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The Morning Star.

VOL. LX.

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NO. 18.

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The Morning Star.

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A WILLING MIND.

BY THE REV. C. F. PENNEY, D. D.

In his second letter to the Church at Corinth the Apostle uses the following language: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." This was meant, as is apparent, for the encouragement of those to whom he wrote. And this is the principle he lays down, that if there be a true willingness God accepts the will for the deed, and that the deed, however small, is accepted, not according to its absolute importance, but according to the intention of the doer.

There is great comfort in this truth; but there has grown out of it great abuse. In order to come within the compass of this benefit, two things must be sure. There must be a genuine and sincere disposition, a real willingness, not a mere color of one; and it must relate to things which are indeed beyond the scope of our power.

In respect to the first there is a distinction to be drawn between merely kind approbation and general favor, and real willing. A real will carries with it the judgment, the consent of the mind, the intention, and the honest use of means necessary to effect an end, when they are within our reach or in our power. But it happens in certain parts of our life, that we can not, from natural or physical limitation, do what we honestly wish to do. Then the will is in part taken for the deed. If our friends are involved in great troubles, in griefs which we would surely relieve if we could, and which we deeply regret that we can not, the will is certainly to be taken for the deed. We go as far as we can go, and would go farther if we could. When there is a profound sympathy and a true benevolence, but accompanied with poverty in this world's good, men are willing to accept the will for the deed. It is accepted according to what a man hath, and not according to what he hath not. Thus the widow's mite is more praised by our Master than the abundance of the rich. Mark 12: 41-44.

I do not mean that God works a miracle in any of these cases against cause and effect, making the desire fruitful, so that the wishing turns out visible results, but only that he measures the merit, the virtue, the generosity of service, by the heart rather than the hand. It is not so much the thing done as the spirit in which it is done, or the motive which impels the doer, that is regarded. Where men long for the spread of Christ's kingdom at home, and in all the world, but find no way of acting for it that bears any proportion to the depth and strength of their desires, God accepts their desire and their will. Thus there be many that are invalids, and yet offer up unceasing prayer like Anna, the prophetess of old, in the temple, who, though fourscore years and more, served God with fastings and prayers night and day. It is possible for men to serve the cause of God and the Gospel, and yet be bedridden; and their service is accepted, not according to what they are able to do visibly but according to their desire and faith; and prayer, under such circumstances, is oftentimes mightier with God than more apparent exertion.

Many obscure Christians can not speak eloquently; can not labor much; but they

give first their own selves. In godliness of life, they give as much effort as is possible for them in the circumstances, and then they give, in over-measure, longings, desires and prayers. Their life is not a waste, neither is it to be judged by its external exponents. God accepts them according to the mind that is in them, according to the will that they have. The unexpressed life is vaster than the visible one. It is too subtle for much comprehension; yet God reads and knows it. How much of that which is best as well as worst has had no expression, no outward visible manifestation, but has dwelt in the shadowy realm of thoughts and wishes! The least part of human activity has had exponents.

These views, then, may give great comfort to the humble, to the poor, to the lowly, to those who are weak and helpless, in their own thought for doing good. They are not the only useful persons who make a sensation. They are not the only ones who work for God and man, who work in a visible and representative manner. It is given to those that are low, that are poor, that are apparently causeless and powerless to labor for their maker and fellow-creatures. There is a potency in the desire to labor on the part of such persons; and it equalizes human life before God by bringing up the balance. Although it is given to men oftentimes to have a will and to do, yet it is given to those who are debarrd from much activity to swell their account with God by the longings which they have for his glory and for the welfare of their fellow-men. Because you can not do all you would, do not forbear to do what you can. Though you can not do the thing the heart prompts, still let the heart prompt. Long, even if you can not do. Purpose, though you may not be able to perform; and understand that God sees not merely the outward execution of good but the willing mind, and that the things you would do as well as the things you have done go to your account.

But there is another side to this view. Men are apt to employ this principle, not only with a latitude, but with a positive perversion, that leads to all manner of deceptions and mischiefs. Men are disposed to make "the will a substitute for the deed" a plea for not performing possible duties, an evasion of obligations, an excuse for evil, a justification for neglect. Let it be understood that this principle does not cover cases where performance is possible. It is only in cases where men can not do more than they receive any benefit from having a willing mind. For where men can do, and instead of doing only put the will for the deed, they do not even will; and it is often only a lying pretense for them to claim that they do. A man has a great many faculties, and on the presentation of certain inducements more or less of these rise up; and what is meant by the will is not the approval or gentle moving of this or that or the other feeling, but the action of those feelings which assume authority, and control the man. And if he looks languishingly at the work in which he is asked to assist, saying, "I would help but you must take the will for the deed," he would not help, and the will is the other way.

Good intentions, therefore, are no equivalent for good conduct when that conduct is within a man's power. One says, "I have the will to do right." He must also have the right doing, or the will is not acceptable before God. "I mean right," says another. The proper evidence of meaning right is doing right. No other evidence can justly be accepted. An irascible good nature is not meaning right; neither mere amiableness or useless benevolence. Yet there are thousands of men who pass through life without any distinct purpose apparently, without any seeming desire to do right, who hold themselves to be excusable for their faults and failings on the ground of meaning well. So men violate truth, honesty and chastity, and pay off their obligations to these things by good wishing and good feeling. Their theoretical life is virtuous, their executive life is vicious. They mean right but act wrong. They indulge their lower life but cheat their higher.

There are many men who live all their life long without true religion, and yet all the time pretend that they have a good will. They do not perform the duties of religion, they do not experience its emotions, they do not exemplify its virtues, but they insist that they wish well to religion. Their purposes are good, their intentions are good, everything about them is good, except their life and character. They wish well to the Sabbath day, and break it; they wish well to the church, and neglect it; they wish well to preachers and preaching, and heed neither the man nor his message; they think well of the Bible, and put it on the shelf, out of sight and out of mind. They neglect their duty to God, but they wish well to their fellow-men, but their intentions are good; to themselves, but they mean right; they save over the guilt of the sin of their lives by a plea of

good intentions, and good wishing. God says, "My son, give me thy heart"; and they say, "You must take the will for the deed." And so all through their life this plea of will for duty is made to be a foundation for insincerity, a shield for hypocrisy, an excuse for wickedness. Hear the word of the Lord: "Let no man deceive you; he that doeth righteousness is righteous." "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Be ye doers of the Word and not hearers only, deceiving your own selves."

It is all right to wish well, to intend well, to mean well; but in the circle of things that are possible, God will be satisfied with nothing short of doing well. In those things that lay outside of one's power, God will take the will for the deed; but in those that be within one's potency, God will take both the deed and the will that was father to it, and nothing less.

THE LABOR PROBLEM.

BY THE REV. J. M. LANGWORTHY.

One of the first problems of the day is the relation that labor holds to capital, with the new factor of mechanics applied to the useful arts. In the last thirty years labor has undergone a radical change by the introduction of a vast amount of machinery in all the great industries in which men are engaged.

With present facilities, we can produce enough food, wearing apparel, and manufactured goods, of all descriptions, in one year, to last two years. So that if all our factories are run on full time, and all our husbandmen tax their industries to their full capacity, every alternate year would be all that is required to meet the demands of the people. The result is that when factories, mills, furnaces, and shops are run on full time for twelve months consecutively, a large surplus of goods is thrown upon the market. Then some one, anxious to realize on his goods or get quick returns, makes a reduction in the price; and then others are compelled to make concessions in order to compete.

The result is that there is no profit to the producer and he is compelled either to reduce wages or stop manufacturing. There is no other way for the capitalist, as he can not afford to lose money. On the other hand laboring men combine, form trades unions, resist reduction, strike, and sometimes destroy property and become riotous, but in no case have they solved the real problem, or come any nearer a satisfactory result. Politicians step in, and talk of protective tariff and free trade, but leave it an open question. No statesman, that I have seen, has shown himself equal to the task, or fairly grasped the question at issue.

With the present state of things, since more than one half of the world is dependent on the capitalist for labor, and consequently a living, no lasting prosperity of more than one or two years can exist in any civilized nation. Thus far war and the incendiary have been the chief factors in consuming the surplus and restoring the equilibrium between production and consumption. Our own Civil War, the Franco-Prussian, the Turkish-Russian and many other lesser wars, that have taken so many men as producers and turned them into wasteful consumers, thus far have tided us over. Not long ago I heard a laboring man say we ought to have another war, in order to make better times. Just now our business men are watching the belligerent powers of Europe with great solicitude in reference to a demand for our surplus produce. But no Christian or humanitarian citizen can advocate war as a means of consuming our surplus industries.

Where then comes the remedy? We shall not go back to hand labor and disperse with machinery. The motto of the age is progress, and we must go forward. We are consuming fourfold the luxuries we did forty years ago, and growing rich besides; but that even does not bring relief. The facts are that if each member of society bore his proper share of the burden of labor, five hours a day would be all that is necessary for man to work, and if we could prevent the great waste of society, chiefly in liquor and tobacco, then from three to four hours of labor per day would procure us all the comforts of life really demanded and do away with pauperism altogether.

But should five hours be constituted a day's work, another great question is before us: what could the laboring man do with his surplus time? Should he spend his time in saloons, gambling dens and some other places not to be named here, he is no better off than with the ten hour system as now. Indeed, quite a large proportion of laboring men can not read and have no taste for intellectual improvement. Here then, as in Prussia and some other countries, education must be made compulsory in order to insure a remedy against ignorance, and secure a taste for improvement. Our youth must not be permitted to enter our factories as hirelings before they are fifteen years old as the minimum

age, thereby reducing a part of the competition in labor which now exists.

Nor would we stop here. Wholesome rules embodied in law must define the relations between the employer and the employed, and we must correct that great evil of the day so wide spread, that liberty means license, and learn that our greatest liberty consists in strict obedience to righteous law. Philanthropists, who today are bestowing their benefactions in a grander way than ever before in the world's history, would then be encouraged to provide for the unfortunate more liberally even than now. Libraries, reading rooms, art galleries and museums would abound in all our cities, and above all technical schools, to train the youth of both sexes in the useful branches of their respective vocations of life. The laboring man then would not be, as now, entirely dependent on the capitalist for labor and support.

Poland, N. Y.

GENIUS NO EXCUSE FOR WRONG-DOING.

In *Good Words* for April, Mrs. Craik has a very courageous paper, in which she denounces the immorality of excusing wrong-doing on account of genius. The wretchedness of the domestic life of Thomas Carlyle sprang, not from his genius, but from the bad qualities of "a self-absorbed, egotistical, bad-tempered man, who had ruled his constitution by his persistent breaking of every law of health." Goethe, stripped of the glamour which endeared him to his great powers have thrown over him, is "a Sybarite, whose god was himself, and who did not hesitate to sacrifice, to his supposed artistic culture, manly honor and womanly happiness"; yet there are those who declare that he was but exercising the prerogative of all men of genius, "who learn in suffering" (generally the suffering of others) "what they teach in song."

For the genius of Robert Burns and Richard Brinsley Sheridan the world excuses them everything, declaring that

"The light which led astray Was light from heaven,"

an impudent and blasphemous falsehood; as if any light which led astray could come from heaven.

But if it is a pitiful thing when a man of genius has to trench himself behind his works, as being so much better than himself, in a woman of genius it is even worse. "Can any writings of the two greatest female novelists of the age, French and English, and one the Englishwoman full of the most noble qualities, atone for the lack of that crown of stainless matronhood, which should have adorned either brow, making the life a consecration of the books, not the books an apology for the life? . . . We can not exaggerate the danger it is to the young to teach them that genius is an excuse for error; that an author's books are the condonation of his life; that what is moral turpitude in a small man is in a great man only a venial error; nay, perhaps, that if he had been a better man, he would not have been so great a genius. Satan would probably be to such confounders of right and wrong, the most transcendent genius. But we, believing that genius comes direct from Him 'with whom is no darkness at all,' exact from it, not a lower, but a higher standard than that of ordinary men."

These are wholesome words, which ought to be well heeded by all to whom is committed the training of our youth.—*The Christian* [London].

AMERICAN CONGRESS OF CHURCHES.

The following is a statement of the purpose of the American Congress of Churches. The first meeting will be held at Hartford, Conn., May 11-13, 1885.

The American Congress of Churches has for its object "to promote Christian union, and to advance the kingdom of God, by a free discussion of the great religious, moral, and social questions of the time." The general management of the Congress is in the hands of a Council of Twenty-five, in which the various churches of America are equally represented by clergymen or laymen, or both. This Council has no intention of establishing a society, or organizing a plan of union, or putting forth a creed; it simply aims, by holding public meetings from time to time, to make provision for a full and frank discussion of the great questions in which the Christians of America are interested, including those ecclesiastical and theological questions upon which Christians differ. The Council is a self-perpetuating body, not composed of delegates elected by ecclesiastical organizations, and therefore not officially responsible to any church or association. Its executive organ is a Committee of Seven, chosen from its own members, whose business it is to make arrangements for an annual public meeting, and to conduct its various sessions in such a manner as to further the interests of our common Christianity.

The composition of the Council, ecclesiastically considered, is by no means perfect; but it at least indicates the scope and the spirit of the movement, a movement which is meant to be at once comprehensive and conservative. There has been no intention of excluding any church, or of expressing an opinion in regard to the relative value and excellence of any. But it was impossible that every kind of American Christians should be represented, however informally, in a Council of Twenty-five, and equally impossible that any strict ratio should be preserved in the representation actually attempted. As the movement to establish a congress took shape in Western Massachusetts, the original nucleus of the Council consisted, naturally, of gentlemen residing in that section. It is hoped, however, that the Congress will be accepted as belonging to our whole country, as well as to all our churches, and that its annual assemblies will be welcomed everywhere.

"One of the regulations of the Conference is that no topic discussed in the Congress, nor any question of doctrine or opinion arising out of any discussion, shall ever be submitted to decision by a vote, at any meeting of the Congress, or of its Council." The discussions will be opened by men widely known as specialists, such as Rev. Howard Crosby and Rev. James Freeman Clarke, Senator Hawley, Dr. N. J. Dutton

of Hartford, John Henry Hopkins, leader of the ritualists; Washington Gladden, George Dana Boardman of Philadelphia, Prof. Samuel M. Hopkins of Auburn Seminary, President Robinson of Brown University and Rev. Frederick D. Power, pastor of the late President Garfield. Gov. Harrison of Connecticut will preside. The management of the congress is in the hands of a council in which the chief religious denominations are represented. Its chairman is Dr. Joseph Anderson of Waterbury, its Secretary Rev. Wm. Wilberforce Newton of Pittsfield. Among the members are Hon. Francis Wayland of New Haven, Bishop Clark of Rhode Island, Dr. A. P. Peabody of Cambridge, Dr. Chas. S. Robinson, Dr. William Ormiston, Rev. T. C. Williams and A. D. F. Randolph of New York, Dr. J. B. Thomas of Brooklyn, Dr. Daniel Merriam of Worcester, Dr. E. W. Conrad, editor of the *Lutheran Observer*, and Isaac Errett, editor of the *Christian Standard*. Among the fifty Vice-Presidents who have given the congress their indorsement are some of the leading men of America, representing various sections and denominations, such as Bishops Andrews, Foss and Warren of the Methodist Church, ex-President Haygood of Oxford, Geo. B. Harris of Michigan, Howells of Pennsylvania and Tuttle of Utah of the Episcopal Church, Senators Dawes, Edmunds and Hawley, ex-Governor Long of Massachusetts and R. M. Bishop of Ohio and many others. Of the Hartford Local Committee Dr. E. P. Parker is Chairman and Charles Dudley Warner, Henry E. Robinson, Gen. W. B. Franklin, F. W. Cheney and J. L. Greene are members.

The subjects proposed for discussion are said to be:

1. The relations of a divided Christendom to the aggressive power of Christianity. The discussion will relate to the general effect of denominationalism and sectarian divisions.
2. Christian worship:—including, of course, the question whether anything can or ought to be done to better promote and develop the element of worship in Christian congregations.
3. The attitude of the secular Press towards Christianity.
4. The historic Christ, regarded as the central figure in theology; the question being that of the truth or untruth, the advantage or disadvantage, of a Christocentric theology.

THE COUNTRY WEEK.

The Special Committee of the Boston Young Men's Christian Union have issued their Tenth Annual Report of the *Country Week*, which has for its object sending poor children and others from the city during the summer months, for a vacation of ten days or more, to pleasant homes in the country.

Since the inauguration of the work in 1875, there have been sent out 12,765 children and adults, the visits averaging about 14 days each. The number sent in 1875 was 160; in 1876, 320; in 1877, 861; in 1878, 1,046; in 1879, 1,316; in 1880, 1,377; in 1881, 1,589; in 1882, 1,795; in 1883, 2,042; in 1884, 2,250. Visitors were sent last year into 179 different towns, remaining 28,478 days; and the average expense per week for each visitor was \$2.40. At the Country Home at Wellesley, Mass., 130 children and others, principally invalids, remained last season 2,034 days. The report, which contains many interesting details of the work, will be sent to any one desiring it.

Subscriptions are now being received for the season of 1885, and should be addressed to Wm. H. Baldwin, President Boston Young Men's Christian Union, 18 Boylston Street, Boston.

CURRENT TOPICS.

SENATOR BLAIR.—Senator Blair, of New Hampshire, whose term of office expired on the 4th ult., was with great fitness appointed by the Governor of New Hampshire to fill the senatorial vacancy until the Legislature, which meets in June, shall elect a senator for the ensuing six years. A short time before the close of the Forty-eighth Congress Senator Blair made an earnest, able plea in the Senate for the prohibition of the liquor-traffic in the Indian country. The section which he urged was, however, stricken from the then pending bill on the technical ground that it was "new legislation." Senator Blair, unlike many of his senatorial associates, is a temperance man from sincere conviction, and he is profoundly impressed with the importance and magnitude of the cause of temperance as a great national interest. It is most desirable that he should be kept in the Senate for another term, and it is to be hoped that New Hampshire will honor herself, and serve well the country and the temperance cause, by re-electing Mr. Blair as his own senatorial successor in June next.—*Nat. Temp. Advocate*.

ROMANISM IN THE UNITED STATES.—Little by little, and by an effort as persistent as that of the legislation, Roman Catholicism is making inroads upon the public-school system of this country. The Bible has been practically banished from our schools already, and that by the combined efforts of the Romanists, from Romanism to atheism. One by one Roman Catholic teachers are gaining places in the schools. It would probably amaze many patrons of our schools if they knew to what extent this is true in our own city of Cincinnati. There is a steady and successful effort to elect Roman Catholics as members of school boards, with a view to the control of the system. We have seen it stated that in one Eastern city now a Roman Catholic parish school has been made a part of the public-school system of the place, and having driven the Bible out they have put a crucifix in. The nation will awake one day, and should do it to-day.—*Western Christian Advocate*.

CALLING PASTORS.—A clipping from a prayer said to have been offered in connection with the installation of Rev. M. Burnham, at Springfield, is going the rounds: "We pray thee, O Lord, to forgive our sin in calling away the pastor of another people, and also the sin of still another people in calling away our pastor." Quite a pious point for the ears of the people, as of course it was meant for them. But has it not a very snug, village sound and scope? A little, decreasing town in the hills, beyond Springfield, gets Dr. Bacon for his first pastorate; must he remain through life? The First Church, Springfield, is taken by a spruce, fine-looking theologian and his three Seminary sermons; must they keep him into a green old age, when other churches are anxious to commit the "sin" of calling him away? Because Grant or Sheridan has done admirably somewhere at picket duty, or skirmishing

must he be "settled for life" on that thin border? When a church or a minister can make a change for greater usefulness in the kingdom of Christ, is not change a high duty? Perhaps a more devout and sensible prayer would be, "Lord, settle and unsettle thy ministers so as to get the most good work out of them for the most people."—*Golden Rule*.

A DREARY BOOK.—In all my life I have met no drearier book than Mr. Cross's *Life of George Eliot*. How steadily she keeps her gaze earthward. From the time when she turned her back upon Christianity I can remember no upward look in all its pages. Indeed, how could there be? For her God was an impossibility; immortality a poor dream; the only thing left was life, swift, falling life, rounded by sensible O, how dreary and unprofitable this earth must be if it be the kind of earth George Eliot declared it to be.—*Wayland Hoyt, D. D.*

ENDLESS RETRIBUTION.—"A sound orthodox man is not thrown into blind consternation when he hears a sermon on endless retribution. He is made solemn and anxious and thoughtful, but he does not lose his head. He puts the sermon to good use, and proceeds to make preparation to meet the final judgment in the way that the very Being who will preside at that judgment has provided for him. He is helped by any other danger. To be forewarned is to be forearmed. In order to escape danger, one must believe in it. Disbelief of it is sure destruction. Speaking generally, all who acknowledge a hell and fear it will escape it, and all who deny a hell and ridicule it will fall into it. 'The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.'—*Dr. Shedd*.

TEMPERANCE NOTES.

—New York reports over 31,000 members, the largest body of Good Templars in the world. Sweden is second on the list, and Maine third.

—The druggists of Lawrence, Kan., sold 100 gallons of intoxicating liquor for medicinal purposes in March. Kansas druggists ought to have bars in their drug stores.

—France is of all nations the largest consumer of alcoholic liquors; next come Belgium and Switzerland, almost equal, then Denmark fourth, England fifth and Germany sixth. Which of these nations are the strongest and most intellectual?

—A correspondent of the *Voice* who has studied the effects of alcohol in Germany, at the conclusion of a letter to that paper, says: "Another fact has astonished me—namely, the failure of wine and beer to prevent the consumption of stronger drinks. My change of opinion on the subject is due to the statistics of those who advocate wine and beer as means for expelling whisky, but whose theory is flatly contradicted by the facts."

—Mr. Samuel Morley, having grown tired of the House of Commons, and having taken leave of his constituents in the city of Bristol, will concentrate his oratorical powers and his weighty public influence to the furtherance of the temperance cause, being convinced that it is in this field he will be able to do most good than he can from his present position in the House of Commons. This resolve will earn for Mr. Morley the gratitude of thousands of his fellow-subjects, though his influence in the House will be much missed.—*Atlantic News*.

—On Sunday, April 19, several Catholic clergymen in Worcester, Mass., spoke very emphatically against the liquor traffic. Rev. Mr. McCoy declared that the saloons were "little hell and normal schools of vice." Rev. Thomas Griffin, Chancellor of the Springfield Diocese, spoke in denunciation of the traffic, declaring that it was a disgrace to the Irish people of Worcester that two-thirds of those applying for licenses were men of Irish blood. He denounced the traffic as dangerous, filthy and expressed the opinion that the dealer is bound to make restitution for his evil work. At another church Father Conaty expressed a belief that it was impossible for a man to continue in the business and save his soul.

—"There are but few schools in the United States that have not secret nurseries for them. There is a class of beasts who open such places near schools for the trade of the boys. The real purpose is always concealed, for publicity would ruin the game. In back rooms, securely guarded, the boys are trained in drunkenness and the accompanying vices, and the most promising young men are ruined in the very places where they should be the most secure from harm. These boys are very sharp business men, and as making drunkards is a business with them—a systematized business—they do not miss such profitable openings as schools with hundreds of boys, whose parents are able to pay. The hawk is always hovering over the pigeon."—*Toledo Blade*.

RELIGIOUS INTELLIGENCE.

—The first Presbyterian church in Maine, will probably be organized in Portland in about two weeks. A church building is talked of in the near future.

—The very Rev. Henry Bickersteth who has been promoted to the Bishopric of Exeter to succeed Dr. Temple, who has been made Bishop of London, is the author of the poem, "Yesterday, To-day and Forever."

—At a recent book sale in London, a book known as the *Mazarin Bible*, because formerly owned by Cardinal Mazarin, of Paris, was sold to a bibliophile by the name of Quatricks for the sum of \$19,500. It is the highest price for a copy of a single book ever sold at auction.

—The first meeting of the third International Lesson Committee was held in Cincinnati, April 15, 16. A general outline of the lessons for the year 1887-1888 was agreed on, and the lessons for 1887 were selected. These have to be sent to the Corresponding Members in England and France, for their suggestions. A committee of three was appointed, with Dr. John Hall as chairman. To report a brief statement for the public, setting forth all that needs to be said at this juncture as to the work of the Committee. This statement will probably appear in a week or two. The next meeting of the Committee will be held in Baltimore, April 14, 1886.

—George Muller, the author of the "Life of Trust," gives the following statistical summary of fifty years work:

—Since March 5th, 1834, when it pleased the Lord to enable me to found the Scriptural Knowledge Institution for Home and Abroad, he has graciously sent me, as the result of prayer and faith, the sum of \$5,063,850; 95,143 children or grown-up persons have been taught in the 119 schools, entirely supported by the funds of the Institution, besides tens of thousands have been benefited in the schools which are assisted by its fund; 5,947 now attend the schools; 159,349 Bibles, 647,773 Testaments, 19,907 copies of the Psalms, and 960,961 other small portions of the Holy Scriptures, in various languages, have been circulated since the foundation of the Institution; \$3,219,304 books, pamphlets, and tracts, in several languages, have likewise been circulated from its commencement. From the earliest days of the Institution, missionaries have also been assisted by its funds. On this object alone \$388,165 have been expended from the beginning; 6,253 orphans have also been under our care, and five large houses, at an expense of \$375,000, have been erected and fitted up for the accommodation of 2,650 orphans and 110 helpers."

HYMN.

[Sung to the tune of "St. John's"]

BY E. S. CASE.

Lord, delay not now Thy summons,
Call me to Thy loving arms;
Earth no more has power to please me,
Nor has death for me alarms;
I am waiting—I am waiting—
Fold in Thy protecting arms.

Jesus dear, in whom I trusted,
Speak now with sweetest voice;
Casting my poor fainting spirit
To take courage and rejoice;
I am happy—I am happy—
In this blessed, blissful choice.

Now my soul ascends to heaven,
Happy home of peace and rest;
Angel lays begin to thrill me,
Joy divine thrill my breast;
I am coming—I am coming—
To Thee, Father, and the blest.

THE VALUE OF THE BIBLE TO YOUNG MEN.

BY THE REV. WILLIAM HURLIN.

The Bible is a grand book and is the most valuable in existence. It contains truths of immense importance to men, women, and children of all ranks, and of all classes. But it is quite legitimate to consider its special adaptability to any one class. And the theme of this paper may well be suggested by an inquiry, and the answer thereto, which we find in the 119th Psalm: "Wherever shall a young man cleanse his way? By taking heed thereto according to thy word."

The Bible is valuable to young men for the instruction it gives them. It gives them instruction as to the dangers to which they are exposed. They go out into the world, perhaps away from the parental eye and care; and whether they do so or not, one of their chief dangers arises from exposure to improper companionship, and the Bible says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The first and insidious steps which lead to intemperance are a danger, and the Bible says, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." Impure associations are a great danger, and the Bible warns young men against "the strange woman. . . the stranger that flattereth with her words"; and declares that "her house inclineth unto death, and her paths unto the dead"; and that "her guests are in the depths of hell."

The Bible gives instruction to young men with reference to the duties which are devolved on them. It teaches that we are not independent and at liberty to act as we please, but that we are under the control of the great lawgiver, whose "commandment is a lamp," and whose "law is light." It lays down great principles, declaring, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," and adding, "All things whatsoever ye would do to men, should do to you, do ye even so to them." And it also gives definite rules for specific circumstances, shewing the duties which should be fulfilled towards parents, the value of industry, and the dangers of slothfulness and carelessness, the necessity for just dealings with all, the obligation to show kindness to those who are in need; and the importance of avoiding responsibility for the debts of others. And the Bible also gives instruction as to the way of salvation. It not only shows that "all have sinned, and come short of the glory of God," and therefore that all need salvation; but it also declares plainly the way of "salvation through faith which is in Christ Jesus," and warns of the danger of delay, and declares that those who are finally lost, are so lost as the result of their own obstinacy or neglect.

The Bible is valuable to young men for the encouragement it gives them. It points out the way in which they may have certain guidance and direction all through life. They are sure to be placed in circumstances in which it will be difficult for them to decide what course it is best for them to pursue; but it gives the promise of God to lead all those who serve him; and says, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." It shows them how they may be assured of success in life, which all desire, but many fail to secure. Real prosperity does not consist in obtaining all that we desire, because like children we are ignorant of that which is really best for us. But the Bible encourages young men by saying of God, "No good thing will he withhold from them that walk uprightly." "O fear the Lord, ye his saints: for there is no want to them that fear him," and, "God shall supply all your need according to his riches in glory by Christ Jesus."

And the Bible gives encouragement to young men as to the final results. In this world every one must expect more or less of trial, sorrow, and disappointments. And every one must meet death, and no one knows whether it will come to him in early life, at maturity, or in old age. He does not know whether it will come to him suddenly and unawares, or by slow approaches, giving distinct intimations beforehand that it is coming soon. But the Bible assures every young man

who serves God, that he will not only be preserved and guided here, but that *everything* will come right at last, that when he leaves the body, he will be "present with the Lord," and that he will finally enter a state where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

If these things are so, and they certainly are, it is important for every young man to ascertain at once, whether he understands things rightly, and is occupying his proper position. To decide at once, if he has not already done so, that he will henceforth "walk in the law of the Lord," and that he will "seek him with the whole heart," that he will pray to God, "Make thy face to shine upon thy servant, and teach me thy statutes": that he will say of the Bible, "Thy word is a lamp unto my feet, and a light unto my path"; and that he will adopt as his own, the words of the poet,

"Holy Bible, book divine,
Precious treasure, thou art mine."

TOBACCO.

BY BELLE WALDRON.

Some one says, "Tobacco is a frightfully old, out-of-date subject. Why do you bring that up now? It has already been talked and written to death."

But it is not dead. In proof I ask you to look at the poor, sorrowful, stunted, crooked, undeveloped young men between the ages of fourteen and twenty one meets in a stroll after sunset in any of our cities or country towns, and you will see a spark of—shall I not say it?—hell-fire gleaming from their mouths, kindled by their own hands, which is more or less slowly, but most surely, burning away the moral, physical and intellectual strength and energy of our nation.

Can tobacco be a dead subject or undeserving of serious consideration while there is a mother living who has a young son given into her care, through whom must come her greatest happiness or her greatest sorrow, according as she instills a knowledge of right and wrong into the helpless young soul? Oh, mothers, you know not what power you hold in your sweet innocent little babes, which must and will be felt throughout this existence and out beyond, throughout all eternity. Think of it. What magnitude of trust God Almighty has placed in you to create a soul for you to develop for eternity. Can you think for a moment that you will not be held accountable in the result?

One evening last August, being wearied with an unusually hard day's work, I sat down by an open window which overlooked my little garden and the street, to rest myself with the pleasant sights and sounds of the early summer evening. Many men passed, old and young, smoking or chewing and spitting, till the air came to me heavy with the filth of the poison weed, and I was considering the necessity of changing my seat to avoid the unpleasantness when my attention was drawn to three little boys, hardly as tall as the picket fence beside which they walked—poor little fellows not more than six and eight years old, swaggering along on the sidewalk each with a cigar in his mouth. My indignation was roused to a climax. I called to them, but the guilty little things ran away and hid. I hunted up their mothers. One was out making calls, one had gone to a lecture, and one had gone to a woman's rights meeting. Mistaken mothers! Faithless stewards! They had left their one great responsibility, the duty they alone could and should perform, to attend to some trifling call from society.

Two days after the circumstance I have related, while riding with a friend quite early in the morning through a neighboring village, we met a little child, a little baby not out of his short dresses yet, walking along on the sidewalk with an immense meerschaum pipe in his mouth reaching, stem and bowl, from his mouth to his knees, and that little tiny infant was puffing away like an old smoker!

Can any say tobacco is a subject of no interest when they see little fellows like these who have hardly learned to read a verse in the Bible, and babies that have but just learned to walk alone, take such a fatal interest in it?—when they see the future citizen of our country, perhaps a statesman, the moment he is old enough to turn from his mother's milk substitute in its place this deadly poison?

It has been proved that setting aside starch, various acids and salts, we have what is termed the essential element or principle of tobacco called nicotine—a colorless liquid alkaloid, with an acrid, burning taste; one of the most intense of all poisons, approaching in its activity the strongest preparation of prussic acid. Also another important element called nicotine, an oil supposed to be "the juice of cursed Lebanon" referred to in Hamlet—likewise an intense poison, differing essentially from the alkaloid. Thus we have two distinct, intense poisons in tobacco capable of acting on different vital organs of the human body; and yet our friends and brothers, and alas! some of our sisters, use tobacco as constantly and as regularly as they take their daily food. Many of us have felt helpless and hopeless at times, when trying to persuade some dear young friend of the harm to which he was exposing himself by the use of tobacco, to have him answer us that there were "none greater or more heroic than President Grant and none more constant in their devotion to the weed." Our prophecies of evil to come

have always been met by indifference or ridicule by our young friends. To-day we can only say, May God help our beloved General; for as he has been an example in the use of tobacco so, alas! he must be an example of the frightful sufferings attendant as a consequence upon his bondage to this heart-breaking habit. There is not a soul in this country but will grieve in his sufferings, yet our most skillful physicians are helpless.

In the *Lancet* for February 28th, 1885, Mr. Higginbottom, of Nottingham, says:

After fifty years of most extensive and varied practice in my profession, I have come to the decision that smoking is a main cause of ruining our young men, pauperizing the working-men, and rendering comparatively useless the best efforts of ministers of religion. The proverbial drunkenness of our countrymen can only be arrested by laying the axe at the root of its superinducing cause, the chest-creating power of tobacco.

To the mothers we must look for the remedy. They alone hold the scepter of power from the very beginning. We may never hope to see a national legislative body united upon the vital subject of tobacco and rum, until the mothers have educated the country through every mother's son to such a standard of thought and feeling that it shall be a matter of individual interest and not a political issue.

IN COMMON DAYS.

In days supreme, of fond delight,
When happy thoughts within us dwell,
Like vestals robed in stainless white—
Who time their footsteps by the well
Or sweet-voiced bells upon the air—
Then have we least the need for prayer.

In days obscured by veiling folds
Of grief, or clouded o'er with dread,
While dumb suspense relentless holds
Its sword above the shrinking head—
Then, even in the soul's despair,
Is not the deepest need for prayer.

Since to the dark Gethsemane
The pining angels, soon or late,
Must come with tenderest ministry,
And each blithe day is but the gate
To some rich temple, rising fair,
Which builds to heaven a golden stair.

—Margaret Sangster.

THE REV. BENJAMIN S. GERRY.

Rev. Benjamin S. Gerry died at his residence in Dexter, Me., Feb. 19, 1885, aged sixty-three years and nine months. He was born in Freedom, Waldo Co., Me., where he lived until six years of age, when his parents moved to Dover. There he resided until twenty-one years ago. At that time he bought a farm at Haseltine's Corner, Dexter, and moved on to it, for a permanent home. In 1846 he married Miss Maranda Rowe, daughter of Dea. Rowe of South Dover, and in her he found a worthy companion and helper for life.

At the early age of thirteen he embraced religion, and at nineteen was baptized, by the Rev. Marcus Wight (Meth.) and united with the Methodist Episcopal church at "Bear Hill," Dover. With that church and people he remained until August 2, 1851. Then, having become acquainted with the doctrine and usages of the F. B. denomination, and finding them to be more in harmony with his own views than any others, he severed his connection there and united with the F. B. church at South Dover. Afterward he became a member of the West Sangerville church, of which he was the pastor, for many years, and a member at the time of his death. In 1853, after years of striving against the Spirit and conscience he commenced to preach, but where I am not able to tell. In 1858, or five years later, he was ordained at South Dover, Rev. E. Harding, now of Ellsworth, preaching the ordination sermon. His labors were confined, principally, within the limits of the Penobscot Y. M., and especially the Exeter and Seboc C. M's. The churches sharing in his labors and pastoral care were the Corinth, First and Second Sangerville, Corinna, Bradford, LeGrand, Charleston, Abbott, Atkinson and Orrville. He also labored at Number Eight, now called Willimantic. In these churches his efforts were blessed of the Master. Revival interests followed them, and God's people were quickened and built up in the faith, and many of the unconverted brought to a knowledge of the truth and saved.

He began his work in the ministry, like many others of his early days, with but a limited degree of literary qualification. But, possessing a sound body, a vigorous mind and studious habits, with much dependence upon Divine aid in his work, he won and sustained the reputation of being a good preacher. He was a workman in the Gospel that needed not to be ashamed. In his preaching he was fearless to speak the truth. He was sound in doctrine, clear in statement and argument and impressive in his manner. Missions, temperance, education, and, in short, all helpful and reformatory enterprises shared in his interest and help. For them he cheerfully did what he could. In all the good works of the denomination he sympathized. The STAR he loved, and read with great interest.

A father in his Quarterly Meeting, he was deeply anxious for its prosperity. For twenty-one consecutive years he served as its clerk. And during that time, from but one session was he absent. He was ever at his post, ready for duty; and what he had to do was done promptly and in order. Such promptness and fidelity, as he here evinced, were prominent characteristics of his entire life. In religion and business he was faithful. "Diligent in business, fervent in spirit, serving the Lord," expresses what was verily true of him throughout his whole

life. He was a good man in every sense of the word.

In Bro. Gerry's death a great loss is sustained, not only in his family, but in the church and community at large. But what is others' loss is his great gain. We thank God for his life and the good influence of it that lingers to inspire and bless, for life's work, all those who knew him and appreciated his noble character and example. He leaves to mourn their great loss a dear companion, six children, three sons and three daughters, several brothers and sisters with a large circle of more distant relatives and friends.

Funeral services at the Free Baptist church, Dexter. The text used was chosen by himself, "I have finished the work that thou gavest me to do." John 17: 4. A. G. HILL.

THE REV. JOHN H. C. TOMKINS.

Another faithful and beloved minister of the Gospel has gone to his rest. Rev. John Henry Clinton Tomkins died at his home in Fox, Sullivan Co., Pa., Feb. 19, 1885.

Bro. Tomkins was born in Killingly, Conn., May 17, 1819; and in 1820 his father emigrated to Pa. As near as we can ascertain he was converted in 1839; was baptized by Elder Alson Hanes, and joined the Free Will Baptist church. From his spiritual birth he commenced laboring for Jesus. He was gifted in prayer and exhortation, which had a powerful influence on those with whom he labored, especially upon his young associates. He was married to Miss Ruth Knight of Abington, Pa., Aug. 17, 1845, and was ordained about 1850.

About twenty years ago he removed, with his family from Luzerne Co., Pa., to Sullivan Co., which was then an almost unbroken wilderness. Here Bro. Tomkins commenced trying to make for himself a home, working with his hands during the week and walking miles on the Sabbath to preach the Gospel. He soon gathered a church in the new settlement where he lived, which is now known as the McIntyre church; another at Fox Center which was organized as a branch of the McIntyre church; and a third at Cold Spring, Bradford Co. These churches were all in new settlements, and the people were generally poor, so that the most Bro. Tomkins received for his hard labor among them was their sympathy, good will and prayers, yet this made no difference with him; he worked on through trials, losses and hardships as long as he had strength.

He became quite feeble a few years before his death, but seldom missed his appointments. About a year before his death he suffered extremely for several months and no one expected him to live, but again he rallied a little strength, finding great relief in answer to prayer. His last sickness was very painful and death was a welcome relief from his sufferings. He will be greatly missed not only by the churches for whom he had labored but by all who knew him. He leaves a widow and a son and daughter.

Funeral services conducted by the writer assisted by Bro. Homer Davison.

JOHN H. WARD.

The following resolutions were adopted by the Troy Q. M. at its last session:

Resolved, That in his providence has removed from among us our much esteemed and beloved brother, Rev. John H. C. Tomkins, therefore Resolved, That we, the members and officers of the Q. M., do deeply feel our loss.

Resolved, That Bro. Tomkins has been a faithful and efficient minister in our midst, "abundant in labor, fervent in spirit, serving the Lord"; yet we feel that our loss is his eternal gain.

Resolved, That we tender to the church of which he was pastor, and to his bereaved family our heartfelt sympathy, praying God to bless and comfort them in their affliction.

JOHN H. WARD,
V. S. LANDON,
HOMER DAVISON, } Com.

THE BEST PREACHING.

[Cor. of the Evangelical Messenger.]

The expository sermon should be used more frequently in our general work. The two methods known as the "textual" and the "topical," seem to have so monopolized the pulpit during this latter half of our century, as to run nearly every other method off the field.

The expository method was the method used largely by the early ages of Christianity, and by the brightest lights of the church on down the path of time. In the Apostolic church, there was "great simplicity of worship," the Lord's Supper being often administered. The Scriptures were much read and expounded. Great stress was laid on pastoral work and an endeavor to preach by example as well as precept. There was remarkable zeal exhibited in propagating the simple story of the "Gospel as it is in Jesus," and the entire church assisted. The primal object was to *expose* the truth, and defend it against all odds. The early church Fathers, represented by such as Clement and Ignatius of the first, Polycarp and Justin Martyr of the second, Tertullian and Origen of the third, and Chrysostom and Augustine of the fourth century, all followed closely the example of the Apostles in this respect. This method better than any other drew forth the real marrow of the Word, and drove preachers and people to a more thorough study of the Scriptures. In the middle ages, Wycliffe, the greatest preacher of the 14th, and especially Savonarola, the brightest light of the 15th century—both morning stars of the great Reformation, were mainly noted as expository preachers. Luther in the 16th, Bunyan and Baxter of the 17th, and Whitefield and Wesley of the 18th century were no exceptions to the former in this regard.

Thus it is especially remarkable, that just behind and in the midst of nearly every genuine and extensive religious reformation you will find the invincible, courageous expository preacher. The secret is, that he comes with the clear, forcible, sharp and unvarnished truth, planting conviction as it falls, and challenging the acceptance of men. It is just the same in our own century. Find a successful revivalist, and you find a good expository every time. We need

not name them; look around you and verify these words. We are heartily glad that, as Hoppin has remarked, "The expository sermon is happily beginning to reassert its place in the pulpit." We have too much display of human genius in the modern pulpit to make it effective and powerful; and if it be true that the pulpit of to-day is on the wane, as some have said, *this* is the principal cause. Feed the people on the real word of God, and they will come by scores and hundreds to your ministry. We have no objection to other methods in proper proportion, time and place, but above all things be an *expositor*. Lose sight of all human themes in that greater, grander, deeper, higher, *holier* theme of *human redemption* in Christ Jesus.

But this method of discourse is especially in place during revival efforts. If properly presented, no method brings as much clear, uncolored Bible truth before the hearer in the same time, as the expository sermon. Cold sinners and sinners may win under it at first, for owing to their state of heart it tastes like bitter medicine; but if they do, it is all the greater compliment to the genuineness of the preaching, and all the more necessary that they get it. God's word is offensive only to those whose lives are not in harmony with it. The minister's duty is not to consult the carnal fancy, but the *spiritual* needs of his congregation. If awakening is what is needed, as is mostly the case in the beginning of a meeting, nothing can sooner wake up a man than to place a Bible mirror before him, so that he may be able to *actually* see his own ugliness. Look into the Bible if you would see your deformity. If the sinner compares himself with any human being, however good the person may be, he may fancy that he does not suffer much in the comparison; but it means something to stand face to face with God and his Word. There is a portion of Scripture somewhere, just suited to every case, whether it be a single verse, a paragraph or a whole chapter. Let the minister use his best tact in selecting, and then endeavor by study and prayer to work himself into the very spirit, see before him the very necessities, and surround himself with the very circumstances under which his text was spoken, and then speak "as with authority." Do not "darken counsel by a multitude of words," but throw in just enough comment to cause the Word itself to stand out before the people like letters of gold.

After the heart is broken up and the sinner is awakened, then he begins to thirst for the Word. It is no longer offensive. He is now sick, and needs a physician. He cares little for human prescription, for he knows that his case is beyond human help. It is before God he is to be judged at last; it is against him he has sinned, and it is therefore his counsel he longs to hear. Nothing else can satisfy; he must hear the voice of God. Now fancy a score or more of souls thus thirsting for the fresh, untarnished word of God, while seeking a balm for a wounded heart, and the preacher, to exhibit himself, answers such a call by giving them some dry, philosophic prescription of his own. What wonder that disgust and discouragement should follow. No, my brother, let self stand aside and let God speak to the sinner's trouble. The same truth that made sick will now make well. It once was bitter, but now is sweet. "He hath torn, and he will heal us," he hath smitten, and he will bind us up." Then shall we know if we *follow* on to know the Lord." Push the simple word itself to the front, and victory is sure; for "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

Finally, expository preaching is highly beneficial to the *preacher himself*. It makes him especially familiar with the Word itself. He becomes "mighty in the Scriptures," and soon feels at home in almost any part of it. Moreover his constant contact with living truth keeps his own soul bright, and he speaks from a real experience. Let a minister know all else he can, but first of all he should be best acquainted with that which the world expects him to be able to teach—the Bible. The shepherd is nourished by the same "bread" he feeds to his flock. The hand that strengthens others strengthens itself.

AN AGED PILGRIM.

"Who lives in that room?" I asked of a woman, pointing to a door in a house in my district. "A very old woman, but I do not think she would care to see you," was the reply. Some days after, being in the same house, I thought I would ask the old woman herself if she would like a visit from me. So I knocked at her door. "Come in," said a sharp, clear voice. I opened the door, and then saw before me indeed a very old woman. She was tall and erect, with a clear blue eye, but her face was literally furrowed with wrinkles. "I have called to see if you would like a visit from me sometimes when I come to this house," I said. "Very much, ma'am. I am obliged to any lady who will take the trouble to come and see me," said my old woman, in a brisk, cheerful voice. So I sat down and told her the house was a part of my district, and that it was a pleasure to me to come, and I hoped sometimes a visit of sympathy and kindness would be pleasant to her. "Do you like living quite alone?" I asked. "Oh! yes, I have long outlived all who belong to me. I am very old; I am ninety-three." "And can you do all you require for yourself?" "Yes! people tell me of the infirmities of old age, but as yet I know little of them. I can do all I need. I don't require much for my support, and that I gain by taking in washing; and my employers are very good to me, and do not hurry me. I am very well—no pain, no aches; my sight is quite good, and, as you may perceive, I am not at all deaf. I have many and great mercies; still, with all this, I shall be glad when my summons comes." "Why should you be glad?" I asked. "You seem to have much to make life desirable." The old woman's face was lighted up by a smile so bright and sweet it seemed almost to chase away the wrinkles, as she answered, "Why should I be glad? Because I long to see Him who all my long life has cared for me." "Then you love the Saviour who has done such great things for you, and therefore you long to be with Him—you will rejoice to see the city whose streets are paved with gold, and the gates of pearl?" "Yes!" she replied.

"but not because of the golden streets and the gates of pearl. I never cared for smart things in this world, and I am very sure I shall not care for them in my Saviour's presence. My delight will be to sit in the very lowest place near to my Lord and my God." I saw this dear old woman was indeed ready for the home prepared for her.

I soon went again to see her, and found her the same holy, cheerful, happy person. She welcomed me with true Christian courtesy, and listened, as I read God's word to her, with rapt attention. I had seen her well as usual, when, on going a few days after, I was surprised on knocking at her door to hear a very feeble voice say: "Come in," and on entering her room I found the old woman in bed. "Ah," she said, "I think the summons has come; I find now what are the infirmities of old age. On trying to rise this morning all power was gone. I can not move—I am quite helpless, but I am very happy; the Saviour is so gently leading me. The woman in the next room, of whom I knew little, not hearing me move, came in to see what was the matter, and has been so kind, and now you have come. I seem to have all I want; but I can not see you. My sight is becoming quite dim, but it is all right, and I am just waiting for my final call." "You have perfect peace," I said, "according to the promise, because your mind is staid on Him." "Yes," she replied, "it is just that. This morning there came to my mind the text: 'And he said, Let us make man.' Surely if the blessed Trinity took all that trouble to make me, they will indeed never let me go—I am safe, quite safe." She dwelt with a kind of rapture on the prospect of so soon being in the presence of the Lord; and she lay on her dying bed a picture of peace and trust.

Very soon her dearest wish was realized, and the spirit left its earthly tenement to enter the home prepared by the Saviour's love for his faithful children. On going after her death into the next room to thank the neighbor who had shown such prompt kindness, she said: "I need no thanks, I gained more than I gave." I never before saw such real faith in God and the Saviour as in that old woman. I saw religion was indeed a reality with her. I hope I may never forget the lesson I learned from that dying saint.—*Sunday at Home.*

Colonel Ethan Allen of Vermont openly rejected the Christian religion, and wrote several works against it. But how little faith he possessed in his own principles when put to the test, will be seen from a fact related by Dr. Dwight: While the Colonel was engaged in reading some of his own writings to a friend, a message was brought that his daughter was at the point of death. His wife, a pious woman, had instructed her child in the truths of the Bible. When the father appeared at the bedside, the daughter affectionately looked at him, and said, "Father, I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me? On hearing this question, the Colonel was much distressed, and after a pause replied, 'Believe in what your mother has taught you.'"

The following story by Rev. Stephen H. Tyng of Abraham Lincoln deserves to be told and retold. At the close of a scientific convention in Washington, the members called upon the President. One of them said: "Mr. President, we trust during this time of trial in which the nation is engaged, God is on our side, and will give us victory." Mr. Lincoln replied: "Sir, my concern is not whether God is on our side. My great concern is to be on God's side. For God is always right." How few of us ask ourselves if we are on God's side in all our habits and plans of life!

CRYSTALS.

If you can not be great, be willing to serve God in things that are small.—S. F. Smith.

The measure of our success is in proportion as we satisfy God.—Dr. Krummacher.

See to it that each hour's thoughts and actions are pure and true; then will your life be such.—Beecher.

Character is higher than intellect. A great soul will be strong to live as well as to think.—Emerson.

Monuments do not prove very much, after all; some of the wisest and best who have ever lived are buried, no one knows where.

The direct relation of music is not to ideas, but emotions. Music, in the works of its greatest masters, is more marvelous, more mysterious, than poetry.—Giles.

The man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Caesar's household.—Spurgeon.

Always to be right, always to trample forward, and never to doubt: are not these the great qualities with which dullness takes lead in the world?—Thackeray.

It is only through the morning gate of the beautiful that you can penetrate into the realm of knowledge. That which we feel here as beauty, we shall know one day as truth.

There is a power in the direct glance of a sincere and loving soul which will do more to dissipate prejudice and secure kindly charity than the most elaborate arguments.—George Eliot.

Both wit and understanding are trifles without integrity. The ignorant peasant without fault is greater than the philosopher with many. What is genius or courage without a heart?—Goldsmith.

I have little respect for controversy, or even for discussion, in the establishment of truth, or in the extinction of error. The world at large learns through direct dogmatic teaching by those who have strong convictions.—Richard Grant White.

The glad songs of Israel's sweet singer come ringing down the ages, borne along the line of prophets, apostles, and saints of all time. With overflowing hearts we catch the sweet strains, and bear them still onward, while we sing: "Oh, give thanks unto the Lord, for he is good; for his mercy endureth forever." "Great is the Lord, and greatly to be praised"; "Sing unto the Lord a new song in the congregation of the saints"; "Give unto the Lord the glory due unto his name"; "Praise ye the Lord."—Selected.

The Morning Star.

THURSDAY, APRIL 30, 1885.

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TO OUR SUBSCRIBERS.

We divide our subscribers into three classes:

- (1) Those who have paid for their STAR in advance;
- (2) Those who have paid up to the beginning of their present year, but have not paid for it in advance; and
- (3) Those who have not paid in advance for the present year, and are, besides, one whole year or more in arrears.

Now will each of our readers consult the label on his STAR and see to which of these three classes he belongs?

If you have paid in advance and by any mistake your date is not right, please inform us at once. If you paid in advance for a year, and the year will end very soon, please consider whether you will not pay in advance for the next year, as we hope you will, and so get the paper cheaper than if you delay. Notice carefully our scale of prices: \$2.00 per year, if paid strictly in advance; \$2.20 if paid within the first thirty days, and \$2.50 if not.

If you have paid up to the beginning of your present year, and the year is about ending, please make arrangements to pay for this year, and also for another year in advance, and so save yourself something, as well as accommodate us. It is better all round to meet promptly the dues on your family religious paper. It is always unpleasant to make up arrearages. "Pay as you go" is a good rule.

If you are at least one whole year in arrears, and have entered on another year without paying, please consider the situation. Don't allow yourself to get further in arrears. It may be harder for you to pay further on. Besides our experience is that many who allow themselves to get in arrears end by ordering their STAR stopped. Dear friends, we are afraid to see you begin to "backslide" on your STAR subscription. We don't want to miss your homes and support. We don't want to "collect bills." We don't want you to let us run into debt for you. We don't want you to run into debt for your STAR. We don't want anything to happen. We do want things to go smoothly all round—for the good of the STAR and all its interests and friends; and we expect them to.

If anything goes wrong on our part, let us know it and have a fair chance to rectify it.

NOTES.

"Don't" fail to read Bro. Waterman's article entitled "Don't." He has had long experience among our churches and we are glad that our editorial protest has his endorsement.

A collection in your church next Sunday for Home Missions! You have read the official notice in the last two numbers of the STAR. See Bro. Baker's word this week. Remember the cause. You certainly must feel some degree of interest in it. Take the old Quaker's advice and "feel" in the right place—"feel in your pockets."

The Religious Intelligencer reports a pastor as writing: "I feel it part of my work as a Christian minister to induce the people with whom I labor, to supply themselves with good religious literature. Nor is it hard work to induce them, if one works wisely and systematically. My plan is to first get the denominational organ into every family, and to see that they are supplied with the minutes of Conference. After that the work is easier." Some of our pastors will read this who are not accustomed, perhaps, even to ascertain who does and who does not take the STAR in their parishes. It is a duty neglected—a duty to the church and to the members of the entire flock, not to mention anything else. Brethren, don't neglect so important a duty as the securing of the largest possible list of STAR subscribers in your churches. Now that the late days of spring are at hand you surely can find some opportunity to look after this matter. Make it one of the topics of conversation as you go about. When calling, take some sample copies of the STAR with you for distribution. We will gladly send some at your order.

Blanks for next year's Register have been sent to the Quarterly Meeting clerks and they will please forward those for the church clerks at their earliest convenience.

The attention of readers in general, and especially of the graduates and old students of Hillsdale College, is called to the advertisement in another column of the proposed publication of *The Reunion*. The advertisement is positively lively; we predict that the *Reunion* itself will be comparatively and superlatively so, and will also have a real and permanent value. Request is made for the names and present P. O. addresses of all old students whether graduates or not, with the approximate (or exact) date of their entering and leaving the college. A postal card from any former student sent to *The Reunion* will be gratefully received and the information noted in a permanent register, with publication of all items of interest.

The report of the Noble (Ind.) Q. M. contains the statement that Deacon John R. Myers "made a stirring speech, urging every member of the church to work for the circulation of the MORNING STAR." Bro. Myers, here is our *STAR*. We wish your excellent example might be followed by some one in every one of our Quarterly Meetings.

CURES AND CURES.*

In his new and timely little work entitled "Faith Work," Christian Science, and other Cures," Professor Townsend says: "At the present time the healing art has numerous representatives, each insisting that his special method of treating disease is the most successful, and when the world is sufficiently advanced, will, it is claimed, supplant all others. The so-called allopath, the homoeopath, the isopath, the physio-path, the eclectic, the botanic, the cold-water curer, the electrician, the so-called Christian scientist, and the faith-worker, constitute the more prominent modern representatives of the healing art." This statement serves as well as any to introduce a theme which of late years has been obtaining a large share of public attention. Dr. Townsend's book has grown out of a sermon on "Prayer for the Sick" which was preached by him in 1881, and it is one of the most candid, thoughtful and helpful discussions which we have read in a long time. We subscribe to the language of the "Preface," that it is a contribution "made in a spirit of fairness upon questions now under quite general discussion, some of which open into fields that may well engage our profoundest thought, whose borders, however, as yet have hardly been crossed." We have no facts or theories of our own to advance upon this subject, nor any criticisms to make of the views of others. We hope to interest and serve our readers by simply presenting to them the substance of what Professor Townsend sets forth in the ten chapters which compose his book. If, after reading what follows, any may incline to purchase the book itself, they will do well to obey their inclination.

Attention is first called to the following "mutual concessions" which should be made by all:—

1. There are many passages in both the Old and New Testaments which give support to the doctrine of Faith Cure. On the other hand, there are even more passages which, in case of sickness, recommend the use of visible agencies. "We adopt the following as a working hypothesis (but will reject it when a better one is presented), that our Lord employed the moistened clay [John 9: 6, 7] to teach us, when we have physical ailments, not only not to despise visible agencies, but faithfully to use them."
2. In support of the claims of "faith work" is presented a "well authenticated array of facts, some of which, seemingly, are remarkable." "On the other hand, it should frankly and cheerfully be allowed that just as great marvels in the healing of very sick persons, sick as had been supposed unto death, are also to be accredited to the medical profession."

3. It is also to be conceded (1) that "in matters of health, large benefits not now enjoyed would result were there among Christian people an increase of faith, prayer, and personal consecration," and (2) that possibly just as large benefits "as from an increase of faith, prayer, and consecration, would result from stricter obedience [than now] to established sanitary laws and regulations."
4. Finally, "greater marvels of faith work than any of its advocates have yet reported, may in the future be achieved," and, moreover, it is to be granted that "medical skill as well as faith and prayer is in the future to achieve triumphs not yet dreamed of."

In his second chapter, the author cautions his readers against regarding faith cures as "miraculous," and says:

"Without denying the facts, though claiming the right of personal judgment respecting them, * * * we, at this point, simply remind those who believe these cures are miracles, that the quack and charlatan can over and over again match them every one. If any reader doubts this statement, let him examine the patent medicine almanacs that yearly flood the country. We wish to be charitable but there seem, at several points, to be a striking similarity between ordinary quacks and these professional faith-workers. In many respects, too, there seems no essential difference, especially in the results attained, between visits to shrines and sacred springs by Catholics, and attendance upon 'faith conventions' by Protestants, when the object is cure of bodily ailments. We are not questioning the sincerity of either the Catholic or the Protestant. No one can doubt that in former times, when diseases were treated by charms, fastings, prayers, and ceremonies, many of the medicine men and priests, not understanding the power of nature, thought themselves possessed of or aided by some supernatural power. May not the professional modern faith-worker be laboring under a similar delusion?"

In case of sickness one may resort (1) to visible agencies alone, (2) to invisible alone, or (3) to both visible and invisible. It would appear that the third course is the best one to choose; but he who chooses it is forthwith exposed to a "cross-fire" from all the representatives of the various schools of healing; for each school is stoutly opposed to all the others. Poor patient! But the allopath, the homoeopath, the Christian scientist and the faith-worker—all claim too much. The facts that sustain each are less numerous than the facts that tell against each, respecting the claims that each makes. "We see no way of dealing justly except to bring an indictment against all schools of medical practice. They all claim too much; each is unjust in its estimate of the others, and in its announcement of re-

coveries each school withholds from the public important facts that should be freely published. We think the regular school, the allopathic, is freer from criticism in this respect than any other, while the heaviest indictment must be brought against the faith-worker." "The faith-worker will in the end lose nothing by frankly admitting that the majority of those who apply to him are not cured, nor perceptibly benefited."

Dr. Townsend makes a sensible plea for the use of visible agencies in the form of approved and acknowledged specifics—e. g., quinine in cases of malarial poisoning, &c.; paregoric and peppermint for children's colic; calomel spray and opiates; cocaine, &c. Is there any requirement of religion or common sense that forbids the use of medical agencies whose practical value is established? Then Paul's advice to Timothy should not have been given. The therapeutical recommendations of Moses were wrong. Isaiah should not have used fig paste. Our Lord's use of clay ointment was! And James was wrong when, in the much quoted passage found in his epistle (5: 13, 14), he directed that the sick should be anointed with oil—a common remedy. "In view of the numberless failures of invisible agencies, both those of mind-work and faith-work, and in view of the teachings of the Bible, also in view of nature's emphatic record, why should we listen, even for a moment, when told to 'cast drugs and medicines to the dogs'? In the hands of professionals, is faith-work sufficiently remarkable and exceptional as to inspire unbounded confidence in its arbitrary advice and commands?"

But Dr. Townsend believes thoroughly in the use of invisible agencies—in "the therapeutics of religion." Faith and prayer may, whether upon natural or supernatural grounds, "aid nature in arresting or palliating the ordinary course of disease." No one has authority to say that Luther was in error when he affirmed: "Philip Melancthon was well-nigh dead, and my praying brought him back to life again." Nor that Baxter was in error when he exclaimed: "How many times have I known the prayer of faith to save the sick, when all physicians have given them up for dead. It has been my own case more than once, or twice, or ten times." "What we claim is this: A physician has no more right to say, 'My remedy cured my patient,' than Christians have a right to say that the prayers of the Indiana Conference resulted [in 1858] in the restoration to health of Bishop Simpson from what appeared to be the bed of death. Everything that can be said in favor of the drug can be said in favor of the prayer; and everything that can be said derogatory to the prayer can be said equally derogatory to the drug!"

Are the therapeutics of religion natural, or are they supernatural? In either case the result is the same. "Whether it was prayer through mental therapeutics, or prayer through what may be called supernatural therapeutics, that cured Bishop Simpson, we are, nevertheless, forced in either case to acknowledge the importance and the efficacy of prayer in behalf of the sick." Even keeping the subject within the realms of natural cause and effect, "men are under as solemn obligation to come together to pray for the sick as they are to call a council of physicians and administer visible agencies." Medical authority acknowledges the benefits of prayer upon psychological grounds. Should it not advance a step farther and acknowledge that if God wills to allow prayer as a mental influence to arrest disease, he will also, in answer to prayer, allow his own divine influence to effect a similar result? "Has he put the whole of his power and skill into the drug or the mind he has made?" "A denial of God's ability to aid nature in sustaining the sick man, or in restoring him to health, though all ordinary agencies have failed, is a denial of some of the most obvious dictates of common sense." It is "practical atheism, in a world where atheism is the boldest absurdity." Divers objections to this view, often urged by the skeptic, are simply and conclusively answered by our author. So great a scientific authority as Professor Tyndall says that "it is no departure from the scientific method to place behind natural phenomena a universal Father, who, in answer to the prayers of his children, alters the currents of these phenomena."

Professor Townsend's eight and ninth chapters we must pass with a mere quotation of their titles: "Prayer to be offered, though not always followed by the Restoration of the Sick"; "The Use of Visible and Invisible Agencies—the one supplemental of the other." They are very suggestive and helpful chapters. President Garfield's case is thoroughly and satisfactorily discussed, and much is said that will comfort the sick whose prayers for recovery apparently have not been heard, or answered in the way expected. The closing chapter is devoted to "Criticisms and Replies." Of Dr. Callis, as the leading representative in New England of "faith cures," and also of Mrs. Eddy who represents the advance phase of "mind cures" (what is known as "Christian Science"), Professor Townsend gives his opinion freely. "We believe," he says, "in the case of Dr. Callis that he is a thoroughly good man, but had thought him fanatical upon the subject of faith work. We are now told * * * that Dr. Callis does not rely wholly upon prayer, but uses remedies like other doctors, supplementing their use with religious therapeutics. If such is his theory and practice, then the Doc-

tor and the writer of this article think alike, and between us, at this point, there is no controversy." "It is claimed that the Doctor does believe in a sort of miraculous power, except in cases of broken bones and amputation." "But * * * the classification of diseases into those which can and those which cannot be cured by miraculous interposition, has no warrant in the nature of things, and no warrant in the Bible." Of Mrs. Eddy our author seems to entertain no better opinion than does Dr. Gordon and Mr. Cook.

BRIEFS.

The Theater and the Doctors.—At the recent theatrical banquet in honor of Mr. Irving, in New York, the Rev. H. W. Beecher was a guest and made a speech. Having risen and spread his wings he made one of those random flights for which he is notorious. Even his admirers are often compelled to distinguish between his supposed good intentions and his extravagant verbiage. He was born, he said, of good old "Puritan stock," and had been taught that "the theater was the devil's house and actors and actresses unregenerate and irredeemable persons"; but at the age of 70 years he attended a theater, and instead of falling by the temptation he had really risen; after tasting "the forbidden fruit," he had "eaten of every apple that came in his way"; if all actors and theatrical companies were like those he had just heard and seen he should "commend them to his people as a means of grace," etc., etc. Does Mr. B. mean to endorse the theater in its general character? We charitably suppose that he does not, but his language is readily susceptible of such an interpretation, and the reported profusion of "cheers," "great laughter," "loud laughter and applause" indicate that the people, if not sporting at his extravagance, were jubilant over the sanction given to the theater by the speaker. Mr. B. has the unenviable distinction in his approval of theaters of standing apart from the best Christian and moral teachers of the day—a distinction, however, which he seems to seek and enjoy respecting also other vital questions. Even if it be acknowledged that the theater might and should be made worthy of the patronage of good people, and that now and then Shakespeare and other dramatic authors are rendered in a chaste and profitable manner, still who does not know that the theater in its prevailing character is so corrupting that the best of men and women condemn it, while not a few of the best of actors and actresses have discouraged the attendance of their own children and finally given up the business in disgust? It is pitiable that a man of Mr. Beecher's distinction should, in his last days, be found standing in the door of the theater and, amid the cheers and shouts of the teeming multitudes, invite the young people of our country to enter and "taste" and then "eat of the forbidden fruit." Contrast with Beecher, Dr. Bushnell. The latter says: "The theater is, or ought to be, the most robust of all amusements not athletic, but in its common associations it is the worst and really lowest of all. To take it in this day and find amusement in it requires a man some way down the scale of pure sensibility already; otherwise the atmosphere will have a smell of disgust. Were a true redemption possible, it might teach great lessons of virtue and character, and be even more and better than amusement. If sometime a man asserts his liberty in going, he will yet much better keep his liberty in staying away." Face to face with the prevailing moral degeneration of our cities on the one hand, and on the other with death and the judgment of the Last Day, which of the foregoing utterances commends itself to the judgment?

Progress at Harvard.—The Overseers of Harvard College have decided that students must continue to attend morning prayers, notwithstanding efforts (including those of James Freeman Clarke) to allow the young gentlemen to "cut prayers" whenever they feel disposed to do so. In their horror of anything like compulsion in religion, certain ultra Protestants of Cambridge and its vicinity are in danger of lending real assistance to the Prince of Darkness. The proposition to allow non-attendance at prayers in an institution like Harvard, "applied to the small boy," says the *Christian at Work*, "would allow his own adolescent will to determine whether he will go to church, or even join in family prayers. But the child is to be 'trained up'—not allowed to grow wild like a sour-grape vine, or the false buckwheat; and training includes religious worship. We know college boys generally consider themselves adults, and quite prematurely advanced in age and wisdom. Nevertheless they still need a measure of parental restraint, and this the college authorities must exercise. Apart from this it would have seriously injured Harvard among many Christian people had attendance at prayers been left optional. For the sake of young and weaker consciences the prayer law should be preserved, and we are glad that in Harvard it will be."

Christianity and Woman.—Those who are interested in the question of woman's rights, and specifically of what Christianity has done for the gentler sex, will be interested and perhaps instructed by the discussion in the May number of the *N. A. Review*, entitled "Has Christianity benefited Woman?" in which Mrs. Elizabeth Chad Stanton raves rather wildly about the fancied dignity which woman possessed among the old pagan nations and the gross injustice which she suffers from Christianity, and is so effectually answered by Bishop J. L. Spalding as to excite a smile and some degree of pity for the lady who has been so joyed by her hobby as seriously to jumble the facts of history. Mrs. Stanton's assertions are made with the charming naiveté which belongs to many of both sexes. We do not say that they are untrue as they stand, but by their connection they convey a false impression, which, however, is corrected by the reply of Bishop Spalding. Mrs. Stanton's whole paper is misleading respecting the attitude of the Church toward her sex. The ends she has in view will hardly be advanced by such utterances as characterize her recent deliverances to the public. Some existing wrongs of which she complains yet linger in society not because of Christianity but in spite of it. To denounce the Church is a pretty sure method of strengthening and perpetuating such wrongs.

High License.—The *Christian at Work* infers that the license law of Illinois, where the minimum figure for dram shops is \$500, and for the sale of malt liquors \$150, is meeting with commendable success. It is stated that in Chicago there are now 500 less liquor

saloons than there were before the enactment of the law, and that the revenue of the city has increased by over a million dollars. In other parts of the State similar results are shown, and it is claimed that the worst class of groggeries are the ones that have been closed. It is also claimed that crime has been diminished and that drunkenness is less common. The same paper urges upon the legislature of New York the passage of a similar law. Whether these results are fairly stated, we are not able to say. If they are fairly given, and if a license law is not to be looked upon as a sanction of sale, but as a restraining influence, then high license is better than free rum, and may be sought where prohibition is impossible. It is even claimed that high license has lessened crime and intemperance more in Illinois than the prohibitory law has done in Iowa. If license, as many assert, approves and gives respectability, then no sanction must be given to a criminal business.

Trying Months.—May and June are the "cramping" months for the children and young people in our high schools and seminaries. Many of delicate constitutions will have health and mental vigor seriously impaired. For both the teachers and parents will be to blame. Because there is no fear that the great majority will overdo, the welfare of the minority should be carefully guarded. The boys and girls should receive the education, but not at the expense of impaired health; besides there is a better. "Cramping" for examinations is not the right idea of education. If the daughters have pale cheeks over hard problems or Latin lessons, when they should be asleep, let the parents promptly order a suspension of one half of their studies. Haste makes waste. The machinery, run at too high a pressure, will break down, or too soon get out of repair. Teachers and parents should not act as wreckers of children. They are more precious than machines of steel or oak; not to know this is to commit a fatal mistake.

Bible Readings.—Variety is necessary in religious duty as elsewhere. The mind tires of sameness. We love good preaching, but want something else besides the sermon. Prayer-meetings, covenant and conference meetings are indispensable. Nowhere is the Bible to be neglected. It must largely "commune the deliverances of the pulpit, the social worship, family and private devotion." Everywhere it needs to be studied and its truths impressed. A good help to all is the Bible Reading exercise. There the instruction of the sacred word can be concentrated on special topics and points, scripture compared with scripture, difficulties explained, new light reflected, and all brought home to individual experience. Let not precious passages be hurried over, but carefully perused, applied and pressed. Remember, it is God speaking to us, as really as through Moses or Jesus. Then it is for us to hear, learn, obey.

Suppression of Vile Literature.—At the weekly meeting of Baptist ministers in Boston, the 13th inst., Mr. Henry Chase, agent of the Society for the Prevention of Vice, made an address touching the "miserable stuff" which a vile press is pouring out on the community to pollute the minds and destroy the moral character of the rising generation. In Providence, the authorities are taking steps to put a stop to the public exhibition of the wretched pictures displayed in the *Police Gazette* and other periodicals, so corrupting to youth of both sexes. At the Boston meeting referred to, a committee, with Rev. Dr. Gordon as chairman, was chosen to appear before the Judiciary Committee of the Senate of Massachusetts, and ask earnestly for legislative action to remove the crying evil.

We are in receipt of two rather novel communications—one a denunciation of Christians of to-day, especially ministers, because they do not always kneel, and on both knees, when they pray; and the other a denunciation of ministers and doctors and newspapers because they generally condemn the use of tobacco! It is implied in the first article that sinful pride is the only explanation of praying while standing, or kneeling on but one knee. In the second it is charged that the reason why tobacco is used is opposed by clergymen and physicians is that they selfishly desire the dollars which are spent for the "harmless and wholesome weed." Tobacco is declared to be a preventive of disease, and therefore the doctors are down on it!

Dr. J. P. Newman denies that he said recently: "Great men can gain nothing from religion; but religion can gain much from great men." He may be supposed to remember what he really did say, which he claims to be just the opposite, as follows: "Religion can gain nothing from great men, but great men can gain much from religion." But even this statement is not satisfactory to the *Christian at Work*, which insists that religion can gain from great men "in the way of example, if nothing more." Dr. Newman has a chance to reflect upon the perils involved in the use of antithesis.

"Religion by riot" is what the New York *Times* calls the work of the Salvation Army. Better have religion "by riot" even than have so much riot for want of religion," remarks the *Religious Intelligencer*. True, but the element of "riot" to be even indirectly encouraged in anything? Toleration of certain methods of work is one thing; positive approval is another. In taking our position, whatever it is, let us be mindful of this distinction.

The Rev. Mr. Gifford is a queer text twister. He interprets the condemnation of those who are "lovers of pleasure more than lovers of God" to mean that any love of pleasure is incompatible with love of God.—*Boston Evening Record*.

If the *Record*, while the exegetical spirit possessed it, had but consulted the Revised Version, it would have learned that the proper translation of the passage is "lovers of pleasure rather than lovers of God."

"Ninety-two in the shade in Vermont, and the heaviest snow storm on record in Colorado" was an item of the weather report on the 23d inst. The weather continually indicates its claim to the first place among the topics of conversation. It is inexhaustible in its variety and full of surprises. Its secret is that also of certain popular preachers that we wot of. Long live the weather!

In the *North American Review* for May, Mr. James Payn wittily remarks: "It is the impulse of all young writers who find themselves struck with an idea, instead of presenting the other cheek for more, to sit down and begin operations."

Gen. Grant was 63 years of age last Monday and "still lives."

Correspondence.

In addition to the usual denominational matter, this department is open to unobjectionable communications on all parts of our field. The editors disclaim responsibility for the sentiments of correspondents.

Church Extension.

If all our people knew the many and urgent calls for help, and the inspiring opportunities lying out before our people for doing good with a little money, and with much, there would be, on the first Sunday of May, the day set apart for the purpose, such contributions and pledges of money for our work of church extension as never before witnessed. Let us rally with a zeal worthy of our own profession and expression of our freewill.

O. E. BAKER.

"Don't."

The editorial in the last STAR is worthy the consideration of all Christian people. The advice there given is philosophically, religiously and Scripturally good. Why should we desire to publish to all the world the imperfections, mistakes or sins of our religious family? Paul says: "Whatever things are true, * * * just, * * * pure, * * * lovely, whatever things are of good report, if there be any virtue and if there be any praise, think on these things." Phil. 4: 8. If this advice of an inspired apostle had always been followed, nearly, or quite all the trials, dissensions and strife that have marred the work of the Christian church could have been avoided and the power of the church greatly increased.

Dear brethren, when you discover imperfections in your brethren, or hear of wrong doings, before you condemn, stop and think of the good qualities and virtues which the imperfect Christian may have: think, talk, and if you have occasion to write, write of these things. If troubles arise in the church settle them charitably if you can. At any rate, keep them as close as you can. What good can it possibly do to tell all the world of the imperfections of the church? There are wicked men, scoffers at religion, enough to keep the imperfections of the church before the world, without the aid of professed Christians. Dear brethren, "don't" join them. "Don't" seek to put these things in the "good old STAR." It won't edify the readers. It won't quicken their spiritual life. It won't help. It won't heal your trouble. Keep all discords that arise in your churches, or anywhere in your religious work, out of the STAR. Labor for the things that make for peace and whereby one may edify another.

D. WATERMAN.

The Salvation Army in Brunswick.

Quiet, staid old town down by the sea! whose tall dark pines and spreading elms have been fanned by sea-breezes for two centuries, whose college halls have echoed to the classic tread of New England's young men for 80 years, and whose inhabitants for about as long a time have been lulled to spiritual drowsiness, if by no worse a cause, by the monotone of the sea and the sighing of her shade-trees! It is passing strange that nothing in a long time has so aroused the people of this place as the labors of two girls not fairly out of their teens, assisted by a youth scarcely any older.

The predictions were on every hand when notice was served that the Salvation Army was coming, that Brunswick would never stand a religious parade with drums and tambourines and singing. It was feared by many that our young men could not be restrained from using rotten eggs and brickbats to defend the dignity (?) of the place. Fourteen days have passed and no disturbance yet. The three officers have found recruits enough to make a respectable regiment, at least a company. Over 60 have claimed "full and free salvation." The hall is nightly thronged with spectators who go away strangely warmed and thrilled. No one has a word of opposition to offer to the work of the Salvation Army, scarcely a criticism. The churches acknowledge that they are put to shame, their failures to reach the masses being more conspicuous than ever. These workers are tireless of energy, fearless of criticism, winning of manner, earnest of spirit, imbued with holy love and devotion. The converts come from all classes save what are commonly called the "upper crust," and in promptness and efficiency of action and speech outrival anything I ever saw in religious work. Some of the converts display a talent for prayer, that best of gifts, which may a long-practiced professor might do well to "covet." Last winter three churches in this village united in revival services and the fruit of this union was the conversion of 25 or 30 people. Not one came from that class who are frequenters of apothecary shops and street corners; the whole mass from our Sabbath schools and will make a fine class of Christians. Many of the Army converts are rescued from their cups and doubtless unlearned for would retain again like a dog to his vomit. Christians unite in the labors of the Army in sufficient numbers to keep an eye upon every one reclaimed, and we trust that small will be the proportion of those who fall away.

To look upon this company of 60 soldiers of all ages, from six to sixty, although largely young men, as they perform their "kneel-drill" so humbly, submissively and lovingly, one can not refrain from exclaiming: "Behold, what hath God wrought!" Two weeks ago they were profane, dissolute, drunkards; to-day filled with the spirit and promising to become useful citizens and Christian workers. That so much could be accomplished through such humble and unpretentious means is to me a wondrous evidence of God's grace and power. It leads us, too, to examine the history and workings of this movement. If the Salvation Army, laying siege to such a town as Brunswick, can succeed in capturing it, putting it to the humiliation of an unconditional surrender, what possibilities of success are there not in the future awaiting it?

The records of its increase stand to-day as marvelous as the very best periods of Methodist history. For the last two years, the number of stations and officers has doubled, and during the two previous to them the number of stations doubled and the officers trebled. Now there are not far from 1,000 stations, 2,000 officers and 200,000 soldiers. They have spread all over Great Britain and the United States of America, the North of Ireland, and have entered France, Sweden, India, Africa, Switzerland and New Zealand.

In 1861, Rev. Wm. Booth of England left the Methodist New Connection under whose auspices he had labored as settled pastor and evangelist for eighteen years with great success, and began independent

The Home Circle.

THE BIRD LET LOOSE.

The bird, let loose in Eastern skies,
When hastening homely home,
N'er stoops to earth her wing, nor flies,
Where 'till warblers roam;
But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight,
Nor shadow dims her way.

So grant me, God, from every care,
And stain of passion free,
A lot, through virtue's purer air,
To hold my course to thee!
No sin to cloud—no lure to stray
My soul, as home she springs—
Thy sunshine on her joyful way;
Thy freedom in her wings!

—Thomas Moore.

BIDE A WEE, AND DINNA FRET.

Is the road very dreary?
Patience yet!
Rest will be sweeter, if thou art weary,
And after night comes the morning cheery,
Then bide a wee, and dinna fret.

The clouds have silver linings,
Don't forget;
And though he's hidden, still the sun is shining;
Courage! instead of tears and vain repining,
Just bide a wee, and dinna fret.

With toll and cares unending
Art beset?
Bethink thee how the storms from heaven de-
scend,
Snap the stiff oak, but spare the willow bending,
And bide a wee, and dinna fret.

Grief sharper sting doth borrow
From regret?
But yesterday is gone, and shall its sorrow
Unfit us to the present and the morrow?
Nay; bide a wee, and dinna fret.

An over anxious brooding
Doth vex?
A host of fears and fantasies deluding;
Then, brother, lest these torments be intruding,
Just bide a wee, and dinna fret.

—Every Other Saturday.

I KNOW I LOVE THEE.

I know I love Thee, Blessed Lord,
For Thou hast died for me!
I would believe Thy loving word
That I Thy face shall see.

And while I journey to the end
Oh keep me hour by hour!
And in Thy love will Thou defend
My soul from Satan's power.

And let it be my only aim
Thy perfect will to do;
And in Thy love do Thou my strength
From day to day renew.

Then may I mount on eagle's wing,
Pursue the pilgrim's way,
Till in the light "eye hath not seen,"
I find the perfect day.

—New York Observer.

If all that worship Thee to-day
Should suddenly be swept away
And not a Muezzin left to cry,
Through the silence of the sky,
"God is great!" there still would be
Clouds of witnesses for thee
On the land and in the sea.

Ay! and if these, too, were fled,
And the earth itself were dead,
Greater would remain on high;
For all the planets in the sky—
Suns that burn till day has dawn,
Stars that are with night restored—
Are thy derivishers, O Lord,
Wheeling round thy golden throne!

—Edwin Arnold.

Giver of glowing light,
Though but a god of other days,
The kings and sages
Of wiser ages
Still live and gladden in thy genial rays.

Father of rosy day,
No more thy clouds of incense rise;
But waking flowers
At morning hours
Give out their sweets to meet thee in the skies.

—Thomas Hood.

A commonplace life we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.

The moon and the stars are commonplace things,
The flower that blooms, and the bird that sings;
But sad were the world, and dark our lot,
If flowers failed and the sun shone not,
And God, who sees each separate soul,
Out of commonplace lives makes his beautiful whole.

—Susan Coolidge.

ONE CHURCH FAIR.

BY HARRY HOWARD.

Old and young were gathered together
one Thursday evening in the vestry.
The little village of Prescott had but one
church; and the people, although they
might not all accept fully the church
creed, yet worked unitedly for its spiri-
tual and temporal interests.

The Sabbath before, Mr. Jones, their
pastor, read a long notice setting forth
the need of funds in the church treasury,
and closed with the announcement of this
meeting. Judging from the expression
of Mr. Jones's face this was no easy task
for him to do. For a long time the
church had seemed to be alive for Chris-
tian work; some had recently chosen
Christ for their guide; others were anx-
iously seeking him; and many of the
earnest workers were praying for a still
greater blessing. But now, right in the
midst of this encouraging work, came
this financial appeal, and poor Mr. Jones
was almost discouraged.

The meeting was called to order by
Squire Pinchum. Why he was chosen
chairman no one could tell, certainly
not for any hope of financial gain, for he
was noted for his miserly ways, as well
as for his ungrammatical speech.

"Naow, friends and neighbors, we
hev met on this orspicuous occasion for
the purpose—ahem—for the purpose, I
say, of plannin' jest haw we are goin' to
raise the rest of the Elder's salary. I
know it's discouraging to think on—so
much money to be raised, two hundred
dollars, more than I spend in a year; but
I s'pose the Elder needs it. He's got a
large famerly of children, and his wife is
weak and allin' and isn't much help to
him (here the Squire drew a long sigh),
so I s'pose we shall be obleeged to do

someh'n or rather to get this money.
Naow, brethren and sisters, the question
is, What shall we do?"

"The young folks want a fair. Naow
you all know that I don't b'lieve in fairs;
always thought they were the works of
the devil; but there, I don't see but what
we'll have to have one. Money's pretty
hard now, and p'raps we can raise it that
way better'n any other."

The Squire was scarcely seated before
Mrs. Quick was on her feet. She said,
"I think that folks had better stay to
home than to come here and run their
minister's family and groan so over this
business, when they could pay the whole
of the money and not feel it a bit; any-
way, they might let the minister's wife
alone. Poor thing! she has a hard time
enough with her sickly baby and all the
company she has without being twitted
of not helpin'. I am sure Elder Jones
earns ev'ry cent of his salary and more
too. I for one don't care how you get
the money if you only pay him. I'll do
my share whatever you do. Now let's
hear something kind of encouraging."

Mrs. Dr. Placid then arose and in a
conciliatory voice remarked:
"I am very sure that on dear brother,
Squire Pinchum, did not intend to reflect
upon the life of our beloved pastor's wife.
I think that our sister who has just spok-
en did not quite understand him. We
can all see the necessity for action.
There is something for each one of us to
do. I have just attended a fair in a
neighboring city, and I was perfectly de-
lighted with the way it was managed,
and I have come to-night purposely to
use all my influence in favor of a fair.
I am sorry that my shattered nerves will
not permit me to share in the manual la-
bor; yet I will gladly give my advice
and counsel on any matter, and perhaps
assist in the management." With this
last gentle hint, Mrs. Placid sank into her
chair quite exhausted.

During the meeting many proposed
other ways of raising the money; but the
majority wanted a fair, and so it was de-
cided that there should be one in the
town hall in four weeks. Only one im-
portant discussion arose during the even-
ing. Some of the young men, who had
been to the city fair, were greatly
pleased with the "wheel of fortune," and
had intended to introduce it into their fair.
But Prof. Dow in a few words gave them
to understand that if such "gambling"
was indulged in he should use all his in-
fluence against the whole affair. He said
that there was enough that was objection-
able in any fair, but "all Christian peo-
ple must see the harm arising from this
new device of Satan."

Of course the young men were offend-
ed, and some of them went away grum-
bling; "Such old-fashioned notions!"
"Came down in the ark!" "A set of
old fogies!" "Won't have anything to
do with it, at all!"

At eleven the meeting was dismissed—
the women going home to plan the patch-
work quilts, the cakes and pies that were
to be forthcoming the important night;
the young ladies, I am afraid, dreamed
of flower pagodas, fancy work and ice-
cream, instead of Latin and French verbs.

The next four weeks were busy ones.
In every home some kind of preparation
was going on. The Ladies' Dorcas Soci-
ety met twice a week and the stock of
aprons, caps and other articles grew rap-
idly. The most wonderful work of their
hands was a crazy quilt, that contained a
combination of colors that was enough to
drive one crazy. This was to be sold by
votes.

The fair opened on Wednesday even-
ing. True, it was the regular prayer-meet-
ing night, but when the pastor de-
murred, great and weighty arguments
were brought to bear upon him, and he
was obliged to submit to the inevitable.

The one daily paper had advertised for
a week; solicitors had been to every
house, and now the important night had
arrived. Some of the young men had
changed their minds and their evenings
had been spent in assisting the girls in
trimming the hall until it looked like a
fairy bower. The young ladies were ra-
diant in their best attire. Some of them
were canvassing the hall for votes; oth-
ers, selling tickets for the wax cross. The
little girls were selling button-hole
bouquets, containing a leaf and a bud,
for ten cents. Some of the women
poured out coffee and tea for the thirsty
crowd; and others dealt out baked
beans, brown bread, pies, cake and other
indigestibles. In the kitchen two men
dished the oyster stew; and around the
tables sat a crowd of seemingly famished
men, women and children, each trying to
outdo the other in eating their money's
worth.

Mrs. Dea. Pratt was heard to say, "It
does beat all how much folks can eat
when they only have to pay twenty-five
cents for their supper. There is Betty
Cramm eating her seventh bowl of oys-
ters and the land knows how much cake
and other vittles she'll dispose of. And
there's Squire Pinchum, who wouldn't let
his wife bring anything but one molasses
gingerbread, stowing away more'n a
peck of the very best of everything." Truly
the Squire was thoroughly in earn-
est. Once in a while he would give an
encouraging word to his wife and six
children, urging them on in the path of
duty, telling them to "eat a good squar
meal."

Mrs. Dr. Placid sat behind the fancy
table and sold five cent vases for ten
cents, and other things accordingly. The

post office was tended by a pretty Miss
who sold the loving epistles for ten cents.
Of course there was a grab bag and a fish
pond, and many a small urchin who had
been saving his pennies for a month for
this very purpose—hoping that he would
grab the lucky bundle that contained the
silver watch—might be seen wiping away
bitter tears of disappointment, as he tucked
away in his pocket the penny whistle
or the one cent jew's-harp.

Dramas and tableaux followed; during
the evening the band discoursed sweet
music, and apparently the greatest har-
mony prevailed. The minister was pres-
ent trying his very best to look happy,
but inwardly resolving that never again
while he was pastor should such folly be
permitted.

The fair closed Thursday evening.
Friday afternoon the different committees
met to report what each had received.
Mrs. Placid was called upon first. "I am
sorry to say that the fancy articles did
not sell well at all. I have on hand at
present one hundred pin-cushions, twenty-
five lamp-mats, fifty pen-wipers and
forty holders. I have fifteen dollars
only. I think I never will have anything
to do with a fair again. I am completely
tired out, and the people are very penur-
ious, so different from the people who
patronized the city fair," thus spoke the
usually very placid lady.

One after another they gave in their
receipts and expenses. Nellie Gray, who
had been one to solicit votes for the quilt,
was feeling very indignant and was not
slow in expressing her feelings. "I
should think May Bliss would stay away
to-day, I knew she wouldn't come. She
knows that she cheated: only two minutes
before the names were read my side was
forty ahead—she got some one to put in
fifty. I can say one thing, I never will
have anything to do with voting again.
It is hard enough work, any way, with
people trying to avoid us, without the hard
feelings. About all the fun I had was
running after Squire Pinchum and a few
like him. You ought to have seen him
when I asked him to buy a vote; he look-
ed horrified and said: 'My dear child,
it is agin my principles to patronize this
votin' bizness.' Then I sent a flower girl
after him and he patted her on the head
saying: 'We've got all such things to
burn, I'd rather spend my money for
something else;' and really he bought two
pin-cushions for five cents apiece, present-
ed his wife with one, and sent the other
to the minister's wife."

When all had passed in their accounts,
it was found that after paying fifty dollars
for the city band for the two nights, and
for the broken crockery, and the many
smaller bills, there would be remaining
one hundred and twenty-five dollars.
Much disappointment was expressed.

Professor Dow arose and addressed the
troubled committee:

"My dear friends, doubtless we are
all disappointed that after so much outlay
of money, time and strength, we should
come so far short of the desired sum. I
am very sorry and yet I think we have all
learned a lesson which we shall not forget
right away. I think we can all see that
if each one of us who has helped by gifts,
or by our patronage, had paid our money
directly to the clerk we should be better
off than now."

"That's just what I think," interrupted
Mrs. Quick, "and we shouldn't all be so
snappy and cross. It is hard work living
at our house, the boys are just like bears,
and Iohabod—he's sullen, and I've done
nothing but scold ever since the fair. I
know one thing—and there are others
who'll do the same—I'll count what my
butter an' eggs an' sugar an' all the
fixin's cost an' give it right in to the min-
ister, next year, see if I don't. As for
working so hard and carrying lots of
things, and then having them sold for al-
most nothing, I'm not agoin' to do it any
longer."

"Another thing," continued Mr. Dow.
"I feel very badly that so much of the
lottery business has been permitted. By
Nellie's remark we see that many are
feeling hurt in regard to the voting. I
never knew of a case where some one did
not feel that there was unfairness. I
was reading in a secular paper, to-day,
an account of a disgraceful affair at a
church festival in the West. There had
been much excitement about the voting,
and when the number of votes were given
and the successful name read, the disap-
pointed parties rushed upon the stage with
such force that the door gave way and
many were badly injured. A lawsuit was
the result of that voting. I for one shall
certainly oppose voting in the future.

Another, and the most important cause
for regret, is that it has hurt us spiritual-
ly. We can all see that. Our pastor is
greatly troubled over this. My idea of
the whole matter is this: There may be
circumstances under which church fairs
may be right, carried on in a proper way;
but, usually, they create strife. I think
the better way is to give directly to the
desired object. As the sister has said, all
our families give provisions and then they
are sold for less than they cost, thus only
part of the value of the provisions come
into the treasurer's hands, and, then,
think of all the work, all the care and the
strength needed for a higher work that is
expended by so many."

Before the meeting closed it was found
that nearly every one was heartily tired
of this manner of raising money, and all
agreed that in the future there should be
no more church fairs in Prescott.

"The light shall shine upon thy ways."

THE MOURNING DOVE.

Listen! A voice of tears from the wooded hill,
Now broken and lost, now waking its plaint anew;
I heard it in summer's youth, I hear it still:
"Who, who, who, who?"

Only this; but I catch at the slender clew,
And follow it back till I reach the heart of a song:
"Who, who, who, who delays thee so long?"

"Who meets thee amid the rustling, full-eared
maize;
Who, where the trees of strength their ripeness
strew,
Or where the willow above her mirror sways?"

Who and where? I call thee, the long day
through;
Come thou wouldst, if thy love as thy wings were
strong;
Who, who, who, who delays thee so long?"

It is the wild dove's vanishing note I hear.
She sits her nest, and darkness and sun and dew
Touch her soft throat, but never to utterance
clear:
"Who, who, who, who?"

Only this; but I catch at the slender clew,
And follow it back till I reach the heart of a
wrong:
"Who, who, who, who delays thee so long?"

—Edith M. Thomas, in the Critic.

THE GOBELIN TAPESTRY.

The Gobelin manufactory of tapestry
and carpets takes its name from Jean
Gobelin, who lived in 1450, and was a
celebrated dyer in wool on the very spot
now long noted for its wonderful work in
tapestry and carpet-making. In 1604 the
works were made into a royal establish-
ment by Marie de Medicis, who appointed
Pierre Dupont, the inventor of the pro-
cess of carpet-making, as director. In
1667 the celebrated Lebrun was appointed
director. Lebrun painted his famous
battle of Alexander the Great as pattern
for this manufactory. There are some
thirty-five to forty looms for hand-weav-
ing, and over one hundred and fifty work-
men.

The paintings they copy from hang
upon the wall just behind them, while the
looms, with the warp perpendicular, are
before them, partially shutting them
from sight of the visitor, and the light is
in front of them, opposite the pictures
they are copying into the tapestry. They
sit upon the under or wrong side of the
carpet to weave, and begin from the bot-
tom, working upward. In some pieces
the workmen have a beautiful face or a
flower half-finished, in others a leaf, a
bird, or full-length female figure half
woven. Hanging upon the walls, in the
various rooms, are specimens of rich tap-
estry and carpets of the reigns of Francis
I., Louis XIV., and Louis XV., besides
many more modern. In one of the rooms
hangs a full length portrait in tapestry
of Napoleon III., and the ex-Empress
Eugenie, from a painting by Winterhal-
ter, which, it is said, took four years to
complete. There is a picture of the
Transfiguration which was six years in
weaving; others require eight and ten
years to weave, costing from sixty to
one hundred and fifty thousand francs,
and at these prices the artisans are very
inadequately paid. The largest carpet
ever made is that manufactured at La-
Savonnarie for the Galleries of the
Louvre, and consisting of seven-two
pieces, forming altogether a length of
thirteen hundred feet. The Government,
some time ago, provided for these skilled
artisans in tapestry work, when disabled
from age or infirmity, a pension of six
hundred to one thousand francs a year;
yet such an occupation is hardly one to be
desired, for in it life is short, and filled
with very little of leisure or of pleasure.

The poisonous dust of the yarns, with
the smell of paints and colors, the close
confinement, and great care and attention
required to make these beautiful fabrics,
rapidly whiten and pale their faces,
exhausts the nervous energies, and drains
the vital forces, until they look from be-
hind the warp and the wool they are fill-
ing in, almost like ghosts from Pèrè La
Chaise. How little do the fortunate or
favored ones of the world think of the life
and treasure, the many sunny hours
yielded up to sadness and deep, dull,
plodding thoughts, to enhance the pleas-
ures of the few! As they tread this gor-
geous tapestry, crowded with flowers and
radiant with figures and portraits, breath-
ing so much of life, do they never see
among its beautiful threads the harp
strings of many a weary spirit, as it wore
itself away, all unrequited, in its task of
fashioning such wondrous beauty?—*Van-
ity Fair.*

SHUT OUT.

Here is a pathetic story which comes
to us from the prairie country of western
Louisiana—a vast tract of swamps and
cypress forest, sparsely settled by the
Acadians who emigrated here to escape
persecution a century ago, and have not
in that time changed their language or
their habits.

About fifty years ago Françoise Las-
salle, the wife of Jean Lassalle, living
near Bayou Lafourche, was struck with
leprosy. Her husband cared for her un-
til he died, then she was left alone in
her little house, with its garden and or-
chard. She had no children.

The hunger within her for human com-
panionship grew intolerable at times, it
is probable, for she would creep on Sun-
days to a hill overlooking the chapel, and
sit there watching her neighbors going
in to worship. Many a prayer went up
for "la pauvre Mere Lassalle," as they
saw the crouching figure far away under
the trees.

For a year or two she was busied with
her orchard, grafting orange-trees and
trimming peaches. One September, a
notice was affixed to the church-door in
the night, stating that on a certain day
Mère Lassalle would hide herself in the
marsh, in order that the children of the
neighborhood might take the fruit from
the orchard. At the bottom was writ-
ten, "Pray for the leper."

The children went, followed by their
parents, and had a happy afternoon.
When they had all gone, a lonely figure
crept back to the house, to find many
little tokens of neighborly kindness and
sympathy.

Year after year this day came round
in which the lonely woman thus came
near to her kind, although she could
neither see them nor hear their voices.
One September it passed without the
usual pitiful message from her. Some of
the neighbors ventured to the house. The
humble body of the leper was there, but
Mother Lassalle at last had gone to those
who had loved her so well in old days,
and who had been waiting for her long.
—*Youths' Companion.*

I want a sofa as I want a friend, upon
which I can repose familiarly. If I
can't have intimate terms and freedom
with one and the other, they are of no
good.—*Thackeray.*

Sunshine is like love,—it makes every-
thing shine with its own beauty.—*Wil-
son.*

Upward steals the life of man,
As the sunshine from the wall;
From the wall into the sky,
From the roof along the spire;
Ah, the souls of those that die
Are but sunbeams lifted higher.
—*Longfellow.*

railroad trains, and composedly survey
the marks of little fingers on the furni-
ture. Unbridled license will ruin the
temper and disposition of any child, but
sympathy for, and patience with, their
desires to find themselves amusement,
will lead any housekeeper to put up with
a good deal of annoyance from them.—
Exchange.

BOOKS MADE OF CLAY.

Far away beyond the plains of Meso-
potamia, on the banks of the river Tig-
gris, lie the ruins of the ancient city
Nineveh. Not long since huge mounds
of earth and stone marked the place
where the palaces and walls of the
proud capital of the great Assyrian em-
pire stood. The spade, first of the
Frenchman, then of the Englishman, has
cleared all the earth away, and laid bare
all that remains of the old streets and
palaces where the princes of Assyria
walked and lived. The gods they wor-
shipped and the books they read have all
been revealed to the sight of a wonder-
ing world. The most curious of all the
curious things preserved in this wonder-
ful manner are the clay books of Nine-
veh.

The chief library of Nineveh was con-
tained in the palace of Konyunjik. The
clay books which it contains are com-
posed of sets of tablets covered with
very small writing. The tablets are ob-
long in shape, and when several of them
are used for one book, the first line of
the tablet following was written at the
end of the one preceding it. The writ-
ing on the tablets was of course done
when the clay was soft, and then it was
baked to harden it. Then each tablet
or book was numbered, and assigned to
a place in the library with a correspond-
ing number, so that the librarian could
readily find it, just as our own librarians
of to-day number the books we read.

Among these books are to be found
collections of hymns (to the gods), de-
scriptions of animals and birds, stones
and vegetables, as well as history, trav-
els, etc., etc. Perhaps those little Nine-
veh children of long ago took the same
delight that the young folks of to-day do
in stories of the birds, beasts and insects
of Assyria.

The Assyrians and Babylonians were
great students of astronomy. The meth-
od of telling time by the sun, and of
marking it by the instrument called a
sun-dial, was invented by the latter na-
tion. None of our modern clocks and
watches can be compared to the sun-dial
for accuracy. Indeed, we have to regu-
late our modern inventions by the old
Babylonian one.—*Harper's Young Peo-
ple.*

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FLIGHTS OF THE FLEDGELINGS.

—Little Carrie is four years old. As
she saw a friend breaking eggs into the
skillet, she remarked, "Oh, we are going
to have eggs for breakfast! I like eggs;
I wanted ma to make some a good while
ago, and she would n't."

—There was unexpected company in the
parlor. Edna ran out to tell Ralph of the
arrival. "Now, Ralph," she said, "you
must be very polite; when anybody speaks
to you, you must say yes'm; an' when they
don't speak to you, you must say no's'm."

—Once Marty sat on the floor tailor-
fashion, and after playing for some time,
he found that one of his feet was asleep.
In a minute he was up and off to find his
papa. When asked what was the matter,
he cried out, "Oh, my foot's so awful
dizzy!"

—"Mother," said a dear little child one
cold, windy night, waking up as her moth-
er went through the chamber, "mother, I
asked God to take care of some poor child
to-night, and I told him to-morrow I
would try to hunt her up and help her,
too."

—Two little boys, aged five and six years
respectively, witnessed a balloon ascension
for the first time, recently. "Oh! look!
look there!" exclaimed the youngest.
"What is that?" "It's a b'loon," replied
the elder. "What makes it go up so
fast?" "Gas." "What is gas?" "Why,
gas is—is—is melted wind."

"A loving heart and a pleasant counte-
nance are commodities which a man
should never fail to take home with
him."

When I reflect how little I have done,
And add to that how little I have seen;
Then furthermore how little I have won;
Of joy, or good, how little known, or been,
I long for other life, more full, more keen,
And years to change with such well have run;
Yet reason mocks me—nay, the soul, I ween,
Granted her choice, would dare to change with
none.

—*Jan Ingelov.*

Our Children.

"Blessed be the hand that prepares a pleasure
for a child; for there is no saying when and where
it may again bloom forth."

AN APRIL DAY.

SUNSHINE.

Bright blue skies and sunshine—
Day is very fair;
Big blue eyes and dimples—
Baby's laughing there.

SHOWER.

Skies grow dark and dreary,
Clouds grin to lower—
Baby's very tired,
Now there'll be a shower.

—*Youths' Companion.*

TRUDIE'S FIRST PATIENT.

Trudie was looking very sober,—
that is, as sober as Trudie's jolly
little face could ever look. You
see, she loved Nero; and Nero, I
am very sorry to say, had been fight-
ing, and, like Aunt Rhody's goose,
he had "a hole in his head." And
now he was lying on his mat as
penitent as any little dog could be.
He had lain there for two whole
days because the boys said that he
would take cold if he went out.

It was a bright, sunny day, and
little Trudie felt that the air
would do poor Nero good. This
was what Trudie was thinking so
hard about. Finally she went and
asked mamma for a handkerchief.

News Summary.

AT HOME.

WEDNESDAY, APRIL 22.—A disastrous flood occurred at Kingston, Kan., yesterday, sweeping away a large number of buildings. It is also reported that several persons were drowned. U. S. C. N. Jordan, of New York, is appointed U. S. Treasurer, in place of W. W. Wyman, resigned. There was a \$250,000 fire in Vicksburg, Miss., last night, and a loss of \$146,000 by fire in the Pullman car repair shops, Philadelphia, this morning.

THURSDAY, APRIL 23.—Continued reports of devastation by the recent storm in Texas and Kan. received. The destruction of property heavy; many lives lost. Logan receives 100 votes for U. S. S. in Ill. legislature; one Republican announces that hereafter he shall vote as his judgment dictates. A block of 13 buildings destroyed by fire in Sharnburg, Pa.

FRIDAY, APRIL 24.—Gen. Grant has been out riding for several days; sometimes takes walks; not so well in the light. Bridges & Co.'s shoe factory at South Framingham, Mass., was burned last night; loss about \$200,000. One thousand striking Pa. miners return to work.

SATURDAY, APRIL 25.—The settlers on the Winnebago and Crow Creek reservations are organizing to make good their rights to settlements. They dispute the right of the President to order them to their reservations and will submit the matter to the courts. Eleven miners are supposed to have been buried alive by a snowslide on Eagle River, Colorado, last night.

MONDAY, APRIL 27.—General Grant's condition was better yesterday than on any day since his improvement began. A disease resembling typhoid fever prevails at Plymouth, Penn., a small town three miles from Wilkesbarre. During the last three days 34 persons have died of the epidemic. The disease is due to the filthy condition of the streets.

TUESDAY, APRIL 28.—General Grant's 83d birthday was noted yesterday in many places throughout the North and South. A serious collision occurred yesterday on the Iron Mountain Railway, not far from St. Louis, between two passenger trains. Several persons were killed and injured.

ABROAD.

WEDNESDAY, APRIL 22.—A battle reported between the rival Mahdists. It is said that the British forces on the Nile will be removed to Lower Egypt. A volcanic eruption has occurred at Passarave, Island of Java, and it is feared that fully 100 persons have been killed.

THURSDAY, APRIL 23.—An explosion occurs in the Admiralty Building, Whitehall, London, badly damaging the office of Solicitor Swanson and slightly injuring that officer. A serious fire broke out in the night at Stratford-on-Avon. The Prince and Princess of Wales receive an enthusiastic welcome on their arrival at Belfast, Ireland.

FRIDAY, APRIL 24.—While the insurgents are erecting barricades in Panama, and preparing for a fight the Americans arrive, knock down the barricades and take possession of the town. The insurgents return to their barracks. The Right Hon. John Naish has been appointed lord chancellor of Ireland. Fighting occurs between Riel's rebels and the government troops.

SATURDAY, APRIL 25.—The action of the U. S. marines in throwing down the insurgents' barricades in Panama on Friday and taking possession of the town saved the place from destruction. Admiral Jonett received the correctness of the American position. The American forces withdraw from the town to-day and the place is now virtually in the possession of the insurgents. Further serious trouble is looked for. An amendment to the Irish registration bill was defeated in the British House of Commons last night by a vote of 62 to 56.

MONDAY, APRIL 27.—The latest English proposals have been received in St. Petersburg, and the Imperial council will reply that the Czar favors the maintenance of Russia's demand respecting the delimitation of the frontier. Russia will consent to the appointment of a special mixed commission to decide upon the reports of General Komaroff and Lamsen's reports of the Finnish incident, and should England refuse to accept these proposals, further negotiation will cease. No more fighting is reported in the Northwest.

TUESDAY, APRIL 28.—The Anglo-Russian situation more warlike; a conflict seems inevitable; yesterday Mr. Gladstone made a powerful speech, moving the adoption of the war credit; the House of Commons voted the entire \$50,000,000 without discussion; another engagement reported between Russian and Afghan troops. It is again asserted that the British troops are to be withdrawn from the Sudan. The garrison at Senaar has defeated the Mahdi's forces.

ABROAD.

We are sorry to note that the prospect of war between Russia and Great Britain grows no less, though it is evident that the British Ministry is determined patiently to exhaust all the means consistent with honor to preserve peace. Not so, however, we fear with Russia. She fully indorses the attack made by General Komaroff upon the Afghans, pending negotiations. Sir Peter Lamsen's recital of the events of every essential point in Komaroff's account of his attack, throwing the blame entirely on the Russian general. It is said that a proposition is to be submitted in the House of Commons to the effect that the British Ministry be requested to arbitrate between the British and the Russians. On both sides the war preparations are pushed forward on a grand scale. Russia is preparing a large fleet. One of the strongest indications of war is the fact that Gladstone has asked a war credit of \$50,000,000, and asks the vote without further exposition of particulars. The Turk so long petted by British government, gives indication that he will exercise the gratitude of the warmest serpent that bit his benefactor; that he will side with the Russians and close the Dardanelles to the British fleet. If the Turkish government takes that course, we shall have a separation of the Turk himself from Europe. The Bosphore Egyptian, a bitter anti-British paper at Cairo, was suppressed some time since by Egyptian authorities, an act afterward virtually indorsed by the British Ministry. The new French cabinet is greatly incensed at this action, though the paper went so far as to urge the Egyptians to rally to the standard of the Mahdi. It is said the French ordered its representative to leave Cairo and even threatens to bombard Alexandria unless restoration be made. Later rumor says that Egypt proposes to apologize as having violated the rights of domicile, without mentioning the paper.

The Northwest.

The Canadian troops behaved well in the recent encounter. They succeeded in driving the insurgents from two or three ravines, but necessarily they suffered much. In dealing with such a foe, the force should be overwhelming, and quick work should be done. It is true that the insurgents feel that they have been wronged, but the wrongs can not be righted until they lay down their arms. The insurgents are well acquainted with the country, insured to the hardships of border life, and skilled in their way of fighting. Whether Riel and his followers will hold out much longer in their rebellion, is uncertain.

Miscellaneous.

The jury of inquest in their New York "fallen buildings" verdict find that Buddenick, his assistant, Franck, and the building examiners, Dailey and Mearns, are responsible for the life lost at the time of the disaster.

Captain O'Brien of the steamer City of Mexico was arrested in New York, Thursday, April 23, for violating the neutrality laws in taking men and munitions of war in aid of the insurgents in the United States of Colombia.

A heavy snowstorm prevailed in Colorado Wednesday night, of last week, full 20 inches falling.

It is thought that more than 20 lives were lost in the Vicksburg, Miss., fire of Tuesday night of last week.

Hostilities have been everywhere suspended in Tonquiu, virtually concluding the war between France and China.

The Cubans are opposed to a new commercial treaty between Spain and the United States.

The lower house of the Prussian Landtag the 23d inst. refused, by a vote of 182 to 128, to repeal the law stopping the temporalities of the Catholic clergy.

Sir Stafford Northcote, in a speech in London, has attacked the government's Egyptian policy.

President Cleveland declines to exercise the power of executive clemency in regard to the sentence of the court martial in the case of Judge Advocate General Swain.

The international commission has agreed that no fortifications shall be erected along the Suez Canal.

Attorney General Garland has reversed his recent decision empowering the commissioners of agriculture to purchase and slaughter cattle affected with contagious diseases.

Intelligence from Salt Lake, of the 23d inst., is to the effect that S. M. Smith, nephew of Joseph Smith, the so-called Mormon prophet, E. D. Davis of that district, and Bishop Stewart of Idaho, have been arrested, charged with unlawful cohabitation.

Ex-Attorney General Brewster has not been subpoenaed in the Dickinson star route trial, but he will appear in court and demand that he be permitted to make a statement.

The Secretary of State and the Italian minister have exchanged ratifications of the supplemental convention on that of March 23, 1883, on the subject of extradition between Italy and the United States.

The Prince and Princess of Wales had a most enthusiastic reception at Londonderry Saturday. The town was literally covered with flags and bunting, and immense crowds were in the streets.

In view of the unsettled condition of the finance and commerce of our whole country, and in obedience to suggestions received from centers of trade, labor and production in the East, West and South, that some united effort should be made to prevent the business affairs of the people from suffering the evils of further depression and stagnation; in pursuance of the views of some of the ablest financiers in that and other sections of the Union, and that the representative business men of the whole country may have the opportunity to confer together and consider the most effective means to better the business interest of the country, the citizens of Atlanta have determined to invite delegates to a National Commercial Convention, to assemble there on the 10th of May next.

Personal.

Will Carleton, the popular poet and lecturer, is to deliver the annual oration before the literary societies of Lewisburg University, Pa.

Professor C. F. Brackett of Princeton College is expected to contribute a paper at the coming centennial celebration of the settlement of Parsessid, Me.

The widow and children of the late President Barrios of Guatemala have arrived at San Francisco. Mrs. Barrios's parents live in San Francisco, and she will make that city her home. It is said that President Barrios settled upon her and her children a fortune in real estate valued at \$8,000,000.

It is said that the oldest person in New Hampshire is Mrs. Mary M. Lund, who will be 97 years in July. She was born in Bradford, Mass., and has been twice married. She can read without glasses and do some light housework. Mrs. Lund says she can remember the death of Washington. She also remembers seeing Lafayette and hearing him speak at the time he visited this country in 1824.

A correspondent of the London Times says the Amer of Afghanistan is a hale, large man, full of conversation. He prides himself on his powers of organization, on his varied travels and extensive knowledge, thus acquiring the appearance of a self-reliant. He notices everything and makes very pertinent remarks. James Russell Lowell will sail from Liverpool for home June 10.

Rubenstein has finished a new oratorio which is to be brought out at Antwerp under his own conductorship.

Emma Thursby is going to Europe shortly to be absent three years. Gen. Longstreet lives about two miles from Gainesville, Ga., in a large two-story house, with a spacious veranda, surrounded by beautiful grounds. Here the General sits, a typical patriarch, enjoying the peaceful days that have succeeded the rebellion.

Educational.

The Corporation of Yale College has taken steps toward placing the institution upon a university foundation.

The Northfield Seminary, founded by Mr. D. L. Moody in 1873, to promote the Christian education of young women, now has about 200 students. Its principal edifice, Marquand Hall, an elegant structure, which has cost \$67,000, is a memorial to Frederick Marquand, from whose estate came the funds for its erection. In addition to this, which is just completed, the seminary is provided with two dormitories, "East hall" and "Bonar hall," and Mr. Moody's own house is used much of the time. A granite recital hall, to cost upward of \$50,000, is also now under construction, to be completed in two months, and more buildings still will have to be provided within a year to keep up at all with the demand of incoming students. At this school and the corresponding one at Guilford, for boys, about \$300,000 has been expended on buildings.

Massachusetts is endeavoring to secure a law, which will provide for more enduring tenure of office of teachers in the public schools. It involves the condition that teachers must work satisfactorily for three or more years before being admitted to permanent positions; but it provides for their retention of office, after such an approved preliminary service, until the confidence of the school committee shall have been forfeited.

The 25th anniversary of the Boston Latin School was celebrated last week. Rev. Phillips Brooks delivered the oration.

Mortimer F. Reynolds of Rochester, N. Y., has given \$25,000 to the University, for a chemical laboratory.

Art Notes.

The principal gift of Emperor William to Prince Bismarck on the occasion of the latter's 71st birthday on the 1st inst. was a copy of Herr Antoine von Werner's famous historical picture entitled "The Proclamation of the German Empire at Versailles." The original was presented to the Kaiser by all the reigning Sovereigns in Germany at the time of the unification, and it has been so extensively reproduced in line engravings and mezzotints that it is known almost everywhere. Some months ago the Emperor gave a commission to Herr von Werner to produce a copy of the original painting, and it is said the result is a picture which excels in composition, portraiture and action the famous original in the imperial palace.

Mr. Warner's statue of William Lloyd Garrison has been successfully cast in plaster in New York, and the final casting in bronze will soon be undertaken. A mask, taken during Mr. Garrison's life, has been lent to the sculptor, and has afforded some valuable hints in the modeling of the face. Certain modifications have also been made in the pose and in the minor features. Mr. Garrison is represented as sitting in a large arm chair, and around him are emblems of his work—a volume of the Liberator, an inkstand, pens, etc. The statue will probably be completed and ready for the place to be assigned it in Boston about the first of July.

Walking advertisements for Dr. Sage's Catarrh Remedy are the thousands, it has cured.

Sanitary.

THE USE OF MEDICINE.

Since there is a special tendency in most communities to take too much medicine, and to take it recklessly, it is well not to increase that tendency. While the use and value of drugs are not to be denied, it is claimed that no ignorant person should ever dabble with them, remembering that the more active of them are active because they are poisons, or at least modifications of poisons, and it given judiciously when not needed, or in too large doses, the poison-element will appear.

And here it is proper to refer to that absurd idea that disease is a monster, to be slain by the administration of active poisons, killed like any other monster, a tiger to be subjugated. On the contrary, disease is but the absence of esse or health, a negative rather than a positive condition, the removal of which depends mainly on co-operating with nature, whose efforts are always in the right direction, though not always effectual. All of these, in a certain sense, may be regarded as curative, though failure often results, either from the lack of sufficient physical foundation, from surrounding adverse circumstances, or from an interference on the part of those who would cure, but who, on account of ignorance or false ideas, introduce discord and false efforts. It may be that such, foolishly believing that the more critical and dangerous the case, even when much reduced in vital force, the more powerful the dose demanded, act on this principle, and give the dose that might be safe, in ordinary cases, to persons of the same age and sex, exercising no discrimination, no judgment. Such should remember that those weak in body are also weak in the stomach, as certainly unable to bear large doses as they are to perform hard labor. I have seen many an adult, to whom I would give no more than a strong boy, slightly ailing, could bear at the age of four years. And when such are dosed with no regard to their weakness, the sudden death is attributed to "heart disease," while the intelligent know that but a very small percentage of the sudden deaths are caused by organic diseases of the heart.

It is also believed that prevention is better, easier, safer, and cheaper than cure. That this may be done, it is needful to learn the laws of health and obey them.—Dr. J. H. Hanford.

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The French cabinet has adopted a line of action to be pursued in the Bosphore Egyptian affair.

BEST BAKING POWDER.

INTERESTING TESTS MADE BY THE GOVERNMENT CHEMIST.

Dr. Edward C. Love, the present Analytical Chemist for the government, has recently made some interesting experiments as to the comparative value of baking powder. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of the Baking Powder.	Strength cubic inches Gas per each ounce of Powder.
"Royal" (cream tartar powder).....	127.4
"Patent" (alum powder).....	123.2
"Rumford's" (phosphate) fresh.....	122.5
"Rumford's" (phosphate) old.....	121.6
"Hartford's" (phosphate) fresh.....	121.6
"Hartford's" (phosphate) old.....	121.6
"Redhead's".....	117.0
"Charm" (alum powder).....	111.9
"Amass" (alum powder).....	109.8
"Cleveland's" (short weight).....	108.6
"Sea Foam".....	107.9
"Czar".....	106.8
"Dr. Price's".....	102.6
"Snowflake" (Graft's, St. Paul).....	101.38
"Lewis's" condensed.....	98.2
"Congress" yeast.....	87.5
"C. E. Andrews & Co's" (contains alum).....	78.17
"Gillett's".....	25.5
"Hick's".....	84.2
"Bulk".....	80.5

"In his report, the Government Chemist says: 'I regard all alum powder as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration.'"

Dr. H. A. Mott, the former Government Chemist, after careful and elaborate examination of the various baking powders of commerce, reported to the Government in favor of the Royal Brand.

Wild mint scattered about the house will rid it of rats and mice.

Beeswax and salt will make rusty flatirons as smooth as glass.

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch Street, Philadelphia, Pa.

Roasted coffee is one of the most powerful disinfectants.

Opposed to Strong Drink.

"Parker's Tonic is delicious to the palate; it invigorates, but does not promote a love for strong drink; it cures coughs and colds; it purifies the blood, thus curing kidney, liver and lung troubles and rheumatism. It should be kept in every home." G. H. Sherman, photographer, Elgin, Ill. Place it in yours.

Henry P. Kernochan has been appointed naval officer at New Orleans.

RED PEPPER AND SALT FOR CHOLERA.

A Massachusetts correspondent calls our attention to the publication, about thirty years ago, of a very successful cholera cure, introduced in this way: the captain of an emigrant ship, coming from Europe, had lost many of his passengers by cholera, although freely dosing all who were sick with the remedies then usual. At last he made a prescription of his own—one teaspoonful of red pepper and a tablespoonful of salt to a half pint of boiling water; this to given as hot as possible, to every patient when first taken. It is said that this simple remedy acted as a charm, curing all the cases on board that ship, and attaining considerable general popularity during the time of that cholera visitation.—Scientific American.

SENSIBLE SUGGESTIONS.

—Have plenty of flowers upon your table, but mass them low.

—A handsome sofa-pillow cover is made of crimson tulle, with a large half circle of embroidery in a lighter shade of crimson upon the upper side.

—Set the table neatly for home folks as well as for company. It is just as easy to set a dish down in its proper place as to throw it down anywhere and anyhow.

—Do not call the family to a meal until you are sure everything will be on the table by the time they are seated. The confusion that results from sending for or going for what is wanting is demoralizing to table manners, especially of the young.

—Pretty table mats are made of a kind of momic cloth which is quite heavy and is figured; that with a white ground and with pink rose-buds is particularly suitable. The mats should be of various sizes, and oblong, not round, and the edges are finished with white cotton fringe.

—The value of crushed ice as a dressing for burns and scalds, first pointed out by Sir James Earle, is confirmed by Dr. Richardson. The ice, after being reduced, by crushing or scraping, to a state of division as dry as possible, is mixed with fresh lard into a paste, which is placed in a thin cambric bag, and laid upon the burn. This is said to banish all pain until the mixture has so far melted that a fresh dressing is necessary.

THIS AND THAT.

Florida has entered the list of competitors for the northern flower market. A horticulturist at Tangerine has recently shipped 30,000 tuberose bulbs to dealers in the north.

It was an old oriental doctrine that women have no souls. More enlightened philosophy cannot do that they have purer finer, more excited souls than men. But they are too often contained in feeble, suffering bodies, which hamper and retard their full development. For all those painful ailments incident to the sex, Dr. Pierce's "Favorite Prescription" is the best specific in the world, and is sold under a positive guarantee that it will do all that is claimed for it. Price reduced to one dollar. By druggists.

Competition may be "the life of trade," but it is the death of many traders.

CONSUMPTION CURED.

An old physician, retired from practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, he has prepared a full and complete treatise, in English, French or German, full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 119 Power's Block, Rochester, N. Y.

A movement is on foot in Chattanooga to tender Gen. Grant the free use, during his convalescence, of a private hotel on Lookout Mountain, in sight of the battlefields of Chickamauga, Mission Ridge, Lookout Mountain and Chattanooga.

QUEBEC'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tuberculosis, consumption, scrofula and general debility, this most mild, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of the jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject. For sale by all druggists, and E. B. THURLEY, 238 Pearl St., New York.

Save your cold tea; it is excellent for cleaning grained wood.

It is said the Czar of Russia has decided to proceed to Samarkand in Turkistan, and there be crowned as "Emperor of Central Asia."

Biliousness and Spring Fever

CURED BY A FEW DOSES OF



JAMESTOWN, N. Y., Aug. 4, 1883.
Have been troubled with Biliousness from boyhood. This Spring I commenced using your SELTZER APERIENT, and have been free from those disagreeable effects than ever before.
A. L. WARNER.

D. LOTHROP & CO'S NEW BOOKS.

HISTORY OF CHINA.

By Robert K. Douglas.

Until this book appeared, a thoroughly good one-volume history of the "Middle Kingdom" for popular use, was not to be had. We have here an authentic, scholarly and most interesting summary of Chinese history from the earliest period to the present time. Plain cloth binding, \$1.75. Extra binding, covers stamped in colors and gold, \$2.25.

WIDE AWAKE, VOLUME T.

Including Charles Egbert Craddock's serial story "Down the Ravine," with other serials by famous authors, and nearly three hundred original illustrations by celebrated artists. Plain cloth binding, \$1.75. Extra binding, covers stamped in colors and gold, \$2.25.

STORIES FROM THE PANSY.

Most acceptable books for Sunday-school libraries. Second series, fully illustrated, six volumes in a neat box, the set \$1.80.

IN THE WOODS AND OUT.

By Pansy. 12mo, \$1.00.

Admirably suited to the needs of young folks who wish to read, or have read to them, the choicest of short tales.

HOW SUCCESS IS WON.

(Little Biographies. Third Series.) By Sarah K. Bolton. Price \$1.

This is the best of the recent books of its class. Its "successful men" are eminent Americans. A portrait accompanies each biography.

INTERLUPT.

By Pansy. Extra cloth, 12mo, \$1.50.

Has all the charm of her earlier works, with ripper experience.

COULDN'T BE BOUGHT.

By Fay Huntington.

Has genuine excellence in manner and sentiment. 12mo, cloth, illustrated, 75 cents.

BACCALAUREATE SERMONS.

By Rev. A. P. Peabody, D. D., LL. D.

Addresses delivered before the graduating classes of Harvard, and models of pulpit oratory.

12mo, cloth, \$1.25.

D. LOTHROP & CO.,

20 and 32 Franklin St., Boston.

Our Anniversary Music.

HULL'S SPRING ANNUAL, 1885.

FIVE CHOICE NEW TUNES for Spring Anniversary. Children's Day, etc.