhelped, because I knew so well how conservative and cautious the leading members of the Society were at that time with respect to the investment of its funds, and the use of their income. But a plan was matured by which I was to come to New England to lay the matter before the Society at its anniversary to be held at Great Falls in October. I came. At the session in which I was, by permission, to present the subject, the time had been consumed, in disposing of other matters, till 10 o'clock at night. Upon its presentation and request for a loan, opposition at once sprang up, and a long discussion ensued, not bitter, but at times somewhat heated. This I judge to have been the case, not only from my own recollection of it, but from a vote I find in the records, passed after its conclusion, as follows: "As some warmth of feeling has been elicited by the question under consideration, therefore, voted, that we do part in union," &c. The opposition did not spring from any lack of interest in the Seminary, but from the doubtful policy of investing the funds of the Society in the way proposed.

At length, a vote was reached late at night, or I had better say, somewhat early in the morning—and it was found that the meeting was nearly, or quite equally divided. Before the declaration of the vote, time was given to the respective parties for calling in absentees. Some were found asleep on the cushions in different parts of the church, and others were summoned from their beds at their boarding houses, to which they had retired from sheer exhaustion. The tie remained unbroken, till only one man, Rev. Mr. Eastman, of New Market, I think, could be found, who had not voted, and he was undecided. He took position in the pulpit, and folding his arms on the Bible, looked down on the combatants below. The arguments, or perhaps better said, the appeals, were addressed directly to him—and this was kept up for a long time. Whenever he gave any indication leaning to this side or that, the opposite side would rally with more intense earnestness, not to say with more clamorous appeals. At length, but not till broad day light, he decided to have his vote recorded in favor

of the loan, and the Seminary was saved, at least for the time. It ought to be added, that the loan in process of time was paid, interest and principal, so that the Society lost nothing by the investment.

Now, after 31 years of additional prosperity, during which that institution, both in character and patronage, has acquired rank among the very first schools of the class in the great State of New York, it is more than hinted, that on account of financial embarrassment, it must soon pass entirely out of the control of the denomination. I will not presume to say, whether this state of things is to be ascribed to a decline of the "Don't-give-up-the-ship" spirit, or to other causes; for in doing so at this distance, I might do injustice to the parties concerned; but will say, that the prospect of such an event occasions unmingled grief, not to say mortification, to scores of old teachers, and hundreds upon hundreds of its former pupils, and friends.—J. F.

## "The True Home Missionary Policy."

The elaborate paper bearing this title which appeared in the Star of May 11 should not be allowed to pass unnoticed. For one, I do not think that its representations are in accordance with facts, and believe its publication calculated to do harm.

In the first place, the illustration of the dozen drowning men is so stated as to beg the question, and upon this false basis the superstructure is built. If, instead of representing all these men as perishing, it had been said that their benefactor had thrown a life-preserver to one, a plank to another, a rope with a strong hand at its other end to another, and some other available means of assistance to still another, and in this way afforded them means and encouragement to help themselves, and as the result, a goodly number were saved, the illustration would have been strictly in accordance with the facts. "The Centennial Record" contains a list of the churches which have been aided by the Home Mission Society. Among them are the churches in Lewiston, Portland and Auburn in Maine, Lawrence, Haverhill and Lynn in Massachusetts, one or two in Providence, R. I., and a large number of others in New England, as well as at the West, which are now regarded as among the best in the denomination. In many instances the aid bestowed was small in amount, yet it did the work of the life-preserver, the plank or the rope. It cheered them and enabled them to help themselves. To-day it would be ingratitude in them and the denomination at large not to regard the Society as a benefactor. That some churches have perished is not owing so much to the general policy of the Society in bestowing aid as to the fact that it has not had more aid to bestow, and to other causes beyond its control. Possibly, some of the extinct churches never should have existed and were not worth saving. As bad as things are, without the work of the Society they would have been much worse. Possibly the general situation might not have been materially better had the policy advocated in the paper been the one pursued. It is much easier to criticize than to devise plans and execute them successfully.

The present is a time when all should labor to inspire confidence. It would be strange if our Home Mission Board has not made some mistakes. Possibly the Foreign Board has made some. To err is human. And yet the purposes of the managers of both Societies have been good, and it is doubtful if another class of men, in either case, would have done better. Neither of these Societies exists for the benefit of a single missionary or a particular church, but for the general good of the cause which it has undertaken to advance. In spite of their errors and failures, let us be thankful to God for them. X.

## Sunday-schools.

We call the attention of all our pastors and Sunday-school superintendents to the following recommendation of our last General Conference, held at Weirs, N. H.:

"We would recommend that Conference appoint the 2nd Sunday in June, of each year, to be devoted to Sunday-school work: pastors to preach on 'Sunday-school topics and the afternoon or evening to be devoted to suitable exercises or concert services by the school. And each school contribute an offering for the support of the Sunday-school Union."

We hope this recommendation will be regarded throughout the denomination, and that the 2nd Sunday of June will be made a grand field-day in Sunday-school work. Let us seek to infuse new life and energy and power into this most important branch of our work.

Funds are needed to carry on the work of the Sunday-school Union, and so don't forget the last clause of the recommendation. Money thus raised should be sent to the Treasurer of the Union, D. Lothrop, Boston, Mass.

H. F. Wood, Cor. Sec. S. S. Union.

## Palasbani (India) Church.

The new chapel at Palasbani, India, was dedicated March 27th with appropriate services. The members of the church erected this at their own expense and have furnished a house for their pastor, Bro. T. Chakdar. In writing of this he says: "All the members are poor. Some sell their goats to find money for the church." He feels much encouraged by the interest thus manifested and expresses the conviction that the church will become self-supporting. The four day-schools in the vicinity furnish pupils for the Sabbath-school. The little church is so much cheered by the progress made that they have invited the May session of the Q. M. May God bless this lone church and raise up others in the villages about it. J. T. Ward.

Georgiaville, R. I., May 12.







## Poetry.

## THE VOICE OF THE GRASS.

Here I come creeping, creeping everywhere;  
By the dusty roadside,  
On the sunny hillside,  
Close by the noisy brook,  
In every shady nook,  
I come creeping, creeping everywhere.

Here I come creeping, smiling everywhere;  
All around the open door,  
Where sit the aged poor;  
Here where the children play,  
In the bright and merry May.  
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;  
In the noisy city street,  
My pleasant face you'll meet,  
Cheering the sick at heart,  
Tolling his busy part,  
Silently creeping, creeping everywhere.

Here I come creeping, creeping everywhere;  
You can not see me coming,  
Nor hear my low, sweet humming;  
For in the starry night,  
And the glad morning light,  
I come quietly creeping, everywhere.

Here I come creeping, creeping everywhere;  
When you're numbered with the dead  
In your still and narrow bed,  
In the happy spring I'll come  
And deck your silent home,  
Creeping, silently creeping everywhere.

Here I come creeping, creeping everywhere;  
My humble song of praise  
Most joyfully I raise  
To Him at whose command  
I beautify the land,  
Creeping, silently creeping everywhere.

—Selected.

## IS THIS TO BE EVER SO?

'Tis cold, dark midnight, yet listen  
To the patter of tiny feet!  
Is it one of your dogs, fair lady,  
Who whines in the bleak, cold street?  
Is it one of your silken spaniels,  
Shut out in the snow and sleet?

My dogs sleep warm in their baskets,  
Safe from the darkness and snow;  
All the beauteous Christian England  
Find pity wherever they go—  
These are only the homeless children  
Who are wandering to and fro.

Our beasts and our thieves and our chattels,  
Have weight for good or for ill;  
But the poor are only his image,  
His presence, his work, his will—  
So Lazarus lies at our door-still,  
And Dives neglects him still.

—Gerald Massey.

## Family Circle.

## ALMOST A QUARREL.

The front door closed with a bang as Frank Bronson entered the house. Throwing his hat at the hat-tree, he looked at his watch and rushed into the dining-room. Messrs. Wait & Knowles had just received several large orders that must be filled within a week, and could allow him only twenty minutes' recess for dinner. He prided himself on his promptness, and the last thing before leaving that morning, he had told Elsie to be sure and have the dinner on the table by twelve, so that no time need be wasted in waiting. But it was ten minutes past that hour, and the dining-table was empty. With a sigh of vexation he hurried to the kitchen.

"How is this Elsie? Dinner late three times this week! I don't understand it." Elsie, who was too much occupied with her griefs to notice the impatience in his tone, turned a tear-stained, girlish face towards him as she replied,—"I did mean to have it ready; but such a time as I've had! First, 'twas the shirts; they wouldn't do up at all nice, and I scolded the best one. Then I tried to make some of those nice lemon tarts, such as your mother had, but, dear me! they weren't fit for pigs to eat. 'Twas bread wouldn't rise, and while I was mixing some biscuit the fire all went out. After I'd built that anew, I remembered that dinner hadn't been ordered, and went to the market. The clock struck twelve just as I came in, and the boy has just brought the steak. I'll have it cooked as soon as I can, but I haven't touched that overcoat you wanted mended for this afternoon," and the tears flowed afresh.

Perhaps Elsie Bronson expected a kiss and comforting words, such as Frank had been accustomed to give whenever she was in trouble. If so, she was disappointed. Instead came the words,—"What are you crying about? I thought I had married a woman, and not a baby. My mother did all the work for a large family, but she always had dinner on time. I never heard her complain that the bread wouldn't rise, or saw her cry because the shirts wouldn't do up, either."

"But, Frank, I haven't her experience, you know. Couldn't we hire the shirts done at the laundry? I think, too, some of that extra brand of flour would make better bread."

"We can't go to any more expense. I'm often reminded of the young man I read about, who said that, before marriage, he and his girl thought two dollars a week would be enough for them, but found, after marriage, that he paid out more than ten, and went hungry all the time at that. Don't you remember saying that six dollars a week would pay for rent and fuel and groceries? Our table bill alone amounts to that."

"I remember hearing some one else say that he would eat heavy bread, or anything else, made by my fingers; but I notice most of the poorly cooked food goes into the will-pail."

Elsie was not crying now; her face was flushed, and her eyes had an indignant, perhaps angry, sparkle.

"The greater part of what we have goes there then. I can't wait any longer for that steak. Give me a couple crackers. My mother fed a large family on what it takes for us two."

"Frank Bronson, I've heard enough about that mother of yours. I shall learn to hate her if!"

But the front door closed with another bang, as Frank passed beyond hearing.

When he reached the warehouses of Messrs. Wait & Knowles, he found so much to do that the press of business soon drove from his mind all thoughts of the late unpleasantness, as well as of his own hunger. It was only when work was over for the day, and he was walking homeward, that he was reminded of the harsh words.

"Poor girl," murmured he, "it is hard for any one just out of school to learn housework. I must be more patient with her."

He was ready to ask Elsie's forgiveness, and the words were on his lips, as he opened the door; but why was the gas not lighted? No sound of any one stirring about either! He soon had a light, and passed from one room to another, expecting in each a sight of the familiar face; but—evidently Elsie was not in the house.

"Out calling! I'll run down street and meet her."

Half way to the corner he met his friend Ed. Somers, who called out:—"Lonesome ain't it, with your wife gone? I saw her at the station. Said she was going to see her mother. You can't spare her long, I suppose? Come over to my house and spend the evening."

He managed not to betray his surprise, but simply declined the invitation. Anger, pride, and love struggled for the mastery. His first impulse was to take the next morning's train for Elsie's native village, and bring back the truant. Then he thought how much he was needed by his employers, and decided the better course would be to wait a few days and let her return of her own free will. He could sleep at home and take his meals at a restaurant, and no one need know of the affair. Not a moment did he anticipate anything serious from the matter. "She wants me to know I can't speak to her in the way I did at noon. I'd no idea she would feel it so deeply," he thought.

One after another the days passed on. Each night, as Frank returned from his work he expected to find the house lighted, and a sweet face to meet him at the door; but Elsie came not. How slowly dragged the hours spent at home! How much he missed the light of her smile and the music of her voice! Even her tears would be welcome now. He could bear the terrible loneliness no longer, and one evening, just a week from that on which he first found his home deserted, he wrote a long, loving letter, asking her to forgive his unkind words, and return.

The next day passed, and the next, but still no Elsie; not even a letter. His pride was aroused. "Does she think I'm going on my knees before her? 'Twas her fault as much as mine. I've done my part of making up, and now she may do hers. I can stand it as long as she can," he said to himself.

And so another week went by. Frank Bronson was careful to give his friends to understand that Elsie had gone to her mother's for a short visit only; but he was far from feeling sure of this himself. Several times he was on the point of following her, but such a course seemed too humiliating. It would never do to show such submission thus early in their married life. She was trying to frighten him, he thought; and yet he was very miserable, notwithstanding his pride.

One night, when work was over, he turned his footsteps homeward, feeling more wretched than he had ever been before.

But surely there were lights shining through the windows! Yes, and as he entered the hall he saw the same dear face that used to greet him. His pride and anger were gone in an instant.

"I have done very wrong, but I've come back now to be forgiven and to be a better woman in future. Come right to supper now. I've been taking lessons of mother in housekeeping, and have learned to prepare meals on time," Elsie said.

Seated in the cosy dining-room, she told her story. After his departure that day she felt utterly discouraged—as if she must have sympathy and advice; and following her first impulse, she had taken the cars for her mother's. But she had repented of this course before she had journeyed ten miles, and would have returned next morning had she not feared awakening suspicion. Sister Mabel, too, was very sick, and when her mother expressed a wish for more time to attend the invalid, Elsie had offered to help about the housework for a few days. She had not written, at first, because she expected every train would bring her husband; finally because she feared he was angry. When his kind letter had been received, she had written, explaining everything. The letter had been intrusted to Tommy Williams to leave at the post-office, and she was surprised that it had never reached its destination. As soon as Mabel had recovered sufficiently not to require her mother's attendance, Elsie had returned.

"Then that little Tom Williams was to blame for most of my loneliness and heartache. No, that isn't fair! 'Twas my own precious dignity, that I was so afraid of compromising!" exclaimed Frank.

"The beginning of the whole trouble, was my poor management of household affairs. I believe a great many family misunderstandings would be prevented if girls knew more about such things. For my own part, if ever I have anything to do with bringing up girls, they shall not consider an education completed that has not in it some practical knowledge of housekeeping."—*Zion's Herald.*

## SENTENCED TO BE SHOT.

Farmer Owen's son had been found asleep when doing sentinel duty, and he was sentenced to be shot. A telegram had been received by his father, saying that the sentence would be carried out in twenty-four hours. Mr. Allan, the minister, called to do what he could to comfort the sorrowing family. During his visit a letter arrived. Blossom, the farmer's little daughter, opened the door to receive it. "It is from him," was all she said.

It was like a message from the dead. Mr. Owen took the letter, but could not break the envelope, on account of his trembling fingers, and held it towards Mr. Allan, with the helplessness of a child.

The minister opened it, and read as follows:

"DEAR FATHER,—When this reaches you—I shall be—in—eternity. At first it seemed awful to me; but I have thought about it so much now, that it has no terror. They say they will not bind me nor blind me, but that I may meet my death like a man. I thought, father, that it might have been on the battle-field for my country, and that when I fell, it would be fighting gloriously; but to be shot down like a dog for nearly betraying it—to die for neglect of duty—O father, I wonder the very thought does not kill me! But I shall not disgrace you. I am going to write you all about it, and when I am gone, you may tell my comrades. You know I promised Jimmie Carr's mother I would look after her boy; and when he fell sick I did all I could for him. He was not strong when ordered back into the ranks, and the day before that night I carried all his luggage, besides my own, on our march. Towards night we went in on double quick, and though the luggage began to feel very heavy, everybody else was tired too. And as for Jimmie, if I had not lent him an arm now and then, he would have dropped by the way. I was all tired out when we went into camp, and then it was Jimmie's turn to be sentry, and I would take his place; but I was too tired, father. I could not have kept awake though a gun had been pointed at my head; but I did not know it until—well—until it was too late."

"God be thanked!" said Mr. Owen. "I knew Bennie was not the boy to sleep careless at his post."

"They tell me to-day, that I have a short reprieve—time to write to you," our good colonel says. Forgive him, father, he only does his duty; he would gladly save me if he could. And do not lay my death against Jimmie. The poor boy is broken-hearted, and does nothing but beg and entreat them to let him die in my stead.

"I can't bear to think of mother and Blossom. Comfort them, father. Tell them I die as a brave boy should, and that, when the war is over, they will not be ashamed of us, as they must be now. God help me; it's very hard to bear. Good-bye, father. God seems near and dear to me, as if he felt sorry for his poor, broken-hearted child, and would take me to be with him—in a better, better life."

"To-night I shall see the cows coming home from pasture, and precious little Blossom standing on the stoop, waiting for me; but—I—shall—never—come. God bless you all. Forgive your poor Bennie."

Late that night a little figure glided down the footpath towards the railway station. The guard, as he reached down to lift her into the carriage, wondered at the tear-stained face that was upturned towards the dim lantern he held in his hand.

A few questions and ready answers told him all, and no father could have cared more tenderly for his only child than he for our little Blossom. She was on her way to Washington, to ask President Lincoln for her brother's life. She had brought Bennie's letter with her; no good, kind heart, like the President's, could refuse to be melted by it.

The next morning they reached New York, and the guard hurried her on to Washington. Every minute now might be the means of saving her brother's life. The President had just seated himself to his evening's task, when the door softly opened, and Blossom, with down-cast eyes and folded hands, stood before him.

"Well, my child," he said, in his pleasant, cheerful tones, "what do you want?" "Bennie's life, please sir," faltered Blossom.

"Bennie! who is Bennie?" "My brother, sir. They are going to shoot him for sleeping at his post."

"Oh, yes; I remember. It was a fatal sleep. You see, child, it was a time of special danger. Thousands of lives might have been lost by his negligence."

"So my father said," replied Blossom gravely. "But poor Bennie was so tired, sir, and Jimmie, so weak. He did the work of two, sir, and it was Jimmie's night, not his;—but Jimmie was too tired, and Bennie never thought about himself that he was tired, too."

"What is this you say, child? Come here, I do not understand." And the kind man, as ever, caught eagerly at what

seemed to be a justification of an offense.

Blossom went to him. He put his hand tenderly on her shoulder, and turned up the pale, anxious face towards his. How tall he seemed! And he was President of the United States, too. A dim thought of this kind passed for a moment through little Blossom's mind; but she told her simple, straightforward story, and handed Bennie's letter to Mr. Lincoln to read.

He read it carefully; then, taking up a pen, wrote a few hasty lines and rang his bell. Blossom heard this order given: "Send this dispatch at once."

The President then turned to the girl, and said, "Go home, my child, and tell that father of yours, who could approve his country's sentence, even when it took the life of a child like that, Abraham Lincoln thinks the life far too precious to be lost. Go back,—or wait until to-morrow; Bennie will need a change after he has so bravely faced death; he shall go with you."

"God bless you, sir!" said Blossom.

Two days after this interview, the young soldier came to the White House with his little sister. He was called into the President's private room, and a strap was fastened on his shoulder. Mr. Lincoln then said, "The soldier that could carry a sick comrade's baggage, and die for the act so uncomplainingly, deserves well of this country."

Then Bennie and Blossom took their way to their green mountain home. A crowd gathered at the railway station to welcome them back; and as Farmer Owen's hand grasped that of his boy, tears flowed down his cheeks, and he was heard to say, fervently, "The Lord be praised."—*Selected.*

## IMPRISONED MUSIC.

A curious little incident happened lately during a time of prolonged sickness. At the close of a very dark and gloomy day I lay resting on my couch as the deeper night drew on, and though all was bright within my cosy little room, some of the external darkness seemed to have entered into my soul and obscured its spiritual vision. Vainly I tried to see the hand which I knew held mine and guided my fog-enveloped feet along a steep and slippery path of suffering. In sorrow of heart I asked, "Why does my Lord thus deal with his child? Why does he so often send sharp and bitter pains to visit me? Why does he permit lingering weakness to hinder the sweet service I long to render to his poor servants?" These fretful questions were quickly answered, and though in a strange language, no interpreter was needed save the conscious whisper of my own heart. For a while silence reigned in the little room, broken only by the crackling of the oak log burning on the hearth. Suddenly I heard a sweet, soft sound, a little, clear, musical note like the tender trill of a robin beneath my window. "What can that be?" I said to my companion, who was dozing in the firelight; "surely no bird can be singing out there at this time of the year and night!" We listened, and again heard the faint plaintive notes, so sweet, so melodious, yet mysterious enough to provoke for a moment our undisguised wonder. Presently my friend exclaimed, "It comes from the log on the fire!" and we soon ascertained that her surprised assertion was correct. The fire was letting loose the imprisoned music from the old oak's inmost heart! Perchance he had garnered up this song in the days when all went well with him, when birds twittered merrily on his branches, and the soft sunlight flecked his tender leaves with gold. But he had grown old since then, and hardened; ring after ring of knotty growth had sealed up the long-forgotten melody, until the fierce tongues of the flame came to consume his callousness, and the vehement heat of the fire wrung from him at once a song and a sacrifice. Ah! thought I, when the fire of affliction draws songs of praise from us, then indeed are we purified and our God is glorified! Perhaps some of us are like this old oak log, cold, hard and insensible; we should give forth no melodious sounds were it not for the fire, which kindles round us, and releases tender notes of trust in him and cheerful compliance with his will! "As I mused, the fire burned," and my soul found sweet comfort in the parable so strangely set forth before me! Singing in the fire! Yes! God helping us, if that is the only way to get harmony out of these hard, apathetic hearts, let the furnace be heated seven times hotter than before.—*Mrs. C. H. Spurgeon.*

## INFLUENCE.

It is the bubbling spring that flows gently, the little rivulet which runs along all day and night by the farm-house, that is useful, rather than the swollen flood of the roaring cataract. Niagara excites our wonder and we stand amazed at the power and greatness of God there, as he "pours it from the hollow of his hand." But one Niagara is enough for the continent or the world, while the same world requires thousands of silver fountains and gently flowing rivulets that water every farm and meadow, and every garden, and that shall flow every day and every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done—it is by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends, and all, that it is to be done.—*Exchange.*

To become interested in one of the secrets of happiness.—*Comte de Gasparin.*

## Literary Review.

TESTIMONY OF THE AGES: or, Confirmations of the Scriptures. By Herbert W. Morris, D. D., author of "Science and the Bible, or the Work Days of God;" "Present Conflict of Science with the Christian Religion," etc. Philadelphia: J. C. McCreedy & Co. Octavo. pp. 1002. (Cloth, gilt, \$4.50).

This volume brings together a mass of testimony in confirmation of the Scriptures that a great majority of people would not or could not consult in its original forms. Dr. Morris has drawn from modern science and recent discoveries, ancient records and monuments, the ruins of cities and relics of empires, the Greek and Latin classics, Assyrian inscriptions and Egyptian hieroglyphics, antique sculptures, coins, gems and medals, the Ordnance Survey of Sinai, the late exploration of Palestine, the literal fulfillment of prophecies as attested by the writings of heathen nations, and many other sources,—the evidences being stated in such a manner that the plain reader can understand them, the scholar appreciate them, and the skeptic find it difficult to refute them. Many of the foremost Bible students of the time have commended the plan of the volume and the fidelity and learning displayed in compiling it. It is handsomely gotten up, profusely illustrated, and will be found helpful along with even those works that are acknowledged to be the best aids in Bible study.

A NAMELESS NOBLEMAN. (Round Robin Series). Boston: James R. Osgood & Co. 16mo. pp. 368. (\$1.00).

This new series of novels has a most favorable introduction. "A Nameless Nobleman" will be widely read. It opens in the gay court of Louis XIV. with a scene characteristic of that profligate reign, records a combat between two noblemen which results in the flight of one to America, and ends at length in the Plymouth colony, where the fugitive nobleman has become a physician, and where, after strange vicissitudes, he finds a grave on Burying-hill. It is a work of literary merit, of romantic character, and full of absorbing interest from the first page to the last. The characters in it are worth making an acquaintance with, if for no more than to observe the fidelity with which the author of the book has portrayed the life at Versailles and at Plymouth, the one with its intrigues and its self-indulgence, and the other with its integrity and self-renunciation. Such a connection actually existed between those two diverse sections, so that the book is both a history and a romance, a novel and a picture of the times.

FOR MACK'S SAKE. By S. J. Burke. Boston: D. Lothrop & Co. 12mo. pp. 336.

UNCLE MARK'S AMARANTHS. By Annie G. Hale. 16mo. pp. 387. Same publishers, etc.

These are both simple stories of every day life. The first describes the life of a devoted sister who made every effort to enable her brother to become a true, noble man in the world. Her personal wishes were continually laid aside, and many a sacrifice was quietly accepted "for Mack's sake." The result was what such persevering, watchful care assures. Mack realized her hopes for him and she was happy in his success.

"Uncle Mark's Amaranths" also accomplished their mission. Mark Weston was an old man whose heart had been hardened by adversity against all tender influences. His wife is dead and he believes that his daughter has left home for the stage. She was fortunately saved from this life by a rich lady and is anxious to return home—but her father refuses to give her permission to come. The story shows how through the mediums of the amaranths, flowers that were precious to the dead wife and mother, the two were brought together and the old man dies in a happy home, cared for by a loving daughter.

DORA'S BOY. By Mrs. Ellen Ross, author of "A Candle Lighted by the Lord," etc. New York: Thomas Y. Crowell & Co. 16mo. pp. 308. (\$1.00).

This is a story of English life, yet its moral teachings are as useful on this side of the Atlantic as on the other. The glimpses which we get through it of the condition of the poorer classes in London, are interesting as showing that poverty on the two continents has different phases but the same suffering and necessity, and an honest, upright, Christian life will support one in trouble and lift him above depressing position or circumstances wherever he may be.

Dora was an earnest Christian although very poor. She gave her boy good instruction but died leaving him penniless and friendless. He remembered her words and taking the Bible for his guide, trusting in the Lord and doing the best he knew how, he constantly gained friends, won them to the right and became such a man as Dora would have wished her boy to be.

The influence of such a book can not fail to be good over the boys and young men who read it.

A. D. T. Randolph & Co. (New York) issue a new edition of the late Mrs. Prentiss's *Stepping Heavenward*. This is one of the few stories that a person reads, thinks about and re-reads, and then reads again in fragments, as its different paragraphs counsel, strengthen and inspire one amid the trials incident to every Christian life. It is a book of warning and suggestion to young girls, one by which matrons may measure their spiritual growth and a means of pleasant retrospection to the aged or invalid Christian woman. While its leading character is a woman (it is written with keen insight into the feelings and sufferings of a feeble, nervous mother) it is also full of suggestions and many examples which make it a book equally helpful to men. It would be difficult for a husband to lay it aside and with the thought of Ernest's tender, watchful care over Katy, speak unkindly to his wife who, burdened by work and worn by sleepless nights, failed in her usual serenity of temper.

The book was first published in 1869. It has passed through many editions in this country, and has had a wide circulation in Canada, Great Britain and Australia. It has also been translated into French and German. The favor with which it has been received assures for this edition, gotten up in simple, attractive style, a wide circulation.

We make an extract near the close of the volume, illustrating the purport of the story and the lessons it would teach:

My married life has been a beautiful one. It is true that sin and folly, and sickness and sorrow, have marked its perfection; but it has been adorned by a love which has never faltered. My faults have never alienated Ernest; his faults, for like other human beings he has them, have never overcome my love to him. This has been the gift of God in answer to our constant prayer, that whatever our bereavement we might have to suffer, we might never be bereft of this benediction. It has been the glad secret of a happy marriage,

and I wish I could teach it to every human being who enters upon a state that must bring with it the depth of misery, or life's most sacred and mysterious joy.

The National Temperance Society (New York) issue a story by Mrs. Margaret E. Winslow, entitled *The Prince of Good Fellows*. It presents in a striking light the evil influences of club-life in fostering drinking habits and undermining the home. The hero of the story is the son of a man who "was hailed as the 'Prince of Good Fellows'" by his club and political associates until broken by drink in purse and health, and was then disowned by them to linger and die as a burden upon his long-neglected family, cared for by this heroic son and his Christian mother. It is a story of absorbing interest, a valuable addition to the Sunday-school series and the home library.

L. H. Rogers (New York) issues what he calls a "Bird's Eye View of the English Language." It is a printed sheet, 22x38 inches, and contains considerable information. The first part contains Rules for Spelling and Punctuation, also Rules for Using Capital Letters and Letter Writing. Next is a "Bird's Eye View of the Correct Spelling of 25,000 Words." There is also a "Bird's Eye View of 20,000 Synonyms," which is of great assistance to writers. There is also a list of words pronounced alike but spelled differently. The sheet can be used to good advantage by every one who writes the English Language. The sheets are sent by mail, postage prepaid, for 25 cts., by the publisher.

*The Score* for May is an interesting musical magazine, giving musical criticisms that are analytical and instructive, and being also full of wit and sparkle to a degree that one would hardly expect in a magazine making music a specialty. In addition to the reviews of concerts, criticisms, etc., a notable popular history of the German songs and composers is given; also a very pungent article exposing the frauds of the organ business; and, finally, the following fine collection of music: "My Sweet Little Rose," "Silent Happiness," "Think of Me," "Golden Slippers Schottische," "All on Account of Eliza," "Chorus of Charity Girls," "Grand Duchess Waltz."

## LITERARY NOTES.

Mr. Parton's "Life of Voltaire" which is promised shortly by Houghton, Mifflin & Co., will give for the first time in English the full story of Voltaire's remarkable career.

There are about 30,000 newspapers and periodicals, of which fully one-half are printed in the English language. The United States alone issues 9,500 to Great Britain's 3,000; but then, the average circulation of the latter is over 7,000, while of the former it is barely over 2,000.

Mr. Howells, in resigning the editorship of *The Atlantic*, evidently means to carry out his plan of devoting himself assiduously to authorship. He has just put the last touches to "A Fearful Responsibility," which, although covering as many as forty-two of Scribner's pages, will be given complete in two numbers of the magazine, namely, those for June and July. The scene of this story is laid in Venice. Mr. Howells is now said to be busily employed upon a longer serial story for Scribner's *Monthly*, and has in contemplation other literary enterprises whose scope has not yet been announced.

"The Gospel of the Resurrection," by Rev. J. M. Whiton, of Newark, N. J., will be published shortly by Houghton, Mifflin & Co. Though not controversial, it is likely to cause no little discussion; but the reverence and deep religious tone of the book are so manifest, and the view taken by the author will commend itself so strongly to candid minds, that it will probably have a very wide reading.

A book of great promise is "The Republic of God," announced for early publication by Houghton, Mifflin & Co. Its author, Rev. Dr. Elisha Mulford, is well known as the writer of a remarkable book entitled "The Nation," which appeared in 1870, and is regarded by competent judges as the most profound and exhaustive study of American political philosophy which has ever been published. Dr. Mulford's new book treats with equal thoroughness and more mature power fundamental questions of religion, of discussion between religion and science, the controversy with modern agnosticism, and the relations of religion and philosophy. These are treated with so much ability and candor, that thoughtful persons of all schools can not fail to read the book with great interest and profit.

"The Elstow edition" of "The Pilgrim's Progress," says the *Pall Mall Gazette*, "presents the attraction of covers made of the oak from Elstow church. The roof had to be removed, it seems, last year, and an ingenious suggestion was made—resulting in a considerable increase to the restoration fund—that the old timber should be put to this use. The volume is made a little heavier, perhaps, than one would wish, if nothing but convenience were to be thought of (it weighs about one pound and a half); but it has a handsome appearance, and is certainly well adapted for a memorial. (Every one may not remember that Bunyan was one of the bell-ringers of Elstow in his unregenerate days.) The cover is also adorned with a most lifelike portrait of Bunyan, taken from the pencil sketch by White. There are some other pictures and fac-similes of places and documents connected with his personal history; and the allegory is illustrated throughout with some very graceful drawings by Mr. W. Gunston. This is a notably happy idea very well carried out."

Sir Julius Benedict, the famous London composer who, as pianist and director, accompanied Jenny Lind in her American tour in 1850, has written a biographical and critical paper on "The Swedish Nightingale" for the *May Scribner's*. The article contains interesting comparisons of her with Malibran and other contemporary artists. The accompanying portrait of Jenny Lind, engraved by Closson from an old daguerotype, taken while she was in America, is a striking feature of the number. At the end of his article, Sir Julius hints that he may follow this paper with another, upon the subject of musical conservatories in this country.

Dr. Samuel Smiles, whose books are very popular in America, contributes his mite to the "Copyright" discussion, concluding as follows: "There is no more likelihood of international free trade being established with America than international copyright. The only chance for English authors is to emigrate to America and become American citizens. This is the only method by which they can secure copyright in both countries."

Two complete editions of Thackeray from new plates are in preparation by Estes & Lauriat. The "Cambridge Edition" will be in twenty volumes and the "People's Edition" in ten.







## News Summary.

## A Manifesto from Alexander III.

The Czar has issued a manifesto reminding the people of the glorious government of his father and the great reforms he accomplished. After alluding to the abominable murder of Alexander II., the manifesto says: "In the midst of our profound grief the voice of God commands us to courageously assume the government of the country. Confiding in divine Providence and in the power of the autocracy which for the welfare of the people we have been called upon to consolidate and defend against all attacks, we, in devoting ourselves to our high task, appeal to all faithful subjects to serve us and the state faithfully and sincerely, in order to extirpate the horribly rebellious spirit which covers Russia with shame; to strengthen faith and morals and place the education of the youth upon a sound foundation; to eradicate all that is contrary to a sense of right and integrity, and to everywhere establish order and justice."

A letter from a well-informed correspondent in Russia, says: "The nearest approach that will be made to a constitution will be an endeavor to create in each province a sort of local Council to communicate its wishes to the central Government, and to exert a kind of local control over the employment of the resources of the province. Even this is dependent upon General Melnikoff retaining the ascendancy."

## Tunis.

The military operations of the French Government against the Kroumirs, a nomadic tribe of the borderland between Tunis and Algeria, are taking place on one of the most famous fighting-grounds of ancient times; the vexed territory and its neighbors were, twenty-two centuries ago, the theater of the life-or-death struggles between Carthage and Rome.

The Kingdom of Tunis, lying between the French province of Algeria on the west, the Pachalik of Tripoli and the Desert of Sahara on the south, and the Mediterranean Sea on the north and east, covers an area variously estimated at from 40,000 to 70,000 square miles, and contains, probably, 2,000,000 inhabitants.

The reigning Bey is Sidi Mohamed-el-Sadok, who became, in 1871, virtually independent of the Turkish Government, and has established in his realm individual and religious liberty, a constitutional government, and many of the improvements of modern civilization.

The capital city, Tunis, is situated close by the ruins of ancient Carthage. The entrance to its harbor is commanded by the fortified town of Goletta, with which it is connected by a railway. Into the harbor of Tunis empties the river Medjerda, in the valleys of which and its tributaries the principal operations of the invading army have taken place.

The geographical importance of Tunis to the nations of Europe is apparent. Although situated more than 400 miles from the south coast of France, it is less than 100 miles from Marsala, Sicily, and thus commands one side of the passage-way from the eastern to the western portion of the Mediterranean Sea, a highway scarcely second in importance to the Straits of Gibraltar.

Italy has an additional interest in its disposition is caused by the fact that the important Italian sponge fisheries are situated near the Tunisian coast, while its contiguity to Algeria renders its possession a thing to be coveted by France.

## The Star Routes.

It's a poor day for business now when the Postmaster-General can not save to the Government four or five times the amount of his salary by running his pencil through a few Star routes. On Tuesday he struck off \$55,000 worth. One route, which returns to the government a revenue of less than \$50 a year, was costing \$10,000 a year; the work will now be done for about \$40 a year. Another route bringing in less than \$40 a year was costing \$4,000. A preliminary examination of the records of the office discloses the fact that hundreds and probably thousands of offices exist, the receipts of which average \$2, \$3, and \$10 each a quarter, and which have cost the Government \$100, \$200 and \$300 each. Some offices seem to have been established for the accommodation of single individuals. An instance is cited of a mail route in New Mexico where the average cost of carrying a letter was \$700.

The story which is telegraphed from Oregon respecting the methods used to manufacture Star routes in that State will be interesting reading for ex-Senator Dorsey. Suit is brought by one Wilcox, a former political associate of Mr. Dorsey in Arkansas, to recover money due him for his services in working up public sentiment in Oregon for Star routes, making sub-contracts, etc. Much of the evidence consists of Mr. Dorsey's letters and telegrams. It is alleged: that Mr. Dorsey drew up with his own hand a form of petition for "expedited" mail, to be signed and forwarded to the Postmaster-General from the localities supposed to be anxious for such facilities, "the wording as well as the handwriting of each person to be as different as possible"; that full instructions, as shown by Mr. Dorsey's letters and dispatches, were given for making the sub-contracts, not to be filed but "payment to be guaranteed by him personally"; that these routes which were afterward expedited—one from \$2,468 to \$21,480, and the other from \$1,800 to \$13,475—ran through almost uninhabited regions, instead of supplying "a large and rapidly increasing population," as the petition had it; that the same process was used with another route in Washington Territory. Mention is made of various other routes in Oregon held by a brother and a brother-in-law of Mr. Dorsey, which were increased at enormous rates.

## The Government Bonds.

Secretary Windom has issued a circular informing the holders of the maturing five per cent. bonds that these bonds will be paid, principal and interest, on the 12th of August next, if the holders so elect, or they will be extended at 24 per cent. if presented for such purpose on or before the 1st of July next. One hundred and sixty millions of the six per cent. bonds have thus far been received at the National Treasury for continuance at 24 per cent., leaving but \$36,000,000 of that class to be taken up.

## The Unsatisfactory White House.

It is one of the singular penalties attached to the office of President of the United States that the incumbent must live in one of the most unhealthy neighborhoods and least desirable houses in the Capital. The White House looks out upon the fever-breeding flats of the Potomac, and every breeze brings in the seeds of disease. The building itself is very old, much of the wood work is rotten, and the air is necessarily vitiated to an extent which can not but be dangerous to health. It was a matter of notoriety that the family of President Hayes suffered much from the malarial influences of the place, and President Garfield has occupied the house barely two months when his wife is stricken down by a severe illness. It is an affair of some importance to the country that the health of the man who has been chosen to administer the government and of those who are dear to him, should not be put in needless peril through the condition of his official residence. It is certainly the same right as any other citizen to a healthy place to live in.—N. Y. Tribune.

## Spread of Malaria.

It is stated that the Mormon authorities are counting upon an immigration of converts this season to the number of three thousand five hundred. A good deal of missionary work is also being attempted in the Southern States,

and, it is said, with prospects of great success. Two hundred immigrants from Europe for the Mormon Zion arrived by a recent steamer. The elder in charge of these recruits, boasted to a correspondent of how the laws of the land against polygamy are ingeniously evaded. The policy pursued is for all to studiously avoid acquiring any information with regard to polygamous marriages, that would be competent testimony in a court of law, lest any of them should be used as witnesses against others who transgress the U. S. laws. "Polygamy," the elder said, "is a tenet of our faith as much as any other article of our religion."

## Latest News.

It is pretty safe to say that Mr. Robertson's nomination for Collector at the port of New York will be confirmed by the Senate, although no action has yet been taken upon it by that body. The President refuses any compromise with Senator Conkling.—Charles C. Merrill, the Maine matricide, has been sentenced to the State's prison for life.—Great dissatisfaction prevails in Tunis over the peace treaty. The principal Moslems will protest against the terms to the Sultan, and it is reported that Great Britain will also protest against the movements of the French.—The Italian minister resigned Saturday.—The Amerer, who has already left Cabul, will make an early attack on Herat.

## Miscellaneous.

The spread of smallpox at South Adams, Mass., and vicinity, causes alarm.

The bill to allow clergymen to sit in the British House of Commons was defeated.

The police force at Rome have discovered a plot to assassinate the King of Italy.

The President may be the Czar, but Conkling is the man the bomb is under.—Tribune.

The German federal council is unanimously in favor of quadrennial parliaments.

A royal ukase is soon to be promulgated establishing radical reforms in the land laws of Russia.

There is considerable excitement in Decatur Co., Iowa over the purchase of a large farm by the Mormons.

The hotel keepers of Springfield, Ill., recently closed their doors against the jubilee singers of Fisk University.

Under the extension of the Spanish constitution to the island of Cuba, the press becomes free and the censorship is abolished.

The Hon. James McDonald, presert minister of justice of Nova Scotia, has been appointed chief justice of that province.

Ex-Sultan Murad is implicated in the murder of Abdul Aziz, but owing to his insanity he will not be tried for the crime.

The proposed woman-suffrage amendment to the Michigan constitution has been defeated by the house of Representatives of that State.

It is again asserted that the Marquis of Lorne is to retire from the governor-generalship of Canada at the conclusion of his Manitoba journey.

Both houses of the Nebraska Legislature have passed the constitutional amendment for woman suffrage, which will be submitted to the people in 1883.

The season has opened early in the Yosemite valley, and already many tourists have seen its wonders, enhanced by the foaming torrents of early spring.

The metropolitan districts of Dublin, Belfast and the baronies of upper and middle Dunganon have been proclaimed under the provisions of the arms act.

The Christian population of Koritscha, Macedonia, have risen against the Turks on account of the imposition of heavy taxes. Some fighting has occurred, the Christians gaining the victory.

The twenty-fourth convention of the Young Men's Christian Associations of the United States will be held in Cleveland, Ohio, commencing Wednesday, May 25, and closing on the evening of May 29.

Charles Bradlaugh attempted to take the oath as a member of the British House of Commons Tuesday, but was excluded from that body until he will promise not to again disturb its proceedings.

Commander Kane of the U. S. steamer "Galena" reports from Chios that the loss of life by the late earthquakes has been greatly exaggerated. He also states that there is no suffering from want of food.

The Dominion government has concluded arrangement with the Canada Pacific Railway syndicate in regard to the price of lands in the North-west. The government pre-emption lands will be sold at \$2.50 per acre without any rebates.

Letters from Algiers state that the remains of Colonel Flatters's Sahara expedition were finally driven to take refuge in a cave, where they were starving, and resorted to cannibalism. Fifteen were eaten, including a sub-officer named Pobeguin.

An association of ladies in Pennsylvania has succeeded in purchasing the house Gen. Washington occupied as his headquarters at Valley Forge, and has begun a movement to buy the 200 acres adjoining, and put up a soldiers' home there.

The investigation of the difficulty existing in the faculty of Dartmouth college has been concluded by the trustees, but no report has yet been determined on. Meanwhile, Professor Hewitt, concerning whose appointment the controversy arose, has resigned.

Out of 268 cases of cerebro-spinal meningitis in New York since January 1st, 233 were fatal. It is supposed to have been caused by bad sewerage. Horses also frequently die of the disease. The health department are endeavoring to prevent the disease becoming epidemic.

Bulgaria has been proclaimed in a state of siege.

A land slide has completely blocked the Mount Cenit tunnel.

Seventeen hundred European immigrants arrived at Baltimore Friday.

The outlook for the cotton crop in the South is very favorable.

The bill allowing women to vote was defeated in the New York Assembly Friday.

Three hundred and fifty employees of the Grand Trunk Railroad Company at Montreal have struck for an increase of wages.

Six additional baronies in county Tipperary, Ireland, have been "proclaimed" under the coercion act. Three companies of English marines have been ordered to Ireland.

Mrs. Garfield is seriously ill of nervous prostration, aggravated by the malarial influences from the river flats to which the White House is exposed.

A comet was discovered by Professor Edward E. Barnard of Nashville, Tenn., on Thursday morning, making the second one found within the past two weeks.

The Boston & Maine railroad will ask the N. H. legislature for permission to extend its road from Alton Bay, around the shores of the lake to Laconia.

Extraordinary intensely warm weather prevailed on Wednesday and Thursday; on the latter day the mercury reached 90 deg. in the shade at various points from East to West, and 97 deg. at South Amboy, N. J. Many cases of sunstroke, a few fatal, are reported.

Reports of anti-Jewish riots continue to be received from the south and southwestern portions of Russia. The most serious depredations have occurred at Kief, where the entire Jewish quarter known as Podol, has been destroyed by fire.

The U. S. Senate was in session every day last week, but beyond the confirmation of some nominations nothing of importance was done.

The terms of the French treaty of peace with Tunis were assented to by the Bey on Thursday, and hostilities have ceased. The treaty, among other things, gives France the right to occupy such positions in Tunis as may be necessary for the maintenance of order and the better security of the frontier and coast. A French minister is to reside at Tunis under instructions to see that the terms of the treaty are properly executed.

The marriage of the Crown Prince Rudolph of Austria to Princess Stephanie of Belgium occurred at the church of St. Augustine, Vienna, May 10. The Emperor, in commemoration of the wedding, has granted complete or partial amnesty to 31 persons imprisoned for various offenses. He has also founded twenty-two scholarships at various schools, and given 100,000 florins for the free admission of ten pupils to the establishment for the education of officers' daughters.

The Orangemen of Montreal lately erected in Mount Royal Cemetery a monument to Hackett, who was killed in the riots five years ago, and put thereon an inscription that "he met his death at the hands of an infuriated Irish Catholic mob." The trustees of the cemetery, all of whom are Protestants, asked that the words be erased, and caused it to be done after the refusal of the Orange committee.

## Rural and Domestic.

## AMERICA FEEDING GREAT BRITAIN.

The final triumph of the American producer in England, it is expected, will be reached in the exportation of oranges from Florida. The *Pall Mall Gazette* states that a box of this fruit was sent as an experiment from Jacksonville, and although the voyage occupied three weeks the oranges arrived in good condition in London, and were pronounced to be much finer in quality than those from Spain and Portugal, to which the English are accustomed. As the British farmer can not raise oranges himself he will probably welcome this new importation without grumbling; at all events, there is no room in this case for talk of ergot or trichina. There is no reason why the transportation could not be accomplished in much less time than three weeks if the trade will warrant it. Beef, bread, butter, honey: there is no department of the world's larger which the American can not fill. When he made food cheap in the gin-drinking countries of Europe he did much toward helping the poorer classes to soberer and decanter lives. Now if he succeeds in introducing to well-to-do people the delicious Mandarin or Lafourche oranges from Louisiana, they will understand why the serpent was able to tempt Eve in her undoing with the fruit of a tree.—N. Y. Tribune.

Grain is now carried from St. Louis to New Orleans by barges for 3 cents a bushel, one-half the cost five years ago. The company which furnishes the barges, provides also steam transportation to Liverpool, and the through rate from St. Louis to Liverpool is said to be lower than the rail rate from Chicago to New York, a circumstance which possibly accounts for the recent drop in grain rates from Chicago to Liverpool. The United States has moved down the Mississippi and, it is claimed, delivered at Liverpool at 25 cents a bushel. This means American grain at Liverpool at 10 cents less than heretofore, a drop which must cut out the last margin of profit on English wheat fields. Great Britain's day-cultivates one-fifth fewer acres of wheat, raises one-third less and imports twice as much grain as ten years ago. The share of this grain imported in the form of flour has trebled in the last five years, and promises to quadruple in the current year. English milling is going the way of English farming. The United States has trebled the value of its wheat export in 10 years; multiplied it 10 times in 20 years; and 32 times in 30 years—34 years ago European grain was imported at Baltimore. If the new water route on the Mississippi brings the old rail routes to bottom prices, the next five years will see the United States furnishing nine-tenths instead of two-thirds of the wheat supply of England.—Manchester Mirror.

## FARM PROVERBS.

1. One acre well tilled is worth two half tilled.
2. A good farmer will get rich where a poor one will starve.
3. Negligence and laziness both breed poverty.
4. A wise farmer never keeps more stock than he can feed.
5. One cow well cared for is worth a herd of saved ones.
6. An acre well tilled brings a bag well filled.
7. Compost brings impost.
8. A change of crops is to the soil what a change of diet is to man.
9. Foul weeds, like bad boys, generally grow without much care.
10. Experience fetches a higher price than theory.—Simon Simms.

## AGRICULTURAL ITEMS.

(From the American Cultivator.)

It is estimated that the acreage in winter wheat is four per cent. greater than last year.

Water is the only medium by which fertilizing matter can be carried from the soil to the plants.

It is estimated that the wheat now stored in the Willamette valley, Oregon, amounts to 80,000 tons.

There are owned in Colorado 6,000,000 sheep and 1,000,000 head of cattle, although Colorado ranks as a mining and not as an agricultural State.

A Merino ram, crossed on a flock of common sheep, will double the yield of wool through the first season.

Over 4,000,000 bushels of grain have been shipped down the Mississippi since the opening of navigation in February, and at the present time it is going down faster than ever.

An intelligent farmer says that the leaves and stalks from an acre of corn are worth as much to feed to stock as the hay which could be raised upon the same amount of land.

The food destroys from twenty to thirty insects in an hour, and the mole is completely destroying grubs, larvae, palmer worms and insect injurious to agriculture; no trace of vegetation is ever found in its stomach.

There is not the slightest evidence to show that any person is ever injured by eating hams or pork in a salted state or fresh pork when well cooked. All danger arising from trichina is in eating pork in a raw state.

Scott county, Mo., will raise 2,100 acres of melons this year; with Mississippi county, at least 1,500 acres. The average yield is 1,000 melons to an acre, or not far from 3,000 carloads and worth at five cents each about \$150,000.

They have found out in England at last why English cheese has almost disappeared from the London provision stores. It was reported at a late meeting of the Chambers of Agriculture that water was brought to London fifty shillings a ton from America, it costs fifty shillings a ton to bring it from Cheshire.

The reports from the plains indicate an unusually fine grass crop, and better cattle for eastern markets. The Kansas City Price Current says that the Texas cattle drive will be later this year than usual, but the drive will be larger and the cattle better than last year. The total number driven and contracted for is 411,000 head.

The New York Assembly is determined that people shall know one thing, at least, which they are entitled to.

ing. It has passed a bill requiring boarding-house keepers, if they propose to use oleomargarine instead of the cow product that is alleged to be put upon the table now, to put up a placard in the dining-room announcing their intention.

In a recent address on the subject of corn, Prof. Beal remarked that the topmost ear was best for seed; of two fields, one planted with seed taken at random and the other selected in the field, the latter yielded as much again as the former. Maize and cultivation may be thrown away on poor seed. The best time to cultivate corn is before planting. A shallow cultivation was recommended. Twenty-three ears of corn can be produced from one kernel; by proper cultivation and the use of the best seed, as high as twenty-five ears. Smut is a great damage to corn, and smutty corn is very injurious to cattle.

## DOMESTIC HINTS.

BREAD AND BUTTER PUDDING. Put a deep dish; put in custard beaten up of two eggs, and mix with some salt; lay into it pieces of bread and butter without the rind, and sprinkle over each layer sugar and salt, and flavor with cinnamon or nutmeg. When the dish is filled up, put in oven and bake gently. Turn out upside down.

LEMON HONEY. Six well beaten eggs, grated rind and juice of three lemons, one pound white sugar, one-fourth pound butter; stir butter and sugar to a cream, add lemons and simmer; when hot add eggs, stir briskly for five minutes, remove and cool. This can be kept in jars for months, to use for cakes and tarts.

THE METALLIC MIRRORS of the Chinese and Japanese have long been famous, but some of them possess a curious property, which has until recently remained a mystery. On the back of the mirrors are traced in relief the figures of birds, flowers or ornaments. When a beam of solar or electric light is cast upon the polished surface in such a way as to throw a reflection against a shade, wall or other object, these designs also make their appearance in the reflection. Messrs. Ayton & Perry, professors in the polytechnic school at Tokio, have discovered the process by which these effects are produced. The designs are engraved, either sunken or in relief, on the back of the mirror before it has received its final polish. The polishing is effected by rubbing the mirror upon some hard substance, on which the polisher leaves with great force. This pressure naturally only bears upon the raised portions, while the sunken lines are untouched. Consequently corresponding inequalities are left upon the reflecting surface, and these reproduce the delicate designs in the reflection.

## STRAWBERRIES.

H. G. Corney of Cornwall-on-Hudson gives the following hints among others to the *Christian Cultivator*:

Varities that thrive well on light land will thrive equally well and often better on strong, heavy soil, but the reverse is not the case. Were I limited to one strawberry, my choice would be the Charles Downing. It succeeds everywhere, is very productive, even under rough and careless culture, and the quality of the fruit is excellent. I do not know a variety with the flavor of the Downing that will produce as much fruit with the same culture. The Golden Deliance mentioned above is a pistillate, and I would not care to have that there are no reasonable grounds for the prejudice existing against pistillate varieties. Some of the most productive varieties we have are pistillates. All that is necessary for their proper fertilization is that they be grown near perfect-flowered kinds in adjoining beds; the wind and the bees will take care of the rest.

Among the newer varieties Badwell stands out prominently as "the coming strawberry." Originated and first disseminated in Michigan a few years ago, it has remained for an Eastern grower to recognize its merits and bring it forward before the public. It has been planted with two to three feet apart, and has been said in its praise. Its great value consists in its ability to withstand drought and to succeed on high and light land. It comes of the right strain for a popular berry, being a descendant of the native strawberry—the old Virginia Scarlet.

If strawberry beds are to be forked between the rows in the spring after removing the winter covering, it must be done early or not at all. Disturbing the roots late in the season will certainly injure the coming crop of berries. Many growers give their beds no cultivation at all until after fruiting, but have found it a decided benefit to loosen up the earth thoroughly between the rows early in spring, and get the beds into bearing order as soon as possible.

In moving to a new place at this time of year, there is often found an old strawberry patch in a sadly neglected condition. It rarely pays to clean out such a mess. It is much cheaper to turn it all under and set out a new bed; or, if it is greatly desired to pick the fruit the coming season, and the patch is not in too bad a state, it may remain until after bearing, when the whole bed should be forked under and set out anew with potent plants in July or August, which with care, will bear a good crop the following year.

The Peruvian Syrup has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaint, Boils, Humors, Female Complaints, etc. Pamphlets free to any address. Beth W. Fowle & Sons, Boston.

## Labor Saving.

The demand of the people for an easier method of preparing Kidney Wort, has induced the proprietors, the well-known wholesale druggists, Wells, Richardson & Co., of Burlington, Vt., to prepare it for sale in liquid form as well as in dry form. It saves all the labor of preparing, and as it is equally efficient it is preferred by many persons. Kidney Wort always and everywhere proves itself a perfect remedy.—Buffalo News.

## SKINNY MEN.

Wells' Health Renewer. Absolute cure for nervous debility and weakness of the generative functions. \$1 at druggists. Depot, Lathrop & Pinkham, Dover.

## "BUCHUPAIBA."

New, quick, complete cure 4 days, urinary affections, smarting, frequent or difficult urination, kidney diseases. \$1. Druggists. Depot, Lathrop & Pinkham, Dover.

BEATTY'S PARLOR ORGANS.

We call your attention to Mayor Beatty's large organ advertisement in this issue. He refers to the following well-known and reliable parties who have purchased and are using his instrument with the highest praise. Space will only permit us to mention the following which have been selected from many thousands:

Boston, Mass.—Moses A. Dow, publisher of the *Waverley Magazine*; G. H. Burt, shoe manufacturer, 30 Pearl St.; J. L. Everett, Cashier National Bank; J. W. Slicks (Maj. Gen. Slicks's father), 111 Nassau street; Raut & Betz, 140 E. 25th St., Philadelphia, Pa.—Wm. Underdown, Cashier Mechanics National Bank, Pittsburgh, Pa.—L. Halsey Williams, Cashier Fifth National Bank, Wilmette, Conn.—Henry F. Boyce, Treas. Wilmette Savings Institution, Newark, N. J.—Rt. Rev. Father Patrick Leonard (St. Michael's Cathedral, Philadelphia, N. J.)—J. B. Vandewater, President First National Bank, Belvidere, N. J.—Hon. H. S. Harris, Member of Congress, First National Bank, Clinton, N. J.—Holt, Juno, Carpenter, Jr., ex-Assemblyman, Hackettstown, N. J.—Rev. G. H. Whitney, D. D., Pres. Whitney Institute, Marlinton, N. J.—A. Vance, Club, Broomfield, N. J.—S. J. Garrison, Editor *Quincy*, Salt Lake City, Utah—Walker Broom, Bankers, Washington, D. C.—F. M. Webster, Attorney, Socorro, New Mexico.—Rev. Madison, Belvidere, N. J.—Judge John L. Boggs, Philadelphia, Pa.—Vance, Attorney. In addressing the above mentioned gentlemen, please enclose a paper should enclose a stamped envelope for reply.

Mr. Morris, N. Y., is responsible for the following valuable statement from Mrs. M. C. Arnold: "Warner's Safe Kidney and Liver Cure has done me wonders of good for catarrh of the bladder and female weakness." 250

One feature of the DAY KIDNEY PAD is commendable—that nothing is claimed for it except what it will absolutely effect.

If your skin is Rough, Chapped or Chafed, procure at once a bottle of Pearl's White Glycerine, and a cake of its soap.

There was an eclipse this year that astronomers failed to note. It was the eclipse of Adamson's *Botanic Balm* over all competitors. It cures Coughs, Colds, and all diseases of the Throat, Chest, and Lungs. Price, 10, 25, and 50 cts.

## "Rough on Rats."

The thing desired found at last. Ask druggist for "Rough on Rats." It clears out rats, mice, roaches, flies, bedbugs, 15c boxes.

## THE MARKETS.

## Boston Produce Report.

Reported by HILTON BROS. & CO., Commission Merchants and dealers in butter, cheese and eggs, beans, dried apples, &c. Cellar No. 3 Quincy Market, Boston.

BOSTON, Saturday Morning, May 14, 1881.

Flour. The market is dull and prices remain without improvement. The trade are purchasing only in small lots for present wants, and, as crop advances are considered on the whole favorable and improving every week, there is no incentive to stock up in anticipation of higher prices. The sales of spring wheat Patents have been \$2.50 to \$3.50 per bushel, but the latter is a very extreme price. Patent winter wheats have been quiet, with sales at \$1.50 to \$1.75 per bushel, and the latter an extreme price for the best; and in winter wheats the sales have been at \$1.50 to \$1.75 per bushel for Ohio and Michigan, but there are very few Michigan brands that will bring over \$1.50 per bushel. Spring wheat extras are quiet and sales have been small. We quote Minnesota extras at \$1.50 to \$1.75; Western common extras at \$1.45 to \$1.75; and Western super at \$1.40 per bushel.

CORN. The sales have been at 61 to 63c for steam mixed and yellow, and no grade at 55c to 56c per bu. To arrive 60c is asked for high mixed. OATS. The sales of No. 1 and extra white have been 37 to 38c; No. 2 white at 36c; and No. 2 mixed and 3 white at 35c to 36c per bu. Prices, however, are for the most part nominal, and to arrive lower prices are accepted.

BARLEY. Market quiet. A lot of 2,500 bu, choice Canada sold at \$1.11 per bu.

BUTTER. On strictly choice dairy lots the downward tendency has been checked. The market with a steady tone for choice grades, but, with much larger receipts, prices will be likely to ease off again.

## NEW NORTHERN.

Creamery choice, \$ lb. 22 to 23  
Do fair to good, 18 to 19  
Dairy lots, Franklin City, Vt., & N. H., 19 to 20  
Dairy lots, Vermont choice, 18 to 19  
Do New York choice, 18 to 19  
Do fair to good, 15 to 17  
Do common, 10 to 13  
Creamery, choice, 22 to 23  
Do fair to good, 18 to 19

## NEW WESTERN.

Creamery, choice, \$ lb. 22 to 23  
Do fair to good, 18 to 19  
Dairy packed, choice, 14 to 15  
Do fair to good, 10 to 12  
Do common, 10 to 12

CHEESE. Market continues unsettled, with sales confined to small lots. Choice full cream new milk is quoted at 12 to 13c per lb. Choice old is pretty well cleaned up at 12 to 13c per lb. and would now be difficult to sell any offering at over 13c.

EGGS. Eastern, dozen 13 to 14c; New York and Vermont, 13 to 14c; Canada, fresh stock 13c; Western, 12 to 13c; P. E. Island, 13c.

BEANS. Pea, Northern, H. P., \$ bu. \$2.05 to \$2.70; Pea, N. Y., H. P., 2.00 to 2.35; Pea, N. Y., common to good 2.40 to 2.50; Medium, choice 2.50 to 2.60; Medium, common to good 2.40 to 2.50; Yellow Eyes, choice 2.35 to 2.50; Yellow Eyes, improved 2.35 to 2.40; Common, 2.15 to 2.30; Red Kidneys, 1.90 to 2.15.

POTATOES. Atrootstock Rose, \$ bu. 85 to 100; Maine Central Rose, 85 to 90; Vermont Rose, 85 to 90; New York Rose, 85 to 90; Jacksons, 75 to 80; Frolics, 85 to 100; Peerless 80 to 85; Seedlings 80 to 85.