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[illegible]

BY PERCY LARKIN.

This silent, somber, Sabbath day,  
Like halting pilgrim seeking rest,  
Has pitched his tent of amber-grey  
Upon the hill-tops of the west.

The wind under the temple-wall  
Whispers his pentent regret;  
The quiet trees, sedate and tall,  
With tears of silent grief are wet.

To-night no song of sleepy birds—  
Nor insect's hum, nor water's flow,  
Upon the heavy air is heard  
Across these fields of thinning snow.

So still! No summer songs arise;  
Within my heart life's beauties sleep;  
Tear-damp my days across the skies  
Into the fatal darkness creep.

This is the life the Lord ordains!  
This is the life the Lord commands!  
The purpose true with him remains—  
Unto the labors of his hands.

Trust on, my soul! Perchance we may,  
Poor, weary pilgrims, seeking rest,  
Spread out at last our tents of grey  
Upon the hill-tops of the west.

BY THE REV. A. A. SMITH.

I find this expression in the *Star* of March 29. It is in the editorial referring to the Boston church, and is quoted from a letter of Brother Perkins to the editor. If every reader has not read that article I hope they will without delay. It is one that should be read and prayed over by every Free Baptist at least of New England. Those of us who know Brother Perkins do not believe him to be a sensational man. The editor of the *Star* is not. No, a sober truth is set forth in that article. It says, "A crisis is probably near at hand." This church has reached a time when its future destiny is to be settled. Let the fact be known then. There is far too much at stake to believe for a moment that silence is allowable. To be disinterested, under the circumstances, is little less than a crime against the cause we love as a people. *The Boston church must be saved!* To believe that it is not needed for the best advancement of our cause is to exhibit a blindness that is certainly deplorable, while to admit the need, and not be willing to aid in making it a success, is to that lack consecration which finds expression in every act of Christ's earthly life.

In the article referred to, the editor says further, "We might better have a dozen less churches elsewhere than be without one in our New England metropolis." Certainly. That statement does not need proving. It is plainly evident. But the Boston church can be saved without loss of one other church. It is the loss of the church, *not its saving*, that, in the end, will prove the loss of others! A helping hand in this hour of necessity is all that is needed. There is not a church in New England, at least, that can afford to let this opportunity pass without coming to the aid. Let the word go forth that it is to live. Awaken the brethren to that fact. Make it a common cause. Arrange some plan and *work for it!* Let every church on the country hillside join with the churches of towns and cities, and make an offering unto God for this interest. Some pastors are always ready to say, "We cannot do anything." Here is the danger. Do not do this, my brother. Give at least your people a chance. You will not lose your hat or the collection box, even if you do not get much money. Try it. I believe your death chamber will be the lighter for the effort. More than this, it will not hinder other work. Just as much for India and for the great Western work. Bates and Pittsfield and other enterprises need not suffer for this. These *will suffer* if this church is not cared for!

My church, struggling with such burdens as few know, and ever hearing, like the murmur of the sea, the cry for help all around, shall send her offering if it is needed. The Boston church must live! Is not that your verdict, reader?

Minneapolis, Minn.

BY GEORGE F. MOSHER

BY GEORGE F. MOSHER  
*U. S. Consul at Nice, France.*

Miss Cary's proposed concert in aid of Bates College, which I see referred to in the *Star* of Feb. 22, strikes me as one of the noblest uses of artistic power. Without doubt every great artist exercises his gift partly because he is inwardly impelled thereto; and partly because he enjoys that exercise for its own sake; but how rarely do we see the talent exercised in behalf of so worthy an object as the one proposed.

What great incomes, by the way, the leading dramatic and operatic artists have usually derived. The leaders among the latter class rarely sing for less than a thousand dollars a night, while such men, for instance, as Sothern was, make their engagements at five hundred dollars a night the season through, and follow it up for years together. The public pays none of those who minister to its æsthetic or intellectual enjoyment so well as it does the leaders in these two professions. They become rapidly rich, but alas! how few of them put their wealth to noble uses. Edwin Forrest, I believe, conceived the happy idea of leaving a home for the superannuated members of his profession. How it is prospering I do not know, but his case has few parallels among those whom the public so liberally pays. They are, indeed, as a class, generous to a fault, but it must still be admitted that the most of them spend their great incomes in lavish displays of dress, ornaments, and useless or selfish extravagances of various kinds.

One need not look far to see that it is just this tendency among the people that I am speaking of, that leaves so many of them poor in middle-life, or without enough to provide them a respectable burial if they die at an advanced age. Caroline Richings Bernard, once "the Queen of English opera," dies of small-pox in Richmond, Va., after losing the large fortune that she had made on the stage, and while I write, Christine Nilsson, over whom America went wild a few seasons ago, is "weeping her eyes out" in Paris, so a French paper says, over the double loss of her great wealth and of her husband, who was first made insane and then dead by the unfortunate stock investments which he made of his wife's property.

In Nilsson's case one would say that there was ample opportunity to win back her lost fortune—for it is hinted that this is the chief thing that she is crying about. She is not old and her voice is hardly impaired. But the public is capricious in matters of this kind. It is quite prone to lavish its favors on the *prima-donna* of the season, and to accept with moderate enthusiasm, if not with coldness, the artist who comes the second time courting its favor. Bernard could not win a second fortune, after losing her first, although her voice was quite as sweet as when she first entranced the public. It was just this phase of the fickleness of popular favor that Miss Emma Thursby, who is now charming French audiences in the *role* which they have given her of "the Puritan Nightingale," deprecated the other day while referring to Nilsson's case. I suggested that the American opera-goers would contribute towards another fortune for her, as liberally as they contributed towards that one just lost, if she should go back there to sing again.—"But the public is so capricious and so exacting," said Miss Thursby, "in such cases. Its enthusiasm after an *encore* rarely equals that which follows the first appeal to its favor." Certainly Miss Thursby could hardly have spoken from experience, for the enthusiasm with which she has been received, from cold and unimpassioned Sweden last summer to fiery southern France this winter, has been ardent and unflinching. She sings in a couple of weeks before the Queen of England at Mentone, where one can easily imagine a continuation of the popular favor that has greeted her at Nice. Her success, let me say in passing, is the more to be admired on account of the firm principle on which it rests. She refuses altogether to sing in opera, and confines herself almost wholly to such lyrics and songs as could hardly be out of place in the steady Brooklyn choir where her voice first attracted attention.

To return to the generous if not always unselfish temperament of the artist, it may fairly be said that the artistic temperament itself conduces to such habits. As Leah Mendelssohn says, in her well-known letter to young Hensel refusing for the time being her daughter's hand, "An artist is a happy being. All circles open to him; court favor animates him; the small cares of life vanish before him; he steps lightly over the rocks which difference of rank has piled up in the world; he works at what he likes, and how he likes, choosing his favorite subjects in Art, roving poetically in other regions, the most delightful, happy being in the world."

It hardly matters that Madam Mendelssohn had in mind the artist in colors. Her words apply to the artistic temperament, however it manifests itself. If it doesn't

always unite with itself the rare moral worth and unswerving religious principle that controlled her famous son, it is quite as generous in its sentiments and much less provident for the future. Of the whole class, it may safely be said that the large sums of money accumulated in the exercise of their gift are rarely retained very long in their own possession or handed down to their posterity. From their earnings which often exceed those in any of the learned professions, they are quick to give liberally in many a charitable enterprise, but rarely in such a way as to confer any real and lasting benefit upon a really worthy object.

It is partly this, which I have written down, that I have been thinking of while contemplating Miss Cary's generous offer. It proves that her genius is enhanced by a regard for what is noble and enduring in the world's work, and so she contributes to the support and progress of that work by helping the educational institution that is engaged first of all in promoting it. Of the evidence which I get over here that the college is not without friends who will bring it out of its temporary difficulties, this furnished by Miss Cary is not the least impressive or significant.

BY THE REV. A. T. SALLEY.

What Jesus said of John, who received his training during the most favored period of the old economy, can be said with even greater emphasis concerning those who lived earlier in Jewish history: He that is least in the kingdom of heaven may know more of the moral government and purposes of God than was possible to the early Hebrew leaders and teachers and prophets. If this disparity exists between the religious privileges of the lowly among Christ's followers of to-day and such men as Samuel, David and Isaiah, who stood on the heights of Old Testament illumination, into what a lamentable condition of ignorance must the unlettered Israelite be thrown, who lived in the earlier days of his country's history? It is an interesting question which this thought suggests concerning the state of religious and secular culture among the Hebrews of early times.

We shall hardly err in making short work of the notion that any system of secular education existed among the Jews prior to the Babylonish captivity. Never was there a truer utterance than that of Paul when he said of the law that it was a shadow of good things to come, and not the very image of things. The Law of Moses was absolutely barren of any provision for any secular education. Why the great law-giver fails to meet the second greatest need of his people, is left to mere conjecture. That such was the fact is clear even to careless readers of Mo-

When the Israelites issued from Egypt, they were a nation of ignorant and degraded slaves. It is doubtful if anything parallel to their degradation can now be found within the limits of civilization. The little knowledge which the family or Jacob carried down into the land of bondage, and which they acquired there during the days of their freedom, was centered chiefly in a few of the nobler families. Perhaps not two score of all the thousands who came up out of Egypt could write the language they spoke. It is a significant fact that when the Law was given on Sinai, instead of being multiplied and distributed among the people, it was boxed up in the ark and Moses became its interpreter. He could not do otherwise, for the common people could not read. Many grave obstacles are known to have opposed a diffusion of secular knowledge. No wide-spread conviction existed that the masses should be educated. A deadly apathy toward any educational movement permeated the rank and file of the nation; they were like most ignorant communities, too conceited to feel their need of a higher intelligence. This indifference itself created grave barriers to the diffusion of culture.

Besides the absence of any felt need of knowledge, the people were chained to their lowly lot by other insuperable obstacles to progress. The process of writing was painfully slow. To point out letter by letter a long communication on wax tablets, or prepared cloth, or skins, was an effort far from inspiring to men whose training was any thing but literary. The material on which to write was too costly for the poor peasant to freely use. Even if he acquired the art of reading and writing, libraries were too perishable and costly to be afforded by any but the rich. Much leisure and wealth were the conditions of a literary education. It is no wonder that there was a complete dearth of secular instruction. The obstacles mentioned are specimens of those which shut the masses up to a life of ignorance.

But what of religious instruction? Was it alike meager? Hardly less so. The little knowledge which existed was chiefly religious. The memory of each

child was the common reservoir into which the different streams of their national traditions emptied their currents of mingled truths and errors. Instruction was oral. The religious element in the Hebrew character predominated. Their history was rather religious than political. The predominating element in their character largely controlled their national movements, and gave to the traditional education of the people a religious cast. The story of the creation and fall; the ascension of Enoch; the fatal apostasy and resulting flood; the call of Abraham,—all these, and many other similar events, were taught the children of each succeeding generation. Beyond this there was little to call the heart and mind to God. This traditional training was very inadequate to meet the wants of the people. Nothing would seem more natural than that this should be supplemented by appropriate and needed legislation. But nothing reveals the darkness of the times and the difficulties which opposed such a work, more than the dearth of any regulations for imparting religious instruction.

The only direct provision of such a nature was the requirement of Deut. 31: 10, 11, where the entire people were required to assemble at Jerusalem once in seven years, at the Feast of Tabernacles. During the seven days of this feast the law was to be read in the ears of all the people. How much of the law they could remember by hearing it read once in seven years can easily be imagined. Add to this the fact that it was an utter impossibility for the whole population to go up to Jerusalem to this or to any other feast, and we get a strong view of the inadequate provisions for the religious elevation of the masses. It is true that the male population were required to go up to Jerusalem three times a year, to the Passover and Feast of Weeks and Feast of Tabernacles. But we find no express command for the study of the law on these occasions, though it might have been done to a limited extent. When we remember that these feasts were times of feasting and merry-making, as well as of religious worship; that the element of instruction which plays so prominent a part in modern worship was largely wanting, being supplied by ceremonies, the latter supposition is reduced to a bare possibility. Those were dark days. And what seems equally strange to us, there was no provision for religious assemblies on the Sabbath. The people were forbidden on pain of excommunication to kindle a fire in their dwellings on that day (Ex. 35: 3). They were even prohibited from leaving their habitations on the Sabbath (Ex. 16: 29). It is not probable that these requirements were intended to be so exacting as to forever exclude any religious gatherings on that day. But it is evident from the unqualified manner of their statement that no such assemblies then existed or were then contemplated. Parents were the only persons positively required to teach the law to their children. From Deut. 16: 18, we learn that judges and officers were appointed in all the large towns, whose duty it was to arbitrate between man and man, to solve cases of conscience and to give instructions concerning the ceremonial of the law, when consulted. They occupied very responsible positions and were supported by the offerings of the people. It nowhere appears, however, that they performed the functions of a public teacher, seeking the people and instructing them out of the Law as to their manifold duties toward the state and their God. Where Scripture is silent it is difficult to ascertain the truth. Yet from the abject ignorance of the people, from their repeated lapses into the most disgusting forms of idolatry, it is safe to assert that this class of officials did not in any true sense meet the modern idea of religious instructors.

There was one institution, however, which after centuries developed into a mighty educational system. I refer to the schools of the prophets. Moses was a prophet of Israel until his death. His successor, Joshua, filled the same office. But after the death of Joshua, during the period of the Judges, which was three hundred years, only one mention is made of a prophet. This fact, coupled with the closing utterance of the book of Judges, *viz*; that every man did what was good in his own eyes, leaves us at fullest liberty to conclude that there was utter lack of religious instruction during this period and an abounding wickedness. It is to be noticed as bearing upon this subject, that in the opening of the book of Samuel, which brings us down to the year 1165 B. C., we are met by

his statement,—"And the word of the Lord was precious in these days and there was no open vision." But with the advent of Samuel, better days dawned. He gave a wonderful expansion to the most needed institutions of the prophets, and must be regarded as their founder. And the line of these godly men was not broken until it terminated in Malachi, covering a period of seven hundred years. But it must be remembered that this beneficent institution did not originate in the Law of Moses, but was, like the Law itself, the answer of Jehovah to the in-

creasing needs of the growing nation. It is not possible to trace the history of the development of this institution, without transcending all bounds.

Many controversial points might be raised. But it is not far from a truthful summing up of this whole question, to say that the masses of the people were lamentably ignorant, that nothing corresponding to our schools of secular and religious education existed among them up to the time when their history ceased in the dark period of the Babylonish captivity. With the facts in full view, much that is mysterious in God's treatment of the nation and in their mad neglect of Him becomes clear. Many of the phenomena of their national history were rooted in their ignorance. The depth of their ignorance explains the depth of their willful depravity, the corruption of their tastes and the folly of their nameless apostasies.

## POLITICAL TENDENCIES.

In Canada, we have our Reform and Conservative parties, the descendants and successors of the old "Whigs" and "Tories." The Reformers, like your Republicans, have within their ranks the great body of earnest Christians, earnest temperance men, and earnest believers in the equality of all men before God and the majesty of the law. The political leaders of the party in the Senate and in the House of Commons are men of the people, characterized by temperance, conscience, integrity and piety. Doubtless there are bad men in this party, and not properly of it, but these are the features which distinguish its leaders from Blake and McKenzie down. On the other hand, our Conservatives are noted for what is known in England by the name of "Jingoism" — that is the spirit which wants "John Bull" to be a bellowing bully every day of his life. How to get power and how to keep it is the fundamental principle of their politics. They have many excellent men in their ranks, but the leaders and the party doings generally indicate all that is slippery and void of conscience and integrity. Indeed, it has been a source of national shame and sorrow for a number of years that some of the principal men of the party have appeared in public and in the legislative halls in a state of intoxication that would have been a disgrace in the days of Charles.

These men now hold the reins of power and have carried matters with a high hand for several years. They have been pushing through a railroad from the Atlantic to the Pacific with great vigor, and for this they would have the thanks of the whole country but for the unblushing corruption connected with it. You have had your Credit Mobilier and we wondered that such villainy could be tolerated in a free and enlightened country. But we have quite eclipsed you and find ourselves powerless to stem the tide which has set in upon us. Over twenty millions of dollars have been sacrificed and put into the hands of the political friends of the party in making arrangements for the completion of their immense road. But the Dominion is so long and narrow, and its various Provinces are so separated in interest that the Pacific R. R. was a necessity to keep our country from disintegration. Accordingly, all through the discussion of this question in Parliament, there kept cropping out, even from those who ought most to conceal their secret feeling, allusions, hints, assertions, that showed plainly how often the *annexation question* has been considered by our professional politicians. As the Reformers are suspected of lack of loyalty, of course they dared never speak of that alternative except with abhorrence. Many years ago one of their cleverest men once spoke of his purpose to "look to Washington" for redress in certain eventualities, and the expression was hurled at him so continually by the "jingo" Tories that the poor fellow was finally driven from the field in disgrace. They confined themselves to an advocacy of *Canadian independence* from the Mother Country. But the leader of the Conservatives boldly and with flat-footed frankness said he would prefer being numbered amongst the States which comprise the American Republic to any insignificant nationality such as our feeble four millions of people would make. Now, we deny any annexation tendencies amongst us—like the boy in farm-yard, we whistle to keep our courage up—but after all, annexation is like Hamlet's ghost, it won't down! At every turn it crops out, and yet we say it is not here! Still, we must confess that it would be very significant to us in Canada, if any of your leading statesmen in Congress ever alluded to Canada and a national and governmental union with us as a remedy for existing evils. You cannot therefore be blamed for thinking that these straws show which way the wind blows. And now, to give my own honest conviction, I am free to say that which I believe: there is a great majority of Canadians in favor of our present position, or independence, yet there is a large percentage of our best business men and most thoughtful students of political questions who not only favor annexation but speak of it as our inevitable destiny in the course of time.

RELIGIOUS TENDENCIES.

Whether we in Canada are approaching that "moral interregnum" of which one of our great scholars speaks, I cannot say, but I do know that religious opinion is in a very unsettled and unsatisfactory state amongst us. We have, first, a very general prevalence of skepticism and positive infidelity amongst us. Until within the past few years we were singularly free from all forms of positive doubt and hostility to the Christian religion. Like the flees, flies and frogs of Egypt, these evils have come upon us in a single night. Ingersoll is lauded, his books are handed around in secret, and there is a great de-

mand for skeptical works in general. Secondly, our ministers are not giving the certain sound once they did. The rage for "advanced thought" and "modern culture," and "nineteenth century enlightenment" has taken possession of men who wish to ride upon the popular current, and it has carried them far beyond foundation truths. One of our D. D.'s has boldly declared that nineteen-twentieths of the "scholarly" (p) ministers he meets with utterly repudiate the inspiration of the whole Scriptures and accept only those parts which commend themselves to their judgment, and that they utterly repudiate the doctrine of eternal punishment, as repugnant to their sense of right and justice, and a good deal more of that kind of thing.—But the strange part of it all is that the denomination to which he belongs has not only not lifted a finger to rebuke him, but has loaded him with honors and places of trust. This state of things in some of our pulpits has a most baneful effect upon the spirit of doubt amongst our young men, to which I have already alluded.—Thirdly, I find amongst the churches a great uneasiness and restlessness under the old forms, old faiths, and old denominational paths.—It takes a form somewhat like this: the present state of Christendom is in confusion and ruins—in fact it is a perfect babeldom. Not only are there many sects, but the mutual jealousies and rivalries amongst them leads the world no longer to say, "See how these Christians love," but see how they hate one another. The ministers do not preach the gospel anymore; but the Word of God as food to our souls, but denounce philosophy and "roasted hufalutin and baked emptiness" which is like snuffing up the east wind to our hungry souls. And then, the whole church is "run" upon the commercial principle from beginning to end. The costly church and organ, *et cetera*, are obtained because they will attract the rich and thus pay—the eloquent minister is called not because he will win souls to better life, but lead Christians to a holier and better life. He is called because he will "draw" and therefore it will pay—the bazaar and tea-meeting and garden party and religious "jamborees" generally are adopted because by this means the world is "roped in" and the money extracted from its pockets, and therefore it pays. And so not what is right, what will honor God not what is according to the Scriptures, not what is pleasing to the Master, governs, but the mean, base, selfish principle by which Satan rules ungodly men.—What if such rules his members—will it pay? I do not say that these charges are true; but it would be safe to think it would foolish to say there is no ground for the complaint. And what are the results? Very bad, indeed. Many people remain away from the preaching of the gospel entirely—others get together in knots and while they can find good cause to "vex their righteous souls" about evils that surround them they can readily find an excuse for the evil that is within them; others are brought up to that terrible system of disintegration—blasphemy and division called "Plymouth Brethrenism." In every part of our country the spiritual life of our churches are being gathered together in little companies in "upper rooms" where they become a sort of mutual admiration society and bless themselves that they are not like other men. Now what is to be the outcome of all this? I do not know. I only know that "Brethrenism" is no solution, for in places where they have existed a number of years they have fallen into many rival sects, each anathematizing the other and each claiming to be the church of God, evidently thinking the entire number is in the proportion of one in a thousand amongst the true and living members of the Body of Christ. In all these antagonisms and amidst all of this confusion, one is led to pray, "Even so, come, Lord Jesus."

SENTINEL.

NEW YORK CITY, April 6, 1882

THE IRISH SUSPECTS IN ENGLAND.

There was a large meeting in Cooper Union on Monday night to protest against the arrest and detention of American citizens in English jails without trial. Mayor Grace presided, and speeches were made by the Hon. S. S. Cox, ex-Governor of New York, Mr. Smith, and others. The audience was largely made up of our Irish fellow-citizens, who were very demonstrative and often uproarious, especially when they were speaking of the Fenians. Mr. Cox made a long and able speech on the principle. He said it was essential that our foreign-born citizens should be protected. He alluded to our negotiations and remonstrances with the English Government in 1870. He said that Bismarck was formerly of the opinion that when a man was made an American citizen he is ever after a citizen; that England had flagrantly violated this principle; that she had been convicted; and that England had herself admitted this principle, which she now obstinately set aside by her refusal to act in favor of the Irish American suspects. Mr. Randall, who on such occasions is wont to say nothing, said that a significant diatribe against England in general and our Minister Lowell in particular, whom he denounced for his "sickening sycophancy to England," Mr. Randall should have known, and if he read the paper he had addressed to those suspects in prison he should have known it, that our Minister has no sympathy with this coercive legislation, for he said, "I am not a slave to England and arbitrary." But it is the law of the land, and arbitrary? The natural citizens of the United States can be exempted from its operations. All this, and more, Mr. Randall fails to see, and indulges in Administration, and Mr. Lowell, Mr. Arthur's diatribe recall he demands. *Buncombe* is the word which explains Mr. Randall's speech. On Friday, the chairman of the Sub-committee on Foreign Affairs, Mr. House, said: "I happen to be in a position to say that the President and Secretary of State have correspondence in regard to the American prisoners which, when it becomes public, will excite the national pride, and I think that within the next few days we shall be called together again for one of two purposes—either to shout for joy for the release of the prisoners or for a more serious purpose, to demand that the Government are willing to march right up to the prison doors of these suspects and demand their release. His speech created much enthusiasm. The majority opinion now, on the side of the Fenian and Land League, is that the American suspects will soon be tried and if found guilty will be punished, but if innocent, acquitted.

## famous Chinese

The President's veto of the infamous Chinese bill meets with very general favor outside of that ring of politicians in both parties who are vying with each other to see who will dive the deepest and do the meanest deeds against the peaceful and industrious Mongolians, in order to secure for party, in 1884, the Pacific slope States. Every true American, whose sense of right and justice is not destroyed by partisan bias, must thank the President for his veto.



## NO RIGHT TO USE OUR RIGHT.

BY G. A. BURGESS.

This was the theme chosen by the Rev. Phillips Brooks recently for a very helpful sermon. Taking for his text Christ's power to call the legions of angels to his assistance and his voluntary refusal to use that power, the preacher proceeded to show that such a renunciation of power and of possibility was unlike the indolent renunciation of the man who refuses riches and honors for the trouble and care they cause—unlike the ascetic renunciation of the man who vainly seeks discipline by renouncing innocent gratifications for the mere sake of the discipline.

But there are men among us who are practicing the same kind of self-renunciation as our Lord. The student who lays aside pursuit of pleasure, and of riches, and of honor, that he may bury himself in his study and become a helpful scholar to his fellows; the parents who suppress hunger for learning, dismiss numberless comforts and delve hard that they may give their children a chance for the best learning of the day—these practice the denials of Christ that, like him, they may give way to a higher law of duty and of love.

Like Enoch Arden (which whole poem illustrates the truth in hand), they find a purer, truer joy in the midst of their denial. For when Enoch had refused to assert his right to home and wife and children,

"He was not all unhappy. His resolve  
Upheld him, and firm faith, and evermore  
Prayer from a living source within the will,  
Like fountains of sweet water in the sea,  
Kept him a living soul."

The earnest simplicity of the style of this hearty preacher quite won our hearts, and his illustration and enforcement of his one theme left an impress on our minds never to be erased. And are there not weary, troubled preachers within our ranks, and struggling laymen too, whom his truth will cheer at their posts of duty and of trial? For they deny themselves the wealth and comforts that they see their fellows seeking about them, and are held firmly to the example of their Lord and to a noble life, laying aside the joys derived from pressing their rights, and finding in their heart of hearts keener joys,

"Like fountains of sweet water in the sea,"  
that keep them living souls.

## SOME SUGGESTIONS.

MR. EDITOR:—I have been reading the Report of the doings of the Maine Free Baptist Missionary Society, at its session in Auburn, Nov. 2 and 3, 1881. I am very favorably impressed with the practical wisdom of those who participated in the deliberations of that meeting. Independently of the Christian duty which is urged upon every member of the Free Baptist denomination to do what he or she can to diffuse, among the people of our state, religious instruction and Christian influences, and thereby promote the cause of Christ in our midst, these are reasons why every good citizen whether he is a member of the denomination or not, should aid in the work in which the society is engaged. I am not in formal fellowship with Free Baptists. I nevertheless worship among them and give what little of influence I have to promote the success of their work. One reason why I do so is that I regard it of great importance to the well-being of society, for the promotion of the happiness, prosperity and welfare of the community, that the institutions of religion be sustained, the Sabbath remembered and kept holy, worship maintained, and a preached gospel continually sounded in the ears of the people.

There is a very large element in all New England communities which entertains the same idea, but is not attached to any denomination. Now, is it not well that a direct appeal be made by the Free Baptists to that element when it is met in their places of worship, to aid in sustaining the institutions of religion? When there are no other means of doing so, why not appeal to those of that class who attend upon Free Baptist worship to contribute to the support of the missionary work of that church? I do not find in the doings of the Missionary Society at its meeting in Auburn any such appeal, or any request that the pastors of churches or the agents of the Society make any appeal to that class of their hearers. The solicitation for aid and support seems to be entirely to members of churches. The strong and wealthy churches of the cities and large towns are urged to contribute in aid of the missionary work in the rural districts, and thus build up the weaker churches in the small towns, because, among other reasons, much of their numerical, material, intellectual, and moral strength comes originally from these same weak and feeble churches in the country, and because the strong ought to bear the infirmities of the weak. This is all well, just as it should be. But ought not an appeal be made to the friends of the Free Baptists who unite with them in worship to contribute to the same good work? It seems to me so. As a humble representation of that class, one who thinks he knows something of what is the feeling among them, which, perhaps, clergymen do not know, I would respectfully say that in my judgment a special appeal to such would not be thrown away. In my judgment much might be gathered up, which is now lost.

It is said in the report that the membership of the Free Baptist denomination in Maine, in round numbers, is 16,000. A cent from each one of them is \$160, and

from each one, on each Sunday in a year, \$8,320. From each one monthly for a year, \$1920. It is undoubtedly true that there are as many who attend upon Free Baptist worship who are not members of the church as those who are, very likely many more. If so, the attendance upon the worship of that denomination is 32,000, if not many more. I have heard it placed as high as 100,000 by a gentleman who claimed to know. If the number is only 32,000, a single cent from each per month would be \$3,840 and for each Sabbath in the year it would be \$16,640. Of course there are thousands who will not pay the cent but are there not other thousands who upon every returning contribution will put in their dimes and quarters, so that the aggregate will be much larger than the sums named?

The inquiry may be, how can so much money be realized from the multitude? The answer is, by asking for it. The manner of asking must be by soliciting contributions at places of worship, as already said, at stated times. Many fear that soliciting contributions will keep people away from worship. This idea I regard as very erroneous. Instead of keeping them away, it is an inducement with many to attend.

There is in most minds an inherent, an intuitive sense of justice, which is gratified when an opportunity is offered to do what they know is right and just. They wish for a place of worship which they can attend with their families. They have never been accustomed to make any personal effort to provide worship, and so they live along, year after year, without any such privileges unless somebody else brings the gospel to them. They receive it gladly when it comes, and are willing, nay, anxious to pay their part of the expense of supporting it, if they are only asked to do so. The presenting to them a contribution box is a silent, perfectly respectful, and graceful method of giving to them an opportunity to do what they know is not only a duty, but also a privilege. When the opportunity occurs, the dime, the quarter, or the half, goes into the box as freely and willingly as they pay their grocer's bills, or their notes at maturity. The best attended congregations I have ever known were those in which the contribution box went round every Sabbath, as regularly as prayers were offered or songs of praise were sung.

The Free Baptist congregations of Maine which have not been accustomed to collect money by public contributions will not, of course, all of them, see this subject in the light that does the writer, and hence agree with him in all of his theories. I do not write with any expectation that they will. If however any are disposed to make an experiment of the kind, by such I shall be pardoned if I make a few suggestions in reference to the manner how.

If a contribution is to be solicited it should be done wisely and well. It should be at the proper time and in a proper manner. If it is for a new or special purpose it should be explained, but whoever undertakes to explain, should remember "how forcible are right words" beautifully spoken. A few right words forcibly expressed are all the occasion requires. All arguments such as how much better it is to spend money for missions than for tobacco, or remarks in reference to those who stand in perishing need of the gospel, or benediction upon those who find how much "more blessed it is to give than to receive," should be avoided. One thing more: Do not adopt the modern folly of placing the contribution boxes in the hands of beautiful and fascinating young ladies, under the mistaken idea that they will get more money than others. Let the collectors be the thoughtful business men of the congregation—men who know who can pay and who ought to pay, who know the skin-flints in the congregation, and how to make them ashamed of their penuriousness, men whose position in society is such as to inspire confidence in the hearts of all that the money is for a good purpose or they would not be asking for it. P. B. P.

## TEMPERANCE WORK IN NEW YORK.

BY THE REV. WM. H. MERRIMAN.

The condition of this reform differs much in New York and Maine. In New York the "local option" sophistry holds sway, although it is now being vigorously attacked by the works and petitions of the prohibitionists.

To illustrate the evils of local option, an instance in point is that of our village which is situated in two towns, one of which is "license" and the other "no license." Right near the edge of the "no license" town and in the "license" town, a man transformed his dwelling into a "hotel," took away his front fence, made a drive-way up and down street, procured a license, and began dealing death and misery around. As a result several reformed men have fallen.

To antagonize the sentiment in favor of "local option," lecturers come around occasionally, and inasmuch as the sequel of their plea is a collection, they have become designated "temperance tramps." Some of these do good service; others upset all they do. One destroyed the effect of his speech by his laziness, another annulled his (it was at his second visit) by purchasing some cigars at the "licensed" hotel on a Sunday morning prior to a ride of eight miles to another appointment.

The best and most effective work, however, is that performed in quiet at the

polls. Here one ballot counts in the contest for more than ten lectures coming from persons like those described.

Concerning the clothing of the sentiments advanced by lecturers, it may be said that the boldness of utterance in denunciation of the rum-seller is milder here than in Maine. The "traffic" is sufficiently decry; but there is a deficiency in exclaiming against the traffic in its embodiments.

One great step will be taken in the improvement of the temperance address as an effective agent of impressing men's minds, if the temperance lecturer can, like political speakers, be independent of the financial help of his hearers. In our "free" country, "free" lectures take best, and oftentimes a grandly inspiring sentiment is dwarfed in its effect, because of the "collection" that is advertised to follow it.

Let it be said in conclusion, and for the honor of our village, that a "remonstrance" against granting a license for another year was signed by the "cream of the village folks" and laid before the board of Committee of Excise. As the town, formerly "license," went "no license" this year, we have some hopes that we may not have a drinking place among us another year.

Poland, March, 1882.

## THE REV. WILLIAM PECK.

A notice of the death of this Christian minister occurred in the *Star* of Feb. 1. He was born in the town of Jerusalem, Yates Co., N. Y., March 30, 1821. His parents were Alvah and Lovisa Ketch Peck. They went to New York from the State of Vermont at an early day. They both died when William was quite young, leaving him and his brothers and sisters but little inheritance except their good names. He was married in the year 1838 to Charlotte Van Dorn, who survives him.

His educational advantages were limited, and when he entered the ministry, at about 30 years of age, he was ill prepared for such an important position. But, like many other servants of God, what he lacked in acquired ability he nearly or quite overcame by his zeal and earnestness for the salvation of souls. No man ever deplored more greatly than he the lack of a classical education. Yet he was a keen observer of men and their characters, having the faculty of making himself friendly with all classes and conditions of men.

He was a successful pastor as well as an evangelist, but it was in the latter capacity that his full power was felt. Possessing, as he did, a fine voice and a great love of singing, he did by the use of these what other men have failed to do—reached many a stubborn heart and led men to Christ.

His first pastorate, of about two years' duration, was with the old Freewill Baptist church in the town of Clarkson (now Hamlin), in Monroe Co., New York. Of his success there I know but little, as at that time I was a small boy of four or five years of age. But never having heard otherwise, I must conclude that he was in a degree successful. Thence he removed to Clarendon, Orleans Co., N. Y., and had the pastoral care of the church there, if I remember correctly, about two years. At the expiration of that time, having received a call from the church in East Penfield, Monroe Co., N. Y., he removed to that place, and began a work which continued five years. He was successful as pastor of that church in leading it safely out of one of the deepest trials, I presume, that it has ever been called upon to pass through. In fact he found them far at sea in stormy weather, and by the grace of God piloted them safely to land.

For several years thereafter he labored in revival work among smaller churches, often going into places entirely destitute of preaching.

The churches at Naples, Sparta, Scottsburg, and other places will remember him as one who did what he could to lead them upward and onward. I remember especially his labors in the town of Sparta, in the winter of '69 and '70. In a neighborhood having scarcely a resident professor of religion, he held a series of meetings in which nearly one hundred were converted, and about 60 of that number gathered into a church. Near that place is a pleasant body of water called Conesus Lake and into it he has led scores of happy converts and buried them in baptism. Some have already entered into their rest, but the most of them are living witnesses to-day of Christ's power on earth to forgive sins.

His last pastorate was with the church in Adrian, N. Y., which lasted two years. One year ago last fall he removed to the neighborhood of his death. His removal was occasioned by the poor health of Mrs. Peck, who desired to be near her two daughters, who were married and lived in that vicinity. Apparently his health was never better, and he bade fair to remain a long time with us yet. He preached his last sermon on Sunday before his death, which occurred on Saturday, January 21, 1882. At that meeting the whole congregation arose to their feet in expression of their desire to meet him in heaven.

His sickness was short, lasting only from Tuesday noon until Saturday morning. The first knowledge I had of his being ill was on the day of his death, between the hours of eleven and twelve o'clock, when a dispatch was placed in my hand which read, "Father died this

morning." The cause of his death was acute inflammation of the bowels.

I append the resolutions passed at the last session of the Tuscarora Q. M. at Adrian.

Whereas, death has removed from the active duties of life our beloved and much esteemed brother in Christ, Rev. William Peck, a man who was well known in this church and vicinity, and generally known throughout the Tuscarora Q. M., and by his genial manner and friendly style of intercourse among his fellow men he had endeared himself to all our hearts,—therefore,

Resolved, 1. That we, as the representatives of the Q. M. in conference assembled, do hereby express our heart-felt sorrow in the loss of our dear brother, and do feel to mourn his absence from our body.

2. We would express our sympathy with the afflicted family and friends, and especially remember the aged companion of our beloved and deceased brother in this hour of her great affliction.

W. H. PECK.  
Tuscarora, N. Y.

## OLD AND NEW.

A contributor sends the following:

The artist is getting interested in the Revision question. He illustrates it in *Harper's Weekly* for April 1, by representing a man of age, in shirt sleeves, and plain dress, reading to his spouse from what appears in every external mark to be the Old Version. What strikes us particularly is the round, placid face of the listener, which is a personification of contentment, and seems to say all over, "The old is good enough for us." Besides this, the whole picture is suggestive. Let the artist next try his pencil on the New Version. The old grandmother herself, we will suppose, sits reading from the dear old book, whilst a bright little grandson sits by half listening and half busy with his playthings. She at length becomes weary and says, "Fred, my eyes are growing old and dim, you read for me, that's a good boy." Fred takes the big book, and slyly slips in between the leaves a copy of the Revision. All goes well till he comes to Matthew 10: 10, and reads: "Get you . . . no wallet for your journey." "Stop! it isn't wallet, it is 'scrip'; read it right, my son." "Oh no, grandma, it is wallet here. I am reading the New Version." "Reading a'what?" Here we drop the curtain, leaving the two generations at loggerheads.

In his book on religious progress, the Rev. Dr. Dorchester justifies sanguine hopes for the future of Christianity and Protestantism. The difficulties to be overcome by the Church, and the shortcomings of professed Christians, are fully and honestly admitted; but in spite of all these the outlook is cheering in the extreme. He shows:

1. That Protestant Christian governments are rapidly and surely obtaining political control of the world.
2. That Christianity is increasing in the number of its communicants much more rapidly than the world is growing in population.
3. That the recent breaking down of many ancient barriers to Christian progress gives promise of a still greater rate of increase.
4. That Protestantism has not deteriorated in the qualities necessary to an aggressive religious force.
5. That Romanism is doomed, though its death may be slow.
6. That the United States can never become a Roman Catholic nation.
7. That the infidelity of to-day is less potent and successful than that of the last century.
8. That the so-called "Liberal" churches of America utterly fail to keep pace with the growth of population.
9. That the Orthodox Churches of the United States have, during this century, increased in a greater ratio than the population, and that this ratio is steadily increasing. In 1800 the Evangelical Churches had one communicant in 14.50 of the population; in 1850, one in 6.57; in 1870, one in 5.78; in 1880, one in 5.
10. That the faith, morals, and spirituality of the present time will not suffer in comparison with the past.
11. That the higher education of our American youth is chiefly in the hands of the Evangelical churches.
12. That the Protestant Christian missions have been a conspicuous success.

If a man be exalted by reason of any excellence in his soul, he may please to remember that all souls are equal; and their differing operations are because their instrument is in better tune, their body is more healthful or better tempered; which is no more praise to him than it is that he was born in Italy.—*Jeremy Taylor.*

I have conversed with some men who rejoiced in the death or calamity of others, and accounted it as a judgment upon them for being on the other side, and against them in the contention; but within the revolution of a few months the same man met with a more unhand-some death, which, when I saw, I wept, and was afraid; for I knew it must be so with all men; for we all shall die, and end our quarrels and contentions by passing to a final sentence.—*Jeremy Taylor.*

Never mind what a man's virtues are; waste no time in learning them. Fasten at once on his infirmities.—*Lytton.*

Pride transforms itself; but it is never so well disguised and more able to deceive than when it hides itself under the form of humility.—*Roche foucauld.*

## Missions.

Conducted by the Rev. G. C. Waterman.

## A DESERVED TRIBUTE.

We have been permitted to copy for our readers a part of a recent letter from our senior missionary in India, which will probably give some of them a new idea in regard to the amount of service rendered by our missionaries in certain directions not commonly thought of as a part of their work. Of course only those who have a medical education are subjected to such calls for help. Before giving the extract referred to we take the liberty of inserting a paragraph in which an old friend and fellow-worker pays a loving tribute of acknowledgment to the fidelity and success with which the late Treasurer of our Societies has discharged the many various and difficult duties devolving upon him.

Though not designed for publication, these words express just what we all feel, and coming from one who has had ample opportunity to know the extent and value of the service rendered are especially significant and valuable.

Dr. Bacher says:—"It may be time in your case to say what few men like to say, 'I am growing old.' If long years of successful toil, with almost uninterrupted health and strength, with the ability to devote those successive years to the prosecution of a great and noble purpose be the criterion, then you have a right to say, 'I am growing old.' Surely you have been greatly blessed in your life and have been able to send out your influence through a thousand different channels to work for the good of others through all coming time. You have reason to thank God for this, as no doubt you most sincerely do." Let us all thank God that though our brother's body is older than it was when he entered the Master's service, his heart is still young and fresh, his mind clear and vigorous, and his sympathies warm towards every department of the work in which he has borne so noble a part.

## ITEMS FROM INDIA.

From the letter of Dr. Bacher above referred to we gather the following items of general interest:

"We have little Silas in our school, a bright and active little fellow, increasing in knowledge and also in goodness. Silas the first is growing old and it has been thought advisable to send a young man to Jellapore. S. will be retained for outside work, mainly.

"I have just, this morning, baptized two young persons—a young man in the printing office, and the wife of another of our printers. The former was an orphan, and the latter a Santal girl.

"The fever which had raged for five months has suddenly disappeared. In September and October I had 2,000 patients, last November 3,000, December 2,000, January 1,000. Ten thousand in five months. They will not exceed 500 for February, and perhaps not that. Of all these I have not heard of a death where medicine had been taken. There has been considerable mortality but among those who neglected to take medicine. Many feel too poor or are too far away, and many prefer to let the fever run its course without treatment. In some portions of the District (Midnapore) the mortality has been great.

"We are having a good season for country work, and most of our available force are out in the country. We are gaining slowly but still gaining year by year.

"We are putting up a new building for the press, so I am at home this cold season. We hope to have it completed in another month or so.

"May God bless and keep you.

"Yours affectionately,

"O. R. BACHER."

## A GOOD WORK.

Some months since certain active members of the Women's Missionary Society, in New Hampshire, felt that our sisters in that State could well do something more than they had been doing, and that some who were not giving to the regular work of the Society would willingly give to a special object, and the more readily, too, if that object were in some department of our Home Mission work. With this feeling, it was proposed that an effort be made to raise an amount sufficient to pay the salary of Miss Brackett, at Storers College. We are glad to learn that more than one hundred dollars has already been paid for this purpose. It has been generally raised in shares of five dollars each, which have been assumed by the women of different churches and raised by them as a special contribution to this work, and some have raised two or more shares. We hope others will take an interest in this matter, and that the women of our churches in New Hampshire will indulge in this bit of luxury, and provide in this way for the whole of Miss Brackett's salary.

## A WORD FOR BOSTON.

Think of Boston, pray for Boston, give for Boston, we beseech of you, brethren of New England. We mean for our church in Boston. Let not the one light we have there go out in utter darkness. Let it not come to pass that in the capital city of New England we shall have no church. But it will come to pass unless we take hold with a hearty good will all along the line, and that, too, without delay. We hope a well matured plan will be speedily devised and quickly carried to a successful issue for establishing our church there on a solid foundation.

## The Lord's Tenth.

Some time ago an aged minister said through *The National Baptist*, that he had founded a number of Baptist churches, though all the while struggling with poverty and the care of a sick wife and a large family; and, though he was nearly worn out in the service, he felt that he wanted still to do something for the Lord. He said he would like to get any one that would to give a tenth of all their income to the Lord, be it much or little. I made up my mind, by the help of the Lord, at all hazards to devote one-tenth, and as much more as I could spare, from my weekly income of five dollars and a half. Out of this, I have to feed a family of seven; four children have to be clothed out of the same fund; so you may know that I have a great deal of managing and planning to do, that we may all appear decently at the house of the Lord on the Sabbath. Many a Saturday night have I sat up after the children were gone to bed, to patch and black up the shoes that they wear at school, so they would be able to go to church and Sunday-school. But we go with a glad heart, praising God for his many mercies; and, when I am asked for contributions toward any good object, I do not have to begin to think how in the world I can spare it, but only have to open what I call the Lord's treasury, and give with a thankful heart, wishing it was ten times more. You do not know how much happiness it gives: some may consider me poor, but I feel rich; for by this means I have been permitted to assist so many that are not as well off as I am, and to relieve the sick, to help churches, to buy tracts, to distribute copies of the New Version so as to attract some to read and compare with the Old that did not care for God's holy Book, and had not looked into it for years; then some Sunday-school lesson books and prizes for those that committed to memory the Golden Texts for the quarter in our school. All this and many things that I have forgotten (but God remembers) have been done out of this little one-tenth, fifty-five cents per week. Now, if some one is trying to serve the Lord, but thinks he can't spare him much money, let them try this plan, and they will find that God in his merciful kindness will supply all their need, and they will have treasure in heaven, where moth and rust will not corrupt or thieves break through and steal.—*A Colored Baptist Sister, in National Baptist.*

## Missionary News and Notes.

Here are a few figures. When lack of means disheartens us, and the unjust discrimination of "undenominational societies" gives good cause for offence, we can turn to our statistics for encouragement. There is a wealth of inspiration in such facts as these which follow. We are indebted to Dr. D. B. Cheney, of Elgin, for them.

MISSIONARY STATISTICS FOR 1879-1880.

	Am.	Pres.	Meth.	Bap.
Board.	416	334	194	102
Missionaries.	416	334	194	102
Mission preachers.	567	220	368	1,062
Mission Mem.				
Baptism.	17,165	12,097	26,702	85,308
Expenditure.	\$627,861.58	\$40,427	\$290,174	\$74,961.96

Here is food for comforting, and yet admonitory, reflection. A general summary is no less suggestive:

Missionaries.	Notice	Members.	Expenses.
Three Societies.	944	1,453	\$6,474
Baptists.	102	1,062	\$74,961

The mission records of the last two years have not made any material change in this proportion. While such providential favor is shown us, we can, without grief, dispense with the grudging aid of our wealthy sister societies. Our one source of despondency is that we ourselves, as a denomination, have made so little exertion, and that with these tokens of divine acceptance we have sent one missionary where we should have equipped three. But the field is still open, and the hour of our opportunity is not yet past.—*Standard.*

INDIA.—Sir Arthur Cotton claims that the finances of India are in so good a condition that they could bear the loss of the revenue on opium, and a reduction of one-half on the salt tax.—The great bulk of the Mohammedan peasantry in India know nothing of their religion. They are merely of the Mohammedan caste.—Dr. Thoburn says the practice of opium-smoking is very prevalent in India and is rapidly increasing.—Two missionaries of Calcutta have recently printed large placards containing strong denunciations of idolatry in words of Scripture, and put them up in prominent places in the city, which has created considerable excitement.—A special effort is being made to draw heathen children into Sunday-schools in Bengal.—The first of Mr. Joseph Cook's lectures in India was delivered at Bombay on Jan. 8. The hall was filled to overflowing, about one thousand Europeans and natives being present. The lecture was upon "Certainties in Religion," and was received with great appreciation.—In Manipure trade is entirely in the hands of the women, the men devoting themselves to agriculture.—*The Lucknow Witness* will hereafter be published in Calcutta, perhaps under a new name, and will be edited by Dr. J. M. Thoburn.—Four Bengali ladies have recently passed the Calcutta University examinations.

There is a growing interest in Protestantism in Central America. The Methodists have a mission at Aspinwall with a congregation of 200 or 300, and have nearly completed a new building for a school and a parsonage.



## Sunday School.

Lesson IV.—April 23.

For Questions see Star Quarterly and Lesson Papers.

## CHRIST WALKING ON THE SEA.

## DAILY READINGS.

M. Walking on the sea. Mark 6: 45-56.  
T. Matthew's account of it. Matt. 14: 22-36.  
W. God's promise. Isa. 43: 1-11.  
T. Paul's voyage. Acts 27: 9-20.  
F. Paul's deliverance. Acts 27: 21-44.  
S. Safety on the sea. Psalm 107: 22-32.  
S. Confidence in God. Psalm 106: 1-11.

GOLDEN TEXT.—"When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee."—Isa. 43: 2.

MARK 6: 45-56.  
(Revised Version.)

45 And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself senteth the multitude away.  
46 And after he had taken leave of them, he departed into the mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone on the land.  
47 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but they, when they saw him, walking on the sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and said unto them, Be of good cheer: it is I; be not afraid. And he went up unto them in the boat; and the wind ceased: and they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.  
48 And when they had crossed over, they came to the land unto Genesareth, and moored to the shore. And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And whosoever he entered, into villages, or into cities, or into the country, they laid the sick in the streets, and besought him that they might touch if he were but the border of his garment: and as many as touched him were made whole.

## TOPICS.—Crossing the sea.

Wind contrary.  
Walking on the sea.  
Winds cease.  
Sinking one saved.

## Notes and Hints.

Parallel passages, Matt. 14: 22-33; John 6: 15-21.  
Connecting Link.—In order to escape from the throng, Jesus sent his disciples to Bethsaida by ship, but the wind drove them out of their course. In the midst of the storm Jesus went to them, walking on the sea.

I. Crossing the sea. When the disciples returned from their first preaching tour and came together to tell Jesus all that they had done and taught, he, perceiving that they needed rest and instruction, called them to go with him to a retired place where, for a time, they might be free from interruption. They crossed the northern end of the Sea of Galilee to a place near Bethsaida Julias. Here they found a throng of people assembled from all parts of the country, waiting for the landing of the Great Teacher and Worker of Miracles. Jesus had compassion on them and began at once to teach them many things.

When it was too late in the day for them to go away and buy food he wrought a marvelous miracle and fed them all. For his own sake, as well as for theirs, he then directed his disciples to take the boat and go around the entrance of the Jordan to Bethsaida of Galilee. He dismissed the people and then went up into the mountain to pray and was for a while alone with his Father. This was what he wanted, in order that he might pour out his soul and his voice to God in prayer. But while he was enjoying communion with his Father, the disciples were toiling in rowing. Though himself unseen, his eye was upon them. He saw their difficulty and knew that they had been in distress much of the night. In this condition they well represent the experience of many of their fellow-disciples in all ages of the world. Like mariners on the sea the disciples of Jesus often spend weary hours in toiling to make some progress according to the Saviour's directions.

II. Wind contrary. They had embarked at the word of their Master and were going before to a place designated by him, expecting that he would meet them there, and yet they met a contrary wind. Their progress was retarded, their journey made difficult. He who had before this controlled the winds and the waves for their advantage and safety now allowed them to be buffeted by adverse winds and to spend much of the night in wearisome toil. They knew not why; did not even know that he had any thought about them, but he did not forget them.

III. Walking on the sea. In the midst of their distress Jesus sees them toiling and goes to their relief. As if to try their faith, or to arrest their attention more definitely, he passed by the boat. They were frightened for, like most people in that age of the world, they were superstitious and fancied that they had seen an apparition. He immediately quieted their fears, bidding them be of good cheer, for it is he himself, whom they well knew and of whom they need not be afraid. To him the yielding wave is as the solid ground. All the elements of nature are his servants, for he is their maker and master.

IV. Winds cease. Jesus went immediately up into the boat with the timorous disciples, and though their fears were quieted, they were greatly amazed. They seem to have forgotten how this same Jesus had, not a great while before, said to the storm-tossed sea, "Peace, be still,"

and there was a great calm. They do not even remember the wonderful miracle of the previous day, when he had fed the hungry thousands with a mere handful of food, and they themselves had gathered up twelve baskets full of fragments. They were dull of understanding. The presence and power of Jesus can cause all tumults, in nature or in the heart of man, to cease.

V. The sinking one saved. Mark does not record the fact, but Matthew tells us that when Jesus made himself known to his disciples in the boat, Peter, in his rash, impulsive way, said, "If it be thou, bid me come unto thee on the water," and when Jesus said, "Come," he stepped out on the tossing waves; but when he felt the gusty wind and saw the billows rise about him, his faith failed, and he cried out, "Lord, save me." Jesus was at hand and caught him, saying, "Why didst thou doubt?" Never will he let a trusting disciple sink in the billows of adversity and distress. If only our hearts are filled with faith in him we shall be upheld in the midst of all tempestuous experiences.

## THOUGHTS AND APPLICATIONS.

I. How much do we need the privilege of private prayer!

II. Separated from Jesus, we often toil and struggle in darkness.

III. His presence brings good cheer.

## TOPICS FOR FURTHER STUDY.

I. The Sea of Galilee; its winds, storms, ships and fisheries.

II. The mental character of the people around the lake.

## GLEANINGS.

(From Rev. Dr. R. H. Merdith.)

The disciples never got out of the Master's sight. "He saw them toiling in rowing," thought the night was dark, and "the boat was in the midst of the sea, and he alone on the land." There was not a wave that rolled, not a gust that blew, not an anxious thought or feeling that arose in their minds of which he was not cognizant. So it ever is. Christ, though we can not see him, sees us. He knows all the struggles and difficulties of our lives, temporal and spiritual. He loves his people too intensely to be indifferent to what happens to them. He sees their struggles with doubt, and is deeply interested in the conflict. He sees the perplexity of those who amid the difficulties of business, are striving to act with the honor that becomes his followers, and attentively marks every effort.

His eye is never withdrawn from those who in the face of trial and opposition from within and without are resolutely pushing on in the path of duty. With what courage should this thought inspire us!

## SUNDAY-SCHOOL NEWS AND NOTES.

## A Good Thing.

We welcome to our table a new helper in the Sunday-school work, bearing the auspicious name of *Progress*. It is an eight page paper, published quarterly by the Executive Committee of the Massachusetts State S. S. Association under the direction of the efficient Secretary, Mr. Eben Shute, Tremont Temple, Boston, at 25 cents a year. It is designed, among other things, to furnish a bulletin of Conventions, Institutes and other S. S. meetings in New England; and to help in securing more and better Sunday-school work. There is a place for *Progress* and we are glad to see it occupied. We believe the new paper will succeed.

The Ruggles St. Baptist Sunday-school in Boston, is, so far as we know, the largest Sunday-school in New England. The success of this institution seems to have resulted from a practical carrying out of the old maxim, "A long pull, a strong pull, and a pull all together." The pastor, with the other officers and teachers and members of this church, are "all at it." In a word, "faithfulness" here is everywhere, tells.

A Boston church has just voted to set apart one of its Friday evening meetings each month for special prayer for the Sunday-school. Is not this a good example to follow?—*Progress*.

If a teacher is questioning a scholar about the scholar's personal feelings or history, he may properly ask a question without knowing what answer to expect. But if the question is about the lesson of the day, or about any great truth or doctrine, the teacher ought to have in mind the answer he looks for, before he shapes the question; and then the question ought to be so shaped as to bring just that answer—as the only proper one. Nine times out of ten, a poor answer is evidence of a poorer question, in a Sunday-school class.—*Gospel Teacher*.

A teachers' prayer-meeting, fifteen minutes in length, either before or after the session, is held by some schools with profitable results. The plan is worth a trial.

The Sunday-school of Hope church, Springfield, is so crowded that one class meets in the basement and the one taught by the pastor is held in an adjoining house.

A contributor to the *Watchman* argues strongly in favor of large Bible-classes in the Sunday-school. As he pithily puts it, it is better to have one large Bible-class in the charge of a real Bible student and competent instructor, than it is to have several small classes "in which vague opinions are interchanged and no real instruction given." A great many schools, in the adult departments, could profitably reduce their teaching force more than one half.

## Selections.

## BEYOND.

BY MRS. S. M. WALSH.

I do not know what sea shall bathe  
My tired and earth-worn feet  
When they lay life's soiled sandals off  
And enter rest complete;  
But I shall call that still sea "Peace!"  
And in its limpid tide  
Lave all the dust of travel off  
And find me purified!

I do not know what sounds shall greet  
My soul's awakening sense,  
Nor what new sights await me when  
I take my journey hence.  
Though folded be my earthly tent,  
My soul hath where to stay,  
And she shall not be shelterless  
One moment of the way!

And I fear no bewilderment;  
No shock of sudden change;  
To journey to one's home and friends  
Will surely not seem strange!  
And Peace is on the waiting sea,  
And rest from life's shore;  
And further on I dare not dream  
Of all that lies in store!

## WALKING WITH GOD.

There must be purity of heart if there is to be the vision of God here. If the eye be evil, the light will be intolerable and full of darkness. Muddy water gives no clear reflection, nor does a tarnished mirror flash back the sunlight, and we cannot set the Lord before our face, nor cherish the vivid consciousness of his presence, unless we keep our hearts clear from taint and our lives pure. That is an awful power which men have of forgetting God by simple indulgence in evil. They cannot hide themselves from him, but they can hide him from themselves, and while walking in a world that is all ablaze with the tokens of the present God, see none of the majesty of the glory of which heaven and earth are full.

Nor does it need any very marked indulgence in evil to come to this condition of insensibility. We have only to be indifferent, and we lose the vision. We have but to cease to desire it, and it passes. We have but to give ourselves to present cares and joys and to find our portion in this life, and we may secure almost an entire immunity from any troublesome thoughts about him. It is very easy to hustle the sense of his presence out of our minds. It is very hard to keep it in. Anything is big enough to hide out God from us, as a sixpence held close to the eye will blot the sun from the heaven for us.—A. Maclaren, D. D.

## EVERY MAN THE ARBITER OF HIS OWN FATE.

Under God we decide for ourselves whether we will be good or bad. We cannot throw this responsibility off on Satan's possession. Every man's heart has walls around it, and strong gates around it, and we entertain what guests we will. Hark! there is a knock at the gate. Who comes there? Revenge, with gauntleted fists, beating to come in. It has just dismounted from a fiery dragon of the pit. Do not open the door. Hark! another knock at the gate. Who comes there? Uncleanliness, that has just dismounted from a satyr of the desert. Do not open the door. Hark! another knock at the gate. Who comes there? Ambition, that has just dismounted from a horse lathered with human gore. Do not open the gate. Hark! another knock at the gate. Who comes there? It is gentle. It is accompanied with a heavenly voice and a gracious urgency. It is a messenger from God. Show back the bolt. Swing open all the gates. Come in, Grace, with all thy family of Christian graces—love and joy, and peace and patience, and brotherly kindness and charity. Come in and take possession of all the rooms of the heart's castle; join hands, and skip up and down the wide halls in great glee.

Do you find the struggle against temptation hard, call on God for reinforcements. They are saddled and bridled ready for the fray. Do you know a little girl decided the battle of Waterloo and the fate of Europe? The English army was worn out in the long battle when a little girl showed Blucher and his men a short cut to the field of Waterloo, otherwise they would have gone a long distance around, but through that short cut they came up in time to save the day.

Oh, men, tempted men, tried men, immortal men, this may be your Waterloo of temptation and trial! I would God I could take the part of that little child and get to you quick reinforcements. They are coming! The artillery of God numbering down the sky, coming, coming! The day is ours.—Dr. Talmage, in *Sunday Magazine*.

## LIFE'S LOSSES.

The losses of life are frequently its greatest gains. Rightly improved, our losses and trials help us to be, which is even better than being helped to do. It used to be thought that the coral insect was a patient worker, and that the islands upreared by him from the ocean depths into the sunlight were the result of his untiring toil; but modern science has shown that it is the endurance rather than the industry of the coral insect which uplifts these islands. It is the gradual hardening of the insect in its place that makes the coral; and it is his life built in on the lives of those who were before him that goes to form the basis of the gardens of tropical bloom and fruitage, when the upper air shall have been reached by the successive generations of those who live and endure and die at their sea-swept posts. So it may be with us in our slow hardening of character and our slow dying into self; at some post of duty, away under the surface, far out of the world's sight, our endurance may do more than our best work could do, and our progress may be greater while we wait than if it could be if we moved forward.

## IS IT SO?

We heard recently a wise and experienced pastor say that in his judgment the great evil in our churches, the explanation of the spiritual death over which we mourn, is the decline of household piety. The family altar is neglected, no blessing is asked upon food, the religious education of the children is relegated to other than parental hands—this is no unfair characterization of many nominally Christian families. We fear that this portraiture is a true one. But without troubling ourselves to decide whether it is true or not as concerns the community in general,

we certainly can say how it is as regards our own family. "Is mine a pious household?" Each one can ask himself that question. "If we must sadly confess that it is not, then let us see to it at once that the right change be made. If we can honestly say that it is, nevertheless there is much that may be done to increase its holiness. Oh, that a vastly increased number of homes among us were households of piety! But the matter, under God, lies in the hands of the individual members of these families.—*Illustrated Christian Weekly*.

## To Accommodate the Public.

The proprietors of that immensely popular remedy, Kidney-Wort, in recognition of the claims of the public which has so liberally patronized them, have prepared a liquid preparation of that remedy for the special accommodation of those who from any reason dislike to prepare it for themselves. It is very concentrated and will act with equal efficiency in either case. Be sure and read the new advertisement for particulars.—*South and West*.

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**ST. JOHN'S RECTORY,**  
DOVER, N. J., March 15, 1882.

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By Gen. Sherman. It gives his



## The Morning Star.

WEDNESDAY, APRIL 12, 1882.

C. A. BICKFORD, Resident Editor.  
CYRUS JORDAN, Assistant 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, Bover, N. H. Contributors will please write only on one side of their paper and not fold 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. 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 child of God, possessed by the truth that His word and His work will stand all assaults, dwells serenely above the petty strifes and turmoils of men, calm, peaceful and radiant.

It is a question, over which some souls have been needlessly perplexed, why there are limits to the miraculous power of Jesus. The perplexity is lessened, if not removed, when we consider that these limits were fixed by the moral character of Jesus or by the nature of his mission. He could not do some things because they did not subserve his purpose in coming among men; he could not do others because his high moral character—his righteousness—forbade doing them. There is then the limit of righteousness and also the limit of purpose. "He could there do no mighty work," because it did not subserve his purpose to "cast pearls before swine;" he could not fall down and worship Satan, because it was not right. An omnipotent Saviour can neither do wrong nor play the fool!

Irreverence has been defined to be "disregard of the authority and character of a superior." It broadly means disrespect for persons and things that have a right to our respect and esteem. Irreverence usually begins with disrespect for parents, and then goes on, and on, like a river widening and increasing in power. Out of disrespect for parents grows disrespect for teachers and those who are superior in age and experience. Then comes disrespect for human laws; then a boastful disregard of moral laws; and finally, unless the current is checked before it is too late, a contemptuous trifling with things sacred and divine. Human affections: sacred obligations; the Sabbath day; God's house; his commandments; the things of eternity—all come to be lightly regarded by the irreverent young man or woman, and are made the subjects of contemptuous sneers, or low and coarse jokes.

## TO A PASTORLESS CHURCH.

Of course you are not intending to remain pastorless. You are alive, and mean to give evidence of it. You are intending to have another pastor at once. As you desire your own prosperity, avoid, to the utmost extent possible, the mischievous, division-begging and demoralizing business of "candidating." It is a kind of dosing that few churches can stand without serious injury. Churches that are under a level-headed management seldom fall into chronic "candidating." Their committee-men and leaders know better than to permit it. Before you invite any person to preach for you with a view to settlement, leave no stone unturned to satisfy yourselves, first, that he is a good man and probably adapted to your church and community, and secondly, that he is probably obtainable for your pastorate.

Your coming pastor, not to mention higher things which it is assumed will belong to him, should be a man who makes a favorable impression upon a majority of you, and whose general character and faithfulness have the favorable testimony of men who know him and in whose judgment you confide. The first available man who preaches for you, and in whom are combined these two requisites, you will probably do well to invite to become your pastor. If one comes who "takes" with the majority, but who is not certainly known to be in the best standing, you will, very likely, do well to let him go, and seek another. Or, if one is presented whose record and good standing are satisfactorily attested, but who fails to make, on the whole, an impression that gives assurance of usefulness among you, you cannot be blamed for letting him go and hearing another. But as soon as you hear a preacher who combines sufficient and satisfactory recommendations (not, however, carried around and exhibited by himself) with ability to impress and win you—call him! You will be safer in doing so than in letting him go. At any rate, do this: call a meeting and decide, at once whether you will invite him—yes or nay. There is a growing and already deep-seated repugnance on the part of really able and devoted preachers and pastors to being strung together as "candidates" for the transitory shepherding of a capricious and fickle congregation. One man at a time, so far as possible, is a good rule to adopt in seeking a pastor.

Having called a pastor, lose no time in getting acquainted with him. Seek an introduction to him; introduce yourselves to him. If he comes among you a stranger, the disadvantage is all on his side; the advantage all on yours. He comes to get acquainted with you the first thing. Help him to do so. Don't shrink from him; don't evade him; don't force him fairly to run you down and corner you, before he can find out who you are. When meetings are over, seek an intro-

duction to him instead of running directly out, and thus begin at once an acquaintance that otherwise may be six months in beginning—by your own fault. You have an obligation here that, if by no other considerations, is imposed upon you by all the rules of common courtesy. In the church, on the street, in his home, hasten to greet the stranger and make him feel at ease with you. It is what he needs; it is what he expects; it is his due,—by all the requirements of ordinary politeness, not to insist upon Christian brotherhood, it is his due. But you may feel diffident and timid. Well, he too, minister though he is, may not be altogether at his ease if he finds himself among people who seem more desirous of avoiding than of meeting him. Nothing is more easily obtained than a common introduction; and this begins at once an acquaintance that otherwise may never begin. Therefore, when your pastor comes, make it your first duty to get acquainted with him that he may at once get acquainted with you.

## THE QUARTERLY MEETING.

It is nearly a century ago that Randall and his associates voted "to meet quarterly for the advancement of Christ's glorious cause." They found that "the churches needed some organized bond of union, some authorized body to look after their interests, and some appropriate tribunal for counsel and appeal. It was believed also, that some combined effort for the worship of God and the salvation of souls, would be blessed by the great Head of the church." This organization was effected in December, 1783. The little branch thus planted has grown and multiplied, until it extends to most parts of this country, the British provinces, and India, now numbering one hundred and seventy Quarterly Meetings.

Throughout our history, this part of our polity has been found very efficient and useful, as a bond of union and means of grace, and has been prized next to the church organization. Its need was more felt at that day when the churches were few and scattered, with limited facilities of intercommunication. Then, each session was eventful, ministers and members sometimes traveled hundreds of miles on horse-back to attend, the Word was dispensed with power, the hearts of Christians were enlarged, backsliders reclaimed, and sinners converted. It was also a time for consultation on subjects of religious interest, for the promotion of revivals and church extension. The Ministers' Conference was a special means of moral and intellectual improvement. Our fathers greatly esteemed and valued the Quarterly Meeting.

It is still a source of rich blessing to the ministry and churches throughout our borders. It strengthens the strong churches, and furnishes many channels and facilities for doing good; it encourages the feeble churches, often preserves them from extinction, plants and provides for new interests, gathers fresh reapers for the harvest, and occupies much fallow ground. The prosperity of the churches and the Gospel in almost any locality may be generally estimated from the state of the Quarterly Meeting. It becomes therefore an important inquiry, how may the influence of the Quarterly Meeting be preserved and increased? Is it not true that in too many instances it seems to be waning? Too frequently the report of a session is that it was thinly attended, either with no reason assigned, or because of unfavorable weather and bad roads. How often would such causes prevent people from attending to their usual worldly business? Slight or serious hindrances will not keep the warm and faithful heart from duty. Can we ever do too much for the Saviour, and the advancement of his cause?

There is one measure which, if more generally adopted and carried out, would be of great benefit. We refer to the Mission Committee, quoting from our Usages as given in the Treatise pp. 18, 19: "The Quarterly Meeting, in all cases, should have a mission committee of three. \* \* \* It is the special duty of this committee to institute measures to provide aid for feeble churches, and labor to promote the spiritual interests and general prosperity of the Quarterly Meeting. They shall attend to all calls for advice by pastors in relation to their field of labor, and any change they may complete affecting their usefulness. Churches may consult this committee in regard to the supply of a pastor, in respect to trials, or any thing relating to their prosperity. In general, they are to hold themselves as responsible for the progress and efficiency of the Quarterly Meeting, as a pastor for his particular church. A full report of their doings is made at each session of the Quarterly Meeting; and their acts and decisions become valid, when approved by the Quarterly Meeting."

It is essential to the prosperity of the church that all the members should have plenty to do, and be active and faithful to their various responsibilities. The fields are enlarging and inviting on every side. Missions, Education, Sabbath-schools, have constant and increasing claims on us. These should be considered and provided for at every session of the Q. M., and by appropriate instrumentalities constantly. Why do some religious bodies do so much more than others? Not always because they have more means and facilities; but because they are more earnest, wise, and faithful. It is not enough to do something, to do much; but all we can.

Union is strength. One may render great service to Christ; two or three may by combination vastly increase their efficiency. What a light is one living, devoted church in a world of darkness, error, and sin. A connection of spiritual churches, faithful to all their trusts and responsibilities, will help each other and be a great blessing to the world. Let us pray for an increase of vital force in all our means of grace, and especially in our Quarterly Meetings.

Let the Quarterly Meeting be sustained. It has been a great source of strength and influence to us, and may be still more so. Each church should be represented at every session, which may be a favored season of refreshing and of planning for more labor and conquest for Christ. Let the inspiration there received and the resolves formed be faithfully embodied in action, and each quarter and each year will tell for the advancement of the Redeemer's cause. The strong will become stronger, and the weak become strong.

There has been a good deal of debate on the attitude of the British government in regard to the Irish-American suspects now detained in English prisons. At the meeting recently held in New York, presided over by Mayor Grace and honored by many prominent gentlemen occupying seats on the platform, some strongly worded resolutions were passed, urging President Arthur to demand forthwith the release of these persons, characterizing the professed friendship of England for this country as hollow pretense, and asking the immediate recall of Mr. Lowell, minister to England. In connection with this it is interesting to note that a few evenings ago Mr. Gladstone stated in the House of Parliament that negotiations with the Government of the United States respecting suspects of American nationality were in progress, and that representations made by Great Britain to the United States last June respecting certain Fenian literature sent from America had elicited no answer. The conservatives received this statement with derisive shouts, implying that the Prime Minister lacks backbone in dealing with the United States. So then, in England Gladstone is sneered at for not pursuing a more vigorous policy toward the United States, while in this country a similar criticism is made against our own minister for his easy going policy toward England. The right of citizenship is one of the most sacred rights a man can hold, and he should assert it whenever demanded. And every government should afford ample surety against any injustice being done to its subjects in whatever part of the globe they may be found. And yet, it must be maintained that in whatever country persons become residents, they also become the subjects of the laws of that country. It would not do for us, with our large foreign population, many of whom are not naturalized, to make any other claim. At present, all that is asked of the British Government is the speedy trial or release of the American suspects. The claim is just and should at once be granted.

The situation in Ireland is dark enough, and we can hardly wonder at the request of even some of the liberal party for a new chief Secretary to be appointed for that distressed country. Notwithstanding the imprisonment of the leaders of the agitation, a large army of soldiers stationed throughout the country, daily arrests made, and the land law, from which we expected so much, in operation, crime and general disorder prevail. It can hardly be imagined that England will willingly give Ireland over to herself. It forms a part of the British Empire, as much as the State of Maine forms a part of the United States. Neither has Ireland demonstrated in the past that she is capable of absolute self-government. It has been intimated that Mr. Gladstone and some members of his cabinet favor a federal union for Ireland; leaving it with her to manage her own affairs as Canada, Australia, and New Zealand now do theirs, having her own parliament, and enacting her own laws. Such a change would rid her of the English soldier, constabulary, and office-holder. It would give her a chance to be peaceable and prosperous, and to avail herself, for her own ends, of her immense natural advantages for commerce and manufactures. But would Ireland act wisely were the opportunity offered her? Never, so long as she listens to her present self-appointed leaders, who, be it observed, are opposed to any such concession being accepted, fearing that it would retard the consummation of their cherished ideal, the complete emancipation of Ireland from British rule. But would it? Is Ireland to-day able to declare and maintain her independence? If for the present, Ireland would ask no more than for a government by her own people, probably she could have it. She would then be as free as Canada now is to declare her independence whenever she believed her interest demanded it, and she was strong enough to risk the declaration. It is highly probable, however, that the great change put her on far better terms with England, so that she would gladly be allied to the British nation.

It is well to remember that Ireland is not the only country which is afflicted with apprehensive land-lordism, nor is it the only evil she has to overcome.

We are pleased at being able to present to our readers this week the interesting article by Mr. Mosher on our first page. We hope his duties and inclination will permit him to favor us often.—It is a clarion note that Bro. Smith sends from the Northwest. Let it quicken our sluggish blood. And let both East and West remember that our interests are the same from the Atlantic seaboard to the banks of the Missouri. We must, at least, hold our own in New England, and also go up to possess the Land of Promise.—None should fail to peruse the scholarly paper by Mr. Sallee.—"Sentinel" gives us a talk about annex—Canada, we mean, that will interest all. But his picture of politics and religion in the Dominion excites our commiseration, notwithstanding even the States are scarcely above reproach.—Our New York correspondent gives the common-sense view of the Irish-American "suspects" trouble.—P. B. P. (which, we reveal confidentially, stands for Pro Bono Publico, Esq.) says some things that may profit our Maine friends.—The other articles in this number are all too good to skip.—We could not forbear using our Book columns this week in memory of the poet whom the people loved wherever poetry is read at all.—Read Bro. Waterman's word for the Boston church, as well as the other excellent articles of the Mission column.—Read us all through; you never know in what concealed corner you will find the fairest and sweetest of the early flowers of spring.

"An old Watchman" sends us a communication from which we take the following: "The Morning Star, which I have loved from its birth, is now a means of much comfort to me in advanced age." "In the Star of Feb. 8 is an article in which the writer, speaking of Isaac, says, 'He had all the faith, generosity, magnanimity, and grandeur of his father, without that aggressive ardor and that unjust and narrow prejudice that marred Abraham's otherwise perfect manhood.' What is the authority for applying those epithets, 'aggressive ardor' and 'unjust, narrow prejudice' to that friend of God, the patriarch Abraham?" The brother's communication is a protest against such charges. We are not able to see anything detrimental to Abraham's character in the expression 'aggressive ardor'; but we agree that the rest of the language quoted is of questionable propriety. Perhaps in publishing the article, a contributed paper, we did not sufficiently consider this passage. We thank the brother for his kind letter. We certainly feel with him that in these days of great laxity and license of religious opinion and Scriptural interpretation, we need to be very careful that we do not fall into erroneous views and unjust criticisms. We feel safer, too, for the Star, knowing that the watchmen are on the alert and ready to sound the warning if peril draws nigh.

Miss Francis E. Willard, in a note to the editor of *Our Union*, asks: "When have the facts been better put than in the following extract from a letter written me by Rev. Dr. Charles K. Marshall of Yicksburg, one of the South's leading ministers? It is too good to keep; so I send it along for your southern department."

We have a great battle to fight, and I often think that priest and preacher, elder and bishop had better abandon the ordinary round of parochial toils, and go into a regular Temperance crusade until the foe of God and man is crushed out than to try to conduct the regular duties of the sanctuary, as they do in the vain hope of converting the world with dram shops at all the street corners, and the population given up to so much excess. Let me make the songs, and I care not who makes the sermons, said one who knew human nature well. Let me sell the liquor to the people, unrestrained as is the present custom, and I don't care who is the priest, it is coming rapidly to this, that the church or the saloons dry up. Just to give the church or the saloons dry up. Just to give the millions of American and Christian mothers who are raising sweet boys for this Moloch to devour and drain. Oh, eternal justice, where sleep thy thunders? But as long as statesmen guard the saloons, and the essential manipulation of the ballot box, and as long as elections are what the saloons decree, who can hope for a better state of things?

A correspondent in a recent number of the Star drew a comparison between the number of Protestant church attendants and Catholic, in a city of New Hampshire, very much to the disadvantage of the former. The figures are glaring, and ought to be felt as a bitter rebuke to the Protestant stay-at-homes. But comparisons of this kind admit of modifications. A few years ago a newspaper statement to the same effect was furnished by a Catholic priest in a Maine city. Upon inquiry of a municipal judge, we found that the harvest of culprits in his court uniformly occurred on Monday. Sometimes on that day there would be more arrangements for drunkenness, quarreling &c., mostly occurring on the Sabbath; than on all the other days of the week, so that in legal circles it was wont to be called "washing day." And the judge was particular to say that the main portion of this accession of criminal cases came from the Catholic population. It is obvious that public worship, so far as it is to be regarded as an observance of the Sabbath is to be judged somewhat by its fruits, as well as by the numbers in attendance.

The Watchman thinks we have entered upon a period of religious revival. There is less neglect of public worship than is commonly supposed to exist. The tide of church attendance is rising. Theological works took the lead in the literary publications of England last year. American publishers are not willing to print the works of professed atheists, because they do not sell readily. Sensationalism in the pulpit is on the decline. Witness the enthusiasm which has been manifested in the payment of church debts all over the country. Consider the Faneuil Hall in Boston, unpaid for. Remember how the nation prayed when Garfield's life hung in the balance. Doubt, sectarianism, dogma, and that poor wreck of a Min, meet with but little or no favor. A new day seems dawning for religion.

The Reverend Doctor L. Philetus Dobbs, of the *National Baptist*, in a recent discourse, set an example which has been antecedently followed by many a preacher who has never heard of the "mental and moral mastodon" (i. e. the Doctor). He did justice to his subject. As for the audience, they had to take care of themselves. The great speaker performed at great length his duty in taking care of the subject "did not suffer, was not slighted or abridged." That is the transcendently important thing after all, isn't it? When shall we get entirely over thinking that quality should take precedence of quantity?

"Young member" inquires whether a church should give one of its members, upon request, a letter of dismission, knowing that he intends joining a church of another denomination, without first requiring some good reason for his request. Our understanding is that, in general, when a member asks for a letter of dismission, the only inquiry the church can properly raise is whether he is in sufficiently good standing to receive the usual letter of commendation. In special cases, however, action should doubtless be delayed, and if any trouble exists, every thing should be done that can be to adjust matters and perhaps remove the request for a letter. We can give only a general reply. Advice for special cases must, of course, be sought of competent persons who are acquainted with the circumstances.

The following has been received by us:—"Dear Sir: Have we any rules laid down in the Minutes of the General Conference, or any other publication, in regard to what course a church shall pursue when its pastor has served out the time for which he was hired, and is notified by the ministerial committee that his services are not wanted any longer, but claims the desk and will not yield it to a successor?" We are not aware of any published instructions touching such a remarkable case. That church evidently needs a council to meet in consultation for the adjustment of its affairs.

At the meeting of the Methodist Conference, held in Providence last week, the Rev. B. K. Pierce, D. D., editor of *Zion's Herald*, following the Rev. J. M. Brewster, who bore the congratulations of the Rhode Island Association, gave the Star a generous compliment. He pronounced it a well conducted and high-toned paper. (Thank you, Brother Pierce; you can speak no heartier word for the Star than we for the Herald.) He very properly deplored the crowding out of the religious and denominational paper to give place to some of the popular literature of the day.

We accept the veto which President Arthur has made of the Chinese bill, with his suggestion that the period of twenty years during which Chinese laborers must stay away from this country be reduced to ten, as something better than his signature of the bill would have been; and yet we feel that legislation forbidding Chinese immigration to any extent is wrong and disgraceful. We ought to remedy the evils incident to the presence of a few hundred thousand Chinese laborers in this country without resort to such measures as the one which seems likely to prevail.

Good for "Hearer," who speaks a little piece in the *Observer*, entitled "A-H-UGH!" We quote his illustration: "The minister reads a notice of some meeting and proceeds: 'The object—of this meeting—ah—is one of—ah—a great importance, and I—ah—should be very glad if—ah—the whole congregation—ah—were of the same mind, and—ah—would attend. We—ah—have not been—ah—as efficient—as—ah—we should be in—ah—helping on this good work.' Would it be wicked to doubt that minister's call—ah—to preach—ah? UGH!"

We learn from the *Leicester Journal* that every seat for the concert to be given by Miss Cary, this week, for the benefit of Bates College, was sold within twelve hours after the opening, and that arrangements are made for a second concert on Friday evening. A marked and gratifying evidence is this of the popular admiration of the charming singer and the popular appreciation of the growing college. We are delighted, but scarcely surprised.

Why is it that the members of Episcopal, Presbyterian and Methodist churches "stay at home" and support their own meetings, as a rule, more faithfully than do Congregationalists, Baptists (perhaps), and Free Baptists? We think we know, but we don't like to confess.

The *Christian Commonwealth* is concerned for the truthfulness and honor of the London public press. It alleges "liability to extreme partisanship," and a "growing tendency to pander to the sensational tastes of the popular mind."

We learn from the *Hillsdale Herald* that another of our most earnest and faithful ministers, the Rev. James Ashley, of Summerville, Mich., has gone to his rest. The usefulness of an active and beneficent life can never have an end.

## Denominational.

## Sunday-Schools.

BY THE REV. H. F. WOOD,  
Corresponding Secretary F. B. S. S. Union.

## III.

## TOWN AND COUNTY CONVENTIONS.

4. In some sections of our Sunday-school field, town and county conventions are held with success and great profit.

A brother writing from Michigan says: "I will say in behalf of our schools that there is an increasing interest that gives hope for the future. I believe our ministers are waking up to the importance of this branch of our church work." He then speaks of town and county conventions which are frequently held in the State, and enclose a very interesting programme of the exercises at one of these, filling two solid days and touching nearly every phase of the Sunday-school work.

A brother writing from Ontario, Canada, says: "Our Sabbath-schools receive a good degree of attention, great pains being taken to advance their interests. County conventions are regularly held, and in some cases township conventions are held."

A very small number of our schools maintain normal classes, making use of the Chautauque series. It is hardly needful to say that these have done much to advance the interests of the work wherever they have been held. There are few towns or counties which may not, if they will, hold such conventions regularly with success and great profit. Let even a few earnest workers take hold of the matter with a holy zeal and the work will be accomplished.

Rev. G. C. Waterman, who has had large experience in this line of work, is prepared to assist in the holding of conventions and institutes, giving to them whatever time is not required upon our Sunday-school publications. Call on him for advice and help, both of which will be cheerfully rendered when possible.

5. Figures given in answer to the question, "How many in your school between sixteen and twenty-one years of age?" reveal the sad fact that there are comparatively few of this class connected with our schools; and of these by far the larger part are young ladies. In other words, there are comparatively few young men connected with our schools.

One superintendent in answering the question as to what his school most needs, answers emphatically, "Young men." Another says: "As a general thing we fail to hold the young men." Another: "The young men nearly all step out." This is a significant, solemn fact, that all Sunday-school workers need to look squarely in the face. At the very age when young people, and especially young men, are most exposed to temptations, and so most need the influence of the Sunday-school, they "step out," and pass largely from under Bible and Sabbath instruction. Sunday-school workers, let us not be like the old Scotch minister who said concerning a hard text: "Brothers and sisters, this is a hard text and difficult to be understood. Let us look it squarely in the face and pass on." But let us look at this most serious defect in our work, and then prayerfully inquire the cause, and, having found it, seek to apply the remedy. While we seek to bring all classes into our schools, let us remember especially the young men, for whom probably greater effort needs to be made in order to hold and save them than for any other class.

The following has been received by us:—"Dear Sir: Have we any rules laid down in the Minutes of the General Conference, or any other publication, in regard to what course a church shall pursue when its pastor has served out the time for which he was hired, and is notified by the ministerial committee that his services are not wanted any longer, but claims the desk and will not yield it to a successor?" We are not aware of any published instructions touching such a remarkable case. That church evidently needs a council to meet in consultation for the adjustment of its affairs.

## 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 writer, not necessarily for publication, and should 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 West Litchfield church is prospering finely under the labors of its pastor. There is a revival interest, and some are inquiring the way to Zion. Others are expected to go forward in Christian duty.

The two churches in Madison are in want of a pastor. There are rich harvests in this field for some earnest reaper. Address Henry Merrill, Madison Center.

We learn from the *Leicester Journal* that the Rev. J. J. Hall was ill and unable to preach Sunday, April 2. Mrs. Hall was improving and her friends were more hopeful.

The Rev. B. G. Blaisdell acknowledges a donation of about \$50, March 20, from the church and society of Springvale; also a surprise visit, April 5, with a present of \$38.

## New Hampshire.

The Washington St. F. B. society in Dover has had its annual meeting and we are pleased to give the following items of progress made during the year: An old debt of \$2000 has been paid, the current expenses have been met and there is money in the treasury; there has been a larger income from pew rent than ever before, and there is an increased application for pews. Resolutions of unity and good feeling were adopted. Thus the society enters upon another year with increased hopefulness. We wish all our churches could report as well. We hope Bro. Chase will have the desire of his heart gratified in experiencing a glorious revival in his church.

There has been a good revival interest in the Northwood church, commencing with the week of prayer. Brethren Folger and Shaw of the Y. M. C. Assn. assisted for one week. Upwards of eighty have begun a praying life. Many family altars have been erected. Other churches in the town have shared in the blessing. The recently converted are entering heartily into the blessed work of bringing their friends to Jesus. Bro. Pinkham is untiring in his labors for souls.

E. writes from E. Rochester: "The Rev. Geo. Pierce and wife celebrated the fifth anniversary of their marriage at the F. B. vestry, April 15. There was a large number present, including some of the good people of Rochester village. During the evening Mr. and Mrs. Pierce were presented with \$20. Mr. Edwin Wallace sent a letter containing \$5, a token of good faith. There was good music, and refreshments were furnished by the ladies. At the close of the evening Mr. Sibley of Rochester presented Mr. Pierce with a beautiful Album containing the autographs of about 100 friends who regret to part with him and his estimable wife. Bro. P. and wife bade the friends goodbye, hoping that if they never all meet again on this earth that they will all meet in the better land."

On the last Sunday in March the Rev. E. W. Ricker closed a pastorate of six years at the Broadway (formerly Charles St.) church in Dover. During this time the church has enjoyed prosperity in all departments of its work. The number added by baptism is 111, by letter 31; the net gain \$4,1500 has been expended for repairs on the meeting-house. The society owns all the pews, the rentals of which for the last year amounted to \$1122. All but \$25 of this was paid without being asked for. The church is well organized for missionary work, and has contributed to our benevolent societies nearly \$10 per month for 66 successive months. On the occasion alluded to, the retiring pastor preached an excellent and appropriate sermon which is to be printed. The church is united and in good working condition. Bro. Ricker leaves solely on account of the failure of his health. After a few weeks he hopes to be able to supply on the Sabbath, and anticipates being able to take a pastorate in the fall. The church has extended a unanimous call to the Rev. H. F. Wood of Concord, and he has accepted and will enter upon his labors with the church the first of May.

The Rev. Royal McDonald has resigned a two years' pastorate of the Stratford and Barnstead F. B. church, much to the regret of the people. He has accepted a call to E. Rochester. The church wishes him success in his new field of labor, and wishes to correspond with some F. B. minister in reference to becoming pastor. Address J. G. Holmes, Stratford, Blue Hills, N. H.

## Vermont.

The church at South Wheelock, so long without a pastor, is now favored with the labors of the Rev. J. Russell from the Enosburg Q. M. The Wheelock Q. M. is sorry to lose the Rev. A. D. Jones. He goes to the West for his health.

## Massachusetts.

The Rev. J. D. Waldron commences the fourth year of his pastorate of the Amesbury F. B. church under favorable circumstances. The pastor and people are well united, the society has met promptly its expenses and the future looks bright. Greater results are looked for in the future. Several are awaiting baptism, others are seeking the Saviour, the congregations are increasing in numbers, new ones are constantly taking seats and the Sabbath-school is getting more earnest in its work. The pastor is laboring earnestly, the house is packed to its utmost capacity Sunday evenings to listen to illustrated sermons, and the church hopes to reap fruit from these efforts.

The Worcester F. B. church has published a card, signed by the clerk, Geo. W. Vinton, on the retirement of the Rev. A. J. Eastman for another field of labor. "We desire to express our heart-felt thanks to him for the noble efforts he has made to establish a Free Baptist church in this city. We take this opportunity to acknowledge our affectionate regard for Bro. Eastman and wife, and to testify to the interest they have manifested in the cause of the Master while they have been with us. We feel that we can recommend them to God's people, wherever they may be called to labor. The church is united and prosperous as a result of their labors, and bids them an affectionate farewell and God-speed." We are glad to learn of the prosperous condition of the young church, and expect its friends to make it in time a strong and useful organization.

## Rhode Island.

The Rev. W. H. Bowen, D. D., presented the cause of education from a denominational standpoint at the Roger Williams church on Sunday, the 2d inst. . . . Des. Anthony accompanied by his entire family, and Rev. A. T. Sallee left for their tour to the Pacific coast the 6th inst. . . . The Greenwich St. church has issued a mammoth advertising sheet, known as *The Church Helper*. . . . The Olneyville church and many friends of active and self-denying Christian work mourn the death of Mrs. Amaraney Paine Searle who died on the 14th inst. aged nearly 70 years. She did what she could.

## New York.

The Tuscarora church of which the Rev. W. H. Peck is pastor, recently made him a donation of \$80, mostly cash. He is to remain another year at a greatly increased salary. The congregations on Sunday are quite large, and the Wednesday and Sunday evening prayer-meetings are well attended.

## Pennsylvania.

The Rev. J. H. Ward writes: "The outlook in Troy Q. M. is encouraging. Our churches have all enjoyed some revival the past winter. Bro's G. W. Knapp and H. Payne have been laboring very faithfully. The result of the meetings held with the West Granville church by their pastor, Bro. Knapp, is about fifty reclaimed and converted, several of whom were Sabbath-school scholars. A goodly number have been added to the E. Granville church, of which Bro. Knapp, is also pastor. He is doing a good work in both



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## News Summary.

## AT HOME.

**TUESDAY, APRIL 4.**—Fire at Stockton, Cal., caused a loss of \$200,000.—A severe storm damaged buildings at Ocean Beach, Ocean Grove, Point Pleasant and Tom's River, N. J. A fire was caused at Rockingham, Mo., by drunken negroes, and persons were wounded.—President Arthur sends to Congress a veto of the Chinese bill.—Secretary Folger issues a call for \$15,000,000 of bonds.—John J. Platt, of Ohio, is nominated to be United States Consul at York, Ohio. Fire causes a loss at Hopkinton, Mass., of \$350,000, and a loss at Pittsburg, Penn., of \$125,000.

**WEDNESDAY, APRIL 5.**—The President has nominated James R. Partridge, of Md., to be Minister to Peru.—Walter Roundtree, a student at the University of Georgia, was murdered on Tuesday night by two negroes, and great excitement exists at Athens in consequence. Several manufacturing jewelers at Attleboro, Mass., are being reported as lost over \$200,000.—The State election in R. results in the complete success of the Republican ticket, headed by Governor Littlefield.

**THURSDAY, APRIL 6.**—The President nominates Senator Teller to be Sec. of the Interior, William Chandler to be Sec. of the Navy, Sec. Hunt to be Minister to Russia, and Roland Worthington to be Collector at Boston; Controller of the Currency Knox was re-nominated.—An extensive strike, including carpenters, shoe makers and other laborers is reported from Toronto. In Cleveland, O., building operations are practically suspended, owing to a strike by the carpenters. Several strikes are reported in other places.

**FRIDAY, APRIL 7.**—A terrible cyclone swept over Rice county, Kan., on Thursday night, killing and injuring a number of people, besides destroying a vast amount of property. On the same night a hurricane passed near Highland station, and through Kalamo township, Mich., leveling everything in its path, killing eight or ten persons and injuring several others.

**SATURDAY, APRIL 8.**—It is rumored in Washington that Mr. Lowell is to be recalled from the English mission, and that ex-Ambassador-General Alphonse de Reuter is to be nominated as his successor.—Congressman Allen of Missouri dies.

**MONDAY, APRIL 10.**—The grain prospects in Georgia and South Carolina are better than ever known before.—Indictments for manslaughter have been returned against the officers of the steamer "Golden City," which was burned at Memphis, Tenn., March 30.

## ABROAD.

**TUESDAY, APRIL 4.**—It is reported that Mr. Trevelyan has withdrawn the offer of the good offices of the U. S. in the peace negotiations between Chili and Peru.—Sara Bernhardt is married in London to M. Damala, a Greek.—A rebellion is reported in Korea.

**WEDNESDAY, APRIL 5.**—It is thought that the railway between Moscow and St. Petersburg has been mined in several places.—The condition of affairs in Ireland is causing grave anxiety in England.—The Porte is asked by the advance French troops toward the Tripoli frontier.

**THURSDAY, APRIL 6.**—The police made an extensive seizure of arms at Dublin.—Prince Bismarck's physicians recommend that he take a long rest.—Large numbers of emigrants are leaving England for America, and a rebellion is reported in Zululand.—It is reported that Sweden has engaged to invade Finland in the event of war between Russia and Germany.

**FRIDAY, APRIL 7.**—A renewal of the outbreaks against the Jews is imminent at St. Petersburg, and in consequence the Government has ordered all shops in the city closed, and great military precautions are being taken.—The French forces in North Africa have defeated Ben Ameria, either killing or capturing nearly all of his troops.

**SATURDAY, APRIL 8.**—Owing to shattered health and advancing years, Prince Gortschakoff, at his own request, has been relieved of the functions of minister of foreign affairs by the Czar of Russia.—A large number of houses belonging to Jews have been destroyed by a mob near Ananieff, Russia.

**MONDAY, APRIL 10.**—There was an unconfirmed rumor at Shanghai on the 4th ultimo that the Emperor of China was dead.—Bullfighting has been prohibited in the city of Vera Cruz, Mexico.—The Mexican Government has deposited \$112,000 in the national loan office at the city of Mexico, as an installment toward the payment of the American debt.

## Congress.

During the past week the House has been debating the Army bill, which, if passed, will provide for the compulsory retirement of army officers when they arrive at the age of sixty-two years. This would force into immediate retirement Generals Sherman and McDowell, Chief Engineer Wright, and Colonels Beahm, McComb, Newton and Thom. Gen. Pope would be retired in a few months and Gen. Hancock in about two years.

After the vetoed Chinese bill was returned to the Senate by the President, it was taken up for discussion, and the motion of Mr. Farley to pass the bill over the President's veto failed by a vote of 29 to 21. The vote on the first passage of the bill was 29 to 19. Mr. Miller of California has since introduced the old bill changed only in two particulars; suspending immigration for 10 years instead of 20, and giving 60 days' notice instead of 90. It is not believed that the President would sign such a bill.

The bill for the admission of Dakota, recently re-committed to the Com. on Territories, has been reported to the Senate without amendment.

Mr. Sulphur has again testified before the House Com. touching his Peruvian company, and continues to assail the character of the late Minister Hurlbut, without furnishing any evidence of his base slander of the latter.

The House has passed a bill removing disability from all soldiers of the Rebellion who have been unjustly charged with desertion. A measure passed the Senate Thursday, regarding the count of electoral votes. It was introduced in the forty-sixth Congress by Senator Edmunds and embodies the idea that the States must determine for themselves who are their electoral electors, and the electoral vote of a State can not be rejected by Congress, save by the affirmative vote of both Houses. If two or more returns are made from any State, the matter must be decided by the separate and concurrent action of both Houses.

## Personal.

Major Herschel and his sister, the children of Sir John Herschel, the astronomer, are now in New York. Mrs. Herschel is about to visit Professor Martin Mitchell at Yassar.

Paul Hayne, the Southern poet, is ill, and it is thought he cannot recover.

The Rev. Edward Everett Hale has just passed his sixtieth birthday. He received from his congregation a gift in the shape of a leave of absence to go to Europe.

## Miscellaneous.

Work on the English channel tunnel has been stopped.

The Khedive of Egypt expresses a preference for American sympathy and co-operation in his troubles over that of other countries.

Mr. Phelps, United States Minister to Austria, has been received with marked courtesy by the Sultan at Constantinople.

The food in Louisiana is moving to the southward, and the sugar section of the State is threatened with as much destruction as the northern portion has sustained.

The Spanish Government is determined to adhere to its free-trade policy, and to be able to defend its business in Congress on Monday in order to ratify the treaty of commerce with France.

Major Beatty shipped one thousand and three 250-grain Remington-Union Organs during March amounting to \$90,250. Beatty is only 33, well made and very enterprising.—Washington Star.

The Governor of North Carolina said to the Governor of South Carolina that the best remedy in the world is Dr. Bull's Cough Syrup and the latter seconded the assertion.

## Educational.

The summer term of Bates Theological School begins April 12. Of the Senior Class, F. E. Briggs and G. O. Wiggins spent the vacation in New Hampshire; J. B. Franklin, L. C. Gray, A. T. Hillman, A. L. Mearns and G. N. Musgrove labored with their respective churches in Gorham, Jay, Lisbon, Gray and Greene.

Mr. Minard of the Middle Class is with his church, Gardiner. Mr. Churchill of the same class is with his church in Richmond. Under his faithful labors during the year twenty have been added to this church and the interest is still deepening.

Mr. DeBow of the Junior Class supplied at Lisbon Falls April 2 and at Sabattus April 9. Mr. Smith of the same class supplied at So. Lewiston. His friends there made to him, April 13 a nice present. Mr. Curtis of the same class supplied in Brunswick, April 2. Of the class also Messrs. Lowden, Hayden and Millett are supplying. Mr. Rideout is visiting at his home in Garland.

We find in the *Hillsdale Herald* a comparative view of the amount required for entering the six colleges, Hillsdale, Harvard, Yale, Oberlin, Ohio, and Union. Both Hillsdale and Yale require a little more. Greek, but in some other studies Hillsdale's requirement is higher; as for instance, botany, 14 weeks. The day is past when the best western colleges, like Hillsdale, were called preparatory schools for Yale or Harvard. They are abreast or nearly up to the best eastern colleges. It should be said, however, that, in entering Harvard with a greater preparation than required, the equivalent elective studies may be taken; and much that is valuable at Harvard or Yale can be best realized in a post-graduate course.

The graduates and ex-students of Oberlin College in Chicago, over 60, met recently at Tremont Hotel and formed an association. Dr. Eaton, recently returned from Germany, now Professor of Physics at Adrian, gave a complimentary talk in the College chapel on Tuesday evening, using a lantern in presenting a collection of scenes from the Engadine, Germany, Switzerland and Italy. The Dr. had visited all of these places and added many notes of interest and amusement based upon personal observation. We are sincerely grateful to the Professor for his noteworthy and generous, which has placed us under lasting obligations.—Herald.

The public school library of St. Louis shows an increase of 7,000 volumes during the last year.

The trustees of Johns Hopkins University, in Baltimore, are considering the question of removing the institution to Clifton, a beautiful suburb in connection with the University. The University is now closely identified with the other educational institutions of the city, is regarded by some to be the nearest approach to a "national university" of the country, and, consequently, fear is expressed that, if it were moved into the country, the University might lose some of its prestige. Efforts are to be made to have students from the Southern States partake generally of its advantages.

The newspapers throughout New Jersey claim that the teachers of her public schools are much too low.

Yale College has secured a tract of six acres in the western part of New Haven, for the work of transforming it into an athletic ground will be commenced at once.

Bowdoin College has accepted the challenge of Wesleyan University to a race on Lake George in July.

The Committee on Education of the House of Representatives have reported adversely upon the bill introduced by Representative Dezerford to reimburse Wills, killed at Vicksburg in the sum of \$65,000 for property destroyed during the rebellion.

A fire-drill has been introduced as a part of the exercises in some of the New Haven public schools and has met with considerable success.

Science and Art.

Botanical text-books often tell us that "the petals of flowers are of no physiological value." Modern discoveries show this to be not strictly true. There are, to be sure, many flowers which perform their functions without petals; but it does not follow that these petals would do as well without them. Not perceiving their direct physiological value, some modern observers have regarded them as superfluous, and have endeavored to remove them by cross-fertilization, in order to secure cross-fertilization, and in this connection it is interesting to note that it is the colored flowers which are known as entomophilous, while apetalous, colorless flowers are anemophilous, or wind-borne, in the matter of pollinization, and thus, just as likely to be fertilized by pollen from the same tree as from distant ones. But it now seems there is a use for petals beyond all this. It has been noted that there is an accumulation of heat in the flower-bud before expansion. In the large flower-buds of the peach, apricot, plum, and cherry, the petals are enclosed in a protective envelope, and this envelope has been found as much as ten degrees warmer in the spathe than even in the open air. Mr. Sherkey finds that in early spring, when the late frosts often destroy the fruit prospects, the large-petaled flowers enclose the stamens and pistils longer than with small petals, and that, in cases where a day or two makes all the difference between a crop or no crop, these large-petaled kinds have the organs preserved from frost, when the unable to get protection, from the small petals, are destroyed. It is a novel and significant illustration of the value of petals. They enclose heat.—Independent.

Recent experiments go to prove an excess of velocity of blue over red light.

Upward of \$131,000 was realized by the sale of John Wille's collection of paintings in New York Thursday, April 6.

Millicent's portrait of Cardinal Newman just completed is said to be the best work of that artist ever produced.

It is stated of Turner, the artist, that he was staying once in a friend's house where there were three children. He had brought a drawing with him, of which the distance was greatly out of proportion. One morning, when about to proceed with drawing, he called in the children as collaborators for the rest in the following manner: He rubbed three cakes of water-color—red, blue and yellow—in three separate saucers, gave one to each child, and told the children to dabble in the saucers, and then play together with their colored fingers on his paper. These directions were gleefully obeyed, as the reader may well imagine. Turner watched the work of the thirty fingers with serious attention, and, after the dabbling had gone on for some time, suddenly called out, "Stop!" He then took the drawing into his own hands, added imaginary landscape forms, suggested by the accidental coloring, and the work was finished. On another occasion, after dinner, he amused himself by arranging some many-colored sugar-plums on a dessert plate, and, when disturbed in the operation by a question, said to the questioner, "There! you have made me lose fifty guineas."

We feel that we are under a great obligation in calling their attention particularly to Hillsdale's Sarsaparilla. This is not a patent medicine, but is a proprietary article possessing real curative properties, and its effects upon the blood are very positive. Spruing Debility, Biliousness, Dyspepsia and all troubles caused by impure blood readily yield to this excellent medicine. We think those who give it a trial will find it of great value, and in many cases, will find it of great value, and in many cases, will find it of great value.

**Cure by Absorption.**—It is most certain in disease of the kidneys or bladder. Dr. Kinyon's Kidney Pills never fails. Price, Children's (cure "bed-wetting"), \$1.50. Of Druggists, sent by mail. PAY KIDNEY PILLS CO., Buffalo, N. Y.

## Farm and Home.

## FARMERS SHOULD KEEP ACCOUNTS.

What would be thought of the merchant who kept no account of his transactions, and who at the end of the year was unable to tell whether he had gained or lost in his business operations? Every farmer would condemn such management on the part of the merchant, yet very few farmers keep any account of their own financial transactions, and it is almost impossible for them to ascertain whether they have gained or lost during any year. They cannot tell just how much the products sold from them have amounted to. Few farmers are able to determine exactly whether or not the keeping of pigs returns more than is expended on them, and the same may be said of nearly all the operations on the farm. A simple system of farm accounts which comprised the taking an account of stock at least once a year, and showed the amount expended and received, would be very useful. It would enable the farmer to ascertain just how much he had gained or lost during the year and point out the sources of gain or loss, enabling him to increase his profitable operations, and restrict or amend the unprofitable. An account of the labor and fertilizers applied to each crop, and an estimate of the value of the products obtained, would furnish a reliable basis for determining what crops could be raised with the greatest profit, and serve a valuable purpose in directing the skillful management of the farm.—Selected.

**A Bonanza Mine.**—"I have a little girl, said Mr. Henry Dole, of this city, in conversation, who was troubled with a severe lameness in her legs, pronounced by some Erysipelas, by others Rheumatism. I had tried several remedies without effect, when I was induced to try St. Jacobs Oil, and I am happy to say that the use of but one bottle cured her, and she is now able to go to school again."

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I always keep your medicines in stock. Down's Elixir is selling better than any Cough Medicine I have, and is doing good results. C. M. Smith, Druggist, Clarkston, Mich.

Dr. Brown's Mandrake Bitters give the best satisfaction of any medicine I sell. They have advertised themselves, and I warrant every bottle. N. DEKIEP, Druggist, Zealand, Mich.

Henry & Johnson's Ankle and Oil Liniment, for external use is equally good.

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It is by no means strange that Dr. Kennedy should have received the following letter. By reading it you will see in one minute why James Andrews was thankful:

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Dr. D. Kennedy, Rondout, N. Y.:  
DEAR SIR:—Until within a recent date I had for several years suffered greatly from gravel, called by the doctors the Brick-stone. Sediment in my urine, and the most tormenting pain passed off in the usual quantity, but has accumulated, causing me untold pain. Having heard of "Kennedy's Favorite Remedy," I tried it my case, and after using about one and a half bottles, I voided a stone from the bladder, of an oval shape, 7-16 of an inch long and round on its surface. I send you the largest piece that you may see of what it is composed. Since then I have felt no pain. I now consider myself cured, and can not express my thankfulness and gratitude for so signal deliverance from a terrible disease. You have my consent to use this letter, should you wish to do so, for the benefit of other sufferers. Yours truly, JAMES ANDREWS.

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BOSTON, Saturday Morning, April 7, 1882.

**WINTER WHEATS.**  
Western superfine.....4.25 @ 4.75  
Common extras.....5.00 @ 5.75  
Wisconsin.....5.00 @ 5.75  
Minnesota, bakers.....5.50 @ 7.50  
Minnesota and Wisconsin, patents.....7.50 @ 8.75

**PATENTS, CHOICES.**  
Patents, common to good.....\$2.50 @ 3.00  
Ohio.....5.25 @ 7.00  
Michigan.....5.25 @ 7.00  
Illinois.....7.00 @ 7.50  
St. Louis.....7.00 @ 7.50  
Do. best.....7.00 @ 7.50  
Rye Flour.....5.00 @ 5.25  
Out Meal, common to good.....5.00 @ 5.25  
Out Meal, fancy brands.....7.00 @ 7.25

**BUTTER.**  
N. Y. and Vermont, choices.....40 @ 41  
Do, fair to good.....38 @ 40  
Do, common.....35 @ 38

**NEW WESTERN.**  
Creamery choices.....42 @ 44  
Do, fair to good.....35 @ 40  
Ladle packed, choices.....35 @ 38  
Do, fair to good.....30 @ 33

**OLD BUTTER.**  
New York and Vermont, choices.....24 @ 25  
Do, do, common to good.....18 @ 23  
Canada choices.....20 @ 25  
Do, common to good.....14 @ 18  
Western, low grades.....12 @ 15

**CHEESE.**  
Northern factory, choice, 10 @ 12 1/2; Northern factory, fair to good, 10 @ 12 1/2; Northern factory half milk, 8 @ 8 1/2; Northern factory, skim, 2 @ 2 1/2; Western factory, choice 13 @ 14 1/2; Western factory, fair to good 10 @ 12 1/2; Western factory, common 5 @ 8; Worcester Co., choice 15 @ 16; Worcester Co., good 9 @ 11; Worcester Co., common 5 @ 8; Sage, choice 14 @ 14 1/2; Sage, common 10 @ 12 1/2.

**EGGS.**  
Eastern, 1st doz., 19 @ 19 1/2; N. Y. and Vermont, 1st doz., 19 @ 19 1/2; N. Y. and Vermont, 2nd doz., 18 @ 18 1/2; Pea N. Y. H. P., 60 @ 65; Pea N. Y. H. P., 30 @ 35; Medium, choice hatched 35 @ 40; Medium, choice unhatched 35 @ 40; Yellow, improved 35 @ 40; Yellow, common 25 @ 30; Red, 25 @ 30.

**PEAS.**  
Canada, choice, 10 @ 10 1/2; Canada, common 8 @ 8 1/2; Green Peas, Northern 10 @ 11; Western, 1st doz., 19 @ 19 1/2; Western, 2nd doz., 18 @ 18 1/2; Pea N. Y. H. P., 60 @ 65; Pea N. Y. H. P., 30 @ 35; Medium, choice hatched 35 @ 40; Medium, choice unhatched 35 @ 40; Yellow, improved 35 @ 40; Yellow, common 25 @ 30; Red, 25 @ 30.

**POTATOES.**  
Maine Central Rose, 115; Northern Rose, 110 @ 115; Producers, 150; Peerless 85 @ 90; Jack-

**THIS AND THAT.**  
Figures indicate that the construction of railroads in this country during 1881 was larger than during any other year on record, there having been built 8,242 miles of track.

My wife said I was a fool when I brought home a bottle of Parker's Kidney Tonic. But when it broke away from me, drove away her neuralgia and cured her dysentery, she thought I had made an excellent investment.

Harriet Beecher Stowe says: "A dog is nothing but organized love—love on four legs, ceased to fur and looking pleasantly out at the eye—love is broken up, and the great love is broken up, and this is what a true friend is like when he stands at a front fence and takes an agitated survey."

Revitalizing the blood is absolutely necessary for the cure of general debility, weakness, lassitude, &c. The best enricher of the blood is Brown's Iron Bitters.

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"Dan," said a little four-year-old, "give me sixpence to buy a monkey." "We've got one monkey on the house now," replied the elder brother. "Who is it, Dan?" asked the little fellow. "You!" was the reply. "Then give me sixpence to buy a monkey some nuts." The brother could not resist.

(Detroit Post and Tribune.)

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"I have you to know that my uncle was a banister of the law." "A fig for your banister!" retorted Mrs. Parlington, turning up her nose; "haven't I a cousin as is a corridor in the navy?"

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