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# The Morning Star

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## The Morning Star.

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## SOME INTELLECTUAL CONSEQUENCES OF THE REFORMATION.

BY THE REV. D. J. H. WARD.

An attempt to disentangle and trace to their causes the intellectual tendencies of certain centuries is liable to end in guess-work and enthusiastic partisan speculation. It is no easy task to portion out impartially the intellectual results due to such great historic facts as the Koran, the crusades, chivalry, the use of artillery, the revival of learning, the invention of printing, the discovery of America, the invention of the telescope, steam-engine, and electric telegraph, or the Great Reformation. However, it could probably be shown, that among those major events of modern times which have contributed most to the advance of civilization and knowledge, the "Great Reformation" stands first.

Long before the time of Luther, Church and State had become thoroughly assimilated in every political body of Europe. Every institution was blended in its very nature with the Church, and Europe was well-nigh in the bonds of an absolute theocracy. To such an extent had this assimilation gone on that a shock of the doctrine of the Church could not fail to convulse society in every part. The pope asserted a two-fold subjection of every soul in Christendom—as spiritual head dominating through the hierarchy, as temporal head swaying the kings of nations by his imperial weapon. But at the beginning of the sixteenth century, a change brought about by the growth of a more national spirit presented a formidable front to the Tiara which was now become dizzy by its long successful ascendancy.

Although the Reformation is a great and dominant cause in modern history, it must not be forgotten that, like all other events, it was itself an effect of previous causes. It is but an arc of the ever aspiring human ideal approaching the moral asymptote, it is but one of the continued succession of reformations in the progress of civilization, some—indeed most of them—are silent and slow, this one loud, quick, powerful and brilliant. The fuse that was lighted in the mind of Wiclif burned on and on, till reaching a magazine in Luther, it rent the world of superstition by an explosion which threw the light of knowledge over all succeeding ages.

The two objects most dear to the heart of man are the maintenance of his social rights and the independence of his religious opinions—liberty of civil action and liberty of conscience. They nearly equal the sum of existence. His enthusiasm knows no limits at the hope of their recovery, his despair is unfathomable at the prospect of their loss. Such hope and prospect stared in the face the nations of Europe at the beginning of the sixteenth century. The flood of ignorance which the barbaric inundation swept over the already diluted mind of Southern Europe, left a solution so weak as scarcely to contain a crystal of improvement. Gradually as the re-agent of time did its work the scanty knowledge crystallized in the form of a dull scholasticism in the clois-

ters of monks. For centuries, "study was rendered as inaccessible as possible to the laity: that of ancient languages was treated as a monstrosity and an idolatry." "Roman Catholicism was diametrically opposed to the progress of knowledge." (See Villers, "Spirit and Influence of the Reformation," pp. 89 and 186.) But day infallibly follows night. The sun of knowledge must arise. Its light reveals the ridiculous garb and antics of men in mental darkness. The irrepressible tendency to know was rapidly giving itself the means in the newly founded universities. The unveiling of a new world had piqued inquisitiveness, and the discovery of the art of printing had furnished the means of its gratification to millions. From the banks of the Vistula, Copernicus had spied out the courses of the heavenly orbs, and Kepler and Newton afterward furnished their laws, neither of which have pontifical bulls been able to revoke.

Not a little fuel was added to the fire of excitement by the keen satires of Erasmus of Rotterdam. His mirth-making book, "The Praise of Folly," was directed against the sensuality and stupidity of the clergy. Ulrich von Hutten also, a young Franconian nobleman of ardent spirits and fine ability, warrior, poet, theologian, and litterateur, heaped mountains of ridicule upon the clerical body by his "Letters of Obscure Men."

At this period of the drama there came upon the stage one of the foremost actors of all history, MARTIN LUTHER, a monk, priest, doctor of theology, and professor in the new university of Wittenberg, a man of tremendous earnestness, undaunted courage, immovable firmness, moral uprightness, and warmly devoted to the study of the "New Learning." To this reflecting student of history, what momentous consequences hang upon the character of this man! Had the papacy been more prudent, had the princes of Germany been less inflexible, had Luther been less inflexible, the child of Protestantism might have been strangled in its cradle. So easy is it to doze away life, what but such fortuitous combination of circumstances could have saved Europe from the calamity of a universal monarchy or the superstition of poor benighted Spain!

Speaking of the state of the European mind before the Reformation, Mr. Froude says, "The theories and ceremonies of the Catholic Church suited well with an age in which little was known and much was imagined; when superstition was active and science was not yet born." But times change. These ceremonies were not living, but dead. Religion had lost its hold on the people. The people saw that the prelates did not believe their own teaching, and why should they? But could not an infallible Church have improved things? It might indeed, but reform was the last thing which it wanted. It tried (but too late) to cover its errors and rally its decaying energies. Twenty-five years after the explosion at Wittenberg, a solemn conclave of theological dignitaries at Trent voted the doctrines of heavenly truth (?) and supported them by the invincible arguments of fire and fagot. But the spirit of liberty and independence which had burst open the gateway of superstition had fled so far and gained so many adherents that its recall was now ludicrous. In vain did pope and bishop in bigoted seclusion thunder their protests and proscriptions. And since the dawn of reform, bulls of anathema have issued from Rome against every published work of doctrine, philosophy, science, history, or general literature which could be supposed directly or indirectly to contravert popish assertions or curtail popish authority. A single illustration of this narrow and oppressive spirit. Near the close of the seventeenth century the missionary LeComte published his "Nouveaux Memoires sur l'etat present de la Chine," in which he had the candor to say what he thought, namely, that "the Chinese had adored the true God for two thousand years; that among the nations, they were the first who had sacrificed to their Creator and taught a true morality." (See Villers, 191.) Such a clamor as resulted from this publication is to us inconceivable. The Sarbonne of Paris condemned the book and the feeble French Parliament ordered the hangman to tear and burn it.

For a time during the intense excitement of men over religious topics, during the heat of the Reformation struggle, the studies in which the humanists, or lovers of advanced thought, were so much delighted, attracted much less attention than in the period just preceding, the breaking out of the trouble between Luther and the pope. Mediaeval philosophy was the handmaid of theology, and all knowledge was the abused monopoly of the clergy. Their greatest work for the thousand years preceding the Reformation period was to bridge the chasm between ancient and modern thought, to preserve and transmit through monasticism the ancient authors, sacred and profane, who now survive.

Yet even before the granaries of litera-

ture in Constantinople had been sown broadcast over the world, a little of the seed of thought had been scattered here and there and gave promise of a harvest; and it can hardly be doubted that if Constantinople had not fallen as it did, the revival of letters and consequent religious reformation would have taken place. But the permanent results of all this intellectual advantage had not been secured but for the reformation in moral and religious conceptions. The "Revival of Learning" would in all probability have terminated in the patronage of princes and homage to genius and taste. There were real indications of a coming fruitage from the growth, ripening, and seed sowing of such minds as Wiclif, Dante, Petrarch, and Boccaccio.

## "SOMEWHERE IN THE WORLD."

BY THE REV. S. D. CHURCH.

A few days ago, some one having remarked concerning the great revival at Waterbury Center, that it would add but little to the strength of the church at the Center, because most of the converts being students would soon be scattered, the venerable ex-Governor Paul Dillingham promptly replied, "They will be somewhere in the world." Whether they will be of use to the communities into which they may go, and in which they may reside, will depend partly upon the encouragement they shall receive from the churches in those communities, and largely upon the depth and persistence of their convictions. Among so many it is devoutly to be hoped that some may prove a lasting blessing to the communities in which they may reside.

This then is the work of our institutions of learning, to educate, cultivate and convert to Christ, the youth of our land, and then return them to their homes, or send them out, "somewhere in the world," to bless society. The words "convert them to Christ" are purposely emphasized, as that is after all the chief work of denominational schools and colleges. State schools have become so numerous and so well equipped that there is but little room left for those of any other kind, unless some advantages can be derived from them, not provided for in the state schools, and it is difficult to see what those advantages may be, if it may not be in this, that while religion is practically shut out of the common schools, there is yet left room for it in denominational institutions of learning.

But our motto has a wider application than at first appears. What is true of academies and colleges is, to a limited extent, true of our churches. Which of them has not brought up children, nurtured and converted them to Christ, and then sent them out, "somewhere into the world"? We know that the Free Baptist denomination has a multitude of sons and daughters "somewhere in the world." It is thought by some of our ministers, that there are quite as many out in the world as there are gathered into our own churches. In all the other denominations may be found scores, and hundreds of them, yes, even thousands, in some of them. But their labor is not lost. Those denominations which have received them are different, if we can not say wiser and better, for having these Free Baptists among them. A few days ago Joseph Cook said, in Boston, in the presence of the best representatives of the religious thought of the age, "Take the single, and supreme question: 'What must I do to be saved.' This inquiry implies that he who asks it believes six things—that he has a soul, that it exists in another life, that it may be lost or saved, that its loss or salvation depends on something which the soul may itself do, that the soul is therefore free, that man is an accountable being." It is not of so much importance that Joseph Cook said it, as that such sentiments are everywhere received as self-evident truths, and yet for the utterance of such sentiments, a century ago, Randall was as ostracized. It might savor of egotism for Free Baptists to set up the claim of having contributed to such a radical change in the religious convictions of the age. Still, none can blame us for rejoicing that sentiments held dear to our fathers are the common beliefs of the children whose parents rejected them. If our children who are "somewhere in the world" shall prove true to their convictions, the day will come when those convictions will be the common property of all the churches.

But our motto may have another application, one of a more somber hue. Our children, the children of our churches and of our schools, will soon be, if they are not already, "somewhere in the world," whether they are converted to Christ or not. This is worthy of thought. Every home which has sent out into the world children not converted to Christ has contributed its influence to destroy the world. Every school, academy, or college, which has sent out its graduates into the world, without first having led them to Christ, has increased the power of those graduates, by the labor bestowed upon them, to destroy churches and de-

grade society. Far better leave our children in ignorance to drag out miserable lives, than make them, by culture, polished shafts in the hands of the enemy for the destruction of our holy religion. Satan is strong enough without our drilling his forces.

Brethren, "pray for the peace of Jerusalem, they shall prosper that love thee." Pray for our institutions of learning; pray for the Green Mountain Seminary. More than half of the students of the last term turned to God. Pray that all of the spring term may find a Saviour. Waterbury Center, Vt.

## THE BOSTON MONDAY LECTURE.

THE TRAILER.

The Lecture was on "Stanley and the Slave Trade: International Reform in Africa."

Victor Hugo has said that, in the nineteenth century, the white man has made a freeman out of the black, and that, in the twentieth century Europe will make a world out of Africa. The British lion may be said to be standing to-day with one of its paws raised over the Congo valley. One of the great ideas of Napoleon was to restore to the world a material caliphate at Mecca, and bring it under French protection, in which case he would have extended his power from Gibraltar to the Himalayas. Perhaps England would be glad to carry out this Napoleonic idea, and it may be that General Gordon cherishes the hope of doing this.

But the philanthropic aspect of the case deserves attention. Our American Stanley is doing something that ought to attract to him the prayers and material support of all Christians and men of culture. In 1876, there was held at Brussels a conference, in which England, France, Austria, Germany, Russia, Italy and Belgium were represented. The United States had no part in the conference. An international association was formed for the promotion of commerce and civilization and for the destruction of the slave-trade in Africa. Mr. Stanley is acting for this association in nearly as large as that of the United States. The Association is founding villages along the Congo which, as President Arthur has said, will be the nuclei of states. President Arthur has called the attention of Congress to Mr. Stanley's work, and has advised the sending of a man-of-war to assist him. Mr. Cook spoke of the horrors of the slave trade as described by Livingstone and others. (On a black slab in Westminster Abbey, placed in honor of Livingstone, are written his own words of asking God's blessing upon all who will help to heal the open sore of the slave trade. More than half a million lives are annually lost in the slave trade, while eighty or ninety thousand slaves reach the coast alive. Ten thousand slaves are carried away from the valley of the Congo, and the way of a thousand miles over which they are taken is marked, on both sides, with human skeletons.)

This country should certainly join the international association and aid in putting down this terrible trade in human beings. We should do this for the advancement of our own commercial interest; these should be cared for; we should do this as a work of philanthropy; especially should we do it in the interest of Christianity. If the Church does not make haste in Africa, the ground will be trodden hard by commercial greed, and the Christianizing of the people be rendered most difficult. The American Board, made up of men who deserve to be called statesmen, has appropriated most of a bequest of one million dollars to work in Africa. In the name of Dr. Means, recently dead, who did so much for Africa, in the name of Livingstone himself who died while on his knees praying for Africa, I invoke the cooperation of the whole Christian world in this work.

There are two Englands—the one Tory and full of political greed, the other Republican and on the side of humanity—just as there are two Americas. General Gordon represents the better England. He has always been the almost inspired defender of oppressed nations. He is a soldier to his finger tips, he is a Christian to the depths of his inmost soul. He can be trusted to do the right thing in regard to slavery, and rumors to the contrary that are coming to us must not be too readily credited. We need to put the torch of Christianity into the hands of the international association, and thus enable it to enlighten the dark continent.

## QUESTIONS.

The prospects of the Jordan canal are good if the Ottoman Empire can be overthrown, they are poor if it can not be. This canal, from the Mediterranean sea to the Jordan valley, and from the Dead sea into the right arm of the Red sea, would make a new sea about 90 miles long and 6 miles wide and 1,800 feet deep, coming up within a few miles of Jerusalem. A company has been formed for constructing such a canal, and operations would soon be commenced, if a firm could be secured from the government.

There are no better books on the evidences of Christianity than Bishop Butler's and Paley's for the times in which they were written. Edmund Burke used to say that Butler's Analogy would convince any skeptic who had brains enough to understand it. There is now no one work to be spoken of as the best summary of Christian evidences. Paley's was such a book in its day; we need a new Paley written in accordance with our increased knowledge. We must now look for books on a single department of Christian evidence. Among these are the writings of George P. Fisher, Cannon Liddon, Horace Bushnell, and the best lives of Christ.

The few Mormons who are in revolt against polygamy are mostly Americans; they will not be likely to make much progress against priestly despotism and the powerful polygamous aristocracy. Mgr. Capel is the pope's echo. Like the pope he does not look with favor upon our common schools. He asks for a division of the school fund or a separate appropriation for Catholics. If you wish to know what would be the result of thus putting the common schools under the pope, ask Spain, and Mexico and the Papal States of Italy. The Catholic Church when it has had the matter in its own hands has never given the people secular education enough to fit them for a free government. It is unsafe to allow the pope to govern the common schools in a Republic. The parochial system of schools is the enemy of the Roman Catholic masses. Eighty to ninety per cent. of the criminals in our prisons

are Roman Catholics—not because they are worse than others, but because they are ignorant. In the interest of Catholics who must continue to be hewers of wood and drawers of water under the parochial system, and who ought to have the best, I plead for our common schools as they now are. The objection that the schools are Godless should be removed by the teaching in them of common, unsectarian Christianity. The American people will defend the common school system; they will never consent to a division of the school fund, and God grant they may never be tricked into it.

THE LECTURE. Subject, "The New Theology." Not many years ago James Anthony Froude declared that the foremost minds in Great Britain were abandoning belief in a personal God. Although this statement has been fully disproved, it is well to call attention to it. Professor Tate answered it at the time, citing such names as Faraday and Brewster, and Herschel among the dead, and Andrews and Clerk Maxwell among the then living, all of whom were firm believers in a personal God. Mr. Froude's statement simply excited ridicule among the best thinkers who knew that it was unfounded.

In England, I venture to affirm, there are two schools of philosophy; one, regular, accredited, inside the universities—the other a guerilla school, outside the universities, which Herbert Spencer and Professor Huxley are leaders. The masses of the English people are not likely to coincide with the guerilla school.

We are in danger of being deceived as to the foremost thinkers of another country. When asked, I was asked whether Theodore Parker was not the foremost theologian in America: those who asked the question said that they knew more about him than any other, and supposed him to be the greatest. I answered, of course, that I did not so consider him. We are likely to conclude that those who make the most noise are the foremost. The shallowest thinkers make the most noise as they move along in channels full of boulders; the best thinkers are not noisy and turbulent; they move along majestically and quietly in deep and smooth channels. The deepest currents in England are the quietest; the shallow, noisy streams may be agnostic, but the stately rivers, reflect heaven.

The scheme of thought of the best thinkers in England, those who constitute the substantial school, may be thus outlined in part: Matter and mind differ by the whole diameter of being; matter does not and can not move itself; wherever there is motion the force that produces it is mind; wherever there are heat, light, electricity, caused by the movement of atoms, there is spirit as the cause; matter may be only visible force; there is an invisible universe out of which the visible came; atoms have all the appearance of being manufactured articles; if we see a pile of cannon balls, round and of about the same size, we say they are manufactured. Atoms, being alike, do not have the appearance of resulting from chance, but of having been made; it is a theory of science that there is an other filling all spaces between world and world; this ether is the largest and most permanent of anything known to science; out of this ether the worlds must have come; this ether was full of life before the worlds were made; perhaps atoms are only vortex rings produced by spirit in the ether, and have become the basis of worlds; nature is the effect of God; the atomic theory forbids the idea of materialism. As life exists before the formation of matter, so it may after its disorganization, and so death does not end all.

The loftiest scientific minds in England are on their knees before a personal God. The theory of natural supernaturalism stands high. The 20th century will witness the opening of a thoroughfare through the invisible world, out of which the visible came. C. S. P.

## MANHATTAN PAPERS.

A meeting was held at the Cooper Institute last week to urge the passage of the Roosevelt bill now before the legislature. This bill puts the appointment of the department officers of the city of New York in the hands of the Mayor, now, the Board of Aldermen possess the power of confirmation. The voting population of the city is now 200,000. The liquor-dealers number 10,000. Under the present system, they control the city government. The new bill, if passed, will change this for the better.

Startling revelations have just been made in Brooklyn in regard to the securing of fraudulent divorces. Nearly fifty forged orders and decrees have been discovered in the office of the Deputy Clerk of the Supreme Court. The present divorce system is abominable, and cries aloud for reform. There is an immense amount of cigarette smoking in this city. Physicians and medical experts agree that cigarette smoking is injurious to health than the usual ways of using tobacco. A bill is now before the legislature at Albany which provides that the sale of cigarettes to minors under seventeen shall be prohibited by law.

A meeting of the Church Temperance Society was held this week in Chickering Hall, at which Beecher, Crosby, and others made addresses. The hall was crowded. The object of the meeting was to create sentiment for the Roosevelt high-licence bill. This bill proposes to restrict and regulate the sale of liquor by requiring a license fee of \$500 for liquor and \$250 for beer in cities, and \$250 for liquor and \$125 for beer in the country districts. I bid God-speed to every temperance movement; yet I do not think the high-licence system wise; and for two reasons: Because I believe it wrong to give the sanction of law to the rum-traffic, and because I doubt if the high-licence system will at all restrain the sale of liquors. The best course is constitutional prohibition. Let all temperance workers combine to seek this one comprehensive and thorough result. The Presbyterian Journal is greatly exercised with the question of Infant Salvation. It proposes to prove that the Presbyterian church has always held, and still holds, the doctrine of elect infants. The Westminster divines, who framed the confession, believed in the damnation of non-elect infants! Well, in every age of the Christian Church some eminent theologians have busied themselves concerning that of which they knew nothing! Temple Emanuel, the Jewish Synagogue in Fifth Avenue, spends \$50,000 a year in its religious work. Rabbi Gotthel's salary is \$10,000. The choir receives \$5,500. Various teachers, assistants, and helpers receive \$11,200 per annum. Dr. Gotthel is a man of learning and

eloquence. The bodies of DeLong and his comrade martyrs in the cause of Arctic exploration reached this port last week, and were received with ceremonies of great honor. The religious services were held in Holy Trinity Church, conducted by Assistant-Bishop Potter aided by other clergymen. Judge Noah Davis, in a public speech recently delivered in this city, said he sincerely believed the time was not far distant when no person in this city could drink intoxicating liquor under license of the law. He wanted to see the dram shops closed by absolute prohibition. His twenty-nine years' experience as a judge had taught him that all the causes of misery, crime, destitution and death, intoxicating liquor stood forth the unapproachable chief. There are 10,000 liquor dealers in New York city, commanding 100,000 votes. In three of its courts in this city the number of divorces granted in the year 1878 was 145; in the year 1882 this number had grown to 316; and, last year, the number was 400. The ice companies on the Hudson river have gathered 3,700,000 tons of ice. Conversation has been carried on between Chicago and this city by means of the telephone. It is proposed to place a bust of the late Barnabas Bates, the father of cheap postage in this country, in the Postoffice of this city. CONCORDIA.

## REPENTANCE.

God's command to every soul of the race is, "Repent ye, therefore, and be converted." More hear than heed. They run from the voice that speaketh. Anywhere from God! Repentance is a hard, Satan-denying, sin-renewing service. They would shrink it. Ah! I fear me, in our thin-tissued theologies, in our man-pleasing ministrations, wherein we address the ear and miss the conscience, we are losing the word and thereby the grace itself. If now and again we do use the word, we use it as a very common one. Lessening the significance of sin, wrapping roses of rhetoric round the sword of the Spirit, and blunting its point with our sentimentalism, till it neither cuts nor pierces as was its wont, we have lost the pungency and power of the word repentance. We are talking wildly and rebelliously about second chances and teaching men to look for them and rest in them, instead of ringing out the warning of the Prince of Peace, "Except ye repent ye shall all likewise perish."—S. W. Foljame, D. D.

## CURRENT OPINIONS.

Dr. Buckley, of the New York Advocate, has been telling the New York Anthropological Society that his researches have led him to disbelieve that the mesmeric influence has anything to do with the exertion of the will power. He knows persons who went into a trance when entirely alone. He thinks that a trance is sure to occur when these three conditions are fulfilled, namely, confidence, expectancy, and subjugation of the will. . . . Says the Christian at Work: "It militates not one whit against the deserved recognition of usefulness and ability to which the younger ministers are entitled to say that the older brethren of the clergy ought to and do possess means of usefulness which from necessity the younger brethren must possess in less degree, and to which they can attain only through observation and experience. It ought to be so by the law of progress and development, which reigns in the spiritual and intellectual as well as in the physical world, and we believe it to be so."

What is Religion? asks the Episcopal Recorder. "A creed? No. A dogma? No. Church membership? No. Sacramental grace? No. It is the tie that binds men to God in Jesus Christ. This alone can bring us into a new life, build up character after the mind of Christ, and make the lowliest station radiant with the beauty of holiness." . . . From the Journal and Messenger: "Recently published statistics of the Methodist Episcopal Church give the number of infant baptisms for the year last past as 57,876, an increase from the year before of 929; the adult baptisms at 61,862, an increase of 4,621, making the total number of baptisms for the year 117,738, an increase over the preceding year of 3,692. Our neighbor, the Western Christian Advocate, insists that infant baptism is not declining among Methodists, but it will not find its view confirmed by the latest reports of the Church."

RELIGIOUS INTELLIGENCE. Pres. Robinson, of Brown University, will supply the pulpit of Rev. Dr. Pentecost during his absence in London with Messrs. Moody and Sankey. A correspondent says in the Congregationalist that a marked interest pervades the Congregational churches in Maine and that there are unusual gatherings—revivals which, it is reported, are largely due to three causes: viz.: (1) personal work among the impatient; (2) unusual attention toward the young; (3) emphatic and clear preaching of the old doctrines. "Edwards and Finney are studied more by our ministers than ever before, and the Bible is made the living Book."

Philotheos Bryennios, bishop of Nicomedia, has recently published a document whose discovery is called by the N. Y. Independent the church historical sensation of this decade. It dates from the first half of the second century, is entitled the "Teaching of the Apostles," and is about the length of the Epistle to the Galatians. Its name has long been known to scholars, since it is quoted in several of the Church Fathers, by whom it is assigned a high rank, though not belonging to the Canon. Says the Independent, from which we get these facts: "The peculiarity of the book is increased by the fact that it is the oldest document for the history of the constitution of the Church and for the history of worship." One paragraph of this document, which relates to baptism, reads as follows:

But as to baptism, baptize thus: Baptize after thou hast imparted all the above doctrines the moral teachings of chapters I.—VI, in the name of the Father and of the Son and of the Holy Ghost, in flowing water. If, however, thou hast no flowing water, then baptize with other water; if there be no cold at hand, with warm. But if thou hast neither, then sprinkle the head three times with water in the name of the Father and of the Son and of the Holy Ghost. But before the baptism, the baptizer and the baptized are to fast. . . . Thou shalt command the baptized to fast a day or two beforehand.



## UNTIL THE END.

To do God's will—that's all  
That need concern us; not to carp or ask  
The meaning of it; but to ply our task  
Whatever may befall;  
Accepting good or ill as he shall send,  
And wait until the end.

What if a spire of grass  
Should dare assert itself against his power,  
And question wherefore he withheld the shower,  
Or let the tempest pass  
To shred its stem and pour its juices out,  
Or shrivel it with drought?

Each atom God hath made  
Yields to his primal law obedience true,  
Whether it be a star, a drop of dew,  
Forest or ferny blade.

Should one resist, the world would feel the spell:  
"Behold a miracle!"

If nature thus can bow,  
With acquiescence absolute, profound,  
Before the mysteries that gird her round,  
Nor ever disallow  
The pressure of the hand above her, why  
Should not this conscious I?

Wherefore is man so loth,  
Without presumptuous quest into the cause  
Of this or that, in God's inviolate laws,  
To trust, as nature doth,  
Content, although he may not comprehend,  
To wait until the end!

—Margaret J. Preston.

## ENGLISH CORRESPONDENCE.

NOTTINGHAM, ENG., Feb. 4, 1884.

One of the greatest advantages resulting from international correspondence is that the mind of one nation is thereby made acquainted with the mind of another. The interchange of thought quickens the life and widens the range of intellectual activity. To know facts of contemporary history is a very small matter compared with knowing the ideas and conceptions that lie at the back of them. The interpretation of phenomena is the wisdom of the world. When a book on the relation of Science to Religion reaches in England a seventh edition, in as many months, a fact meets us that needs explanation; and the explanation is as significant as it is simple, viz., the correspondence between the tendency of popular thought and the contents of the book. It is the tinder and the spark that make the kindling, and it is the preparation of the mind for certain aspects of thought that gives them when presented sudden and extraordinary popularity. Dr. Drummond's "Natural Law in the Spiritual World" has probably been already published in America; if not it ought to be for it will repay attention and is of more than ephemeral importance. Not that it contains anything especially new; it would not have reached its seventh edition so soon if it did. The current of popular thinking, to which the book itself is somewhat blind, has caught it in its birth and carried it into quick and sudden fame. One may be repulsed and indignant perhaps at the assumptions in the first fifty pages. The tone of them is startling. "Now for the first time in human history," the author seems to say, "a man is going to write a sensible book about Religion and Science. The world has waited long, the discovery is at last made, the oracle is now to speak. Why should it have been reserved for me by a happy accident to bring light into the darkness and the first beginnings of cosmos out of chaos." Notwithstanding this flourish of trumpets, and the prejudice it at once awakens—for the kingdom of science, like the kingdom of God, cometh not with observation—when once the threshold of the book is crossed, the author's assumption is overlooked if not forgotten.

The purpose of Mr. Drummond's book is to show that theology, repellant to the modern scientific mind because its methods and treatment are not in harmony with modern science, can really in some large aspects of it be presented in the terms of the rest of our knowledge. It need not be, it ought not to be, it will not be in future, the "Great Exception." Natural law is found in the spiritual world, and the theology of the future must "take off the mask and disclose to a waning skepticism the naturalness of the supernatural." There is not simply analogy between the kingdom of nature and the kingdom of spiritual things, there is identity of law as well as parallelism of phenomena. Biogenesis, or no life without antecedent life, is a law valid in religion as in science. Reversion to Type, or without culture degeneration, is as inevitable in moral experience as in natural. Perfect correspondence with an environment in which there are no changes to which the organism can not adjust itself would be eternal existence, and this in the higher view is Eternal Life, the environment being God, the organism the redeemed soul delivered from the limitations of the flesh. Conformity to Type, or the formative impulse in the offspring which makes it tend to resemble its progenitor, holds good in Christianity as in Biology, for conformity to the image of Christ is the impulse of the Christian life. These and other scientific laws are shown to obtain in religion as in natural things and the suggestion is it may be so throughout, allowing, of course, for laws peculiar to the spiritual world a proper margin.

Now it is obvious to say in reference to all this, where has Mr. Drummond been living, and from whom has he derived his ideas of theology? Why, all this drawing of parallels between Nature and Religion and running the great natural laws far into and over the spiritual sphere has been going on for years in scores of pulpits and hundreds of minds. In some quarters it has become a common-place of religious teaching, and in theological chairs it is not unknown. It seems Mr. Drummond's habitat is Glasgow, and his environment Scotch Calvinism; so we

must read in all his references to theology as it is, "Scotch Calvinistic theology," and in all his reference to the grounds of faith "popular orthodox grounds of faith among Calvinists," viz., authority and formula, standards and creeds. Here undoubtedly theology is the "great exception." There is no recognizable law in it, but only arbitrariness; there is no sound scientific basis for it, but only the *ipse dixit* of authority. But we venture to submit this is not the theological teaching of a large and increasing section of the Christian Church in England, America and Germany. If there is no well-known and universally accepted systematic theology which is other than Calvinistic or semi-Calvinistic, or which confessedly proceeds on scientific lines, there are many attempts to form it, and some of them in the direction Mr. Drummond's thinking points. To say that theology is a "chaos" and the "great exception," may be true with respect to some so-called systems; but it is not true of all. Nor is it correct to assert that pulpits generally proclaim what is without form and void save as it is compared with orthodox formularies. If the law of the spiritual life is dealt with on the lines of the law of the moral life; and the inspiration of the Scriptures and their place of pre-eminence in the Church are shown to be determined not by mere arbitrariness and authority, but by what the Scriptures are and have done and still do, i. e., it is held that the law of spiritual selection and the survival of the fittest determines their canonical position, then, the assertion of Mr. Drummond loses its force. There is very much, however, in this work which is suggestive and hopeful; the theology of the future must take its principle of reconstruction from science; but it must not fail to remember, nevertheless, what Mr. Drummond seems sometimes to forget, that to weigh the things of the spirit purely and simply in the scales of the flesh, will only be to repeat in the name of science the error which for centuries has darkened human thought and degraded the religion of Christendom.

THOMAS GOADBY.

## WANTED—HAYSTACKS.

BY THE REV. A. D. WILLIAMS, D. D.

Some seventy-five years ago several students of Williams College used to go out behind a "haystack" in the vicinity, and pray for missions. And they prayed to such good purpose that the outcome was the inauguration in this country of the foreign mission movement. That "Haystack" has in consequence been handed down in history to an undying fame.

Now we need another haystack—two of them, in fact—to produce a similar effect in a different but related direction. West of Michigan, extending all the way to the Pacific ocean, northward to Alaska and southward to the Isthmus, there is immense extent of territory. It includes some twenty states and territories, nearly every one as large as all New England and some of them much larger. It already contains several million inhabitants, that in a short period will be multiplied into hundreds of millions, and is destined to be the seat of population, of power and of wealth for the continent, if not for the world. Cities spring up as by magic, and in a single decade attain a population and importance that other cities seldom attain in a century.

Moreover, a large portion of the people of this territory are our children or our neighbors' children from the East—bone of our bone and flesh of our flesh. They set by our firesides, they went with us to the sanctuary, they bowed with us in prayer, we covenanted at God's altar to watch over them and help them in all their Christian lives. But they went west, to build up homes in a new country, to endure the hardships and privations of pioneer life. Some of them have instituted new churches of the old faith, and others are looking for the aid essential for them to do this.

Especially are they looking to Bates and Hillsdale to send them strong young men to go in and out before them as pastors. Colleges of other denominations are sending out young preachers by tens and by hundreds. But in all the territory indicated we know of but one minister of our denomination, graduated from Bates or Hillsdale. Even he has not ventured out on the frontier, to build up new interests in growing and important points. Neither Hillsdale nor Bates has a single man doing pioneer ministerial work among us, in all this vast empire of home mission territory.

Clearly, then, there is need—the most urgent need—of a "haystack" in close proximity to each of those institutions, behind which its candidates for the ministry shall offer up importunate and prevailing prayer for this great home mission work—so importunate and so prevailing that, like Mills and his associates at Williams College, they shall consecrate themselves to say—"Here, Lord, am I; send me!"

And the difficulty is not altogether that Bates and Hillsdale do not send their Eastern young men out West. Worse even than this—they monopolize and keep down East the young men we send them. When a Western boy goes to one of them to prepare for the ministry, we bid him a tearful and final "good-bye!" He never comes back to us. Thus they not only keep their own to themselves, overlooking entirely this vast needy and promising mission field, but they steal our

strong young men from us—until it is a question whether we better encourage such to attend them!

And what is true of the colleges is also largely true of the churches. There is need of "haystacks," not only at Hillsdale and Bates, but close alongside of the vast majority of our churches in the East. They have forgotten their children and their neighbors' children in the West. They are asleep as to the needs and promise of this vast mission field. They need to pray quite as earnestly as they did for their own salvation when they were converted, for the Christianizing of this so soon to be mighty seat of empire; and, if the "haystacks" are to be any kind of proportion to the urgency and power of the petitions that should be put up behind them, they need be of the largest proportions.

This is a time of laying foundations in the West. Young men are needed to come hither as Paul and Barnabas went to the Gentiles, not to sit on feathered nests, but to make them; not to enter into some other man's labor, but themselves to carve out and build up churches—with whom the main question shall not be, "What shall I eat, and what shall I drink, and wherewithal shall I be clothed?" but, How can I best build up God's kingdom? There is no more need of starvation in doing this here than there is in seeking and getting farms and fortunes in this new country. If young ministers will come here and toil, and struggle, and endure, as other young men do for worldly ends, they will be in no greater danger of starvation than are they, and in the end will be far richer. In all that goes to enable their manhood, and besides will have accomplished more than they can elsewhere or otherwise for God and his cause.

So let us have the haystacks! Let them be very large ones. Let one be in very close proximity to Hillsdale, and another of equal proportion just alongside of Bates. Then let there be good sized ones hard by the churches that plead they have so many expenses and calls at home that they can not remember their brethren and the cause at the West. Let there be an era of haystacks—and of the mightiest praying that was ever heard in our denomination for the building up of our cause in the West.

Kenesaw, Neb.

## REV. THOMAS C. BROWN.

The Rev. T. C. Brown died at his home in Foster, R. I., Feb. 5, 1884, aged 78 years. He became a subject of divine grace when quite young, and united with the Foster and Killingly church at the time of its organization in 1824. He early felt the call to preach, and, as was characteristic of the man through all his ministerial labors, he resolutely took up the cross, and was known through Western R. I. as the "Boy Preacher." He was ordained at West Scituate, Oct. 19, 1834, and became the first pastor of that church. The ordaining council were Reuben Allen, Martin Cheney, M. W. Burlingame, Juni S. Mowry, and Daniel Williams. From memoranda kept by himself we find that during his stay of 6 or 7 years at West Scituate he baptized 77. Also during this time he held meetings in Burrillville, and baptized 30 at that place. In 1841, he went to Taunton, Mass., and labored with the church there for 4 years and baptized 40 as the fruits of his labor in that place. He left Taunton on account of ill health and came back to Foster. In 1846, his health being improved, he moved to Burrillville and preached 2 years. During his stay in this place he preached many times in the farming communities, and in the homes of those far away from church centers, drawing around him many stanch and true friends who always welcomed him with loving hearts and kind hospitality. The high esteem in which he was held is attested by the fact that people who were not generally in sympathy with religious meetings would attend these services, and listen respectfully to the story of the Cross as he told it to them. He received a call to the Waterford church about this time, and was there a year. After this he spent some time in Newport, R. I., and then returned to West Scituate, the field of his first pastoral labors. We have not the exact dates connected with his labor here at this time, but in the year 1856 he went to Nova Scotia, and labored with the Free Baptist churches there for several years.

His labors in these churches were blessed with revivals, and 80 or 90 souls were converted and brought into the churches. The writer has often heard him speak of his labors there, with great satisfaction. He felt as the infirmities of age came upon him that it would be better to come back to the scenes of his early life, and that he could serve the cause better in the shelter of his own home, and among the long-trying friends of his native town. For several years he has lived not very far from the place of his birth. It seemed to be the same altar that received his soul's first consecrating vows, from which goes up the sweet incense of a finished Christian life.

We are not able in this brief notice to bring in the evidences of his untiring devotion to the gospel in which he believed, and which he loved to preach. He leaves a widow who has been his faithful helper in all his work. They were truly joined heart and hand. She seemed divinely sustained to care for him in his last sickness. His funeral was attended by a large number of sympathizing friends. Several of the ministers of the Conn. and Western R. I. Association were present

at the funeral and took part in the solemn service. Another of the aged toilers in the ministry is at rest.

S. PHILLIPS.

## JONES VERY.

BY IDA HAZELTON.

Jones Very was born in Salem, on Massachusetts Bay, August, 1813, and died in the same town, May, 1880. One of most unique, if not remarkable, books of the last year is "A little volume, the work of an exquisite spirit," containing some of the poems and a memoir of Jones Very, edited by Wm. P. Andrews. To readers, not a few, perhaps, the very name of the author will be almost a surprise as it might have been to me a few months ago. These poems have never become popular, nor yet is the poet's name a household word, but should the reader turn again and again to his verses he will be rewarded by the discovery of a depth and sweetness before unsuspected. One would not like to inquire, "Who is Mr. Very?" after having read what some of his friendly critics have said of his poems. "Wells of thought, clear and pellucid, and coming up from profound depths," said Dr. Clarke. "A poet whose voice is scarcely heard among us yet by reason of its depth," wrote Hawthorne. Richard H. Dana spoke of his poems as "so deeply and poetically thoughtful; so true in language, so complete as a whole." Mr. Bryant often commented upon their "extraordinary grace and originality" and formally pronounced them "among the finest in the language." R. W. Emerson, his intimate friend, welcomed them as "bearing the unquestionable stamp of grandeur."

So let us turn, with an awakened interest, to the brief but strangely fascinating memoir of the poet, written by John G. Whittier. His simple history is soon told. As a boy he was diffident, reserved and a devoted student. "His great desire was to lead a literary life, and to go, as he expressed it, 'to the depths of literature.'" He graduated from Harvard College in 1836, and was appointed a tutor in Greek, studying theology at the same time in the Divinity School. "During these years, 1836—38, his best literary work was done, the verses which flowed from his pen often first appearing on the backs of the young men's Greek exercises, as incentives to a nobler life." In 1843, he was licensed to preach by the Cambridge Association, but as a minister he was never a "popular success." His brother clergymen, however, thus valued his association and influence: "To have walked with Very was truly to have walked with God," said one of them; and another, "I told my people that to see Very for half an hour in my pulpit, and to know that such a man existed in the world, was a far greater sermon than any ever preached to them from the lips of an orator." Thus his simple, helpful life flowed on in song and sermon until his soul passed out of it to the larger life beyond.

That which makes the little volume before me a remarkable one, and which has drawn me to it again and again, is the intense, and peculiar spiritual exaltation of its author. Mr. Very was deeply religious and his creed was so much a part of his life that some thought it to be a "monomania" with him. Mr. Emerson, however, pronounced him "profoundly sane" and "wished that all the world were as mad as he." His idea of Christianity was formulated into a very simple creed and has been thus stated by a friend: "He maintained that all sin consists in self-will, all holiness in unconditional surrender of our own will to the will of God. He believed that one whose object is not to do his own will in anything, but contentedly to obey God, is led by him and taught of him in all things. He is a son of God as Christ was the Son, because he always did the things which pleased his Father. Every man would attain to this when he made the final sacrifice in filial obedience; and he believed himself to have done so." Emerson very tersely puts it, "He would obey—obey." But let our poet speak to us in his own verse.

The hand and foot that stir not, they shall find  
Sooner than all the rightful place to go:  
Now in their motion free as evening wind,  
Though first no small so limited and slow;  
I mark them full of labor all the day,  
Each active motion made in perfect rest;  
They can not from their path mistaken stray,  
Though 'tis not theirs, yet in it they are blest:  
The bird has not their hidden track found out,  
The cunning fox though full of art he be:  
It is the way unseen, the certain route,  
Wherever bound, yet thou art ever free:  
The path of Him, whose perfect law of love  
Bids spheres and atoms in just order move.

As Mr. Very believed that he was taught of God in all things, he regarded his poems as having been given to him for a "message" to be delivered. Although he was a close student, almost a recluse, yet his poems themselves were unstudied, and were written down rapidly as they came to him spontaneously. Their simple beauty and grace thus lies in their directness of inspiration and not in their labored perfection. "Our saint," said his editor, "was very unwilling to allow correction of his verses." "I value these verses," he says, "not because they are mine, but because they are not." "The nearness of the Divine Presence" was felt by Mr. Very in a peculiar manner among the works of nature. He loved nature because he saw God in all that he had made. He was accustomed to take long afternoon rambles alone over fields and hills, and to compose there, or on returning home, these unpremeditated lines which he accepted as a gift from the Divine Spirit.

We can imagine him on some fair June day returning to his study and penning these exquisite lines which had come to him with the song of the robin, and which duller senses could not have understood.

Thou need'st not flutter from thy half-built nest,  
When'er thou hear'st man's hurrying feet go by,  
Fearing his eye for harm may on thee rest,  
Or be thy young's unfinished cottage spy;  
All will not heed thee on that swining bough,  
Nor care that round thy shelter spring the leaves,  
Nor watch thee on the pool's wet margin now  
For clay to plaster straw's cunning weaves;  
All will not hear thy sweet, outpouring joy,  
That with morn's stillness blends the voice of song,  
For over-anxious cares their souls employ,  
That close upon thy music borne along  
And the light wings of heart—ascending prayer—  
Had leaved that Heaven is pleased thy simple  
Joys to share.

O, read those closing lines again, and see how near to nature's heart and nature's God was this poet who saw so clearly with an inner perception that God indeed cares for the happiness of everything that he has made. One does not know where to begin and where to end in quoting from these poems on Nature, all are so rare. But here are a few more lines:

The flowers I pass have eyes that look at me,  
The birds have ears that hear my spirit's voice,  
And I am glad the leaping brook to see,  
Because it does at my light step rejoice.  
Come, brothers, all who tread the grassy hill,  
Or wander thoughtless o'er the blooming fields,  
Come learn the sweet obedience of the will;  
Thence every sight and sound new pleasure yields.

There is no space to touch upon the poems of "The New Birth," or those of "Song and Praise" as they are grouped in this little volume, but they are enriched by the gift of a spiritual "second sight." I can do no better then close this sketch with the last few lines of the poem by the editor, which stands as an introduction to this little collection of verse:

O Saint and Poet on our world-worn time,  
Thy waiting spirit breathed that quickening lay;  
Thy rap soul heard the harmonies sublime,  
And sang the music of a loftier day;  
The Soul of all things in thy pulses stirred,  
And soared in praises like the morning bird.

## SING UNTO THE LORD A NEW SONG.

BY ARIANA HERMON.

It is not unto edification that we should stand upon our denominational differences, and flaunt forth the non-essentials of our creed. Neither is it the part of wisdom to withhold incidental proofs of our doctrine, when such come under our observation.

All of us know a great deal that may be said in favor of forms of prayer, when they are reverent and earnest and comprehensive; but when all is said, some of us believe that forms of prayer, as they exist in many churches, hinder work among the young and unconverted, and weaken the spiritual strength of Christians. Doubtless the liturgical churches do noble work in preaching the gospel; doubtless some of the most fervent souls of all ages have been passionately attached to tyrannical rituals; but in the great majority of cases, I plead that the ritual is a hindering circumstance.

There is, within my ken, a school of boys (established in the country), ministered to by an Episcopal clergyman, a pious, worthy, acceptable young man. He has taught the boys to follow him harmoniously through the whole stately service, so that visitors are loud in praise of their manner of worship. And yet—the boys are weary to death of the monotonous repetition, and the service is a perfect drudgery to them!

Oh, if the minister would sometimes leave out the prayer for the "President of the United States and all others in authority," for the "Bishops and other clergy," and for the congregations committed to their charge, and would ask our Heavenly Father, in every day phrases, for things of which these young souls stand in dreadful need! But, no, he must pace with decorous and obedient step the prescribed round of collect and prayer and psalm, and the boys must just stand it!

I know two dear old silver-haired sisters, who are fast nearing their time of departure. They have been God's children all along the path of life, and to them death will only be "a line of shadow, across which they will step into eternal sunshine." The elder approaches it with the gay heart and sunny countenance of a lighthearted child; no earthly trouble, of which she has had her share, and no apprehension for the future, has ever been able to mar the peace of a mind stayed on the Lord. The other is an anxious soul, forever harassed by her own trouble, or that of somebody else, ready to faint sometimes by reason of the trials of her path, and living in acknowledged dread of death.

What has made the difference? I believe it began in their young lives, when, upon their conversion, the elder sister joined the church of her fathers, while the other preferred the dignity and solemnity of the Episcopal worship. One grew in to closer and closer fellowship with her Lord; the other magnified more and more the observances of church rule and order.

I remember during the days of war and bloodshed, when both had sons in battle, one would slip away to her room, and there I, a child, have watched her, with hands spread before the Lord, as one who waited to receive, her face calm, her eyes shining with a steady light. The other sister sought among her forms, for "prayers suitable to the occasion," and went early and late to "divine service." Doubtless she too found comfort and strength in waiting upon the Lord, but

she missed the abiding peace and quietness and confidence of her sister.

Nay, I would not be found speaking against the mode of worship so dearly loved by a sister church, but as for us, brethren, let us rejoice that we are free to "sing unto the Lord a new song" in the congregation of the saints!

## OUR GREAT COMFORTER.

BY THE REV. CHAS. N. SINNETT.

I often think of two friends who were greatly cheered by the presence of those whom they had known in other, brighter days.

One was an aged man. An old playmate visited him. They had studied together from the same book. Lying awake when winter winds roared over the roof of the old farmhouse and the snow was clicking against the narrow window at the foot of the bed, they had talked a long while of their joys and sorrows, of what they would do in the future. Now, as they met, though prone to look gloomily on the present their faces glowed as they spoke of the past. When his guest had gone the aged friend said: "I think no visit ever did me so much good as this one. It was like living old days ever again to hear Roger talk about them. He has such a wonderful memory. At the least hint from me he could tell me all about what we used to say and do. A wonderful memory! How good it is to have a friend who does not forget."

"But does he remember what has recently taken place?" his daughter asked. "Does he recollect about that last visit which he made you?"

"No," the old man must confess, "he is like me about that."

But yet he was greatly comforted to know, and be a short time with, one who only recalled the past. So we have seen many others cheered, so have had days brightened in our own lives.

The other one of whom I often think was greatly aided by a guest who had known a sorrow in many ways like her own. The words were only such as an ordinary guest might speak. The faith displayed was no stronger than that of the multitude who trust in God. But the similarity of the sorrows of the two—the loss of the eldest, dearly beloved son—drew their hearts together and calmed and strengthened both the darkened lives.

Shall we not be fully comforted, having our Lord's life of sorrow to meet us daily, and knowing he sees all the way we have walked in life? From the help and comfort of me may we hourly learn to look to Him who says, "I know your sorrow and am come down to deliver you."

## GIVING GOD OUR BEST.

The vessels used in the temple service were of pure gold; none were of silver, for it was not anything accounted of in the days of Solomon; therefore it was not considered worthy to be mixed with the gold offered for the service of the King of kings. Whatever was for his service must be of the best quality. May we not learn a lesson from this? Does it not teach that we are to offer to the Lord nothing but gold—pure, true gold?

What, then, is the gold which we are to give to God? Can we *all* give it? Yes, it is the soul's offering to him we call our King. It is the "soul's best" for God. How freely we give the best we can possibly afford to those we love! Shall we less freely offer ourselves and our best to him who first bestows whatever we possess of talent, influence, or substance? Think you he will accept our silver if we withhold our gold? In our service for him let our energy be the gold of our strength, not the dribblings of a spent power. We willingly give our best exertion to obtain pleasure or recreation; let us see that we expend it not alone in this, reserving only the silver for God's work.

Some of us may think we have not much to give compared with what many others have. This may also be true, but if that little is really our very best we may confidently offer it for God's acceptance. It is not the quantity he asks but the true, pure metal, however small the quantity.—*The Christian*.

## SOME SAYINGS OF MACDONALD.

—How poor and helpless, how mere a pilgrim and a stranger in a world over which he has no rule, must he be who has not God all in one with him! Not otherwise can his life be free save moving in loveliest harmony with the will and life of the only Freedom—that which wills and we are!

—Those old Hebrews—what poets they were! Holy and homely and daring, they delighted in the wings of the Almighty; but the Son of the Father made the lovely image more homely still, likening himself to the hen under whose wings the chickens would not creep for all her crying and calling.

—Shall we then bemoan any darkness? Shall we not rather gird up our strength to encounter it, that we too from our side may break the passage for the light beyond? He who fights with the dark shall know the gentleness that makes man great—the dawning countenance of the God of hope.

—Love itself is the only true nearness. He who thinks of his Saviour as far away can have made little progress in the need of him; and he who does not need much can not know much, any more than he that is not forgiven much can love much.

—What we need for rest as well as for labor is life; more life we want, and that is everything. That which is would be more. The eternal rest causes us to long for more existence, more being, more of God's making, less of our own unmaking. Our very desire after rest comes of life, life so strong that it recoils from weariness. The imperfect needs to be more—must grow. The sense of growth, of ever enlarging existence, is essential to the created children of an infinite Father; for in the children the paternal infinite goes on working—by them recognizable, not as infinitude, but as growth.



## Sunday School.

## Lesson XI.—March 16.

For Questions see Star Quarterly and Lesson Papers.

## THE COMING OF THE LORD.

SCRIPTURE LESSON, 1 THESS. 4:13-18; 5:1-8.

## DAILY READINGS.

M. Coming of the Lord. 1 Thess. 4:13-18; 5:1-8.  
 T. The Lord of Sinai. Exod. 19:16-25.  
 W. Coming suddenly. Matt. 24:23-42.  
 T. Second coming promised. Acts 1:6-11.  
 F. Coming with angels. Matt. 25:31-46.  
 S. Coming in power. 2 Pet. 3:1-14.  
 S. Coming as a judge. 1 Thess. 1:5-10; Jude 14, 15.

GOLDEN TEXT.—For if we believe that Jesus died and rose again, even so they who sleep in Jesus will God bring with him.—1 Thess. 4:14.

TOPICS.—Christ's second coming. The attendant circumstances. The time unknown.

## TIME, A. D. 53.

## Notes and Hints.

Connecting Link.—This lesson is taken from a letter written by Paul to the church at Thessalonica, while he was at Corinth, at about A. D. 53. The note added in many copies stating that it was written at Athens is incorrect.

This lesson is from the first of Paul's apostolic epistles. He felt a great interest in the church at Thessalonica, where only a few months before the writing of this letter, he had preached three or four months. When he went to Athens and Corinth, he sent Timothy back to look after this church and to bring him tidings of their condition. At Corinth he waited for the return of Timothy, who brought an encouraging report. The disciples there had been called to suffer persecution, but had endured in a heroic manner. Then Paul wrote them this letter to admonish, encourage and instruct them.

I. The coming of the Lord. He spoke to them, in the passage selected for this lesson, of death as a sleep, and of those who have died as simply sleeping, and, therefore, inasmuch as we believe that Jesus Christ himself both died and rose from the dead, we ought not to mourn for the dead with hopeless sorrow, for he who was able to "burst the bars of death" for himself is able to deliver all his disciples from the power of death. And this will he do at the time of his return to the earth. Concerning the coming of Christ, the "second advent" as we commonly call it, he does not argue; he assumes it as an accepted doctrine of Christianity. That coming will be personal. "The Lord himself shall descend from heaven." He will send no substitute or representative, as earthly monarchs sometimes do. In his own person, he will come again to this earth for a definite purpose, and at that coming all that are in their graves shall come forth. Our friends who pass the gate of death are not doomed to an eternal sleep.

II. The attendant circumstances. In a few sentences Paul tells us about all that we know concerning the circumstances attending the coming of our Lord. It will be a glorious advent. He will come with "a shout, with the voice of the archangel, and with the trumpet of God." Christ himself said that he would come "with power and great glory." "The dead in Christ will rise first," we shall not "prevent," or come before them; after their resurrection we shall be "caught up with them in the clouds." In writing to the Corinthians Paul said, "we shall all be changed in a moment, in the twinkling of an eye, at the last trump," and immediately after he said, "We shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The doctrine, as we understand it, is that at the coming of Christ the dead will come forth from their graves and be clothed in a spiritual body "made like unto his glorious body." (See Phil. 3:21); then the living will be changed, the gross material body being transformed into an immortal, spiritual body.

III. The time unknown. Of the time when Christ will come again to earth, Paul says nothing definite, simply because he knew nothing definite. The "day of the Lord cometh as a thief in the night." Christ himself speaking of this event, said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my father only." It is not well for us to profess to be wise above what is written. Many speculations have been indulged in, and many predictions made concerning the time when Christ's second advent would take place; thus far none of those have proven true, and it is not probable that others will. There is but one wise and safe course in reference to it, and that is to hold ourselves in readiness for it at all times; to strive to live so that he may come any day and find us ready to meet him. We should do each day's work as though it were to be our last on earth. Then that grand and solemn event can never take place too soon for us; then his coming will have no terrors for us, but will be like the return of a long-absent friend for whose coming we have been looking and longing for many days.

## THOUGHTS AND APPLICATIONS.

I. Christians may expect to meet one another in a future life.

II. To be forever with the Lord will be eternal happiness; to be forever away from him, eternal misery.

III. The children of the day have no fear of the light.

## TOPICS FOR FURTHER STUDY.

I. The internal condition of the Thessalonian church.  
 II. The practical value of the doctrine of the second coming of Christ.

## KEEPING RUN OF THE LIBRARY BOOKS.

It is one thing to have a good Sunday-school library—a good library for the particular school for which it is designed; it is another thing to make a good use of the Sunday-school library,—to use it in such a way as to have ease of distribution and accuracy of record without involving too much work for the librarian and his helpers. How to secure a good library, and how to use it when it is secured, are questions which are constantly recurring among Sunday-school workers.

Not long ago the latter question was asked again in these columns, and workers throughout the country were requested to give the results of their personal experience in this line. In response to this call, many workers, from different parts of our country and Canada, have written in explanation of the methods approved by them. It would be quite impossible to find space for the details of these separate testimonies; and there is less reason for regretting this fact, since their main features may all be grouped under a few main heads.

In every good plan of library distribution, each family, at least, should have a copy of the catalogue for examination and reference at home. Again, each scholar should have a personal card, or slip, bearing his name and on this he should enter the catalogue numbers of the book or books desired by him. To meet the possibility of the book of his first choice not being in, he should always enter several numbers on his card for each Sunday next ahead. The scholar's card, thus filled in, should be inserted between the pages of the library book to be returned by him, and so delivered to the librarian. Up to this point, all systems are practically the same.

In the keeping of the librarian's record from these call cards, methods differ. It would seem that what is known as the "pigeon-hole and card plan" still leads in general favor. By this, the library shelves are so partitioned with tin slips as to give a separate space to each book. The number on each book corresponds with the number of its shelf space. When the scholar's call card comes in, a duplicate of it, or a card which corresponds to it, is put in the shelf space from which the book is withdrawn. By this plan, either the book itself, or the call card of the scholar who drew it out, is always in its pigeon-hole. This is obviously a simple and convenient method of record keeping.

Again, there is the old "panel and tag system." By this, an inner panel of the library door, or a panel to correspond with it, has a series of little hooks numbered according to the designated numbers of the scholars in the school. Then there are little metal tags stamped with the numbers of the books in the library. These are hanging in their order on another panel. The number of the book selected according to a scholar's call card is taken from its own panel, and attached to the hook bearing the scholar's number. In this way a scholar's hook always shows whether or not he has a book, and what book he has, if any. There are varieties in the form and uses of the cards employed; but the same general idea runs through them all.

There are those who even still prefer a library record, with the numbers of the books charged against the scholars, written out week by week. And, after all, the best library method for each school is the method which the librarian of that school finds best suited to the needs of the school and to his own way of working.—S. S. Times.

How clearly the apostle James puts the fact that the control of the tongue argues the control of one's whole being and life. To his vehement arraignment of the tongue we are compelled to plead guilty. It is a fire, and the fire that it communicates is too often from hell, as he declares. That home is a hell on earth where bitter speech and angry words have pre-eminence; and that community is a vestibule of the nether regions where the slanderer is allowed to go about injecting the venom of his tongue into peaceful households. But let us rejoice that God gives grace, not only to control the tongue, but to put it to work in the highest and noblest service. The tongue may be a fire to set hearts aglow with the story of divine love, and to burn up the hindrances which keep our neighbors and our Sunday-school children from Christ. Fire is said to be a good servant but a bad master. And the fire of the tongue is destructive or beneficent, according as it is set on fire of hell, or at the cross of our Lord.—Christian Teacher.

The fact should never be lost sight of that the Bible class is, or should be, a preparation class also, the instruction being such as will best prepare young men and women to take their places as teachers.

Heart religion is needed in your Sunday-school.

## Missions.

## The Bible in Peru.

Mr. Milne, the Agent of the American Bible Society, who has passed from the Atlantic to the Pacific, across the continent of South America, gives most interesting reports of his work in Peru. On the 26th of last November he was at Iquique, meaning in a few days to take a steamer for Valparaiso. Of a consignment of 3,000 volumes he had remaining only seventy Testaments and 300 Portions, which would soon be disposed of. At Tacna, notwithstanding the poverty and distress caused by the war, there were sold in eighteen days 164 Bibles, 79 Testaments, and 185 Portions, for \$193.90. Many persons were found who had long wished to obtain the Scriptures, but had not known where to procure them. No opposition was encountered either from the civil authorities or the clergy, and not an instance occurred of a purchaser regretting his bargain and desiring to return his book. In Arica, a town of 2,000 inhabitants, several hundred volumes of Scripture were sold in a single week—not in quantities, but by canvassing from house to house—the largest purchase by one person being four Testaments and twelve Gospels; his receipts from sales there were \$112 in gold. This was even better than the work accomplished in Tacna. The commencement thus made upon the Pacific coast is every way gratifying.

## How the Little Ones Grow.

The wife of a Presbyterian minister canvassed a part of the parish to obtain pledges from the people to give a specified amount for the conversion of the world. Among other places she entered a shoemaker's shop and inquired of the old man on the bench if he would be willing to pledge \$18.25 a year in weekly instalments for the salvation of the world. He replied:

"Eighteen dollars and twenty-five cents! No, indeed, I seldom have such an amount of money. I would not promise one-half so much."

"Would you be willing to give five cents a day, or thirty-five cents each Sabbath for the cause of Christ?"

"Yes, and my wife will give as much more."

"I do not wish to play any tricks nor spring any trap on you. If you will multiply five cents by 365 days it will make just \$18.25."

"Don't say anything more to me about the \$18.25. I am good for five cents a day. Let me take your memorandum." He pledged himself for thirty-five cents a Sabbath. He took the book to his wife, for she took the book to his wife, for she took the book to his wife, and so had an income. She cheerfully gave her name for five cents a day. Their daughter was a seamstress and she wrote her name for four cents a day. Weeks came and months passed and the shoemaker said:

"I enjoy this, for I can give thirty-five cents a week and not feel it. It goes like current expenses; and then it amounts to so much more than I ever gave before; it gives me a manly feeling. I feel that I am doing my duty."—The Presbyterian.

## A Missionary Revival.

The "signs of the times" indicate that we are on the eve of a great missionary revival. The prayer and faith and thought of the churches are gathering around the vast field of unevangelized heathendom. Plans are being matured for aggressive work, and the expectation is becoming general that the next decade will witness a grand onward movement of the entire host. Missions are no longer a side-issue: they are the main question of Nineteenth Century Christianity; and the conviction is growing that on this issue the Church must stand or fall.—The Missionary Outlook.

The growth of the various missions of the principal societies in India is exceedingly interesting and encouraging. Beginning with Baptists, who were earliest in the field, we find that from 1850 to the present time their converts in all the missions of the Baptist Societies of England and America in India, Ceylon and Burma have increased from about 30,000 to upwards of 90,000; those of the Basile Missions of Germany have multiplied from 1,000 to upwards of 6,000; those of the Wesleyan Methodist Mission of England and America from 7,000 to upwards of 12,000; those of the American Board from 3,000 to 13,000; those of the Lutheran Church, belonging to five societies, from 4,000 to upwards of 40,000; those of the Presbyterians of Scotland, England, Ireland and America from 900 to 10,000; those of the London Missionary Society from 20,000 to 48,000; and those in connection with the Church of England from 61,000 to 164,000.

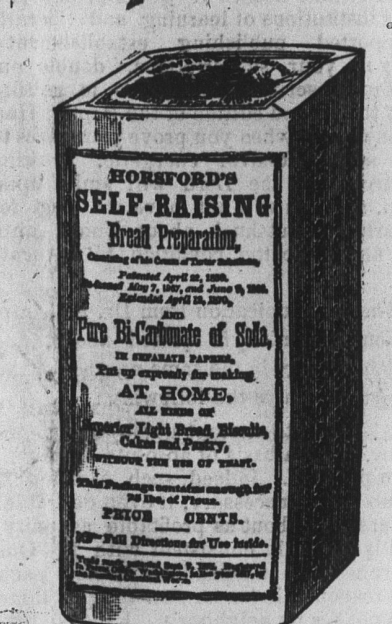
Rev. W. J. David, a missionary to Africa, in a letter to the Baptist Record, gives an account of the liberality of the little church of natives. They are few and poor, yet they have given \$120 to build a schoolhouse; \$100 for a bell and belfry, and \$75 toward the support of an evangelist, besides contributing to other expenses. Many churches in this country, larger and older, are doing less.

A woman in Lucknow, lately converted from Hinduism to Christianity, took her small savings the other day and made a long journey into the country for the sake of seeing her relatives, telling them about the rich things she had found, and inducing them to seek the same. She made a good impression, and brought back a brother to receive further instruction. If all the converts could be filled with this spirit, India's regeneration would go on apace. Is there not here an example for European as well as native Christians? Who is doing all he might for the salvation of his friends and neighbors? Think of this on your knees, and in sight of the cross.

David C. Cook, the well-known Sunday-school publisher, has given a \$2,500 Cottrell steam-printing press to the American Mission Publishing House, of India. This Cottrell machine will be the first and only machine except the ones used for English Government purposes, and will be of the same make as those in the Government Printing Office at Washington and Mr. Cook's establishment. The machine is to serve the missions of various denominations.—Sci.

The value of kid gloves imported into New York every year is ten times as much as is given by all the societies in America to foreign missions.

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## The Morning Star.

WEDNESDAY, MARCH 5, 1884.

All communications designed for publication should be directed, Editor THE MORNING STAR, P. O. Box 100, New York. Contributors please write on one side only of their paper and never roll it preparatory to mailing. Full name and address must be given, not necessarily for publication. Manuscripts can be returned unless stamps are enclosed. Articles are not paid for unless an understanding to that effect is had beforehand.

We are happy in being able to report revivals in so many of our churches. There would be more revivals were there fewer vacant pulpits. To the work, brethren; the sun of life is already winking for many of us; the night is at hand in which no man can work. We advise each church that wants an excellent preacher and pastor to inquire of God concerning Rev. O. T. Moulton, of Haverhill. Language falls only to indicate how his way clear to become your pastor. . . . The *Missionary Helper* for March is at hand. It contains an instructive article on "Buddhism." The editor quotes those memorable words of the late Dr. Phillips: "India is sure for Christ. I am sure of it. The progress of the Gospel is even greater than we know." We learn from Dea. L. W. Anthony, of the Roger Williams church in Providence, that \$5,000 has been received from the estate of the late Charles Lewis, Esq., the income of which is to be given to Home and Foreign Missions and Educational purposes as the Roger Williams church may decide. Our good Bro. Lewis's works "do follow him." . . . It is stated that a country pastor sends from his church 188 subscribers to the *Christian Advocate*. A city pastor sends to the same paper 332 subscribers. Methodist brethren do well to sustain their papers like that. Would that more F. Baptist pastors were actively interested in the circulation of the *Star* among their people. Circumstances beyond our control have (a matter of grief to us) wrought great diminution of effort in the pushing of the "special canvass" this year. Our reliance for the present must be mainly on the pastors and those already appointed as canvassers, and on the sample copies we are sending out freely. A gratifying number of new names is added weekly to our lists, but it is not so large as it should and might be. . . . Dr. Good's letter from England appears on our second page this week. . . . Rev. F. E. Davidson, of Biddeford, Me., sends his testimony to the value of the "card system," as follows: "Last year we paid off our debt and gave only \$25.00 for missions. Have introduced the cards, getting pledges at once for nearly \$5. We are certain to raise \$100 this year. A great many who have pledged never gave a cent before." Pastors, if you want the "card system" in your church, "TRY IT."

HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED? The little told us respecting those of whom this question was asked does not indicate that they were other than ordinary Christians, neither ministers nor apostles. Their number was about twelve, and they constituted the nucleus of the church in the great city of Ephesus. What appears respecting them is that they obediently followed all the light they had, as one degree after another came to them. And that they all received the same endowment of power that rested on their great missionary, and all became bold witnesses for the Lord Jesus. Though at first they had no place of worship of their own, and afterwards only a schoolroom, yet from this sounded out the word of the Lord to all in Asia Minor, to both Jews and Greeks. "The name of the Lord Jesus was magnified" and his word mightily prevailed. Probably there are many bands of disciples now, in city and country, that, in looking at their circumstances and prospects of usefulness, may regard themselves as in a condition of great weakness and need, whose greatest need is the one these Ephesians confessed, when they said: "We have not so much as heard whether there be any Holy Ghost." Their need is a pastor, whatever his power of speech or his bodily presence may be, who can guide them by wisdom "which the Holy Ghost teacheth," and also that they themselves comply with all the conditions of receiving the same divine power. Then shall they, too, "out of weakness be made strong," "mighty through God," and may say one to another: "My God shall supply all your need."

## ARE SCIENCE AND RELIGION IN CONFLICT?

Science is knowledge systematized. It is the answer that the wise have formulated to the ever recurring question, "Why?" As such it owes its origin to an instinctive tendency of humanity—a tendency of mankind in its lowest as well as in its highest estate. "Why?" is the first question of the child and the last of the philosopher. This was the question of thrilling interest in the childhood of the race and proves equally absorbing in its maturity. For the universe is boundless and a single generation can make but a brief record in its classification of facts and announcement of laws. Hence each generation stands upon the shoulders of its predecessor only to find that its better opportunities for observing yield a correspondingly enlarged perspective. It will always be true that "there are more things in heaven and earth than are dreamt of in our philosophy." So simple a phenomenon as the familiar glow that manifests itself after the sun-down in our western horizon is baffling the keenest and most learned.

But the instinct to know is not more strongly marked in man than the instinct to worship. The history of the race is the history of its religions. Dimly behind the outward manifestations of force is recognized the unseen power. The savage is awe-stricken by the conviction that there is a mysterious energy behind and within all the objects of his senses. And the scientist patiently tracing effects to their causes can never find the end of the chain; all his causes are only second causes. The Unknown Force evades him. But though the intellect can not "find out God," the soul feels its kinship with him and is conscious of an

obligation to reverence and obey him. The higher the type of manhood attained, the more vital is the sense of spiritual things. The men that have done most for the race—that have given it nobler conceptions of honor, purity, and justice—have been profoundly moved by an ever present faith in God. Such men "abide under the shadow of the Almighty." The history of the world may safely be challenged for an exception.

There can, then, be no conflict between Science and Religion, since the tendencies and aptitudes in which they have their origin are, in the normal man, always united. What God has joined together men can not put asunder. Indeed Science in its broad sense—systematized knowledge—finds in Religion one most important field for investigation. The facts of spiritual consciousness are the most real and vital in the history of man.

In our day, however, so great and rapid have been the advances in the knowledge of the physical universe that the term Science has come to be treated as synonymous with Physical Science. But can Science even in this restricted meaning be hostile to religion? On the contrary, the lives of many of its most eminent exponents are conspicuous examples of the union of scientific attainments not merely with religious but with Christian faith. Such authorities in physical science as Gray, Dana, Dawson, and Young, in America, and Sir William Thompson in England, substantially concur in the statement "that only a small minority of scientific men are hostile to Christianity."

There is, however, a school of evolutionists that like their ancient proto-types, the Sadducees, affirm that there is "neither angel nor spirit." They are bald materialists. Obviously, from what has already been said, these men can not be regarded as representing Science. Nor is there ground to fear that their views will ever become general. The absurdities that their assumption involves are so palpable as to ensure its rejection by all well-balanced minds. These include the eternity of matter, its inherent creative power, and the denial of the cardinal facts of self-consciousness. Their creed runs, In the beginning was matter; all things were made by matter, and without matter was not anything made that was made. Listen to one of its advocates: "The theory of Darwin requires life to begin with, but how did life originate."

Unusual, indeed, must be the circumstances which will have brought about such a combination of atoms as to form the first organic being. But great events are always unusual. . . . If in the whole course of millions of years past it has once happened, either on land or in the depths of the ocean, that a group of atoms, few or many, have been so segregated as to have the power of assimilating outside material, and the power of producing other groups more or less similar to themselves, then we have no more demands to make on the "Theory of Spontaneous Generation." We are prepared after such assumption as this for the assertion that so-called mental phenomena are merely the action and interaction of the molecules of the brain, that "the brain secretes thought as the liver secretes bile." Will such science ever receive the sanction of common sense? It has not even the merit of being new. The atomic theory of Democritus is not likely to supersede the creating God of Moses.

## THE UNION QUESTION.

The editor of the *Baptist Review*, of North Carolina, states his position respecting the union of open communion Baptists, particularly as relates to the Southern Baptist Association which he represents, in the following terms:

For ten years, we have been strenuous advocates of the union of all open communion Baptists, providing it could be on a solid basis; but we deny every being a latitudinarian on that subject. Nor do we believe in advancing and advocating opinions which never can be consummated. A brother from Arkansas writes to us, and puts this question, "Why can not all the free communion Baptists in the United States unite in one denomination?" Another from Texas writes, "I am in favor of all free communion Baptists uniting; why can not it be done?" Another from Mississippi writes, "I am willing to lay down the name and bear and take any other name in order to promote the glorious cause of union." In answer to these questions, we will give the best information we have.

In the first place it is nonsense for a weak church to preach union to a strong one, when the strong church is opposed to it. The great bulk of free communion Baptists in the United States are the Freewill Baptists of the North and West. Before the war the Northern Freewill Baptists refused to hold communion with any church in the South, on account of the sin of slavery. Since the war closed, that denomination in all its deliberations in church matters has never held out the olive branch to us. They have given special attention to the African race, building schoolhouses and churches, and sending missionaries among them; but nothing has been done to help us in our feeble efforts to support our cause in the midst of strong opposition and the sectarian influences of other denominations. Good and wise men of that denomination like Dr. Ball and President Cheney are beginning to open their eyes on this subject, and see that there are interests here that are worthy of attention. Dr. Ball thinks that one thousand copies of the *Baptist Review* circulated among the Northern churches would be productive of good and happy results. It would soften our sectional prejudices, and we would so far lose sight of the bitterness of the past, as to feel that we are brethren; and that we ought to love one another; and be one people in sympathy and affection.

But until that time shall come, it is folly, worse than nonsense, for our scattered churches in the South to have so much to say on the union of free communion Baptists in the United States. Hush! Hold your peace, hold up your heads, look like men, feel and act like Christians, unite your efforts and double your zeal in support of your own institutions at home, if you desire the respect of your neighbors abroad. Ten long years we have stood in the midst of persecution, and have striven to keep a denominational newspaper alive, believing that help would come in the end. Indeed, we are ashamed to say "union" to our Northern brethren, with their educated ministers, comfortable houses of worship, prosperous institutions of learning and liberally supported publishing establishments. Pay up your subscriptions, double our list of subscribers, and aid us in getting out the second edition of the *Baptist Harmony*; and when you prove yourselves to be a progressive, energetic, working church, then the Lord will smile upon you, and you will not have to beg for quarters. But hush about Union, until we are in a better condition to advocate it.

The communication from Dr. Ball from which an opinion is quoted above, and which appears in the same number of the *Review*, contains the following:

It is futile to attempt union under one name, or on a basis of absolute uniformity in practice. Indeed, such a union is by no means necessary, if even desirable. Diversity is about as profitable as unity, and is perfectly consistent with it. Our churches are independent bodies, each one responsible for its own usages alone and not for its neighbor's. I see no reason, therefore, why churches that agree in fundamental points, may not associate together in general work, and for mutual encouragement, that differ in name and other matters of usage. I know of Associations that contain churches called Freewill Baptists, Free Baptists, General Baptists and Baptists, and there is no more trouble about them in families where the boys bear different names. I believe the Southern Baptist Association is organized on this basis. So is the Central Association. We have only to carry out this principle to have all Liberal Baptists act together, and stand as one people from 150,000 to 200,000 strong.

An important means of promoting this result is the perusal of the periodicals published in different sections of the family. Through the papers we get acquainted with the people they represent and as a consequence become interested in them. If a thousand copies of the *Review* were taken at the North and West, it would not only aid a meritorious paper, but draw the hearts of brethren together and interest the stronger churches in the noble band of brothers at the South, and in the broad fields open to mission work in the cities of the South. No one step would do more to advance the cause of the mission than such hearty patronage of our papers. It will not harm any Northern paper to have the *Baptist Review* circulated at the North, but it would do the people good, broaden their knowledge, correct misapprehensions, and develop sympathy, were this the case. If I could whisper in the ears of our Northern brethren I would urge them to send for the *Baptist Review*, cheer the heart of the editor, and get the full value of their investment by the information it will bring them.

The best "information" which our brother of the *Review* possesses against a union of all open communion Baptists is, if we understand him, (1) the Freewill Baptists of the North and West have taken more interest in mission work among the Freedmen than in cultivating the acquaintance of, and cooperating with, the scattered open communion Baptist churches of the South, and (2) it is unbecoming for the Southern churches even to talk of union with open communion Baptists of the North and West until they are in a much more prosperous condition than at present! It seems to us that there is no insuperable obstacle here presented to the union which by so many is devoutly wished. But we have no space now in which to express ourselves at length. The only object which we have in mind in presenting our readers with the above extracts is to put them into possession of the situation and to give them food for thought.

## THE STAR QUARTERLY.

A NEW MAP.

Our friends will be glad to know that the circulation of the *S. S. Quarterly* has steadily increased from the beginning of its publication. Its general make-up was decided upon after a careful examination of a large number of the most excellent and most widely used Quarterlies now published, and we believe that it contains more features of real value in practical work than any other of which we have any knowledge. It has been printed upon a better quality of paper than many, and from a clearer and more beautiful type than most of them. The pages present an open, attractive appearance, and the matter is arranged with special reference to the convenience of those using it. In the next number we shall present a new map, prepared and engraved expressly for our own use and printed in colors of a very beautiful tint. We are confident that our patrons will be greatly pleased with it and will find it a serviceable help in the study of the lessons.

Other improvements are under consideration, and we hope to introduce some of them at an early day. If we could have the patronage of all of our own schools we could add many attractive features and make the *Star Quarterly* more beautiful and helpful than it now is.

## NOTES.

Dr. Hitchcock, speaking at the meeting at Union Theological Seminary on the Day of Prayer for colleges, said, "Forty colleges are always represented here. We learn from them of a decrease in the percentage of men going from college to the seminary. Why is

this? The colleges of this country were founded to educate the ministry. The cause of the decrease is simply that the other professions are catching on. General culture is advancing. This is not an evil omen, for we need educated men in the secular professions, especially in journalism." Dr. Hitchcock's statement seems to us only a half-truth. That it is partially true seems to be confirmed by the fact that in the less cultured communities of the country, as in the new West, the percentage of college graduates entering the ministry is not decreasing. That it is half-truth is demonstrated by the fact that in the older colleges of the country not only is there a decrease in the relative number of students having the ministry in view but also a decrease in the number of Christians. Moreover in the same state as in Mass. the percentage of Christians and of future ministers varies greatly in different colleges. Manifestly the religious life of a college, like that of a church, is a reflection of the religious life of its authorities and patrons. Pray for the colleges.

At the annual meeting of the Fifth Massachusetts District Civil Service Reform Association recently held at Young's Hotel, Boston, the president, Col. Henry Lee, set forth the precise nature of the work of the Association in the following terms: "To free the President, the heads of departments, members of Congress, all governors of states and mayors of cities, from the incessant importunities of place hunters, in order that they may devote themselves to their proper work; to put a stop to the infamous barter of offices for votes—an illicit trade which smuggles knaves into offices of dignity and responsibility; to rest the appointment and promotion of an army of civil servants upon their fitness, and their tenure of office upon the faithful discharge of their duties, irrespective of politics or patronage;—these are the reforms proposed, and it seems superfluous to dilate upon their propriety and their urgency." So we should say.

A friend has sent us some verses written after he had returned from prayer meeting where he had seen a young Christian whispering and diverting, from what was being said, the attention of a companion who was not a Christian and was evidently struggling against the influence of the Holy Spirit. The verses are entitled, "Had He [Christ] been there," and express a reproach which certainly such an occurrence might fairly evoke. Young Christians can never be too careful of their demeanor, especially in religious assemblies. "Evil is wrought by want of thought as well as want of heart." The simple fact that we may not mean harm will not prevent harm being done, if we allow ourselves to appear to others to be irreverent. Let us not forget that life has its solemnities and that there are occasions when our sense of this fact should declare itself.

The persecution of the Jews in Southern Russia still continues. Advice from Polov state that the Jews there who are unable to show that they are possessed of landed property, are exiled from the province. Many of them have been forced to cross the Austrian frontier. A petition presented to Count Tolstoy, Minister of the Interior, begging for time to enable the Jews to purchase land, remains unanswered.

It is said that the Scandinavians in Minnesota and Dakota have learned wisdom since reaching this country, and will have nothing to do with the Mormons. Sixteen of their missionaries sent to proselyte among them found their work fruitless, and had to return disappointed and infuriated.

## Correspondence.

In addition to the usual denominational matter, this department is open to brief and otherwise unobjectionable communications from all parts of our field.

## Central Association Notes.

Attention is also called to the work of the Woman's Mission Societies. At the last meeting of the Executive Committee the following plan was suggested as a line of action in the future. In our churches where there are Woman's Mission Societies, the Ex. Com. suggest that the treasurer of that society receive and forward to the treasurer of the Cent. Assoc. all mission funds raised in the limits of the church. In churches where there are no W. M. Soc's they suggest that a woman be appointed as mission treasurer and collector, to receive and forward the funds. It will be readily seen how this plan will greatly simplify the work of the Assoc. Treasurer and also render more accessible the statistics for the Minutes. It is also hoped that Quarterly Meetings will pursue the same plan so far as possible.

Several shares are still lacking to complete the support of Mrs. Griffin. Many of our Sunday-schools have not taken shares or, if they have, have not yet reported. It is essential to know just how we stand in this matter. Will those schools that have not reported do so at once to Mrs. N. C. McKoon, Ellipticville, N. We propose to publish a list soon of all schools that have taken shares and the number of shares taken.

The Central Association is being greatly blessed with revivals this winter. God is graciously pouring out his Spirit in many of our churches. Just now an extensive work of grace is in progress in the vicinity of the Heracles church. Rev. F. O. Dickey, the pastor, assisted by Rev. T. A. Stevens, of Pike, have been holding meetings for several weeks with marked success. Over 60 have already professed conversion. Many of these are heads of families, men of wealth and influence. The revival has in some instances reached whole families. There is, we have no doubt, a large number of good things working in the future before the Middlesex church. As all abate with revival: 130 converts at Hamlin, 120 at Parana, over 40 at Hamlin Center, and the interest is on the increase at Fairport.

In answer to the inquiry of the brother from Gilbert's Mills church, we would say, After Bro. and sister Griffin were accepted by the Assoc. as their missionaries, it seemed best that they should visit our churches so far as possible. But Bro. G. was already engaged at Gilbert's Mills. To fill out his time, or stay till he could be released, Bro. Marshall was sent to take his appointment. The appropriation marked "Supply at Gilbert's Mills" was for Bro. Marshall's salary while there. There is certainly no reflection on the Gilbert's Mills church as they were paying Bro. Griffin's salary at the same time and he was part was working in the interests of the Assoc. The Gilbert's Mills church is one of our strongest and best and is not likely to need an appropriation—certainly not from the foreign mission funds.

Pike, N. Y.

## The Authority of the Church over its Ordinances.

The following question and answer were published in the *Star* of Jan 16: Question—

Is it proper for a person who has been excluded from a church, to be admitted to the Communion without any attempt at reconciliation? Answer—"According to our view, we have no right to exclude any well behaved person from the Lord's Table. As we understand it open communion churches logically have no excommunicated members. The table is spread, the proper invitation is given, and the matter of form, and the ceremony proceeds. Upon the person alone rests the responsibility

of his act. The Supper is not an ordinance of the church in a sense which implies that exclusion from the table necessarily debar from the former. We should hardly think, however, that any person excluded from a church, for sufficient cause, would obtrude an unwelcome presence at the Communion Table."

It seems to me that the view taken is one of great latitude, is in fact very loose, and if practically carried out would degrade the Sacred Feast, making it common property, not only for those excluded from the church for good cause, but opening the door wide for all classes of professed Christians, not even excepting the lecherous Mormon, provided he is "orderly." We believe there is a better way, and a more sure word of prophecy. The church is a sacred institution, and its ordinances should be carefully and sacredly guarded by her membership. As we understand it the church is an independent body, and has absolute control over her membership ordinances, and hence has an undoubted right, and it is its duty as well, to exclude from its fellowship, and from the Lord's Supper, persons known to be unworthy. As it seems to us, the responsibility does not alone rest upon the particular church, but largely upon the guardians of the Supper—the church proper. If a church is lax in its discipline, it soon loses its authority over its members and its ability to do good varies about in proportion to the loss of its real Christian dignity. If it is known in a community that a church admits to the Lord's Table persons of doubtful character, it will lose its saving power among that people. It will be judged by the company it keeps. The Lord's Supper should be a holy thing, and the church should see that none but the worthy are invited even by silence to the Lord's Supper.

Allen, Wis., Feb. 4.

J. M. KATSER.

## N. Kansas and S. Neb. Y. Meeting.

The last session of the Northern Kansas and Southern Nebraska Y. M. was held with the Fairview Church from Sept. 7 to 9, 1883. A pleasant and profitable season was enjoyed. The quarterly meetings were generally reported and reported a good prospect of prosperity. We were favored with the presence and counsel of Rev. A. D. Williams, D. D., of Hastings, and Rev. R. Cooley, of Wis., one of our strongest missionaries, who preached the word with acceptance and added much to the interest of the occasion by their timely counsel. By vote of conference the standing clerk was instructed to find a place suitable for the Yearly Meeting, and to consult with different brethren, we have fixed upon Mt. Pleasant, Kan., in Salem Quarterly Meeting. A more definite notice will be given as the time of holding the meeting draws near.

S. F. SMITH, Clerk.

## Ministers and Churches.

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

## Maine.

The Lord has visited the church in "Thorn-dike in a blessed manner. Rev. W. Andrews and F. D. Tasker were appointed to the Q. M. to hold three days' meetings in that church. As a result, several have been reclaimed and sinners came forward daily. A number give good evidence of conversion. Still the church goes on, and the little church feels greatly encouraged.

The parishioners and friends of Rev. A. F. Hutchinson at South Gorham recently made their annual donation, amounting to \$88, more than half of which was cash. Good evidence that the church numbers only 25 members, and that much needed repairs on the parsonage of nearly \$200 have recently been made, it is hoped only good union prevail, and that the efforts to save souls will be increased. In the last Scarborough church (formerly West Cape Elizabeth) where Bro. H. preaches every Sabbath afternoon, a good interest is maintained, these two parishes form an extensive and interesting field of labor.

## New Hampshire.

Rev. J. Nickerson and wife were invited to meet the West Littlefield church and society at the house of Dea. Clark on Feb. 13 for their annual donation. They found old and young with happy faces. After a bountiful repast thirty-five dollars were contributed, \$25 in cash. There were singing, prayer, and reading of the Word. The church is a good church, enjoying good revival interest. Thirteen have already made a start for the new life.

Rev. L. Given writes: "There is a strong religious interest in Oakland. A series of prayer, union services were continued. For the past three weeks the resident pastors have been assisted by Messrs. Smith, Allen and Jones, evangelists, of Portland. About seventy-five persons, including those reclaimed, have found peace in the Saviour. The meetings still continue and new cases of interest occur almost daily. To God belongs all the praise. The church here is very much in need of a pastor. Some drops of mercy have recently fallen at Bishop's Ferry, and also at Fairfield, where Bro. Bates is laboring. There are good indications of revival at these and other places in the Q. M. The Waterville Q. M. is looking up."

Rev. A. T. Hillman writes: "The 27th marked the 80th birthday of Rev. Silas Clark. His many friends throughout the denomination will be glad to learn that the years still rest lightly upon him, and will rejoice with us in his jubilee. The celebration of his birthday was duly celebrated by the Concord church and society at Bro. Curtis's home in this city. The afternoon was passed in conversation, reminiscences from his life furnishing an agreeable part. Among the treasures shown us not the least attractive were his old copies of the *Star* from the first number to the present year, and diaries covering 64 years. At 6 P. M., supper was served by the ladies of the church. After some singing and the reading of hymns in behalf of his many friends were offered by his pastor and responded to by him in a usual happy manner. Prayer was then offered and the company broke up with the hope and promise that many years yet remain to the pastor of the F. B. church of Candia Village, Rev. J. N. Rich, on Sunday, Feb. 24, marked the birth of a desire of variation in his life. It was his first birthday since he was 18 years old. At the close of the opening exercises, referring to the dates of 1824 and 1884 placed back of the pulpit, presented Bro. R. with a purse of \$25. The pastor was taken by surprise, but made a felicitous reply, in which he gave an account of his early religious life, saying that the first article he ever held in his hand was a New Testament placed there by his aunt, whom he might become a minister. Letters were read from Dea. F. B. Eaton, Rev. N. C. Lathrop of Deerfield: the former forwarded an original poem which was read; the latter was a schoolmate of Mr. Rich and a former pastor of the Candia church. Rev. W. H. Stuart made excellent closing remarks.

Rev. Thos. H. Smith writes: "As I have read the items from the churches, my heart has been stirred of late to find that so many are enjoying a precious season of revival, although we have not held many extra meetings in Alton, there seems to be a general awakening among the church members, and we have been made glad by seeing sinners seeking and finding the Saviour. The church has given me the liberty to correspond with any church desiring a pastor. Address me at Alton, N. H."

The revival interest in the union meetings of the Washington St. and Broadway F. B. churches, Dover, has made good progress notwithstanding the unfavorable weather. The farewell meeting was Sunday evening, March 2, Messrs. Folger and Jackson leaving for Concord. About thirty have been forwarded to prayer. The pastors of these churches continue union meetings this week.

## Massachusetts.

A correspondent writes: "Dr. O. R. Bachelor and wife were given a reception at the Paige St. church, Lowell, Thursday, Feb. 28, to the other F. B. churches were invited. After a feast of good things provided by the ladies, Mr. C. H. Latham made an address, welcome. Dr. Bachelor gave a brief address on our work in India; and he was followed by more protracted remarks by Mrs. Bachelor. Their words were an inspiration to

the audience. Rev. E. W. Porter was absent on account of the illness of Mrs. Porter's father. Mr. Prescott, of Concord, N. H., Rev. G. A. Cate and J. Malvern were present. Thus granddaughters, mother, daughter, and son, gathered to do honor to those whom we love for their own sakes, and especially for their works' sake. They appear to be in excellent health, and full of good cheer. Rev. Jonathan Woodman was present and made glowing remarks and prayer."

## Rhode Island.

The Rev. O. E. Baker has received a hearty and unanimous call to become the pastor of the Roger Williams church. It is hoped by the friends of that church that he will see his way clear to accept the call. Rev. J. D. Venev is convalescing.

At Greenville, the society gave their pastor, Rev. G. A. Burgess, a surprise the last evening in Feb., presenting him and his wife with an elegant easy chair. The Greenville church is perfectly united and the interest is unusually good.

## New York.

Rev. J. W. Hills writes: "The Prospect and Grant churches, five miles apart, constitute my present field of labor. The church at Prospect is not large and some of the members neglect the social meetings, but there is a number of faithful workers who are constantly found at the post of duty. Our Sabbath evening meetings have been largely attended during the past autumn and winter. Our full meetings are the occasion for encouragement. Our Sabbath school reports an average attendance of sixty-five through Dec. and Jan. It is prospering under the skillful management of Bro. Wm. Brown and faithful workers. At Grant we have enjoyed a good revival and the church has been quickened and strengthened. Our social meetings are attended with a largely increased interest. Three prayer-meetings a week are held. Still we hope and work for better things. The Sabbath school is doing well with Bro. Jacob Combs for superintendent. The average attendance is not far from fifty. Rev. E. B. Sayles is a good worker and a safe counselor. The pastor and family have received many donations and presents. Thanks for being kindly remembered."

Rev. C. E. Brockway writes: "The writer was recently called to Potter Center where Bro. Cartwright has been so faithfully laboring to secure the cross and a much-needed house of worship. The edifice, much needed for dedication, is a model of taste and convenience. It is graceful in architecture, and complete in all of its appointments and furnishings. The chieftain prayer room, opening directly from the vestibule, and connected with the auditorium by folding doors, is a feature which should receive the attention of church building committees. For a place of its size, Potter Center will have one of the finest church structures of our denomination in the state. This is another instance among many of the last few years where the Free Baptists are coming to the front in the matter of church property. A few years ago we were behind all the rest, and our church property was scanty in many cases no credit to us. We are actually advancing in this respect, if not so rapidly in number."

Rev. H. Whitcher writes: "I am happy to report good news from Western New York. At Kendall arrangements are made to retain Bro. F. H. H. another year. He is highly esteemed, and is doing a good work. Bro. Payne is now laboring there, and we expect a good work of grace. The friends there showed much great kindness in a liberal contribution. I pray God greatly to bless Bro. P. and his dear people, and let them know that we are ever ready to Christ. The North Parson church have heard from Bro. Foster is most highly esteemed, and Bro. Payne's labors proved a great blessing. At Hamlin Center, a very precious revival is in progress since the labors of Bro. Robert Nesbit, a licentiate of the Rochester Q. M. There are about 50 converts in the church. The last Sabbath of Feb. I spent at Scottsburg with Bro. Bickford, where I found him and his people engaged in revival effort, and rejoicing over some 20 hopeful conversions. Bro. B. is very highly esteemed and is doing a good work in the place. Arrangements are made to retain Bro. B. another year. At the last session of the Rochester Q. M., held in Fairport, we enjoyed a very precious session. It is expected that the way will remain the pastor of that church. There, too, the friends contributed liberally to supply my wants, for which they have my most heartfelt thanks."

The Warsaw church and society gave Rev. B. F. Marsden a donation of \$81 on Feb. 13. G. W. Seeley writes: "The F. B. church at Shaw is enjoying a good work of religious interest. A series of meetings has been held for the past few weeks, which has resulted in a general quickening of Christians, the wandering have been reclaimed, and a number have commenced to live a new life. The good work is still going on. Pastor and church are working and praying for a deeper work of grace, and the up-building of Christ's kingdom. We have had a considerable help. The pastor, Rev. P. Butterfield, is doing a good work in the little band of brethren and sisters for the blessing of this work. We expect to work on until we see many more leave the ranks of sin and Satan and come over to the Lord's side. We have expended over two hundred dollars on our church building the past year, which has added very much to its appearance. We have a good S. S. school, superintended by Dea. Wm. Neal, and we expect the blessing of God to build up a F. B. interest here that will be a blessing to the community."

## Pennsylvania.

Rev. O. J. Moon writes: "The Clatsam church has been greatly blessed and strengthened in a revival of religion, which closed a short time ago. On Sunday, Feb. 24, at the close of the morning service, nine were received as candidates for baptism and membership. Six of the number are heads of families. More will unite soon."

Rev. Jno. S. Gibson says: "The reference made to myself in the *Star* of Feb. 13, was made in the spirit of truth and love, and in principle that honesty is the best policy." He is looking forward to a revival in the Marshfield church.

Rev. E. B. Baker closed a meeting with the Lewiston church, Kennebec Co., Me., on the 4th Sunday in Feb. Several candidates were baptized at this church. Rev. J. N. Eaton returned from a preaching tour quite sick with fever by which he was confined to his home for two weeks, but is now getting better and will soon be able for duty again. Rev. O. Eaton is on a two weeks' tour of preaching in Boone and Lincoln Counties.

## West Virginia.

Rev. J. E. Cox baptized one person at the Lewiston church, Kanawha Co., Me., on the 4th Sunday in Feb. Several candidates were baptized at this church. Rev. J. N. Eaton returned from a preaching tour quite sick with fever by which he was confined to his home for two weeks, but is now getting better and will soon be able for duty again. Rev. O. Eaton is on a two weeks' tour of preaching in Boone and Lincoln Counties.

## Ohio.

Rev. A. Crabtree held a protracted meeting with the Harrison church, in Little Scioto Q. M. the first of Feb., which resulted in ten conversions and fifteen additions to the church. He expects to organize a church in Galena, Scioto Co., in a short time. A very gracious revival is in progress in the Milton church, Jackson Q. M., under the labors of Rev. M. L. Huntley. The church has been greatly awakened; four have been united, and several are being received for baptism and five are still at the altar. T. E. Feden baptized two at Harrisburg, Feb. 16.

## Illinois.

The Colfax church has been enjoying a revival of God's grace. Special meetings have been held for about three weeks, closing Feb. 17. The church has been revived and 14 have embraced a hope in Christ. Two, having been baptized previously, were received into the church, the remaining 12 were received as candidates for baptism and church membership. We were greatly assisted during one week by Bro. W. B. Morse. To Jesus be the praise. At the close of the meetings, the church and congregation made the pastor, S. J. Weed, a presentation of good report, for which he wishes to express thanks.

## Michigan.

Rev. E. J. Doyle and wife tender thanks to the friends of Biler Center for a handsome donation of \$22 in cash Feb. 5.

From Rev. E. J. Doyle: "Two weeks ago I visited my aged father, Rev. M. Doyle, at







## The Home Circle.

### THE SILENT HOUR.

O Father, hear my pleading prayers,  
And help thy helpless one,  
The way is dark and full of snares,  
And I am all alone.

I can not see—but let me know  
Thy hand doth lead me on.  
My soul shrinks back with fears beset,  
And terrors all untried  
Rise up to meet me as I go;  
Be Thou my guard and Guide;  
I shall be safe if Thou wilt stay  
Forever by my side.

Let me not lean on human arm,  
Nor trust in breaking reed,  
But fold me in Thy loving arms,  
And fill my greatest need;  
And when my hungry heart cries out,  
With heavenly manna feed.

If I should murmur that my life  
Is dark, and drear, and chill,  
Oh, chide me with Thy gentle voice  
And whisper, "Peace! be still!"  
Nor let my spirit long for rest  
Till I have done Thy will.

—South Western Methodist.

### FAREWELL.

How often it is said!  
I sit and think, and wonder too, sometime,  
How it will seem, when in that happier clime  
It never will ring out like funeral chime  
Over the dead.

No tears! no tears!  
Will there a day come that I shall never weep?  
For I bade my pillow in my sleep.  
Yes, yes; thank God! no grief that clime shall keep,  
No weary years.

—Selected.

### A BIT OF EXPERIENCE.

BY F. B. STANFORD.

There were four of us sitting together on the wide veranda of one of those large, hospitable houses which Southern planters built for themselves in the days before the war; and we had somehow fallen to relating our adventures. It was an after-dinner amusement while basking in the sunshine of a mid-winter afternoon and enjoying a warm, dreamy wind from the tropics as well as the charm of a view extending down to the placid Savannah in the valley before us. Our host, the Colonel, had been talking of the war, of campaigning with Lee in Virginia, and finally of Sherman's march through Georgia. Among other incidents he had also narrated his experiences on a four-hundred mile tramp from the front with his colored boy Pickens and the reception he met on his arrival home the morning after the fall of Sherman's troops had sacked the house. During these recitals "Pickens," as he was called, the self-same Pickens, had been sitting stolidly on the lower steps of the veranda holding the halter of a horse that was cropping the grass. He was the only one of twenty-six slaves who had preferred to remain with the Colonel after the war rather than strike out in new directions.

"Pickens, tell us some of your experiences," said one of the Northerners on the veranda, impulsively, his curiosity stimulated probably by the old man's quaint face.

"Sar?—as if he had been suddenly awaked."

"Tell us some of your experiences."

"Oh, I spects I ain't had none," he answered, chuckling. "Reckon I gits left out when those sort ob things happens."

"Tell us something that you remember better than anything else that has ever happened to you," pursued his inquisitor.

He put up his hand and scratched the narrow fringe of gray wool round the back of his head, embarrassed. In his better days he had been a strong, powerful negro; but age had told on him, and he was warped a good deal with rheumatism. His face was full of character.

"I reckons, sar," he said at length slowly, "de happenin' I remembers best is de time I gut religion an' foun' out my wife Dinah was an angel I'd took to myself unawares."

After some further pressing and much hesitation he proceeded to relate how the event had come to pass.

"It's jes' ten year come next dog's-day," he continued, "an' I was gwine down to Savannah to carry de Cunnel's colt w't he'd sold to a gemman dar. I was gwine to start fus' thing in de mornin' fore anybody was up, an' Dinah an' me'd come home late dat night from de revival de brudderin was hol'in' up in de pines. Dinah, she'd been a hecterin' ob me for to jine de church same's she'd done; an' 'pears to me she's gimme no peace dat night. 'Look a-yere, Pickens, sez she, jes' when we'd gut home an' was a-strikin' a light—'Look a-yere, Pickens, is you gwine for to keep me yoked up wid de ungody all de days ob my life jes' 'cause yer agwine to be stiff-necked?'"

Den I up an' sez, sez I, 'Git long wid yer fas' yer mind to. I done want to see yer face, ole woman, anudder minnit,' an' I blew out de light right slap dar. 'Tote yerself off somewheres fore I come back from Savannah, sez I, agwine out an' alamm'n de door arter me."

"Well, sar, I slept in de stable dat night a'long wid de colt, an' jes' fore light I rid him ober to 'Gusta an' left in de boat for Savannah. I neber left any word for Dinah nor said a thing; but I jes' took de fix'n she'd tied up in her apron for me an' den skaddled. I thought I'd show her she couldn't hen-peck dis yere chicken with a cent. But, sar,—he scratched his head and forced a smile over his curious old face,—"dar's a heap we learns fore we dies. When I gut down to Savannah de next day an' fetched de colt where he was agwine, I put on de starched shirt Dinah'd rolled

up in de apron an' 'lowed I'd hab a frolic wid some ob de cullud pussons w't I knowed round dar. We went it pretty stiff for 'bout a couple ob days, less I disremember de fack; an' den I started home on de boat. Yes, I started for home yere, sure 'nough."

He had narrated his story so far with a certain lively sense of pleasure in recalling by-gones. His features had been animated, and although he was not quite at his ease and fingered the lining of his cap nervously, he evidently enjoyed like a professional raconteur the interested attention of his listeners. But his face now hardened into a grim look as he recalled the events that followed.

"In de night," he went on, after hesitating, turning his head to stare into the distance soberly, "I was took sick, an' de fus' thing I knows de next mornin' de Capen comes up an' sez, 'Look a-yere, you nigger, you've gut de yellow fever. You'll hab to git out ob dis yere now jes' fas' as you can. Can't keep you on board dis boat nohow.' An' he put me ashore right in de canebrake where dar wasn't a libin' soul. Den I thought I was done for sure. Fust I sot down in de shade; den I got up an' toted straight ahead as fas' as I could go. But I knew 'twasn't no use tryin' for to walk all de way to 'Gusta, eber-an'-eber so far off. So I took to a cabin I spotted off in de woods an' flopped down on de ground inside. I kep' gittin' wuse an' wuse all dat afternoon an' night; an' 'fore mornin' I sez to myself, sez I, 'Pickens, Dinah was borned for to be a widder, sure 'nough. Yer a dead man's sure's yer alive.' Den I begun to think 'bout gittin' religion, an' de way Dinah prayed for me sot heavy on my stomach, I can tell you. I 'lowed she'd allers set a heap by me eber sence de day I fus' brung her home to de Cunnel's. She'd mended an' patched an' kep' me a 'spectable cullud pussen; an' she could make a hoe-cake w't would make yer mouth water like a water-mil-lion."

"I disremember all dat happened to me de next three or four days. 'Twas de most dreadfullest time I eber had, sar. I crawled out to a brook near de cabin to drink an' den I crawled back burnin' all up wid de fever. I prayed wid all my breath dat God would jes' let me git back to Dinah; an' I thought what a fool-rigger I'd been all my life to neber scrape any 'quaintance wid de Lord till jes' den when I wanted for to ax him a favor. But I put on de best face I could an' prayed if he wouldn't commodate me one way dat he would anudder; if he couldn't tote me to Dinah, he'd bring Dinah to me. Den, sar, I crawled out to de door an' I cried wid all my voice, 'Dinah, oh, Dinah!' An'—"

He stood up, looking at us excitedly and trembling from head to foot with emotion.

"It was jes' dat minnit I gut religion, sar, I reckons; for I felt de faith a-workin' through me powerful strong dat de Lord would open Dinah's ears to dat cry ob mine. An', sar, yer can believ it or not jes' as you hab a mind to, but it's de blessed truth she heard me in de way de Lord meant for her to. She begun for to be pestered where I was all dat time an' why I didn't come home as I oughter; an' den she 'lowed to de Cunnel dat I cotched de fever w't ebery body knew was down in Savannah. An' she toted off to de Capen ob de boat, an' den he up an' tole her an' brung her back wid him on his down trip. She nussed me all through dat fever all alone dar by herself jes' as if I hadn't neber 'bused her all her life, nor tole her many an' many's de time to tote herself off. An' de Lord he sez to me in a dream, sez he, 'Pickens, oh, Pickens! ain't you a fool-nigger to be axin' mercy ob me when you neber shows any mercy yourself? Dinah is a minist'rin, angel I hab sent you in disguise.' Dat was de way it was, sar; dat's de way it was—puttin' his hand up to his face and pretending to see something in the distance. 'It's jes' ten year come next dog's-day. I'd give my right hand for to hab all those years back agin an' Dinah too.'"

### KINDNESS REWARDED.

BY ISABEL R. HEATH.

I'll tell you a tale of some children. Some dear little Austrian children Who lived with their father and mother In a little neither pretty nor pleasant. There were ten of these Austrian children, Five boys and five girls, and their parents Worked early and late, at all seasons, To earn for them food, clothes and shelter. Yet times were when crops yielded scarcely And plainest of food was not plenty—Then children and father and mother Would oft go to bed feeling hungry—But still 'till their many privations They always were cheerful and loving. And once, when a very poor widow (Who many years lived as their neighbor) Died suddenly, leaving a daughter, With no one to love or protect her, These kind children begged of their mother To give her a home at their cottage. Then Margaret, the anxious house-mother, Said, "Bless you, but how can we feed her?" And each of the children said quickly, "We'll share with her, milk and potatoes." And so, amid many misgivings, Lest she might be robbing her offspring, Kind Margaret hastened to Gretchen And gave her a home at her fireside, And each boy and girl made her welcome, And each seemed to vie with the others In showing their love for the orphan. While she, in return for their kindness, And anxious, lest she be a burden, Would sew, knit and spin for their mother And do little chores with the children. One night to the cot came a stranger And begged for admission and supper. Kind Margaret, bidding him welcome, Had soon, with assistance of Gretchen, Their humble meal spread on the table. The eyes of the stranger oft followed The form of the yellow-haired Gretchen, So eagerly helping the mother.

When Margaret said to the orphan, "Go, Gretchen and call in the children." She hastened away at the bidding—While Margaret told to the stranger The cause of her coming among them. And, sighing and laughing together, Said, "How we shall make out, I know not." Then, in came the troop of gay children—The stranger declared them an army—Yet noted their clean hands and faces, And hair neatly brushed and their clothing Which, though it was worn, patched and faded, Bespoke them as care-taking children; And when round the table were seated The family group and the stranger, He noted what thoughtful attention Each member bestowed upon Gretchen. One girl peeled the largest potato To place in the plate of the orphan, And on it a small piece of butter Was placed by her kind-hearted brother. Yet he ate not of the children's All none of their bread or potatoes. All this and a deal more, the stranger Observed while he talked with the parents.

The next day a gayly clad soldier Rode up to the door of the cottage, And asked for the house-mother, Margaret, And when to the door she had hastened, A huge looking letter he gave her—And when she had broken the sealing, What did she suppose she discovered? Just this—that the man who had supped there, Was pleased with the ways of the children—Was pleased with their care of the orphan—And so to each one he presented One hundred gold dollars and promised The same sum each year to the children As long as they lived—What a present! And all this because they so kindly Had cared for the poor orphan Gretchen. And great the surprise of the parents, When they, at the end of the letter, Deciphered the name that was signed there 'Twas Joseph—the Emperor of Austria. Yes, truly—the Emperor Joseph Had shared in their meal of potatoes.

### BIRDS AT THE WINDOW.

"Better be at work," grumbled John Spencer, as he passed the minister's house, and saw Jenny, the minister's daughter, feeding the birds that came every day to her window. "My girls have something else to do. I'll not give a cent to support such lazy doings."

"Good morning, Mr. Spencer," said a friendly voice. "I want to know how much you will put down for Mr. Elder's salary this year? We want to increase it to \$500 if we can."

"Not one cent," was his slow, emphatic answer.

"Oh! you're jesting, Mr. Spencer," said his good-humored neighbor.

"No, I'm in earnest. My girls have something better to do than feeding birds. Humph! Do you see that?" and he pointed to a window where Jenny Elder, the minister's daughter, stood feeding half a dozen birds that flew close to her hand, one or two even lighting on her shoulder.

"Well, that is beautiful!" exclaimed Mr. Egbert.

"Beautiful?"

"Yes; don't you think so?"

"I think she'd better be at work," replied Mr. Spencer, in a hard voice.

Mr. Egbert turned at his neighbor in mute surprise.

"I mean just what I say," added Mr. Spencer. "My daughters have no time to waste after that fashion, and I can't see that I am under any obligations to support other people's daughters in idleness."

"Jenny Elder is no idle girl," said Mr. Egbert, a little warmly.

"Don't you call that idleness?"

"No. It is both rest and invigoration. The ten minutes spent with those birds will sweeten her life for a whole day. She will hear them twittering as she goes about her household duties, and be stronger and more cheerful in consequence."

Mr. Spencer shook his head, but not with the emphasis of manner shown a little while before. A new thought had come to his mind. A bird had flown in through a window of his soul.

"Work, work, work, every hour and every minute of the day," said Mr. Egbert, "is not best for any one—not best for Jenny Elder, nor for your daughters, nor mine."

"Nobody says it is," replied Spencer.

"But—but—" His thoughts were not very clear, and so he hesitated.

"The rest that gives to the mind a cheerful tone, that makes it stronger and healthier, is the true rest, because it includes refreshment and invigoration."

"Nobody denies that," said Mr. Spencer.

"And may not Jenny's ten minutes with the birds give her just the refreshment she needs, and make her stronger for the whole day? If not stronger, then more cheerful; and you know how much comfort to a household one cheerful spirit may bring."

"You have such a way of putting things," replied the neighbor in a changed voice. "I never saw it in this light before. Cheerfulness—oh, dear! I am weary looking at discontented faces. If feeding birds at the window is an antidote to fretfulness, I shall recommend my children to begin at once."

"Let the birds come first to your windows," said Mr. Egbert.

"Oh, I'm too old for anything like that," was replied.

"To the windows of your soul, I mean."

Spencer shook his head. "You shoot too high for me."

"Thoughts are like birds—right thoughts like doves and sparrows; wrong thoughts like hawks and ravens. Open the windows of your mind and let true thoughts come in. Feed them, and they will sing to you and feed your soul with music. They will bear you up on their wings; they will lift you into purer regions. You will see clearer and feel stronger. You will be a wiser and a happier man."

"I never did hear any one talk just as you do, Egbert!" said the neighbor. "You look into the heart of things in such a strange way."

"If we can get down to the heart of things we are all right," was the smiling answer. "And now we want to know how much we may count on from you towards Mr. Elder's salary. Open wide the windows; let just and generous thoughts come in."

"As much as last year; perhaps more. I'll think over the matter," was replied.

While sitting at dinner with his family on that day, Mr. Spencer broke the constrained silence, the usual accompaniment of their meal, with the words—

"I saw a beautiful sight this morning."

Both the sentence and the tone in which it was spoken were a surprise. A weight seemed removed from every one, a shadow fell from each dull countenance. All eyes were fixed in inquiry upon him.

"Jenny Elder at a window, with wild birds feeding from her hands, and sitting on her shoulders," added Mr. Spencer.

"Oh, yes; I've seen it often," said Margaret, his oldest daughter, a light breaking over her face. Jenny is so good and sweet that even the birds love her. I wish they would come to my window."

"You must ask Jenny her secret," said the father, with a gentleness in his voice that was such a surprise to Margaret that she looked at him in wonder. Mr. Spencer noticed, and understood the meaning of her look. He felt it as a revelation and rebuke.

The dead silence soon passed away. First one tongue and then another was unloosed; and in a little while the whole family were in pleasant conversation, a thing so unusual at meal-time that each one noted the fact in a kind of bewildered surprise.

Mr. Spencer opened the windows of his soul still wider, and let the singing birds come in. All the hours of that day he pondered the new ideas suggested by Mr. Egbert, and the more he considered them, the clearer it became that there was a better way to secure the happiness of himself and family than the hard and narrow one he had been pursuing. Minds needed something as well as bodies. Tastes and feelings had their special needs. Soul hunger must be attended to and satisfied.

As he came home from his shop that evening he passed a store, the windows of which were filled with cages of singing birds; and as his eyes rested on them, he remembered how often he had heard Margaret wish for a canary, and how he had as often said, "Nonsense; you've got something better to do than wasting your time with birds."

Mr. Spencer saw things in a different light now.

"She shall have a bird," he said, speaking to himself, and turned into the store.

"Oh, father! not for me!"

Mr. Spencer was taken by surprise at the sudden outburst of delight that came from Margaret, when she understood that he had really bought her the bird. Tears filled her eyes. She threw her arms around his neck and kissed him.

"It was so kind of you—and I wanted a bird so much!" she said. "Oh, I'll be so good, and do everything for you I can."

What a sweet feeling warmed the heart of Mr. Spencer through and through. The delight of this moment was greater than anything he remembered to have experienced for years.

"I am glad my little present gave you so much pleasure," he answered, subduing his voice that he might not betray too much of what he felt. "It's a good singer, the ma said."

"It's a beauty!" returned Margaret, feasting her eyes on the bird, "and I'll love it if it doesn't sing a note."

"Such a little thing to give so much pleasure!" Mr. Spencer said to himself, as he sat and pondered this new phase of life. And to his thoughts came this reply: "A cup of water is a little thing, but to thirsty lips it is sweeter than nectar."

And then, as if a window had been opened in his soul, a whole flood of new ideas and thoughts came in upon him, and he saw that the mind had needs as well as the body, and that unless these were supplied, life would be poor and dreary, just as his life, and the lives of his wife and children had for the most part been.

Mr. Spencer never shut that window, but let the birds fly in and out at pleasure. When Mr. Egbert next saw him he received him with a joyful heart and pleasant smile, and doubled his subscription to the minister's salary.—Pres. Bannan.

### THE ANGELS OF CONSOLATION.

(Sung at the funeral of Wendell Phillips.)

With silence only as their benediction,  
God's angels come,  
Where, in the shadow of a great affliction,  
The soul sits dumb.

Yet would we say, what every heart approves,  
Our Father's will,  
Calling to him the dear ones whom he loves,  
Is mercy still.

Not upon us or ours the solemn angel  
Hath evil wrought;  
The funeral anthem is a glad evangel,  
The good die neg.

God calls our loved ones, but we lose not wholly  
What he has given;  
They live on earth in thought and deed as truly  
As in his heaven.

—Selected.

He is good that does good to others.  
If he suffers for the good he does he is  
better still; and if he suffers from them

to whom he did good, he has arrived to that height of goodness that nothing but an increase of his suffering can add to it; if it proves his death, his virtue is at its summit—it is heroism complete.—Brugere.

### BABY SAYINGS.

"Oh dear!" exclaimed Edith to her doll, "I do wish you would sit still. I never saw such an uneasy thing in all my life. Why don't you act like grown folks, and be still and stupid for a while?"

—Uncle John looked into the bed-room where Harry had been put into his crib a half-hour before. "Are you asleep, Harry?" he asked. "Yith," whispered Harry.

—After many weeks of deep snow, there came a hard thaw one Saturday night, and when Harry looked out on Sunday morning, the ground was half bare. He wanted to go right out to play.

"But it is Sunday," said mamma. "Oh dear!" whined Harry. "I'm afraid the bare ground will all go off before Monday!"

—One day Mary D. was ironing, and thoughtlessly left the iron on the sheet until she scorched it. Her little brother, who had been attentively watching her, ran in the house, excitedly saying, "Mamma, come quick and see where sister made the shadow of the iron on the ironing sheet."

—A school of poor children having read in the Bible the denunciation against hypocrites who "strain at a gnat and swallow a camel," were afterward examined by a benevolent patroness as to their recollection of the chapter. "What, in particular, was the sin of the Pharisees, children?" said the lady. "Aiting camels, my lady," was the prompt reply.

### Our Children.

Children are travelers newly arrived in a strange country; we should therefore make conscience not to mislead them.—Locke.

### NOW I LAY ME DOWN TO SLEEP.

Golden head so lowly bending;  
Little feet, so white and bare,  
Dewy eyes, half shut, half opened—  
Lipsing out her evening prayer.

Well she knows when she is saying  
"Now I lay me down to sleep,"  
Tis to God that she is praying,  
Praying him her soul to keep.

Half asleep, and murmuring faintly,  
"If I should die before I wake"—  
Tiny fingers clasped so saintly—  
"I pray thee, Lord, my soul to take."

O the rapture, sweet, unbroken,  
Of the soul who wrote that prayer!  
Children's myriad voices floating  
Up to heaven, record it there.

—Putnam's.

### "LITTLE BUTTERCUP."

One day, we lost baby Edna.

She is a very sweet, loving baby, and she hardly ever cries. Her eyes are big and brown and velvety, like pansies, and her hair is yellow like sunshine, and fine like silk, and it curls in little fluffy rings.

"Where's the baby?" asked papa, coming home from the store.

"She went over to grandma's half an hour ago," answered mamma.

"I'll go over and get her now," said papa.

But grandma hadn't seen her,—the cunning two-year-old baby, who could just toddle off all alone herself.

Not a great way from grandma's house is a meadow, and a little brook runs through it. It is a very little brook indeed, but when papa found the baby's pink sunbonnet floating in it, his face got very white.

Mamma's face grew very white, too, and she wrung her hands, and grandma's glasses got very dim; poor grandma! so dim that she had to sit down on a big rock to rub them clear again. There were but-tercups all around; tall, nodding buttercups.

In a minute grandma began to rub her eyes. She saw, oh, such a big buttercup, mid-nid-nodding with the others in the sun!

"Why! why!" said grandma; and she got up and walked through the tall grass nearer and nearer to it.

That buttercup had a pair of "brown eyes and a little rose-leaf face and two wee hands filled with truly but-tercups. Wasn't it real funny?"

"Why, baby?" cried grandma.

"Why, baby?"

In a minute came papa; and mamma, who caught up the cunning baby and gave her a dozen kisses on the spot.

"Why, baby, how did you get lost away out here?" she said.

"Me wasn't losted," said baby Edna, smiling sweetly. "Me knew where myse'f was all ye time!"

Then she rode to the house on papa's shoulder, and now papa calls baby Edna his "Little Buttercup."

—Youth's Companion.

## Temperance.

### HORACE GREELEY ON WINES.

George William Curtis, in his recent address at the seventy-eighth annual dinner of the New England Society, told the following characteristic anecdote of Horace Greeley:

"I remember many years ago, when I was one of a group of young writers upon the *Tribune* and Mr. Greeley was an ardent temperance reformer, that a vigorous article appeared one morning urging young men to avoid the tempter in whatever form he might appear, whether as punch or bitters, as sherry or Madeira, as lock or claret, as Heidsieck or champagne. The young writers—who were not ardent temperance reformers—greeted Mr. Greeley uproariously when he appeared at the office, and with infinite gloe pointed out to him that Heidsieck was not a different wine, but only a particular brand of champagne. As the laugh rang round the room Mr. Greeley, who, as his opponents usually found, was quite able to hold his own, leaned with his shoulder against the wall looking benignly at the laughing chorus, and when it became quiet he said: 'Wal, boys, I guess I'm the only man in this office that could have made that mistake,' and then added: 'It don't matter what you call him, champagne, or Heidsieck, or absinthe, he's the same old devil.'"  
—National Temperance Advocate.

The saloonists of Little Rock, Arkansas, alarmed at the rapidly growing petition to the court to prohibit their business, met recently and passed the following resolution:

Whereas, the temperance agitation which makes our city insecure for the present, and which is fermented solely by women, to whose livelihood we all contribute, as we stand in daily business relations with their male relatives, we think it right for us to turn the spit around, and take away all traffic in the future from the business men whose wives or daughters have helped to fill out these teetotalers' lists.

In order to a full understanding of this action it should be generally known that by the three mile law of Arkansas, on petition of a majority of the inhabitants (male and female) of any school district, the courts are obliged to prohibit the sale of intoxicating drinks within three miles of a schoolhouse or any institution of learning. On the strength of this provision, the women of the state have circulated petitions to such good purpose that three fourths of the state is under prohibitory law, and now Little Rock is being vigorously canvassed by the W. C. T. U. in the hope of "delivering the city." That the efforts are not without hope and prospect of success is demonstrated by this timorous, and at the same time vengeful, attitude of the liquor dealers.—Union Signal.

At Birmingham [England], a respectably connected girl, only sixteen years of age, was charged with drunkenness, and it was said that she was found in the streets hopelessly intoxicated. The magistrates, in sending the girl home to her friends, said juvenile intemperance seemed to be greatly upon the increase, and it was a disgraceful thing to find publicans willing to supply drink to individuals of such tender age.

And so it was. But does drink do no harm except to the tender-aged? It is a shame, a burning shame, that people should be willing to supply children with drink; and it is also a shame, and a burning shame, that they should be willing to supply grown-up people with what sends tens of thousands of them every year into gaols, and other tens of thousands into untimely graves. When will all the journals see this, and say it straight out, as they ought to do?—Alliance News.

Scientific temperance education is gaining in favor in many states. Mrs. M. H. Hunt has spent nearly the whole of the time since October lecturing to large audiences in the state of New York. The enthusiastic assemblies, by a rising vote, have favored compulsory temperance instruction. A bill to this effect has passed one branch of the legislature. Iowa is petitioning the legislature with no fears of the results. Let the youth understand the deleterious consequences of the use of alcohol and other narcotics that as many as possible may be saved from using them.

The whisky interest is working at Congress again to get it to extend for two or three years the period within which they must pay the tax on their immense stock. They have been guilty of overproduction, and doubly guilty, for they kept on over-producing long after they had ceased to sell and knew it. Now they offer to pay 4-1-2 per cent. interest on the taxes from the period at which they are due under the present law. It is difficult to see of what advantage this promise of interest is, when in all probability if the government temporizes with this slippery interest any longer it will lose the taxes and of course all interest on them. It is a matter of millions and the inflexible rule of the government should be to make the parties pay up. It looks as though the whisky men hope by some political vicissitude to get







## Educational.

## Bates College Notes.

Thursday, Feb. 28, was observed as a day of prayer for colleges. The exercises of the day were very interesting. There were no recitations. A prayer and praise service was held in the Young Men's Christian Association room in the forenoon. The preaching service in the afternoon was largely attended, considering the violent storm, and the sermon by Rev. F. T. Bayley, pastor of the State St. Congregational church of Portland, was a most instructive and practical discourse and was highly appreciated by all present. Mr. Bayley preached from the text—"But covet earnestly the best gifts!" 1 Cor. 12: 31. Rev. O. D. Patch, Rev. E. N. Fernald, and Prof. B. F. Hayes assisted in the service. There was an interesting social meeting in the small chapel in the evening.—The sophomores are preparing for their prize declamations, which occur the last of the present term.—The annual senior exhibition will probably be the last Friday of the present term.—A college band has been started consisting of sixteen pieces. COR.

## Rio Grande College.

We learn from *The Free Will Baptist*, a monthly paper published more especially in the interests of Rio Grande College, that the present term commenced very pleasantly, nearly all the students of the previous term remaining. Others have increased the number. We wish much success to this young and enterprising college. By the way, the February issue of the above-mentioned paper is an improvement on the first number—save, of course, the excellent baccalaureate sermon of President Moulton—in general, and in particular, in the correct way of giving its own name; for Free Will is a much better form than Free-Will, and F. is then an abbreviation for Free Will or Free according to the predilection of the reader. We notice that the college has a Shakespearean Literary Society and a Y. M. C. A., both of which we judge are in a flourishing condition. J. W. Jones and H. A. Brandyberry represented the Association in the recent state convention at Dayton, Ohio.

We learn from the *Hillsdale Herald* that Judge Mills has been holding revival meetings at Manchester, that Prof. Fisk lectured at Fremont, Ind., last Friday evening on "An Hour at Word Building." March 7, he is to dedicate the new F. B. church at Potter, N. Y. The Alpha Kappa Phi had before the close of last term a "Sherman Meeting;" the Amphictyon held a sham prize meeting, and the Thesophilic a prize contest. Professors Haynes, Bachelder, and Parsons were the judges.

A telegram was received Wed., Feb. 27, by Miss Hattie Hull, of Hillsdale College, stating that her father, Rev. J. G. Hull, was lying at the point of death, in Sioux City, Dakota. Miss Hull accompanied by Mr. T. O. Comstock, of the theological department, left at once for Sioux City. Bro. Hull is widely known and loved in the Wis. Y. M. H.

Rev. E. C. Bass, in the *Zion's Herald*, gives this counsel to young men with "the divine thirst to know": "Go through college, if possible. Go to college, if no further. Go toward college, at least."

Brown University, at Providence, R. I., owns property of various kinds to the amount of \$1,500,000. Its productive funds amount to \$850,000. A new hall is to be erected at an expense of \$100,000, that sum having been given for the purpose by Mr. George F. Wilson.

The mind is like a measure for grain; if it is full of wheat it will contain no more; there is no room for chaff or tares.—*Inland Printer*.

## Arnold Guyot.

Professor Arnold Guyot, who recently died at Princeton, N. J., was confessedly the greatest geographer since the death of Karl Ritter of Germany. He was born in Switzerland in 1807, was educated at Neuchatel, Stuttgart, Karlsruhe, and the University of Berlin, where he graduated Ph. D. in 1835. He continued his studies in Paris 1835-39. He was a student of theology, but gave especial attention to the natural and physical sciences. With Agassiz, his early associate, in 1839, he accepted a professorship in the Academy of Neuchatel, then just founded to carry on a post-graduate course of higher studies. He filled the chair of universal history and physical geography until 1848. During these years he studied the structure of the modern and the extent of the ancient glaciers of the Alps, and made valuable discoveries. He came to the United States in 1848, where he has done so much valuable work that a small part only can be named. In 1855, he was appointed professor of physical geography and geology in the College of New Jersey, Princeton. With President Barnard of Columbia College, he edited Johnson's Universal Cyclopedia. He was the first to determine the exact height of Mt. Washington. Later he did the same work for other mountains. He published several scientific works besides his geographical ones. A true man, a Christian scholar, has passed to his reward.

Reports of extremely low temperatures should be received with caution, as thermometers are by no means infallible. Dr. John Rae, F. R. S., tells of twenty thermometers which were tested by freezing mercury, and of which eighteen gave results about two degrees too high, while two beautifully-finished instruments, by a London maker of high repute, indicated a temperature about nineteen degrees below the true one. In addition to faulty construction, another source of error in spirit thermometers is the condensation of part of the spirit in the upper end of the tube, and Dr. Rae states that the error produced in this way may amount to eight degrees or more.

## News Summary.

## AT HOME.

TUESDAY, FEB. 26.—The Red River has overflowed plantations for a hundred miles near Shreveport. —The National Bird Show opens in Boston.

WEDNESDAY, FEB. 27.—Lieutenant Rhodes, of the cutter Dexter, is agitating to get the Revenue Marine placed on the same basis as the Navy in some respects. —A conference of prison officials is holding in New York for the purpose of discussing needed reforms in prisons and jails throughout the country.

THURSDAY, FEB. 28.—Ex-Governor Hubbard of Connecticut died in Hartford this morning. —There is a \$225,000 fire in Manchester, Va. —Nearly all the river plantations both above and below New Orleans for a distance of 100 miles are inundated, and much suffering prevails among the colored people.

—The storm crossing the continent is attended with heavy snow in Boston and eastward. —FRIDAY, FEB. 29.—The chemical works of Powers & Weightman in Philadelphia are destroyed by fire, the property loss amounting to between \$1,000,000 and \$1,500,000. —The remains of General Ord are buried in Oak Hill Cemetery, Washington, D. C., with military honors. —The President transmits to Congress with hearty endorsement the first annual report of the Civil Service commission.

SATURDAY, MARCH 1.—The works of the United States Stamping Co., Portland, Conn., are burned; loss \$350,000. —Trains are seriously delayed by the snow in Northern New York.

MONDAY, MARCH 3.—Several large business establishments on St. Catherine and Genesee streets, Utica, N. Y., were destroyed by fire yesterday, the property loss aggregating \$800,000. —The decrease in the national debt during February was \$2,532,586. —The President has signed the bill making all public roads and highways post roads.

## ABROAD.

TUESDAY, FEB. 26.—The Victoria Railway station, London, was damaged by an explosion of dynamite yesterday and seven men were severely injured. —Sir Henry Brand, who retired from the speakership of the British House of Commons yesterday, has been elevated to the peerage, with the title of Lord Hampden, and Arthur Wellesley Peel was elected Speaker of the House of Commons. —General Graham is preparing to advance on the Egyptian rebels near Trinitat.

WEDNESDAY, FEB. 27.—A grand banquet is given by Emperor William to the Russian embassy and the Grand Duke Michael in Berlin. —William H. Hunt, United States Minister to Russia, dies at St. Petersburg.

THURSDAY, FEB. 28.—More infernal machines have been found in England. —A French column of 6,000 men will make an attack on Banlin next month. —A terrific gale prevails throughout Ontario. —Mr. Gladstone introduces his franchise bill in the House of Commons.

FRIDAY, FEB. 29.—Gen. Graham warns the rebels at Teb to disperse. —French gunboats with 1,000 men have occupied the extreme post of the rebels on the Song Koi river, 10 miles below Banlin. —The Italian cabinet has resigned.

SATURDAY, MARCH 1.—The bust of the poet Longfellow is unveiled in Westminster Abbey in the presence of a distinguished company. Minister Lowell receives the bust in the name of the American people, paying a high tribute to the memory of the dead poet. —General Iglesias takes the oath as provisional President of Peru and the old ministry resigns.

MONDAY, MARCH 3.—A desperate battle of four hours' duration was fought between the British troops and El Mahdi's forces, under Osman Digna, at Teb, on Friday, resulting in the defeat of the latter with a loss of 1,000 killed. The English lost 24 killed and 142 wounded. The British troops followed up their victory, entering Tokar at noon on Saturday, with but trifling opposition. At last accounts Osman Digna was encamped eight miles distant from Suakin. —The funeral services of the late American Minister Hunt will be held in St. Petersburg tomorrow.

## Miscellaneous.

The commission appointed by the government to examine the swine industry of the country reports that no general disease exists among the animals, and that the occasional presence of trichina is comparatively unimportant.

A negro in Ohio has been sentenced to three months' imprisonment, and to a fine of \$100 for marrying a white woman.

For lack of funds work in the construction departments of the navy yards of the country will be suspended.

A New Haven schooner and seven of her crew have been lost.

Dr. Rafael Nunez has been declared President of the Republic of Bogota and I. M. P. Camarasa has been elected President of Ecuador.

Russia proposes to reduce her armament on the German frontier if Germany will do the same.

The Cunard steamer Servia was passed on February 25 in a disabled condition.

The Hovas have succeeded in secretly landing in Madagascar a number of Krupp cannon, and have gone to protect the capital.

Rear-Admiral Temple has been placed on the retired list of the navy.

The widow of John Brown, of Harper's Ferry, recently died in San Francisco, Feb. 29. The French government has decided to exempt from that country all suspected dynamiters.

E. H. Fuston, republican, has been elected to Congress from the 23 Kansas district by about 5,000 majority.

George William Curtis has accepted the invitation of the city government of Boston to deliver the eulogy on Wendell Phillips, and he has selected Wednesday, April 16, as the time for his delivery.

## Congress.

Monday, Feb. 25, the Senate passed the MacPherson currency bill, as modified by the Morrill amendment, by a vote of 43 to 31. The House passed the joint resolution reappointing Noah Porter a regent of the Smithsonian Institution. In the Senate Tuesday the House bill for the relief of Fitz John Porter was reported favorably. A joint resolution was offered and passed, thanking Her Britannic Majesty's Government for the present of the Albert. In the House the Senate bill for the completion of the Du Pont statue was passed. In the Senate on Wednesday the House bill repealing the test oath was amended and passed. It was amended so that no person who held a commission in the United States army or navy before the war, and was subsequently engaged in the military, naval or civil service of the Confederate States, shall be appointed to any position in the army or navy of the United States. The House on Thursday passed the pleuro-pneumonia bill, and after listening to eulogies from several members on the death of the Hon. D. C. Russell, late representative from the second Kansas district, adjourned out of respect to his memory.

## WOMAN AND HER DISEASES

is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent to any address for three stamps. It teaches successful self-treatment.

## Sanitary.

## THE OBJECT OF EXERCISE.

If a strong, active man, in perfect health, were to lie down in idleness during a few months, his strength and vigor would depart from him, his muscles would become soft and weak, and he would be, in fact, an invalid.

Were he then to rise up and take moderate exercise at first, gradually increasing the amount until he had resumed his accustomed activities, his muscles would resume their former firmness and strength. Men have control over their health, and if they fail to do their part in the world it is usually their own fault. If they strive to do too much and thus impair their health and shorten life, it is still their own fault. Those are happiest and live the longest who are well nourished and whose regular business demands about the same amount of bodily activity every day, as it is essential to health under any circumstances.

The object of exercise is to stimulate the vital organs to healthy activity. The breathing becomes more rapid and the circulation is more rapidly oxygenized, the circulation is quickened, and the refuse matters are eliminated more promptly from the system; the digestive organs do their work more promptly and more thoroughly, and a defecation is soon made for new material; the individual is hungry and takes food with increased relish. Thus the machinery of life runs on smoothly and naturally under the stimulus of fresh air and exercise, the strength is renewed and disease banished.

The best of all methods of exercise is horseback riding, and this is the reason: The horse does most of the work, and the rider receives the benefit. He is shaken up without being fatigued, and he really gets more air in his lungs than if he were walking. Another most important point is the excitement and pleasure of riding; it is often a new sensation, while walking is commonplace and soon becomes tiresome, and then its benefits diminish. Still walking is next to horseback riding, and is a method of locomotion that renders us quite independent.—*Hall's Journal of Health*.

## HOW TO ESCAPE NERVOUSNESS.

The first prescription is an ample supply of pure air. The greater part of the day and night be passed in close, ill-ventilated and overheated apartments. The nerves, more than the rest of the body, to be properly nourished require a full supply of oxygen. They do not endure vitiated air, whether the impurities come from sewers, gaslights, subterranean furnaces or the individual's own person, without making an energetic protest. A gas-burner in a room, or a stove, or a lamp, or a fire, or a carbonic acid in a given time than is evolved from the respiration of eight human beings. Bear this in mind, you who suffer from nervousness, that when you have shut yourself up in a room, and have lit a gas-burner, or a stove, or a lamp, or a fire, or a carbonic acid in a given time than is evolved from the respiration of eight human beings. 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