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The Morning

Star.

VOL. LVII.

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HOPE.

From the German of Schiller.
BY J. W. JORDAN.

Men talk and dream of future days—
Days fairer than the present,
And race and chase thro' many ways
A golden aim and pleasant.
The world grows old, and then grows young,
Yet hope still lives mankind among.

The infant to life it brings,
And fathers round the child so merry,
And light o'er youth its flings,
And it will age we do not bury.
Days weary ways end at the tomb,
But here hope ends all bloom.
Not blution, false and fair,
But better by a foolish fretter;
Not within it doth declare
We were born for something better.
And wait the inner mind imparts
Will not deceive our hopeful hearts.

[Editorial.]

Little by little the Papal power is regaining ground in Germany.

Ke-drills is what the Christian Army call their prayer-meetings.

Message of the Anti-Immigration League to the Senate is a remarkable revelation for this country. As the remarks, the bill ought to have been under the table.

The Executive of the Irish National League of this country has issued a call to a national convention to meet at Washington on the 12th of April to—spout furiously and pass resolutions!

The course of study in Ridgeway College, Indiana, may not conform to Dr. Thomas Hill's idea of the true order, but it meets the want of the time. When one completes the English course, if he wishes to go farther, he is two years advanced on the scientific course. On the completion of the scientific course, one can take the classical course in two years, for he has had two years' study in that course. The closing term of the college opens March 21.

The Chicago Inter Ocean has been waging a most relentless war upon the gamblers of that city. As the result of its work, Mayor Harrison has issued orders to his chief of police to close at once all gambling houses and to arrest all gamblers and confidence men under the vagrancy law. The vigorous enforcement of this order has driven a large number of these professional villains out of the city and put an end to their work for the present. One fact, at least, is demonstrated: viz., that the laws against gambling and other crimes are sufficiently effective when faithfully executed. We earnestly hope that there will be no withholding until Chicago is purified from some of its wickedness, and becomes a worthy example to other large cities.

It is a settled conviction with the people of Oberlin, O., that intoxicating liquor must not be sold as a beverage. Under the guise of a drug store they met their old enemy some months ago. After much effort they accepted this drugstore proposal not to sell intoxicating liquor within the limits of the township, if the other dealers would sign a pledge to the same effect. The people of Oberlin have never held that it is wise to attempt the suppression of all sale of intoxicating liquors. They hold the opinion that the sale and use for medicinal and medicinal purposes is legitimate. Doubting the sincerity of this man, but wishing to remove all excuse, they induced the other dealers to sign this pledge. After seeking various pretexts for breaking the agreement, he finally sold out—a pretended sale, it is believed—to a man by the name of Bronson. Bronson was to stand between the people and the true owner, Rowland. The contest has gone on—prayer-meetings in the churches, visitation and endeavors to convince of wrong, on the one side, and on the part of Bronson a stubborn persistence and coarseness. This was the state of affairs until Monday night, March 6, when Oberlin was in a blaze and fifty thousand dollars went up in flames. This fire included the obnoxious drug store, the principal book store, etc. From private correspondence we learn that the opinion is held that the rum-power is responsible for the fire.

Particular attention is called to the long-standing note under "Obituaries." We have a considerable number of obituary notices on hand which will appear just as fast as possible. As a rule, we follow the order in which such notices are received. Paid notices, however, are entitled to early and fuller insertions. We find that we shall be obliged to insist upon, and conform more closely to, the provisions of the note referred to. Will writers of obituary notices please bear this in mind?

THE CARY SISTERS.

BY OLIVER E. DANA.

Perhaps no author has shown, behind and through works which the world has delighted in, a finer or more gracious personality, a purer and a nobler life, or a more thorough earnestness of purpose and industry, than have the poet-sisters, Alice and Phoebe Cary. It must have chanced with them, as with many another author of greater or of humbler fame than they, that their writings, especially their well-known poems, have been read and loved by many who know little or nothing of the writers. It must also be true, that some who knew or cared little, if it were possible, for their songs, could hardly fail to be interested and moved to admiration and to sympathy by the story of their lives. This record, of the two lives so united in aim, character and affection, gives a higher value and a nearer interest—where such were hardly needed—to their work.

It is well said that among the best and strongest of influences, excepting, of course, those of actual contact and association, are the records of actual and heroic lives. Such biographies have an authority in their example. So, as it seems to us, the writings and the lives of the Cary sisters, one the outcome and the exponent of the other, yet in no sense absorbing its energy and beauty, have for us who are cast in other years, and who can only know them in their completed work, lessons well worth the heeding.

After the death of the sisters, a lady, well-known to American readers, and a friend of both, prepared a memorial of their lives, which was published in connection with their later poems, and finally in an edition including their poetical works. This tribute, so truthfully and gracefully written, revealing not only important phases and circumstances of their career, but also many details of temperament, habit and character, making very real the personality of the authors, is to us an interpreter, such as few authors have possessed, of their works. Perhaps not every author—we write it with regret—could with such result of a heightened beauty and more deserved praise, have held up beside that which the world had studied and applauded, the unseen and inner life. In their purity and beneficence of character, and in their hard-won success, these sisters are help and inspiration, not less than through their poems.

They lived, with what toil and difficulty, the aphorism of Thoreau: "Let each man be occupied, and with the highest work of which he is capable." There have been a few writers whose preparation of education and surroundings seems in all respects to have been in all respects the fittest for their vocation and their undisturbed endeavor. Mrs. Browning, whatever was her lack of strength and its attendant privileges, had certainly resources of leisure, of friends, of opportunities of study. But these sisters belonged to the other and perhaps greater class whose way must be striven for, as well as pursued. These two writers, at a time when their young and vigorous womanhood would be most ready to receive impressions, and to give them again in poetic thought, with the hours of daylight given to what was to them dreary and laborious toil, among surroundings barren of the influences of society and culture, to whom the teaching of painful experiences and the voices of nature were the most potent of earthly influences—lived and thought and wrote, and laid the beginning of that career of letters which must at first have seemed so uncertain and forbidding. These years of unpaid labor, of lonely work, of sorrow, through which they still sought to fulfill, as they were capable, what seemed to them their vocation of authorship, are encouragement to like perseverance and steadiness of purpose, and forever a rebuke to low aims and sluggish effort.

It seems to us, also, that they, especially Alice, the elder, who has left more numerous traces of her character in her more voluminous works, showed, in every phase, a self-reliance both strong and fine, and not often found in sensitive natures. Alice's life and writings seem modeled after no human life or thoughts. What they were, they were by authority of their being, and in obedience to a higher than human influence. For herself she thought and felt and saw, and her songs are her own thoughts, fancies, longings, beliefs. As she wrote:

"I shall be wise, if I ever am wise,
Out of my own ears, and of my own eyes."

It was written of her: "Her personal acquaintance with all the flowers and herbs of wood and field was as intimate as that she had with people." From her impressions of country life, the scenes and sounds of woods and fields, come her word pictures of such sights, which, in their truth and exquisiteness, might well send us to the fields and forests to see the original whose details she knew so perfectly. So exact, so constant, and so appreciative, was her observation. Nor does her power seem less in that nearer

and more real sphere, human experience and thought. Very rich the garner from these fields; wise the lessons she drew thence.

Despite the hardships of early life, and the tardy recognition of their works, we cannot but notice, in passing, the ever-increasing faith of these sisters in God and in man, and their own generous sympathies. There was no narrow life, despite its earnestness. It is pleasant to read of their home, of their love for children, of their charities. It is a pleasure also to see, to the last, the same modest reserve and self-forgetfulness, real, because arising from a sincere interest in other things than self.

I have spoken of their tenacity of purpose. May I again emphasize that singleness of aim which was the more remarkable because of the breadth of their interests, and their gentle and womanly tastes? Alice, especially, almost compels our wonder. The constancy of great minds, their tenacity, their wisdom of discerning, and toiling for, great and far-off ends, were hers, with none of their frequent neglect of the lesser duties and amenities. So have her works at once the force of truthful thoughts and the graceful tenderness and beauty which belong to gentle lives and pure thoughts. Conscious of her lack of culture and of the attainments she might have gained, had opportunity been hers in youth, she yet wrought on at her own work, in her own way, and the thanks she knew in her life-time were multiplied when the singer was no more. Not many would thus have striven in the face of difficulty and trials which would have left, in weaker minds, no room for thought of else. Hers was the higher wisdom, receiving good from all, and giving again that which she received.

Before a volume of poems published in 1865, was placed, by Alice Cary, lines entitled an "Apology," and addressed to the "Spirit of Song." In it she says:

"I made my poems for a sign
Of the great melodies I felt were true.
Pray thee accept my sad apology,
Sweet master."
"I would not lose thy gracious company
Out of my house and heart, for all the good
Besides, that ever comes to womanhood.
And this is much. I know what I resign,
But at that great cost I would have thee mine."

Such a tenacity of purpose, with the deeds which showed its reality, could hardly fail of its reward. This, also, do her life and her writings teach,—that a like determination and perseverance are necessary for the fulfillment of nobler and of lesser purposes; that to such effort, Time, most often, brings his tribute of success.

The Christian lives and thoughts of these poet-sisters, with all their pure and holy influences, are a beautiful illustration of the saying of Milton: "He who would write heroic poems must make his whole life an heroic poem." Such are some of the thoughts which come as we read the poems of Alice and Phoebe Cary, and turn again the record of their lives.

MTESA, KING OF UGANDA.

BY MRS. M. M. H. HILLS.

Subsequently, Mr. Mackay wrote: "As I fully expected, the decree of M'tesa against Christianity was only temporary. Some of my own pupils never ceased coming, and gradually chiefs and others, even the most violent of the upholders of the lubare [demon worship], resumed their visits and friendly relations with us. We find the people willing to listen to us, and many of them, as a proof of their sincerity, throw away their charms." About this period, Mr. Litchfield, in writing home said, "Do not give way an inch, if the place is proposed to be given up. It is true, we ourselves have written in an almost despairing spirit at times, but when the storm has blown over a little, we always recovered and went on working. On Dec. 23, we had that crushing vote to reject Christianity and stop our teaching. Now, things are changing again, and public opinion coming round in our favor. The hand is on the plough and we must not look back. Even the fickle king was again encouraging his people to learn, saying to his chiefs, 'Why are you not continuing to learn to read? You are all only trying to gather riches for this world. You had all better prepare for the world to come.' Here are white men who have come far from Europe to teach you religion. Why do you not learn?' At the times of such talks, he gives out reading sheets furnished by the missionaries, and, seeing the king do so, others have courage to visit them, and ask for papers and books."

About the 1st of April, 1880, Mr. Litchfield was compelled by failing health, to leave the mission for a season. Mr. Mackay accompanied him across the lake, made a tour through several localities, and Dec. 16, returned to Rubaga, having been absent over eight months. Meanwhile Mr. Pearson's situation had been more trying even than Mr. Wilson's during his lonely stay after the murder of Smith and O'Neill. In June, M'tesa was quite ill, and his death being thought to be near, his nine sons were imprisoned,

in order that the horrible custom of killing all but the one named to be the successor of the father, could be carried out.

Mr. Pearson's journal of incidents during this period of his lonely sojourn, records the perpetration of the most sickening cruelties. His entry, of June 20, gives the following: Gomera, belonging to the harem of Katikiro, a chief, got leave from some one to visit her sick father, was met on the way by another of his wives, who ordered her back, and on her refusal, reported her to Katikiro, who had her ears and mouth cut off, the latter from her nose to her chin, leaving the teeth and jaw bone bare. Mr. Pearson gives a very painful account of her sufferings, and his efforts to relieve her. The changeable king now turned Mohammedan, said he had a dream, in which he saw a moon surrounded by ten other moons. The central moon grew larger and the other moons were subject to it. Two angels appeared and ordered him to call on Allah. He now engaged heart and soul in the horrible slave-trade, sending out bands of men to make raids on neighboring tribes. "Sekibo returned on one occasion from an incursion into Usoga, with heavy spoils of cattle and ivory, and upwards of a thousand women slaves. Mr. Pearson saw these captives file into Rubaga, and he says the sight was such as he never saw before and hopes never to see again. Of the king's portion, there should have been 500, but hunger, fatigue, and ill usage, had reduced their number to a little over 300. The women were not young, and many carried infants born on the road. The babes were in many cases tied by the arms around the mothers' necks, the poor creatures not having strength to hold them. Such a sight! The women could hardly walk—mere skin and bone. Their ribs could literally be counted. They had no food for days. All the young, well favored women had been kept by the chiefs. These were M'tesa's share. July 19, says Mr. Pearson, "As I write this, shrieks of women are sounding from the executioner's across the swamp, 400 yards distant. Some bloody deed is being enacted. Oh what a country!" After describing his unsuccessful efforts to save the life of a wounded boy, he wrote, "I could not restrain myself at the sad fate of this boy, and of so many of the Wasoga captives, torn from their peaceful homes to suffer and die in a strange land. O God! do thou deliver this country from the power of Satan, and lift off the chains of slavery from these children of thine." Some weeks later, he wrote gloomily, "Nothing but reports of blood!" He tells of "five more men burned alive at the executioner's for alleged adultery with the princesses, M'tesa's daughters, who are as bad as he himself." Two hundred people had just been sacrificed on the occasion of finishing the rebuilding of the houses where are the royal tombs. From July to Oct., Mr. Pearson suffered much from lack of food. His scholars were taken away, and spies from M'tesa were prowling about him. In Nov., he made and raised a flag-staff for the king, who then treated him very graciously, but with only good words. After Mr. Mackay's return in December, vigorous efforts were made to obtain the king's assent to liberty of worship in Uganda, but in vain. He declared that the only condition on which he would grant liberty to the missionaries to teach, was, that they should procure for him one of Queen Victoria's daughters to be his wife, and then he would abandon all his present views.

Dec. 23, M'tesa sent forth two fresh armies to bring back plunder and slaves. Said Mr. Mackay, "Our blood could not boil within us as we beheld the mad excitement in the whole court, as these fellows were ordered off to murder and plunder. 'Nyaga, Nyaga, Nyo' said the human king as he gave his orders: i. e. 'Rob, pillage, plunder.' One's heart sickens at the thought of the carnage—rather cold-blooded butchery, that will follow. . . . This is the fifth time in the course of two years that a great army has been sent by M'tesa into Busoga, to devastate, and murder, and bring back the spoil—women, children, and cattle. The crime is awful! The most heart-rending of Livingstone's narratives of the slave hunts by Arabs and the Portuguese on Nyassa and Tanganyika lakes, dwindle into insignificance, compared with the organized and unceasing slave hunts carried on by this 'enlightened monarch and Christian king.'" Again he writes, "I may safely say, M'tesa keeps a fresh force of 10,000 men, all the year round, without a month's intermission, avowedly employed in devastating neighboring tribes, merely for the sake of slaves and cattle. M'tesa is the greatest slave hunter in the world."

The king's embassy to England returned to Rubaga, March 22, 1881, accompanied by two new missionaries, Messrs. Stokes and O'Flaherty. The king was delighted with his presents, and these, together with the reports of his chiefs, of what they saw and learned in England, caused a reaction in his feelings. The Arabs were again losing ground, he was supplying the missionaries with excellent

food, and gave orders that Sunday, as well as the Mohammedan Friday, should be observed.

The report of M'tesa's envoys was quite amusing. They told the king that they journeyed from sea to sea, and from country to country, till they thought they never would reach their destination. When at last they reached the Thames, they saw such a lot of ships that it made them think of a forest with the trees growing on the water. Saabadu thus described London:

The horses in London are so many that no one can even count them. And the houses, they are made of stone! Oh! my master, wonderful! wonderful!! They make two long fences of stones [sides of the street], very long, as far as you can see and the house is inside the fence. It is all one house, but divided, so that lots of people live in it. No one can count how many people live in one house [one side of a street being continuous was supposed to be one house]. Oh! London is a very big place!—Nothing but houses of stone as far as from here to Bulwezi [some 20 miles].

They said they saw cannon requiring a ton of powder for a charge, and sending a ball some seven miles. They attended a reception of the Queen, and saw many ladies who all looked alike. After some days, they left London for another place, going in a "wooden house [a railway carriage], which went itself with us all in it." Then they returned to London, and told the Queen that they wanted to go back to Uganda; but she said, "Not yet. You have not seen my animals." So they saw the animals. It was a wonderful collection. They spent three days seeing the lions, and six days seeing the birds. At the agricultural show, they saw many thousand pigs, and each pig had six children. These pigs were the food of the Queen.

"Oh! my master, we have not got any country at all. The estate of one chief in England, is as large as all Buganda, and Bunyore and Busoga together." "Say that again," said M'tesa, who never would believe the Queen's dominions were half so large as his own; "I like to hear a man speak the truth." "We have no country, my master." "Do you hear that?" said M'tesa, "we have no country at all!" "In England every man has one wife and every wife has thirty children!" [All the chiefs "Oh! many many, many children!"] "They have other women in the house, which are not their wives; they only do work." The Queen's house is all made of looking-glasses, and gold, and silver, inside, and we sat on chairs made altogether of ivory." M'tesa said, "Stop!" and then dismissed the court, telling Saabadu he was to tell no one but himself what they had seen in England.

The foregoing facts and incidents regarding this mission, have been culled from the *Miss. Review, Gospel in all Lands*, and *N. Y. Ind.*, and grouped as nearly as they could be in chronological order.

NEW YORK LETTER.

NEW YORK CITY, March 9, 1882.

THE BROOKLYN BRIDGE.

Doubtless many of your readers who have come to New York via Long Island Sound and the East River have noticed the Brooklyn Bridge, and have observed how slowly and almost imperceptibly it has dragged its slow length along towards completion. A few statistics of this great structure may not be uninteresting to the reader. The act of incorporation was obtained in 1866, and the construction commenced in 1870. The first rope was thrown across the river Aug. 14, 1876. The New York tower contains 46,945 cubic yards of masonry, weight 124,000 tons, with a foundation 78 feet below high water. The Brooklyn tower has 38,214 cubic yards of masonry, weight 93,079 tons, foundation 45 feet below high water. Both towers are 140 feet in width by 59 feet in depth at high water line; and each is 278 feet above high water. The total length of the bridge is 5,989 feet and the width 85 feet. It is now more than twelve years since this work commenced, and it has cost the two cities \$13,439,590.66. This is a cost of about \$2,245 per running foot. And it is now said that, including the proposed railway, it will take \$15,000,000 more to complete it; so that the complete cost of this pathway between the two great cities will be \$14,939,590.66, or \$2,500 a foot. This is an enormous sum. Will it pay? It is believed it will, even though pedestrians be allowed to go free. This thoroughfare is much needed, for Brooklyn is the home of thousands and tens of thousands of men and women who do business in New York. Ferry-boats are uncomfortably crowded mornings and evenings, and sometimes the fog renders it dangerous crossing, and in winter ice obstructs and much delay and annoyance are occasioned thereby. This wonderful structure will soon stand forth complete—a creditable monument of modern engineering skill. Its cost is probably much in excess of what it should have been; but of the need and the utility of this pathway from our overcrowded Island, there can be no doubt. Mr. Henry C. Murphy, President of the New York and Brooklyn Bridge Company, thinks that the bridge will be ready for foot passengers and vehicles by the end of the year, but that the railway portion of the bridge will hardly be done before the spring of 1883. With the Brooklyn bridge and a tunnel under the Hudson, New York may increase its business tenfold and its working thousands find rural homes elsewhere. The number of large wire cables supporting this bridge is 4; diameter of each cable, 15½ inches. Each cable contains 5,296 parallel steel wires; each single wire in the cable is 3.578 feet in length; and the weight of each cable is 1,732,096 pounds. The strength of each cable is 24,621,780 pounds and

the total strength of the four cables 108,487,120 pounds, or 54,243 tons. The total weight of the bridge from anchorage to anchorage is 14,689 tons, and the transitory weight upon the bridge is estimated at 3,100 tons. These figures will give some idea of this immense work.

A DAY IN CONFERENCE.

I spent a day in Conference last week with the Free Baptist brethren in Philadelphia. It was a pleasant occasion. These brethren are making a good beginning in the City of Brotherly Love and, by the blessing of God, and a little aid from abroad, a permanent interest will be established and maintained in Philadelphia. There is one organized church of 50 members, of which Rev. L. L. Harmon is pastor. They have a chapel and are making an effort to build a parsonage. Besides the church, four missions are under way and these are flourishing and enjoying some degree of prosperity. Rev. Joseph Taylor is the principal organizer of this mission work, and he with his co-laborers who have put their hands to the work, by the blessing of God, mean to succeed. The Free Baptist people throughout the denomination should look to Philadelphia and aid these brethren in their struggle in that city. The interest is one that at this juncture needs help, and a little timely assistance will place it beyond a failure. The prospect now is that with the help of the Lord there will soon be built up several Free Baptist churches in Philadelphia and vicinity. The Conference was well attended during the day considering the detention of many of the brethren by their business, and in the evening the chapel was full. The prayers, singing and exhortations breathed the right spirit and all felt the reviving and cheering influences of the occasion. Rev. Dr. R. Newton, Reformed Episcopal, preached in the morning a sweet sermon, and Rev. J. Gray Bolton, Presbyterian, preached in the afternoon. It was good to be there both morning and afternoon. You may get some idea of the willingness of the people to listen and wait for God's blessing when it is understood that the evening service commenced at 6½ o'clock and closed at 10 o'clock and all remained till the close. Let these people be remembered.

OBSERVER.

QUOTED.

Those who fear that our colleges are becoming more and more the hot-beds of skepticism and irreligion should find some comfort in Professor Barbour's notes on Religion in Yale College in a recent number of the *Religious Herald* of Hartford. Professor Barbour makes several points: (1.) The interest in religion in Yale College is not declining. The majority of the last entering class are professing Christians. (2.) In a class of over a hundred and fifty, more than eighty are evangelical Christians. (3.) There is a growing interest in Biblical study in the college. At the request of the students, two new Bible-classes have been opened in addition to those already in operation. (4.) The Young Men's Christian Association of the college is in an active and healthful state. (5.) The general religious interest inside the college is as great as that manifested in any of the churches in the surrounding regions. The regular prayer-meetings, which are more in number than those which most churches sustain, are well attended. At the last monthly communion, four students united with the college church on profession of their faith. These facts should certainly be a sufficient refutation of the baseless, but oft repeated, charge that Yale is growing in irreligion.—*Religious Intelligencer*.

We learn, says the *Standard*, from the St. Louis *Globe-Democrat* that quite a valuable reform has taken place in the management of Nebraska State University at Lincoln. It is thus stated:

When Prof. E. B. Fairfield became president of the university he found certain members of the faculty and of the board of regents hostile to the Christian religion. In fact the college has been disturbed by these men for years. That university was becoming noted for its skepticism. It is a matter of congratulation that the university has righted itself in this respect. The board of regents, now in authority, have dropped out the incongruous element, and the institution will undoubtedly enter upon a new era of usefulness.

"What!" say you, "would you interfere with a man's religion?" Oh, no! If these Mormons want to believe that Joseph Smith was God, or that Brigham Young is the second person of the Trinity, the law has no right to interfere with them; but Mormonism not only antagonizes Christianity, it antagonizes good morals, and the infidel and the Christian stand side by side in denouncing Mormonism as a foe to free institutions. Then, I say, away with it! Moral persuasion first, if possible; but moral persuasion, I tell you, will not accomplish it. They have declared over and over again they will let their city go down under the bombshell before they will surrender polygamy; and I tell you that Mormonism will never be destroyed until it is destroyed by the guns of the United States Government. . . . If there be any truth in the transmigration of souls, I hope that the soul of Andrew Jackson will get into the body of some of our Presidents, and make proclamation that within thirty days all these Mormons must decide upon one wife or go to jail, or quit the country. Arbitration, by all means, but if they will not do, then peaceful proclamation. If that will not do, then howitzer and bombshell and bullets and cannon-ball. If a gang of thieves should squat on a territory and make thieving a religion, how long would the United States Government stand that? Yet a community founded on theft would not be so bad as a community founded on the grave of desolated, destroyed, embroiled womanhood. . . . I plead for womanhood in Utah—womanhood under foot, womanhood in the sewer, womanhood crushed until it cannot weep, womanhood looking out of the barred windows of a penitentiary of anguish toward what seems an unyielding heaven, crying, "O Lord, how long, O Lord!" womanhood in the pandemonium of a polygamous home; womanhood with garlands of hope and affection and honor torn with the swine's snout of incestuous abomination; womanhood that, if it had a chance, or had had a chance in the past; would have been as pure and good as that which presides at your table to-day, or which long ago bent in benediction over your peaceful cradle, before you began the struggle with the world.—*Talmage*.

WORSE THAN INGERSOLL.

BY THE REV. O. E. BAKER.

Worse than Ingersoll, and he is bad enough. He is no longer regarded as the skeptic of generous sentiments, the noble-hearted scoffer who may at any time, if patiently endured by religious people, become a flaming messenger of truth to lost men. He has developed into the unscrupulous blasphemer of the Son of God, the slanderous witness against the church, the apologist for pestiferous literature, and the slave of greed who can do any service for the floating irresponsible of our cities for "filthy lucre."

Ingersoll's violence against Christians and the church, his recklessness of assertion and denunciation, together with the fact that his type of religion is an aged and exploded theory,—these make his attacks powerless to stay the progress of the truth. That he has poisoned and will poison many minds is doubtless true, fearfully true; but his method creates public suspicion and, besides, stimulates and provokes counteractive resistance. And so, despite Ingersoll, the kingdom of God will come under full speed.

But, worse than Ingersoll, more to be feared, many times more, is the positively base and worldly element which is working itself into the church, and coercing her recognition and endorsement. As a rule, only the grossest immoralities are excluded by the churches. Business men in the churches, many of them, do business on the same questionable policy as men out of the churches,—the policy of self-advantage and gain without conscientious regard to the rights of others; they advertise as recklessly and buy and sell as selfishly. Corrupting popular amusements are patronized from within the churches; not as largely as from without, but still in such a degree from within as tends to lessen the antagonism of religion to vice. Extravagances of fashion, useless expenditure of money, waste of time and talent, are to be seen in the churches to a most damaging degree. Here is the chief barrier to the progress of religion. Here, for actual, immediate, widespread, obstruction to the work of saving men, is the "worse than Ingersoll."

If the professedly best people in the world endorse sin, who shall condemn it? If the righteousness put on exhibition excel not the evil it professes to antagonize, where is the motive to reformation? If the patients set forth as examples of the healing skill of the Great Physician be yet themselves as lame, maimed, blind and dead as before, what is the hope of others, sick and ready to die?

We have no words of sanction for the pessimist. The world is not growing worse. The church is not a failure nor on the retreat. The progress is visible, steady, rapid. But this fact does not disprove nor conceal that other fact, that the proportion is small among the churches whose personal fidelity to conscience, whose unselfishness of life, whose willingness to bear burden for Christ, whose spirit of anxiety for lost men, and whose direct, persistent effort to save them, comport with the spirit and life of the Messiah, the Exemplar of those who would bear his name. With all the unprecedented progress of the church in our day in its great mission, unless the present be very largely increased, how long must not the day of victory be delayed? Is our "worse than Ingersoll" a hard saying? Doubtless hard, because true, having only too many proofs. Ingersoll's stab at Christ is from without, this is one thing; quite another thing is the wounding of our Lord "in the house of his friends."

The church is the visible body of Christ on earth, and the power of the church to some men is according to the exactness and fullness with which the church represents both the spiritual and practical life of its great and glorious Prototype. The exhibition of an un-Christlike spirit and life falsely represents the Saviour of men, exposes him to reproach, embarrasses his approach to and power over men. "Be ye separate" is an inspiring and awful injunction.

FOREIGN MISSIONS FINANCE.

The article on this subject in the *Star* of March 1st was evidently well considered, and was prompted by an earnest desire for greater success in our mission work. In his study over the question the writer has matured a plan that to him seems full of promise. It is substantially this: Use all the income from our churches in establishing an endowment fund; and while raising it reduce our force in India to the lowest possible number, retrench the work, and find money for the current expenses outside of our church contributions.

The nucleus of this plan had its origin at the General Conference in Maineville, Ohio, in 1856, when the first money was pledged towards a permanent fund, the interest only to be used. After sixteen years of careful gathering, without interfering with church contributions for annual work, it amounted to \$7203.02. During the next six years the sum of \$1,200 was added. A thousand or more was lost by unfortunate investment, and the balance was borrowed and used in paying current expenses, with no other thought than that of speedy replacement. Three or four years ago the Board decided to borrow no money for carrying on mission work, and make no appropriation without a reasonable expectation of incoming money to meet it. By the last report of the Treasurer \$1268.65 of the borrowed money has been

replaced, and the Society still owes the Permanent Fund \$6,180. As nobody repudiates the obligation to keep good faith with the donors of this fund, and as the Society and the Board are both committed to its payment, we may expect to have a fund of over \$7,000 just as soon as the means of return will allow the Board to do it without serious detriment to the missionaries now in the field.

As some people will give much larger sums to an endowment fund than to current expenses, and as the certificates or securities of funded property may be very helpful in procuring temporary relief in some unexpected emergency, all must admit that a small fund and the opportunity for its increase are exceedingly desirable. And if so as a secondary basis of operations, why not make the establishment of a large fund the primary rule of action—the one grand end to be secured, to which every other effort should be subservient? Echo says, why not? and is there anything more than echo in the response?

This proposition is an important one, and before accepting it let us look at all sides of it. The first thought that presents itself is the universally recognized fact that some things are important in a secondary place that would not answer at all in a primary place. The proposition looks well on paper; the theory as presented is a hopeful one, but from whatever standpoint I look at it, the inquiry will come, Is it practicable? Can our people be induced to take hold of it so as to realize the ardent hopes of its author? Will the effort to inaugurate it be a help or a hindrance to mission work?

Is this plan for promulgating the gospel a scriptural one, in accordance with the genius and spirit of Christianity? If it is, would it not be wise to first test its practicability on a small scale by encouraging a few churches in both country and city to try it in defraying church expenses by raising a fund large enough to have its annual interest pay all the bills?

Men tell us that churches with a considerable fund are less active in Christian work, less spiritual and less benevolent according to their means, than those that pay their bills from their own pockets. In other words, as it is blessed to give to a noble object, the reflex influence of constant benevolent work blesses and sweetens Christian life. Secure a fund, and so remove the necessity of giving to sustain the mission cause, and will not a very large number that now give annually be likely to withhold their contributions and lose the blessings and sweetness they now enjoy?

And then, invested funds for missions, like other property, are liable to take to themselves wings and fly away. It will require a vast amount of care to safely keep the principal and collect the interest, unless it is in government bonds that will not much longer pay more than four per cent., and that care must be paid for. And when speculators pool their interests, make "corners" and a financial panic comes, then the investments may be locked up where no dividends are paid, crushing disaster blights the fair fields of missionary labor and the world exclaims, "An unfortunate religious speculation!"

These are some of the thoughts suggested by a practical consideration of the subject, and many of us are not yet ready to adopt the new plan. If there is more light in reserve, let it shine.

HESITATION.

BIRTHDAY AND MARRIAGE ANNIVERSARIES.

[A paper read at the last session of the Ash-tahula, O., Q. M., by the Rev. Rufus Clark.]

Delegates and Brethren:—The question which is to engage our attention in this discussion, is contained in the following words: How can Birthday and Marriage Anniversaries be conducted and celebrated so as to promote and not retard the cause of Christ? Although these gatherings are somewhat new to us in the common walks of life, they are by no means new to the world. Birthday celebrations are of very ancient origin, and must have been practiced most extensively among distinguished men and officials—men of wealth who had the means that would enable them to make their day a success. One of the Pharaohs of Egypt, that oldest of heathen nations, seventeen hundred years before Christ, Moses tells, celebrated his with much ceremony. Gen. 40: 20. "And it came to pass," says the writer, "the third day," etc., of their feast, "which was Pharaoh's birthday, that he made a great feast unto his servants, and he lifted up the head of the chief butler, and he lifted up the head of the chief baker." Bringing in other interests he made his day serve the interests of his kingdom. On these words Dr. Adam Clarke says: "It probably had its origin from the correct notion of the immortality of the soul as the commencement of life must appear of great consequence to the person who believed that he was to live forever." Hence the ancients looked upon their birthday as the beginning of most important interests, the interests of a life that could never end.

So Abraham, 1879 years B. C., celebrated the birthday of his son Isaac when he was three years old. Moses's words are: "And the child grew and was weaned: and Abraham made a great feast the same day that Isaac was weaned" (Gen. 21: 8). The Jews weaned their children when they were three years of age. Hence this was his birthday (See 2 Chron. 31: 16). The

Mohammedans wean theirs at two (Al Koran 31: 14).

Job's seven sons kept their anniversary birthdays "and feasted in their houses every one his day, and sent and called for their three sisters to eat and to drink with them." But, for fear they might have conformed to idolatry and heathenish practices, at the end of the year the father gathered all the children together at the homestead for a feast, and here "offered burnt offerings, according to the number of them all." This was Job's method of celebrating their birthday anniversary. He gave a most solemn "sanctified" turn to their ceremonies. Such watchful care Job exercised over his children even after they were married and settled in life away from the homestead.—"Thus did Job continually", i. e., from year to year, after the children had held their anniversaries.

But the heathen nations celebrated their anniversary birthdays with honor to their gods and the indulgence of their passions. In Egypt it was the practice for many years to observe them with special regard to the worship of idols. Sir John Gardner Wilkinson, that distinguished traveler who visited Egypt five times and explored the country thoroughly, says: "The birthdays of the kings were celebrated with great pomp. They were looked upon as holy; no business was done upon them, and all classes indulged in the festivities suitable to the occasion. Every Egyptian attached much importance to the day and even to the hour of his birth (Smith's Dictionary of the Bible, article Birthday). So full of idolatrous observances were the heathen birthday festivities that the Jews came to believe all such anniversaries were necessarily idolatrous, and downright rebellion to God and his government."

This was true "when Herod's birthday was kept" and "he made a great supper to his lords, high captains and chief estates of Galilee." In the midst of their festivities, to increase their sensual pleasure, the daughter of Herodias, a girl that had been trained for the ball-room, came in and danced before Herod and the lords and captains that sat with him, and they were so well pleased that he promised to give her whatsoever she should ask, even to the half of his kingdom. She went to inquire of her mother what she should ask, and her mother told her to ask for the head of John the Baptist, whom Herod had just put in prison because that man of God had just told the king that it was not lawful for him to marry his brother's wife. So the king sent the executioner and cut off John's head. Thus this wicked king celebrated his anniversary birthday with a vain dancing girl and the murder of a holy prophet. Of course such a celebration was a sin against God and a crime against the church. So also large gatherings and festivities were common on wedding days and marriage anniversaries.

When Jacob was married, 1779 years B. C., Laban, his wife's father, "gathered together all the men of the place and made a great feast" (Gen. 29: 22) and continued their festivities for a week. When Sampson went to marry his wife at Timnath, 1137 years B. C., he took his father and his mother and "thirty companions to be with him," and "made there a feast," which continued "seven days;" and to show how common it was to make a feast at their weddings, the inspired writer adds, "for so used the young men to do" (Judges 14: 10). At this gathering Sampson put forth his noted riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness," which his friends could not guess in seven days. Jesus not only attended the "marriage in Cana of Galilee" with his mother and other relatives but contributed to their supplies when the wine failed.

Though we find no direct reference to the gatherings and festivities of marriage anniversaries, such as we have in our day, there undoubtedly were feasts that answered to this end. Kings made feasts in honor of the day when they ascended the throne (Hosea 7: 5, 1 Sam. 13: 1). "Belshazzar made a great feast to a thousand of his lords, and drank wine before the thousand." And while doing this he praised the gods of gold, silver, brass, iron, wood and stone, and committed sacrilege by despoiling the golden and silver vessels—the Jews' communion set—taken from the temple in Jerusalem. But God gave him a most frightful reproof by the glaring handwriting on the wall.

There were good feasts and there were bad ones; feasts unto the Lord and feasts unto Satan; feasts of solemn sacrifices and offerings in divine worship, and of drunkenness and debauchery. The wrong in any feast does not lie in the thing itself considered but in the object and manner of its observance. When the children of Israel went out of Egypt, their plea was, "We must hold a feast unto the Lord" (Exod. 10: 9). Their three great annual feasts commemorated God's doings at the Passover, Pentecost and Tabernacles. They all had a good object and at their gatherings the Bible was read and divine service held. They answered as a kind of protracted meeting, of eight days each, with revival interests attending them. At one of the Jews' Passovers when Jesus wrought most earnestly for the cleansing of the temple, making those dishonest speculators leave their halls of trade, the work of grace went on among people most effectually. Displaying his miraculous power at a convincing rate and with his scourge of small cords driv-

ing out of the temple all those who charged exorbitant prices for oxen, sheep and doves which they sold for offerings, the apostle says (John 2: 23) that "in Jerusalem at the passover, in the feast day, many believed in his name." His stirring and deep reformation reached the hearts of men, and the unsaved were saved. Such is a most happy manner of conducting a feast.

The paper will be concluded in another number.

A POSITIVE PULPIT.

What in these times is most wanted is a positive style of preaching. There are many who like to find entertainment in the jokes, witticisms and eccentricities of preachers; but the majority want a gospel that conforms to the moral and spiritual needs of human nature. It is not from the pun-makers that the sad and burdened hearts of the weary and heavy-laden get substantial comfort and consolation. While all life is pressed with cares and responsibilities and trials, it needs a helper indeed, who can give adequate courage for the daily encounter with evil.

That pulpit, therefore, which is most affirmative, direct, positive and dogmatic, making its basis the inspired Word, is found to be the most effective in supplying to men and women of every class what they are longing for and feeling after. In vain will the pulpit seek to retain its proper place in public regard, when it sinks into a mere rostrum for the setting forth of human opinions or speculations. Its real power must continue to be the great power of God, as it is manifested in his revealed will through the Holy Spirit. In other words, the supernatural must have its utterances through the sacred desk, or preaching will come to be regarded as of no more authority than a mere exposition of purely personal notions.

It has been charged that the pulpit is losing its prestige and influence, that it no longer holds the place it once did as the respected source of religious influence. There may be a partial truth in this allegation. It is however only partial. For however the changes in the constitution of modern society may have been wrought, or whatever the antagonizing oppositions there may be to the old evangelical faith, still it is seen, that where the gospel is being preached in its fullness, it retains its hold on the community. Heresies attract only as novelties, and their attractions are gone when their novelty has gone. A religion of fanciful theories, being without life or substance, soon disgusts those whom it most aims to please. The so-called liberalism of certain creeds has never yet been welcomed by that average common sense which prefers Divine to purely human authority. Liberalism, in reconstructing the gospel to suit the conceits of human philosophy, has driven multitudes into infidelity or into the embrace of Romanism. Taken into the forum of experience, and tried there by its results, liberal Christianity is seen to be lacking in that vital energy which always is present in the evangelical system of truth. There may be and there is a style, or fashion, of preaching without vitality, earnestness, or enthusiasm, and thus the dullness of the preacher is often made the occasion or the excuse for censuring the doctrines he aims to unfold. But however much the Word may seem to fail through the imperfections or defects, or faults of its ministers, still it is certain that the strongest and best sustained pulpits are those in which capable men proclaim, without hesitation, or reluctance, the indestructible matter of the inspired record. The people who go to church show in the main their hunger for a bread "that came down from heaven," rather than for little cakes, baked in the ovens of perverse imaginations. A positive theology, and a resolute utterance of what God has caused to be revealed concerning the way of life, will preserve the pulpit and insure its abiding strength.

—*Illus. Christian Weekly.*

THE PSALMS.

The Psalms have much of their power in that they are the utterances of real life in its changes. The men believed, knew, felt; therefore they wrote. We see the hand of God and the heart of man. Such men have never ceased to be. Names change, life keeps its course. The thoughtful man, whose years are many, can sing the psalter through, and set his own name for the pronouns. It has been called the "sacred book of the world." How old it is, and yet ever young.

The churches have worshiped in its inspiring strains, rising in its exultation, bowing in its confession and lament. The people have sung its melodies—merchants, sailors, and ploughmen; sages, soldiers, priests; mothers with their children, kings with their people. Cromwell led his men to victory at Dunbar, with the sixty-eighth Psalm; Luther strengthened his heart with the vigor of the Psalms. Wallace had his psalter hung before him at his execution, and died with his eyes fixed upon it. Polycarp, Hildebrand, Huss, Columbus, Xavier, Melancthon, Jewell, gave their last breath to the words of a Psalm. One Psalm alone has been engraved itself on the lives of men. The penitence of the contrite soul has loved to breathe out its *misereere*. Thomas Arnold had the thirty-first Psalm read to him when he lay dying, and John Rogers recited it as he went to the stake. Jeremy Taylor transformed it into a prayer. Lady Jane Grey repeated its cry for mercy as she ascended to the scaffold, and Sir Thomas Moore as he laid his head upon the block. Augustine had written on the wall opposite where he lay sick, "The sacrifice of God are a broken spirit," and Bernard died with this verse on his lips. We draw these instances from other days. They might be found nearer to our time and in our time. The Hebrew parchment lives in the reverent sentence which looks down from the Royal Exchange in London, down on the busy streets and the hurrying throng of men claiming ownership and holding in brief possession in this world:

"The earth is the Lord's, and the fullness thereof."—*Dr. McKenzie.*

Missions.

Conducted by the Rev. G. C. Waterman.

AN OPPORTUNITY.

If a person wishes to help a worthy object he need not wait long for an opportunity. In every direction may be found chances to invest in enterprises of charity, benevolence and reformation which are inviting and deserving. Within the scope of our own denominational work there exists a variety of excellent openings for men and women of liberal minds to do good according to their ability.

Probably many of our readers gave careful and gratified attention to the letter from Harper's Ferry in the *Star* of last week, and rejoiced to know that the work on Anthony Hall has progressed so far that several of its rooms are already in use and furnishing to the school better accommodations than it has ever had before. It certainly seems very desirable that so important an enterprise should now be pushed to a speedy completion. Less than three months remain before the time at which it is wished to dedicate the completed edifice. If only funds enough are received from week to week this can easily be done. It has long been apparent that no money pays better returns to the cause of Christ and to our denomination than that expended at Harper's Ferry. Here is an opportunity to help in a work already proved to be of great value and one that has passed beyond the stage of experiment. To it every one can give with confidence; with full assurance that every dollar will be wisely and carefully used and made to yield a full hundred cents to the work in hand. Let us have no long-drawn-out extension to the finishing of Anthony Hall, but give it the last touch of completeness before Anniversary Day.

Choosing the Hard Places.

At Plainfield, N. Y., some sixty years ago, a little boy, ten years old, gave his heart to Jesus; and "with the sweet sense of pardon came," he said, "an abiding conviction that I was not my own, but the Lord's, to do his bidding, and serve him, as he should direct." The peculiar feature of this Christian's character seems to have been the selection of the darkest spots as those most needing the "light of God." This trait led him first to choose the Foreign Mission work in preference to any home field; and when he was already on India's soil, to select from all the tribes about him the one most degraded and uncared for, the rude, barbarous Santals, a numerous aboriginal race, hitherto wholly unknown to missionary workers. The Santals were wild, jungle men, worshippers of devils, and without an alphabet or any symbols by which to represent their language, which contained not even a word for God. Their very dwelling-place was in rude hovels on the borders of a dense forest, known as Hatigard, "elephant fortress," from being the abode of droves of wild elephants, that roamed at will through its gloomy depths. It was among these ignorant and debased savages, sunk almost to the level of brutes, that the Rev. Dr. Phillips, who died a little more than a year ago, after forty-four years of mission work in India, went as a young man; planted the standard of the cross on the "elephant fortress," preached to the rude Santals their first gospel sermon, reduced their weird language to writing, gave them a grammar and dictionary, established schools, translated large portions of Scripture into their language, and founded several Christian churches.

To-day the Santals have sixty prosperous schools, five churches with about five hundred members, and about the same number of pupils in their Sunday-schools; a Biblical school, with seventeen young men preparing for the Christian ministry; an active printing-press, and scores of native teachers and preachers sending out a continuous stream of sacred truth; while the fortress, no longer called Hatigard, is now a flourishing village, known as Santipore, "City of Peace."

Who shall say that the Master of the vineyard does not select his own laborers, appointing to each his appropriate field, and preparing them by his own special training for the work he designs them to perform? But while praying for the divine guidance, we must watch the finger of his Providences, so often the index to the path of duty.—*Mrs. F. B. Feudge, in American Messenger.*

President M. B. Anderson on Home Missions.

President Anderson of Rochester University recently delivered an address on "The Moral Problem before the American people" before the "Chicago Social Union." We quote an extract or two as they appeared in the *Standard*:

"Whenever I turn my face toward the great West, I feel myself so impressed with the importance and the dignity of the moral problem set before the American people, that I can have little thought or interest for anything aside from this great question, How shall we control the moral future of this vast continent in which we dwell? How this thought has been emphasized in my mind this day, as I have ridden through the avenues of your beautiful city, a city born in a day, yet a city endowed with all the beauties and glories of our Nineteenth Century civilization, and still just in its infancy. I am awed as I attempt to forecast the future of Chicago; still more so when I

attempt to forecast the future of our whole country. Tell you, we theorize about the doctrine of the atonement altogether too much, and take it too little as an example. You, brethren, who are business men, you that are piling up your thousands here in this magnificent city must bear in mind that this doctrine of the atonement and sacrifice comes as an example to you. You cannot set apart a few to bear burdens and make sacrifices, while you enjoy the blessings which their self-denial may bring to you and your children. You cannot partake of the rewards of Christian labor if you sit idly by and look on. You must sacrifice your money, you must sacrifice your time, your social enjoyments, if need be, to educate, reform, purify and Christianize your fellow-men. And when the Christian church of our land, in the different bodies that represent our common Christianity, are ready to make the doctrine of the atonement a living example, a law of life and action, when they come to be willing to live over again in their own lives the life of our Lord Jesus Christ, to think over his thoughts, to feel for his emotions, to have their hearts day by day heave and swell with emotion like that which filled his heart as he bore the cross of Calvary, then, no doubt, the future of our country, morally, intellectually and politically, will be safe. The Lord will take care of any Christian country, any country whose society is permeated by the influence of a body of Christians who day by day live over again the life of our Lord Jesus Christ.

I have great hopes for the future. I am not inclined to look on the Christian church as effete and losing its life and power. I believe there never was a time, since our Christ ascended up on high, when the pulsations of spiritual life were more vigorous than now. I believe that the triumphs of the cross in the past will be more than repeated in the future. In the past how was it? A few Jewish fishermen, following the teachings of a plain Galilean carpenter, moved out from Judea, and in a few centuries those principles that filled their minds and hearts had permeated the Roman empire. It has overthrown the civilization of heathenism and replaced it by a society essentially Christian. These principles met again the rude barbarism of the North, conquered, and to-day we are the inheritors of the blessing.

The importance of taking a moral hold of our own land cannot be exaggerated. Our trust is held for the whole world. Relatively to the world at large, we are like an army operating against an enemy. Here, in this land of ours, is a military chest for Foreign Missions, well as for home work. If hold our position in this, in the Atlantic to the Pacific, and from the ocean to the tropics, we as Christiansize the world, we as Foreign Missions, our republic all that is noble in our civil life. All, under God, depends on intelligent action, the fidelity, the sacrifice of our Christian people of day.—*National Baptist.*

Missionary News.

EUROPE.—France.—A commission has been appointed to examine existing translations of the Bible into French, which is to recommend the adaptation of one of them to Protestant use, or that an entirely new version be undertaken. The work of M. Sallens in Marseilles, Nice and Corsica is unsectarian. He has associated with him five gentlemen and three ladies. The places of worship in Marseilles have 1,725 sittings, and those in Nice 1,875 sittings. The work is entirely independent of any society or organization, and was begun on Nov. 28, 1878. The priests of France are diminishing in number and learning. Over 3,000 parishes are without priests.

Russia.—The terrible persecution of the Jews in Southern Russia, which has raged for more than six months, has attracted the attention of civilized nations, and it is hoped that outside influences will be brought to bear on the Russian Government which will cause some alleviation of their position.—*Spain.*

While there is nominally liberty to preach the gospel through the press or pulpit, there are so many restrictions that ill-disposed officials are able to give Protestants much trouble; but on the whole the outlook is favorable. Pastor Fliedner recently appealed a case of oppression, where the decision had been adverse in the courts, to the king; and the decision was at once reversed, and the king paid the costs. Pastor Fliedner has also made a full report of his recent unwarranted arrest and imprisonment, which has been published by the Government papers; and the attention it has excited seems likely to result in some effective laws for the protection of Protestants.—*Italy.*—Count Campello, recently converted from Romanism, proposes to publish a daily paper in the interests of evangelical religion.—*Bapt. Miss. Magazine.*

The Cherokees, Choctaws, Creeks, Chickasaws and Seminole Indians, to the number of 60,560, have over 16,000 houses. During the years 1879 and 1880, from the 273,000 acres they have under cultivation they raised over half a million of bushels of wheat and 176,500 tons of hay. They have 195 schools with 6,250 scholars, or one-tenth of the population. For education during the year they expended \$156,856, or \$29.09 for each scholar, 2,650 of whom learned to read the same year.

Sunday School.

Lesson XIII.—March 26.

For Questions see Star Quarterly and Lesson Papers.

QUARTERLY REVIEW.

DAILY READINGS.

- M. The beginning of the Gospel. Mark 1: 1-28.
 T. Divine power manifested. Mark 1: 29-45.
 W. The Pharisees answered. Mark 2: 18-28, 3: 1-5.
 T. Disciples, foes and friends. Mark 3: 6-35.
 F. Parable of the sower. Mark 4: 1-20.
 S. The kingdom; the temple. Mark 4: 21-41.
 S. Evil spirits, disease and death. Mark 5: 1-43.

GOLDEN TEXT.—"Thou shalt call his name Jesus; for he shall save his people from their sins."—Matt 1: 21.

THE WORK OF THE QUARTER.

The lessons of the quarter, contained in the first five chapters of the Gospel according to Mark, have taken us nearly through the first two years of our Saviour's public ministry. After a brief notice of John the Baptist, the forerunner of Jesus, we were told of his baptism and allusion was made to his temptation in the wilderness. He was then presented to us at different times as the wonder-working Son of God, having power over human ailments and the elements of nature; curing fever, palsy and leprosy, casting out evil spirits that had taken possession of the bodies of men, and finally restoring to life a young girl pronounced actually dead by her friends and attendants; we saw him exercising control over the elements of nature compelling them to yield to his will; he taught us with authority concerning spiritual things; that the new, fresh active spirit of Christianity could not be infused into the dead forms of Judaism; that the Sabbath was made for man and not man for the Sabbath; that a house divided against itself cannot stand; that all sin shall be forgiven to those who rightly seek forgiveness, save only the one sin of blasphemy against the Holy Ghost; that the harvest from spiritual seed-sowing is largely determined by the condition of the soil; that, though the seed of Christianity was small it shall by and by become a mighty tree filling the whole earth; that faith in the heart is the condition of receiving the choicest blessings that God can bestow upon his children. These instructions have been given in many choice and beautiful forms of expression, and have been made plain and impressive by significant parables. Meeting course of study we shall find during the next quarter and find it growing in interest and profit we promised.

THE STAR QUARTERLY.

The second number of the Quarterly for this year is now ready for delivery and we desire to call attention to some new and valuable features in it.

The Revised Version will be found in connection with the notes on each lesson, and is given as an additional help to the understanding of the text. On page 27 is a programme for an Easter Concert, with three poetical recitations given in full, which will be acceptable to schools that observe the day. A Class Record will be found on page 29, prepared for marking the attendance of scholars. This will save the expense and care of separate class-books. A new map, prepared with great care, is inserted on page 30. This, in all essential features, is a most excellent map and will be found a serviceable help in the study of the lessons of the year. The two remaining pages are filled with hymns appropriate to the several lessons, and selected to be sung after the teaching of the lesson. They are in familiar meters and can be sung in the tunes suggested, or in others, as may be convenient. It is not expected that the brief list of questions given in connection with the lessons will be entirely satisfactory to all classes, but if due attention is given to the Daily Readings, the History and Analysis, the Connecting Link, Golden Text, Central Truth, Thoughts and Applications, and Topics for further Study, it is believed that enough will be found to occupy all the time at the command of the teacher, and that from the material presented, such can be selected as will be adapted to the different grades of classes using the Quarterly. The chief object of the questions is as a help to the study of the lesson. It is not expected that any teacher will be contented to read off the printed questions and require a correct answer to them. We believe that this number of the Quarterly will be found better than any previous one, and we shall endeavor to make the next better than this. To this end we invite suggestions from practical Sunday-school workers.

THE IDEAL TEACHER.

1. The ideal Sunday-school teacher is a true Christian. He has the love of God shed abroad in his heart. His practical life is consistent with his profession. He is an every-day Christian.

2. He loves the souls of men, and realizes their danger. He is in conscious sympathy with the mission of the Son of God, who came into the world "to seek and to save that which was lost." To this end he invites suggestions from practical Sunday-school workers.

meet his class, if possible, every Sunday. To do this he will make many sacrifices if need be, sacrifices of preference, of recreation, of convenience; and even if he is away from home on business, he will hasten back, if possible, before Sunday. He knows how repeated absences on his part will dishearten, disorganize, and, at last, break up his class.

4. He is in his place in the school in good time. The scholars require his example and prompting to encourage and instruct them in a proper participation in the opening services. Beside this, the spirit of promptness on his part will be felt, and impart a tone to the class which is very helpful to the great end in view.

5. He will take great pains to prepare the lesson of the day beforehand. His teaching is not perfunctory. He does not just go through a routine of questions in a book and receive such answers as the scholar may chance to give, but is ready to explain and enforce the teachings of Holy Scripture. To this end he resorts to such commentaries, Bible dictionaries, and other helps as will enable him to communicate important information to his class. He will strive, also, to enter into the spirit of the lesson. Otherwise he will not succeed in gaining the earnest attention of his class. If he is not interested he will not interest them.

6. He will cultivate a personal concern for the salvation of each scholar in his class. He will pray for each by name, daily. He will, if possible, show them attention outside of the class and during the week. If one is absent at any time he will know the cause of it before next Sunday. He will study human nature, and especially the disposition of each one of his scholars, so that he may wisely adapt his efforts, and avoid such imprudent means as may do harm rather than good. But he will, as occasion may serve, urge upon each one a present acceptance of Christ. Especially will he take advantage of times of awakening in the church to lead them to the Cross.

7. He will be careful to instruct them in the duties of the Christian life as well as in the doctrine of salvation. They must be solemnly guarded against a mere formal service of God—a mere affectation of the Christian life. They must learn that religion is the paramount object, that it is all-pervading in its claims, and demands the consecration of soul and body to God.

8. At the same time he will be careful to let them know that it is Christ alone who can save them from sin. If he is indeed a converted man himself he will cause them to see that the adorable Saviour is all in all, the chiefest among ten thousand and altogether lovely.

9. He will not soon be discouraged if the fruit shall not appear. There may be no sign of good. The children may be careless and wayward. Months may pass, even years. But he will not give up the souls committed to him. He will remember the parable that was spoken, "to this end, that men ought always to pray and not to faint." He will remember the long-suffering of God. He will examine himself to see if there be any fault in him in this matter. He will be earnest in prayer and labor for immediate fruit, but if it shall not appear he will have "long patience" and hope to see it "after many days."

A school having such teachers will be the means of saving many souls. But, alas for the community where Sunday-school laborers are prayerless, irregular, flippant and slovenly in their work!

SUNDAY-SCHOOL NEWS AND NOTES.

Nine boys applied, not long since, for a situation in a commission house, where the proprietor is not a Christian. He selected the one who was a regular attendant at church and Sabbath-school, saying: "Such boys rarely turn out to be rascals."

Rev. Smith Baker, of Lowell, suggested at the recent Institute in Boston that it is a good plan for all teachers to place their resignation in the superintendent's hands once a year, that he may have a chance to get rid of those who make a failure in their class work.—*Congregationalist*.

A good superintendent will have order when he wants it. He will not make a fuss to quiet a fuss, nor a noise in stilling a noise. He will not wander around the room during the session of the school, but remain upon the platform, and issue his instructions there, accustoming both teachers and scholars to obedience without question or discussion.—*Gospel Teacher*.

The Religious Telescope mildly puts it in this fashion: "It would perhaps be uncharitable to say that some people who find it very difficult to get up early enough to go to a 9 o'clock Sunday-school on the Lord's Day, find it not only easy, but delightful to rise early when there is going to be a show in town"; and then maliciously adds, "And people, too, who would grow very impatient if the minister should chance to be five minutes late, will sit on boxes or stand on the streets for two long hours, and patiently wait for the coming of the grand procession."

In Kentucky 40 per cent. of the Sunday-schools continue their sessions throughout the year, leaving 60 per cent. which close in the winter.

Be grateful to those who have in any way benefited you or done you good.

Honor is like a shadow, which, as it flees from those that follow it, so it follows those that flee from it.

Selections.

MY SHEPHERD.

"He leadeth me!"
 And so I need not seek my own wild way
 Across the desert wild;
 He knoweth where the soft, green pastures lie,
 Where the still waters glide,
 And how to reach the coolness of their rest
 Beneath the calm hillside.

"He leadeth me!"
 And though it be by rugged, weary ways
 Where thorns spring sharp and sore,
 No pathway can seem strange or desolate
 Where Jesus "goes before."
 His gentle shepherding my solace is,
 And gladness yet in store.

"He leadeth me!"
 I shall not take one needless step through all,
 In wind, or heat, or cold;
 And all day long he sets the peaceful end
 Through trials manifold.
 Up the fair hillside, like some sweet surprise,
 Waiteth the quiet fold.

—Word and Work.

JOHN'S CONVERSATIONS WITH MARY.

In a public discourse, not long since, upon the Gospel of John, Dr. Richard S. Storrs brought out what seemed to him, as it seems to us, a new thought. And it is this: After Christ's crucifixion John took Mary home to live with him as though she were his own mother. And would they not converse often and freely, concerning Jesus her divine Son, John's revered Master? And could it be otherwise than that these frequent and full communions concerning him should have had a very deep and permanent effect upon the latter so that when, in the evening of life, he sat down to compose his Gospel, it should influence his style and much of his subject matter?

This thought of Doctor Storrs seems to us to be a beautiful one; and no less true than beautiful. Think of John, the strong and loving young disciple of Jesus bidding the stricken mother of our Lord to dry her tears, and take him as a son in place of her glorified one. Think of the opportunity of these two, mother and son, to know the inner life of Jesus. How delightedly would John listen, and how gladly would Mary tell, not to the world, but to him, best beloved of the twelve, the disciple whom his Master drew nearest to himself, every minute detail in the early life of Christ. How gladly would he learn from her lips the soul-history of her wonderful Son, the words of wisdom and of love which he had uttered in his daily contact with the members of the loved home circle.

Mary must have seen deeper into his heart, understood better, and thought more about Jesus' words, than any human being of that time. Who could so know the heart of a son, even a divine son, as a devoted mother? To whom would he be so likely to speak of his hopes and fears, of his struggles and aspirations, as to that mother who bore him and tenderly loved him even unto death? That mother wistful to hear, but slow to speak, who listened and hid his words in her heart, pondering what it all meant and what might yet be and do. And then, when his "hour came," and his mission was revealed, and he stood confessed before his wondering, adoring, loving disciples and his mother as Son of God as well as Son of man. Who, then, would better remember his deeper sayings concerning his divine work, and his mission on earth than she, who for a time had suffered that nameless horror when well-meaning Joseph almost decided to put her away? She, his pure, virgin mother, could now rejoice in his exhibition of Divinity, and through the after years, while John's guest, live over these experiences and come to realize more and more clearly his earthly mission; man's work and want, and Christ's cleansing blood. And can we not see now how Mary, sixty years after the event, when Mary doubtless had passed away years before, John with his mind freighted with these precious memories was able to write that wonderful Gospel which opens to every Christian the heart of his Saviour.—*Golden Rule*.

RELIGION IMPERISHABLE.

Religion is reproached with not being progressive; it makes amends by being imperishable. The enduring element in our humanity is not in the doctrines which we consciously elaborate, but in the faiths, which unconsciously dispose of us, and never slumber but to wake again. What treatise on sin, what philosophy of retribution is as fresh as the fifty-first Psalm? What scientific theory has lasted like the Lord's Prayer? It is an evidence of movement that in a library of books no books become sooner obsolete than books of science. It is no less a mark of stability that poetry and religious literature survive, and even ultimate philosophies seldom do but rise again. These, and with them the kindred services of devotion, are the expression of aspiration and faiths which forever cry out for interpreters and guides. And in proportion as our nature you not only reach the firmest ground, but touch acronyms notes in every heart, so that the response turns out a harmony.—*Dr. Martineau*.

ALL IN CHRIST.

We have our temperance societies, and I presume they are needed. We have our societies for the suppression of vice, and I suppose they are needed. And we have societies for the better observance of the Sabbath, and I suppose they are needed. We, for the present distress, divide up the whole of goodness into sections, and fight the battle of evil in "pieces," so to speak. But when God comes to deal with us he takes purity and goodness and holiness as a whole, and by putting the inspiration of childhood to God and the hope of eternal life into our lives, he sets us to purify ourselves even as Christ is pure. That includes everything. When you are intent upon being as Christ was you will be temperate, you will be pure, you will love God and hate evil, and suppress it, first of all in yourself. You will be pure in life because pure in heart, and pure in heart because you expect to see God.—*Dr. John Hall*.

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 is as equally efficient. It is preferred by many persons. Kidney-Wort always and everywhere proves itself a perfect remedy.—*Buffalo News*.

EXCITEMENT IN ROCHESTER.

A Commotion caused by the statement of a Physician.

An annual article from the Rochester, N. Y., *Democrat and Chronicle*, was republished in this paper recently and has been a subject of much conversation, both in professional circles and on the street. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who was well-known not only in Rochester but in nearly every part of America, sent an extended article to this paper, a few days since which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

We have in view a representative of this paper called on Dr. Henion at his residence on St. Paul street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued such as you can sustain?"

"Every one of them and many additional ones. Every people ever get so near death as I did and then return, and I am not surprised that the public think it marvelous. It was marvelous."

"And how in the world did you, a physician, come to be brought so low?"

"By neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dizziness, and my stomach was out of order, but I did not think it meant anything serious."

"But have these common ailments anything to do with the fearful Bright's disease which took so firm a hold on you?"

"Anything? Why they are the sure indications of the first stages of that dreadful malady. The fact is, few people know or realize what ails them, and I am sorry to say that too few physicians do either."

"But it is a true one. The medical profession have been treating symptoms instead of diseases for years, and it is high time it ceased. We doctors have been clipping off the twigs when we should strike at the root. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of Bright's disease even more than a cough announces the coming of consumption. We do not treat the cough, but try to cure the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it, Doctor?"

"Precisely. Thousands of so-called diseases are torturing people to-day, when in reality it is Bright's disease in some one of its many forms. It is a Hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malaria and other common complaints which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by timely use of the same remedy—Warner's Safe Kidney and Liver Cure. I am getting my eyes thoroughly opened in this matter and think am helping others to see the facts and their possible danger also. Why there are no end of truths bearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist, at the University. If you want facts there are any quantity of them showing the alarming increase of Bright's disease, its simple and deceptive symptoms, and that there is but one way by which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good day and called on Mr. Warner at his establishment on Exchange street. At first Mr. Warner was inclined to be reticent, but learning that the information desired was about the alarming increase of Bright's disease, his manner changed instantly and he spoke very earnestly:

"It is true that Bright's disease has increased wonderfully, and we find, by reliable statistics, that in the past ten years its growth has been 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishop Haven and others. This is terrible and shows a greater growth than that of any other known complaint. It must be plain to every one that something must be done to check this increase or there is no knowing where it may end."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"Hundreds of thousands. I have a striking example of the truth which has just come to my notice. A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. In order to draw the contrast between healthy and unhealthy fluids he had provided a vial the contents of which were drawn from his own person. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications, I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys; and in less than a year he was dead.'"

"You believe then that it has no symptoms of its own and is frequently unknown even by the person who is afflicted with it?"

"It has no symptoms of its own and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indications of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about for I have been through all the stages of kidney disease."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it. 'It is wonderful, is it not?'"

"A very prominent case but no more so than a great many others that have come to my notice as having been cured by the same means."

"You speak of your experience; what was it?"

"I was a fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words, would have proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Kidney and Liver Cure."

"And this caused you to manufacture it?"

"No, it caused me to investigate. I went to the principal cities with Dr. Craig, the discoverer, and saw the physicians prescribing and using it, and saw that Dr. Craig was unable with his facilities, to supply the medicine to thousands who wanted it. I therefore determined, as a duty I owed humanity and the suffering, to bring it within their reach, and now it is known in every part of America, is sold in every drug store and has become a household necessity."

The reporter left Mr. Warner, much impressed with the earnestness and sincerity of his statements, and next day paid a visit to Dr. S. A. Lattimore at his residence on Prince Street. Dr. Lattimore, although busily engaged upon some matters connected with the State Board of Health, of which he is one of the analysts, courteously answered the questions that were propounded him:

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?"

"Yes, sir."

"What did the analysis show you?"

"That there was albumen and tube casts in great abundance."

"And what did the symptoms indicate?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir, I did not think it possible. It was seldom, indeed, that so pronounced a case had, up to that time, ever been cured."

"Do you know any thing about the remedy which cured him?"

"Yes, I have chemically analyzed it and upon critical examination, find it entirely free from any poisonous or deleterious substances."

We publish the foregoing statements in view of the commotion which the publicity of Dr. Henion's article has caused and to meet the protestations which have been made. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is a sufficient guarantee and the statements they make cannot for a moment be doubted. They conclusively show that Bright's disease of kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, alarmingly increasing, and that it can be cured.

than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured."

"I know it can. I know it from the experience of hundreds of prominent persons who were given up to die by both their physicians and friends."

"You speak of your experience; what was it?"

"I was a fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words, would have proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Kidney and Liver Cure."

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CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in the efficacy of this remedy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on the disease, to any one who will send for it to Dr. T. A. SLOCUM, 181 Pearl St., New York.

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The Morning Star.

WEDNESDAY, MARCH 15, 1882.

C. A. BICKFORD, Resident Editor.

All communications designed for publication should be addressed to the Editor, and all letters on business, remittances of money, &c., should be addressed to the Publisher, Dover, N. H. Contributors will please write only on one side of their paper and not roll it preparatory to mailing. They must send full name and address, not necessarily for publication. We cannot return manuscripts unless stamps are sent for that purpose. Whether stamps will be needed can be determined by reference to the list of accepted articles given at the end of this note each week. We need at least a week in which to decide whether we can use contributions of any length. We have a large corps of paid editorial and special contributors and cannot pay for articles contributed by others unless an understanding is had to that effect before publication. The following will appear: Peace, Church Attendance.

Sometimes the appointed conservators of God's truth are degraded by prejudice into its would-be destroyers!

Jesus was willing to sacrifice himself on the cross for the redemption of humanity. He has thereby taught us unquestionably that human life in his sight is of infinite—and from our stand-point, priceless—value. Orthodoxy puts no low estimate on human life: men who do that are grossly heterodox!

If the quiet conversion of one sinner after another, under the ordinary ministry of the gospel, honors Christ, how much more the simultaneous conversion of many? It affords a visible and impressive demonstration that God has made that same Jesus who was rejected and crucified, both Lord and Christ; that in virtue of his divine Mediatorship, he has assumed the royal scepter of universal supremacy and "must reign till all his enemies be made his foot-stool." A revival, then, in an especial manner, honors the name of Jesus; and in no petition can the plea for "Christ's sake" be more influential and prevailing with the Father than in the prayer, "O Lord, revive thy work."

The heavenly presentations and tender persuasions of the New Testament are more exhibit of the Divine character and glory than the stern prohibitions and flashing penalties of the Mosaic Law. Wrong is to be rebuked and uncompromisingly fought; but the method of Christ will scarcely be improved upon by any of his disciples. That man shows himself in a higher form, whose devotion to the truth and the good of his fellows comes out not so much in hot and incessant denunciations of evil as in the persuasive advocacy, and exhibition in his own spirit and conduct, of that which is pure and true and good. We wish the newspapers, religious as well as secular, in their evident zeal—the most of them—to reform and elevate society, were more fully given to the Master's methods. We have the conviction that the press should devote itself far more to the advocacy and exhibition of the good than to the advertisement of the bad. We sometimes wonder whether heresies and foul sins may not seem to be denounced that they may be advertised, instead of advertised that they may be denounced. Let us beware of making ourselves, and the young, too familiar with the face of evil—lest "we first endure, then pity, then embrace."

IT MAY BE SO.

Greater unity of form among Protestant sects—fewer divisions and denominations, the union of some large bodies in particular that are now made distinct by nothing save their histories and traditions and a few forms that are not of the highest importance, is, we believe, to be among the facts of the future. But before this fact can have existence, much vacillation and some changes, retrogressions and advances, fluctuations, dead calms, that to many minds shall seem to mark the decline of religion and to imperil the very existence of the church, are likely to occur.

The older and historic denominations, in particular, cannot yield at once, nor ever in any direct way, the points, however trivial, that for generations have been their cherished distinctions, fortified by iron arguments that were welded together in the fierce heat of controversies whose history is written even in blood; nor should they be expected to do so. The issues will never be formally surrendered. They are not, however, immortal. In time, they will be shelved among the relics of the past, and something better and broader will take their places. How will it come about?

The manifest and growing indifference to those religious forms which constitute, very largely, the points of difference between denominations, is not, perhaps, a tendency to be deprecated; it is, however, a tendency that should be carefully watched and judiciously managed, so far, indeed, as management of it is possible, lest, falling from its true issue, we go wandering off toward other lines than that to which it tends among the purposes of God. It is possible, too, that much of what, with apparently good reason, seems to be pestiferous liberalism, may be one of the opening doors through which, or one of means by which, now formally separate but already essentially united denominations are to be brought into organic unity.

Two men who have differed sharply over some matters in which neither would make concessions to the other, may come at length into such a state of indifference to those matters that concessions are no longer asked or even thought of. They are then able to become parties to a fraternal compact such as formerly was practically an impossibility. Such an experience and result may naturally

enough find a place in the history of religious denominations. It is not altogether absurd to think that a period of loose observance, perhaps no observance, of certain forms, and of the most utter indifference to those non-essentials to salvation that divide evangelical sects, may be followed by such favorable conditions to ecclesiastical consolidations, corporate unity, as generations of pugnacious controversy could not secure. These generations of controversy, by the way, may, perhaps, be said to serve their end in the preparation of the popular mind for that season of practical indifference which is to be followed by a period of marked and glorious advancement.

No servant of God can doubt that through the ages advancement is to be made. The great thing, above all others, to be kept, through all changes, for the salvation of the individual who must fall by the wayside almost any hour, is the spirit of Jesus. If we have that, we have a Saviour and the assurance of a blessed future.

GARFIELD HALL FOR HILLSDALE.

Soon after the death of the late President, a memorial service was held in the F. Baptist church at Hillsdale. At the close of the impressive exercises, a proposal was made, and heartily responded to by the large assembly, to raise means to have a Memorial Hall in the College to be called Garfield Hall. The sum set was ten thousand dollars, and an efficient committee was appointed to take charge of the business. It was deemed eminently fitting that the college should be put in possession of this tribute to one so loved and cherished. The subscription is open, and invites the contributions of all lovers of the man and of the institution.

In divers ways do men honor the great events of history and the memory of heroes and benefactors. Festivals have been celebrated. The Jews had the Passover and other yearly feasts; the Greeks and Romans their games. Monuments were erected and temples dedicated, and so, in all ages, the memory of illustrious deeds has been perpetuated. Who will not say that this principle, when properly regulated, has been a great help to civilization and culture?

We combine the beautiful with the useful. We erect temples to God, and the worship therein is one of the best means of training our hearts for his service. We establish institutions of learning, and build appropriate buildings, with requisite furnishing and means of instruction. Thus we honor science and literature by providing for the education of our sons and daughters. In an age when there are such lavish expenditures for questionable objects and gratifications, there exists the redeeming quality of supplying the intellectual and moral needs.

While the memory of that noble, martyred President is yet green and fragrant, we do well to cherish it in this most practicable manner of consecrating a suitable building in our Western college to bear his name. It will be a worthy tribute to his memory, and an important aid in our educational work. As the hundreds of our youth shall, from year to year, study there, their minds will be enlightened and their hearts made better by the daily contact and inspiration of GARFIELD HALL. Let this matter commend itself to the fathers and mothers, the brothers and sisters, of our whole community, and many will feel it both a duty and a privilege to unite in this offering. There is no restriction in place or amount, but it may be hoped that especially from all parts of the great West there will be a prompt and generous response to this appropriate undertaking.

POLYGAMY NOT MORMONISM.

While it is true that Mormonism originated in bold imposture, yet, during the first two decades of its existence, polygamy was not one of its distinguishing features. The book of Mormon explicitly and emphatically forbids polygamy and enjoins strict adherence to monogamic principles. Mormon polygamy is the result of a second imposture which defies truth and outrages moral sensibility.

As belonging to the whole subject in question, the following historic data are worthy of attention. The Mormon imposture was originated in 1830. Joseph Smith, its author, died in 1844. In 1848, a part of the Mormons, under the leadership of Brigham Young, migrated to Salt Lake, Utah, their present stronghold. In 1852, Young produced and promulgated what he claimed to be a revelation made to Joseph Smith in 1843, the year before his death, in which polygamy is definitely and peremptorily enjoined. Since that time this barbarism of ages long past has been, in the name of religion, the common and unblushing practice of the Mormons successively led by Brigham Young and John Taylor. What adds, if possible, to the enormity of the system is the terrible doctrine that woman has no salvation save in marriage, and even then only by the will of her husband! In connection with these facts, and, in a sense, in contrast with them, it is stated upon reliable authority that there are in the United States some twenty thousand Mormons who claim to be the real followers of Smith and who reject the alleged revelation of 1843, promulgated in 1852, as something unknown to Smith in his lifetime, and are decided and outspoken in their opposition to polygamy. A deputation from them has recently memorialized Congress upon the subject of anti-polygamic legislation, proving the untenability of the position of the Salt Lake Mormons.

The history of the subject and a knowledge of the Jesuitical character of the Salt Lake leaders readily cause one to surmise the considerations which gave being and promulgation to the alleged polygamic revelation. In order to succeed, the leaders readily saw that they must retain all their adherents, women as well as men, and increase their numbers. Hence polygamy was made the cunning and the potent device to secure these ends. Thus far it has been successful. For thirty years, this evil-natured scion, engrafted into the original trunk, itself of ill repute, has grown and borne fruit. Indeed, it claims to be the tree itself, and has become the pest which both threatens and disgraces the American honor and name.

While no good can be said of Mormonism simple and pure, it is the iniquitous, pest-breeding and defaming system of polygamy, the details of whose barbarism are blood-chilling, against which stringent legislation must be enacted and enforced. It is not a religion, but an imposture and a crime, and should be dealt with according to its deserts. We must not for a moment lose sight of the character and work of the foe which we are fighting. Some one, who has had an inside view of the institution which has its head-quarters at Salt Lake, pertinently and forcibly says,—"We must bear in mind that Mormonism with its polygamy, incest and murder is increasing. It sits in Congress and has its missionaries in all parts of the world, whose converts flock to this country by thousands. It has gathered to its fold the Indians of the West, and now seeks entrance to the South. It boasts of its intentions to supersede the government, its sole aim being political power. Its barons are constantly being replenished by young women from abroad. Its offspring can be counted by tens of thousands. These native born illegitimates are multiplying and growing up in a fearful state of ignorance and fanaticism. They are trained to hate American institutions and to shed the blood of the American people. Conceived and nourished under evil influences, they grow into manhood and womanhood fearfully corrupt. Women are held in abject slavery, body and soul being controlled by their brutal lords."

SHALL THEIR PROPOSITION BE MET?

In saying that the citizens of Pittsfield will raise ten thousand dollars for Maine Central Institute if the same sum can be raised outside the town, Mr. Bachelder asks: "Shall their proposition be met?" What shall the answer be? It is true that in times of inflated currency the trustees were too hopeful and incurred a debt which, increased by interest, became almost crushing; but looking into the past will not avail. Pittsfield, not a large, and a far from wealthy town, promises to raise half of the sum needed to remove the debt and to secure an additional ten thousand dollars from the State. Emphatically it is now or never.

For the last fifteen years the Institute has done untold good. Several of its graduates or students are in the ministry. Three are now in theological schools. Four or five of those now in college have the ministry in view. Others are filling important places in life. The attendance has increased during the past few years until it has equaled or exceeded that of older and well endowed institutions. Its location is favorable. Standing, too, as it does, between the old academy and the college in rank, it meets an imperative need. The expense of attending the Institute is probably much less than that of any other school of like grade in New England. Save the six hundred dollars received from the State, the tuition has paid, of late, the expenses; for the teachers have worked hard and had low salaries. The ten thousand from the State will soon be paid if the twenty thousand are raised. If not raised, then soon the interest stops, the ten thousand are forfeited, and Maine Central Institute, with all its power for good, dies.

While the greater part of this will doubtless be raised in Maine, there are considerations which appeal to persons living elsewhere. Free the Institute from debt, secure for it the ten thousand from the State, and it can in the future as in the past furnish tuition to very many who thirst for education, but otherwise would not be able to get it.

The religious interest there constitutes a strong inducement to give. Our church in Pittsfield is bound up with the school; nor is it in the least jealous of its influence. On the contrary, it makes heavy sacrifices to sustain a minister who can work acceptably among the students. The teachers also work for the conversion and moral improvement of their pupils. Conversions are frequent. Many converted there are either in, or are preparing for, the ministry. That little church has two of its members in theological schools, and three others in college, who doubtless have the ministry in view. It is for those who have money to say whether this work is to go on. Ought not Bro. Bachelder's question to be answered affirmatively? How many, desirous of doing good and honoring God, will help to answer this question right by pledging each a hundred dollars? Kingsbury Bachelder, of Lewiston, Me., is the man to whom pledges should be sent.

Those who do not take the Quarterly by the year, should order their supplies for the next quarter at once, so that they may be distributed in good season.

"SPIRITUAL SONGS."

This collection of hymns and tunes is giving excellent satisfaction. We shall be glad to supply individuals or churches with either book, the one for public or the one for social worship. The smaller book contains the best half of the hymns and tunes found in the larger book; or 553 hymns and 330 tunes, at one half the price of the larger book. The pages of the two books are the same in size, but the larger book contains the greater variety. The retail price of the two books is \$1.50 and 75 cents; for the supply of churches \$1.20 and 60 cents each.

NOTES.

"Something to Read" came to our table the other day, and we are glad it did, because it affords us a text for the present note. A large paper, having ten pages (supplement and all), and showing for a head, "Something to Read," in starting letters, is what we first saw. Our curiosity was excited, of course; Eve was our first mother, and Satan isn't slow to forget the relationship. We dropped everything and looked further, just as perhaps a hundred thousand boys and girls will do, at this same publication, in the next ten days. Such a mess of garbage, on which to feed the mind and heart of a young immortal, as we found! One dish served up on this table was called, "Fowl Fighting; an Eye-Gouging and Brain-Puncturing Exhibition; thirteen Battles in Wisconsin, etc." We had no taste for that dish, and so looked further. The next one we saw was, "The Prize Fight; Sullivan and Ryan in the Ring; Nine Rounds fought; the Boston Boy whips the Trojan in Eleven Minutes; first Blood for Sullivan; a Stinger in the Neck knocks Paddy 'groggy'; he loses fight, clothes and pocket-book; two thousand people at the mill; the American Athens proud of its Olympian Hero!" Reader, are you satisfied? These are samples of what we found. We care to enumerate no further. There is no greater curse in this land to-day than its flashy, demoralizing printed filth. Parents, your children are reading it. Sunday-school teachers, your class have something thrust into their hands that is a most dangerous rival to the library books. What shall be done? The first thing is to awake out of disgraceful lethargy and indifference! While we sleep, the enemy sows his tares!

There is one consideration that the reader of the article in the *Star* of March, 1 by the Rev. A. J. Marshall, on "Foreign Mission Finance," should not overlook. It is highly important that the most vital and the closest sympathy be maintained between the home churches and the laborers in the foreign field. The deepest interest is constantly manifest in that work and the workers are receiving constant contributions. Let there be no immediate pressing want felt, and in the nature of the case, there will be smaller contributions and a diminishing interest. From this point of view, it is for the health of the churches and the welfare of the mission that, as a rule, the contributions of any one year be expended in that year. Instead of accumulating a fund in stocks and real estate, the better method, we think, is to have a fund in actual work accomplished and in the constant outpouring offerings of generous givers. As each day witnessed the giving of fresh manna in the wilderness, so let each year make demands in accordance with the actual needs of the work. Let permanent mission funds be the exception and not the rule.

Gen. Howard asked a colored school, fifteen years ago, what message he should send from them to the friends North. A boy of thirteen replied, "Tell 'em we're risin', sir." The following extract from the report of the Secretary of the American Missionary Association, last November, verifies the boy's prediction: "It is strikingly evident that the Freedmen are discovering the extent of the horizon opening up before them through our educational institutions. At one time many of their leaders were attracted by the allurements of political preferment, and counted nothing so good as position in office, and many such, doubtless, there will be to the end of time. There is, however, an increasing number among them who are coming to realize that intelligence and character, developed by Christian education, have a commanding worth and solid value that can not be conveyed by an appointment or imbibed during the sessions of a legislature." Well, there are some white people, North, who are slow to learn that it is better to be a man than to be a president!

The success of the American Exchange (Limited) which was established in London, by Mr. Henry F. Gillig, eight or nine years ago, has led to the establishment of a similar Exchange in Paris. It starts with a capital of half a million dollars, and is expected to "play an important part in the extension and promotion of Franco-American commerce." As a convenience for American travelers abroad, these Exchanges are invaluable. They combine the advantages of an elegant resort for social intercourse with those of a bank and a first-class commission house, and a library for the general information of Americans about France, for instance, and of the French about America. The location secured for the Paris Exchange is 35 Boulevard des Capucines, a quarter "long ago chosen by Americans as their chief meeting ground for business and for pleasure."

A copy lies before us of the Minutes of the Thirty-Eighth annual session of the Cumberland Association of the "Free Will Baptists Church of Christ," held in Tennessee, last October. The Rev. S. D. Bates, of the Ohio State Association of F. Baptists, was our representative at the session. The Com. on Literature reported the following resolution which was adopted: "Resolved, that we adopt as a religious organ the *Morning Star*, printed at Dover, N. H.; we also recommend Hillsdale College to any young men in the ministry who wish a clerical education in theology." Why need these brethren and we exist in separate organizations?

The *Lovell Courier* speaks a good word for Bates College, through its editorial columns. We clip the following: "Although this college is so young, its graduates are already found occupying responsible positions in many different States. Having learned to work hard while in college, it is not surprising that they are in the main highly successful. Many of them are pastors of churches, lawyers, physicians, teachers, and are rapidly taking a front rank in their several professions."

The eminent good sense of the Independent came conspicuously out in its recent severe rebuke of the American Bible Society for refusing to assist in circulating Dr. Judson's Burmese Bible among the heathen because it translates *baptizo* by immerse. What could be more pertinent and just than the assertion,—"The only question you have a right to ask is whether the translation of Dr. Judson is faithful to the Greek."

"I am an invalid, and have but few church privileges; but I am a constant reader of the *Star*, and would sooner do without one meal a day than to be deprived of its sparkling light in my home." A rousing testimony, this! We believe there are many persons who had better drop one meal a day and take the *Star*, if they can't have both. A person who can't live on two meals and the *Star* is not likely to live long anyway.

We welcome to our table the first number of the *Progress*, a new Sunday-school paper published quarterly by the Massachusetts State S. S. Executive Committee, of which Mr. Eben Shute, Tremont Temple, Boston, is Secretary. It is a bright, eight page, three column, cut and pasted, sheet, printed in large clear type. It aims to secure "more and better Sunday-school work." We wish for it the largest success.

Another veteran reports, Bro. H. N. Plumb, pastor of our church at West Valley, N. Y., has been in the ministry fifty-three years, the 8th day of next month. He crossed "the dead line of fifty" a quarter of a century ago, but is yet ministerially alive and in active service, we believe. May God bless him, and all such, in the eventuality of their useful and honored lives!

A sermon by the Rev. J. J. Hall of Auburn, Me., has been put into pamphlet form for general circulation. Its subject is God's Claim to Man's Worship, or Love for the Sanctuary. Copies can be obtained by sending address and six cents in stamps to Bro. Hall; twenty copies for \$1.00, post-paid. The subject is an unusually important one just now; the treatment of it in this sermon is able.

The attempted assassination of Queen Victoria has given the American press a chance, which has been improved, to pat British heads that have done considerable wagging over Gulteism in the United States.

Several copies of *The Battle Cry*, published by the Christian Army Publication Society, of Chicago, have been received by us.

Denominational.

Questions Answered.

We have received two sets of questions which, together with such answers as we are able to give, are here presented. While we are willing to answer, to the best of our ability, such questions as are sent us and seem to merit replies, we wish to remind our readers that they would oftentimes save themselves the trouble of sending questions and the necessity of answering them, if they would provide themselves with what should certainly be in the hands of all Free Baptists—a copy of our denominational Treatise, a little volume which can be furnished by us to all who desire it, at twenty cents a copy, with one cent additional for postage. It contains a full and detailed statement of our doctrines and usages as a religious denomination.

The first set of questions before us is as follows:

1. What constitutes a Christian church? Our Treatise gives this definition: "A Christian church is an organized body of believers in Christ, who are united by the ordinance of baptism, and sustain the ordinances of the gospel agreeably to his Word."

2. When a minister or a church-member transgresses any of the commandments, what is the duty of the church in the matter?

See the Treatise, under "Usages," pages 7 and 8. "When a member commits a public transgression—openly reproaches the cause of religion—violates his covenant obligations, or when there are reports publicly circulated unfavorable to the Christian character of any member, the church to which such member belongs, through a committee or otherwise, immediately calls the offender to account, examines the nature of the offense, or inquires into the character of the report; and if such member, on being found guilty, does not give satisfactory evidence of true repentance, after suitable discipline, he is excluded from the church." "When a minority of a church are aggrieved with the action of the majority in a case of discipline or neglect of discipline, and requests that a council be called, it should be granted, and both parties should abide the decision."

3. What course shall be taken when a Quarterly Meeting refuses to comply with a request from twenty or more members of one of its churches for a council to meet with the church and effect an adjustment of existing troubles?

Nothing can be done, so far as we can see, except the making of an appeal by a "respectable number" of the Q. M. to the Yearly Meeting which, in such a case, would probably be without precedent.

The second set of questions is given, with answers, as follows:

1. What relation to a church does a person sustain who holds a letter of dismissal from that church? Can he vote, hold office, and be considered in any respect the same as before he received such letter?

2. After a person has held a letter a year, the letter is void, would he then retain his membership with the church from which such letter was taken, or does he lose his membership?

Our answer to all the above particulars, in a word, is this: a regular letter of dismissal from a church has a prospective look, and is conditioned on the holder's uniting with some other evangelical church. Until that condition is met, we do not see why his membership should not remain unaffected, to all intents and purposes as before.

3. Should persons under the watch and care of the church be reported for the *Register* as members of the church?

Manifestly they should not.

4. What form of letter of dismissal is given to watch and care members?

The relation in question is somewhat anomalous, having no denominational recognition. A letter, therefore, if given, should exactly conform to the circumstances of the case.

Over-Supply.

The following startling statement was made three or four years ago by a prominent New England minister: "I could not conscientiously advise my boy to go into the gospel ministry; it is overstocked. There are at least a dozen applications for any eligible vacancy. Every church near me has dismissed a minister during the past five years." Is this an actual condition of things? Or is it only an appearance with real necessity remaining behind it? What is the meaning of the following facts? A pastor vacates a rather desirable field in Wisconsin, and in a very short time there are ten applications for the vacant pulpit. An undesirable location in Western New York has three or four or more contending for the position. A minister nearly completes an engagement with a small church in one of our towns. The committee received a letter from another minister offering to do the work for less money. The second minister was hired. A small church on successive Sundays has two of our best workers to inspect. Why not court two or three women at once?

Let us hear from some of our denomination.

al fathers. If young men are going into the ministry, ought not the true state of the case to be placed before them? If their business must be building up new fields or restoring deserted ones, ought not that to be impressed upon them, so that they will understand fully what they are about?

E. M. CONY.

Ministers and Churches.

[We invite the sending from all our churches of items for this department of news. These items must be accompanied by the address of the writers, not necessarily for publication, and should reach this office before Saturday night in order to get into the next issue of the *Star*. We, of course, reserve the right to condense, and to reject, when for any reason it shall seem well to do so, matter thus furnished.]

Maine.

The Rev. Uriah Chase of East Raymond is at liberty to correspond with any church desirous of obtaining a pastor.

The Rev. and Mrs. F. Cooper, Jr., express their warmest thanks to the No. Whitefield and Jefferson church and community for a donation of \$80 in cash and groceries.

The F. B. church and society of North Shapleigh made the Rev. O. S. Hasty a donation of \$55.38 in cash. He has been their pastor for the past four years, during which time both the church and Sabbath-school have increased in numbers and interest. It is undecided whether or not he will remain another year.

The clerk of Ellsworth Q. M. writes: "There is a good interest in the 2d Hancock church. Bro. C. E. Woodcock has closed his labors in Phillips, and is laboring with us at present. He will labor in this Q. M. during the coming year. If satisfactory arrangements can be made, he will attend the Q. M. to be held with the Clifton church, March 17. The churches in this Q. M. are in a low, feeble state, and very much need the services of an active, energetic missionary. We think Bro. Woodcock is the man we need."

The Rev. J. J. Hall writes: "I received into the Auburn church, March 5, six persons; four by baptism and two by letter. The religious interest is quite good with us. I cannot report 'showers of blessings,' but the latter rain seems falling constantly, if gently, upon us. There seems to be much thought and feeling in regard to spiritual things, and every few Sabbaths some persons avow their allegiance to Jesus Christ."

The Rev. F. E. Briggs of New Gloucester and also of the senior class of Bates Theological School lately received an invitation to visit Parkman and Abbot churches with a view to settlement. The church at New Gloucester regrets his proposed departure, but is unable to maintain him. G. N. Murgrove of Bates Theological School has engaged to supply the Greene church for the coming year. The Rev. B. Minard, lately of Halifax and now in Bates Theological School, acceptably supplies Gardiner F. B. church. Rev. A. T. Hillman, who has attained considerable success as a temperance speaker, now connected with the Theological School, has engaged another year with the Lisbon Village church.

Through mistake the name of the Puritans does not appear in the *Register* member of the Auburn church to belong, and in which his standing, Bro. P. has pastoral charge of the church. Twenty-six have been to the W. Gardner church as the glorious revival, under the fall of the Rev. Wm. Cunningham. Village church is being greatly blessed the earnest labors of Mr. Churchill Theological School. Quite a number have been converted.

New Hampshire.

The Rev. B. F. Parker, pastor of the toocook F. B. church, has, at the urgent request of the church and society, withdrawn his resignation and will remain another year.

The Rev. E. W. Ricker has resigned the pastorate of the Charles St. F. B. church, Dover, and closes his labors with the church the last Sunday of this month. The church, society and community regret that poor health compels Bro. R. to resign, for he is beloved by his people and respected by all.

We learn from the *Independent Statesman* that the Rev. B. F. Jefferson of the F. B. society of New Market is sorely afflicted with sickness in his family. His wife and child are in very feeble health. Bro. J. has the sympathy of the whole community.

Vermont.

The Rev. H. Lockhart writes: "I am glad to report the continued interest in our church. Three weeks ago we commenced holding meetings. After several attempts to secure assistance from different brethren in the ministry, and failing, we concluded the work and blessing were for pastor and people. God heard prayer. Written requests have continued to be sent in, which have been laid before God with earnest pleadings. Upwards of thirty have given their hearts to the Saviour. One of the pleasing features of the interest is, as soon as young men come to the light, they go to work earnestly for others. From three to eight every night, of young men and women rise, request prayers, come forward and fall on their knees to be prayed for. There is no excitement, but a deep feeling pervades the hearts of the people throughout the village. Bro. Tracy of No. Danville was with us two evenings, and gave us able, earnest sermons. Sister Fitzgerald of Dover was also with us a few evenings the first week, and gave us earnest talks. Tuesday evening we received ten as watch-care members and two into full membership. We shall continue the meetings next week."

The cause of temperance is advancing in this State. Miss Sturtevant, State organizer of Woman's C. T. Union, is very successfully working in Caledonia Co., and in other places. The Rev. E. Owen is to remain with the Lyndon church another year. The Rev. M. Atwood recently received a call to the pastorate of the church at Stratford, but his people at Sheffield & Wheelock so unanimously desired him to remain, that he decides to remain in his present pastoral relation another year.

Massachusetts.

The Rev. G. S. Ricker, of Lowell, will close his seven years' pastorate over the Mt. Vernon church, July 1, to go to Norwich, N. Y. His people unanimously declined to receive his resignation, but he insisted upon it. Bro. Ricker has had a very successful and pleasant pastorate in Lowell, and nothing but his own sense of duty seems to require its termination. We regret to have him leave New England, and congratulate the Norwich church and the Central Association upon the acquisition of so earnest, energetic and capable a minister and denominational worker.

The Rev. A. J. Eastman closes his labors with the Worcester church the first of April. The first Sabbath in March was a day of great encouragement to the High St. F. B. church in Lynn. The pastor, the Rev. J. Mariner, administered the ordinance of baptism to ten, six men and four ladies. He gave the hand of fellowship to twenty-one, thirteen of whom

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THE GOLDEN CITY.

BY R. U. FRENCH.

A city's walls,
Jasper-built, flame out with shimmering light,
With the Lamb's glory half transparent, bright!
The sun faints, as the wondrous, dazzling sight
Upon it falls.
No more we need thy shining rays, O Sun,
To mark the passing time; thy race is run.
God is the light thereof, and Time is done.
Eternity
Begins its ponderous endless wheel to turn.
Twelve pearls as gates on golden blazes burn,
The twelve foundations are of precious stone.
Bridal city!
Over thy streets and domes and spires of gold,
O'er thy strange beauty never yet half told,
O'er throne and people, glory cloud enrolled,
God reigns in love.
Within those walls all who in Him confide,
Forever serve Him as their King and Guide;
None but the pure and holy there abide
With Him above.
His hand shall wipe all sorrow's tears away,
Their white robes clothe them like the light of day,
Their crowns send forth a golden, gleaming ray
Like stars in night.
Down on them falls the blessing sweet and strange,
Immortal life, that knows no grief or change;
And o'er those Eden-bowered fields they range
In sweet delight.
By the river of life, that flows down
To the sea of glass, from beneath God's throne,
While they sing to harps of celestial tone,
Triumphant Grace!
Oh, may we stand within that City's wall,
To hear the music as it swells and falls,
To hear the loving Father when he calls,
And see His face.

AT LAST.

When on my day of life the night is falling,
And, in the winds from unsummed spaces
blown,
I hear far voices out of darkness calling
My feet to paths unknown.
Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay,
O Love divine, O Helper ever present,
Be thou my help and stay!
Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade
and shine,
And kindly faces to my own uplifting
The love which answers mine.
I have but Thee, O Father! Let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.
Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding
grace
I find myself by hands familiar beckoned
Unto my fitting place:
Some humble door among Thy many mansions,
Some sheltering shade where sin and striving
cease
And flows forever through Heaven's green ex-
pansions
The river of Thy Peace.
There, from the music round about me steal-
ing
I fain would learn the new and holy song,
And find, at last, beneath Thy trees of heal-
ing,
The life for which I long.
—J. G. Whittier, in *March Atlantic*.

QUESTIONINGS.

BY DORA SUTTON.

Mrs. Atherton came in from a walk with slow step and sorrowful face. There had been so much to remind her of her lost boy. As she passed through the hall on her way out, the sight of his coat, and hat on the rack, where his little hands had placed them the day before that fatal sickness came, brought the tears to her eyes, as the sight of them always did; for they brought to mind so forcibly the thought of her bright, bonny boy, who would never pass through that hall or over that threshold again; never again! Then her way led her past the school-house, and she met some of his school-mates, who hushed their noisy mirth and greeted her in the subdued manner that had become habitual to them since Harry's death. Her heart filled with bitterness. "Why," she asked herself, "were they left, so healthy and rosy and bubbling over with happiness, while her own noble son lay silent and cold in the little cemetery on the hillside, where three months before they had laid him?" Then as she passed on, the shop windows were filled with Christmas toys such as boys delight in, and as she thought of that time one year before, her heart grew harder at every step. "Oh, what have I done, that I should be punished thus!" she cried, and hurried back to her gloomy home that she might give way to her sorrow unperceived by curious eyes. As she passed the library door on the way to her own room, the sound of her husband's voice speaking in an excited manner arrested her steps, and she paused involuntarily to listen, and this is what she heard:

"I tell you, Hartwell, I don't know what to do; this house is like a tomb. I come in from my office, tired and low-spirited only to find dark, silent rooms, and Mary in tears; not that I blame her; I know how she loved our boy, but she was his idol; but it is killing her, and I feel sometimes as if I should lose my reason."

Mr. Atherton paused, and Mr. Hartwell answered in his deep, earnest tones, "I pity you sincerely, my friend, but I can only do as I have done before, point you to the great Burden-bearer who is able to lighten even this great affliction, and cause it to work for your good."

"Don't speak to me of religion," said Mr. Atherton sharply; "Mary is a professed Christian, and I cannot see that she received any help or comfort from it. I am obliged to leave home on urgent business to-morrow; I shall be gone about a week, but when I return I think I shall arrange my business, so that I can take her and go to Europe for a few months. Perhaps change of scenes may benefit us both. I certainly can not endure this life much longer."

Mrs. Atherton waited to hear no more, but hurried to her own room in a tumult of conflicting emotions. She walked up and down the room excitedly. "What am I doing?" she cried; "can it be possible that I am making shipwreck of my own faith and my husband's also?" She knelt down by her bedside and tried to pray, but it seemed to her excited mind more like mockery than prayer; for she could not get feel submissive to her Father's will. She could not say, "God is good, and I will trust him, let Him do what seemeth best." She rose from her knees unrefreshed. I know what I will do," she said at last; "I will go to Cousin Helen's for a few days. She was always a help to me. She has lost both of her children, and I will see how she bears trouble; I fear I shall find her no stronger than myself, for she never was so self-reliant in the old days, but she had such a way of bringing her religion into every day life that, perhaps—but I will see."

Accordingly, the next evening found her in Mrs. Sherwood's cozy sitting-room. Every thing about the room was in striking contrast to the home Mrs. Atherton had left that morning. A bright coal fire diffused a summer-like warmth through the room; the open piano, the blossoming plants, lent the same cheerful aspect it was wont to wear before sorrow entered the little household. The two ladies were as strikingly different as their homes. Mrs. Sherwood, dressed in a dark gray dress, with rose-colored ribbons at the throat, was busily engaged in working a pair of slippers; and as the purple pansies blossomed beneath the magical touch of her swift fingers, she sent up a silent prayer to Heaven for guidance, that she might be enabled to speak words of comfort to her doubting guest, who was wandering in the dark labyrinth of despair.

Although her brow was smooth and her whole face peaceful, there was a wistful expression in her eyes and about her sensitive mouth, that appealed irresistibly to one's sympathy. One saw without a word being spoken that she had suffered, and that the sorrow had been sanctified to her good.

Mrs. Atherton, with her deep mourning robes falling heavily about her, reclined upon the sofa watching her hostess with a puzzled expression in her dark eyes. At length she gave expression to her thoughts: "Cousin Helen, do you know you are a perfect enigma to me? I expected to find you crushed under the deep affliction that has fallen upon you, for I reasoned thus: if I, with my self-reliant nature, am thus broken down, what must it be for Helen with her affectionate, dependent disposition? I knew you brought your religion into your daily life far more than I ever did, but I did not expect to find you thus. How can you sit there working so calmly? I can think of nothing but my lost darling, lying so pale and still with the wind shrieking, and the snow drifting so white and cold over his grave." While delivering this passionate outburst from an over-wrought soul, Mrs. Atherton had risen, and was pacing the floor as she always did when greatly excited.

It was some time before Mrs. Sherwood could steady her voice to reply, and a quiver of pain ran through it when she did speak.

"Do not think of our children as lying in the grave, dear Mary; it is only the casket that is there, the jewel is safe in the Saviour's keeping. Surely it must be so, for He said, 'Of such is the kingdom of Heaven;' and if he numbers the very hairs of our heads he will keep our little ones safely."

"Oh, I cannot! I have tried but I can not look farther. It all looks so dark and mysterious. Of all the millions that have died since Adam, not one has ever come back to tell us; not so much as a whisper has ever reached us from that far off shore. Generations are born, grow old and die, and even their burial place is forgotten; empires rise and fall; centuries come and go, and still their silence is unbroken. Oh, it is all so dark!" said Mrs. Atherton drearily.

"You forget our Saviour, Mary. He died. He lay in the grave, but he burst the band of death and rose triumphant, and just so surely shall our little ones, just so surely shall we, and all that numberless throng that have died trusting in Him, rise to newness of life, immortalized, glorified. God's Word has said so, and that cannot lie. That time may seem long in coming, but come it will." Mrs. Sherwood's face shone with inspiration, and the light of hope illumined her eyes as she spoke.

"Granted that be true. But why are such children as ours, bright, promising, with comfortable homes, taken, while so many are left homeless, friendless, helpless and idiotic? I can see no mercy, no justice, no love in it all."

"What I do thou knowest not now, but thou shalt know hereafter," the words came slowly, impressively from the lips of Mrs. Sherwood. "We are not walking by sight now, only by faith. If all these things that trouble us so now, were

made plain there would be no virtue in trusting. I know no better than you why such things are suffered to be, but one thing I do firmly believe, that when we bask in the sunlight of God's love in that bright land whither our little ones have gone, we shall look back upon what seems so dark and mysterious now.

"And know that for us as well as for them, God did the best."

Perhaps He wishes to try our faith, to see if we are willing to lay all upon the altar as we promised when we espoused his cause. It is easy to trust God when no burdens are laid upon us, and we have all we desire; but it is in times of trial that our faith is made manifest. I remember that I had a lovely rose-tree; it grew and flourished, but bore few blossoms, so I cut off some of its branches. It seemed cruel at the time to spoil its beauty, but I was abundantly rewarded the next summer by the increased number and beauty of its blossoms. So perhaps the All-wise Father sees that we need to feel the sharp pruning knife of affliction, that we may bear more abundantly the blossoms that spring from a pure love to Christ, and—

"But," interrupted Mrs. Atherton, "the blows from the knife cut so deep, and leave us so bruised and bleeding; they are very hard to bear."

"I knew they are," returned Helen with moistened eyes; "yes, they are hard to bear, but it will not seem long ere we shall be called to lay down our burdens, and besides there are none laid upon us that we shall not receive help to bear if we ask for it in a right spirit; and by and by, when our willing feet tread the golden streets of the New Jerusalem, it will matter—

"Nothing but this—that joy or pain
Fled us away, helped to gain
Whether through rock or smile, or sigh,
Heaven—home—all in all—by and by."

Oh, dear friend, cease these questionings. We cannot reason it all out. God in his goodness sees fit to veil some things from our eyes, but He knows best; let us trust Him as little children trust their parents and leave the issue with Him; for 'He is to wise too err, too just to be unkind.' Mrs. Sherwood ceased, and a long silence fell between them, which she was the first to break. "One thought more, dear cousin; we as professed Christians have no right to be selfish, no right to impose our troubles upon others to the extent of making them unhappy; whenever we do this we bring a reproach upon the cause of religion. We should cast our cares upon Him who careth for us that the world may see that there is something in our belief, and that we draw strength from a higher power than our own." A pang of self-reproach pierced the heart of Mrs. Atherton. She remembered her husband's words to his friend Hartwell,—"Mary is a professed Christian and I cannot see that she receives any help or comfort from it." The words rang in her ears with startling significance. "Oh," she exclaimed, "I have been so selfish, so wicked? Pray for me, Helen, that the clouds may lift, and I may learn to cease questioning and trust fully in Jesus."

Then and there those two sorrowing ones knelt, while Mrs. Sherwood prayed; and such a prayer! Mrs. Atherton felt lifted up as on wings, and they both wrestled in prayer, as did Jacob of old with the angels, until an answer came to the weary storm-tossed soul, and the little parlor seemed transformed into a Bethel.

It is said that "the healthy, uninjured mussel, on the floor of the sea, lies within his shell, a formless, repulsive looking creature; but now and then when a mussel shell is opened, there is seen a perfect little globe of pure white light, worth a king's ransom. It is a hurt that the creature has received, taking form as a pearl." So in the heart of Mrs. Atherton the pearl of great price—patience and trust in God and exceeding peace—grew around the great hurt it had received, until even her husband was led to acknowledge that "there is something in religion after all," and he, too, at last found that unquestioning trust that alone gives peace to sorrowing hearts.

THE BLACK BEAR'S CUNNING.

I really think that Bruin possesses the sense of humor; at all events his actions point that way, and there is no doubt that he is extremely cunning and observing. I once had an English friend visiting me, who played the flute. He was in the habit of marching up and down, while playing, near a tame bear I had at the time. The bear had a piece of stick about two feet long, which he tossed about for amusement. After a time, he came to handle the stick very much as my friend did his flute. This annoyed my sensitive friend, and in revenge he teased the bear with uncouth noises. Bruin sniffed and whined and waited his opportunity for delivering a tremendous blow with his paw at his enemy, whose tail hat was knocked completely over his eyes. He escaped being scalped by dropping flat and rolling out of the reach of the bear. This bear spent much of his time in the tree to which he was chained, and when climbing usually got his chain twisted over and under the branches in a most intricate manner, but never failed to take out every turn as he descended. A friend who owned a tame bear told me that, for a long time, he could not account for the mysterious way in which the poultry disappeared. Observing, at different times, a good many feathers around Bruin's pole, he began to suspect that the bear was the culprit. Close watching confirmed his suspicions. When Bruin

thought he was unobserved, he would seize any unfortunate hen or chicken within his reach and devour it; but if any one approached before he could complete the meal, he would sit upon his prey until the danger of discovery had passed. He was betrayed, at last, by the cackling of an old hen, that he had failed to silence.

—C. C. Ward, in *The Century*.

A WOMAN'S WIT.

A woman's advice is generally worth having; so, if you are in trouble, tell your mother, or your wife, or your sister, all about it. Be assured that light will flash upon your darkness. Women are too commonly judged verdant in all but purely womanish affairs. No philosophical student of the sex thus judges them. Their intuitions or insight are the most subtle, and if they cannot see a cat in the meat there is no cat there. I advise a man to keep none of his affairs from his wife. Many a home has been saved and many a fortune retrieved by a man's confidence in his wife. Woman is far more a seer and a prophet than man, if she be given a fair chance. As a general thing, the wives confide the minutes of their plans and faults to their husbands. Why not reciprocate, if for the pleasure of meeting confidence with confidence? The men that succeed best in life are those who make confidants of their wives.—*Independent*.

OUR CHOIR.

There's Jane Sophia,
And Aunt Maria,
With Obadiah
And Zedekiah
In our choir.

And Jane Sophia soprano sings,
So high you'd think her voice had wings
To soar above all earthly things,
When she leads off on Sunday;
While Aunt Maria's alto choice
Rings out in such harmonious voice,
That sinners in the church rejoice,
And wish she'd sing till Monday.

Then Obadiah's tenor high
Is unsurpassed beneath the sky:
Just hear him sing "Sweet By and By,"
And you will sit in wonder;
While Zedekiah's bass profound
Goes down so low it jars the ground,
And wakes the echoes miles around,
Like distant rolling thunder.

Talk not to us of Patti's fame,
Or Nicolini's tenor to me,
Or Cary's contralto—but a name—
Or Whitney's pious rhapsody:
They sing no more like Jane Sophia,
And Aunt Maria, Obadiah,
And Zedekiah in our choir,
Than cats sing like Tamasso.—*Sat.*

ENIGMATIC GEMS.

(Everything relating to this department of the Star should be marked "For Enigmatics Gems," and addressed to W. H. Farnham, Boston, Mass.)

DOUBLE CROSS-CRUSTIC.

No. 23.

1. A body of water.
2. A bakery.
3. A girl's name.
4. High.

The primals read downward will form a gate. The finals read upward will form to disembark. Connected, they will form a New England city.

RIDDLE.

No. 24.

I am difficult to describe, being of various colors, shapes and sizes. Sometimes short, sometimes long, thick or thin, dull or witty, keen or simple, sharp or flat. I am tasteless and commonly odorless, but sometimes emit an agreeable perfume. Sometimes preserved by my owner for years, again destroyed—immediately. Sometimes anxiously watched and waited for, as others I come suddenly and without warning. Some receive me with joy and gratitude, others with anger, while some find in me only food for mirth. I am a great traveler, making short journeys, and frequently go great distances and visit foreign countries. I have even been known to make a trip round the world. I have sometimes saved life, and again been the means of taking it away by bringing the guilty to punishment. My influence is at times very good, at others evil. I am employed oftentimes by monarchs as well as by the poorest and humblest. What is my name?

CROSS-WORD ENIGMA.

No. 25.

My first is in death, but not in life;
My second is in war, but not in strife;
My third is in love, but not in hate;
My fourth is in post, but not in gate;
My fifth is in corn, but not in rye;
My sixth is in ground, but not in sky;
My seventh is in fall, but not in rise;
My eighth is a hint, but not in sight;
My ninth is in humble, but not in grand;
My tenth is in lake, but not in strand;
My eleventh is in honor, but not in fame;
My twelfth is in wind, but not in flame;
My whole is a noted poet's name.

ENIGMA.

No. 26.

I am composed of 60 letters.
My 11, 5, 50, 56, 59, 7, 12 is a city in the United States.
My 2, 17, 61, 8 is a river in the United States.
My 24, 30, 29, 20 is a range of mountains in Europe.
My 1, 12, 21, 67, 42 is a girl's name.
My 23, 32, 23, 6, 55 is a river in Europe.
My 55, 24, 45 is a river in Asia.
My 9, 31, 38, 60 is to come together.
My 16, 2, 34, 39 is a reptile.
My 54, 53, 46 is a kind of tree.
My 3, 38, 41, 38 is the opposite of few.
My 44, 29, 39, 47, 4, 57 is a boy's name.
My 10, 14, 15 is a part of the face.
My 40, 48, 49, 29 is a girl's name.
My 52, 40, 13, 35, 4, 19 is something used for trimming dresses.
My 30, 34, 27, 23, 36 is a fop.
My whole is a passage of Scripture.

DIAMOND.

No. 27.

1. A consonant.
2. Silent.
3. Imitative.
4. An island.
5. A crown.
6. A termination.
7. A vowel.

(Answers in two weeks.)

ANSWERS.

19. *The Morning Star*.
20. A soft answer turneth away wrath; but grievous words stir up anger.
21. Heedful divides mankind into three classes: those who think for themselves; those who let others think for them; and those who will neither do one nor the other.
22. M O U S E
O r i e l
O a k u m
S t a g e
E m b e r

Book Table.

Some books are to be tasted, others to be swallowed, and some few are to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.—*Bacon*.

THE TEMPLE REBUILT. A Poem. By Frederick R. Abbe. New Edition, Revised and Enlarged. Octavo, cloth-bound. pp. 251. \$1.25. Boston: D. Lothrop & Co.

Milton celebrated in sublime strains the primal rule wrought by sin, and the opportunity for human redemption secured by the only-begotten Son of God; Mr. Abbe seeks, in pentameter lines, to make a third epic which shall celebrate the process and completion of the soul's salvation—the world's redemption. This is the "Temple rebuilt." A magnificent theme, surely. It is no ordinary ambition that attempts such a work as this. How has Mr. Abbe succeeded?

This new edition, enlarged and re-arranged, has been brought out, we are told, in obedience to a demand on the part of the public. Never to have seen and read the first edition argues ourselves illiterate, no doubt. But the author has reason to feel gratified that those who have read his work are enough pleased with it to call for a new edition. He has not failed. In literature, to make a favorable impression is, presumably, to succeed. Mr. Abbe has made a favorable impression; he has succeeded. What is the exact measure of his success, however, does not yet appear. Whether his book shall make him famous or not, he has the satisfaction of having produced a work which is not unappreciated and which, wherever read, cannot fail to awaken the loftiest thoughts and stir the purest and holiest emotions. We do not need to be told that Mr. Abbe is a clergyman to feel assured that he is a devout Christian. We believe him, when he tells us in his preface that this poem is re-issued "with the hope and earnest desire that it may, in a greater measure, interest, instruct and quicken in human and heavenly things, and contribute to the great work of building up in the earth the Temple of the Lord."

We feel convinced that Mr. Abbe has real poetic ability. His work, of course, is not without defects—how have the free lance in criticism pricked with skillful thrusts even the glorious forms of our Shakespeare and Milton! Nor can the "Temple Rebuilt" be bound together with "Paradise Lost" and "Paradise Regained." Our author cannot sit on the throne with the monarchs of literature, and the spirit of his work shows that he has too much good sense to think so. And yet, perhaps it is not too much to say that his poem is one of the best religious poems, of the epic measure, since Milton. Its great defect, considering its length, is, it seems to us, its lack of narrative interest. There is, to be sure, some appearance of the narrative in the work; but it is far too faint, elusive, overlaid with lengthened descriptions, bewildering allusions, and abounding reflections—all in good taste however, and even brilliantly presented. We see forms, but they move intangibly through a kind of golden mist which first dazzles and then wearies the vision. To be sure, the sublimities of religion are necessarily invaded with the mysterious, the vague, and the intangible; but the nearer we can come, without going too far, not in wrong direction, to realizing the method of our Lord in his way-side metaphors and parables, whether we speak or sing, the more surely shall we interest and affect those to whom we address ourselves. We cannot avoid the feeling, sometimes, that our author is gifted with something of the "fatal fluency." His command of rich and varied expression is remarkable; and, if his lines have cost him much effort, we certainly have little reason to suspect it.

We recommend our readers to peruse this poem. It is a grand, beautiful and devout production. The author paints in vivid language the various scenes which rise before him during the progress of the poem; the bright radiance of the heavenly courts; the thronging seraphim and white-robed angels; the star-gemmed skies; the beautiful things of earth; the horrors of the pit and the terrible scenes of the last day.

We quote the following specimen of Mr. Abbe's power of picturesque description:

The tumult ceases, and the angry sky,
Hoarse with dire thunder, panting with storm,
Is soothed in sunshine. And the grim wrought
sea,
Vexed with the fury of embattled winds,
And rough with foaming couriers, racing on
In the wild whirl of waters, now at rest,
Mirrors the heavens, smiles to the quiet shore,
Pets the trim vessel, and in safety bears
The singing seamen to their destined port.
With dolphins sporting in the buried storm.

As an instance of his strength of expression take the following:

With a rude reason, pluming pompously
Her sickly wit, how have I wanted through
Heaven's holy messages in mockery;
For pastime, or pretence, or devilish wrangle
To twist the hated wisdom into lies?
Making the evil good, the bitter sweet,
The narrow broad, and my own wishes key
To prophet, law, apostle, Son of God;
My just the vile inspirer, till the Word
Reeked with my error, and the dreadful sense
Of sacrifice and business almost heard
The thunder bellow, and the lightning felt
Leaping avenged from the polluted page!

His power in the use of majestic apostrophe is abundantly shown in the last book which is entitled "Hallelujah," and is a truly magnificent Song of Praise unto the Lord for his redemptive work. He concludes as follows:

So may the earth and all the heavens in one,
With ceaseless hallelujah, still extol
The worth and wisdom of the grace Divine,
Which from its dire decay the temple builds,
Hews its rich stones, its masonry carvings rears,
And crowns it in the high eternal realm,
In the bright City, where no temple is
But the fair temples of His holiness.

THE CLASS OF 70. By Helena Morrison. Boston: D. Lothrop & Co. 12mo. Cloth, illustrated. \$1.25.

This is a sharp, terse, aggressive book, showing a high aim before the mind of the author—the reform of church and society. The characters of the story are chosen and developed so as to reprove lukewarm ministers and churches, rebuke mere nominal temperance advocates, and combat the "wily washy" arguments of those opposed to temperance. The book illustrates how much good, earnest, faithful women can do in both of these causes; and also how much obstruction, selfish female influence may interpose. It opens with a class of young ladies and gentlemen about to graduate from a High School with tastes, dispositions, hopes and aims as various as their numbers—a very natural representation. The author traces their varied courses after leaving school, and their influence for good or evil in the circles in which they move.

Speaking of temperance work, one of the characters is made to say, "A man that is not for a thing is against it. I think that every

one, if not for his own sake, for the sake of some one in whose light he is standing, should be arrayed against this great evil. I don't think any one excusable when we see the yearning need of untiring, staunch, determined accurate work." In rebuking a worldly clergyman, the author puts the following into the mouth of Nell Horton: "I think he has no right to be a half-man who can be a grand whole-man, a perfect symbol of what manhood can be made to mean." Of a lukewarm church the same brave girl says, "I don't belong to the church, and I never mean to unless my religion means something more to me than an hour twice a week of sleepy church-going. I think if logic consists in laziness, we have plenty of logical Christians. If I could understand why a little enthusiasm would be amiss in religious work, I should be glad. It seems to me it would warm and give life to the whole spiritual existence." The author sets forth her arguments clearly, strongly and convincingly. She evidently hates all half-way people and methods and puts into her pen all the force of her convictions. The book cannot fail of being profitable to the thoughtful reader whether old or young.

THE ROSEBUD MISSION BAND. By Mrs. S. E. Dawes. pp. 185. Boston: Howard Gannett, 1882. Price 75 cents.

We have in this little book four stories closely related to each other, the first of which gives it the title. The Rosebuds are fortunate in having the right kind of Sunday-school teacher, and the principal actors in the events narrated have a most excellent mother. They learn in the course of their experience that other things must not be forgotten while we are saving pennies to send the gospel to the heathen, and that one may do a great deal of excellent and genuine missionary work without ever going far from home. The book is in all respects a capital one for the younger readers in our families and Sunday-schools.

HAMLET, PRINCE OF DENMARK. By William Shakespeare. New York: The Useful Knowledge Publishing Co., 102 William St., New York City.

The illustrious bard of Avon is being honored with still another edition of his works, and this time it is one that will delight not only the rich, who are pleased to adorn their libraries with beautiful books, but also the millions of book-buyers, to whom the possession of a handsome edition of Shakespeare has heretofore been impossible, on account of the high cost. We have received from The Useful Knowledge Publishing Company the above charming little volume, 148 pages, beautiful, leaded type, excellent paper, and tasteful cloth binding, which they sell for only 20 cents.

MAGAZINES, PAMPHLETS, ETC.

The *Art Amateur* for March has the usual array of designs for china painting, needlework and other art work, including a striking frontispiece design for a portrait plaque. The *Water-Color Exhibition* is pungently reviewed by Clarence Cook, and some of the more notable paintings are handsomely illustrated. Interesting illustrations of Greek vases, Limoges enamels, mediæval ironwork and stained glass, Arabic decorations, French jewelry, and old furniture and needlework are also given. Among the numerous valuable features of this number are "Hints to Young Artists," by President Huntington of the National Academy; instructions for "Photographic Painting in Water Colors"; suggestions for the "Decorative Transformation" of a commonplace apartment into an artistic one; directions for furnishing a "Doctor's Consulting Room," and instructive articles on painted enamels, embroidery for bedrooms, underglaze painting, and woman's dress. The *Art Amateur's* claim to be the best practical art magazine is admirably sustained. Price, \$4.00 a year; single numbers, 35 cents. Montague Marks, Publisher, 25 Union Square, New York.

We have received from Oliver Ditson & Co., of Boston the following specimens of their new sheet music: "Birds of a Feather" (30 cts.) by Roedel; "Our Farewell" (35 cts.) by Lady Hill, a fine English song; "He was a careless man" (30 cts.), one of Barnabee's comicallies; and "Arthur and Martha" (35 cts.), by Lloyd. They also send us two piano pieces: "Too all but Waltz" and "Dream of the Lily Waltz," that have for titles the very peculiar portrait of Oscar Wilde, with those "poems of legs" which furnish very tangible means of support to the airy poet. Then there is the "Dauntless March" (40 cts.) by W. F. Sudds, a pretty and easy piece for Violin and Piano, called "Best Shot March" (35 cts.), which is one of 77 similar pieces for the two instruments. With the bundle comes an acceptable number of Ditson's *Musical Record*, which is about the only Musical Weekly published.

The *Musical Herald* for March is a valuable number. The editors of this magazine evidently mean to deserve all the patronage they get, and they deserve much. Price, 15 cents. Musical Herald Co., Boston.

The *Young Scientist* for March is full of short, clear and valuable articles for the young student. Office: 14 De St., N. Y.

The *Children's Museum* for March carries on every page the evidence of its superior character as a children's magazine. F. B. Goddard & Co., No. 6 Bond St., N. Y.

LITERARY NOTES.

Rev. E. E. Hale discusses the Æsthetic Movement with the young folks in the forthcoming April *Wide Awake*.—A translated German novel of no small excellence is in the press of George W. Harlan, New York, to wit: George Horn's "Count Sylvius," a book whose success and interest in its own language has prompted its translation for the benefit of English readers.—The *Mother's Record of the Mental, Moral and Physical Life of Her Child*, a work prepared by a Massachusetts woman, will be published by L. Lothrop & Co. next month. It is so arranged that the particulars of the child's growth during each year can be chronicled.—A convention for the reciprocal protection of literary and artistic property has been concluded between France and Belgium.—Hungary is proposing to do justice by the question of copyright, and a bill is now before Parliament fixing the copyright term at thirty years.—The commission appointed in Germany to revise Luther's translation of the Bible, has held its last sitting and brought its work to a close.—Another relic of literary London is about to disappear, the order having been given for the demolition of the house in which the poet Rogers lived, at the corner of Newington Green.

