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GW Mayhew 10 May 81

NO. 16.

The United States Bureau shows that the number of churches built in the country has steadily increased from the first till now, and never was increasing so rapidly as now. The church property in 1850, in the United States, was worth about eighty-seven millions of dollars; in 1860, one hundred and seventy-one millions; in 1870, three hundred and fifty-four millions. The number of church organizations in 1850 was thirty-eight thousand; in 1860, fifty-four thousand; in 1870, seventy-two thousand. There were church accommodations in 1850 for fourteen millions of people; in 1860, for nineteen millions; in 1870, for twenty-one millions. The census statistics for 1880 are not yet accessible, but they will certainly show similar results.



## IS DANCING AN INNOCENT AMUSEMENT?

BY THE REV. F. K. CHASE.

II.

Results are of two kinds, direct and indirect. We speak now of the direct moral results to the dancers themselves.

1. The tendency of this amusement is to drive away all serious thoughts, to dissipate all religious impressions.

We have known young men and women who gave good promise of future usefulness in the Christian church, but were drawn into these amusements and forgot God and religion and everything of a serious nature. Many a pastor can recall with a pained heart a large number of such cases. We doubt if any can recall an exception. We have never yet known a single instance where a person was engaged in the pursuit of these amusements and was at the same time leading an active Christian life. Religious convictions, holy thoughts, and an active Christian influence wither and die in the atmosphere of a dancing-school or ball-room, just as surely as in the bar-room or the gambling den.

2. These amusements and their associations result in an exceedingly low form of moral development. When a person is relieved from all religious restraints, the mind is left open for the entrance of almost anything of an evil nature.

They soon become irreverent. They absent themselves from the house of God. They soon apologize for, and then indulge in, things of which they would once have been ashamed. A person's moral perception is blunted, and his desire for good lessened in just that degree that he follows such amusements.

3. A great number of young people begin in the dancing-school and ball-room a course of life which ends in utter and dreadful ruin. For the vast majority of young men, the path from the ball-room to the drinking saloon and card-table is only too easily trodden; and in every city are scores of young men who are treading that path with painfully rapid footsteps.

And what shall we say of the young women who have begun their downward course? Could we enter many a country home, we should find that a shadow darker than death has fallen across its threshold. A few years ago that home was brightened by the presence of an innocent, beautiful girl; now she is worse than dead. If you can find her at all, it will be as a denizen of a house of ill-fame in some of our large cities. And just this is the history of her fall. She left home to work in the city. In the ball-room she met a man who to her unpracticed eye seemed a gentleman but who proved to be a villain. He won her confidence and ruined her; and from very shame she has taken to a life of infamy, and her father and mother will go down in sorrow to the grave.

This is not a fanciful sketch. It is but the history in brief of thousands of fallen women. Archbishop Spalding declared that the confessional revealed the fact that nineteen-twentieths of the fallen women began their descent in the ball-room. Could accurate statistics be prepared in regard to any of our cities the result would be of a similar nature. The sensual nature of much of the music, the unnatural fascination, the whirl of excitement, the mutual and familiar relations of the dancers—all these influences brought to bear upon a young woman at an age when she is peculiarly susceptible to them are exceedingly dangerous. In a multitude of cases they issue in a ruin, utter and shameless. Human words can but faintly express the misery and eternal loss of those who have begun this course of life in a dancing-school or social dancing party. These statements are not an exaggeration. They are the plain, unvarnished truth. The young man or woman who exposes himself or herself to these dangers should be exceedingly fearful lest the worst should overtake them. The parents who send their children to the dancing-school where they may learn that which will always place them in the way of such temptations assume a fearful responsibility.

But we have not yet spoken of that which is the ultimate of all this.

4. If what we have previously said be true, then it must also be true that multitudes of human souls are lost for time and for eternity through the influence of this amusement. A lost soul! who can compass the dreadful thought?

We have thus called attention to some of the more prominent of the associations and results of this amusement. We will consider now some of the objections which are frequently urged against the position we have taken.

1. It is frequently said that people must have some amusements. We grant it. We advocate no gloomy philosophy of life. Amusements we need, nay, must have. But in all this great world which our Heavenly Father has made so beautiful—so full of sources of pleasure, are there no forms of amusement save those whose associations and results are so full of danger? Are there no happy men, no cheerful women, who never enter places where this amusement is engaged in? One must have food, shall he therefore take poison? One must have drink, shall he therefore take brandy?

We think the following is a safe rule by which to judge what are, and what are not, amusements that we can safely indulge in: We should always inquire, Is this the pathway along which men and

women are more or less frequently passing to lives of thoughtlessness, dissipation and ruin? If we are obliged to answer this question in the affirmative, we should carefully avoid the amusement, for two reasons—first, because it may injure ourselves, and second, even if it should not, our influence might lead others into danger and perhaps ruin. Applying this test to dancing, the answer must be most positively affirmative. Therefore we should carefully let it alone.

In another article upon this subject we shall consider some other objections to the answer we have given to this question.

## UNITY OF CHURCH WORK.

BY EXPERIENCE.

All the work of a church should be in harmony. The times, order and forms of all services, and the choice of workers, should be provided for by the votes of the church and be under its immediate control. This truth seems well nigh self-evident, but it is very far from describing what actually exists.

Many churches are embarrassed with societies which call and dismiss pastors. There should be persistent efforts to throw off these yokes of bondage. No good reason exists why a church should choose deacons or pastors for any longer term than other officers, but very many why they should not. It is prudent, however, to provide that the terms of all officers shall not expire at the same time, by electing half of them each year for two years.

The Sunday-school is too generally conducted by some individual or society or by itself. This ought not to be. Each church ought to regard the Sunday-school an important part of its work, under its own management and control. Then, there are often meetings for special purposes conducted by some person or society, or some portion of the church. Some of these are beneficial and some doubtful or worse, but all, if not provided for by the church, tend to division of interest and sympathy. Missionary work, and the raising of all money for mission and other benevolent purposes should also be under the direction of the church.

Numerous societies for substantially the same purposes, and societies for objects not approved by the church, are manifestly improper; and for any society to use its rooms and workers without its formal approval tends to confusion and ultimate inefficiency. All social meetings and exercises needed in connection with its work should be provided for by the church itself. To have any independent society responsible for social exercises, in or out of the meeting-house, while the work of many such societies has been faithfully and wisely done, is manifestly unsafe and therefore improper. Moreover, if one such society may exist, two may, or more—each organized on account of preference of leaders or associates or with reference to age, or harmony of tastes or opinions, or something else, which cannot but cause competition and division of effort and sympathy, if not actual jealousy and alienation of heart.

One of the most objectionable excuses for division of work is that of age. The younger and the older need the association of each other, and to divide into separate religious, social and benevolent meetings and work is damaging to both. The younger should take such burdens and responsibilities as they are able to carry, and the older cheerfully lay them down as they become unable to bear them, or as the younger come forward to take them. With no division, in full sympathy with each other, both should do what they are able.

If this is right in theory it ought to be adopted and practiced. To do this, each person, society and party must give up just as much of personal preference as is found necessary to accomplish it. All willing hearts and hands will find enough to do as equal partners, and they shall be greatest who do most service for the church and the Master.

In adopting this, it will be necessary, in addition to moderator, clerk and treasurer, for each church to choose committees to have charge of the several items of work in which it shall engage, all subject to instructions at any time, and each required to make written report at every annual meeting, and oftener if requested. And I would have the pastor a member of each committee by virtue of his office.

There will be needed

1. An executive committee; which shall attend to the more general work of the church, as specially instructed. The pastor's cabinet.

2. A Sunday-school board; which shall provide a school, select officers and teachers, direct its exercises, provide books and papers, and do all that is necessary to make an effective school.

3. A mission board; which shall have charge of the raising and disbursing of all moneys for mission and other benevolent undertakings aided by the church.

4. A social board; which shall provide for such social meetings, exercises and efforts as shall be needed.

Finance, music, visiting, temperance and other committees may be added as found necessary.

To have the meetings and exercises and all the work of a church conducted on the basis of equality of rights and responsibilities, and provided for by its votes, must cause the interest among the members to be greater and more general,

and well tend to prevent friction. And by promoting both interest and harmony, it must increase the efficiency of any church.

If the above is adapted to churches, why not to all our denominational mission work? A Mission Board for each church, Q. M., Y. M., and for the General Conference, would simplify our work, do away with competition, lessen friction and make our work a unit. To adopt this would not make necessary any change or delay in any part of our work. The existence of so many societies in connection with our churches and the denomination is a serious evil. While it would be difficult to say which should be given up, if all should retire, and all now connected with them should work together, it would add immensely to our effective strength.

## PERIL AND PRAYER.

BY D. J. S.

"Keep me as the apple of the eye, hide me under the shadow of thy wings."

Could every boy and girl just coming to the years of thoughtfulness, or every youth and maiden just leaving some home hidden away among the hills to go out into the larger town or city, be induced to make this beautiful prayer of the Psalmist their own, how many lives would be saved from the blight of sin and death which now awaits them!

A young man of brilliant talent and noble purposes graduated from a New England Seminary and passed into college; but not meeting there with quite the success he desired he left during his first year, and entered a Western law school. At the close of his studies there, he wandered farther West into the surroundings of a mining town, and, instead of waiting to rise slowly but surely to eminence in his profession, he was beguiled, by the allurements of large gains and sudden power, into a course of action which laid the foundation for ruin instead of an old age blessed with all the endearments of home and the society of loved ones.

A lawyer recently left the home of his early years where he had obtained wealth and friendships and many bonds of attachment, because, in an evil hour, he did not have the protection craved in this prayer, "Keep me as the apple of the eye."

He entered into partnership with a man standing well in his profession but whom he found to be dishonest. As attorneys, at one time they agreed to buy some property for parties in a distant State, receiving as their compensation only a certain per cent. of commission on the actual cost of the property. The dishonest partner, at the close of the transaction, proposed to change some of the figures so that the amount of commission would be somewhat increased. The other made his objections to such a course, but did not come to an open rupture with his partner at once. The increased commission was said to have been paid. The partnership was severed in time. The dishonest man kept meeting with reverses; he became envious of his early partner who was climbing the ladder of success rapidly, and determined to ruin him by destroying the confidence reposed in him by his fellowmen. He himself had no character to lose. His chief pleasure was found in the endeavor to reduce others to his own degraded level. He disclosed their old transaction, claimed that as partners they were equal sharers in the crime, made it appear that other things might be shown up if need be, and placed the upright man in the light of a smooth, sleek, wily-tongued hypocrite, leaving him in such a plight that he felt his best friends only half believed in him. His keen sense of honor, backed though he was by a conscience void of offense, could not brook this continual wounding in his own household, as it were. The ties of years were severed, and he departed to find a new home in a distant State. Thus the happiness of a life was sadly clouded and a community bereft of one of its best members, a live, earnest, Christian man.

So insidious is wrong, so deep, and lasting is its influence that, with the deepest sense of need, may we all utter that prayer to our Heavenly Father, "Keep me as the apple of the eye, hide me under the shadow of thy wings."

## PROGRESSION IN THEOLOGY.

If theology is a science, which no one will deny, then it is no more finished than any other science. There is a wide difference between the objective body of Divine truth, as contained in the Bible, and any digest of it in the form of a theological treatise, the former being the original and infallible Word of God, whereas the latter can be, at best, only an imperfect systematic presentation of its truths and doctrines. The Bible is the foundation of Divine truth as written, and is complete. Theology is the scientific treatment of its sacred contents; but, being the work of fallible men, must necessarily be imperfect and incomplete.

Therefore, the world of theology has a right to move, as well as any other world. A theology that has come to a dead halt is dead for that very reason. Or, if its movement is like that of an unconscious railroad engine—a movement made to order—it is dead. It may make sufficient noise, as if it were really alive, but it is ever the same monotonous sound, because produced by fixed mechanical law and not by the agency of a living organism. A theological system that is finished is a fossil, a curiosity for future ages, and dead as a mummy.

But it may be asked, Is the Bible also a

fossil since it is fixed and unalterable? We answer by asking: Is some great fountain of water dead and fossilized because it is the same as it has been for a thousand years? The fountain, though ever the same, is active, in that it sends forth living streams. So the Bible; it is the written source for men of all Divine and sacred truth. As the streams are not equal to the fountain from which they flow, so also no system of theology, and no Church symbol or confession of faith, can ever rise to the level of God's Word. Not, at least, until the Israel of God shall have reached the gates of the heavenly City.

And what does progression in theology mean? Not a departure, surely, from those doctrinal principles which have constituted "the form of sound words," professed and believed from the beginning to the present time. The principles of the Gospel of Christ, as formulated in the early creeds, are the very eyes through which all orthodox Christians survey the whole extent of Divine revelation. And yet, it cannot be supposed that, even with the use of such eyes, the Christian Church could at once elaborate a perfect system of theology that would be of absolute binding authority for all time. In a word, can there be any good reason for supposing that new discoveries in the field of theology are impossible? We know that it is not so in other departments of knowledge. As the human race advances toward its goal, knowledge increases, truths and facts concealed in darkness from the beginning of the world are brought to light, hidden wonders of earth and sky come forth, and are added to the stock of scientific discovery. Theology is no exception here. Rather, we should think, it is the rule. Theology is the queen—the natural sciences are her maids of honor. She advances, and they follow. Whoever reads history aright must find it thus.

So, when the Holy Spirit descended on the day of Pentecost, He did not furnish the Church with a fully defined and formulated system of Christian theology. He came to remain, to abide with the Church to the end of the world, and to reveal to her the things of Christ, more and more, until the Bride would be manifested in her full perfection and glory.—Sel.

## HOW TO KILL THE PRAYER-MEETING.

1. Forget all about it until the bell rings.
2. Come ten minutes late and sit near the door.
3. Drag the music. Slow, painfully slow singing is so appropriate for a dead prayer-meeting.
4. When the meeting is begun, wait for others to speak and pray.
5. When you take part, occupy about ten minutes.
6. Be sure to bewail the low spiritual condition of the church.
7. When the meeting closes go out as from a funeral. You can speak with your brethren or the stranger at some other time and place.
8. If you mention the meeting during the week, tell how dull it was.

If this does not kill the prayer-meeting, stay away entirely for six months or a year.—N. M. C., in *Congregationalist*.

It is a plain old book, modest as nature itself, and as simple, too—a book of an unpretending, work-day appearance, like the sun that warms, or the bread that nourishes, us. A book that looks on us as trustfully and benignly as the old grandmother who, with tremulous lips, and glasses on her nose, reads in it every day. And the name of this book is simply—The Bible. It is indeed justly called Holy Writ. He that has lost his God can find him again, and towards him who never knew him; it waits the spirit and the breath of the Divine word. The Jews, who are well versed in valuables, well knew what they were about, when, at the burning of the second temple, they left the golden and silver vessels of sacrifice, the candlesticks and lamps, and even the richly-jeweled, breast-plate of the high priest, behind them, and only saved the Bible.—Heine.

Evil is like a night-mare; the instant you begin to strive with it, to bestir yourself, it has already ended.—Richter.

Perfect ignorance is quiet, perfect knowledge is quiet; not so the transition from the former to the latter.—Carlyle.

No man is great but in proportion as he restrains and subdues his passions.—Fenelon.

He that would succeed in a project of gain, must never attempt to gain too much, and upon proper occasions must know how to lose.—Fenelon.

Feebleness of means is, in fact, the feebleness of him that employs them.—John Foster.

One day a traveler met the plague going into Cairo, and accosted it thus: "For what purpose are you entering Cairo?" "To kill 3,000 people." Some time after, the traveler met the plague again, and said, "But you killed 30,000." "Nay," replied the plague, "I killed but 3,000; the rest died of fright."

Though sometimes small evils, like invisible insects, inflict pains, and a single hair may stop a vast machine, yet the chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones, alas! are let on long leases.—Sharp.

## Missions.

Conducted by the Rev. G. C. Watorman.

## WHO IS INTERESTED?

Every Freewill Baptist on this planet ought to be. If our church in Boston goes down, or fails to establish itself on a solid foundation, every man and woman among us will suffer a loss, and hundreds of our children will experience a greater loss for generations to come. "Better lose a dozen churches elsewhere?" Of course. For lack of a church in Boston sufficiently strong, well located and well managed to attract the scattered Freewill Baptists who have gone from our churches in all parts of New England into that whirlpool of business, we have lost men and women enough to have made a dozen churches in the rural communities from which they went, and to have made half that number of self-supporting churches in Boston, if they could have been gathered in well-chosen localities, as they might have been under the fostering care and counsel of a strong mother-church.

Every church out of which members have gone to live in Boston ought to be interested; every one in which young men and women are growing up who will by-and-by go there ought to be interested; every pastor out of whose parish people, whether Christians or not, are going thitherward ought to be interested; every Freewill Baptist parent whose children have gone or may hereafter go there to live ought to be interested; every one whose associations and sympathies have been with us, even though they may not be members of our churches, ought to be interested; everybody who loves the truth of God as presented and witnessed for by our denomination ought to be interested.

This is not merely a Boston notion; it is not simply a Massachusetts affair; it is not exclusively a New England enterprise. It concerns all parts of our ecclesiastical republic. Its magnitude is such, its importance so great, that it is entitled to a recognition by and sympathy from, possibly even to substantial help, from all quarters. The success of the Boston church is vital to all our interests in New England; it is essential to our prosperity in the Middle and Southern States; it bears directly and powerfully upon our progress in the West.

We can not afford to let this interest suffer for an hour. We must do, and do at once whatever seems to be necessary for us to do. If help is needed, we must hold ourselves ready to give it just as soon as the call comes and a well-considered, well approved plan is presented.

## HAVE YOU?

Pastors of New England, have you replied to the circular sent you some months since by the pastor of our church in Boston, asking you to send him the names and address of any Freewill Baptists whom you may know in that city? If you have not, please do so at once. Send him the names and residence, or place of business, of those who were members of your churches, Sunday-schools and congregations; of those whose sympathies are probably with us; of those who are not definitely and positively identified with some other religious community; of those who need a religious home and Christian sympathy. If you have not done it, please do it at once.

## FILIAL LOVE.

To love one's mother is an evidence of a sound mind and a right heart. To manifest this love by kind words and kind actions, which often speak louder than words, is always creditable.

The church ought to be a nursing mother to all who are gathered into her fold. The denomination is in a certain sense the spiritual mother of scores of Christian men and women. They look to her with the loyal love of dutiful sons. Sometimes, though they have been separated from the people among whom they were converted, they still retain an interest in their old home and delight to send back, now and then, tokens of their kindly regard and grateful interest.

We have many of these children in Boston, now gathered into other households, who doubtless often look back to their spiritual birthplace with feelings of interest and affectionate regard. It is very likely that some of these brethren and sisters, notwithstanding the responsibilities they have assumed in the new relations into which they have entered, will take great pleasure in giving our church a helpful lift in getting itself fairly settled in a home of its own. We earnestly hope that many of them will take occasion to give practical evidence of their love to the mother who nursed them in the early years of their Christian experience. It will be a graceful thing for them and a timely and helpful thing for our brethren and sisters who are toiling with heroic faith and patience to provide themselves and us a church home in Boston.

## How to Interest People in Missions.

The Rev. F. J. Stanley writes us from Leadville, Colorado: "I interest my people thus: I make large maps on heavy paper 6 by 8 feet, with heavy carpenter's pencil. Then fill the blackboard full of telling figures. Fill myself full of telling facts, and then, with pointer in hand, pour forth mission intelligence for an hour. The result is, our large auditorium, holding several hundred, is filled on the last Wednesday evening of the month, and I am more than repaid when

people tell me they never knew what missions were before, and they are so interested that they wish I would lecture longer than an hour, and oftener than once a month. The intelligence produces Christian liberality. One Sunday morning in January last we gave \$90.25 to Foreign Missions (vs. nothing last year) and on the second Sunday in March we gave \$100.02 to Home Missions (vs. \$9 last year). The fact is, we pastors are more to blame than the people. We do not interest ourselves or them in this work; hence, the sadly barren results."—*Gospel in All Lands*.

## Missionary News and Notes.

**WESTERN ASIA.—Arabia.**—There is considerable religious interest in Aden. The only church is too small to accommodate the people flocking to it.—*Turkey*.—Some interesting sculptures and inscriptions have been discovered by the American missionaries at Marash. Some of the characters seem to be identical with the Hittite inscription recently discovered at Carchemish. Copies of the inscriptions have been sent to the American Oriental Society, and to the British Museum.—It is feared that a famine will soon set in in Western Turkey, as the crop of grain is short.—*Internarration* of the Christians with Armenians is the cause of much deterioration among the church-members.—*Bapt. Miss. Magazine*.

The Methodist Episcopal Mission in Fuh Chau, China, has been lately blessed with a revival carried on by the native preachers. Penitents were invited forward for religious conversation and prayer and many accepted the invitation.

The Congregationalists of California have resolved to sustain for two years the Rev. D. F. Watkins and wife, in the prosecution of their Mission work in Mexico. Stephen S. Smith of San Francisco is acting as treasurer. \$2,000 a year is needed for this purpose.

Twenty-nine candidates from American Presbyterian Theological Seminaries, including four graduates from former classes have applied to the Foreign Mission Board for appointment as missionaries to be sent out during the coming summer and autumn.

In 1841 a great change occurred in the missionary work of New Zealand, seventy years ago a land of cannibals and blind ignorance. A recent writer says, "There is probably no country in the world in which prosperity now so uniformly reigns as in New Zealand." There are large and populous cities, connected by numerous railroads. The Government House is claimed to be the largest wooden edifice in the world. The population, according to the census of 1880 is 413,712. Nearly all the prominent Christian denominations have their adherents, the Episcopal church claiming the largest number, 176,337; the Presbyterian, 95,203; while the heathen of the whole land are reported to number only 4,379.—*Gospel in All Lands*.

Rev. W. E. Griffiths says of Corea: "We prophesy for it one of the surprises among missionary successes of the future." These words are already being fulfilled. The first Christian words printed in Corea have just been issued by two missionaries of the United Presbyterian church in the form of a catechism and a tract on the Gospel of Luke, and the entire New Testament is now in press.

A Christian church has lately been built in India from the ruins of a heathen temple.—Of the forty missionaries sent out by the American Board last year fifteen went to Africa.—Three Jesuit missionaries have been murdered in their houses near Lake Tanganyika in Africa, the result it is supposed, of the calumnies of Arab slave dealers.—A Presbyterian missionary at Canton has prepared a concordance of the New Testament in Chinese.—*Congregationalist*.

**JAPAN.**—An editorial in a Tokio paper estimates the martyrs to Christianity at 280,000. While opposed to Christianity, the writer thinks it can not be put down by force, and that the Government should tolerate it, repeal its laws against it, which are not enforced, and leave each man to believe or reject it as he pleases.

Pastor Ise, at Imabari, with three colporteurs and three evangelists, is doing good work in Shikoku. This man, who, a little while ago, was regarded by his friends as having given himself to the service of the devil, now rejoices over the fact that the whole Ise family is Christian—grandmother, mother, sister, wife, and an old nurse for twenty-seven years in the household.

Mr. De Forest, of Osaka, writes of a doctor and his wife in the southern part of the city who, with no pastor and no church, hold meetings five evenings in the week to study the Bible, pray, and examine candidates for baptism. There are seven or eight such applicants, and a chapel is being built. He concludes with a remark suggestive to Christians on this side of the sea as well: "One or two Priscillas and Aquilas, with a church in their houses, can make a light that the devil can not blow out."

The translation of the Old Testament is going steadily forward with Dr. Verboeck of the Reformed Church as chairman of the Committee of Translation. Meanwhile the translation of the New Testament goes steadily forward. On a recent expedition 1,200 portions and three entire New Testaments were sold in five working days.







## The Morning Star.

WEDNESDAY, APRIL 19, 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, Dover, N. H. Contributors will please write only on one side of their paper and not roll it preparatory to mailing. They must send full name and address, not necessarily for publication. We cannot return manuscripts unless stamps are sent for that purpose. 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.

It is an instructive fact that the moral standing of a community is accurately reflected by the manner in which it keeps the Sabbath.

An unanswerable argument in support of the observance of the Sabbath is the fact that man's physical and moral natures both demand it: the Sabbath was made for man's use, and because of his needs.

In these days, the greatest hindrance to the progress of Christ's Church in the world takes the form, not of opposition from without, but of dissimulation within. A professed Christian can do far more to injure the work of the Master than an unconvinced scoffer can.

There are many persons who are ready to discuss Christianity; but they always plunge at once into the mysteries of truth, and go coasting along the shores of some question too vast for us. Perhaps the best answer that can be given them is to quote Christ's word to Peter, "What is that to thee? Follow thou me."

Many a husband has led his wife to the Saviour, and the memory of that fact will be as a glad melody in his soul forever. Many a wife has led her husband to the Saviour and the memory of her act will be evermore as the fragrance of sweet flowers. But, alas! many an unhappy pair has gone, hand in hand, as Adam and Eve went out of Eden, down to and through the iron gates of death, with no sweet memories of salvation gained singly and together, and no bright hope of heaven glorifying the future!

We are all of us princes—sovereigns sitting on thrones and swaying the scepter of power over wider or narrower realms. No one soul may bow before us continually, and not many at once, but after length of days, what multitudes have been impressed by us, yielding themselves to the shaping influences of our example and will! A man who lives a pure, humble, godly life converts from error and sin more souls than he knows. On the other hand, he who lives an unrighteous, prayerless, sinful life, contributes to the hurt and destruction of more souls than he may think.

How many young persons are kept from becoming Christians mainly because their parents, one or both, are not Christians. Many a young man smokes and swears on the street corners, who would have been a conscientious and ambitious Christian youth, if his father or mother had set him the example in the days when his character was forming forever. Many a girl parades the streets, her heart full of wanton wickedness, who would have been a pure and noble Christian woman, had her parents set her the example before it was too late. And it is enough to make one shudder to think of the happy children even in our Sunday-schools to-day, who, a few years hence, will be gay and wretched beings—lost to virtue and joy, because their parents will have failed to lead them, by their words and example, into the ways of God and heaven. Only the Judgment can reveal how many souls have been ruined by parental neglect and evil example.

## SHALL STORER COLLEGE HAVE ITS SHARE?

Our attention has been called to a matter of no small importance to the interests of the freedmen in the South, as represented by Storer College at Harper's Ferry. There is a large sum of money, several hundred thousands of dollars, a part of the appropriation made by Congress for bounties to colored soldiers, which has not been claimed by them. A bill has been introduced into Congress, providing for the division of this sum among certain schools for freedmen in the South, but Storer College is not included in the list.

We are unable to see why Storer College should not have its share. "Already it has done a good work, and in both what it now is and what it bids fair to become, it is not unworthy the notice of the friends of the freedmen in general and of philanthropic legislators in particular. The institution has already sent out nearly three hundred preachers and teachers of different grades. One lady went from this school to Africa as a missionary, and surrendered her life in the work. Many are not in this college who certainly would be, if it had the funds necessary to complete its preparatory work and establish a full collegiate course. It has been crowded to its utmost capacity, which is now being enlarged. More than two hundred students were enrolled during the winter term recently ended. No debt has been allowed to accumulate and embarrass the institution, and it is the settled policy of the Trustees to allow nothing of the kind to happen. The ambition is cherished to make this one of the best schools in the South for the freedmen, and its friends have no reason to feel ashamed of the progress that has been made, and they who labor and legislate in the interests of such schools have no reason to ignore it, or pass it by.

Let Storer College have its share, if such a bill is to be passed and such a division made. To this end let its friends

use their influence. In the several States, let the attention of Congressmen be called to the work and deserts of Storer College, W. Virginia, and their efforts be asked to secure for this institution a fair share of any appropriation that shall be made.

## A CENTURY OF JOY.

The last century has been the brightest in Christian history. "Joy in the Holy Ghost" has been its characteristic. Assurance of hope has largely entered into personal experience. The "New Lights" ushered in this era of blessing. Before them, the justice and anger of God eclipsed his love, and the guilt of sin was magnified above the grace of pardon. It was the custom to nurse a sad heart, wear a sober face, sigh over depravity, confess that sin defiled the holiest exercises and purest purposes, dread the holiness of God, suspect happy emotions, doubt acceptance and pardon of sin, and fear the results of final judgment. Sermons were largely in defense of decrees, election and reprobation, the wrath of God, the prerogatives of the Almighty will, the helplessness of man, his total depravity, the imputation of Adam's sin, and the horrors of eternal torment. The result of such preaching was manifest gloom and fearful forebodings.

"The great awakening" of the eighteenth century wrought a glorious change. It took the church back to the sermon on the mount, and the day of Pentecost. That sermon is the Christian Bill of Rights. It starts out with nine benedictions. Seven is the measure of fullness, but the mercy of Christ runs over. The dew of heaven becomes a flood. The Comforter came to shed abroad love, hope, assurance in the soul. The churches first turned from this life within to ritualism and bodily inflictions. The night of the Middle Ages followed. The next stage was speculative, doctrinal, severe, with little love and joy. Intellectuals and wills grew gigantic, but heart power was contemned, and happiness discarded. "My yoke is easy and my burden light" had small place in this experience. The yoke was heavy, the way rugged. The "tribulation" side of piety predominated, the joy side was held under suspicion.

The "New Lights" alarmed the sober saints with a gospel of joy. To be able to say, "I know whom I have believed," "Now we know we are the sons of God," was esteemed presumption, dangerous, tending to pride, superficial experience and false hope. Stern resistance to such instruction was thought a duty, and of course was rendered with a will. But the "New Lights" conquered; the gospel was on their side and experience confirmed the promise. Clouds of witnesses made it sure that believers may have the seal of their acceptance and be happy. For a hundred years the saints have rejoiced in this light. It has been the best century yet seen. Joy has brought power, activity, tenderness, sympathy, good works. The forebodings of evil have not followed the change. The reign of the Comforter has been as purifying as joy-giving. Who wishes to return to the former days of gloom?

But there is danger of falling into a more fatal error. Hasty, impatient, fret, is even more fatal to "joy in the Holy Ghost" than the asceticism of monasteries or the severe speculations of legalists. "Haste makes waste" in spiritual things as well as in temporalities, because it genders emulation, jealousy, complaint. The sin of fretting is, on the increase. Enterprise, a little soured, chafes and stews. If not successful it will sour, unless tempered by the Spirit of God. The Spirit is grieved by worry. It counsels, "Peace, be still." "He that believeth doth not make haste," but we prefer haste to faith. "He that believeth entereth into rest," but we are afraid of rest, and want to be "up and at it." We are not content to grow in grace in gospel order, and if unable to be sanctified by a jump, we have not patience to seek it. Preachers must be impetuous, churches be run on the "lightning express;" Sunday schools be "seven-shooters;" converts be made by the job and done with it; religion be done up in sixty minutes a week, and if there is lagging anywhere, an outbreak of fret is inevitable.

How can we enjoy religion in such a hurry? Patience cannot do its perfect work, where there is such unrest. The grace of God can cure the evil if we will use it, but the trouble is, we refuse to give it place. The Comforter is unheeded, and how can he give us peace?—we repel the very blessing he is eager to bestow. The more we fret the less he can do, for fret is sin and grieves him from our hearts. If we refuse to co-operate, the Spirit is repelled. The result is disastrous to deep, steady, joyous piety. If the evil is not checked, feverish enthusiasm will supplant love, and destroy Christian force, and, after a little, enthusiasm itself will die, for without love it is mere "sounding brass and a tinkling cymbal." With a strong purpose we must insist upon soul-rest; enforce patience upon our souls; suppress fret in business, in the family, in the church; take time to think, to read, to pray, to love, to be happy, and to be holy. Our Lord commands it; our soul-life demands it; the church requires it; the world in sin must have the testimony of happy Christians, or unbelief will hold them forever. We must reassert the faith of the "New Lights," seek the baptism of the Spirit, live in the joy of the Lord. "Rest unto me the joy of thy salvation," must be our prayer, or the happy century will end in fret.

## AN IRREPRESSIBLE CONFLICT.

Truth and error can never become reconciled; right and wrong can never be at one. These things are naturally repugnant and must remain so until the nature of things is changed. Whenever, then, a conflict is begun between what is right and what is wrong, the conflict is never marshaled under the banners of truth and right on the one hand, and whatever is arrayed under the leadership of error and wrong on the other—hand, it becomes in the very nature of things irrepressible. It must rage until one force or the other is triumphant; and, since Christian men are firm believers in the ultimate triumph of truth and righteousness, it must rage until error and wrong are overwhelmed and overwhelmed.

"For right is right, since God is God,  
And right the day must win;  
To do would be disloyalty,  
To falter would be sin."

The calm believer in an overruling  
"Divinity that shapes our ends  
Rough hew them how we will,"

stands on some altitude far above the smoke and tumult of battle, and serenely and confidently awaits the hour when victory shall perch on the banners that float above the hosts of righteousness, and the armies of evil shall, in utter demoralization, turn their retreat into confused and hopeless rout.

The advocate of the righteous cause of temperance, whose faith is firmly fixed on the God of battles, is not speedily disheartened at every seeming reverse which his cause may appear to meet: for him there cometh a to-morrow when the apparent defeat shall be turned into real victory.

What, however, is there for us to do, meanwhile? Are we to stand still and see the salvation of the Lord, or to work out our salvation with fear and trembling? There is a subtle danger lurking under the optimistic teaching to which we have just now given place. We have no doubt of the ultimate triumph of every righteous cause; and it may be well for us to recall such hopeful views occasionally to encourage and cheer our failing hearts; but during the process of the "eternal years" which are Truth's, and in which she shall "rise again," what is to become of the thousands of victims which have been and are being "crushed to earth" with her? She may rise, but will she not stand amid the mangled forms of millions? And the saddest fact is that they have not lost life in her defense, but because they have turned against her, and so lost manhood as well.

Now, the subtle danger involved in this optimistic teaching is that our assurance of the ultimate triumph of our righteous cause will insidiously develop a feeling of indifference towards the victims of the struggling and dying evil. Have we not, indeed, grown careless, not of human life, but of immortal souls? What is the significance to us of such facts and figures as these—sixty thousand drunkards dying annually in this country; an army of six hundred thousand marching steadily onward to a drunkard's grave; more than sixty thousand recruits for this army every year? "Nor drunkards shall inherit the Kingdom of God?"

Most assuredly, is it an irrepressible conflict between righteousness and purity and goodness on the one hand, and wickedness and misery and death on the other; and is it not high time that all good Christians were marshaled in the vanguard of the army of righteousness?

Let us be assured that Christian men are not fully in earnest, that the church is not more than half awake to her great duty, until these terrible figures shall be at least decimated. They have a phrase in the West by which expression is given to the fact that one is terribly in earnest. They say, "He has blood in his eye." And, Christian men, are you sure that you have no blood on your garments? That something of indifference and love of ease has not blinded you to the woe and wretchedness that fill the world too full? And is there not too much of it lying over against your own house? There is fine force in this figure—a Christian soldier! and this warfare against the giant Intemperance is an irrepressible conflict!

## PITTSFIELD INSTITUTE.

Pittsfield Institute, as has been repeatedly said, is in debt \$20,000. This we are told must be liquidated in a very short time, or the school be lost to the denomination. Pittsfield proposes to raise one-half of it,—has it already subscribed. It is proposed to raise the rest outside. "One familiar with the institution has told us that this \$10,000 secures to us property worth \$50,000, and a school whose character and prestige are remarkable, considering its age. Prof. Bachelder, its late principal, to whom it is largely indebted for its success in the past, and its promise for the future, is in the field to raise this money.

The last Sabbath in March, at the close of the sermon in the Maine street Baptist church, Lewisiston, he presented the facts of the case. His speech was less than ten minutes in length, but it was conclusive, and was delivered in the best Christian spirit. Of all the "most important" objects just now calling for help, none can exceed this in the claims for immediate and generous action.

## NOTES.

Dr. Wm. C. Wilkinson, in the *Standard*, attempts to set Dr. Vincent, of the *Sunday-school Journal*, right, touching his misapprehension that immersion is baptism is the distinctive doctrine of the Baptist denomination. "We all know," says Dr. Wilkinson, "that immersion is the only form of baptism is merely incidental and subsidiary to our real distinctive tenet. If other denominations should universally adopt immersion as the only form of baptism, they would still be very

nearly, if not quite, as far off from being Baptists as they are now. That is, if they should make this change, and make no other. Again, if other denominations should continue to "baptize" by sprinkling or by pouring, as they do now, but so 'baptize' only professed believers, presumed converted souls, they would thus become Baptists in the most essential, most distinctive article of Baptist faith and practice. It is not immersion for baptism, it is baptism for believers only, that chiefly distinguishes Baptists. But even this form of statement fails fully to convey the truth. Baptism, whether by immersion, or whether for regenerate persons only, is itself a point subordinate to another, which Christians, not Baptists, seem incapacitated, by their denominational habits of thought, to admit so much as into their intelligence. It is not baptism in any relation whatever that most profoundly concerns the intelligent Baptist. It is a quite different matter. It is something inward, not outward. It is *conversion before church membership*. To this great principle baptism stands in the relation simply of sign. Baptism is indeed the sign appointed by Christ, and therefore dear and sacred. The most inclusive principle of all, the formula of all Christian life, from the beginning to the end of it, from the center to the circumference, is involved. The principle, I mean, of obedience to Christ. First, the soul must obey Christ in conversion, then obey in signifying conversion by baptism; and baptism is immersion. Such is the short and simple argument of obedience to Christ."

The results of the trial in the Star Route cases, which are set down for early May, will be greeted by the American people with considerable interest. When, at the opening of the present administration, there was discovered extensive malfeasance in the Post Office Department, there was a considerable flourish of trumpets, and the frauds were represented so palpable, that it looked as though no formal trial was needed, but that the hanging might commence at once. As it turns out, there is to be a most persistent and vigorous defense, led by Col. Ingersoll. Every legal expedient and quibble is to be resorted to in order to delay, if not defeat, the ends of justice. An attempt has been made on technical grounds to quash the indictments. But Judge Wylie has decided that they must stand, and the trials take place. Still, we do not feel at all sanguine as to the results. Before now, at the incoming of a new administration, attempts have been made to punish the shortcomings of its predecessor. In one instance the pompous mandate went forth, "Let no rascal escape." But the rascals did escape, else there were none; for, as we remember, nobody was much hurt. The frauds were too enormous and the culprits too high in social official standing for that.

We have received a number of kind letters relating to our recent editorial entitled "Enough," and also some communications in the same line which we would most willingly publish if it seemed best to prolong a discussion which the editorial was designed to arrest, at least for the present. We cannot refrain, however, from quoting a few sentences from a veteran who always "sleeps with one eye open." He says, "Churches that have the means to secure 'skilled labor' are not blameworthy for doing so, but they do not always improve their condition by setting aside a minister of long and faithful service because he is growing old, and seeking the labors of an inexperienced young man." And then he utters this timely warning: "Let no young man think he may, at this time, neglect the training which the schools afford, and not find in life a well-kept kind of *apostrophe* which some persons have improperly denominated a *time*!"

Is it not a fact that you do not expect answers to many of the prayers which you offer? and should your kind Father give to you the blessing for which indeed you ask, would you not be greatly amazed? Ah, how many of us—good Christians, too—have gotten into the way of offering formal, conventional petitions to which we do not give a second thought! We run a sort of treadmill round, so that those who frequently hear us recognize it as "the same old prayer." Why not, like a devout Romanist, learn to finger a rosary, or, like a heathen devotee, procure a "prayer-wheel" and make it fly around? Here is a better way: "Yet now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou hast written." That prayer was answered!

At the recent session of the N. E. Southern Meth. Conference, held in Providence, the Committee on Sunday Observance found grave reason to doubt whether in New England the proper recognition of Sunday can be much longer retained, unless the religious masses of every denomination arouse to their peril. The peril is not only to the strictly religious community. The laborers in many large corporations and establishments are already losing their seventh rest-day. The inevitable outcome of Sunday desecration is Sunday toll. We agree with the Conference, and what thoughtful person does not? that whatever violates the peace and quiet of the Sabbath must be condemned.

One of the brightest things, bearing on the "dead"—we have heard for a long time, occurred in a speech of one who is himself a young man. In reporting the Inter-Seminary convention, held in New Jersey a year or more since, to which he was a delegate, he said that in taking notes, when the veterans of the church and the schools were speaking, in order to get down all the good things uttered, he had to wield a "nimble pen," but when the young men delivered their pieces, he had ample time to whittle his pencil between the ideas.

The *Pilot* (Roman Catholic) in a recent issue, thus delivers itself:

Some officious persons are expressing fear that Congress may next exclude Irish immigrants from this country. They need not trouble themselves. The time has passed when the Irish could be treated exceptionally in America. Fully one-third of the entire population of the United States have Irish blood in their veins. When you come to statistics now, and in future, Mr. Beecher, it will be the "Anglo-Saxons" who will be found weak. Analyze your census, gentlemen, before you talk.

That strikes us as a good definition of Systematic Theology which Prof. Townsend gives in his "Sword and Garment." He says, "It is the uniting, into a harmonious system, of all the principles and facts in nature, and all the facts and statements of Scripture." We cannot, of course, get very far into a subject of such magnitude as this; but it is delightful and helpful to faith to get as far as we can. Preachers and pastors will not do well to ignore it.

We have seen the face of an old friend—the *Church Helper*, a paper annually published in the interests of the Greenwich St. F. B. church, of Providence. We hope the present issue, even more than any of its predecessors, is a "helper" indeed.

## Denominational.

## Sunday-Schools.

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

6. According to the reports received, and according to our knowledge also, very few of our schools observe "Children's Day."

The following was adopted by our last General Conference, held at Weirs, N. H.:—"We would recommend that Conference appoint the 2nd Sunday of June of each year to be devoted to Sunday-school work,—pastors to preach on Sunday-school topics, and the afternoon or evening to be devoted to suitable exercises or concert services by the school,—and each school contribute an offering for the support of the Sunday-school Union."

It would, doubtless, be a grand thing for our Sunday-school interests if pastors and superintendents would bear in mind this recommendation and endeavor to carry out its spirit. Please don't forget it this year. The observance of "children's day" each year as recommended would give an impetus and power to our Sunday-school work that cannot be measured. Try it. The results will more than a thousand times pay for the labor.

7. Though our *Star Quarterly* is but in its infancy, its success has far exceeded the expectations of even the most sanguine. It has paid for itself thus far, and this we did not expect, at least the first year. Twelve thousand copies are regularly printed, and they are used in a good number of our schools,—just how many the reports do not show. The price is lower than any of its grade. We heartily recommend its use in all our schools. Fifty thousand at least ought to be published regularly and used in our schools. The *Myrtle and Little Star* are still doing a good work and are taken regularly by about three hundred (300) of our schools. Many schools take other papers in connection with our own; and not a few exclude ours entirely. This ought not to be. When our Printing Establishment issues a most excellent Sunday-school paper every week it should be patronized generally and sustained by our people; not merely because it is our paper, but because we believe more can be accomplished for the Master by thus doing, than by going into other fields and patronizing other interests while our own are left to suffer and wane.

We gratefully recognize the good work done by Mrs. Mosher through her wise and efficient management of the *Myrtle and Little Star*, and regret the necessity of her withdrawal from them; but are glad to believe their interests are not to suffer now that they have passed into other hands.

Most of our schools are reported as having good libraries, though some, and especially those in the South, are greatly deficient in this respect. There is great need that some method be devised whereby our smaller and weaker schools may be supplied with suitable libraries. Let the larger and stronger remember the smaller and weaker in this respect, thus bearing one another's burdens and so fulfilling the law of Christ.

## Maine Central Institute.

The spring term of Maine Central Institute closed Friday afternoon, April 8, with public rhetorical exercises. Orations were given by the young gentlemen, essays and recitations by the young ladies. The productions exhibited a very commendable degree of originality and vigorous expression. Excellent music was furnished by a quartette of students. It was an enjoyable literary and musical entertainment.

The term just closed has been a profitable and prosperous one. The 104 students have done very effective work under the admirable management of Prof. Parsons and Drake and their faithful assistants. As in the past, so now, the school is most fortunate in its instructors.

We are able to report thus favorably even when the school is passing through the crisis of its existence, when financial distress has almost accomplished utter shipwreck. If the school could do the great good it has done in the past, with its hindrances, what may it not do, placed where it has never been before—out of debt? The local interest in the Institute was never so strong and general as evinced by the readiness with which \$10,000 has been pledged in this comparatively small community in addition to past gifts. Its present need has aroused its friends to a realization of its value to the denomination, a value almost vital.

Now is the time for deeds. Prof. Kingsbury Bachelder, who has already done much and suffered much for this Institution, has taken upon himself the new burden of raising \$10,000 for it, that it may live and not die. It is eminently desirable that this amount be raised before the 1st of June, in order to meet the conditions of the pledges here. Also that it may be proclaimed next Anniversary that Maine Central Institute is at last free from debt, and saved for long usefulness. Brethren, meet Bro. Bachelder generously, aid him heartily and promptly in his hard task. You will incalculably strengthen this part of our denominational line, and so do great good to our common Israel.

Pittsfield, Me.

S. C. WHITCOMB.

## 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 addresses of the writers, not necessarily for publication, and should reach this office before Saturday night in order to get into the next issue of the *Star*. We, of course, reserve the right to condense and to reject, when for any reason it shall seem well to do so, matter thus furnished.]

## Maine.

Thursday evening, April 6, the members of the F. B. parish of Lyman made their annual "donation visit" to their pastor, the Rev. B. D. Newell, and made him presents amounting in all to \$24.30. This makes \$55 which he has received the past year, aside from the regular salary. For this he and his family are very grateful. The parish has secured his services for another year, the third. This church has a small membership, having lost during the past year some of its best members; but it is well united in its pastor and hopeful.

There is a good religious interest in the 2d Hodgdon church, the Rev. F. H. Bubar, pastor, and quite a number have found the new life, while others are anxious. The State missionary is rendering some assistance to the pastor in the work.

The Rev. J. M. Pease will close his labors in West Buxton the first Sunday in June. He can be addressed as above in reference to another field of labor.

## New Hampshire.

The Ossipee and Wakefield church has had no regular pastor since the first of Sept. last,

and has had preaching only a small part of the time until the first of April, when Bro. A. W. Dinsmore began his labors there for a year. The church is rejoiced to have preaching every Sabbath, is united, has confidence in Bro. and Sister D. as earnest Christian workers. One young man has been converted, and a greater work is hoped for.

A very successful series of gospel meetings, under the direction of Allen Folger and W. A. Shaw of the State Y. M. C. A., have been in progress in East Andover since April 3. A deep interest pervades the whole community, and a good number are earnestly seeking Christ.

The Rev. J. C. Osgood has closed a very successful pastorate of four years at Pittsfield. During the time there was evidence of constant growth, new voices were often heard in the prayer-meetings, and often additions were made to the church. Although some cases of discipline were found necessary, there was general union and good attendance. Many regret his removal and especially the temperance workers, for he was a positive and determined worker. He goes to So. Strafford, Vt. The church at Pittsfield has extended a call to the Rev. A. J. Eastman of Worcester, Mass.

## Vermont.

The Rev. D. I. Quait has commenced his sixth year of work with the church at West Charleston with cheering prospects. God has blessed, and souls have been saved and are earnestly working to save others.

## Massachusetts.

The Rev. A. J. Eastman writes: "The Sunday-school of the F. B. church in Worcester recently received for a library a very handsome present of over one hundred bound volumes all in good condition, from the Sunday-school in Blackstone. At about the same time a gift of books was also received from the Sunday-school in Portsmouth, N. H. Thus our Sunday-school in W., a very important factor in the work of the church, has a good foundation for a library of its own. This was greatly needed, and the necessity became more and more apparent as the school increased in numbers. This school was organized in December, 1880, with twelve members. Not far from one hundred are now connected with it, and the attendance is constantly increasing. Children, youth, middle aged and the most aged of our congregation, are to be found in attendance, studying the Word of God. The importance of a strong F. B. church and Sunday-school in the growing city of Worcester can not well be over estimated. Money and time thus spent in building up a promising interest is well spent."

## New York.

The Rev. Ira Day writes: "Bro. A. B. Loomis closed his labors with the Willet F. B. church April 1. The church desires to engage another pastor. Address S. LaRoy, Willet, N. Y. Bro. L. is at liberty to engage with another church. . . . An interesting work of grace is in progress at the Vincent school-house two miles east of Fabius. Seventeen different persons have been forward for prayers. I remain for the present with the Fabius church. At the last session of the Spafford Q. M. Bro. G. J. Scooby was received from the 'close communion' Baptists. He was examined and licensed to preach the gospel for one year. He held a license from the Baptist church of Ithaca. He is supplying the Richmond church."

The Rev. H. Whitaker writes: "The Monroe Q. M. is now well supplied with ministers. Bro. Hoag serves Wheatville church with fine prospects of success. Bro. Moon serves Shelby and Indian Falls churches, in both of which several converts are awaiting baptism. Bro. F. L. Higging, an under-graduate of Hillsdale College, has already entered upon his year's labors with Byron church with good prospects of doing good. One year ago I took hold of the work in this Q. M., so nearly run out, with the intention of securing new gifts, which were greatly needed, and without which this mother Q. M. in N. Y. would soon have become extinct. That God may bless these brothers and give them all great success is my prayer."

The Odessa church held special meetings the last 2 weeks of March and as a result the church was greatly revived and several hopelessly converted. Some have already given their names for membership and others will do so at the next covenant meeting. The pastor, the Rev. G. R. Foster, was assisted by the Rev. J. S. Harrington of Elmira, whose preaching and work among the people was well received. The trustees have bought a beautiful and convenient lot adjoining that of the church, and during the season will build a parsonage which will make for this society one of the best church properties in the association. The congregations are of good size, the Sunday-school is large and prosperous. The outlook for the year to come is promising.

The South Harmony F. B. church last fall engaged the services of the Rev. D. M. Bull, late of London, Eng. About the first of Feb. he commenced a revival meeting which continued several weeks. During the time the old pastor, Rev. Joseph Kittle, came back and was welcome, rendering good assistance. The meetings were a success, quite a number were reclaimed, and three have united with the church. Bro. Bull is said to be a young man of promise.

## Ohio.

The Rev. C. A. Gleason writes: "Sunday the 2d inst. I baptized two more persons at Blanchester and the following Sunday I baptized 3 at Mainville. I expect to baptize several more at B. in the near future. These churches are much encouraged by the results of our meetings during the winter, and are working with increased zeal and devotion. Interest in the S. S. cause has deepened, prayer and social meetings are well attended. The S. S. at Blanchester held a very interesting Easter service."

The Rev. T. E. Foden writes: "Rev. R. M. Cloud and O. H. Denney held a series of meetings at a Methodist church known as Gilboa, last month; a good revival was the result. Bro. C. baptized two the 2d inst. Three others await baptism and sixteen have asked recognition as F. B. church. It is but just to say that the Methodist class at G. has lost its visibility, having had no meetings for four years. . . . Rev. T. J. Furguson baptized five at Huntington the 9th inst. . . . Rev. Frank Sherritt has received a call from a church in Penn., and has the matter under consideration. If he accepts it will leave most of the churches in the Jackson Q. M. without a pastor. . . . President Durgin of Hillsdale College will lecture at Rio Grande some time in May; subject, Iceland. Rev. G. H. Ball, D. D., of Buffalo, N. Y., is expected to deliver the annual address at the Commencement at R., June 7."

## Michigan.

As a token of esteem the ladies in the F. B. church in Goodrich presented their pastor, the Rev. W. C. Burns, a handsome study desk. . . . The Rev. Dudley Clark has been re-elected as pastor of the Davison church. . . . The Rev. W. D. Fay of Orionville mourns the loss of two sisters.

Bro. H. Perry writes: "I leave New Hav-







## Family Circle.

## TRANSLATED.

BY THE REV. RAY PALMER, D. D.

Where art thou, dearest? Where?  
Gone in a moment! Vanished from my sight!  
As fades a vision of the silent night!  
Into the great Unknown,  
I know that not alone  
Thy gentle spirit winged its airy way;  
Nor yet with anxious fear, as one astray  
That lonely on doth fare.

Who gathered round thee then,  
While on thine eyelids fell earth's last, deep  
sleep;  
And loving eyes gazed on thee but to weep?  
Jesus, thy Lord, was there;  
With angels bright and fair,  
To greet thy spirit yet untried to range—  
Her pinions all untried—through regions  
strange,  
Beyond all mortal ken.

To thee, when thou didst wake,  
'Twas e'en as when, night's brooding shadows  
gone,  
On the tired watcher breaks the welcome  
dawn  
That light and gladness shed,  
And o'er all nature spreads  
Fresh life; while perfumed breath of dewy  
flowers,  
And joyous songs from vocal groves and  
bowers,  
Earth's e'en as Eden make.

On thy just opening eyes  
Fell, all divine, the beauty of His smile  
Whom, yet unseen, thy faithful heart, the  
while  
On earth it beat, adored;  
That smile in sweetness poured,  
So full then seemed of gentleness and grace  
That thou couldst gaze upon that unveiled  
face  
Nor feel one fear arise.

That vision not yet past,  
Methinks I heard His lips pronounce thy  
name!  
When, at His voice, o'er thee strange rapture  
came

That all thy being filled,  
And thy awed spirit stilled,  
Lost in admiring love's impassioned glow,  
With bliss so pure as none on earth may know;  
Bliss evermore to last!  
Thyself an angel there,  
Or as the angels, spotless, pure and blest,  
Though yearning still to fold thee to this  
breast,  
Might Heaven the need allow  
Could I recall thee now!  
Wish thee again these mortal paths to tread,  
Again to feel of death's keen shaft the dread,  
And mortal anguish bear?

No, no; that were the love  
To long, that through time earthly years  
ne'er knew  
Aught but the good, the generous, the true;  
That could thyself forget;  
While tears of pity weep  
Thy cheek full oft at sight of others' woes;  
And ever swiftly did thy hand unclose  
That pity's truth to prove.

And thou dost live, Heaven-born,  
The life of saintly love that, here begun,  
Death ended not; onward that life shall run  
Through Heaven's immortal years;  
Forgot earth's pangs and tears;  
And I—O blissful hope—love's tasks with thee  
Again shall share, when parts the veil for me,  
And breaks the eternal morn!

Nor shall the memory fade  
Of all thou wast below; a tranquil star  
Whose gentle, kindly radiance streamed afar,  
'Twas ever thine to be;  
A household worshiped thee,  
Who call thee dearest still; still o'er thee  
weep.

And thy loved image in their souls will keep  
Till they in dust are laid.  
Dear Lord, thy will be mine!  
The cup Thou givest me I would calmly take;  
Thou hast not left this bruised heart to break!  
With Thee there is no night,  
But wisdom's cloudless light;  
Through earth's deep shadows, by that wis-  
dom led,  
In patient trust henceforth my feet shall tread  
Heavenward—my hand in Thine.

—Sel.

## CHILDREN AT THE STATED MEETINGS OF THE CHURCH.

BY MRS. JENNETT M. WEST.

Since reading an article in the *Star*  
upon the importance of taking children to  
the preaching service of the church, I  
have been considering the matter in re-  
gard to the other church meetings and  
trying to find the Bible way.

We have the injunction of Moses to  
fathers to teach their children the law.  
We have the wise man's counsel to  
"train up a child in the way he should go  
and when he is old he will not depart  
from it." We see the mother of Samuel  
placing her darling boy at the tender age  
of three years in the temple with  
Eli; we find Christ in the temple at the  
age of twelve, and it is not mentioned  
as an exceptional case, and later we find  
him blessing little children.

Now, the question for the Christian  
church to decide is, When shall our chil-  
dren learn to follow the footsteps of the  
Saviour? Shall we let them go in the  
way of the world, away from God until  
some great moving of the Spirit con-  
strains them to repent, or shall we turn  
their baby feet into the narrow way that  
they may be kept from sin? How many  
of us can remember the feelings of won-  
derment and awe that came to our chil-  
dish minds as we heard older people talk  
of the prayer-meetings? We never once  
thought there was anything in them for  
us. And what misty imaginings have  
filled our minds as we have seen a few  
solemn grown-up people assemble for  
covenant-meeting upon a Saturday af-  
ternoon.

If we train a child in a way, he must  
walk in it. Let the little ones kneel with  
father and mother at the family altar,  
and with them repeat the Lord's prayer.  
Take them to the prayer-meeting, teach  
them a verse to recite and make the way

easy for them to say it. How many children  
of Christian parents know nothing really  
of these meetings until converted in some  
protracted effort, and then come to them  
with fear and trembling; when from baby-  
hood they should have been made to  
feel that it was their Father's house.  
A regular attendance there would drive  
from their hearts a man-fearing spirit,  
and a God-fearing spirit could enter. It  
is not enough to give them a few of the  
general principles of Christianity; they  
must take up Christian duties. I do not  
mean in any way to underrate or set aside  
conversions, but I would remove crosses  
and stumbling-blocks from before our  
children, instead of putting between them  
and the church door all the ways of the  
world. Their presence would add to the  
interest of the meetings. Our hearts  
would improve as we should we contin-  
ue the repetition of our "coldness and  
backslidings." We should think of  
something helpful for the children and  
that would cheer all. We are command-  
ed to rejoice always. Then let us take our  
little ones, and may they there hear such  
a song of rejoicing that, like the children  
of old, they shall say, "Hosanna to the  
highest!" Let us train them to keep  
God's commandments, and to be zealous  
workers in the church.

A child with these habits of life formed,  
and the truths of the gospel planted in  
his mind, goes from home with a bul-  
wark about him, and no vacant place in  
his heart awaiting the coming of seven  
evil spirits to work his ruin. Parents,  
let us see that our children attend the  
"stated meetings of the church," let us  
teach them to do and to observe the  
things we count necessary to our own sal-  
vation, and be careful that we do not ne-  
glect our highest duties through careles-  
ness or worldly considerations.

## THE CALL-BOY.

You would not know Jim Blake if you  
were to see him now; why, I had to look  
twice, and then I wasn't quite sure.

A few years ago, when he used to turn  
"cart-wheels" along the busy streets,  
and stand on his head at street corners  
for a halfpenny, he was the roughest lit-  
tle ruffian that ever upset an apple-stall or  
dodged a policeman round a lamp-post.  
But now! why, he's a perfect gentleman  
—of course I mean compared with what  
he was.

I was walking up to town one morning  
when I first saw him, the middle of an  
excited crowd, fighting like a little mad-  
man with a young crossing-sweeper  
about his own size. I never could find  
out what they were quarrelling about, but  
I fancy they couldn't quite agree as to  
whose property the crossing was, and so  
were trying to settle it in that silly way.  
I believe the matter was really settled by  
policeman X., whose two eyes fell upon  
them just as I came up, and whose two  
hands followed suit with very startling  
results.

Jim didn't stop to argue with Mr. X.,  
not he, but started off like a small ex-  
press train, lest he should find himself  
X-pressed to the wrong station.

The next time I saw him he was at a  
Boys' Home, with a face as bright and  
clean as the dish-covers that used to  
hang above the mantel-piece in my old  
grandmother's kitchen. You see, like  
these old dish-covers, he has been polish-  
ed up a bit, and though when they had  
made him bright and shiny they didn't  
hang him up above the mantel-shelf, they  
put him in the way of being quite use-  
ful, for they made him "call-boy" on  
board a river steamer, and I am quite  
sure, if you heard him calling out  
"ease 'er," "stop 'er," and "turn 'er  
astern," you would agree with me that  
the biggest dish-cover ever yet invented  
was never half so useful as Jim Blake.

To tell the truth, Master Jim is just a  
little bit proud of being call-boy on a  
steamer. Why, I fancy sometimes he al-  
most thinks himself as important as the  
captain himself as he shouts out the or-  
ders to the engineer below, and what is  
better still, the captain is so pleased with  
him, that I heard him say the other day  
that he would not mind cruising all  
round the world with Jim to help him  
manage the ship.

The fact is, Jim knows almost as well  
as the captain does how to command a  
boat. He knows when to call out, "Go  
on ahead," without waiting to be told,  
and you know he told me one day as  
he was leaning against the brass railings  
of the engine-room steps, that somehow  
it seemed to him as if he'd got a little  
sort of call-boy inside him. Said he—  
"Sir, you wouldn't hardly believe it, but  
as I was a-walking past some of them fine  
shops ashore the other day, I see a reg'lar  
strappin' pilot coat a-hangin' up temptin'  
like outside a shop, and I see to myself I  
see, it's gettin' a bit cold a-mornings now  
aboard, and there ain't nobody 'ud see  
see me if I nicked it. You know, sir, I  
ain't one to stop long a-considerin' about  
most things, so I just heaved up alongside  
to haul it in, when this yer little call-boy  
inside me, he says, says he, 'Ease 'er,  
stop 'er, turn 'er astern,' and I tell yer,  
sir, I fetched me right straight up per-  
pendicular-like, and turned me right  
round, and then without stoppin' a mo-  
ment this yer little chap he says, as plain  
as ever I said it myself, says he, 'go on  
ahead, and I went on ahead, sir, and I've  
been goin' on ahead, sir, ever since, and  
'cept when danger's near I don't mean to  
stop goin' on ahead for any one, and  
maybe some day I'll be captain of the  
smartest steamer afloat."

Ab, it's wonderful how useful a good  
"call-boy" may be, for you see what the

little call-boy inside Jim Blake did for  
him.

Why, if it had not been for him, Jim  
Blake would have become a thief, and if  
he had become a thief I don't think he  
would ever have held up his head again.  
How thankful Jim Blake now is that this  
little call-boy within him was on the look-  
out and warned him of his danger!

We've all got little call-boys somewhere  
inside our jackets, and the way to keep  
them on the look-out is to attend to what  
they say. If the engineer on board the  
steamer paid no attention to Jim Blake, I  
am quite sure Master Jim would soon get  
tired of calling out to him, and I am cer-  
tain the boat would soon go wrong; and  
if we do not mind what these little call-  
boys inside say, they will very soon leave  
off calling, and these little ships of ours  
with which we are traveling upon the sea  
of life, will very soon be wrecked and  
cast away.

It is a grand thing for us when we  
learn in early life to listen to the voice of  
conscience.—*Child's Own Magazine.*

## THE MUSKRAT TRAP.

"Say, mother, can I get a muskrat  
trap?" asked Albert one morning, as he  
looked enviously at his brother who was  
getting ready to set his.

"Oh, I wouldn't," replied his mother.  
"I think your father will catch all there-  
are. He has three traps set, and Joseph  
has one."

"But I want one, too," insisted Albert.

"May I, mother?"

"I don't believe I would," said his  
mother; "I'd save my money for some-  
thing else."

"But if I catch some muskrats, I shall  
have some money to get something else  
with," urged Albert.

"Not very much, I guess," replied his  
mother. "A trap costs seventeen cents,  
and that would have to be paid for."

"But a muskrat brings fifteen cents,"  
argued Albert, "and the first one I get  
will buy about pay for the trap, and then I  
shall have all I catch more to bring in  
money for other things."

His mother laughed at his earnestness,  
but she had little faith in the experiment.

"I hardly think you'd catch any," she  
said. "There are so many traps set al-  
ready."

"Oh, mother, please," said Albert, coax-  
ingly, "please let me try." And the  
loving mother yielded. The trap was  
brought and set that evening, and after  
Albert came in high spirits, his mother  
said:

"You remember reading in the *Chris-  
tian* about a boy that set a mink trap, and  
prayed for a mink, and got one, and when  
he saw that it was a poor one he was an-  
gry about it, and he has never caught one  
since. Now, if you don't catch any, you  
mustn't find any fault. And if it is a poor  
little one, you must be thankful. The  
Lord is pleased with a grateful heart."

The next morning Albert hastened to  
his trap, and to the surprise of all but  
himself, found in it a muskrat. As he  
was showing it in his happy excitement,  
his mother asked:

"Did you pray about it, Albert?" And  
he replied:

"Yes, mother, and I knew I should  
have one. That pays for my trap," said  
Albert, "and if I can catch one more I  
shall be satisfied." He caught two more.  
The boys much wondered that while in  
the four traps set by his father and brother  
only four muskrats were caught, his  
one trap caught three. But Albert and  
his mother think they know why.—*S. K.  
T., in Bible Banner.*

## READING AT HOME.

All young people should aspire to be  
good readers. With ordinary vocal  
equipment they may be. To arrive at  
that, there must be habitual practice.  
Reading aloud for the benefit of the home  
circle is an accomplishment for the many,  
and in practical results it is as much su-  
perior to music even as it is acquired at  
smaller cost. The man who by the even-  
ing lamp shares with his family the good  
things in the fresh newspaper or maga-  
zine, while his wife and daughters, per-  
haps, must keep to the mending or other  
quiet occupation, supplements the day's  
bread-winning with the scarcely less im-  
portant nourishing of the intellectual na-  
ture. The boys and girls should be en-  
couraged to read aloud for the general  
entertainment. Many a delightful and  
profitable hour will be thus spent, which  
will add to the fund of information and  
to dear remembrances when in coming  
years they shall be scattered. By-and-by  
when the parents' eyes grow dim and  
their ears dull, so that the world's doings  
are hardly more to them than is the pass-  
ing dispatch to the bird on the telegraph  
wire, a manly son or gentle, loving  
daughter may freshen and brighten the  
withering life with the written page.  
And who of us but has at some time in  
the home or social circle an invalid to  
whom an hour's daily reading is a luxury  
above anything else? I have noticed that  
persons accustomed to read aloud often  
practice it from preference when there  
are no ears but their own to hear; they  
miss their audience and find a degree of  
tastelessness in the feast of soul, such as  
one is apt to experience when partaking  
a dinner alone.—*Watchman.*

The name Moses is found in the New  
Testament 79 times; viz., in Matt., 7; in  
Mark, 8; in Luke, 10; in John, 12; in Acts,  
19; in Romans, 4; in 1 Cor., 2; in 2 Cor.,  
3; in 2 Tim., 1; in Heb., 11; in Jude, 1;  
in Rev., 1. Answered by Rev. E. Fisk  
and J. W. Gould. Hattie A. West (12  
years of age) had it nearly correct.

## Temperance.

THE PEOPLE OF ARKANSAS VERSUS  
THE LIQUOR TRAFFIC.

Success never "happens" along the  
line of philanthropic work. It is organ-  
ized, pre-empted, captured, by "consec-  
rated common-sense." For the first  
time in the history of Arkansas, "the  
land of pistols and of bowie-knives," the  
"dark and bloody ground," which was,  
as I heard one of its oldest citizens say,  
"baptized in the Union in whisky," the  
people have had the opportunity to pro-  
tect themselves from the traffic in strong  
drink. Last winter the Legislature, in  
response to petitions set in motion, as a  
part of their most Christian work, by the  
W. C. T. U., passed a home protection  
law by which, within three miles of  
church or school-house, the sale of intoxic-  
ating liquor was forbidden, in case a  
majority of men and women above the  
age of twenty-one should petition to that  
effect. The machinery of enforcement  
was carefully constructed; no "remone-  
strance" was allowed, the oath once  
taken was permanent in its effects, the  
"drug-store nuisance" was provided  
against by requiring an affidavit of each  
physician, with strong penalties for the  
violation. This pledged never to pre-  
scribe, save in cases of "extreme neces-  
sity." Public sentiment favored the  
law. \* \* \* Now with this keen,  
threshing instrument in hand, let us look  
in upon the little town of Batt Knob, Ark.  
The population is made up of men en-  
gaged in quarrying for a railroad, and  
the saloon traps catch these poor unde-  
veloped souls as they emerge from the  
pay-master's car which comes along the  
track once a week, and divert their wages  
from supplying the flour barrel at home  
to supplying the till of the dram-shop.  
Merchants have been obliged to "garnis-  
hee" the earnings of these men in the in-  
terest of the hungry wife and children at  
home, as the only means of preventing  
the disruption of their families. But the  
Woman's Christian Temperance Union  
started out one bright morning, on a pre-  
concerted signal, and canvassed the town,  
secured the names of the people to a  
petition against the leeches that  
were gorging themselves on the blood of  
industry and famishing the homes of the  
poor. Within twenty-four hours the  
liquor dealers had "folded their tents  
like the Arab, and as silently stolen  
away," leaving women's hearts full of  
strange and new joy. The Judges of  
Arkansas, to a man, favor the law that  
protects home, and the juries have proved  
themselves the most loyal that temper-  
ance annals show. This illustration is  
but one among scores that might be cited,  
the total influence of which has been to  
shut up the saloons in three-fourths of the  
counties of Arkansas. So will it always  
be when our Christianity becomes so  
practical that the united force of all good  
men and women can be brought to bear  
against the liquor traffic at the point  
where conviction can be correlated into  
law.—*Francis E. Willard, in the Advance.*

Thereafter we follow him with reverence  
as, honored and victorious, he goes tranqui-  
ly on, pure, upright, benevolent, to the glorious  
sunset of life, and passes away amid the  
regrets and tears of an entire nation. History  
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She is taken to New York to be educated by  
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graduate, she is compelled to go home and  
care for, and finally bury, her unfortunate  
but excellent father. Then, weary she works  
and tends her unrefined step-mother, till she,  
too, passes away and leaves Miss Sheridan free  
to teach. Over-work in teaching, superadded  
to her four years of toil and sorrow, compels  
her to rest, and we find her and Miss West,  
another lady of noble soul and of similar ex-  
periences, in Europe. Here Miss S. meets  
her early friend and helper, Maxwell King, the  
noblest, most considerate and strongest char-  
acter of the book. She finds that their  
destinies are to be inseparably linked together  
and he is to preach the gospel in her child-  
hood's home. The story is well told and in  
some parts has much beauty and strength.

## A PHYSICIAN'S TESTIMONY.

In view of what has been said recently  
in a good many quarters about the evils  
of cigarette smoking by the young, the  
question may be aptly raised whether  
their elders do not owe them the moral  
effect of example as well as precept?

And the further question may be asked,  
whether posterity has not claims that smok-  
ers are bound to respect? A Lon-  
don physician bears this forcible testi-  
mony: "In no instance is the sin of the  
father more strikingly visited upon his  
children than in the sin of tobacco-  
smoking. The enervation, the hypochon-  
driasis, the hysteria, the insanity, the  
dwarfish deformities, the consump-  
tion, the suffering lives and early  
deaths of the children of inveterate  
smokers, bear ample testimony to the  
feebleness and unsoundness of constitu-  
tion transmitted by those addicted to this  
pernicious habit."—*Illustrated Christian  
Weekly.*

The Cincinnati *Enquirer* is responsible  
for the statement of ex-President Hayes,  
in which he corrects the misstatement  
that it was owing to Mrs. Hayes's earnest  
wish alone that wine was not served at  
the White House. He said:

"We mutually agreed, before my in-  
auguration, that the habit and customs of  
our private life should not be changed.  
We had never been in the habit of offer-  
ing wine to our guests in our own house,  
and determined not to do so in the White  
House. During my whole term this rule  
was violated upon only one occasion;  
that was at the dinner given in honor of  
the Grand Duke Alexis, and that was  
Secretary Evarts's dinner, given, accord-  
ing to custom, at my house, and paid for  
by me. Mr. Evarts came to me a day or  
two before the dinner and said: 'Mr.  
President, are we going to have wine at  
the diplomatic dinner?' to which I simply  
referred to our well-known domestic  
policy. The Secretary urged that it was  
his dinner, and that I ought to yield,  
which I did—that one time, and only that  
time."

Governor St. John has written the  
author of "Like a Gentleman," who by  
the way is now quite out of her *incognito*,  
and discovered to be Mrs. Mary A. Deni-  
son, of Washington, D. C., a congratula-  
tory letter upon the character and suc-  
cess of her new temperance story. It is  
winning laurels of commendation every-  
where.

Georgia has forty-eight counties in  
which the sale of intoxicating liquor is  
prohibited.

## Book Table.

JOHN QUINCY ADAMS. By John T. Morse,  
Jr. Boston: Houghton, Mifflin & Co. River-  
side Press. For sale by E. J. Lane & Co.  
Price \$1.25.

This biography of John Quincy Adams pre-  
sents in a pleasing and concise form, and with  
vigorous and attractive style, the life of one of  
the most remarkable statesmen the nation has  
produced. It reveals, besides, important in-  
fluences which, from many directions, in the  
course of his long and eventful life, contrib-  
uted largely, for good or ill, to our national  
fortunes. The writer uses with great skill  
the advantages which the published Memoirs  
of Mr. Adams, by his son, puts within his  
reach, enabling him to set before us those  
criticisms upon current events and public men  
with which Mr. Adams' diary, kept with great  
fulness and faithfulness from boyhood till his  
death, abounds. Though we may be occa-  
sionally compelled to dissent from these  
criticisms which are often severe and even  
vituperative, yet we cannot forget that his  
judgments are entitled to great respect, and  
we are invariably captivated by their reason-  
ableness and spirit. He is presented in this volume  
in his true light as a pure-hearted patriot, an  
intrepid defender of the right; if unsparring  
toward others, always a rigid critic of himself;  
a man of vast and varied learning and of high  
order of talent. With special enthusiasm and  
interest we see him, after filling the proud  
positions of Senator, Minister to England,  
Secretary of State, President of the United  
States, entering the humbler sphere of a mem-  
ber of the House of Representatives at the  
age of sixty-four. But it is in this last pos-  
ition that his most signal, and most valuable  
services to his country were rendered. It is  
that moral bravery, that devotion to principle  
with which he met the proud, insolent rep-  
resentatives of the slave power, almost alone  
and unaided, for fifteen years, resisting in-  
famous gag-laws, defending the sacred right of  
petition, enduring continually every species of  
insult, threats of assassination—it is that grand  
spectacle of firmness in duty, repelling with  
courage and fiery invective the assaults of  
hot-blooded opponents, which arouses our  
enthusiasm and calls forth our deepest homage.  
When at length, in 1845, the gag law was re-  
pealed, and the right of petition admitted by  
Congress, his hour of ample, compensating  
triumph came.

Thereafter we follow him with reverence  
as, honored and victorious, he goes tranqui-  
ly on, pure, upright, benevolent, to the glorious  
sunset of life, and passes away amid the  
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Hampshire farmer, whose comfort and hope  
she is. The author's purpose is to trace her  
development through varying influences, and  
show their effect upon her heart and mind.  
She is taken to New York to be educated by  
an aunt and is introduced to fashionable and  
cultivated life; but, while rapidly develop-  
ing, she retains the naturalness and truthfulness  
of her childhood. The week before she is to  
graduate, she is compelled to go home and  
care for, and finally bury, her unfortunate  
but excellent father. Then, weary she works  
and tends her unrefined step-mother, till she,  
too, passes away and leaves Miss Sheridan free  
to teach. Over-work in teaching, superadded  
to her four years of toil and sorrow, compels  
her to rest, and we find her and Miss West,  
another lady of noble soul and of similar ex-  
periences, in Europe. Here Miss S. meets  
her early friend and helper, Maxwell King, the  
noblest, most considerate and strongest char-  
acter of the book. She finds that their  
destinies are to be inseparably linked together  
and he is to preach the gospel in her child-  
hood's home. The story is well told and in  
some parts has much beauty and strength.

## REVIVALS: THEIR PLACE AND POWER.

By Rev. Herrick Johnson, D. D. Chicago: F.  
H. Revell, 148 Madison St. Price, in flexible  
cloth, 25 cents.

Dr. Johnson's recent attack upon the theater  
of to-day has brought him prominently before  
the whole country, and made us, all familiar  
with his vigorous thought and trenchant style.  
The public has sufficient evidence, we believe,  
that whatever he may have to say upon any  
theme will probably be worth hearing. In  
the little work before us, he discusses com-  
prehensively, forcibly and concisely a topic of  
the highest importance to the churches. He  
sets forth in clearest terms the testimony of  
Scripture and experience, and the deductions  
from that testimony, concerning these special  
seasons of quickening and ingathering in the  
life of the church. The sub-topics are:  
Definition of Revivals; Vindication of Revi-  
vals; Evils to be Avoided; The Conditions  
Essential to Revivals; Work Coincident With  
and Work Subsequent to Revivals. The dis-  
cussion is an able epitome of the facts bearing  
on this vital subject, and every Christian will  
be profited and enlightened by the reading.

YENSIE WALTON'S WOMANHOOD. By Mrs.  
S. H. Graham Clark. pp. 302. Boston: D.  
Lothrop & Co. Price \$1.50.

All Sunday-school scholars who read  
"Yensie Walton," will want to read this book.

It introduces Yensie in a new home and under  
new conditions. She enters the family of a  
friend as an instructor of the younger members,  
and the narrative of her experiences will  
especially interest those who have to do with  
the moral and mental training of children. The  
author shows that all children are not made  
after the same pattern, and that one line of  
treatment is not of universal application. In  
one of her pupils, a boy of brilliant mental  
endowments, whose mind has become embittered  
because of a physical deformity, Yensie  
finds much to interest as well as to discourage  
her. She perseveres, however, and by study-  
ing his character carefully and working upon  
him from the right side, she gradually works  
a change in his disposition and brings his  
better qualities into active exercise. This is  
sorely accomplished when a call from Valley  
Farm reaches her. Ever prompt to do duty's  
bidding, Yensie quits this happy home for  
the sterner requirements of her uncle's family,

where she labored with unflagging interest and  
determination until that much-loved relative  
says his last good-by. It is then that the  
hitherto silenced wooer refuses to be longer  
quiet, and our heroine goes out from the old  
farm-house to her wedded home, where as a  
wife and mother she makes duty paramount  
to pleasure, and every circumstance of life is  
met with that same fortitude characteristic of  
the Yensie Walton you so much admire.  
Besides the characters with which the reader  
is already familiar through the former work,  
others are introduced which are equally well  
drawn, and which serve to round out the story  
to completeness.

JOB'S COMFORTERS: or Scientific Sympathy.  
By Joseph Parker, D. D. New York: I.  
K. Funk & Co. Price, 10 cents.

This brochure from the pen of Dr. Parker  
is well worth reading. It is a religious satire,  
in which Huxley the Molecularist, John Stuart  
the Millite, and Tyndall the Sadducee, attempt  
to comfort a modern and Christian Job out of  
their scientific books. We make a brief ex-  
tract. "Job answered and said: 'O that my  
grief were understood, and that you could heal  
the pain that is in my heart! for then would I  
bless you as those who speak wise words. Be-  
hold, this cometh not of mine own hand; for  
wherein have I dared the Most High to over-  
whelm me?'"

"Then answered Huxley the Molecularist, and  
said: 'Cease from thy laughing, nor let  
thy repining any longer be heard. Under-  
stand thou that this disturbance is entirely  
molecular; by some means or other the mole-  
cules have got into a disordered condition, and  
that singular whity-brown fluid found in the  
heads of human animals has



## OLD TESTAMENT WOMEN.

BY ETHEL MITCHELL COLBY.

DEBORAH, THE JUDGE.

During the earlier periods of the settlement of the Israelites in Canaan their government was a simple theocracy, direction for all important movements being received through the high-priest from God himself. The rulers, from Moses down to Samuel, claimed no honors of royalty, but led the nation in war and judged it in peace by general consent. They were designated to their office at once by revelation from Heaven, and by some special fitness in character or person which was readily perceived. Thus the energy and patriotism of Othni and Ehud, the zeal and courage of Gideon, the skill of Jephthah, the strength of Samson, and the wisdom of Samuel, rendered them most fit to command in the special emergencies at which they arose. The "Judge" usually appeared at some time of danger or calamity, when the people would gladly welcome any deliverer; and his power, once conferred, lasted during his life. After his death a long interval usually occurred, during which "every man did that which was right in his own eyes," until a new invasion of Philistines, Amorites, or Zidonians, called for a new leader.

Deborah appeared at a time when the nation was groaning under the servitude of the Canaanitish king of Hazor. From what we are able to gather, there is reason to conclude that this was the severest of all the oppressions to which Israel had hitherto been subject. The miserable condition of the people is hinted at in the tenor of Deborah's song. There was no law nor security in the land. The public roads were shut up, and the traveler journeyed by ways and crooked, obscure trails, picking out his way through mountain passes, across swamps and over fields. Hordes of rapacious soldiery plundered the country, and only in the walled cities was there safety, and not always there. To complete their disgraceful bondage their enemies disarmed them. Among forty thousand in Israel, not a spear or a shield was to be found.

For twenty years they endured this exacting servitude, and then Deborah arose, "a mother in Israel." We know nothing of her early life. She comes upon the stage full of maturity, as Minerva issued from the brain of Jupiter. She is called the wife of Lapidoth, but was most likely at this time a widow, as no mention is made of her husband. The fact also that she was shown so much respect, and possessed so much importance, rather points to that conclusion. Wives in the East were little less than slaves, but widows upon all occasions seem to have been treated with an increase of respect and liberality.

Deborah is presented to us in a three-fold character. She was something more than a judge and civil ruler in Israel; she was a prophetess and singer. The lesson of her life should be suggestive to the women of this age. There is much said about the cramped life, the feeble opportunities of woman. But talent and genius and goodness make their own roads and will always be felt. Deborah lived in an age when the influence of women was much more restricted than at present, but she did not cry out against the injustice of men. God gave her a work to do and she did it. It is probable that long before she became a ruler, she was inspired to preach. To her lowly habitation under the palm tree, the people resorted first to listen to her pious exhortations. After her character of a prophetess was established the people readily referred their differences to her decision. In this manner the power gradually came into her hands.

With all her piety Deborah had a lofty spirit. In the bosom of the woman dwelt the soul of a hero. She was an ardent patriot. Many a rough, bearded Jewish warrior, many a prince in Israel, had not the bold, stern, unflinching heroism that beat in the heart of this noble woman. Women cultivated in mind, and strong in purpose, guided by correct moral principles—who can estimate their power? Deborah, unassisted, by her own daring heroism and faith, roused a whole nation to arms and victory.

Barak was doubtless a brave man, but he hesitated when summoned to lead an army against the enslaver of his country. Braver men than he might indeed have hesitated. The military force of the Canaanitish king was unsurpassed in its organization and in its numerical force. Josephus says it numbered three hundred thousand footmen, ten thousand horse, and three thousand chariots armed with scythes. The expression of the Biblical text sufficiently indicates that it was an army to be dreaded. It was commanded by Sisera, a general of consummate ability and valor, flushed with twenty years of victory. But Deborah had no fear. "I will go with thee," she said to Barak.

The engagement that followed on the plain of Esdraelon, at the base of Tabor, was more a slaughter than a battle. We are told that the Lord fought against Sisera, and Josephus fills out the scanty sketch, by relating that a fierce storm prevailed during the occasion, the rain being at the backs of the Hebrews, but beating into the faces of the Canaanites, thus blinding and discouraging them. The allusion in Deborah's ode of triumph to the sudden overflow of the river Kishon conclusively sustains the testimony of the Jewish historian. The success ob-

tained at this time was followed up, and Barak destroyed King Jabin and entirely freed Israel from his oppression.

As a prophetess and a judge, Deborah has already won our hearty appreciation, her bravery and patriotism wins our admiration, but she now steps before us in a new character. She becomes the inspired singer. Surely a woman of singular ability and genius was this, who could grasp the reins of civil rule, utter prophecies, inspire soldiers for battle, and when the victory was won, give utterance to a song like this. In our common translation we get but little of its beauty and grandeur, but even there the glad triumph, the noble language, the elevated spirit of the ode fascinates and amazes us. Some one has designated it as "the highest specimen of the perfectly sublime ode," and such it is.

Prophetess, judge, warrior, poetess, Deborah rises to the sublimest heights of heroism when compared with such a mere imp of audacity and treachery as Jael. Nothing can excuse or justify the bloody deed perpetrated in the sanctity of the herdsman's tent. "There was peace between Jabin, King of Hazor, and the house of Heber the Kenite; the defeated general was entertained by Jael herself to enter, and when he accepted her hospitality, when exhausted by the toils of the day, or overcome by the soporific influence of the beverage she gave him he confidently sunk to slumber, she slew him. The act was wholly contradictory to even the barbarous usages of oriental life. One's bitterest enemy, when once admitted to the friendly shelter of the tent, is as safe as though among his friends, and in this case there was no enemy between the parties. It was a high-handed act of violence and crime, prompted solely by the desire to stand well with the victorious party. Barak might have pondered when he stood over the dead body of his gallant enemy whether, had Sisera been the victor and himself the fugitive, the same fate might not have been his own. The seemingly conflicting clause in the triumphant ode is not intended to sanction the deed at all, but only indicates the feeling in the fierce excitement of victory, of her who had far more cause to rejoice at the death of Sisera than Jael had to inflict it.

We lose sight of Deborah at the close of her song. That she prophesied or sung more, there is no record. The exigency for which she had been trained was past, and she probably retired to private life. Josephus says that Barak, the brave warrior of Naphthali, commanded Israel for forty years, and there is an old tradition that Deborah became his wife. He experienced the benefits of her influence and counsel so largely at the time of his victory that the Hebrew general may well have been led to desire it for life, and there would have been nothing derogatory in Deborah again becoming the director of a household. Woman, whatever her talents may be, longs for a husband, children, home. And nowhere else can she be so queenly, so womanly. The suspicions are not groundless that the great prophetess and poetess and judge did marry Barak, and thus became indeed a mother in Israel. If it was so, the latter days of Deborah's life were not unworthy of the first.

I count it supreme good fortune for a child to learn the love of mother earth. It is hard to begin that lesson later in life. Of all the kindness I owe to the love-guided wisdom of my father and mother there is hardly one for which I thank them so much as for sending me every summer, when a child, to spend two or three months upon a lonely farm in one of the hill towns of New England. I think the pure simple happiness of those days sank deep into my blood. I remember no conscious ecstasies in the beauty of nature, but long, happy days to which her companionship lent a half-conscious, ever-present delight. I remember the since unknown beauty and freshness of the early mornings, and the boyish races to the favorite tree under which the few great, rose apples, fallen in the night, lay in the dewy grass. I remember the feeling to my bare feet of the pastures over which we scampered through the day like young colts. The little brook where we built dams and raced the boats we had whittled out in the winter; the rocky, forest-covered ledges we climbed to cut fish-poles and gather birch bark and hunt the chestnuts that gleamed brown amid the grass or nestled in the half-open, velvet-lined burrs; the shaking open the heavy swarms of wet grass behind the mowers, and sharing their lunch of doughnuts and cheese; the "raking after" the hay cart, and the excitement of hurrying a load into the barn before a treasuring thunder-shower; the making of elder pop-guns and corn-stalk fiddles, and the setting of squirrel-traps; the Sunday morning rides to the meeting-house on the hill, the sacred and thrilling hush that on that day lay upon the woods and fields; the falling of the cool evening shadows; the cry of the whippoorwill and the chirp of August crickets—it all comes back to me now. I think it has never gone away, but blended with the springs of the life current. Children are so naturally drawn to nature! They love the grass, the dirt, the water, as if some sure instinct drew them straight to the lap of their great mother. Let them learn to know and love her.—G. S. Merriam.

A river moving with a velocity of two miles an hour will move pebbles as large as hens' eggs.

## "The Asthma Left Me."

A patient writes: "The Asthma left me after taking your Compound Oxygen about ten days, and I had a fine sleep of four or five hours without rising up in bed. I was on 'Compound Oxygen' sent free. Drs. Storkey and Pallen, 1109 and 1111 Girard Street, Philadelphia, Pa.

## Obituaries.

Particular Notice. Obituaries must be brief and for the public. For the excess over one hundred words, and for those sent by persons who do not patronize the Star, it is expected that cash will accompany the copy at the rate of four cents per line of eight words. Excesses are inadmissible.

**Lincoln.**—On the morning of March 13, Louis, beloved wife of Henry Lincoln of Gorham, Ontario Co., N. Y., hearing the Master call, left us sorrowing, while she with holy trust passed to the gates of the Golden City. Mrs. Lincoln was the daughter of James Wood, one of the oldest settlers of Gorham, who formerly owned in and about Gorham large tracts of land. In her seventeenth year she married Henry Lincoln, who was also one of the early settlers of this town. I doubt if ever a happier or more beautiful wedded life of nearly 60 years could be found. The 5th day of next Sept. would have been her 60th marriage anniversary. She was a religiously inclined, and experienced a saving faith and joined the F. B. church. Mr. Lincoln subscribed for the Star while David was his agent, and during the 50 years he has taken it, he has never missed but three copies on the day they were due, and these were afterward received. Mrs. Lincoln sent the Star to some of her friends for several years. She was a woman of remarkable character. Her sympathy for the oppressed, her liberality, her independence in questions of right, no matter how unpopular, were fully demonstrated in the days when human liberty and its adherents were extremely unpopular. Her home was a refuge for the bondman. Patient, tender, kind and just, her daily life was a beautiful illustration of perfect Christian symmetry. In hours of toil and affliction, she was an atmosphere of tranquillity. With the morning light the voice of her hymn was the first sound we heard; at night hers was the last to smile on us as "Now I lay me down to sleep" fell from our lips. For some days previous to her death, her friends noticed the appearance of weakness, but the shock (paralysis) was very sudden and unlooked for. On Friday the 11th of March she was sitting quietly by the stove and fell partly from her chair, when she was struck, and although she never opened her eyes after that, she was conscious and with difficulty made her friends understand her request to sing the hymn, "A child more than life to me." Quietly as a child, she passed away. Her death was a loss to the church and to the community. Her funeral services were held on Saturday the 12th of March at 10 o'clock, and were attended by a large number of friends. Her remains were placed in the cemetery. Her husband, Mr. Lincoln, died on the 17th of Jan. 1877, aged 71 years old, and was survived by five children, all of whom with twenty grandchildren attended the funeral. Her favorite hymn was sung. Under the shadow of the willow tree, and the "homeward bound" she will soon meet the master shall say. "It is enough, come higher."

**Kelley.**—Albert Kelley, Esq., of Bancroft, Me., died March 27 of lung fever. Bro. Kelley was born in Brighton Dec. 19, 1820. When at a small age he moved to Bancroft to live with his father, who was a farmer. Here at the age of fifteen Bro. Kelley sought and found the Saviour, helped by that man of blessed memory, Rev. Leonard Hathaway. A church was gathered, and Bro. K. was baptized and united to it. He very soon became a subscriber for the Star, and in all the years since his light has shone in his home. In Oct. 1849, he was married to Hannah Barker of Dresden, who bore to him six children; two have passed on before him. A year ago last June his wife died, happy in Jesus, leaving the hearts of all that knew her sad. Last New Year's morning he was married to Mary E. MacCallum of Topsheld, who in three short months bore him a son, who is now a year old. Bro. Kelley was a business man—active, cheerful and companionable. His house has ever been a home for ministers of every name. Very many will remember his deeds of kindness and words of Christian love. Through him nearly six hundred dollars in money were paid toward building our church in Danforth. A man has died, peace to his ashes.

J. W. CARR.

**Pennington.**—Died in Garland, Me., Jan. 8, Mrs. Mary, widow of Christopher Pennington, aged 54 years. Her last sickness was short, but she was a tender and affectionate mother and a devoted wife. Her simple and constant devotion was an example to us. The church and vicinity miss her greatly; but more her family to which she was all that inspired in the world. Her funeral services were held on the 10th inst. at 10 o'clock. "She hath been a succor of many."

**March.**—On John March died in Garland, Me., March 17, aged 73 years, 8 months. He died suddenly of a heart attack, after a long illness. He was a great sufferer for years with asthma. The deceased was born in Devonshire, Eng., in 1808, and removed to this country with his father's family in 1823, and to Garland in 1828. The next year he married a daughter of a sister by Eld. John Page, and added to the Garland church, of which he remained a member till death. He was affectionate, warm-hearted, and devoted to Zion's interests.

C. C. FOSTER.

**Thiton.**—Mrs. Sarah J., widow of Hazen Thiton, died in Garland, Me., March 18, aged 63 years, of paralysis of the nervous system. She was born in Gray, Me., embraced the Saviour in early life, and soon after became a devoted member of the F. B. church. She was a woman of great piety and charity, and was loved by all who knew her. She was strongly attached to the denomination of her early choice. Her home was Christ and his cause; her life was so full of Christian deeds that we know her best. "She bathed dove what she could." In her family she was the true and intelligent counselor and friend, and sympathizing teacher, loving wife and mother. In the neighborhood she was a peace-maker, a constant doer of kind and loving deeds. She was the eldest of a large family of children. If any of the family were in trouble, they would fly to her for sympathy and comfort; if any were sick, she must be the quiet watcher by the couch of pain, so reliable, so helpful, so comforting. She must be the last to smother the pillow, cool the parched lip and fevered brow, and place the palm of her hand on the forehead of the sufferer, and the fainting form to stay its fall upon its God. Having laid away father, mother, brother and sisters in their last resting-place, her turn came, and it pleased the All-wise Father to perfect her through some suffering. She leaves two sons and two daughters to mourn her loss. She endured her sufferings with Christian patience to the very last, awaiting her Master's call. Her death was gloriously triumphant, and her funeral was attended by a large number who had enjoyed her acquaintance.

**Plummer.**—Silas Plummer of Lisbon Falls, Me., died March 12, aged 60 years, 5 months, after a long illness, of consumption. He found his Saviour nearly 40 years ago and joined the F. B. church at Durham. When the church at Lisbon Falls was organized, he was one of the first members. He was a devoted Christian, and was among the first to respond to his country's call in the time of her greatest need, and gave

himself to her service as a faithful soldier for nearly four years. His companions in arms said, "He carried his religion with him." When the F. B. church in this place was organized, he was one of the first members, and devoted himself to the Master's cause in every way in his power. He was a good S. S. worker, and an efficient deacon of the church. His ambition was to see the Hagah church independent and self-sustaining. He died peacefully, after a few weeks' illness, leaving a wife and three children to mourn his departure. "He rests from his labors and his works follow him."

J. J. HOAG.

**Davenport.**—Mrs. Clara E. Davenport died suddenly in Pawtucket, R. I., March 25, aged 20 years. In her death the Sabbath-school has lost an intelligent and active member and the church a true friend.

**Chace.**—Dea. William H. Chace was accidentally killed in Providence, R. I., March 28, aged 63 years, 9 months. The news of his sudden death produced a terrible shock, not only to his immediate family and church but to the whole town of Pawtucket, of which he was an old and much esteemed citizen. For forty-one years he was a noble and true-hearted member of the F. B. church of Pawtucket, having been deacon at the time of his death for thirty-six years. Of indomitable courage, he was a conspicuous illustration of the doctrine of "the perseverance of the saints." The sheet of wheat placed on his casket at his funeral is perhaps the best emblem of his progressive Christian life. He came to his death in a shock he could fully ripe for the harvest. The funeral, held at the church on Friday afternoon, March 31, was largely attended. The writer was assisted in the services by Rev. F. E. Davidson, a former pastor of the church.

C. S. FROST.

**Goodwin.**—James Goodwin died in Brownfield, Me., Feb. 3, aged 73 years, 2 months and 10 days. Another of the main pillars in our church has passed away. Bro. Goodwin was an intelligent and consistent member of the F. B. church with which he united at the age of 18 years. He was a native of Brownfield, his life was spent in this town, and for 18 years before his death he faithfully performed the duties of clerk of the church. He was a constant reader of the Star, cherishing a strong regard for his denomination and for all its advance movements. He was a conscientious and modest man, but when he heard "the valley of the shadow of death," he tested the power of a believer's hope. Conscious to the last, he told his pastor that he was reconciled to the change. His death-bed was an illustration of the triumphs of faith in the dying hour. He leaves a widow and other relatives to mourn their loss.

W. H. TRAFONT.

**Stevens.**—Lucy, wife of B. H. Stevens, died at Canton, Me., March 31 of lung disease, aged 72 years. She was converted in her youth, baptized by Rev. O. T. Moulton, at E. Troy, July, 1843, joined the F. B. church, lived a consistent Christian life till death. She was the mother of four children, three of whom still survive her, and a fourth dying when but two years and eight months old.

COM.

**Baker.**—Lucy H. Baker, Vice-president of the Woman's Mission Society of East New Portland, Me., died Nov. 21, 1881. Her society passed the following resolutions:

"Resolved, (1) That in the death of our dear sister, our society and denomination have lost a woman of irreparable loss; and while we try to bow in humble resignation under our Divine Master's chastening, we would also look up to the confident belief that our loss is sustained by the Father in Heaven. (2) That we tender our sincere sympathy and commend them to the Divine grace that alone can comfort and sustain in the trials of their deep affliction."

E. L. PAXSON, Chair. Com.

**Libby.**—Departed this life, March 10, James Libby of Denmark, Me., aged 68 years, 6 months and 12 days. Bro. Libby experienced religion many years ago, and was baptized 14 years ago by the writer and joined the F. B. church. He was a son of his calling, and discharged his duties faithfully until death. He has left to mourn, the companion of his youth, one son, one daughter, three grandchildren and many other friends. The funeral was attended by Rev. Mr. Foster of Bridgeton, assisted by the writer.

**Rankin.**—Departed this life, April 3, Perry Rankin of Hiram, Me., aged 65 years. Bro. R. was converted 40 years ago and joined the F. B. church in Hiram of which he lived a worthy member. He was a reader of the Morning Star 40 years. He died in faith believing he should meet his friends in that better land. He has left to mourn the companion of his youth, two daughters, two sons, two brothers, one sister and many other friends. Funeral services were held by Rev. F. B. Snow of Cornish, assisted by the writer.

J. B. O. COLBY.

**Thompson.**—In Harrisburg, Pa., Feb. 21, of diphtheria and croup, Adie Jones, daughter of Leonard M. E. Thompson, aged 4 years, 3 months and 24 days. Though the hearts of these parents bleed, because the sweet babe has been torn from their sight by the cruel hand of death, yet their faith finds in the promise of resurrection great consolation. "What I do thou knowest not now, but thou shalt know hereafter." "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

**Rasmussen.**—In Cleveland, O., March 29, of disease of the lungs, Jorgan B. Rasmussen, aged 41 years, 5 months and 25 days. Bro. R. was born in Denmark, before it became a part of Germany. At an early age he went to Norway and spent many years as a sailor, sailing to all parts of the world. But the last thirteen years of his life were spent in this city, till he set sail for the heavenly port. He has been a worthy member of Sorrento Avenue F. B. church for several years. His religious life was quiet, but all who knew him best, felt that his Christian profession was a reality. He was a reliable man, he is missed by many besides his wife and three children. Funeral services by the writer.

T. H. DRAKE.

**QUIPS AND GRANKS.**

Predominant opinions are generally the opinions of the generation that is vanishing.—Disraeli.

"Golden Medical Discovery" is not only a sovereign remedy for consumption, but also for consumptive night-coughs, bronchitis, coughs, influenza, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. By druggists.

Toward the conclusion of a diplomatic dinner, a Frenchman selected a toothpick from a tray lying near him, and politely passed the receptacle to his neighbor, a Turk, who declined his offer, exclaiming, "No, thank you, I have already eaten two of these things, and I want no more."

Beautiful Women are made palid and unattractive by functional irregularities, which Dr. Pierce's "Favorite Prescription" will infallibly cure. Thousands of testimonials. By druggists.

A gentleman who took to medicine late in life said to a friend, "You know the old proverb—at 40 a man must be a fool or a phlegm." "Yes," was the reply; "but, doctor, don't you think he can be both?"

Ladies in delicate health or feeble children never fail to find relief by using "Wheat-Bitters." For sale by all druggists.

A white elephant from Siam is now on its way to the Berlin Zoological Gardens. It will be landed some time during the month at Hamburg.

The only scientific Iron Medicine that does not produce headache, &c., but gives to the system all the benefits of iron without its bad effects, is Brown's Iron Bitters.

The liberty of discussion is the greatest safeguard of all other liberties.—Macaulay.

Hurrah for Our Side.

Many people have lost their interest in politics and in amusements because they are so out of sorts and run down that they cannot enjoy anything. If such person would only be wise enough to try that Celebrated remedy, Kidney-Wort and experience its tonic and renovating effects they would soon be in the enjoyment of the health and vigor which either dry or liquid form it is a perfect remedy for torpid liver, kidneys or bowels.—Exchange.

**THE GREAT GERMAN REMEDY FOR RHEUMATISM, NEURALGIA, SCIATICA, LUMBAGO, BACKACHE, GOUT, SORENESS OF THE CHEST, SORE THROAT, QUINSY, SWELLINGS, SPRAINS, FROSTED FEET AND EARS, BURNS, SCALDS, General Bodily Pains, TOOTH, EAR AND HEADACHE, AND ALL OTHER PAINS, AND ACHES.**

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of one bottle, and every one suffering with pain can have cheap and positive proof of its claims. DIRECTIONS IN ELEVEN LANGUAGES.

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

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Baltimore, Md., U. S. A.

**ARNICA & OIL LINIMENT FOR MAN AND BEAST. THE BEST EXTERNAL REMEDY FOR RHEUMATISM, NEURALGIA, CRAMPS, Sprains, Bruises, Burns and Scalds, Sciatica, Backache, Frosted Feet and Ears, and all other Pains and Aches. It is a safe, sure, and effectual Remedy for Galls, Strains, Scratches, Sores, &c., on HORSES. One trial will prove its merits. Its effects are in most cases INSTANTANEOUS. Every bottle warranted to give satisfaction. Send address for pamphlet, free, giving full directions for the treatment of above diseases. Price 25 cts. and 50 cts. per bottle. Sold everywhere. Henry, Johnson & Lord, Proprietors, Burlington, Vt.**

**KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION.**

No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however chronic the case, proper use of this remedy will overcome it.

**PILES.** This distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicine have failed before.

IF YOU HAVE EITHER OF THESE TROUBLES, PRICE 25 CTS. USE Druggists Sell

**KIDNEY-WORT**

**THE DIAMOND DYES.**

ONLY 10 CENTS FOR ANY COLOR.

The Simplest, Cheapest, Strongest and most brilliant dye ever made. One package will color more goods than any 15 or 20 cts. dye ever sold. The colors are permanent and do not fade. Send for color wanted and be convinced. Fancy cards, samples of colors, all mailed free.

**WELLS, RICHARDSON & CO., Burlington, Vt.**

**KIDNEY-WORT THE GREAT CURE FOR RHEUMATISM**

As it is for all diseases of the KIDNEYS, it cleanses the system of the acid poison that causes the dreadful suffering which only the virtuous of Rheumatism can realize.

THOUSANDS OF CASES of the worst forms of this terrible disease have been perfectly relieved, in a short time.

**PERFECTLY CURED.**

Price 25 cts. and 50 cts. per bottle. Sold everywhere.

**WELLS, RICHARDSON & CO., Burlington, Vt.**

**S. M. PETTINGILL & CO., 37 Park Row, New York,** are our Agents, and are authorized to contract for advertising at our lowest rates.

**PERRY DAVIS' VEGETABLE PAIN KILLER**

A Never-Failing Cure for Burns, Scalds, Bruises, Cuts, Sores, etc.

After forty years of trial, PERRY DAVIS' PAIN KILLER stands unrivaled. It is safe! It acts immediately! It never fails!

Editor of the St. John (N. B.) News, says: "It is the most effectual remedy we know of. No family should be without a bottle of it for a single hour."

From the Cincinnati Dispatch: "We have seen its magic effects, and know it to be a good article."

From I. S. Potter, U. S. Consul at Crefeld, Rheinland Prussia: "I am satisfied it is positively efficient as a healing remedy for wounds, bruises, and sprains."

PERRY DAVIS' PAIN KILLER is not a new untried remedy. It is the oldest and best in the world. Its success is entirely because of its merit. Many pain and heavy doctors' bills may often be saved by prompt application of the PAIN KILLER. Unlike most medicines, it is perfectly safe even in the hands of a child. Try it once thoroughly, and it will prove its value.

Price 25 cts. and 50 cts. per bottle.

**PERRY DAVIS & SON, Proprietors, Providence, R. I.**

**INTERESTING TO SINGERS, PUBLIC SPEAKERS, AND THOSE TROUBLED WITH CATARRHAL AFFECTIONS.**

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

American Medicine Co., Manchester, N. H.

While I never wrote a recommendation of any sort of prepared medicine and do not like the practice, still in the case of Dr. Warren's Wild Cherry and Sarsaparilla Troches I ought to tell you that they fully accomplish the purposes for which they are employed. As an elucorator, and with considerable experience in the training of choirs, etc., I have some knowledge of voices and throats, my own and other people's. A troche that has a curative instead of a palliative effect, that releases the voice and restores the impaired elasticity of the vocal cords by relieving the swollen and overcharged glands instead of merely causing a temporary relaxation or stimulation of the membrane, is felt in every training school and musical conservatory to be a great desideratum. All preparations for such purposes should be tried by those tests and qualities. Your box of Wild Cherry and Sarsaparilla Troches came to me just at the worst season for those who have daily and exhausting vocal labors. It found me with the regular breaking-up-of-winter throat, hoarseness, and something of a cold on the lungs. I used them for one Sunday myself, getting through three services, including Sunday-school with singing, so much easier than usual, that I was actually better the next day instead of the customary Monday throat and chest lameness. For the next choir rehearsal I distributed the troches to the members of the choir for the purpose of having them compared with such pastilles or confections as they had used. The verdict upon them is unanimous in their favor, and now we all want more of them. I sincerely believe them to be of the utmost value to those affected in any way by temporary difficulties with the vocal organs, or more seriously afflicted by that most provoking annoyance, the catarrhal engorgement of the mucous membrane.

Faithfully yours,  
D. D. BISHOP, rector of St. John's church, Dover, N. J.

A box of Dr. Warren's Wild Cherry and Sarsaparilla Troches sent by mail for 25 cents. Address AMERICAN MEDICINE CO., Manchester, N. H. For sale by leading druggists. Geo. C. Goodwin & Co., Boston, General Agents.

**BUCKEYE BELL FOUNDRY.**

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. File 11. WARRANTED. Catalogue sent Free.

**VANDUZEN & TIFT, Cincinnati, O.**

**BLUMYER MFG CO. BELLS.**

Church, School, Fire-Alarm, Fine-tuned, low-price, warranted. Catalogue with 150 illustrations, prices, etc., sent free. Blumyer Manufacturing Co., Cincinnati, O.

**The Great LIGHT.**

FRINK'S Patent Reflectors give the Most Powerful, the Softest, the Cheapest, the Most Economical Light for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theaters, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

J. FRINK, 631 Pearl St., N. Y.

**AGENTS WANTED EVERYWHERE to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings, with HEEL and TOE covered, in 20 minutes. It will also knit a great variety of fancy-work for which there is always a ready market. Send for circular and estimate. The Tremont Knitting Machine Co., 400 Washington St., Boston, Mass.**

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**CANADIAN PACIFIC RAILWAY.**

It is the ONLY LINE running

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**BETWEEN CHICAGO AND COUNCIL BLUFFS.**

Insist upon Ticket Agents selling you Tickets via this road. Examine your Ticket, and refuse to buy if they do not read over the Chicago & North-Western Railway.

If you wish the Best Travelling Accommodations you will buy your tickets by this route, and WILL TAKE NONE OTHER.

All Ticket Agents sell tickets by this Line. MARTIN HUGHITT, 24 V. F. 6th St. Manr, Chicago.

**Chicago & North-Western RAILWAY**

Is the OLDEST, BEST CONSTRUCTED, BEST EQUIPPED and hence the

**LEADING RAILWAY**

**OF THE WEST AND NORTHWEST!**

It is the short and best route between Chicago and all points in Northern Illinois, Iowa, Dakota, Wyoming, Nebraska, California, Oregon, Arizona, Utah, Colorado, Idaho, Montana, Nevada, and for

**Council Bluffs, Omaha, DENVER, LEADVILLE, SALT LAKE, SAN FRANCISCO, Deadwood, Sioux City,**

Cedar Rapids, Des Moines, Columbus, and all points in the Territories and the West. Also, for Milwaukee, Green Bay, Oshkosh, Sheboygan, Marquette, Fond du Lac, Watertown, Houghton, Neenah, Menasha, St. Paul, Minneapolis, Huron, Volga, Fargo, Bismarck, Winona, LaCrosse, Orono, and all points in Minnesota, Dakota, Wisconsin and the Northwest.

At Council Bluffs the Trains of the Chicago & North-Western and the U. P. Ry's depart from, arrive at, and use the same joint Union Depot.

At Chicago, close connections are made with the Lake Shore, Michigan Central, B. & O., Ft. Wayne and Pennsylvania, and Chicago & Grand Trunk Ry's, and the Kansas City and Pan Handle Routes.

Close connections made at Junction Points.



## News Summary.

**TUESDAY, APRIL 11.**—The Hon. Elisha R. Potter, an Associate Justice of the R. I. Supreme Court, died at Kingston, that State, yesterday, after two days' illness, aged seventy-one years. Mr. Potter's successor in the U. S. Senate is George M. Chilcott of Pueblo, Col.

—Mrs. Ida Smith, a daughter of the late Horace Greely, died at Chappaqua, N. Y., of diphtheria. One Sonora quarantined at Le Mont, Ill., strike for higher wages.

**WEDNESDAY, APRIL 12.**—The nominations of William E. Chandler as Secretary of the Navy and William H. Hunt as Minister to Russia are confirmed. A collision between two schooners.

**THURSDAY, APRIL 13.**—By the explosion of a boiler in a shop and feed mill, at Baltimore, eight persons are killed and as many more badly injured. The Connecticut Legislature passes a new and stringent bill for restraining the liquor traffic. A terrific hurricane visits a wide section of country in the vicinity of Morgan City, La.

**FRIDAY, APRIL 14.**—The First National Bank of Buffalo, N. Y., suspended payment, but it is thought the depositors will be paid in full. A verdict of \$10,000 damages is rendered against Bishop Hare in New York for libeling the Rev. Samuel D. Hinkman. The strike at the Shreve mills in Fall River has ended by the spinners returning to work, but the Sagamore mill strike continues. The striking glass-blowers of Glassboro, N. J., have returned to work.

**SATURDAY, APRIL 15.**—The President sends a communication to General Fitz John Porter stating that he has no power to set aside the sentence of the court-martial. A sealed verdict is rendered in the S. C. election cases.

**MONDAY, APRIL 17.**—Secretary of War Lincoln has no intention of leaving the Cabinet. From three to four thousand tons of potatoes are exported weekly from Scotland to this country. The British Government gives permission to appear before the House Foreign Affairs Committee to testify in reference to the Peru-Chilian matters now under investigation.

**TUESDAY, APRIL 18.**—Some of the inhabitants of the island of Skye, in Scotland, refused to sign the peace treaty. Bitterly cold weather and sharp frosts are reported in Southeastern Europe. A plot to assassinate the Egyptian Minister of War is discovered.

**WEDNESDAY, APRIL 19.**—Five thousand Jews were recently expelled from Moscow and seven hundred persons have been arrested in Odessa during the past few days. France entertains a hope that the International Monetary Conference will be held during the present year.

**THURSDAY, APRIL 20.**—The coronation of the Czar will take place at Moscow in August. An explosion on a steamer at Madagascari caused the death of four persons. There were 511 suspects in Irish poisons on April 1.

**FRIDAY, APRIL 21.**—Arrangements are in progress in Russia for the emigration of twelve thousand Jews to America. The Mexican Government has closed a contract subsidizing a line of steamers between that country and England. Lieutenant Barker left New York yesterday, for the north to assist in the search for the missing officers and crew of the "Jeanette."

**SATURDAY, APRIL 22.**—Five thousand French iron workers are on a strike. It is said that a mine has been discovered under the Cathedral in which the Czar is to be crowned. Reports by way of Panama are to the effect that Chilian soldiers in Peru are dying by hundreds.

**MONDAY, APRIL 24.**—The trial of the Albanians who recently murdered Commander Selby in Asia Minor has begun at Constantinople. The collar of the Order of Annunciation is conferred upon the King of Wurtemberg by the King of Italy.

## The Jeannette.

The "Jeannette" sailed from San Francisco for the Arctic Ocean by way of Behring Strait, July 8, 1879, and in sixty days was fast in the ice off the coast of Siberia. The vessel drifted with the ice towards the northwest for 30 days, when, after "several days' severe crushing of the ice and nipping of the ship, she was forced into open water and drifted until the evening of the same day. She was then made fast against a solid floe piece, and again froze in, and drifted with the ice for nearly 19 months, thirteen of which were passed in pumping, night and day, by steam and power.

At the expiration of this long period of suspense and suffering, the ship was badly crushed by the movements of the ice, and when set free again, immediately sank with the national colors flying at the masthead. Meanwhile the boats, provision, etc., had been transferred to the ice, and a march southward began across it, which continued for 42 days until the adventurers landed on Bennett Island, where they remained for eight days. They left this Aug. 6, 1881, and after landing successively on four islands, set sail in three boats for the mouth of the Lena River, Sept. 12. On the night of the same day, the boats were separated by a gale of wind, and one of them, under charge of Chief Engineer Melville, landed at the Lena Delta Sept. 16. On the morning of the same day another boat, commanded by Dr. Long, landed at the east of the Lena's mouth.

Melville's party soon found food and shelter among the natives and communicated with the U. S. Government. De Long and his men followed down the Lena a few miles, and, after crossing to the western side of the river, were forced by exhaustion and lack of food to send two of the strongest of their party back to secure relief. These messengers communicated with the Russian Government, who immediately sent his own men south, and, with a company of natives, returned towards the mouth of the Lena in search of De Long's party.

He succeeded in finding several huts in which they had encamped, as well as a quantity of abandoned stores. De Long and his men have not yet been found and are believed to be somewhere in a desolate region lying to the west of the Lena delta.

Melville, under the instructions of the U. S. Government, has organized three exploring parties with a central depot at Belon, and an active and systematic search is now being made for the missing party. The Russian Government has issued general orders to the natives to aid in the search, and is rendering all possible assistance.

## Miscellaneous.

A new \$5 note is to be issued, bearing the likeness of the late President Lincoln.

A strong pressure is being brought to bear on Congress in favor of two instead of three cent postage.

During the eight years that postal cards have been in use the Government has netted more than \$15,000,000.

Late frosts have done much damage to fruit crops in some sections of the country.

The prohibitionists of Iowa have made a careful canvass and think they will be able to carry the prohibitory amendment by at least 20,000 majority. The opponents of the proposition, however, are making an energetic campaign.

Jewels valued at \$100,000 belonging to the royal family of Brazil have been stolen.

The lower Pacific mill at Lawrence, Mass., has started up, and is more than half supplied with help. The strikers, generally, hold out.

The exports of Sheffield, England, to the United States during the quarter ending March 31 last have increased over \$53,000 as compared with a corresponding period in 1881.

There are now advertised at Hong Kong and en route to the Pacific coast, all due within the next ninety days, eight steamers and nine sailing vessels with coalfire on board, besides the regular steamers of the China lines.

Prof. Gardner of Conn., who has been lecturing in this vicinity on the evils of intemperance, will lecture in Dr. Spalding's (Cong.) church Sunday evening.

The American Swedenborg Printing and Publishing Society, No. 20 Cooper Union, New York, offer to all clergymen a full set of Swedenborg's Theological Works, boxed for shipment, for \$7.00; omitting those previously given, \$6.00.

Send name and address to Craig & Co., Philadelphia, Pa., for cook book free.

## Educational.

The summer term of Bates College began Tuesday, April 11. Several of the students will be away teaching this term.

Prof. Chase who was at work for the college during the winter term has returned.

Mr. John F. Slater, of Norwich, Conn., has given \$1,000,000 for the education of the freedmen. He is a wealthy gentleman, engaged in manufacturing and other business. He has given liberally to the Norwich Free Academy, and is an attendant at the Park Congregational church. "Instead of putting up costly buildings, the money is to go through existing instrumentalities, and he takes the rare precaution of providing against the depreciation of the capital by stipulating that if it is ever impaired, one-half the income shall be invested from year to year till the original amount is restored. Moreover the capital is to be invested as the corporation may see fit. The trust is to be administered 'in no partisan, sectarian or sectional spirit.'" Ex-president Hayes is to be the first president of the corporation.

The centenary of the birth of Frederick Buel of Andover, N. Y., is to be celebrated in every kindergarten in the world.

Professor A. R. Horne, D. D., principal of the Preparatory Department of Muhlenberg College, has accepted the presidency of the Texas State University in Tyler, Texas.

Prof. J. H. Hewitt, formerly of Olivet College and Lake Forest University, who recently declined the chair of Greek in Dartmouth College, is now residing in Leipzig, Germany, and attending lectures in the University.

About 71 per cent. of the entire school population of Japan is in school all the time. At least, this was the average daily attendance, according to the latest report of the minister of education. This record is ahead of our own, the average daily attendance of the schools of the United States being only about 32 per cent. of the entire school population, and that during an average year of but thirty school weeks.

The Princeton College library contains 55,000 volumes and 12,000 pamphlets. The Hall libraries number upward of 16,000 volumes, making a total of 83,000. The arrival of the new books at Princeton College is looked forward to with much interest. The new books are of the United States being only about 32 per cent. of the entire school population, and that during an average year of but thirty school weeks.

William Black intends to accompany Norman Lockyer and the other members of the commission appointed by the British Government to observe the coming solar eclipse.

It is proposed in Portland, Me., to give the children in the public schools a longer summer vacation than they have hitherto enjoyed. Three months is the period fixed upon.

Swarthmore College, at Media, Penn., which was recently destroyed by fire, will be rebuilt and opened by September next.

About fifty women graduates of various colleges recently met at Boston to discuss the higher education of women. It was decided that physical culture is the great necessity for American women and the establishment of a department of physical education in the schools was urged.

Mr. Thomas H. McGaw of Poughkeepsie, N. Y., has pledged \$50,000 for a permanent endowment of the president's chair of Amherst College.

The suggestive and inspiring teacher is the man who is born to his work, and who alone should perform it. A patron of a school was once heard to say: "I wish we could get such a teacher as we had last year; he taught the children hundreds of things they never thought of before, and my boy has pestered me with questions ever since; he will scarcely give me any rest; he tells me everything he has heard there, and relates to me all the stories in his reading book, and makes comments on everything." Such a teacher has a value beyond expression; he remains an inspiring influence in his pupils' lives to the end of their lives. These teachers may be found, and they are always appreciated—abstractly; it has not been discovered that they are paid more liberally than are the dullards of their profession.

## Science and Art.

Mr. Huggins of London has recently secured a photograph of the spectrum of the nebula of Orion, showing a new bright line in the invisible ultra violet. The picture was made on March 6th. He was just in time to save anticipation by Professor Henry Draper, of New York, who, on a few evenings ago, succeeded in getting a photograph of the same thing, before the news of Mr. Huggins' success had reached this country. There is a curious difference, as yet unexplained, between the two pictures. Dr. Draper's photograph does not show Mr. Huggins' ultra violet line; but it does show a line in the violet ("h" of the solar spectrum) which is missed on the English picture. Probably some difference in the spectra of the two nebulae, or perhaps the cause of the discrepancy, which, however, must not by any means be regarded as a contradiction. Dr. Draper would have been earlier in his spectrum photography had he not been earnestly occupied with the nebula itself. He was the first to obtain a photograph of the nebula, two years ago, and during the past season he has got several new negatives, one of which shows anything ever done before, showing nearly everything that can be seen by the eye with a large telescope.—Independent.

Dr. T. Sterry Hunt has calculated that the amount of carbonic acid stored in the limestone of the earth would form not less than two hundred atmospheres equal in weight to the weight of the earth. This carbonic acid, of the coal-beds, has been drawn from the air, which he believes gradually receives its supply of the gas from interstellar space.

**Art in Boston.**—The new building erected for the Art Club is as decorative in its architecture as its much-decorated neighbors of the city. This, together with the deep red used in its construction, and the ornamentation of its terra-cotta, including several terra-cotta panels with a conventional design in low relief, placed in prominent position. Two of the panels are provided one to the club proper and another to the picture gallery on the second floor, where an exhibition of paintings, spoken of as being one of the best recently seen in Boston, is now in progress. At the Fine Art Museum a memorial collection of pictures by Mrs. S. T. Dorrah is being shown. Mrs. Dorrah, whose work is of the Düsseldorf school, attained considerable local fame as a landscape painter, and in Boston ten years ago she was widely known and esteemed. Mr. Ernest Longfellow, son of the poet, has put upon exhibition in a private gallery a collection of his works which he regards as his best. An astonishing range of subject is prominent, and Mr. Longfellow seems to have received recognition both as landscape and figure painter.

Miss Emma Thursty will return to the United States in July. She has been absent two years, singing with marked success; recently she appeared before the King and Queen of Saxony at Meissen. Her voice has gained a great deal since she left home, and her execution is as facile as ever.

Mills, the artist, is a remarkably handsome man, of lofty stature—he measures six feet two inches—and keen, refined face. He is married to a Scotch lady and has nine children. He paints all his landscapes out of doors in the shelter of a three-sided hut, smoking away industriously at his pipe while he paints.

## Old Reliable.

There are many reputed remedies for that very prevalent disease, chronic nasal catarrh, but none have given general satisfaction and become acknowledged standards of cure. Dr. Williams' Catarrh Remedy has proved itself a specific in the worst forms of the disease. By druggists.

## Sanitary.

## THE PRAISE OF GOOD DOCTORS.

A SONG.

The best of all the pill-box crew,  
Since ever time began,  
Are the doctors who have most to do  
With the health of a hearty man.

And so I count them up again  
And praise them as I can;  
There's Dr. Diet,  
And Dr. Quiet,  
And Dr. Merryman.

There's Dr. Diet, he tries my tongue;  
"I know you will," says he;  
"Your stomach is poor and your liver is sprung;  
We must make your food agree."

And Dr. Quiet, he feels my wrist  
And he gravely shakes his head.  
"Now, now, dear sir, I must insist  
That you go at ten to bed."

But Dr. Merryman for me  
Of all the pill-box crew  
For he smiles and says, as he fobs his face:  
"Laugh on, whatever you do!"

So now I eat what I ought to eat,  
And at ten I go to bed,  
And I lie in the face of cold or heat;  
For thus have the doctors said!

And so I count them up again,  
And praise them as I can:  
There's Dr. Diet,  
And Dr. Quiet,  
And Dr. Merryman!

—S. W. Duffield, in the Independent.

## OVERWORK AMONG WOMEN.

One way in which women are over-worked by their own fault—a sin of ignorance frequently—is in use of foolish clothing. We are all more or less in bondage here, for woman's dress is radically wrong. It is a weight and hindrance everywhere. Clothing devised to suit the needs of the human body would be much more easily made and taken care of, and it would give a woman freer movement, greater ease and comfort about her work and play, and would be an aid to good health.

But a genuine reform cannot be made by any one but the women themselves. We do not need a woman, for it awaits the development of public opinion. But cannot we all lend a hand here, and say on all proper occasions, that woman's dress is absurd, and inconvenient, and unhealthful, and that we wish for something better? Most of us can put less work and care upon our trimmings, and none of us need wear a trained skirt, or one that touches the floor. We may all wear loose and warm clothing, and bear the weight upon our shoulders rather than over the hips. Various female weaknesses are supposed to be caused by their children. We do not now regard the fact, but a genuine reform cannot be made by any one but the women themselves. We do not need a woman, for it awaits the development of public opinion. But cannot we all lend a hand here, and say on all proper occasions, that woman's dress is absurd, and inconvenient, and unhealthful, and that we wish for something better? 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