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*To Genl.*—In a recent speech in New York City, Mr. Walter Thomas Mills, the Secretary of the National Inter-Collegiate Prohibition Association, made the following statement: "The National Inter-Collegiate Prohibition Association is to combine against the saloon the forces that properly belong against the intelligence and virtue of the youth of the country. Over 100 colleges have entered the movement, including Yale, Harvard, Amherst, Cornell, Rochester and Syracuse universities; Williams, Princeton and Lewisburg colleges; it collects in its ranks the best of the youth of Minnesota, Wisconsin and many more in Wisconsin, Arkansas, Texas, Florida, North Carolina, Virginia and other States."

## LIFE'S BEST PART.

BY M. H. I.

Fairest roses grow 'neath thorns,  
 Ofttimes hid beneath the shade;  
 Purest lilies sleep upon  
 Waters dark in lonely glade;  
 But their fragrance steals away—  
 Life is sweeter for their stay.

Highest hopes the deepest lie,  
 Close within the silent breast;  
 Noblest aspirations rise  
 In the soul, and will not rest;  
 In our inmost being, all  
 That is true awaits its call.

Far behind the gifts we make  
 Is the love that bears its part;  
 Noble acts can never spring  
 From a cold and selfish heart.  
 Blessedness of giving lies  
 In the loving sacrifice.

'Neath the warm, true hand clasp  
 Of a faithful, trusted friend,  
 Is the subtle tie, which links  
 Heart to heart unto life's end.  
 Friendship true can only rest  
 Between souls whom God hath blest.

Rising sighs may choke the prayer,  
 But the deep desire expressed  
 Is not more than what remains  
 Still unuttered, in the breast.  
 Trembling one, overcome with fears,  
 God will bless thee in thy tears.

Deep they lie—the purest, best,  
 All the gems of heart and soul;  
 He who guides our wayward feet,  
 Will our spirits guard, control.  
 Darkly here—there, face to face,  
 We each hidden thought shall trace.

Blessed thought! God dwells within!  
 Oh, may we fit temples be!  
 Come, O Holy Spirit, come,  
 Make our hearts from error free!  
 "Whatsoever things are pure"—  
 Gems of heaven—these, these endure.

Leviston, Me.

## PRAYER.

"Prayer is the key of the morning and the bolt at night."  
 —Miss Muloch.

"Lord, what a change within us one short hour  
 Spent in Thy presence will prevail to make!  
 We kneel, how weak! we rise, how full of power!"

Why should we then be over-born with care,  
 Or ever weak, or ever heartless be,  
 Anxious or troubled, when with us is Prayer,  
 And joy and strength and courage are with Thee!"

—Trench.

"No time to pray?  
 Then sure your record falleth short;  
 Excuse will fall by you as resort  
 On reckoning day."

"What thought more dear  
 Than that our God His face should hide,  
 And say, through all life's swelling tide—  
 No time to hear!"

"Cease not to pray:  
 Oa Jesus as your all rely;  
 Would you live happy, happy die?  
 Take time to pray."

"Farewell, farewell! but this I tell  
 To thee, thou wedding guest;  
 He prayeth well who loveth well  
 Both man and bird and beast."

"He prayeth best who loveth best  
 All things, both great and small;  
 For the dear God who loveth us,  
 He made and loveth all."

—Coleridge.

"Through woods and mountain passes  
 The winds like anthems roll;  
 They are chanting solemn masses,  
 Singing, 'Pray for this poor soul—  
 Pray! Pray!'"

—Longfellow.

"More things are wrought  
 By prayer than this world dreams  
 By prayer the whole round earth is every way  
 Bound by gold chains about the feet of God."

—Tennyson.

"Prayer is the soul's sincere desire,  
 Uttered or unexpressed,  
 'Unanswered yet? The prayer your lips have  
 Pleaded."

In agony of heart these many years?  
 Does faith begin to fail? Is hope departing?  
 And think you all in vain these falling tears?  
 Say not the Father hath not heard your prayer—  
 You shall have your desire, sometime, some-  
 where."

—Browning.

## "MANNER" IN THE CHRISTIAN LIFE.

BY GAINSBORO.

A book I like to take up occasionally, for a half hour's reading, is, "Getting on in the World; or, Hints on Success in Life," by Prof. William Matthews, L.L.D. The key note of the volume is to be found in the first of the twenty-one charming essays it contains; viz., "Success and Failure." How to gain the former, and shun the latter, in this present world, mankind generally wishes to find, and our author attempts to show.

Believing, as he says, that "among the qualities of mind and heart which conduce to worldly success, there is no one the importance of which is more real, yet which is so generally underrated at this day by the young as courtesy,—that feeling of kindness, of love for our fellows, which expresses itself in pleasing manners,"—he devotes a chapter, midway in the book, to "Manner." How much he succeeds in making of his subject, by precept and examples in actual life, I wish every one of my readers might know, even for the bearing it has upon happiness and prosperity in this present life, merely. Nearing the close of this chapter, the author says: "We have dwelt at length upon it, because upon no other point are young men so apt to make a serious mistake as upon this. They think that if they only have the substance, the form is of little moment." But manners are more than mere form; they are a "compound of form and spirit,—spirit acted into form."

But it is not to our purpose to dwell longer on this phase of the subject. If it is worth one's while to hunt for the secret of "getting on" in this present world, of success in things pertaining to the life that now is, how much more to "cry after knowledge, and lift up the voice for understanding" of the secret of the highest success in matters pertaining to the life which is not temporal, but eternal! How

shall the Christian best build up the kingdom of God? How shall he make the most for the edification, the upbuilding, of others and himself, in the real life? In God's book—the Bible—all needed "directions" are to be found. A single one of these will serve our design now. It relates to "manners" in our Christian lives. We need not feel surprised that the Book makes so much of this matter. Since its Author is the Author of our own nature, and the laws that govern them and the world, over which "manner" is so potent, rather should we be surprised if it made less of it! As a thing of revelation, then, as well as experience and observation, this subject is commended to our most careful, prayerful consideration, since "the mode in which" anything "is done, often affects us more than the deed itself." Courtesy, gentleness, cheerfulness, modesty, kindness, deference to others, and all other graces of manner, as well as of heart, find no other so fitting a place as in the Christian's life.

In emphasis of this fact, let some passages of Holy Writ bear their testimony. In the matter of Christian liberality, we are exhorted to give, "not grudgingly (Greek, of sorrow), or of necessity, for God loveth a cheerful giver"—a fact we ought to be able to find out through the impression of his nature on our own, even if he had not revealed it in his Word. *Cheerfulness of manner* in giving is, alas, all too rare!—but how it multiplies the effectiveness of the gift, in the sight of both God and man! (Is it hard for some of you, readers, to feel and show this spirit of cheerfulness when you part with your gifts? Would you gladly have it? Sure we are, that, if by "the candle of the Lord" you shall explore all there is in one single Christian act of "giving as God hath prospered you," you can hardly fail of "cheerfulness" that shall come to the surface and make the face to shine in your transfiguration.)

Again, "let him that sheweth mercy, do it with cheerfulness" (Greek, *hilarity*). Imagine the effect upon the recipients of such "mercy," and, secondarily, upon the world, if all who "show" it should always find in the act a species of healthful soul-intoxication, as Paul, in uniting the church at Rome, perhaps had in mind, as he used the word. But if one could see all there is in even one such act, prompted by the Spirit of God, would not the soul be enraptured with delight—"hilarity"—in the performance of it? And then there is the cheerful, uncomplaining, prompt, willing obedience to God's commands, and acquiescence in, and submission to, all his will as providentially manifested in the manner of our lives, that his Word shows he wants. What power, what joy, what blessedness, for ourselves and others, would be found in just this manner of doing and bearing all this! A physician of our acquaintance recently buried a noble boy of fourteen years. His malniteness, his worth, a theme of all who knew him well. It is said of him that when his father had occasion to deny any wish of his, he always went away cheerful, humming good-naturedly. If our Heavenly Father always found such a spirit, shown in such a manner, in each of us, when he has to deny us our wishes, how it would please him, and with what blessing it would enrich us and the world!

Probably many of us, in looking about on our acquaintances, can find one or more persons in whose religious profession we have entire confidence, but whose influence in winning souls is materially crippled by some "manner" that we are sure is not really a reflex of the heart within. Unwittingly they may be shutting the door of the kingdom against some one who can not "look beyond the husk or shell of a fellow being, but judge him by his appearance and demeanor more than by his substantial character." Beside such a one put the apostle Paul, seeking out every possible, lawful means by which at least he may be able to save some. Evidently the power of "manner" had not escaped this apostle in the study of the greatest of all arts—that of gaining souls.

In conclusion, we may, perhaps fittingly, quote from Prof. Matthews's essay. "Few men have influenced more powerfully the persons with whom they have come in contact than Bishop Fenelon. The secret of his sway over hearts was his uniform courtesy, a politeness springing from a profound love for his fellow-beings, of whatever rank or class. Lord Peterborough, the distinguished English general, said of him that he was 'a delicious man,' that 'he had to run away from him to prevent his making him a Christian.'"

## A SUGGESTION.

There is one thing which I do not often see mentioned, when people speak of influencing young men and women in favor of the churches and Sunday-schools in our cities, and that is the influence we might exert over them by inviting them into our own homes, and making them feel the interest we have in them through a better acquaintance.

I know a young man, active in all church matters, popular and agreeable; yet, after having been in the city more than two years, he said: "There are not a dozen families in the church into which I have been invited, and not half a dozen where I feel free to call occasionally and to spend a little time informally." I know also of a lady who has a large class of young people in Sunday-school, many of them comparatively strangers in the city, for whom she makes her home, on Sunday afternoons, specially attractive, and invites each member to call and feel perfectly free, taking tea with the family later. And really, these Sunday afternoon visits prove, in many instances, the brightest

hours of the whole week. It is scarcely necessary to add, that this lady's class is always well attended, and that she exerts a strong influence over each member. I know, however, that many people do not approve of visiting Sundays. In many families, too, teachers could not well invite any considerable number of their class to their homes at one time.

But there is a feeling of loneliness, of homesickness, and a desire to meet people at their homes, which every young man feels, especially when he first leaves his own home—a desire for the companionship of home. The homes of Christian people whom he meets at church are not as a rule opened to him. Of course not at once. "We must look out for those whom we invite there." People speak very cordially when meeting him at church and prayer-meeting, but there their interest seems to stop. I believe that a more general throwing open of our homes, at certain times, and making our Sunday-school scholars welcome, would in very many cases prove their salvation.

A young man, perhaps under conviction, often has no one with whom he can speak with confidence. He feels at a great distance from his pastor, especially in a large church. With his Sunday-school teacher he has perhaps never spoken, save in the class-room. But if that teacher would sometimes invite him into his or her home, and gain acquaintance there, a great opportunity for good would be secured.

I know that many teachers say they have again and again invited their classes to their homes, but that they fail to come. It may be so; yet I have every reason to believe that a more general opening of our homes to our young people would secure an increased interest in our social meetings, and in our Sunday-school work.

## LETTER FROM NEBRASKA.

One more move west finds us settled with our new church in Lincoln, Nebraska. Lincoln is a thriving city of 30,000 inhabitants, and growing rapidly. It is also the great railway center of the State. From this city the B. & M. R. R. sends out trains to the principal cities and sections of the State. The Union Pacific, the C. & N. W., the F. & M. V., and the M. P. roads, have lines entering the city. Over these roads fifty passenger trains come in and go daily, and yet this branch of business is in its infancy. Lincoln is not only the capital city, but here is located the most important State buildings, such as the University, the Insane Asylum, the State Prison, the Home for the Friendless, the U. S. Court House and Post Office. Here also the M. E. church has decided to establish a college bearing the name of Wesley. The substantial business blocks, the system of street railways, the churches and other public buildings, the spirit and push of its people, are such as any city need be proud of, and Lincoln is. It is said that last year fifteen hundred buildings were erected, many of them as beautiful and grand as skill and money could make them. It is also said that twenty-four hundred buildings are under contract for the coming season.

The advocates of woman suffrage have recently closed an enthusiastic convention, and are strong in faith that the women of Nebraska will soon be admitted to the ballot-box. The senatorial contest is over, and proves that he who rides one horse, reaches Washington sooner than he who attempts to ride two. The stronghold of sin—and Lincoln, like other cities, has them—are being stormed by the Gospel Army, with some indications of success. The W. C. T. U., and other temperance workers, are directing their energies against the liquor traffic, which carries on its work of ruin in twenty-eight houses, paying one thousand dollars each for the privilege. If this came out of the pockets of the liquor venders, we would say high license was so far good; but when we consider that every cent of this amount is collected from the drinking class by the additional price per glass, we feel that he who stands for prohibition stands right.

This is a city of churches, in which almost every denomination is represented, having churches of all dimensions and styles; and, as one said of some, "the like was never before seen on earth or in heaven." The Free Baptist church was organized last April, with 15 members. It now has 47. The church is composed of able, earnest, and spiritual members. Quite a number we prize people, who are rapidly developing client laborers in the cause of Christ. The past few weeks some twelve themselves desirous of serving to go forward in baptism. We formerly Free Baptists, living in our church was organized, and we could all such unite together, at once be equal in strength with the other churches of the city. Some, however, having entered so heavily into the departments of church work which they stand connected, that they find it difficult to make the desired change, prefer to remain. The building is yet unfinished, but so far we are out of debt and must keep so.

Several hundred dollars is needed this spring, to complete the building so as to meet the immediate wants of the church. The citizens and church of Lincoln have contributed more liberally than was expected; but to maintain service and complete the building is more than they are able to do at present without further aid. One part is without plaster or windows. The base of tower only is up, but unfinished. The entire outside unpainted, save the priming coat. No carpet or furnace. A little help at this present time would place us in a position that in the near future we could refund much more than we now need. The Lincoln church will occupy a place in the West that a Boston church does to New England.

The planting and sustaining our church in Lincoln is to us the most important work within the State, and will require hard work and sacrifice. We are here endeavoring with patience to do that. Still, we are in need of funds we can not furnish. The most of the windows have been donated, at a cost of twelve dollars each. Four more are needed to take the place of boards. He who gives one may have his name inscribed upon it.

We have organized and placed all our forces at work, hoping and praying for success.  
 B. F. MCKENNEY.

## THE ORISSA MISSION OF THE GENERAL BAPTISTS OF ENGLAND.

The Orissa Missionary Conference held its annual meetings at Cuttack, Orissa, India, from 26th of December, 1886, to 5th of January, 1887. The meetings were held this year under circumstances well fitted to cause both joy and sorrow. The events of the past year have been of a very unusual kind. Our senior missionary, Rev. J. Buckley, D. D., has gone to his rest and reward, after serving his Lord in the mission field for over forty years; and our other senior missionary, Rev. W. Miller, who also has been engaged in mission work for more than forty years, was laid aside from active work for several months by a very serious illness. We were therefore glad to have him in our midst again, after a visit to Tasmania, in good health, and able to take part in our deliberations. We were also glad to welcome among us and have in our meetings Rev. W. Orton, so well known to the churches in England, and who comes to us as the representative of the churches. It was also a cause of joy to us that the Lord had sent to us another fellow-laborer in the person of Rev. E. Brearley, and we pray that God may long spare him to labor in this land.

After the Conference was opened, on the 27th of December, with prayer and praise, Mr. Orton was chosen chairman, and thereafter brethren were appointed to fill the offices formerly held by Dr. Buckley. Mr. Miller was appointed Indian Treasurer to the Mission, and Rev. J. Bailey was requested to remove from Berhampore to Cuttack, and was also chosen tutor of the college, Indian Secretary to the Mission, and guardian of the Female Orphanage.

The native ministers, twenty-four in all, were, as usual, appointed to their various spheres of labor as it was thought most conducive to the interests of the Redeemer's kingdom. Two brethren were appointed to labor at a new station opened during the year. The students in the mission college were examined during the sittings of Conference by three missionaries and two native pastors; and the report given was satisfactory.

It was reported that during the past year a revised edition of the Oriya New Testament had been printed, and the revision of the Old Testament had been carried on up to the close of the 83d Psalm. Here Mr. Miller will begin his revision; and, according to the decision of Conference, Mr. Miller and Mr. Bailey, with the best native help they can get, will revise the whole of the Old Testament before it is printed, so as to make the translation as exact and good as possible. The Proverbs in verse by one of the native ministers, and some new tracts, were presented to Conference, and they were put into the hands of several brethren to read and report on. Minutes were prepared relating to the death of Dr. Buckley, the return of Mr. Miller, the visit of Mr. Orton, the return of Miss Packer (who, in addition to her work as an agent of the Ladies' Society, has for many years heartily co-operated with our missionary brethren, and rendered their valuable help in their labors for Christ in this land), and the arrival of Mr. Brearley as a missionary of our Society. At some of our meetings the native ministers, with colporteurs and delegates, were present, when digests of the business of Conference were made known to them, and their opinions heard on matters relating to themselves and the various stations,—opinions which are often of considerable service to the missionaries in making their arrangements for carrying on the work of the Mission from year to year. The usual sermons in English and Oriya were preached on Sunday, 26th of December; and during the following week several large meetings, including the annual missionary and total abstinence meetings, were held in the Mission Chapel, and meetings were also held in the various Christian villages. On Sunday, 2d of January, were preached the annual sermons connected with the English and Oriya Sunday-schools, and there was in the afternoon a united communion service.

## HOW TO TELL WHEN A PERSON IS DEAD.

While we are decidedly in favor of cremation, we do not admit that the fear of being buried alive should be a reason to cause us to reject burial and adopt cremation. There are two simple tests by which we can always know if dead or not. One test is the same as has been crowned with a prize by a French government, which had for its object a large reward for the discovery of any method, always applicable, always reliable, and one that may be practiced by the most ignorant. The method of determining actual death, which was considered by the French government as being worthy of the reward, is the following:—

When the fingers of a person who is supposed to be dead are fully extended, but kept near together, and placed in front of a candlelight in a dark room, a peculiar bright color, due to the capillary circulation, will be visible where the fingers touch each other, if there is any life left.

The other is based on the well-known fact that the muscles of a human being will never respond for a longer time to the strongest electrical current than for one hour and a half after death; while, as long as life lasts, my evidence be ever so little, the contractility of the muscles, if not affected by some forms of paralysis—and in cases thus affected, when death seems to occur, it always is real—remains.—*Toledo Blade*.

The more one studies methods of spiritual usefulness and their comparative results, the more he is convinced of the value of promptness and directness. Here is a Sunday-school scholar, for example, who has seemed to be solemnized by some truth suggested by the lesson. He ought not to be neglected until the impression made by that truth has passed away, for want of being encouraged and strengthened.

## Missions—Home and Foreign.

"Go ye into all the world, and preach the Gospel to every creature."

CONDUCTED BY DR. JAMES L. PHILLIPS, HOWARD, R. I.

## THE LEVER OF CHRISTIAN LITERATURE.

What a power the book has been in the world! An ambitious author once wrote something like this: The only immortality comes through a good book. Our word Bible comes from a Greek word meaning book, and, as Sir Walter Scott said, the Bible is "THE BOOK." A prominent department of Christian work in all lands is the preparation and diffusion of good literature, of which the Word of God must always be the basis. The translation of the sacred Scriptures into the language of the people has been one of the first duties of the missionary in every land, and after that the making of many books, religious and secular, for the instruction of the converts.

It would be difficult to estimate the important and extensive work of the Bible and tract societies in Christian lands, and of their auxiliaries in foreign fields like India, Turkey, Japan, and other countries. I had occasion recently to look over a catalogue of the publications of our American Tract Society, and must say that I was surprised and delighted to see how much this single organization is accomplishing for the diffusion of religious knowledge. And the same may be said of the British Society, of whose work I have known more in the East. In scores and hundreds of tongues the plain truths of God's Word are being published and scattered far and wide.

These books and tracts have been a strong lever for lifting up the nations sunk in sin and superstition. In these days almost every well equipped mission has its printing press at some central station. Some of these have become historic, like that of the early toilers at Serampore, that of the American Board in Turkey, and that of the English Baptist Mission in Calcutta. Some of the publications from the press of our General Baptist brethren at Cuttack have proved invaluable aids in our own field. The little volume of poetical tracts that brought Bangsi Maharti and his friends to Christ on the western edge of the Midnapore District, in 1865, was printed at the Orissa Mission Press; and our supply of Oriya Scriptures, books, and tracts, has come regularly from Cuttack from the first until now.

An old gentleman, a superannuated minister of the Congregational communion, once called upon me, and left a package of tracts, with the words: "This is my sermon, and I wish it to be preached when I am gone." Just in this way many a good man, gone long ago, is preaching still to the hundreds who read his book. How John Bunyan preaches on in the pages of his Pilgrim's Progress! And how worthily might some Christian man or woman work for Christ, years after the end of this short life, by supplying the money for the publication of edition after edition of a good book or tract. The golden fruit of such seed sowing would appear in the last day, and would abide forever.

Brethren of the churches, God has given us a press in India, but for lack of funds it has done comparatively little. Had we the money we might be printing many excellent books and sending them out into the teeming population of our field. Some of the best books of our American and European tract societies should be translated into the languages of our mission, and that soon. Who will give us the money for it? Should the way open for my return to my chosen field, how glad I should be for money to carry out plans long hindered for lack of money! We should make our Midnapore press a power and a blessing.

## TRACT DISTRIBUTION IN BURMAH.

A decided increase has taken place of late years in the number of Burmese tracts sold to the heathen. That obstacles do exist in the way of effecting sales of religious tracts, does not admit of a doubt. Formerly, tracts were sown broadcast over the land; so that now, when price is asked for them, the suspicion sometimes arises of an attempt at overreaching. Besides, at first view, it seems a rather small kind of business in which to be engaged. Moreover, most of those who succeed in selling tracts and Scriptures are missionaries, who are looked upon as a class in a certain sense corresponding to the Buddhist priesthood. As it is quite unsuitable for a monk to handle silver, so many are disposed to consider it beneath the dignity of a teacher of religion to be asking money for the books he offers for perusal. I have myself occasionally been made to feel keenly the insinuation that I was dishonoring my sacred calling by turning peddler. . . .

Suppose the applicants for a tract of Scripture portion is a stranger, or a passer-by without any change in his pocket; if he seem to be sincere, he is freely furnished with what he wants. Again, if it happens to be Sunday, the fact that the preacher or colporteur refuses to sell on that day, must have a marked tendency to show that his motives are not sordid.

It is true that Buddhists, in imitation of Christians, within a few years have been publishing tracts, which are given away as an act of merit. But most of the printed books sold at the heathen book-stalls and at steamer landings are trashy songs, novels, and plays; so that usual-

ly even opposers are willing to acknowledge that the issues of our mission press are of greater value than their modern works of fiction.

But another point: whether in the eastern hemisphere or the western, the mere selling of a Gospel or of a tract for a few coppers does not insure the careful reading of it. These must be the living voice of one whose soul is on fire with the love of Christ, to call attention to the importance of the truths to be communicated, else little can we hope to see accomplished. . . .

We are encouraged to believe that, if we will only persevere, we shall be able to achieve still greater success in the direction indicated above. It may be that ere long the number of pages of Christian literature sold annually in Burma will compare favorably with the number sold in India and China, where formerly gratuitous distribution was the rule.

The eyes of all at the present time are turned upon Burma proper. It is probable that we shall soon be called upon to do what we can to relieve distress caused by the famine and pestilence, which follow so closely upon the heels of war. Let us bear in mind that we may also look for news of great spiritual destitution, and that we shall be expected to be ready for the emergency. We must be prepared to supply a new demand for the bread of life, for leaves of the tree of life, which shall be for the healing of the nations. May God add his blessing, without which all our best endeavor will be vain.—*Edward O. Stevens, in The National Baptist*.

## STANLEY'S STORY.

Dr. Wm. P. Breed, in the *N. Y. Evangelist*, reports H. M. Stanley's last lecture in New York thus:—

Mr. Stanley is a good traveling companion. He tells the story of his wanderings with graphic power; and as we swept around the vast circuit of his journeyings, we were amused, instructed, and delighted. As soon as my eye fell upon him in the ante-room of the Academy of Music, I thought of Gen. Phil. Sheridan. As we sat side by side on the platform, Dr. Macintosh turned to me and said, "How like Phil. Sheridan he looks!" The same round, military head, the same force-suggesting look; the same dark skin, the same compact form, short, solid; the same obvious capability of endurance. Not only without discomfort to ourselves, but with positive enjoyment, we climbed hills of equatorial Africa, waded through marshes, slept in tents or under trees in the open air, sailed on lakes, swept down the swift river current, were howled at by savages, frightened them out of their wits with gun-powder, returned bullet-shots from spear-shots and sling-stones, traversed the whole continent from Zambesi to the mouth of the Congo. We also held interviews with his majesty King Mtesa, of Uganda, heard his five hundred wives criticising our personal appearance, and answered his questions. The king insisted on knowing whether "Stanley" was well, how long he had been well, how long he expected to continue well, and when his health should fail, what might be the cause of the catastrophe. He then insisted upon knowing how all the people of Europe were, and Mr. Stanley replied that the last time he saw all the people of Europe together, they were all very well, at which the king seemed highly gratified. The next question was as to the health of the people up in the sky, which question Mr. Stanley answered from the New Testament, and the king and his wives were amazed and delighted with the replies. The king then asked "Stanley" to show how the white man could shoot. A vast circle was formed, and a small crocodile at a distance was the target, whose head the shot severed from the body, to the great amazement of the multitude, who at once wrote it down in their common-place books that every white man was a dead shot with a rifle.

Stanley's welcome at Uganda was due in part to the effect of a dream. The day before the party of the white man burst in upon the astonished vision of the Ugandians, the mother of Mtesa said to her royal son, "I have had a wonderful dream. I saw a boat come to us over the lake, flying on wings like a bird; and there was in the boat a white man, and his boat walked over the water." Sure enough, during the day a messenger came into the presence of the king, wild with excitement, exclaiming, "O King, a boat on the lake, flying with white wings like a bird, and a white man in the boat!" Then said his mother, "I told you so;" and the king said, "What a great man he must be, when he can by dream tell us beforehand of his coming!"

The speaker gave a detailed account of his success in conquering formidable opposition by a Yankee trick. A large army met him as he ascended the Congo to make roads and establish trading-posts. A chief (a "blood-brother" of Stanley, who in the absence of the latter had changed his mind about him) now came out with a large force of warriors, to order him back to the sea-coast. It was every way desirable to avoid bloodshed, and as Stanley heard of his approach, he ordered all his men (a hundred or more) to hide in huts in the long grass, and in groups here and there, and then when he beat a gong to come suddenly from their hiding-places, brandishing their arms and yelling like so many demons. By-and-by the chief appeared, and after long parley insisted on the return of the adventurous traveler. All remonstrance proving in vain, Stanley pointed to the gong, and asked the chief if he knew what that was. "No." "Well, that is a fetch. If I strike that gong, you will see such a sight as you never saw, and hear such sounds as you never heard." And at last, as the savage continued obdurate, the gong was struck, and Stanley's men came forth in such numbers and with such demoniac yelling, that the chief fled to Stanley, threw his arms around him, and begged him to defend him from the demons! The result was that fear of the terrible gong made a clear path for the explorer.



# The Morning Star.

THURSDAY, MARCH 10, 1887.

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## NOTES.

Revivals of religion are numerous and powerful throughout the land. Amid the darkness of the times, what bright lights—kindled from Heaven—are burning!

The name of Prof. A. H. Morrill, of the Christian Biblical Institute, at Stanfordsville, N. Y., now appears with Dr. G. H. Ball's at the head of the editorial columns of *Our Monthly*.

At this writing, Henry Ward Beecher is lying at his home in Brooklyn, on what is doubtless his death-bed. It is impossible to write these words without deep emotion. One of the most extraordinary men of his time—Mr. Spurgeon has called him "the most remarkable man since Shakespeare"—is exchanging worlds. What a splendid career and what a useful life—if we may take small note of the untoward events and sad failings of later years—is drawing to its close! What multitudes of minds throughout the world will be solemnized by this event, and what countless hearts filled with prayer!

Taking up *The Homiletic Review* for March, we find in three of the leading articles some excellent reading for ministers, in the line of some of the points presented in the address on "The Christian Ministry" in this issue of the STAR. These three articles are: "How can the Pulpit best counteract the Influence of Modern Skepticism?" by Pres. E. G. Robinson, D. D., "The Positive in Preaching," by Wm. C. Wilkinson, D. D., and "What can the Ministry do to Purify our Politics?" by Howard Crosby, D. D. The *Review* is published by Funk & Wagnalls, Astor Place, N. Y. Single copies, 30 cents.

The *Evening Record* of this city makes a fair hit in the following paragraph:—

"Our Congregational friends, as many are beginning to think, are occupying too many of the front seats just now. The daily papers are asked to give up so much room to the real or supposed grievances of that denomination, that other religious bodies do not have a fair show. From the grave, however, question down to the thirteenth, waiting of some disgruntled brother, there is no end of controversy served up. At this rate, every time a Congregational minister works unobtrusively, early in the morning, he is crowded out by the Congregational whines and minnows."

We presume not to speak for other bodies, but as to our own we can say that we have no serious troubles in our fold; and even if we had, we should be strongly opposed to competing with any other body for the public ear in the advertisement of them.

## THE CHATTANOOGA TROUBLE.

The Freedman's Aid Society of the Methodist church is seriously disturbed by the action of the faculty of the Chattanooga University, rejecting students on account of color. It appears that the University has been established, in large part, by funds of the Freedman's Aid Society, receiving some contributions from the citizens of Chattanooga, with a tacit understanding that only white students should be received to its privileges. It was hoped that no public test of its willingness to receive colored students would be made, but in this its friends have been disappointed. To add to the complications, Prof. Calkins, a member of the faculty, has refused to shake hands with a minister in good standing in the church, because of his dark skin.

It is undoubtedly true that there are few places south of the old slave line where a school could receive a colored pupil, though the shade of color might be imperceptible to the eye, and retain its white patrons. No one can question the legal right of the people of the North to aid the class of Southern people who least need it, in establishing schools and colleges, with the race line in full force; but the question of moral right is different. To use money consecrated by the church to the Freedman's Aid Society, for such a purpose, is surely the grossest kind of misappropriation of funds. The South has never lacked for colleges and seminaries for white students. Many of the Southern States, before the war, Virginia for example, were more liberal to their universities and military schools than even the New England States. There were plenty of schools for the education of the sons of the wealthy. The great want was common schools for the masses.

While there is so great need of educational work among the needy, neglected, and illiterate masses of colored people, it is hard to see why our Methodist brethren of the North should not stick to this work. If they are to establish this unchristian color or race line in church and school, in what they better than the Southern Methodists? What is there left to contend for? May our Heavenly Father save the churches of the North from being tempted, by a desire for numbers, into calling that which he has cleansed "common or unclean." Isn't it about time for the Christian Church to perceive that God is no respecter of persons? This demon of a color line, with its host of attendant evils, overturning and breaking down the standard of merit, embittering and discouraging especially the

Weaker race, is the great enemy of righteousness. Let nothing be done in the name of the Master to perpetuate and strengthen it.

## THE CHRISTIAN MINISTRY.

(Continued from first page.)

faiths, to which sacred writings have a less vital relationship. At the head of all religions, and most emphatically resting its magnificent structure upon a book, stands Christianity. But I am told that the fundamental thing is Christianity itself. Very well; if you are talking of spiritual forces, that is true. But Christian ministers are the divinely commissioned officers and chief representatives of Christianity, embodied—and of necessity so—in a form, in an organization, in a visible church, which rests upon the Bible as the Word of God, and *could not survive its destruction*. Moreover, tell me how we are to preach Christ to men, and build up his kingdom in the earth, without the Bible as the evidence of what we preach, and the true means of grace. "From a child," said Paul to Timothy, "thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ." Christianity as a system of revealed religion is very emphatically the religion of a book, and that book the veritable Word of God. True Christian preaching is the making known of the contents of the Bible,—the declaration of the history, and the prophecy, and the doctrines, and the invitations, and the warnings of the same, in the language of the common people, with illustrations drawn from common life, and with tender, urgent pleas to "flee from the wrath to come," and to "lay hold on eternal life." "Preach the Word," wrote Paul to Timothy. "Remember," said Dr. John Hall to the Yale students, "that the great business of your life is to be the exegesis of the Holy Word."

Specifically and immediately, the preaching for our times is simply the faithful and forcible preaching of the Gospel. Whatever the orator unfolds, or the debater discusses, or the essayist treats, the Christian preacher should deliver the Gospel, and in his address aim with the utmost deliberation and precision at the *conscience*. That there is an alarming decay of conscientiousness at the present day, no one can fail to perceive; and there is no provision in the whole realm of nature and of grace to arrest such a tendency as this, save the Gospel, preached, as I must believe, with more emphasis on those bearings of it which it is now fashionable to overlook. But it is sometimes said that people will not go to church to hear the whole truth. What then? If people, by kindly invitation and tender persuasion, can not be induced to go to church to hear the Gospel, then must they stay away till, by the stern lessons of life and the inducements of the Holy Spirit, invitations become effective. A hard alternative, but there is none other, unless, indeed, we can profitably follow them with the Gospel into their haunts of neglect—a course which has sometimes proved wise and effective, but not always. Men better not go to church, unless they can go with a different motive from that supplied by many inconsiderate and desperate preachers and church committees. The church is not a lecture hall, nor a concert room, nor a social club, nor any such thing. Neither is the true sermon a discussion of Science, theistic or atheistic, or Apostolic Succession, or Explorations in the Holy Land, or (what I saw lately advertised as the Sunday morning topic of a certain preacher) some reflections suggested by "Little Lord Fauntleroy!"

But the people will go to hear the Gospel. Only let them feel sure that they are to get it, and get it from a level head and a warm heart, and they will soon fill the pews. There is wisdom in the caution which our clear-sighted Professor Fullerton gave my class in the Seminary: "Beware of assuming that the impenitent are wholly careless and unconcerned about the salvation of their souls;" for assuredly they are not so. If the Gospel is really what men need, depend upon it that that, in the end, is what will draw them; and therefore that is distinctly the thing to present, always studying to avoid outgrown and distasteful methods, every species of cant, all weak sentimentalism, and whatever else the folly of men has associated with the Gospel and its presentation, to the offense of every sound judgment, and the sickening of every healthy stomach. There was absolutely nothing nonsensical and insipid about Jesus and his apostles; and many a man in our day has first become an avowed Christian when he awoke at last to the fact that what he had always supposed to be the Gospel was really a misrepresentation of it, and what he had regarded as the true type of Christian character was only a partial picture, if not actually a caricature.

I want to add that the preaching for our times should be not only Biblical, but earnest. I want to define earnestness. You know what it is. I want to say that there is too little of it in the pulpit.

An eloquent speaker is always listened to, whatever his theme. Nothing draws the crowd, the world over, as does real eloquence. What, then, is the secret charm of eloquence? How

much preachers of the Gospel need to know it, and to possess it! I will tell you what it is, for I have not listened to eloquent men without perceiving it. It is earnestness, moral earnestness, declaring itself not only in the voice and the eye, but in the whole man. In all human speech there is no eloquence like the eloquence whose living spirit, fiery, winged, and all but resistless, is *earnestness*!

But, for a preacher to be in earnest, some things are necessary. He can't feign earnestness. Of all pitiful masquerades and hollow-sounding trumperies, the most ridiculous and easily seen through is sham fervor. May the Lord pity the preacher who is earnest only after the fashion of an actor; may the Lord pity him, for assuredly the people will not. For a preacher to be genuinely in earnest, three things at least are implied: (1) A deep sense of the importance of the word he has to utter; (2) perfect sincerity in what he says; and (3) the courage to say the whole thing which he feels ought to be said. Passing the first of these with its mention, let me pause a moment on *sincerity*.

Do you not remember that not long ago certain essayists and newspapers fell to accusing the ministry of our day of insincerity in much of their preaching? It was a most serious charge. If there was any truth in it, I am glad it was made. If there was no truth in it, it may yet have done good. It is well to have close attention called to the need of a ministry which, perhaps above every other consideration, shall be *sincere*, saying what it believes, and believing what it says. For insincerity is a combination of falsehood and hypocrisy, and a dry rot whose insidious workings ultimately leave nothing but the ghostliest remnants of what was once beautiful and worthy. I ran across, the other day, an utterance by Mr. Gladstone, which I think worth quoting: "Believe me," said he, "the essence of true religious teaching is that the teacher should believe that which he teaches. Unless there is that magnetic feeling established between hearers and teachers that the teacher is dealing honestly with them, the public will believe that the religious teaching is a sham." Yes, and they will be justified in so believing. If a man desires to bring others to certain ways of thinking and acting, whether in business or in religion, let him convince them that he himself believes that which he urges upon them, and his end is often already attained. No preacher of religion should ever dare give the slightest occasion to a hearer to doubt his sincerity. Without sincerity there can be no earnestness, and without earnestness none of the eloquence that kindles, and burns, and melts, and conquers! A preacher down in Philadelphia recently found that out,—if the papers were correct,—and, not being able to utter sincerely the teachings of the Bible, advertised his immediate retirement from the pulpit—the only decent thing for a man to do who is no longer able to utter sincerely that which he must utter if he remains in his place. However much men juggle and deceive in certain relationships in life, let them find in the pulpit an example of truthfulness that will command their respect and win them from falsehood. There let words ring true! There let the clear spirit look forth from the windows of the mind, and let the very pulsations of the heart be seen! I have said that the people will listen to the preaching of the Gospel; they will, and with especial intentness and self-surrender to him who declares it with a sincerity that breathes upon attentive souls as the airs of heaven fan the heated brow in the sultry days of summer!

And now *courage*—the last and most aggressive quality of earnestness. "Courage," says one of the most courageous men in the American pulpit to-day, and at the same time one of the most useful and popular—"courage is the indispensable requisite of any true ministry. The timid minister is as bad as the timid surgeon. Courage is good everywhere, but it is *necessary* here." Have you never noticed how the people admire courage in the pulpit?—provided always that there are in the ointment none of the dead flies of bluster, and egotism, and superciliousness, and rashness; and they will even endure much of the things for the sake of the one shining quality of courage! How the people admire courage in the pulpit, and follow after it, as in the old army days the boys in blue followed hard upon the heroic valor that led them up the steep charge, or into the hot jaws of death-dealing batteries! There is nothing grand, in our times, nor in any times, than a man of truly heroic mold standing in the pulpit, to declare fearlessly, from a loving heart, the whole counsel of God, with the people, hungry for the tonic of his magnetic presence and speech, crowding to hear him, and following him with intent and consenting souls to all his conclusions, however hard they strike, so only the blow be just and true! Not even the preacher himself knows better what true preaching is, and what true preaching is for, than the average hearer who sits in the pews; and his mind and heart both endorse the clever satire of George William Curtis, written years ago: "What eloquent sermons we remember to have

heard, in which the sins and sinners of Babylon, Jericho, and Gomorrah, were scathed with holy indignation! The cloth is 'very hard upon Cain,' he continues, 'and completely roasts the erring kings of Judah!' The Spanish inquisition, too, gets frightful knocks, and there is much eloquent exhortation to preach the Gospel in the interior of Siam. Let it be preached there, and God speed the work. But let us have a text or two in Broadway and the Avenue." Daniel Webster, in his famous declaration to his old Marshfield pastor, expressed the popular feeling, not always confessed, to be sure, but none the less real: "When I attend upon the services of the sanctuary, I want religion made a personal matter, a *personal matter*, a *PERSONAL MATTER*, Sir!" If any Christian preacher wants to know how to make religion a personal matter to his hearers, and at the same time to study the finest examples of courageous utterance that history affords, let him ponder anew the biographical chapters of his Bible, from Enoch to Paul, and also the lives of all the great leaders in the history of the Church. No grander eulogium was ever pronounced than that by the Regent Murray above the grave of John Knox: "There lies he who never feared the face of man."

IV. I have left but scant space in which to speak of the pastoral work of the ministry for our times, and shall detain you but to mention a few points which seem worthy of thought.

1. Of the two elements of a minister's work—preaching and parochial labor—the first place belongs to preaching. The great work of a Christian minister is to preach the Gospel. He is to study God's Word, and declare it in no superficial and slipshod style. It is his solemn duty to bring only beaten oil into the sanctuary. The minister who suffers himself habitually to be drawn into visiting, and convention-attending, and what not, to the detriment of his pulpit work, commits a greater error than does he who is seen the less abroad, that he may be more powerfully felt in the pulpit and the prayer-room. Mr. Spurgeon is on record in a forcible passage to this effect. I am neither advising ministers to neglect calls upon the sick and anxious, nor to prepare elaborate and finely polished discourses; I am simply placing the emphasis, in respect of their whole work, precisely where it belongs.

2. Further, let me say that there should be the same high conception of the pastorate as of the pulpit—as to its commission, not from men, but from Heaven; as to its sacredness and authority; as to its exercise in communion with God, in love toward men, with considerate independence, with prompt and aggressive courage! In this, as in other relations, the minister is appointed to be the leader; and woe to his ministry and to him, if, in any "feeble, false humility," or timorousness, or indolence, he abdicates that place.

3. Again, the ministry for our times should not undertake too much. You have heard of that President of our country of whom it was said, that when his political life was confined to the limits of his own State, he was considered a man of uncommon weight, but when he was spread over the whole land, he spread pretty thin! The *thinness* of much of the ministry of our day is due to the simple fact that it has *too much spread*. I deplore that tendency in our day, on the part of some individuals, to require more of the minister than he can do well, and on the part of the minister weakly to yield to such requirements. I am convinced that this tendency has worked, and is working, far more mischief than the most of us realize. The popular impression, that a minister's power and usefulness is in direct ratio to the degree to which he figures in public conventions, or comes frequently into social contact with the individual members of his flock, is not true, except in rare cases. How much of the valuable time of the ministry of this country is frittered away in social calls in ladies' parlors, and men's places of labor, and at tea-parties, and on the streets, and on the railways, it is really frightful to think of.

4. One thing more. As in his preaching, so also in his pastoral work, the minister of to-day should yet more decisively throw his whole force against those practices and customs, whether in society at large or in the church, which, after due consideration and experience, he sees to be evil. It is his duty not only to preach, but to act; not only to point the way, but also to lead; not only to sound the charge against the front of evil, but oftentimes—perhaps not always, but often—to strike the first real blow. I know that to do this, in these days, is sometimes to make trouble in the church. On this point, let me say plainly, that one of the most disheartening and scandalous things in the churches of our day, is the readiness, with which their membership will fall into two or more conflicting parties over what the minister may have said or done, in the discharge of what he conceives to be his duty, on his conscience, and before his God. It is time some men had found out that no gag or fetter is to be put upon him when the call of God and the sufferings of the people have set as a teacher and leader in religion and Christian morals. And therefore I

say, let the preacher do his duty, though the earth quakes—as it may; and the heavens fall—but they *won't*! And if he is not heard with forbearance, let him not fear, in the name of God, to move on to another township, even as Jonathan Edwards went out of Northampton. The memory of his words and the influence of his sacrifice of place to duty, will be the best seed-sowing of his life. But I recall a story which is worth telling for the sake of those who do not know it. It contains a salutary hint for both ministers and people. Dr. Neale, for many years pastor of a prominent Baptist church in Boston, was once asked to tell the secret of his long pastorate. "Well," replied he, "when ever I got vexed, and wanted to go away, the people wouldn't let me. And when they got vexed, and wanted me to go, I wouldn't go! We never both got mad at the same time."

A few words now in conclusion. I want to say that it rests very largely with the laity of the churches and country to determine the kind of a ministry which is to occupy the pulpits of the land. "Like people, like priest." Two things go far to spoil many ministers, and to weaken the work of the ministry as a whole. One is too much petting; and the other is too little real deference. People who are wise will neither make a baby of their minister, nor deny him proper authority as a leader in all things pertaining to his office and the church. If people, as a rule, would only foster those better qualities in the ministry which command their respect in other callings, a more healthful and vigorous spiritual life would soon breathe through many communities. No true minister will accept either petting or dictations, and no sensible parishioner will ever offer either.

I have sufficient faith in the operations of the Holy Spirit, and in the common sense of the people, to believe that no man will be called to the ministry and installed over congregations, as a *rule*, who is too much lacking in either piety or good sense. Such wolves and such wiltings as do by any mischance get there, will be more or less rapidly weeded out by methods that are according to nature, and in ways for which certainly I need not presume to offer any prescription. It should everywhere be assumed that the minister, in his pulpit and in his parish, is a man of piety, consecration, sound sense, and possesses the qualities of leadership. These qualities he should be both expected and permitted to exercise in the unimpeded movements of his consecrated individuality. Only thus can he be fluent, strong, and effective. Only thus can he develop both his own powers and the possibilities of his people. Only thus can he be felt beyond the narrow circle of those who otherwise hem him in and fetter him. Only thus, as the history of all churches show, can he rise to a high and permanent place for good in the esteem of the community at large. Only thus can he do his best work for God and man. So far as, through whatever misconceptions or motives, the laity strait-laces and hinders the free movements of a worthy ministry, so far it limits and cripples and debases it, to what results in time only eternity can show.

Oh, the need of such a ministry as there might be in the land to-day! I think again of the needs of our country, which can be supplied only by the Church of Christ, clothed upon with power from on high, and led against the hosts of evil as an army is led to battle. Demoralizing and disintegrating forces are at work among these States with a rapidity and power which one has only to read the newspapers of the country to know. If the ministry of this land could but have and exercise the freedom of speech and action which it should dare to take, it would doubtless say and do many things that would beneficently turn many a church and community upside down. Theater-going, dancing, domestic troubles, easy divorces, stock gambling, cruelty to children and aged parents, infanticide, betrayal of trusts, and a thousand other things, would be dealt with in the pulpits, and face to face, in a way quite horrifying to those who lazily fold their arms, and placidly say: "The times are well enough; let them alone."

There are many things less heinous than those which I have hinted at, and yet evil. Ah, if people could only understand that when a minister rebukes their follies, it is not the thing itself that he cares to crush, and still less *them* that he wishes to hurt, so much as the subtle evil that he sees lurking in the little habit or indulgence! Why did they strip the beautiful, clinging ivy from the old stone tower at Newport, some time ago? The old pile must have lost much of its beauty and attractiveness since that was done. Why did they do it? Was it because the ivy is a thing hateful in itself? Nay. Was it because they would wantonly despoil the old tower of its lovely robe of green in summer, and scarlet in autumn? Nay. It was, rather, because on "the aged wall," with its wormlike roots, the ivy preyed, daily fretting the crumbling tower, it seemed to league withal, and threatening the speedy ruin of the ancient pile. That's why they did it,—that they might save the tower. So the reason, and the only reason, that true and courageous

preachers are "down" on many things that, to their flocks, seem permissible and desirable, is because they see in them a lurking evil that offsets much good preaching, and spoils Christian character. I am bold to declare that the minister can see farther and more clearly respecting these things than the great body of his parishioners. If he can not, he surely has no valid commission to stand in the pulpit as a teacher of pure religion and sound morals.

One more illustration, and I am done. In 1870, after the great victory of Sedan, by which Germany overthrew the army of France, and made her emperor a prisoner, mysteriously to many the relentless victor continued to push her advance, as though still to meet contending forces. A great French statesman met, in private, a German scholar who stood high at court, and abruptly asked him: "What do you Germans mean? Why do you continue your hostile advance into French territories? You have overcome our armies, and the Emperor Napoleon is your prisoner. Against whom are you fighting?" It was a fair question. The German startled his French questioner by answering, with emphasis: "The man we fight is Louis XIV!" Well, Louis XIV. died in 1715, had been in his grave more than a century and a half. But in his day he had taken possession of territories which did not belong to France, but which she had ever since held. After a moment's pause, the German continued: "Nor shall we cease our advance till every geographical vestige of the unprovoked harm which Louis XIV. did to Germany is effaced from the map of Europe."

Thus the preacher, as every true moral reformer, contends not so much against that which is visible, as, through that, against what is invisible or remote, and yet near and visible in its effects. Evil makes its inroads upon life and character, through much that seems, to superficial view, harmless and allowable. It is against the evil which stands behind these things that the real attack is made, and for the regaining of much fair territory that in the faithful yesterday was lost to a cunning foe. Satan holds that territory to-day. Who shall hold it to-morrow? That is the question about which all clear-sighted and true-hearted men are concerned. To the members of the Christian Church, and, above all, to its ministry, it belongs, under God, to determine the issue.

## BRIEFS.

**How to Deal with Unbelief.**—President Robinson, of Brown University, has some sensible remarks in *The Homiletic Review* for March, on the best method of counteracting the influence of skepticism. "Evidence" of Christianity are of value in confirming the faith of those who already believe, but avail little in persuading the unbeliever. Formal attacks in the pulpit upon skepticism are "pretty sure to end in loss of labor and waste of opportunity." They may even "sow the seeds of skepticism itself." The great aim of the preacher should be to destroy evil not so much by argument (and still less by denunciation) as by the clear and urgent presentation of good. "The appeal should be at once to the moral consciousness of hearers, whether believers or unbelievers; for it is only within the moral consciousness that the heart can be reached, and the conscience set to work." Dr. Robinson cites, as conspicuous illustrations of the true method, the examples of Schleiermacher and Tholuck in Germany, and Lacordaire in France. "One of the most common defects of every species of preaching in our day, is a failure to bring truth home to men's business and bosoms. Sermons are too often looked at, both by preachers and auditors, as works of art, made for their own sake, and to be judged of according to some ideal standards, rather than by the effects actually produced by them." A thought has often struck us, which we find also expressed by Dr. Robinson. No preacher can present all phases of the Gospel and of human experience with equal skill and effectiveness. There are special gifts in preaching as in everything else. It becomes every preacher to find out in what lines of truth and by what methods of address he is most effective, and therein make the most of himself and his opportunitis. It is a question whether "all preaching should not be from the level of the preacher's own experience, so that while refraining from no clearly-revealed truth because he does not understand it, yet in treating of the most fundamental truths and mysteries of our holy religion, he shall always confine himself to those points of view in which his own moral and religious experience has confirmed them to him as indubitable verities." There is a hint here which preachers will do well to heed.

The Rev. S. W. Dike recently sent the following to *The Voice*, in which paper it was published:—

"You refer to me as authority in saying that Intemperance is 'drum-selling' cause, more ill-voiced than any other factor.' I should be sorry to have the opinion put out as mine, for I have never made any such statement, and have never found the evidence to support it. There may be localities where intemperance lies at the bottom of most divorces, but they are not large or easily found. I must warn you against the subtle vice of mistaking one of the several causes that contribute to a divorce or a crime for the whole of the greater cause, simply because that one cause is found to be a factor in the result. The common statement that Intemperance is a cause of 80 per cent. or more of all crimes, is equally correct, as it is very often shown. For into many of these very crimes and other evils may enter, either primarily or more powerfully than Intemperance."

Miss Whitney's statue of Lieflie, the Norseman, which is to be erected at the entrance of the new Back Bay Park in this city, is now cast in bronze at Chicopee. Mr. James Jackson Jarvis, in the February issue of *American Art*, gets a background for high praise of this statue by unqualified condemnation of the new Garrison statue on Commonwealth Avenue. He says: "The latter, he thinks, Wendell Phillips, were the victims of a 'demagogic' movement? The erection of the Lieflie, he thinks, will 'redeem the reputation of Boston for



## The Home Circle.

### TRUST.

BY FAITH HAYNE.

A whirling mass of feathery snowflakes white,  
Vells forest, field, and distant mountain light;  
And where the dim horizon meets the eye,  
The chill white landscape blends with dull gray sky.

The upland swell and level plain below  
Are buried 'neath a billowy sea of snow,  
Where the rude north wind holds his boisterous court,  
High piling drift on drift in wanton sport.

Yet, 'mid the wintry gloom, full well we know,  
That safe beneath this carnival of snow  
Rich germs of vernal bloom and beauty rest,  
Securely sheltered in earth's patient breast.

The April sun shall chide the snow away,  
And softly breathe the gentle winds of May—  
Warmed into life, each germ shall upward spring,  
And later days shall flower and fruitage bring.

Thus may the soul, though now beneath the blast  
Of sad misfortune, see the sun at last,  
And thus may buried hopes, one day, shine through  
The gloom, and wake to life and strength anew.

We trust the Father when the storm winds beat,  
For seed-time warm, and harvest rich and sweet—  
Then why not trust amid the days of sadness,  
That He, for grief, "will give the oil of gladness?"

### A LESSON.

Oh, wait, impatient heart!  
As Winter waits, her song-birds fled,  
And every nestling blossom dead,  
Beyond the purple peas they sing!  
Beneath soft snows they sleep!  
They only sleep. Sweet patience keep,  
And wait, as Winter waits the Spring.

And hope, thou heavy heart!  
If tiny, trembling violet fair  
But kiss her cheek—on morning air  
If faintest note shall fall—so soon,  
Sweet Spring awakes to smile,  
Though skies are gray. In hope the while,  
She looks to greet full, golden June.

Work, work, thou restless heart!  
As roval Summer works; to warm  
To richer life, and hold from harm  
Her fields and wood; to tint with gold  
And rose her fruitage fair,  
Only to lay, with gracious care,  
At Autumn's feet, her wealth untold.

And trust, O doubting heart!  
As Autumn trusts; bright robe and crown  
Put by, and calmly lie down  
In Winter's cold embrace; for so  
God wills. Into thy night  
Of woe shall break the morning light,  
As bursts new life above the snow.

—Selected.

### MYSTERY OF CHASTISEMENT.

"We glory in tribulation also."—Rom. 5: 3.

Within this leaf, to every eye  
So little worth, doth hidden lie  
Most rare and subtle fragranc;

Wouldst thou its secret strength unbind?  
Crush it, and thou shalt perfume find  
Sweet as Arabia's spicy wind.

In this dull stone so poor and bare  
Of shape or luster, patient care  
Will find for thee a jewel rare.

But first must skillful hands essay,  
With file and flint, to clear away  
The film which hides its fire from day.

This leaf? this stone? Is it thy heart?  
It must be crushed by pain and smart,  
It must be cleansed by sorrow's art.

Ere it will yield a fragrance sweet,  
Ere it will shine a jewel meet  
To lay before thy dear Lord's feet.

—Hymn of the Ages.

### FINDING HAPPINESS.

Poor Lucy Lake was listlessly finger-  
ing the keys of the piano, and wishing  
she knew what to do with herself, or  
how to employ the long spring after-  
noon.

She was tired of playing on the piano,  
tired of Kensington embroidery and  
painting, tired of reading stories, in  
fact, tired of everything, and felt almost  
ready to declare herself tired of life  
itself—her bright, easy young life, so  
full of opportunities for doing good  
and making herself a blessing to others.

Lucy was an only child, and her in-  
dulgent parents were not only able, but  
willing, gladly, to gratify her wishes in  
almost all respects. But it is often the  
pampered children of fortune who expe-  
rience unrest and discontent, to which  
their less affluent sisters are strangers.

"Father," said Mrs. Lake to her hus-  
band, one evening, "do you notice how  
dull and listless Lucy seems of late?"

"Why, no; I haven't observed it par-  
ticularly," replied Mr. Lake.

"Well, I have," said the mother, de-  
cidedly; "and I think perhaps she  
needs a change. How would it do, do  
you think, to let her visit Saratoga with  
her aunt and cousin Laura?"

"I've no objections," said Mr. Lake;  
"but I don't see why she isn't just as  
well off at home."

"Oh, well, young people need a  
change now and then, and it's nearly  
six months since Lucy has been away  
from home. I think she had better try  
what Saratoga will do for her."

Mr. Lake said, "All right," and Lucy  
brightened up considerably at thoughts  
of spending a few weeks with her aunt  
and cousin at the fashionable resort.  
But she returned with the old look of  
discontent, and Mrs. Lake began to be  
really distressed that Lucy took so little  
interest in what was going on about her.

Several parties and entertainments,  
which occurred about that time, served  
to divert the young girl's mind for a lit-  
tle while; then the old, apathetic man-  
ner returned, and at last even her father  
noticed it.

"I wish Lucy'd go and visit Aunt  
Martha," he said to his wife one even-  
ing.

"Oh, dear! that's the very last place  
she would want to visit," said her mother;  
but when Mr. Lake proposed to  
Lucy the next morning that she should  
visit at her aunt's quiet homestead, he  
was much pleased to hear her say she  
believed she should enjoy going there.

"How long do you think you'll stay?"  
inquired her mother.

"Just as long as I can content my-  
self."

"Then you won't be gone long," was  
her mother's mental observation.

Aunt Martha Lake was a pleasant,  
practical Christian woman. It was a  
great pleasure to her, as it was also to  
Grandpa Lake, to welcome the pretty  
young niece and granddaughter to their  
home, where she had not visited since  
leaving school two years before. Mrs.  
Lake had sent word that Lucy had not  
seemed quite as well or active as was de-  
sirable for some little time, and she hoped  
the simple diversions of farm life would  
prove enlivening, and help in waking up  
the dear child.

At first Aunt Martha was pleased to  
notice that Lucy seemed quite interested  
in what was going on about her; but the  
novelty soon wore off, and the young  
lady sank into the dull, apathetic state  
which had caused her mother so much  
anxiety.

Lucy often looked at Aunt Martha and  
envied her; for, no matter whether the  
sun shone or the rain fell, no matter  
what happened indoors or out, her face  
was always placid and her hands always  
occupied with useful duties.

But one morning Aunt Martha ap-  
peared in the sitting-room with a shade  
on her face, tears in her eyes, and an  
open letter in her hand.

"My dear," she said gently, address-  
ing Lucy, "I have some trying news  
from my dear brother, your kind father.  
His business matters are causing him  
much trouble, and he has met recently  
with heavy losses, which he at present  
sees no way of retrieving. He writes  
that he does not wish to burden any of us  
with his perplexities, and he particularly  
desires that for the present you should  
remain where you are. Now, my dear  
child," continued Aunt Martha, more  
cheerily, "only think what a help and  
comfort you could become to your lov-  
ing, generous parents, if you only  
choose. Very probably these losses of  
which your father writes will involve  
considerable change in the manner of  
living at your home, at least for some  
time. Your mother may not feel like  
keeping servants and allowing expenses  
to go on as they have. Only think how  
nice it would be if you should return  
home able to lend a helping hand to  
those who have done so much for you!"

"But how could I, auntie, knowing  
as little about household matters as I  
do?" asked Lucy, a new interest in her  
eyes.

"My dear girl, suppose I teach you  
to-night how to make light, sweet bread  
—a far greater accomplishment in my  
eyes, and in the eyes of most men, than  
either dancing or piano playing. To-  
morrow I will show you how to mix  
those nice spongy muffins you like so  
much. And, as your father desires you  
should stay with us—where you are  
more than welcome—a few weeks long-  
er, suppose you take a lesson in cooking  
each day? Why," she added, with her  
old sprightliness, "I don't believe any-  
thing you could do would please your  
parents more than to have you return to  
them able to cook good, appetizing  
meals; and who knows but the simple  
lessons may prove a real fascination to  
you as you grow skilled in the useful  
art!"

Lucy was naturally affectionate, and  
very fond of her home and her parents.  
It had caused a pang of genuine pain to  
know that trouble had come in her ab-  
sence, and Aunt Martha's sensible, kind-  
ly proposal was gladly received; and  
Lucy's first lesson in the kitchen was ac-  
cordingly taken that evening.

Aunt Martha declared she had never  
seen her pretty niece look so charming  
before, as clad in a new cambric dress,  
her plump arms bare, and her rosy fin-  
gers covered with flour, she stood  
kneading the batter which, under Aunt  
Martha's skillful directions, would in the  
morning be converted into light, creamy  
loaves.

Every day some useful lesson was  
learned. Every night the young girl  
went to her bed the wiser for some new  
achievement in her new department of  
employment; while Aunt Martha secretly  
rejoiced at the utter change in the  
face and manner of her pupil, whose  
progress in one of the most important  
branches of a woman's education was  
remarkable.

One day Aunt Martha asked Lucy if  
she would not like to make a custard  
for a sick woman, a member of their  
church. This was another unusual expe-  
rience, and Lucy felt a thrill of satis-  
faction and justifiable pride, perhaps,  
when she started on her errand of mer-  
cy; a rich custard with whipped foam  
on top, also some delicious little sponge  
cakes, her welcome offerings to a needy  
sufferer.

At last the time came for her return  
to parents and home. Nothing had been  
said in her letters concerning her new  
occupation; but so bright and hopeful  
had the letters been, that Mrs. Lake

almost dreaded seeing her dear child, for  
fear she might wilt indeed in the  
changed habits of the household.

But the happy-faced maiden who  
tripped in at the door soon sent all such  
fears to the winds. When her mother  
said complainingly that there was but  
one inexperienced girl in the kitchen,  
she hardly understood Lucy's gay reply:  
"Never mind, mother dear. Such a  
wonderfully ex-perienced individual has  
arrived, we will soon make an expert of  
our green assistant."

A new life had indeed begun for pre-  
tely Lucy Lake—a happy life, because one  
filled with useful, wholesome duties.  
Mr. Lake declares there never was such  
bread out of his father's house as his  
dear child can make; and her moth-  
er regards it as a mystery that she could  
have learned so much in so short a time.  
And then she never forgot the help and  
pleasure it gave her to go repeatedly to  
the bedside of that poor, sick, Christian  
woman. It was astonishing how soon  
she learned of another just such worthy,  
needy case, hardly more than a stone's  
throw from her own father's door. And  
little by little, as business improved  
with her father, and fortune once more  
smiled upon them, Dr. Grace, her pas-  
tor, came to regard Miss Lucy Lake as  
one of the happiest, as she surely was  
one of the most useful, young members  
of his church and society.

She had found true happiness where  
it can almost always be found—in a life  
full of useful employment and in doing  
good.—*Zion's Herald.*

### TO ONE, BEING OLD.

Her aged hands are worn with works of love—  
Dear, aged hands that oft on me are laid;  
Her heart's below, but oh! her love's above,  
As flowers do sunward turn, though in the  
shade.

The set of sun is dear that lasts not long,  
And she is sweeter far than light that dies;  
But, if her aged body's weak, she's strong,  
Her holy wisdom in a softer guise.

The very smile of love is hers, and she  
Hath him long known where others knew a  
shade.  
Forget thine eyes, and learn herewith to see  
Within this time-worn sheath the snowy blade.

Upon her lovely cheek there still doth play  
A maiden's blush, for her heart grows not old.  
Her silver locks go sweetly all astray;  
Though silver are her locks, her heart is gold.

—Varley.

### HAPPY NANCY'S SECRET.

There once lived in an old brown cot-  
tage a solitary woman. She was some  
thirty years of age, tended her little gar-  
den, knitted and spun for a living. She  
was known everywhere from village to  
village by the name of "Happy Nan-  
cy." She had no money, no family, no  
relations, and was half-blind, quite  
lame, and very crooked. There was no  
comeliness in her, and yet there, in that  
homely, deformed body, the great God  
who loves to bring strength out of weak-  
ness, had set his royal seal.

"Well, Nancy, singing again?" would  
the friendly visitor say, as he stopped  
at her door.

"Oh, yes; I am forever at it."  
"I wish you would tell me your se-  
cret, Nancy. You are all alone, you  
work hard, you have nothing very  
pleasant surrounding you—what is the  
reason you are so happy?"

"Perhaps it is because I haven't got  
anybody," but God," replied the good  
creature, looking at us. "You see, rich  
folks like you depend upon their fami-  
lies and their houses. They've got to  
be thinking of their business, of their  
wives and children, and then they're al-  
ways afraid of troubles ahead. I ain't  
got anything to trouble myself about,  
you see; 'cause I leave it all to the Lord.  
I think, 'Well, if he can keep this great  
world in such good order, the sun roll-  
ing day after day, and the stars shining  
night after night, make my garden things  
come up the same season after season,  
he can certainly take care of such a poor,  
simple thing as I am.' And so, you see,  
I leave it all to the Lord, and the Lord  
takes care of me."

"Well, but Nancy, suppose a frost  
should come after your fruit-trees are  
all in blossom, and your little plants  
out?"

"But I don't suppose. I don't want  
to suppose, except that the Lord will do  
everything right. That's what makes  
those people unhappy who are all the  
time supposing. Now, why can't you  
wait till the suppose comes, and then  
made the best of it?"

"Ah! Nancy, it is pretty certain  
you'll get to heaven, while many of us,  
with all our worldly wisdom, will have  
to stay out."

"There, you are at it again!" said Nan-  
cy, shaking her head; "always looking  
out for some black cloud. Why, I want  
the enemy kept at arm's length, instead  
of taking him closer to my heart! He'll  
do you a desperate sight of mischief."

She was right. We do take the demon  
of care, of distrust, of melancholy, of  
foreboding, of ingratitude, close to our  
hearts. We canker every pleasure with  
this gloomy fear of coming ill. We sel-  
dom trust that blessings will enter, or hail  
them when they come. Instead of that,  
we smother them under the blanket of  
apprehension, and choke them with our  
mistrust. It would be well for us if we  
were more like "Happy Nancy," and  
"never suppose." If you see a cloud,  
don't suppose it is going to rain. If you  
see a frown, don't suppose a scolding  
will follow. Do whatever your hand  
finds to do, and leave the result with  
God.—*Gospel Magazine.*

### LAUGHTER AS MEDICINE.

There is not the remotest corner or  
little inlet of the minute blood vessels  
of the human body that does not feel  
some wavelet from the convulsion oc-  
casioned by good hearty laughter. The  
life principle of the man is shaken to the  
innermost depths, sending new tidings  
of life and strength to the surface, thus  
materially tending to insure good health  
to the person who indulges therein.  
The blood moves more rapidly, and  
conveys a different impression to all  
the organs of the body, as it visits them  
on that particular mystic journey when  
the man is laughing, from what it does at  
other times. For this reason every good,  
heartily laugh in which a person indulges  
lengthens his life, conveying, as it does,  
new and distinct stimulus to the vital  
forces. Doubtless the time will come  
when physicians, conceding more im-  
portance than they now do to the influ-  
ence of the mind upon the vital forces  
of the body, will make up their pre-  
scriptions more with a reference to the  
minds and less to drugs for them; and  
will, in so doing, find the best and most  
effective method of producing the re-  
quired effect upon the patient.—*Select-  
ed.*

The simplicity and naturalness of the  
Bible are most striking. Where else  
can be found such graphic pictures of  
parental and domestic life? The straight-  
forward delineation of its most conspi-  
cuous characters; its record of the sins  
of God's people with the same impartial  
pen as if used for the setting forth of  
their virtues; its lofty moral tone; its  
sublimity of thought, as well as its super-  
human authority, all bespeak its unique  
character. For, like the Master, of  
whom it is the constant and consistent  
witness, its words are with authority.  
It never speculates or halts in its teach-  
ing, but drives to the mark in its ever-  
recurring "Thus saith the Lord," in the  
Old Testament, and in the "Verily, ver-  
ily, I say unto you" of the Master.—*Dr.  
J. Culross.*

It was infinite compassion that prompt-  
ed the shepherd to keep on seeking the  
lost one "till he found it." Nothing  
stopped him, no disappointment or  
probability of failure caused him to fal-  
ter in his pursuit. There is in this a  
deep lesson, but also a sharp rebuke,  
for the most of us; for we seek a little  
while zealously, perhaps, but then grow  
tired, and conclude the labor too severe  
and uncertain. "Till he find it."

Do you know a book that you are will-  
ing to put under your head for a pillow  
when you lie dying? Very well; that is  
the book you want to study while you  
are living. There is but one such book  
in the world.—*Joseph Cook.*

The tale of divine pity was never yet  
believed from lips that were not felt to  
be moved by human pity.

God only knows how blessed he could  
make us if we would but let him.—*G.  
McDonald.*

"We can leave in His dear hand  
Little things;  
All we can not understand,  
All that stings;  
Just to let Him take the care  
Sorely pressing,  
Finding all we let Him bear  
Changed to blessing.  
This is all and yet the way  
Marked by Him who loves thee best,  
Secret of a happy day,  
Secret of His promised rest."

### FLIGHTS OF THE FLEDGELINGS.

"My! hasn't this turkey a thick  
rind?" said a little boy who was trying  
to cut his own meat.

—Little three-year-old Lillie, while in  
the country one day, saw a yoke of ox-  
en drawing a wagon, and she ran to her  
mamma, and said: "O mamma! come,  
see two cows hitched up, playing horse."

A little boy was watching his moth-  
er make sandwiches to carry to the picnic  
last Thursday, and asked what she was  
putting between the biscuits. She re-  
plied, "Deviled ham." He thought for  
moment, and then said, "Well, you  
needn't give me any of that bad man's  
ham, for I belong to the Star of Promise."

—Bobby was awake when his mother  
came home late one night. "Did you  
say your prayers to nurse, Bobby," she  
asked, "before you went to bed?" "No,  
mamma, I forgot it." "Well, you better  
come and say them to me now." "What,"  
said Bobby, in drowsy astonishment,  
"does God stay up all night?"

—Uncle Jack returns from a long  
walk, and, being somewhat thirsty,  
drinks from a tumbler he finds on the  
table. Enter his little niece Alice, who  
instantly sets up a cry of despair. *Uncle  
Jack:* "What's the matter, Allie?"  
*Alice* (weeping): "You've drunk up  
my aquarium, and you've swallowed my  
free pollywogs."

—Little Billy, who was about four  
years old, after waiting for his lunch  
a good while with commendable pa-  
tience, said: "Mamma, may I have  
some sardines and bread?" To which  
the fond mother replied: "Not now,  
Billy. Wait until I am ready to give  
them to you." "But, ma, it's me who's  
hungry, not you!" And the poor little  
fellow's eyes filled with tears.

## Temperance.

### PROGRESS OF TEMPERANCE.

The articles on the subject of temper-  
ance, which appear in the STAR from  
time to time, are generally interesting,  
and some of them very profitable. Rev.  
Dr. Lee's review of the success of the  
temperance cause, in the number for  
Feb. 10, is especially encouraging. He  
says: "In a number of the States the  
traffic in intoxicating liquors is absolute-  
ly prohibited by constitutional or statute  
law, and in large portions of other  
States by the operation of local-option  
laws, while the principle of prohibition  
is gaining with the people every day."  
This is indeed a cheering view, and  
even despondent workers in the temper-  
ance cause may well feel, as did Paul  
when he came to Apia Forum, like  
thanking God and taking courage.

With jubilant feelings we turn in the  
same copy of the STAR to the column es-  
pecially devoted to temperance; and after  
reading with grateful emotions of the  
glorious work which God is accomplish-  
ing through the Salvation Army, we are  
attracted by an article from *The Voice*  
of Jan 27, which, if true, may well  
cause some despondency to arise in the  
most cheerful mind. After reading  
Dr. Lee's article, we should naturally ex-  
pect to find that the consumption of in-  
toxicating liquors in this country is con-  
tinually decreasing, thus affording the  
very reasonable hope that the time is  
not far distant when alcohol, in all its  
forms, will cease to be used as a bever-  
age, the traffic entirely abolished, and  
temperance triumphant. But what says  
*The Voice*? It says that last year nearly  
fifty-two million gallons of liquor were  
consumed in the United States, more than  
in the year preceding. Can this illogical,  
unreasonable statement be true? *The Voice*  
further says that the total amount of liquor  
consumed in this country last year averaged  
about twelve and one-third gallons to every  
man, woman, and child in it. Again we ask,  
can this be true? That *The Voice* is an  
able conducted paper is frankly admit-  
ted. It is a very powerful voice, making  
itself heard not only in every part of  
this country, but also in other lands.  
In this instance, however, there must be  
some mistake. From what we know,  
as well as from what we read, of the  
progress of the cause of temperance,  
we say the statements of *The Voice*  
cannot be true. At any rate, we prefer to  
confide in the statements of Rev. Dr. Lee,  
and add our hearty "Amen" to the prayer  
with which his article concludes.

W. C.

### ENGLAND'S NATIONAL VICE.

For the sake of brevity, the capital  
employed in the drink trade may be  
called a monopoly, held in the hands of  
some hundreds of distillers and wine  
merchants, some thousands of brewers  
and publicans, and all these with their  
servants covering the whole country, and  
numbering nearly half a million of per-  
sons. It is obviously the interest of these  
capitalists to drive onward their trade  
with all possible activity and expansion.  
The greater the demand, the better for  
them; the greater the supply, the greater  
the multiplication of the places and  
facilities of sale. They do not intend to  
make the population of the United King-  
dom drunk; but in the prosperity of their  
trade the facilities of drunkenness are  
necessarily multiplied, and the increase  
of drunkenness is inevitable.

The statistics of the police in cities  
and boroughs and throughout the coun-  
try are often quoted to show that intem-  
perance is not upon the increase; but  
such statistics really prove nothing.  
They exhibit only what may be called  
criminal intemperance; that is, drunken-  
ness coupled with contravention of the  
law. The police are instructed not to in-  
terfere with a man or woman, however  
drunk, if they are quiet, and their feet  
can carry them home. They are charged  
only to arrest those that are "dang-  
erously drunk or helplessly drunk." Such  
statistics are absolutely valueless in the  
inquiry we have before us; namely, as  
to the extent of the moral, personal, do-  
mestic, private, and public vice of  
intemperance. It is enough to call at-  
tention to the fact of the steady increase,  
far exceeding the ratio of the increase  
in the population, both in the places  
where intoxicating drink is sold, and in  
the capital which is employed in the  
trade.

In the year 1829 the places of  
sale were about 50,000; they are now  
nearly 200,000, that is, fourfold; but  
the population has hardly doubled.  
Eighteen years ago, that is, about the  
year 1868, the capital employed was es-  
timated at \$82,000,000. In 1880 it was  
estimated at \$138,000,000. Some years  
ago, in the time of commercial prosper-  
ity and of high wages, the amount was  
estimated at between \$140,000,000 and  
\$150,000,000. Among all the trades in  
this country there is only one that al-  
ways prospers. Every trade at this  
moment is depressed, but the drink  
trade is always increasing; fresh capital  
is always ready, and the commercial in-  
terests of the great capitalists in this  
monopoly must always prompt them by  
all efforts to take advantage of every  
opening to increase their profits.

On one side are ranged the interests  
of this monopoly, the capital of which  
exceeds the capital employed in our  
great staples of iron or cotton or cloth;  
on the other are ranged the welfare of  
the people of the United Kingdom, the  
sobriety of our race, the order and well-  
being of homes, without which no com-  
monwealth can long endure; for the po-  
litical order rests upon the social,  
and the social order rests upon the  
domestic, life of men. This is a great  
controversy, and a vital issue. It is on  
its trial before the supreme tribunal of  
the public opinion and of the popular  
will of the nation; and for the last thirty  
years the public opinion and the popular  
will has been rising and spreading,  
resolved to try this issue against the  
powerful and growing drink trade, in

behalf of the life and homes of the peo-  
ple.—*Cardinal Manning, in The Fort-  
nightly Review.*

### A TEMPERANCE ANECDOTE.

John Jones began at the age of fifteen  
to build a monument, and finished it at  
fifty. He worked night and day, often  
all night long, and on the Sabbath.  
He seemed to be in a great hurry to get it  
done. He spent all the money he earned  
upon it—some say \$50,000. Then he bor-  
rowed all that he could, and when no  
one would lend him any more, he would  
take his wife's dresses and bed-clothes  
and many other valuable things in his  
home, and sell them to get more money  
to finish that monument.

They say he came home one day and  
was about to take the blankets that lay  
over his sleeping baby to keep it warm,  
and his wife tried to stop him; but he  
drew back his fist and knocked her down,  
and then went away with the blankets  
and never brought them back, and the  
poor baby sickened and died from the  
exposure. At last there was nothing left  
in the house. The poor, heart-broken  
wife soon followed the baby to the  
grave; yet John Jones kept working all  
the more at the monument. I saw him  
when he was about fifty years old. The  
monument was nearly done, but he had  
worked so hard at it that I hardly know  
him, he had so worn. His clothes were  
all in tatters, and his hands and face,  
indeed, his whole body, were covered  
with scars which he got in laying upon  
some of the stones. And the wretched man  
had been so little in good society all the  
while that he was building, that he had  
about forgotten how to use the English  
language; his tongue had somehow be-  
come very thick, and when he tried to  
speak, out would come an oath.

That may seem strange, but I have  
found out that all who build such monu-  
ments as John's prefer oaths to any  
other words.

Now, come with me, and I will show  
you John's monument. It stands in a  
beautiful part of the city, where five  
streets meet. Most men put such things  
in a cemetery; but John had his own  
way, and put it on one of the finest lots  
to be found.

"Does it look like Bunker Hill Monu-  
ment?" asks little Amy Arlott, by my  
side.

Not at all. John didn't want to be re-  
membered that way. He might have  
taken that \$50,000 and built an asylum  
for the poor little children that have no  
home, and people would have called the  
asylum his monument.

But here we are at the front door. It  
is a grand house. It is high and large,  
with great halls and towers, and velvet  
carpets, elegant mirrors, and a piano,  
and know not what all, so rich and grand.

This is John Jones's monument; and  
the man who sold John nearly all the  
whisky he drank lives here with his  
family, and they all dress in the richest  
and finest clothes.

Do you understand it?—*Eli Perkins.*

The nonsense talked by Dr. Howard  
Crosby, of New York, Dr. Goldwin  
Smith, of Toronto, and many others, who  
boast themselves temperate advocates of  
temperance, and who hold that men are  
going to be redeemed from drunkenness  
by beer and wine, have been condemned  
on very high authority. A great mass  
meeting of saloon-keepers in New York  
passed resolutions with regard to Dr.  
Crosby's high-license bill, in which they  
say:—

"The bill seems to have been drawn on  
the theory that beer is not intoxicating,  
and is productive of no intemperance;  
whereas, in the crowded tenement dis-  
tricts of this and all large cities, beer is  
the cause of more intemperance and do-  
mestic unhappiness than all other liq-  
uors combined, since large quantities  
of it are purchased for little money dur-  
ing the day-time by women, who ne-  
glect their homes and children in conse-  
quence of their indulgence."

If beer is going to save

## Our Book Table.

## NEW PUBLICATIONS RECEIVED.

[All books sent us by publishers will be promptly acknowledged under the head, and will also, at our earliest convenience, receive further notice or review as their merits and the good of our readers may seem to require.]

**BOOKS.**  
**REALISTIC PHILOSOPHY.**—Defended in a Philosophical Series. By James M. McCosh, D. D., LL. D., Litt. D., author of "Psychology, The Cognitive Powers," "The Laws of Discursive Thought," "A Treatise of Formal Logic," "The Functions of the Mind," "The Emotions," etc., president of Princeton College. I. Expository. New York: Charles Scribner's Sons, 745 and 746 Broadway, 1887.

**REALISTIC PHILOSOPHY.** II. Historical and Critical. The two volumes for sale by Cupples, Upham & Co., Boston, \$5.00.  
**SHAKESPEARE'S COMEDY OF THE WINTER'S TALE.** Edited with Notes, by William J. Rolfe, A. M., formerly of the Massachusetts State School, Cambridge, Mass. With engravings. New York: Harper & Brothers. From A. C. Stockin, 50 Bromfield St., Boston, 15c. cloth, 5c. paper, 4c. cents.

**THE WORKS OF SHAKESPEARE.** Edited by William George Clark and William Aldis Wright. In twelve volumes. Vols. I and 2 ready. "Ideal edition." \$6.00 for the entire edition. The first three volumes will be sold separately, till March 15, for 50 cents each, bound in cloth; half morocco, 75 cents. Postage 8 cents per volume extra. New York: J. B. Alden, 333 Pearl St.

**PAMPHLETS.**  
**ANNUAL REPORT OF THE CHIEF OF STATE POLICE, MADE TO THE GENERAL ASSEMBLY, AT ITS JANUARY SESSION, A. D. 1887.** Providence: E. L. Freeman & Co., State Printers. From C. R. Bryant, Chief of Police, Providence, R. I.  
**A SYNOPSIS OF THE NATURE AND EFFECTS OF ALCOHOL AND NARCOTICS.** By L. H. Luce, M. D. Boston: D. C. Heath & Co., Publishers. 1887. 25 pp.

**MAGAZINES.**  
**THE NEW PRINCETON REVIEW (March).** New York: A. C. Armstrong & Son, 714 Broadway. Six times a year. \$3.00.  
**THE CENTURY ILLUSTRATED MONTHLY MAGAZINE (March).** The Century Co., Union Square, New York. 35 cents; \$4.00 a year.  
**THE ART AMATEUR (March).** A Monthly Journal devoted to the Cultivation of Art in the Household. Vol. XV, No. 4. Montague M. Schell, Editor and Publisher, 23 Union Square, New York. 35 cents; \$4.00 a year.

**MAGAZINE OF THE AMERICAN HISTORY (March).** Illustrated. Edited by Mrs. Martha J. Lamb. 50 cents; \$5.00 a year. The Magazine of American History, 30 Lafayette Place, New York.  
**THE FORUM (March).** Vol. II—No. 1. Edited by Loretta S. Metcalf. New York: The Forum Publishing Co., 37 Fifth Ave. 50 cents a copy; \$5.00 a year.

**THE POPULAR SCIENCE MONTHLY (March).** New York: D. Appleton & Co., 1, 3, and 5 Bond Street. Single number, 50 cents; yearly subscription, \$5.00.

**THE LIBRARY MAGAZINE (March).** New York: John B. Alden, 333 Pearl St. \$1.00 a year. Semi-monthly or monthly.  
**GOLDEN DAYS (March).** Monthly Part. For Boys and Girls. Illustrated. James Elversen, Philadelphia, Pa. 25 cents; \$2.50 a year.

**LITTELL'S LIVING AGE (Feb. 26 and March 5).** Nos. 2227 and 2228. Boston: Littell & Co., 31 Bedford St. Single copy, 18 cents; \$5.00 a year.

**WIDE AWAKE (March).** An Illustrated Magazine. Edited by D. Lothrop & Co. 25 cents a number; \$3.00 a year.

**THE BOOK BUYER (March).** A Summary of American and Foreign Literature. New York: Charles Scribner's Sons, 745 and 746 Broadway. 10 cents; \$2.50 a year. Springfield, Mass.: Clark W. Bryan & Co.

## TOPICS IN THE MAGAZINES.

[The following list presents the leading subjects treated in the various magazines announced above.]

Art Gallery, The Provincial. . . . .*Art Amateur.*  
 Animal Plants and Plant Ani- . . . . .*Pop. Sci. Monthly.*  
 Architecture, The Course of . . . . .*Pop. Sci. Monthly.*  
 Birds and Their Habits. . . . .*New Princeton Rev.*  
 Birds (Giant), of New Zealand. . . . .*Pop. Sci. Monthly.*  
 The . . . . .*Pop. Sci. Monthly.*  
 Books That Have Helped Me. . . . .*Forum.*  
 British Legation in Japan in 1861. . . . .*Living Age.*  
 Blind Milton (poem). . . . .*Wide Awake.*  
 Cathedral Churches of England. . . . .*Pop. Sci. Monthly.*  
 California, Camping out in. . . . .*Pop. Sci. Monthly.*  
 Collection, The Robert Graves. . . . .*Art Amateur.*  
 Centenaries, The Halls and Halls. . . . .*Pop. Sci. Monthly.*  
 Clarks, Celebrated. . . . .*Forum.*  
 Christianity, The Future of. . . . .*Forum.*  
 Divine Healing, or "Faith Cure". . . . .*Forum.*  
 Disappearances, Mysterious. . . . .*Forum.*  
 Douglas, The. . . . .*Living Age.*  
 Enchiridion in Boston. . . . .*Art Amateur.*  
 Economic Heresies, Henry George's. . . . .*Forum.*  
 Eloquence, The Essentials of. . . . .*New Princeton Rev.*  
 Faith Healing and Kindred The- . . . .*Pop. Sci. Monthly.*  
 nomena. . . . .*Pop. Sci. Monthly.*  
 Fredericksburg, First and . . . . .*Pop. Sci. Monthly.*  
 Last. . . . .*Mag. of Am. Hist.*  
 Flimflam, Don. . . . .*New Princeton Rev.*  
 Fashion, The Tyranny of. . . . .*Forum.*  
 Flower, A New. . . . .*Wide Awake.*  
 Golden Hills, Historic Homes . . . . .*Mag. of Am. Hist.*

on. . . . .*Mag. of Am. Hist.*  
 Greeks, The. . . . .*Pop. Sci. Monthly.*  
 Genius and Mental Disease. . . . .*Pop. Sci. Monthly.*  
 Goethe and Philosophy. . . . .*Lib. Mag.*  
 Head, Decorative. . . . .*Art Amateur.*  
 Hugo, Victor. . . . .*Pop. Sci. Monthly.*  
 India, The Wellesleys in. . . . .*Living Age.*  
 Jury System Be Retained? Shall the . . . . .*Forum.*  
 Kent, Birthplace of Chancellor . . . . .*Pop. Sci. Monthly.*  
 James. . . . .*Mag. of Am. Hist.*  
 Labor Organizations. . . . .*Forum.*  
 Longfellow and. . . . .*Wide Awake.*  
 Mayor of New York City, The . . . . .*Wide Awake.*

First. . . . .*Mag. of Am. Hist.*  
 Meredith, George. . . . .*New Princeton Rev.*  
 New South, The. . . . .*Pop. Sci. Monthly.*  
 Naturalist Is Trained, How . . . . .*Pop. Sci. Monthly.*

Nov. . . . .*Pop. Sci. Monthly.*  
 Nova Scotia's Rule for Home Rule. . . . .*Pop. Sci. Monthly.*  
 Napoleon Bonaparte. . . . .*New Princeton Rev.*  
 Olis, Portraiture. . . . .*Art Amateur.*  
 Photography, Comparative. . . . .*Pop. Sci. Monthly.*  
 Psychology (comparative). . . . .*Pop. Sci. Monthly.*  
 Problems. . . . .*Pop. Sci. Monthly.*  
 Prohibition, The Effectiveness of. . . . .*Pop. Sci. Monthly.*  
 Politics, The Study of. . . . .*New Princeton Rev.*  
 Railroads Public Enemies? . . . . .*Pop. Sci. Monthly.*

Are. . . . .*Pop. Sci. Monthly.*  
 Russian, Rural. . . . .*Pop. Sci. Monthly.*  
 Sculptors, French. . . . .*Pop. Sci. Monthly.*  
 Secretary (Secretary), Recollections . . . . .*Pop. Sci. Monthly.*

of. . . . .*Pop. Sci. Monthly.*  
 Sanborn, A Mount Washing- . . . . .*Pop. Sci. Monthly.*  
 ton. . . . .*Pop. Sci. Monthly.*  
 Sea-Serpent Myth. . . . .*Pop. Sci. Monthly.*  
 Shakespeare's (Lord), Life and . . . . .*Pop. Sci. Monthly.*

Work . . . . .*Pop. Sci. Monthly.*  
 Saxons, Among the Transylvanian. . . . .*Pop. Sci. Monthly.*  
 Type, Conformity to. . . . .*Lib. Mag.*  
 Tariff, Some Political and Social . . . . .*Pop. Sci. Monthly.*

Aspects of the. . . . .*New Princeton Rev.*  
 University Education in the . . . . .*Pop. Sci. Monthly.*  
 State. . . . .*Pop. Sci. Monthly.*  
 Universalist, Confessions of a. . . . .*Forum.*  
 Van Buren, John. . . . .*Pop. Sci. Monthly.*  
 Water-color Exhibition, The. . . . .*Art Amateur.*  
 Woman and the Family, Higher Edu- . . . . .*Pop. Sci. Monthly.*

cation of. . . . .*Pop. Sci. Monthly.*  
 Women, The Lower Education of. . . . .*Lib. Mag.*  
 Women, Some Successful. . . . .*Wide Awake.*  
 Youmans (Edward L.) Sketch . . . . .*Pop. Sci. Monthly.*

of. . . . .*Pop. Sci. Monthly.*

REVIEWS AND NOTICES.

All science ought not to be at variance with common sense, but here we have a volume of 318 pages, entitled COMMON SENSE SCIENCE.

Its author, Grant Allen, is known as one of the brightest and most interesting of writers on natural history topics, and also on what may be called every-day science. In the volume there are twenty-eight chapters, on the following subjects: Second Nature, Memory, Self-Consciousness, Attainable Ideals, Instinct and Reason, Sleep, Holly and Mistletoe, Knowledge and Opinion, The Winter Rest, Mountains, Home-Life, The Balance of Nature, The Horse and his Pedigree, The Best Policy, The English People, Big and Little, The Origin of Bowing, English Chalk Downs, Spring Blossoms, The Earth's Interior, Nuts and Nutting, Amusements, The Pride of Ignorance, Inhabited Worlds, Brick and Stone, Evening Flowers, Beauty, Genius, and Talent. Some of the chapters are really disappointing—a few because they fall below our expectations, others because they are better than we looked for. We can not do better than give a specimen of Mr. Allen's treatment. It is taken almost at random from the chapter on The Pride of Ignorance.

But why are people proud of their ignorance? What good thing can there possibly be in the want of knowledge that any human being could ever be proud of? At first sight,

it is hard indeed to see the explanation; but perhaps it lies in two deep-seated and fundamental principles of human nature. In the first place, people are almost always, in their heart of hearts, proud of themselves from top to bottom. The ugly man is proud that he is not one of those conceited jackanapes that strut about the streets and exhibit their fine teeth whenever they speak, with their insane smile and grinning stupidity. The miser is proud that he is not a wretched fool of a spendthrift; the spendthrift is proud that he is not a horrid old curmudgeon of a miser. . . . So, it is probable, the ignorant man prides himself on not being a dry stick of a pedant—on knowing the world, and men and things, not mere dull and empty useless book-knowledge—on rising superior to those poor fools of scientific men who think they are so prodigiously well up in everything, because they know a bit of mathematics or a trifle of chemistry. Human vanity is so inexplicably deep that it will find out a virtue in every form of vice and every kind of deficiency, provided they are its own personal ones. Then again, in the second place, there is the undoubted fact that practical men and the world at large immensely undervalue the real importance of theoretical knowledge. . . . D. Lothrop & Co., Boston, \$1.50.

Mr. William J. Rolfe is well versed in Shakespearean literature, but as an editor of Shakespeare's works his reputation is enhanced. In fact, his editorial work is so well done that one wonders whether it could be done better. These twenty volumes, bound in flexible cloth or paper, are just suited to the school-room or for home reading. The notes are full and accurate, explaining such words and phrases as need explanation. The volume before us—THE WINTER'S TALE—is no exception. It is one of the last—if not the last complete—of Shakespeare's plays, and the golden glow of the sunset of his genius is over it. . . . For sale by A. C. Stockin, New England Agent of Harper & Brothers, 50 Bromfield St., Boston. In cloth, red edges, 50 cents; in paper, 40 cents.

THE WORKS OF WILLIAM SHAKESPEARE.

Edited by William George Clark and William Aldis Wright. In twelve volumes. Cloth bound, beveled boards, gilt top. \$6.00 for the entire edition. New York: J. B. Alden, publisher. . . . We have received the first two volumes of this venture by Mr. Alden, the latest and one of the most notable that he has made.

The volumes contain eight plays, printed from new long primer type, on excellent paper, of good thickness. The plays are The Tempest, Two Gentlemen of Verona, Merry Wives of Windsor, Measure for Measure, Comedy of Errors, Much Ado About Nothing, Love's Labors Lost, Midsummer Night's Dream. This edition of the works (complete) of the most marvelous literary genius that ever lived, is handsome, durable, and convenient. Its appearance affords an opportunity to thousands which they have not before had, of getting a really desirable edition of Shakespeare at a really low price. Mr. Alden offers the first three volumes to immediate purchasers (before March 15) for only 60 cents (half morocco, 75 cents), 8 cents per volume extra for postage. The plays are also published separately, printed from the same plates, on lighter, but good paper, neatly bound in paper covers, at the uniform price of 7 cents each, or \$2.50 for the set of 31 plays, postage 1 cent each. From these prices large reductions are made to early purchasers. A specimen copy, The Merchant of Venice, will be sent postpaid for 3 cents. The entire twelve volumes are to be complete by next September.

—The Book Buyer for March has an excellent portrait of Dr. J. G. Holland. In illustrations and literary merit *The Book Buyer* is greatly improved. It is a real guide in the way of books.

—Sydney Smith, an enormous talker, complains (writes Lord Cockburn) of Macaulay never letting him get in a word. Smith once said to him, "Now, Macaulay, when I am gone, you'll be sorry that you never heard me speak."

—In addition to its usual features of interest, the March *Wide Awake* has several valuable articles. We note "Blind Milton," a poem by Harriet Prescott Spofford; "Longfellow and the children," by the poet's brother, the Rev. Samuel Longfellow.

—Owing to an unexpected delay in mailing the announcements, subscriptions from the clergy will be accepted for "The Anti-Nicene Fathers," edited by Philip Schaff, D. D., LL. D., at the old price of \$3.00 per volume, until April 1, 1887. The Christian Literature Co., Buffalo, are the publishers.

—The bookkeepers of the country are all busily engaged trying to solve the "Anagrammatical Auction" in the number of *Good Housekeeping* which is just out, for the six first correct solutions of which that reach their office, the publishers of that very popular magazine have offered some very tempting prizes.

—It is said that no songs have been set to music so frequently as those of Heinrich Heine, the German poet. His "Im Wunder-schönen Monat Mai," has, according to one catalogue, found sixty-one composers. Goethe ranks next in popularity, there being thirty-six musical versions of his "König von Thule."

—The *Popular Science Monthly* for March has a fine engraving of Edward L. Youmans, the projector of this magazine, and editor from its opening number. In his death a great loss is experienced, but the monthly is still in able hands, and a glance at the contents will show the worth of this number. Professor Youmans's sister pays him a loving and just tribute.

—The March *Magazine of American History* is a spirited spring number. Perhaps historical themes excel all others in freshness, if well treated. At all events, every article in the current issue of this popular periodical brings to light something new and engaging. It needs not the saying that this magazine is first class in every way, being the best periodical of its kind in the world. The standing departments are crowded with choice bits of entertainment.

—One of the most unique books of the year is "Dame Heraldry," a large, handsomely bound volume, giving detailed information in regard to coats of arms and all other heraldic designs, with the stories of their origin, the heroic deeds they commemorate, and numerous points in history that are fascinating read-

ing to even the most rabid Republican. The book has numerous accurate illustrations, including several pages in colors, showing famous shields, coats of arms, etc. Published by D. Lothrop & Co.

—The *Art Amateur* for March adds to the brilliant reputation of this magazine for artistic colored studies by giving a beautiful plate of "Blue Titmice" sitting gaily through the air or perched on blossoming cherry boughs. Other notable features are an admirable double-page design of Chinese primroses; a charming female head with ivy wreath, by Ellen Welby; china painting designs for a panel (female figure), a lamp vase (pitcher plant), and a fruit plate (pears); a design of daisies for a glove box in *reposuiss* brass; several designs for altar frontals and secular needlework, including a striking *portière*; attractive motives for fan and lamp shade decoration; a page of outline figure sketches by Edith Scannell, and a page of monograms in N.

—The *New Princeton Review* has accustomed its readers to literary features of the most original and deeply interesting character, but it has certainly secured nothing more brilliant than Henri Taine's characterization of "Napoleon Bonaparte" in its March issue. "The Essentials of Eloquence" are possessed by few great preachers so completely as by the Rev. Dr. Wm. M. Taylor, who defines with masterly clearness its essential elements. Mr. John Safford Fiske concludes his remarkably fresh criticism of "Victor Hugo" in a third article. The Homeric vigor and freedom of "George Meredith" have of late found large appreciation in England, and are beginning to command attention in this country. Flora L. Shaw has made a thorough study of this original and masculine writer. In fact, the literary merit of this bi-monthly is great, and the other articles are of much value.

—Masters of the Situation; or, Some Secrets of Success and Power," by W. J. Tilley, B. D., is the title of a new book soon to be published by S. C. Griggs & Co., Chicago. It promises to be of great interest to all classes of readers, and to young men especially.

They also have in press a novel that is calculated to excite the curiosity of the reading public. It is from the pen of the late Dr. B. F. Taylor, author of "Between the Gates."

"World on Wheels," etc., and is said to be decidedly unique in character and original in design. Its title is, "Theophilus Trent; or, Old Times in the Oak Openings," depicting scenes and incidents of pioneer life forty years ago. Messrs. S. C. Griggs and Co. are soon to publish the essays on Goethe which were read before the Milwaukee Literary School last August, under the title, "Poetry and Philosophy of Goethe," edited by Marion V. Dudley.

—Among the features which contribute to the individuality of the March *Century*, are, first of all, a complete short story by Mr. Cable, entitled "Grande Pointe," being the second of his stories of the Acadian country of Louisiana. The illustrations of this story, by Mr. Kemble, are from studies from life in that region, whether he was commissioned to go by *The Century* for this purpose. Mr. Stockton's "Hundredth Man" reaches its fifth part. A portrait of Edwin M. Stanton, the great war secretary, forms the frontispiece. This number is profusely illustrated, and, in addition to the life of Lincoln, has several very notable papers. The wonder is that a single number can furnish so much of interest.

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## News Summary.

## AT HOME.

**WEDNESDAY, MARCH 2.**—The steamer W. H. Gardner was burned last evening on the Tombebee River, Ga. Twenty lives were lost. William B. Dinsmore has purchased the New York Academy of Music for \$300,000. Rufus Blodgett, a Democrat, is elected by the New Jersey legislature to the U. S. Senate, the Republican going over to him to defeat Gov. Abbott. Gen. J. J. Finley is appointed by the governor of Florida to succeed Senator Jones.

**THURSDAY, MARCH 3.**—In Minnesota 1,000 men are at work on a railroad. The drifts in one place are 25 feet deep, and packers have been there a general jubilee at Gloucester, Mass., because of the President's action in signing the reclamation bill. A large warehouse in southeastern Minnesota is containing more than 100,000 barrels of flour, falls to the ground.

**FRIDAY, MARCH 4.**—Charlotte, S. C., has another slight earthquake. The New York striking cooperers are the latest denouncers of Assembly 42.

**SATURDAY, MARCH 5.**—Commander E. P. Lull, U. S. N., dies at Pensacola. Sen. Senator Beck, who was the nearest living descendant of George Washington, dies. A five-story building on Ross Street, New York, is burned. The loss is \$100,000. The New York Weekly office is damaged. The Texas investigation committee has all its testimony in, and has adjourned without day.

**MONDAY, MARCH 7.**—Rev. Henry Ward Beecher is on his death bed, the victim of an attack of apoplexy. The first signs of the attack were shown on Thursday. He now lies in a comatose condition, and probably never will regain consciousness. There are signs of a week of a steamer on the New Jersey coast. The shore is strewn with merchandise, which evidently was taken at some Southern port.

**TUESDAY, MARCH 8.**—Barkhardt's flouring mill in Madison, Wis., was burned yesterday. Loss, \$100,000. By a snow-belt in the Rocky Mountains, a snow-plow train was swept into a gorge, and six men were smothered to death. The condition of Mr. Beecher is no better. He seems to be sinking rapidly. The citizens of Pittsburg tendered Senator Davis a complimentary reception last evening. Also the citizens of Portland, Me., tendered Senator Fiske a reception on the eve of his departure for Europe.

## ABROAD.

**WEDNESDAY, MARCH 2.**—The recent snow storms in Canada have been almost unprecedented since 1870. The King of Italy has summoned Senator Sarmato to form a cabinet. The pecuniary loss in Italy by the earthquake is roughly estimated at \$10,000,000. No less than 20,000 people are homeless.

**THURSDAY, MARCH 3.**—The new German Reichstag is opened. The Emperor's speech is read from the throne. The British ship Thomas N. Hart is believed to have been lost at sea. Queen Victoria gives her first jubilee "drawing room." The Amir of Afghanistan has called a holy war, presumably against Russia. A stormy scene occurs in the House of Commons, Mr. Dillon denouncing the Irish "plan of campaign." Mr. Parnell took part in the discussion.

**FRIDAY, MARCH 4.**—The spirit of disorder is spreading in Bulgaria. Serbia has sent an army to the frontier. Renewed fear exists that Russia is about to begin hostilities. The Red Star steamer Vasiland has been wrecked, but without loss of life. Father Beck, general of the Jesuits, is dead.

**SATURDAY, MARCH 5.**—Hicks-Beach resigns the Irish portfolio, on account of threatened blindness, and Mr. Hon. A. J. Balfour takes his place. Lord Salisbury makes a speech in London, which savors more strongly than ever of coercion.

**MONDAY, MARCH 7.**—The Russian consul at Bucharest is charged with instigating the Bulgarian conspiracy. Several of the conspirators have been executed. The United States Consul General Heap died at Constantinople yesterday.

**TUESDAY, MARCH 8.**—The London Daily News says the mount table conference has agreed to the main principle of Mr. Gladstone's Irish bill, and also on several minor points. The Ice Jam on the St. Lawrence River is expected to prove destructive to property on both sides of the river, by reason of floods.

The decrease of the public debt for February was \$1,436,782.

President Greys of France, who is nearly eighty years old, is growing feeble.

Senator Sherman will go on a speech-making tour at the South, after the adjournment of Congress.

Queen Victoria has directed that Americans shall be admitted to her court as freely as her own subjects.

Prof. Alexander Agassiz has just received the honorary degree of Doctor of Science from the University of Cambridge.

The President did not sign the Anti-Mormon and Trade Dollar bills. They became laws without his signature.

By a completed census of Germany, the population is 45,885,993, an increase of five and a half millions since 1871.

Commander Coffin, now on the European squadron, has been condemned as unfit for duty by the Medical Board, and ordered home.

It is estimated that the fire losses for February are \$9,500,000, which is an increase over the February average for the last thirty years.

An experienced cavalry officer of the British army has been ordered to begin the purchase of horses in Canada, for the British cavalry and artillery.

Miss Ada Kurtz of Franklin County, Pa., is the only female deputy sheriff in the State. She has served efficiently for several years, and has just been re-appointed.

At the beginning of March this winter, the amount of snow fallen at Newport, Vt., was 122 1/2 inches. The average fall there during several winters past has been 97 1/2 inches.

The arrangements of the Canadian Pacific Railway Company for through connection with China have been completed. Three steamships have been chartered, and the first of them will leave Hong Kong early in April.

The Boston Journal says that of the \$6,000,000 voted by the House to carry out the provisions of the Mexican Pension bill, it is estimated that \$5,000,000 will go to men who were either in the Confederate service, or gave aid and comfort to the enemies of the Union.

A project is on foot for the erection of a new American college in Rome, the present building being too small. The new structure which it is proposed to build, will have a church attached for the benefit of American visitors.

Both branches of the Wisconsin legislature, without a dissenting vote, have adopted a bill to abolish the Board of Immigration, which has hitherto maintained several agents in Europe, with a view to attracting immigration to

that State. There has been a great change of feeling as to the desirability of immigration.

The late Uriah A. Boyden left to Harvard College observatory over \$300,000, which is applicable only for purposes of special astronomical investigation and research, "as such an elevation as to be free, as far as practicable, from the impediments to accurate observations which occur in the observatories now existing, owing to atmospheric influences."

Indications are that Russia contemplates some movement in Bulgaria, and that fresh trouble will arise in the Balkan States. Russia is the cause of the foment. It was Prince Alexander who was to be got rid of; but now the Bulgarian regency is in the way, having shown itself inconveniently patriotic, and having baffled the plans of the Czar. It looks as if Russia had assured herself that no serious obstacles would be put in her way, and for the present the scene of disturbance shifts from the Franco-German frontier to the Balkan States.

## The 49th Congress Ended.

The 49th Congress closed Friday noon. It has failed to do some important work, and it has done some valuable work. It has been conspicuous in passing the Presidential succession bill prepared by Senator Hoar, the Dingley shipping bill, the arbitration of labor bill, the Edmunds-Tucker Mormon bill, the Edmunds reclamation, and one of the bills providing for the increase of the navy. The Congress was in session ten months and twenty-six days. In the Senate there were introduced 3,377 bills, and 118 joint resolutions, on which 1,988 written reports were made, being upward of 500 more bills and over 400 more reports than in the 48th Congress. The total number of laws enacted was approximately 1,431. Of these, 261 became laws by the expiration of the constitutional ten days' limitation. Fifty bills failed to become laws, owing to the adjournment of Congress, 9 of them at the close of the first session. The President vetoed 132 bills, or 21 more than had been vetoed from the foundation of the Government down to the beginning of this Congress. The President also "pocketed" and so killed 50 bills. It remains to be seen whether the passage of the interstate commerce bill was wise or unwise. One serious obstacle to legislation is the rules of the House. The speaker can exercise absolute authority as to the business Congress can do or not do, for a bill can not be reached unless the speaker takes a fancy to it. The speaker prevented the introduction of a certain measure which the House was said to favor, because he would not recognize any one for the purpose. The House should have rules that will not bind it hand and foot. There have been worse Congresses, and we give it a cheerful good-bye, hoping for better work in the next.

## The Egypt Exploration Fund.

We are in receipt of the new circular for 1887 of the Egypt Exploration Fund, from which we obtain the following statements. Since the establishment of the Fund (1882-83) four seasons have elapsed, during which results have been attained of the first importance to Biblical and secular history, and to our knowledge of ancient geography, sciences, art, and of the early Hellenic period in its relations to Egypt. Of the sites discovered, these are mentioned: Pithon, Tahpanhes, Goshen, Naukratis. Of the \$8,751 expended during the past year, \$3,920 were from the United States. "All donors of not less than \$5 are entitled to the season's memoir, annual report, balance sheet, with list of subscribers, lectures, etc., etc., and can secure past memoirs at \$5 each." To make sure of the season's memoir, it is desirable to subscribe before July 31, the time when the financial year closes. The Fund is absolutely dependent on voluntary contributions, even for this season's labors. An appeal is made for the renewal of donations by old subscribers, and the securing of new contributors to the fund. Special emphasis is placed on the appeal to Boston, since, while contributions to the fund have come from all parts of the United States, the Museum of Fine Arts has received "valuable donations of antiquities." The Museum report of January 2, 1886, says: "Certain sites have been discovered, the Colossus of Ramesses II. is to arrive later. These interesting, or, at least, important, can address Rev. W. C. Winlow, 429 Beacon Street, Boston."

## Congress.

In the Senate, Tuesday (Feb. 28), an inquiry was ordered into the conduct of Indian affairs in Minnesota. Fifty-seven pension bills were passed. The Chicago, Kansas & Nebraska Railway was given the right of way through the Indian Territory. The river and harbor bill, as amended in conference, was agreed to; also the consular and diplomatic bill. In the House the bill appropriating \$200,000 for two years' Mexican pensions was passed. The conference report on the river and harbor bill was agreed to; also that on the Indian and the deficiency appropriation bills. The bringing in of the legislative bill furnished Congressman Reed an opportunity to make a characteristic assault on the methods of the majority. The bill then passed. The final debate on reclamation was begun. The most important action taken, Wednesday, was the adoption by the House of the Edmunds reclamation bill, exactly as it came from the Senate. The bill for the relief of the sufferers by fire in Eastport was reported upon adversely. Further conference on the post office appropriation bill was insisted upon, and also upon the district appropriation bill. There was a lively contest over the iron and steel testing machine bill. The conference report on the agricultural appropriation bill was accepted; likewise that on the diplomatic and consular appropriation bill, and that on the sundry civil bill. The Senate amendments to the naval appropriation bill were non-concurred in. Over this bill the Senate spent most of the day and night. The Pacific railroad investigation conference report was accepted, and the bill now goes to the President. The Lincoln-Grant memorial bridge bill was passed. The agricultural appropriation bill was passed. The district court salary bill was passed. The nomination of Mr. Trotter for register of deeds for the District of Columbia was adversely acted upon in committee. The Senate, Thursday, passed the legislative, executive, and judicial appropriation bill, over the veto of the bill for a public building in Lynn and in several Western cities, the Mexican pension bill and other measures. The feature of the day was a sharp criticism on the way business has been done in the House, made by Mr. Har, and a brisk discussion following it, participated in chiefly by Messrs. Beck and Hunker. The House passed the general tariff bill, the tenure of office bill, and the bill to authorize the bringing of suits against the government. Congress closed Friday, nominally at 12 o'clock. The matters finally disposed of were the post office appropriation bill, the legislative appropriation bill, the naval appropriation bill, the district appropriation bill, and some smaller matters. The deficiency appropriation bill has fallen through by default. The latest conference committee not having time to finish its work. The fate of the river and harbor bill is that of a "pocket veto." The fortification bill was abandoned in committee. The Senate confirmed the nomination of Mr. Trotter to be register of deeds for the District of Columbia, chiefly through the efforts of Mr. Har, and among other confirmations were those of Capt. Greely to be the head of the signal service bureau, and Commander Kimberly to be a rear admiral.

## THE BOSTON MONDAY LECTURE.

## PRELUDE.

Ours, began Mr. Cook, is a transitional period in history. Whole new spiritual contents are rising, so the area of firm land is increasing at the same time as marshes and quicksands. It is my conviction that the quicksands were never as extensive as in the present age. I am also convinced that firm rock was never more broadly uncovered. Some specimens of the building on rock are the overthrow of slavery, the attack against that greater evil, the liquor traffic, the spread of education and missions, commerce becoming the missionary of the Gospel, and the Christian Church becoming connected with the most powerful nations. More than a quarter of the population of the globe are nominal Christians. To-day the responsibility rests on this quarter to evangelize the world, and to purge it not only of unbelief, but of misbelief, the latter being the far greater evil. In this undertaking, the most recalcitrant offenders will be found in Christian lands. But the work has begun with promise, the Church within the Church being the leader.

Thus regarding himself against the reputation of a pessimist, the lecturer turned to the other side of the picture, to mention the perils of the times, referring first to defalcations. If we heard of half the rascality in business that exists, the Church, which has had already occasions to blush, would blush a dozen times where she now blushes once.

While in England there are two deaths in every hundred persons as the plain result of the liquor habit, and in Scotland three, in the State of New York there are twelve. In England there are two divorces to every hundred marriages, in Scotland three, in France nine, and in Massachusetts forty-five. In England there are 711 murders to every million of the inhabitants, in Germany 837, in the United States 2,469. Only Italy and hot-blooded Spain exceed this proportion.

Ninety cents on every gallon of whisky sold in this country goes to the government; thus you and I, so far as we submit to this, are participants in the profits of blood-money. The condition of shop-girls in this country was next referred to, and the responsibility was charged not only on commercial loquacious and greed, but also on the staid inertness of the Church. For the assumption of these evils, more hindrance than help is to be looked for from social aristocracy. The only aristocracy thoroughly worthy the name is the aristocracy of the Church. It is by the aristocracy founded by Christ, when he gird himself with a towel, and washed his disciples' feet. Creed and deed among church-members must in some way be made parallel.

The only effectual way to work against these evils is to multiply the number of those who live on the highlands. When some one in the Church fails, let us not say Christianity is a failure, but that the marsh is treacherous.

## QUESTIONS.

To answer the question as to the best method of suppressing anti-Chinese riots, Mr. Cook called on Rev. Mr. Banks, a Western clergyman who had taken active part in suppressing such riots on the Western border. With an eloquence that elicited storms of applause, he answered in substance, let the government remove the badge of dishonor [disfranchisement] which is a perpetual invitation to persecution.

To answer the question, What are the prospects of nonpartisan prohibition, Mrs. Ellen Foster of Iowa was called to the platform. In words that went to the hearts of some at least of the audience, she expressed her faith that sooner or later the votes of honest men everywhere, with the blessing of the God who has hitherto helped us, would put down the greatest curse that afflicts our race.

## The subject of the

## LECTURE

was, Modern Novel Opportunity in Spiritual Life. Will from will, life from life, conscience from conscience, personality from personality, are the watchwords of Theistic realism in philosophy, and are of supreme importance in the spiritual life of the United States. Realism is to be distinguished from the nominalism of skeptics, who doubt whether we believe in anything but appearance. It is distinguished from idealism, which regards everything as subjective. To these realism is opposed. It is the doctrine that we do know reality, and not mere appearance. The ideal realism of Lotze assumes that God is behind all, so that when we touch reality, we touch God. Realism finds God as unescapable as is the atmosphere.

After referring to Prof. Harris's term "Natural realism" the lecturer declared his preference for the phrase, "Theistic realism," for behind all reality is God. This philosophy is the crowning one of our age.

Here in my body is a life within a life—a heart and a respiration hardly under my control. It is necessary to my life to take in vital air. This life has laws I did not make. Now, as in the body, so in the soul there is an inner life. Conscience is a heart that beats; and the soul must take in God as the body must take in air. The very life behind the soul is God. It is necessary to life to breathe God loyally, and the result of a refusal to breathe him is death. We can not escape the beating of this heart. Life can not flee from life, while life lasts.

Right here two questions may be asked. (1) What is required by self-surrender to self-evident truth? (2) What is required by imitation of Christ? I hold that these two questions are identical. The other questions appropriately follow these. (1) What is known by the soul before surrender, and what after? (2) What is known by assent, and what by consent to self-evident truth?

Before surrender, the soul may know, as revealed by the spiritual spectrum analysis, that there is an eternal power not ourselves that makes for rationality, beauty, righteousness. Exposure to this power is a necessity to all life to existence. Exposure to God means heaven to the completely and permanently loyal soul, and means perdition to the completely and permanently disloyal soul.

Again, all character tends to final permanence. Every soul existing under this law is of necessity put on probation by its environment. Deliverance from love of sin and the guilt of it, is necessary to peace of soul. An atonement is necessary for this deliverance. It would be immoral in God to justify a soul that would persist in sin. Justification by faith and by faithfulness is necessary and fundamental.

So much may be known before surrender. Now, what after? First, more light follows obedience to light. A deeper sense of sin is experienced, also a profounder sense of the divine presence. When you bow to all duty known to you, the yoke will transform I into a crown. This is a law in ethical science.

Again, there will be, after surrender, an increased peace, an increased sense of forgiveness, a certainty that prayer is followed by a response, a conviction that this new light and peace is from above, and a constantly increasing receptivity and satisfaction in surrender. I am not asserting the sufficiency of idealism; only Christ is sufficient; but the light of the noon is not in conflict with the smallest star. In yielding thus to rationality, beauty, righteousness, we yield to God.

Let us thank God that the light of reason and the light of revelation combine to deluge us with the light of the midnoon that shines brighter and brighter till the perfect day.

## SINCRA.

Good old Vegetable Pulmonary Balsam. Best Cure, Coughs, Colds, and Consumption. Get the genuine; Cutler Bros. & Co., Boston.

## GENERAL CONFERENCE REPORT.

A copy of the Report of the last General Conference will be mailed to each of our settled pastors, free, within ten days. Others requesting a copy, and sending a one-cent stamp, with P. O. address, will receive a copy free, also.

Address, E. N. FERNALD, 457 Shawmut Ave., Boston, Mass.

## CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. Lawrence, 212 East 21st St., New York, will receive the recipe free of charge.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff.

**FITZ'S** 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, 363 Arch St., Phila., Pa. 1910.

## Consumption Surely Cured.

To the Editors:—Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption, if they will send me their names and P. O. address.

Respectfully, Geo. J. Dr. T. A. SLOCUM, 181 Pearl St., New York.

## The Markets.

## Boston Produce Report.

Reported by HILLTOP BROS. & CO., Commission Merchants and dealers in butter, cheese and beans, dried apples, etc. Store 32 & 40 South Market Street, and No. 18 Chatham Street, formerly A. T. English & Co.

Boston, Saturday morning, March 5 1887.

Flour. The receipts of flour for the week have been 45,947 bbls. of all kinds. We quote:

Superfine, do. 1st quality.....\$2.50 @ \$2.75  
Choice extras and seconds.....\$2.50 @ 3.75  
Extras.....\$2.50 @ 3.15  
Spring Wheat,akers.....\$2.50 @ 3.15  
Spring Wheat,akers.....\$2.50 @ 3.15  
Medium and good.....\$2.50 @ 4.00  
Good and choice.....\$2.50 @ 5.10  
Extra fancy.....\$2.50 @ 5.10

WINTER WHEATS.

Patents, choice, Western.....\$4.75 @ 4.75  
Patents, common to good.....\$4.75 @ 5.00  
Roller Flour—Strait.....\$4.75 @ 4.75  
St. Louis and Illinois.....\$4.75 @ 4.75  
Ohio and Indiana.....\$4.75 @ 4.75  
New York.....\$4.75 @ 4.75  
Michigan.....\$4.75 @ 4.75  
Roller Flour—Clears.....\$4.75 @ 4.75  
St. Louis and Illinois.....\$4.75 @ 4.75  
Ohio and Indiana.....\$4.75 @ 4.75  
New York.....\$4.75 @ 4.75  
Michigan.....\$4.75 @ 4.75  
Michigan stone ground.....\$4.75 @ 4.75

RYE FLOUR, MEAL, & C.

Oat Meal, Western fine.....\$2.50 @ 5.25  
Oat Meal, Western cut.....\$2.50 @ 5.45  
Rye Flour, best.....\$2.50 @ 5.50  
Fresh Ground.....\$2.50 @ 5.25  
Choice Granulated.....\$2.50 @ 5.25

CORN MEAL.

High Mixed.....\$2.50 @ 5.25  
Steamer yellow.....\$2.50 @ 5.25  
Steamer mixed.....\$2.50 @ 5.25  
No grade.....\$2.50 @ 5.25  
Stock in Elevators 779 bushels.

OATS.

Patent White.....\$2.50 @ 4.25  
Barley.....\$2.50 @ 4.15  
No 1 White.....\$2.50 @ 4.15  
No 2 White.....\$2.50 @ 4.15  
No 1 Mixed.....\$2.50 @ 3.75  
No 2 Mixed.....\$2.50 @ 3.75  
Stock in Elevators 6200 bushels.

SHORTS AND FEED.

Shorts, 1/2 ton.....\$17.25 @ 18.75  
Cotton Seed Meal.....\$17.50 @ 19.00  
Cotton Seed Meal.....\$24.50 @ 26.00

BUTTER. We quote:

Creamery—Northern and Eastern—  
Extra firsts, Sept. and Oct.....\$22 @ 23  
Firsts.....\$22 @ 23  
June Creamery, choice.....\$18 @ 20

Western Creamery—  
Extra fresh.....\$22 @ 25  
Extra firsts, fresh.....\$18 @ 20  
Firsts.....\$18 @ 20  
June Creamery, choice.....\$18 @ 17

Dairy—Northern—  
New York and Vt. milk.....\$22 @ 24  
Extra N. Y. & Vt. full.....\$22 @ 20  
Extra firsts.....\$18 @ 16  
Firsts.....\$18 @ 16  
Long dairies, choice.....\$16 @ 17  
Long dairies, fair to good.....\$14 @ 15

Dairy—Western—  
Extra fresh.....\$19 @ 20  
Extra firsts.....\$17 @ 18  
Firsts.....\$15 @ 16  
Imitation Creamery—  
Extra fresh.....\$19 @ 20  
Extra firsts.....\$17 @ 18  
Firsts.....\$15 @ 16

Lard (packed)—  
Extra fresh.....\$18 @ 19  
Extra firsts.....\$16 @ 17  
Firsts.....\$16 @ 17  
Pork Butters.....\$10 @ 12  
Grease Butter.....\$4 @ 6  
Trunk Butter, in 1/4 or 1/2 lb. print.....\$26 @ 28  
Extra.....\$20 @ 22  
Firsts.....\$20 @ 22

POTATOES. We quote:  
Rose, Houlton, & Co. do.....\$3 @ 65  
Rose, Aroostook and Me. Cent.....\$3 @ 65  
Eastern firsts.....\$3 @ 65  
Houlton, Eastern.....\$3 @ 65  
Houlton, Northern.....\$3 @ 65  
Proffers, Eastern.....\$3 @ 65  
P. I. Island mixed lots.....\$40 @ 45  
Chenangoes.....\$40 @ 45  
Sweet Potatoes good, 1/2 bbl.....\$2.00 @ 2.20  
do do extra.....\$2.25 @ 2.37

APPLES, etc. We quote:  
Apples, Snow & Co. do.....\$3.00 @ 4.00  
Apples, H. W. do.....\$2.50 @ 3.50  
Apples, N. Y. do.....\$2.50 @ 3.50  
Apples, N. Y. do.....\$2.50 @ 3.50  
Apples, common to good.....\$1.00 @ 1.50  
Cranberries, choice 1/2 bbl.....\$10.00 @ 12.50  
Cranberries, common to good.....\$8.00 @ 10.00

CHEESE. We quote:  
New York and Vt. extra.....\$13 @ 14  
do do firsts.....\$12 @ 13  
do do seconds.....\$11 @ 12  
Western, extra.....\$10 @ 11  
do do firsts.....\$9 @ 10  
Sage, extra.....\$14 @ 15

EGGS. We quote:  
Near-by and Cape, 1/2 dozen.....\$1 @ 2  
Eastern, extra.....\$1 @ 2  
Western, extra.....\$1 @ 2  
Aroostook Co. firsts.....\$1 @ 2  
Vermont extra.....\$1 @ 2  
Canadian firsts.....\$1 @ 2  
New York firsts.....\$1 @ 2  
Michigan firsts.....\$1 @ 2  
Western, fresh laid.....\$1 @ 2  
Southern, fresh laid.....\$1 @ 2  
New Brunswick firsts.....\$1 @ 2

VEGETABLES. We quote:  
Cabbages, 1/2 ton.....\$15.00 @ 20.00  
Onions, native, 1/2 ton.....\$2.00 @ 2.50  
Onions, Western, 1/2 ton.....\$2.25 @ 2.50  
Squash, marrow, 1/2 ton.....\$2.00 @ 2.50

Squash, Hubbard, 1/2 ton.....\$45.00 @ 50.00  
St. Andrews-Turkeys, 1/2 ton.....\$1.25 @ 1.50  
P. I. Island Turkeys.....\$1.25 @ 1.50

HAY AND STRAW. We quote:  
Northern and Eastern—  
Choice, 1/2 ton.....\$17.00 @ 17.50  
Fair to good.....\$15.00 @ 16.00  
Poor and damaged.....\$10.00 @ 13.00  
Western choice.....\$15.00 @ 16.00  
do do fair to good.....\$10.00 @ 13.00  
Swayle Hay.....\$14.00 @ 15.00  
Rye Straw, choice.....\$14.00 @ 15.00  
Do do common to good.....\$12.00 @ 13.00  
Oat Straw.....\$9.00 @ 10.00

POULTRY. We quote:  
Northern fresh killed—  
Turkeys, choice young, 1/2 b.....\$13 @ 14  
Turkeys, fair to good.....\$10 @ 12  
Chickens, choice large.....\$8 @ 10  
Chickens, common to good.....\$8 @ 11

Western—  
Turkeys, choice small.....\$13 @ 14  
Turkeys, common to good.....\$10 @ 12  
Turkeys, large.....\$8 @ 11  
Chickens, choice large.....\$8 @ 10  
Chickens, common to good.....\$8 @ 11  
Fowls, choice.....\$10 @ 11  
Fowls, common to good.....\$7 @ 9

Important Notice.  
TO HOLDERS OF KANSAS REAL ESTATE MORTGAGES:  
Send to HODGES & KNOX, TOPEKA, KANSAS, for Free Pamphlet containing the compiled Laws of Kansas relating to Real Estate Mortgages.

10% INVESTMENT.

THE MASS. REAL ESTATE CO.  
Chartered to operate in Business Blocks and Commercial Real Estate. Has earned 10 1/2 per cent. Net upon its Capital Invested to the Present Time.

THIS Company now owns the Advertiser Building, Washington Street, Boston, and Brimble Building, near Post Office, and other properties amounting to over Half a Million Dollars. It is under the management of some of the strongest business men in New England. Send for Prospectus of Company, with full particulars. GEO. LEONARD, Agent, Room 3, 216 Washington Street, Boston.

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EPPE'S COCOA.  
BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavored beverage, which may save many a heavy burden from the body. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are lying around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half-pound tins, by grocers, labelled thus: JAMES EPPE & CO., Homoeopathic Chemists, London, England. (12) cov 7

THE ONLY GENUINE  
LIQUID GLUE.  
UNEQUALLED FOR CEMENTING  
wood, glass, china, paper, leather, etc. Always ready to dissolve. Manufactured by the  
RUSSIA CEMENT CO., Sample sent free.

ESTEY ORGAN CO.,  
129 Tremont St., Boston.  
Bathrooms, Vt.  
[Circulars sent free.]

AN UNPARALLELED OFFER to men and women of small means or working on salary, either as an investment or for a home. Ten-acre vineyard tracts in the vicinity of Virginia, for only \$250, payable in monthly or weekly installments—make your terms. 100 finest varieties of fruit and vines. Address, with stamp, L. F. BALDY, 627 Seaford St., Baltimore.

STAMMERING CURED. Defective Speech successfully treated by mail. A thorough system of training taught, developing perfect voice and speech. Rapid and indistinct talking remedied. Clergymen and lawyers with untrained voice receive great benefit. Address, with stamp, ISAAC TOWNSEND, Portland, Maine.

LAD