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The Morning Star.

VOL. LIV.

THE MORNING STAR, DOVER, N. H., FEBRUARY 19, 1879.

NO. 8.

THE MORNING STAR

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EDITORIAL CONTRIBUTORS:

PROF. J. FULLERTON, D. D.,

PROF. J. J. BUTLER, D. D.,

REV. W. H. BOWEN, D. D.,

REV. J. M. BUEWSTER,

REV. A. H. HULING.

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this paper.

The Morning Star.

WEDNESDAY, FEBRUARY 19, 1879.

TO THE WORK.

Up to thy Master's work! for thou art called

To do His bidding, till the hand of death

Strike off thine armor. Noble field is thine—

The soul thy province, that mysterious thing

Which hath no limit from the walls of sense.

Oh, live the life of prayer,

The life so tireless for His sake!

So may the Angel of the Covenant bring

Thee to thy home in bliss, with many a gem

To glow forever in thy Master's crown.

BAPTISTRIES.

The times, as hard as they are alleged

to be, have been made of late, as I have

before had occasion to observe, somewhat

more than usually lively by the building

and repairing of churches, vestries and

parsonages, and by "paying when the

work is done." The Star of Jan. 15th fur-

nishes a new item, although somewhat

in the same line. A correspondent, re-

fering to the religious interest in our

church at York, Pa., says:

"The brethren rallied around him [the

Rev. B. F. McKenney], and at his sugges-

tion, a baptism was put in the church,"

and Dec. 27th "twenty-two happy con-

verts followed their Saviour in baptism."

On Sunday, a few days afterward, "six

more," and in the evening of the same

day, "another still was found awaiting

baptism." That baptism was, I should

say, a success, considering that in the

West the mercury was about zero at that

time.

It may be possible that we have not

given attention enough to the matter of

suitable conveniences for administering

this ordinance in its original mode, and of

course significance. In early times, and

in the more salubrious climate of Palestine

and the regions round about, the rite was

administered in the open air, in streams

or ponds of water, or perhaps occasionally

in private baths, as some suppose it was

in the case of the jailor and his family and

others. Justin Martyr, of the second cen-

tury, says, "The candidates were led out:

by Christians to a place where there was

water" &c. Tertullian, who flourished

in the first part of the third century, is

more explicit. He says, "the candidates

for baptism made a profession of faith

twice, once in the church that is, before

the congregation in the place where they

assembled to worship, and then again

when they came to the water; and it was

quite indifferent whether it were the sea

or a pool, a lake, a river or a bath."

In process of time, however, converts

became so numerous, and the inconven-

iences of immersion so great, especially

in cities and larger towns, for the Baptist

denomination at that time was very large

and flourishing, baptiseries began to be

erected, probably as early as the middle

of the third century, but are known to

have been somewhat common in the fourth.

These, until the sixth century, were edifices

outside of the church, large, because

baptism took place only at certain festi-

vals two or three times a year, authors

mentioning occasions on which three

thousand or more were baptized in a day.

In time they were not only made large,

but elaborate and elegant. The font was

in the center, with a large space around

it for spectators, with the sides parted off,

and divided into rooms for various pur-

poses.

The Greeks, who have always practiced

immersion, possibly in part because they

may be supposed to understand their own

language, baptizo included, if anybody

does, uniformly administer the ordina-

ance in the church, never out of doors,

except possibly in extreme cases of neces-

sity, should such occur. The same is

true of the Armenians.

It is true that a baptismal scene in the

open air, in suitable weather, and at a

place convenient of access, is pleasant

to witness, and is preferred by many, and

probably always will be, but there are times

and places, especially such as afford frequent

occasions for the ordinance, where much

inconvenience and discomfort might be

avoided by suitable arrangements for im-

mersion in the church.

It has become quite customary in city

churches to delay baptism during the

winter months, and frequently with a loss,

I think, to our churches. There are

cases, without doubt, of alleged conver-

sions, in which at least a brief period of

probation may be desirable. And yet

the relation of the sign to the thing signi-

fied is so distinctly and uniformly ex-

pressed in the Scriptures conjunctively,

"believe and be baptized," that in case of

unquestionable conversion, the subject of

it should at once make declaration of it to

the world. Often in the case of converts,

the duty is immediately felt, and if so, or-

dinarily we should say the time of its dis-

charge had come. A delay for a few

months might result in a loss of such to

our church. Other societies have by way

of accommodation not only changed the

mode, but the place of administration, and

others still have baptiseries, and so are

ready at any time to welcome even those

who naturally belong to us. I do not

mean, that in such cases, any are pros-

elyed into other churches. Oh no! I do

not say that! But their doors are always

open, and good substantial converts, even

though they naturally incline to us, are

never unwelcome.

Now, if we lose in this way such as

might add to our strength and efficiency,

often just when and where they are much

needed, I do not know as we have any just

cause of complaint, so long as we make

no reasonable provision to prevent it. All

this is said by way of suggestion,—and

with a view to set our people to thinking

on these things.—J. F.

A DEFLATION.

BY KIM KYLE.

Among recent deflations was that of

the treasurer of an elastic fabric company

in Easthampton, Mass., a week or two

since,—Moses H. Leonard, forty-five

years old, a deacon of the Congrega-

tional church, hitherto bearing among his

fellow-men a spotless character, the trust-

ed treasurer of the above company, who

now proves to be a defaulter in the sum

of \$12,000. For the past two years his

salary has been \$3,500 a year; and it has

been during these twenty-four months

that he has borrowed, rather stolen, the

funds of the company, now found to be

missing. At the January meeting of the

directors, the corporation's surplus ap-

peared as \$8,000. That sum seemed

small compared with the amount of busi-

ness done. An investigation followed,

from which it appears that the treasurer's

books have been examined monthly, and

he has made semi-annual statements, but

has never produced the cash represented

as on hand. When, finally, the cash was

called for, he acknowledged his inability

to bring it forward, and the deficiency

was made known to the directors. Leonard

has given "secured mortgages on his

house and large farm, and turned over

a \$10,000 life insurance policy to the

company, which is ample security, and no

prosecution will follow." Thus closes

the newspaper statement, which I have

followed quite minutely in order to make

two or three comments.

1. During the two years in which the

\$12,000 of the company's money went into

the pockets of Leonard, he was receiving

a salary of \$3,500. There would seem to

be no reasonable grounds why he should

not bring his expenses within this income.

I am inclined to believe that Rev. Joseph

Cook could exhibit a brilliant and tabu-

lated proof of this proposition.

2. Especially do I think that there was

no legitimate reason why Mr. Leonard

could not live within his income when it

is taken into account that he supported

one of the costliest luxuries which a busi-

ness or professional man can enjoy, that

of owning a "large farm." Next to

starting a newspaper, perhaps the most

successful method to sink an ample for-

tune is to be the happy possessor of a

farm, by one who is not a farmer.

3. Those whose business it was to ex-

amine the books of the treasurer did not

do their duty to the company. More

than this, they may not be held guiltless

for Leonard's fall. Had he been accus-

tomed to have the cash on hand counted

each month, the temptation to steal might

not have prevailed with him.

4. The moral of this brief story is, how-

ever, the saddest of it all. It is the re-

petition of the direct inference that steal-

ing is no crime if one can return the money

or its equivalent when his sin is discov-

ered. Is it a wonder that so many defau-

ltations occur, when we seriously meditate

on the fact that this last lesson has

been taught to young men by the assent of

business men in general to the spirit of

compounding crime?

THE HOME MISSION TREASURY.

Since the articles on "The State of our

Home Mission Treasury" and "Help for

the Mother Church" appeared in the Star

of Jan. 29, our hearts have been cheered

and encouraged by the many letters we

have received containing material aid for

these objects. Among the responses, we

are pleased to receive one from our friend

Wafu, to whom "A Native" refers in the

Star of Feb. 5. He writes as follows:

I send you a draft for \$2.00, for the "Mother

Church." Let my friend, "A Native," know,

although I am not a son of "the old gran-

d State," that I am entitled to become "one

by adoption." There is quite a difference be-

tween a pulpit salary of \$250 a year, and one at \$700

a year. In the latter, gold can come in, and

it does come in. Whether it be much or little,

in the pulpit, or in the pew, in principle and

example it is quite the same. Or does "much

jewelry" always depend upon pecuniary con-

ditions? Let me say to my friend, that by com-

ing it, it keeps out the full measure of the

blessing, of which he craves a little for the

"Mother Church."

Another from Stratford, Vt., is quite in-

teresting:

Enclosed find \$1.00 towards "Help for the

Mother Church" in New Durham, from one

who, with gratitude, thinks upon the work of

Elder Randall in Stratford, Vt., and who in

boyhood listened to the preaching of Eld.

Aaron Buzzell. Credit to "A Congrega-

tionist." Credit also for same object, \$5.00

from "wife of a Congregationalist," and \$5.00 from Mrs.

E. R. Rowell, all of Stratford, Vt.

Mrs. Lavinia Fox writes from Ashford,

N. Y., as follows:

I have just been reading in the Star the

article "Help for the Mother Church." I

would like to have a small share in that work,

as they request so small a sum, and are willing

to help themselves. I think it ought to be

promptly sent. I will send \$1.00 to be used

in the repairs of the parsonage.

An aged brother in Maine writes:

I inclose \$5.00 for the Home Mission cause.

I thought if I directed to you, it would be likely

to get to the right place.

A friend in N. H. says:

I wish that I could send a hundred dollars

to help replenish the empty treasury, but I have

not got it. Believing the good Lord re-

quires only his own without usury, I will send

my two mites, praying that the hearts of many

may be moved to do likewise.

These two "mites" have come several

times a year for several years past. We

rejoice at this beginning but we hope it

S. S. Department.

Sabbath-School Lesson.--Mar. 2.

QUESTIONS AND NOTES BY PROF. J. A. HOWE.

(For Questions see Lesson Papers.)

THE PRAYER OF THE PENITENT.

DAILY READINGS.

M. David rebuked. 2 Sam. 12:1-12.
 T. David in trouble. 2 Sam. 16:5-15.
 W. Forbearance with the erring. Ho. 11:1-12.
 T. A new heart needed. Matt. 15:10-20.
 F. The new birth. John 3:1-17.
 S. Confession of sin. 1 John 1:1-10.
 S. Prayer of the penitent. Ps. 51:1-13.

GOLDEN TEXT: "Wash me thoroughly from mine iniquity, and cleanse me from my sin."--Ps. 51:2.

Psalms 51:1-13.

Notes and Hints.

This psalm is thought to have been written by David as a penitential prayer for his great sin in the case of Uriah.

"Have mercy upon me." This prayer is more universally and more often sent up to God than any other. "Mercy." Mercy has been defined as favor to the miserable, and grace, as favor to the ill-deserving. The distinction between these two classes is real; the Scriptures, however, use mercy and grace as interchangeable terms. The mercy here sought is that of pardon of sin.

"According to thy loving kindness." The psalmist here perceives that the foundation of the sinner's hope, the ground of any reasonable expectation of pardon is the love of God's nature. God is good; hence, we come in penitence to him, and, coming penitently, come, also, with faith.

"The multitude of thy tender mercies." The mercies of God are tender with the pity, love and grace which he feels towards men; the tender mercies of God are a multitude as innumerable as the sins of men.

"Blot out." Tablets were anciently employed for writing, and very commonly, since paper was not known. Sometimes the writing was cut into the tablet, sometimes was written on the surface of it, and so could be blotted out. "Wash me." Sin is here regarded as a defilement which needs washing away. The Jewish ritual made washing of the body and of garments a ceremony of purification. Lev. 22:6. Ceremonial defilement was a symbol of sin; hence, the expression, "Wash, or, cleanse me from sin."

In the New Testament the blood of Christ is, for this reason, described as cleansing from all sin. The literal want of David was forgiveness of guilt. He uses "transgressions," "iniquity," "sin," as different names of the same thing. "For I acknowledge." A more literal translation is, "For I know my sin;" that is, I know its guilt and do not attempt to excuse or forget it. This is the language of penitence, and penitence is a reason for hoping for pardon.

"Is ever before me." Tormenting as the sight of it was, he compelled himself to look at it until he was filled with shame and remorse and sorrow. Contrast the course of those who refuse to look at their sins.

"Against thee, thee only, have I sinned." All sin is against God, is a violation of God's good and wise requirements. In comparison with the insult and wrong to God that his sin showed, David counts as nothing the wrong of it to others. A good view of the evil to others wrought by sin is, on the other hand, often the best means of seeing our guilt before God. "Mightest be justified." Not that David sinned that God might be seen to be just in judging and condemning the sinner; but that he lays all his sin before God and acknowledges it penitently, as a wrong to him, that the sentence of God against sin may be seen to be just.

"Shapen in iniquity." More literally, "Brought forth in iniquity." This is language expressive of his sense of continual sinfulness. It is the climax of his reproaches of himself as a sinner. He says he has always lived and breathed in the atmosphere of sin. The statement in the fourth verse, "Against thee, thee only, have I sinned," also the one in the last part of this verse, are not literally true. Hence, we can not make the passage teach the bad theology that infamy is a state of sin.

"Truth in the inward parts." Truth within, inward purity. The Hebrew word means "reins," rather than "parts." I am he which searcheth the reins and the heart," says the Lord. The "reins" were considered as the seat of the affections, the heart. God desires a pure heart. "Wisdom." The wisdom of righteousness. "Hyssop." A bush used for sprinkling water or blood in the Jewish worship, or in purifying. See Ex. 12:22; Lev. 14:4, 6; Num. 19:6, 18; Heb. 9:13, 14. Hence, if God sprinkled purifying water or blood on David, he would be cleansed of his sin.

"Make me to hear joy and gladness." By making him to hear the voice of pardon and of restoration, God would fill him "with joy and gladness." These terms, when thus united, usually denote outward and festive demonstrations of delight. "Hide thy face." Face of displeasure. "Create in me a clean heart." David feels powerless to purify his own heart without God. He prays that God will give him a heart to love holiness in all things.

"Renew a right spirit." Make over the spirit in me into a right spirit. To pray this prayer aright the sinner must co-work with God. "Take not thy Holy

Spirit from me." This the sinner has reason to fear: if God answers this prayer, he can live a holy life; if not, he will go from one degree of sin to another.

"Restore unto me." Sin robs the soul of its joy, of God's favor, which assures it of life everlasting. "Uphold me." In the conflicts of the soul with temptation, man needs the help of God, the quickening, encouraging, strengthening, upholding of God. Instead of "thy free spirit," we should read, "with a willing spirit." Though we will to do good, evil is present with us. Hence, we need the guiding of the Lord.

The practical lessons of this psalm are its chief attractions. The natural cry of man to God is the cry of a sinner. Hence, the constant response of the heart of the reader to the feelings here expressed. Confession of sin, humility on account of it, acknowledgment that the law of God is holy, refusal to extenuate sin, prayer for pardon, for a new heart, for a deep cleansing of the soul, mercy besought, and the continuance of the spirit and restoration of the joy of God's favor to the heart; after forgiveness the pledge of turning other sinners to God,—these all are phases of experience which almost any one morally in earnest could write of himself. David has here spoken for us all.

EZRA AND HIS TIMES.

We gave recently a sketch of what we know of the history of Nehemiah. It may not be out of place here to notice one of his co-workers, Ezra, the most of whose history we find in the book which bears his name; but who is also spoken of in the eighth chapter of the book of Nehemiah, as taking a leading part in that grand gathering of the Jews at Jerusalem, after the wall was built, at which the book of the law of Moses was read and explained to the people for about six hours.

Ezra was a priest and was well informed in the law of Moses, and Josephus says he was the principal priest in Babylon. He was in favor with Artaxerxes, king of Persia, who, in his seventh year, sent Ezra to Judea with as many Jews as chose to go with him, giving them presents of gold, silver, and vessels for the temple, ordered that a large sum in money and other things should be paid them for the service of the house of the Lord when they reached Jerusalem, and gave Ezra authority to appoint magistrates and judges. This was about fifty-eight years after the completion of the temple. This decree of Artaxerxes was made at the request of Ezra, who had probably given the king the history of the Jews, and had thus influenced him in their favor. About 1,377 male Jews and their families with 220 of the Nethinim set out with Ezra. But the journey was long, and the way was dangerous; and therefore Ezra halted at the river of Ahava, and proclaimed a fast of three days, and there solemnly and earnestly sought the help of God. He then gave the silver and gold into the charge of some of the priests and Levites; and they all reached Jerusalem in safety.

When Ezra reached Jerusalem, the princes told him how the people were mixing themselves up with "the people of the lands," and were joining them in their sins. This caused him grief, led him to earnest prayer and humiliation before God, and to efforts to remedy the evil. He made proclamation for a general assembly of the people, and in that assembly he set before them the wrong they were doing, and urged them to confess their sin unto God, and to turn away from it. The people generally manifested a proper spirit, and acted in accordance with the advice of Ezra.

The book of Ezra ends here, and we hear no more of him for 11 or 12 years. It is probable that he returned to Babylon, and remained there till after Nehemiah had gone to Jerusalem. Then after the wall of Jerusalem was built, we find "Ezra the priest, the scribe," standing with his assistants in the street that was before the water gate; where the people were gathered together, and reading and explaining to them the book of the law of God as given by Moses. Here the Bible history of Ezra ends. We know nothing certainly of the time or place of his death. Josephus says that "he died an old man, and was buried in a magnificent manner at Jerusalem." But his tomb is shown on the river Tigris, near its junction with the Euphrates. Benjamin, of Tudela, a Jewish writer, says of it, "The sepulcher of Ezra, the priest and scribe, is in this place, where he died on his journey from Jerusalem to King Artaxerxes."

There is no doubt that Ezra was a very pious and devoted man, anxious for the glory of God, and the good of his people. It seems also that he was an inspired man. It is probable that he compiled the books of Chronicles and of Ezra, and perhaps, also, Esther. And it is also probable that he arranged the books of the Old Testament, making explanatory additions where necessary. In the case of Ezra, we see an illustration of the fact that God always raises up, at the right time, agents, to accomplish the work which he chooses to have done. I speak of this as a fact; because I think it is indisputable. In Bible history, we find David, Jeroboam, Cyrus, Ezra, Nehemiah, and others, who were evidently the special men for the particular times in which they lived. In later times, we have Luther, Whitefield and Wesley, Washington, Grant and others. We can thus trace "God's history;" and while men are free moral agents, acting in accordance with their own wills, we see that God is behind and above all, the absolute Ruler of the universe, bringing about his own purposes, and carrying out his own wise plans and arrangements. "The Lord God omnipotent reigneth." W. H.

Communications.

DOMESTIC THRALLDOM.

BY ZABETH HARP.

TOO MUCH OF A GOOD THING.

Often with country people who have no retinue of servants, the different dishes of food, which in the city form a regular succession of courses, are heaped at once upon the table, making a heterogeneous mass of cookery almost appalling to behold. It was my fortune (or misfortune) to draw near to one of these hospitably piled boards on a wintry day. As my eyes surveyed the spectacle, I thought of the "Great American Restaurant," at our Centennial Exhibition in 1876, and wondered within me how many bushels there were on that table to which not more than a dozen persons were to sit down. Reckoning the dishes, the tea and coffee urns, and perhaps the head gear of the mistress, there must have been four or five bushels, perhaps more. I had heard the figurative expression of tables groaning under the weight of good things they held. I caught myself listening to hear this table groan. I thought it ought to. I groaned within me at the prospect; the sight of such masses of food distracted and demoralized my appetite. My heart sank chill within me. I sat down utterly discouraged, with certain qualms in the region of the stomach, putting in a premonitory protest against a threatened black attack of dyspepsia. I was inclined to look on the overladen table as a very doubtful compliment to us visitors. Did these people then think we were gluttons, and had come to gorge ourselves on victuals and drink? It was almost an affront to my self-respect. But a friend afterwards assured me that the high-piled table was an evidence of the high esteem in which these good people held us. The higher a person stood in their regards, the higher would be the piles of potatoes on their table! Rather a novel, and, it appeared to me, not the happiest manner of expressing affection; it savored too much of what I had heard called "killing with kindness." I made the visit on this occasion to see the members of the family and missed them from the parlor in the hours before dinner, where I was left quite to myself with a book of engravings. But when I saw the dining table, I no longer marvelled that I had been left to solitude. The ladies were there, looking flushed and wearied, and my heart smote me that I should have been a witness of so much weariness and exertion.

Once seated round the table, our elbows touched, pretty nearly, and so did the napkins, starched distressingly stiff, and placed fan-wise, in the glasses. The table looked as if surrounded by a barricade of white buckram; one had to maintain a good deal of uprightness, and move with skill and adroitness, or he would be sure to misadjust something that had been arranged with the utmost nicety and precision. Indeed, that table was a crucial test; it seemed to say, "If you can pass this ordeal creditably, you can pass for a mannerly, well-bred sort of person, otherwise not."

I wish I could say with a good conscience that I passed the ordeal splendidly, but truth compels me to confess to a most mortifying failure. I dropped my napkin and spilled a pepper-box, and felt I had irretrievably disgraced myself. Yes, I lost my great, stiff napkin; it slid off somewhere under the table, and I never have seen it since. It went skating, for aught I know. I felt rather relieved when it went, though, for I expected to get cut if I tried to use it, and would about as soon have had sheet iron to wipe my mouth with, or one of those corrugated elbows they use to make graduated bends in stove funnels.

But now the work of dining commenced in good earnest. "Iicopus!" (Please translate this freely.) After the meats and vegetables, the pickles and sauces,—hot pickles and cold pickles, sweet pickles, and sour pickles, and plain sauces and ruffled sauces, the bread and butter, and doughnuts in more "designs" than any art school could boast,—after all these eatables had done service, they were removed, and a whole army of pies was marshaled in, and we fell to again, for I had meekly succumbed to fate, feeling it was no use to quarrel with the inevitable, or wrestle with circumstances too mighty for me. So I sat helpless, while three great quadrants of pie were placed before me, as if it was a foregone conclusion that I should eat them! I knew it would cost too much. Then the ladies began to say they "didn't suppose their pies were as good as mine," and I ate the three great quadrants! People get in places sometimes where retreat is impossible. I suppose Napoleon did at Waterloo! It is a wonder I hadn't died, I fear I've never been as well since, and I would not go there again under the price of my life.

On returning to the parlor, a new terror confronted me, in shape of a tall pyramid of apples, (oh, how some arm must have ached giving them that glossy polish!) flanked by trays of nuts, popcorn, bulls, and confectionery. These articles still grace their sitting-room side-board, for aught I know. I maintained a respectful distance, feeling there were limits to human endurance.

The ladies, I knew, were clearing away the table, and quite despaired of beholding their faces again, but two of them came in, at length, scrupulously dressed, and with a certain brightness and vivacity

of manner, the more painful because in such contrast with their tired and jaded faces. They could not smile away the worn and weary look from their eyes. Jest and repartee ill became their languid lips. They were simply "too tired for anything." But their house was every way well appointed, they were reckoned exceptionally cultured people in the vicinity where they lived, and they had achieved a genteel dinner,—rather let me say, an elaborate dinner, for I can not call such overloading and overfeeding gentility.

I went to see the family; some of them have died since. I have been asked if they died because they ate so much, and I answer, "No, not because they ate so much, but because they cooked so much,"—and I should have been a thousand times better entertained with their company, than with all their rich viands and pastries. It is possible to have "too much of a good thing." Here was altogether too much good dinner.

I do not go visiting now, my experience has intimidated me—what wonder? and I am persuaded that not a few conscientious people refrain from visiting because they know how much toil and trouble their visits must entail upon their friends.

THE GIFT OF THE HOLY GHOST.

BY S. C. C.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

Have we any evidence that the application of the above passage of Scripture was limited to the immediate attendants on the ministry of the Apostle?

When a law is put forth by a supreme power, though times may change and circumstances vary, it remains in force until the originating power ceases to exist, or by a subsequent act annuls it. Why, then, "even to the end," should not the spiritual gifts referred to in the 12th chap. of 1st Cor. be found in the church.

"All Scripture is given by inspiration of God, and is profitable for doctrine," and God who is no respecter of persons could limit the benefit of the Apostolic teachings in no degree, to the comparative few who composed the primitive church.

Hence, the whole of the sacred text has a significant meaning and application, and is addressed to us of the nineteenth century, as really as to the inhabitants of the first. And if the modern church speak not "by the Spirit of God," and possess not the "diversity of gifts," by which the body of Christ is perfected, she comes not to the full knowledge of the truth, and is cheated of her glorious rights and privileges as the "Bride, the Lamb's wife." In our day, does God call souls to repentance? Then to us is the promise, "Ye shall receive the gift of the Holy Ghost." Doubtless the miraculous, visible "signs," that followed the preaching of the word by the Apostles, terminated with the peculiar reasons that made them necessary. God does nothing ostentatiously, or to satisfy an idle curiosity; and if men now will not believe through the instrumentalities furnished by the written gospel, and the teachings of the "still small voice," neither would they "though one rose from the dead." Yet, that the Holy Ghost is still communicated to the humble soul who foregoes every earthly consideration for Christ's sake, is undeniably true. The conversion of the soul, and the new song in the mouth of the redeemed, evince no less the miraculous agency of the Spirit, than the casting out of devils and the speaking with tongues.

It is plain there has been, nor is to be, no change in the commission of the church, or the relation she sustains to her Head, even unto the end of the world. Matt. 28:18, 19, 20. Then, if Christians find their strength diminishing, let them ponder the first clause of the last mentioned verse of Matt., and confess the fault lies in their failing to observe the "all things," commanded, not in the slackness of God concerning his promises. Let believers abide in Christ, and his word abide in them, and the "hand of the Lord" will be with them as of old, sinners will be "pricked in their hearts," and cry, "Men and brethren, what shall we do?" The high places of wickedness are shaken when men, "full of Faith and the Holy Ghost," speak boldly in the name of the Lord, and great and mighty works are done by their hands. John 14:12. "The word of the Lord endureth forever; and this is the word which by the gospel is preached unto you."

WHAT IS THE REASON?

BY REV. D. M.

Who can answer this question? Well, say you, what is the question? It is this, Why do those who profess to be Christians, and members of churches, refuse to take their denominational papers? They claim to love the cause of religion and the denomination to which they belong, but do not make the least effort to keep posted in the advancement of their church.

They can take, and pay for, any periodical that is published in the interest of their political party; or some paper that is supported for its flimsy nonsense, but when the pastor, or agent comes to them, and presents the claim of

their own church paper, they say they really can not afford it, for they are already taking more than they can find time to read.

Those are the words your humble servant has had repeated to him so often, that he remembers them clearly, so you may set them in quotation marks.

Now what is the reason? Does it arise really from a lack of the means to take a church paper? Or does it not arise from the fact that their minds have become affected from the rank poison of the fictitious literature, said to be founded on facts, which is being published by almost all of the political periodicals of these times; and by some of the religious journals. We have good reasons to believe that the latter is too much the case. And hence they have in a measure lost a relish for a good and wholesome religious journal; and soon become indifferent to the welfare of their church, and so a class of people who are ignorant of all that is taking place in the religious world. And still they claim to be church members! But the trouble is, such articles as this never reach the class herein referred to.

CONSISTENCY.

BY REV. J. D. WALDRON.

In reading the *Star*, as it makes its weekly visits to my family, I am more and more convinced of its consistency on all subjects. This has led me to examine my own life and that of the Christian church.

Among the wants of the Christian character, none, perhaps, is more manifest or more urgent than that quality which takes the general name of consistency. There is often too much truth in the allegation, that one part of the professed Christian's character does not correspond with another. While we see some things in it to approve, we see, it may be, more to condemn. Especially must we be shocked at the inconsistency of those who, on some occasions, seem greatly engaged in religion, while on others, they take undue advantage of their fellow-men, or manifest a worldly spirit, or perhaps repel the most urgent claim on their charity, by a "depart in peace, be ye warmed, be ye filled."

We fear this is the case with many professing Christians in our extreme hard times, when the calls from so many ways come knocking at our door for help. Our missions are calling for help. Both the Home and Foreign are asking help to push their work. Our young men in school ask help, and in a number of ways, our charity is demanded. The openings of providence are signally striking and wide. Let us not slumber, then, as Free Baptists, but be consistent in our charity as well as in our prayers.

REV. HOSEA QUINBY, D.D.

BY PROF. J. J. BUTLER.

II.

HIS ANCESTRY, BIRTH, AND EARLY LIFE.

The subject of these sketches was born in Sandwich, N. H., August 25, 1804. His grandfather, Aaron Quinby, at first resided in Weare, N. H. He was a Captain in the war of the revolution, serving his country with honor. At its close, he was paid for his services, as others were, with the continental or fiat money of that day, which ere long depreciated until it became worthless. Before this occurred, however, he purchased some four or five hundred acres of wild land in Sandwich. This town is hilly, and in parts mountainous, yet has much fertile land, and many excellent farms.

Mr. Q. at once set about reclaiming his land, and in 1798, built on it, a two story dwelling-house, which is still standing. In modernizing the old mansion last year, a tile from the chimney was found bearing the date of its erection. The house is now occupied by a granddaughter, Mrs. Watson, and also her two sons, are worthy members of the First F. Baptist church in Sandwich. This church was originally Baptist. Its pastor, Rev. Joseph Quinby, was ordained in 1798, on a large rock, still a few rods in front of the old family mansion. He preached free sentiments, and labored some as an evangelist. His work is mentioned in connection with a revival in Sutton, Vt., soon after his ordination.

At the session of the Yearly Meeting, held in New Hampton, N. H., June, 1801, Rev. Joseph Quinby was present seeking an acquaintance with the Freewill Baptists. "Mr. Jewell, who preached alternately with him, was a decided Calvinist, and several times summoned his colleague before the church for heresy; but he was always acquitted. Dea. Thomas Colby, the father of Rev. John Colby, was his principal defender. The Association called Quinby and the church to an account, and Dea. Colby, unwilling to have his minister lose the confidence of his friends by a violent controversy, said to him, 'You preach, and I'll fight,' and such an advocate did he show himself to be, that, being a man of exceedingly curly hair, the moderator said, 'We could do well enough if it were not for that man whose hair grows into his head at both ends.' The result was a withdrawal of the entire church from the Calvinistic Baptist, in 1799, save Jewell and three or four others. Quinby now requested that his church and people might be further instructed in the faith and practice of the Yearly Meeting, and, after Randall and Martin had visited them for that purpose, they united with the Freewill Baptists."

*History of the F. Baptists, p. 230.

The church has become two, First and Second Sandwich, to the present time two of our most substantial churches.

Aaron Quinby's son Moses married Dolly Atkins, of Moultonborough, May 15, 1790. He built a house on a part of the original purchase, and where Hosea Quinby was born. This house, after undergoing various changes, is now owned and occupied by Rev. S. D. Wiggin. Moses Quinby's family had twelve children, of whom seven died in childhood. Five sons had families. Hosea was the eighth, and survived all the family. His father died in 1814. His mother was a very energetic woman, and preached for some years, as opportunity offered. She died Dec. 11, 1836.

In this hardy rural life, under the shade as it were, of the White Mountains, young Quinby grew. Of a rugged stock, of a family connection well and favorably known, honored and useful. He laid the foundation of his education in the good old district school, making himself thorough in all the common branches. At the age of seventeen he entered the New Hampton Institution, and there fitted for college. As soon as he was competent for the task, he commenced teaching common schools, and followed this in connection with his studies for several years. In this position he was eminently successful, both in his own and in other towns, being widely known as a model teacher. We find him in the winter of 1826 teaching the school in District No. 1, Lebanon, Maine. The school numbered almost one hundred students, and was considered hard to manage. His order and discipline were excellent. He turned every moment to good account. During the noon intermission, instead of going to his boarding-house for a warm dinner, he spent his time in study, keeping perfect stillness in the school-room.

Always neat in his person and dress, he required the same of his pupils. He allowed no one in his school without a clean face and hands. If any one violated this important requirement, he was at once sent out to the neighboring brook. A gentleman passing one day, found the scholars at play by the brook, and inquired how this happened. One of the boys replied, that Master Quinby gave them Saturday to wash and clean up for the next week.

At this early period, his strict integrity, exemplary life, his zeal, energy, and persistency, his amiable disposition and kindness of heart and manner won for him a large place in the affections of the young, and a high reputation with all. He loved to study, he loved to work, he loved to do good, wherever there was occasion. Thus he laid the basis of a character which for more than fifty years made him a standard bearer, performing the service of a worthy and noble life.

RECOLLECTIONS.

BY REV. D. WATERMAN.

My last article left me at a Conference meeting, weeping on account of my sins. The next day being the Sabbath, I went in company with others, six miles to hear Eld. Phinney. I thought these lines of Dr. Watts described my condition:

"Jesus, the Saviour stands,
 And courts me from above,
 He shows his wounded feet and hands,
 Those tokens of his love.
 But I a stupid fool,
 How long have I withstood
 Those blessings, purchased for my soul,
 And paid for all in blood.
 He offers all his grace,
 And all his heaven to me,
 Offers but 'tis to senseless brass,
 Can neither feel nor see."

I quote from memory.

In the afternoon, Eld. Phinney took for his text, "How shall we escape, if we neglect so great a salvation." When he named his text he wept aloud. He described the great salvation, and the neglecter, and I saw clearly that for such, there was no escape. Soon after he closed his sermon, one of the converts arose, shouting, "Glory to God! I have a heaven to go to heaven in." It struck me with great power, that I had a hell to go to hell in. After reflecting a few moments, I felt that it was time. I had neglected the great salvation, and shut myself out of heaven. I was justly condemned, and felt that I should live a monument of God's displeasure, and die in despair. I arose and told the people "that I had a hell to go to hell in," explained my condition as a neglecter, and then exhorted sinners to shun my example, lest they come to that state of torment. I thought God had given me up as lost, and wished Christians to do the same, and pray and labor for those who had not so neglected the great salvation. I felt, "What if my soul were sent to hell, God's righteous law approved it well."

My heart was dreadful hard, the fountain of tears dried up, and my soul in great distress. Before the day closed, the burden of sin was removed, the hardness of the heart gone, and a peace in my mind such as I never knew before, and I knew I loved the people of God, and desired to love Jesus. The natural world seemed changed, and everything was praising God, and my "tongue broke out in unknown strains, and sung surprising grace." The change in my feelings was gradual, but oh, how great.

"Jesus all the day long
 Was my joy and my song."

Fifty-three years have passed since that happy day and Jesus is still precious.

Adversity borrows its sharpest sting from our impatience.—Bishop Horne.

Selections.

THERE IS NO DEATH.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! An angel form
Walks over the earth with silent tread,
And bears our best beloved away,
And then we call them "dead."

Born unto that undying life,
They leave us but to come again;
With joy we welcome them the same,
Except their sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there is no dead.

—Butler Lytton.

THE BOSTON MONDAY LECTURESHIP.

The prelude of Rev. Joseph Cook's noon lecture in Tremont Temple to-day, [Feb. 10] was upon "The Sale of Women in Alaska." Alaska, said the speaker, is under the control of the Congress of the United States, yet women are sold there into slavery and into other conditions which death is preferable. The Alaskan mother carries her child into the field, fills its mouth with grass, and leaves it to die. She justifies herself by saying, "I wish I had been treated in the same way when I was a babe." But, you say, Alaska is too far away and too cold to do much with it; but Professor Dall, the best authority on Alaska, says the thermometer never goes below zero there. The warm current of the Pacific Ocean reaches the coast of that country empties more water into the Pacific than the Mississippi does into the Gulf of Mexico, and it is 2000 miles long. Its timber and fur interests are immense. Now, Russia spent \$10,000 a year in Alaska for religious and educational purposes, and American Protestant missions now have difficulty in raising \$1,000 to support a few schools there. Romanists are endeavoring to get possession of the territory. In all parishes \$3000 is now sent into this country for educational and missionary purposes.

We are three times as penurious as Russia in this matter. Remembering Sumner and Seward and their hopes for Alaska, could we not give a more hearty support to American missions for the uplifting of its inhabitants?

The topic of the lecture proper was "Co-operative Savings Banks: The Declaration of Independence come from workingmen's guilds. Although ten thousand other influences helped on the cause of liberty, the guilds of the poorer classes in Italy and Venice and along the Mediterranean, who first purchased privileges from the aristocracy and then demanded them, were the origin of that co-operation which produced these great instruments of liberty. The speaker gave the following summary of the effect of workingmen's co-operation in the matter of German savings banks:

1. Schulze-Delitzsch's credit banks were begun in 1870. In 1870, according to official reports, they did a business of more than \$300,000,000. The number of co-operative workingmen connected with these associations in Germany is more than a million.

2. The fundamental principle of these German co-operative savings and loan associations is that it is unworthy of a man to ask help as long as he has power to help himself, and that the laborers who desire capital and credit can obtain them by co-operation or self-help better than by State help.

3. Joint and several responsibility of the associated workingmen is the basis on which credit is asked. The solidarity of the co-operators makes each one of them worthy of credit.

The German co-operative banks founded by Schulze-Delitzsch are organized on the principle of unlimited responsibility of the co-operators for the debts of the society to which they belong. All are for each and each is for all.

4. Each member must give proof before his admission that he is solvent.

5. Each member must become a shareholder.

6. A share is a sum easily within the reach of economical workingmen.

7. It may be paid by instalments.

8. No dividend can be drawn on it until it is paid in full.

9. Profits due on partly paid shares are added to the portion paid until the share has matured; that is, paid in full.

10. Only members of the society can participate in its profits, and so in proportion to the chance of gain is the risk of loss.

11. The number of members is unlimited; entrance and exit from the society occur under easily fulfilled conditions.

12. A reserve fund is formed from entrance fees and a percentage of the net profits.

13. Liability for deficits falls first on the reserve fund, then on the paid capital of the society, and lastly on the private property of the members.

14. The People's Bank is an association of persons, and not merely an association of capital, and so differs from a joint stock society.

15. Thus associated, workingmen can borrow money of capitalists.

16. The share capital is supplemented by loans contracted in the open market. It is further supplemented by debentures and especially by saving deposits.

17. The latter are not to be withdrawn without due notice.

18. Funds are lent to members only.

19. These regulations make it possible for workingmen to borrow money enough to conduct building societies and other co-operative enterprises. They make possible the success of co-operative manufactures and production of all kinds.

This subject of co-operative savings banks might well be discussed at this time, when the official figures show that the diminution in the savings-bank deposits in Massachusetts during the past year (more than \$30,000,000) was more than the whole amount of savings-bank deposits in the State in 1858. There is some reason for this distrust of our present system of savings bank. The time will come when rich men can not put their money into these institutions and get it out of the taxable list.

Now turn to France, where everything is done upon paper, and where Lassalle proclaimed the doctrine of State help.

1. Co-operation becomes a species of communism when the State supplies capital to co-operative societies.

2. Lassalle was accustomed to say that

the State consisted of ninety-six proletaires and four capitalists, and that the latter should secure credit for the former.

3. In February, 1848, the French Government organized a large number of national workshops, and voted 3,000,000 francs for their use.

4. Three-fourths of the societies perished after a brief period.

5. The State lost its money, and did not benefit the workingmen.

6. Only a remnant of the societies, which substantially rejected State help and depended on self-help, survived.

7. There are at least forty examples of successful societies of co-operative production in Paris alone, but they depend on self-help.

8. Industrial partnerships are increasingly successful in France.—Boston Transcript.

A PARISH CLERGYMAN.

It would be worth much more than all I have written if I could faithfully and vividly describe the work of one Church of England parish clergyman I knew in London. He was every inch a man and an Englishman, six feet high, and the frame of an athlete. Twenty years ago, in one of his college boat-races, the man in front of him, on the same side, broke his oar at the beginning of the race; he pulled the face through and won it, seven oars against eight. With the same pluck with which he pulled that race, he was working his London parish. His people were mostly of the artisan and shop-keeping class. How they loved him! I shall never forget his genial face as he presided over their temperance society, his heartiness and fun, and the way the people laughed and cheered him. He was a tremendous worker, not sparing himself day or night. He was the most delightful of companions; his laugh was almost worth crossing the Atlantic to hear. Among his many workingmen—he had brought some of them out of the gutter—he was like a brother. I know some of them would have laid down their lives for him. He told me he had very little trouble with infidelity among them; and I was not surprised, since they had the gospel in an embodied form in their midst. He had at one time devoted himself largely to work among fallen women, leaving it at last because his helpers fell off, and he could not, unassisted, carry that work and his parish too. I never heard more thrilling stories than he told of the hard-won salvation of some of these souls. I asked, "Did you ever find one so low that there was no element of good left to work on?" "No," said he; "and not only that; I never found one so low but she had some sense of purity left, and was touched when womanly respect was paid to her." He, I know, went among them like a Christian knight and gentleman, with Galahad's purity and Lancelot's gentleness. "Even now," said he, "years after, when I walk along the Haymarket, some of these women whom I don't know give me a smile of recognition; they don't bow, lest a salutation from one of them to a clergyman should give offense." His work, now is less striking, but probably more fruitful,—gaining and holding those who have not gone so far astray. I can see in imagination the interior of his beautiful Gothic church, and join with the crowded, homely congregation in its hearty worship; I can see the face that is like a benediction. And I believe if Christian faith and life were dead indeed through-out the world besides, from one such center as this it would kindle, and spread, and re-illumine mankind.—Geo. S. Merriam in Christian Register.

A SAILOR'S DEATH GRIP.

A sea captain related, at a prayer-meeting in Boston, a thrilling incident in his own experience: "A few years ago," said he, "I was sailing by the island of Cuba, when the cry ran through the ship, 'Man overboard!' It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it as for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and making a slip-knot of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders and under his arms and he would be drawn on board. He was rescued; but he had grasped that rope with such firmness, with such a death-grip, that it took hours before his hold relaxed and his hand could be separated from it. With such eagerness, indeed, had he clutched the strand that was to save him, that the strands of the rope became imbedded in the flesh of his hands. This illustrates the fact that God has let down from heaven a rope to every sinner on earth; every strand is a precious promise, and we ought to be so intensely eager to secure those promises, as to lay hold on them as for our lives, and grasp them with tenacious grip."—Christian Herald.

RELIGIOUS CONVERSATION.

If we remember aright, it was said of the wife of President Edwards that she did not talk about religion; she talked religion. There is a difference. People frequently talk about religion, as one might talk about a church, never entering it, never touching it. People think that it is religious conversation if they are talking about the minister, and the sermon, and the congregation, and the church, and the meeting, and the meeting-house. There is a sort of religious gossip that is just as vain and profitless as fashionable gossip. We believe that frequently silence is better than such talk. We believe that the Friends are right in reckoning silence as better than speech when no message has been given.—National Baptist.

The Bath (Me.) High School has been noted for the number of graduates that she sends to college. This year her boys in Yale number five; Bowdoin, seven; Harvard, one; Waterville, one; Wesleyan, one; a Western college, one; with one young lady at Wellesley. At the Boston Medical School, four; law school, two; Harvard Medical School, one; school of technology, of Boston, one.

Professor Thacher, in his address at the last meeting of the Yale Alumni in New York city, said that there were 320 applications for admission to the law school in 1878; 235 were admitted. These figures seem to tell the old story—the great popularity of Yale College and the difficulty of getting a good "fit" for it.

Cincinnati pays \$5000 a year for the pencils, pens and paper furnished to the pupils in the public schools.

GLEANINGS.

No sooner is a temple built to God, but the devil builds a chapel hard by.—George Herbert.

A pulpit silent on temperance discredits itself as much as a pulpit silent on dishonesty.—Rev. Joseph Cook.

A hidden God indeed Thou art;
Thy absence I this moment feel;
Yet must I own it from my heart—
Concealed Thou art a Saviour still.
—Charles Wesley.

O heart, be brave!
Else in the thickest of the fight,
At times, thou mayest fail and shrink;
Remember thou art in God's sight,
And care not what—if thou art right—
The world may think;
Bright victory's banner yet shall o'er thee wave,
Be brave, my heart, be brave!

The Christian religion alone contemplates the conjugal union in the order of nature. It is the only religion which presents woman to man as a companion; every other abandons her to him as a slave.—St. Pierre.

The true creed must come down from above—not out from within. Have your opinions always, but do not bind yourself to them. Call your opinions your creed, and you will change it every week. Make your creed simply and broadly out of the revelation of God, and you may keep it to the end.—Rev. Phillips Brooks.

God liketh patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,
As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for cheerful acquiescence,
Rather than for a busy misery.

If you would have your neighbor honest, do not trust him too far or too fully. Susceptible to wrong influences, your over-trust in him becomes a temptation to step aside from the path of rectitude. Your eye is a part of his natural safeguard. You should never leave too much to his mere sense of honor. Assuming that he is upright, you should yet in every business transaction demand a distinct and early account. The want of this precaution has been the occasion of much bitterness and of many lawsuits, and has seldom proved the ruin of men who, held to legitimate business habits, would have remained honest.—Zion's Herald.

Every Christian is required to "endure hardness, as a good soldier of Jesus Christ." "We usually think," as some one wisely observes, "that courage is the one, chief soldierly virtue. For one day which tests his courage the soldier sees a hundred which try his endurance; even battles are won not less by fortitude than by bravery." "Hard pounding this," said the Duke of Wellington at Waterloo, "let us see which can pound the longest." Endurance won the day against impetuosity. "He that endureth to the end shall be saved," is the grand assurance of the Bible.—Evangelical Messenger.

Away with the whole unhealthy brood—poets, artists, pessimists, philosophers, household grumblers! Give us instead one glimpse of sunshine, one line of John Bunyan, one good deed in a naughty world. He who frowns when he ought to smile, or speaks ill when his mouth ought to utter words of good cheer, sins against the Giver himself. "The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right."—S. S. Times.

There are many evils which are more than half-cured by hope. Hope brings good things about us, not so as to be handled, but so as to be owned and rejoiced in. Hope prophesies to us. Hope makes us free of the universe. I am a pilgrim, and life is what I have to travel over; and oh, I have many dangers and many wants! But hope is my all in all, nearly. Hope is light and courage and a staff; and when I sit down, it is a friend to talk with; and when I suffer, it is an angel to stand by and strengthen me; and when I have wandered away in sin, and repented, and returned to the right path, then from hope I get my peace of mind again, and newness of virtue.—Wm. Mountford.

EDUCATIONAL.

Prof. Loomis of Yale college is forced to give up his lectures because of feeble health.

The increase of schools in South Carolina the past year has been 439.

Singing has been added to the Harvard College curriculum, and an instructor engaged.

Rev. N. P. Gilman, late of Bolton, Mass., has been named professor of English literature in Antioch (O.) College.

There are 178 schools of stenography in the German Empire, of which fifty-seven are in Saxony.

The Fisk University, at Nashville, Tenn., has had 338 students this year, and it has been ascertained that alumni of the institution last year taught 932 pupils.

General Saigo, the Japanese minister of education, has presented to Roanoke College thirty Japanese books, and nine boxes of minerals from the Royal Museum.

Henry P. Warren, supervisor of the Dover (N. H.) public schools, has resigned his position and has been elected principal of the State normal school at Plymouth, N. H.

Miss Pella M. Robbins, a teacher in the Plymouth, Mass., public schools for 25 years without losing a day from her duties by sickness or bad weather, has just resigned.

There are five Hebrew schools in operation in New York city, with seventeen teachers and about 1000 pupils. The average age of the pupils is eight years and two months.

Miss Josie Baker, daughter of Professor O. M. Baker, of Indianapolis, Ind., has recently been appointed a tutor of the Greek language at Simpson College. She is only sixteen years old, but reads and writes Greek fluently.

The Connecticut Literary Institute at Suffield, Conn., is free from debt, has a farm and school buildings valued at \$100,000, and about \$20,000 invested funds. These, with what can be collected from a hundred students, are all its available resources.

Herr Warth, architect, of Karlsruhe, received the first prize for the best design for the new University buildings of Strasbourg, on which, hard times notwithstanding, the Prussian Government intends spending over \$2,500,000.

ARE FAT PEOPLE HEALTHY?

Why are fat people always complaining? asks one who entertains the popular though erroneous notion that health is synonymous with fat. Fat people complain because they are diseased. Obesity is an abnormal condition of the system, in which the saccharine and oleaginous elements of the food are assimilated to the partial exclusion of the muscle-forming and brain-producing elements. In proof of this, it is only necessary to assert the well-known fact that excessively fat people are never strong, and seldom distinguished for mental powers or activity. Besides, they are the easy prey of acute and epidemic diseases, and they are the frequent victims of gout, heart disease, and apoplexy. Allen's Anti-Fat is the only known remedy for this disease. It contains no acid, is absolutely harmless, and is warranted to remedy the most confirmed case of obesity, or corpulency.

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Catarh. The Extract is the only specific for this prevalent and distressing complaint; quickly relieves cold in the head, &c. Our Nasal Syringe is of essential service in these cases.

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Burns and Scalds. For allaying the heat and pain it is unrivalled, and should be kept in every family, ready for use in case of accidents.

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The Morning Star.

WEDNESDAY, FEBRUARY 19, 1879.

All communications designed for publication should be addressed to the Editor, and all letters on business, remittances of money, &c., should be addressed to the Publisher, Dover, N. H.

INDIFFERENCE IN CHRISTIANS.

Of all classes of people it would naturally be supposed that the professed Christian would be the most interested in all benevolent work and the most alert in promoting all wise religious enterprises. The first principles of his faith should beget within him that awakened and interested feeling. He professes to have been called from death to life. He believes that, according to Scripture, whoever is not born again will be lost, and that what the Christian part of the world does not do, through divine grace, for the non-Christian part, will remain undone, to the everlasting misfortune of that part.

As a rule, we find just this feeling among Christians that we have said should be expected. What has not the church done for the world? Civilization has taken hardly a forward step to which it was not prompted by the Christian faith. Science and art, government and industries, social, educational, missionary and benevolent enterprises have all been begun and sustained, as a rule, by the zeal and prayers, money and faith, self-denial and effort of Christian people.

But while these things are true, one need not look far to see that the indifference of Christians to the success of the great work to which they are called is a serious hindrance to the progress of that work. The world makes a note of this indifference, and is badly affected by it. It expects different conduct on the part of these conservators of the faith. Ulysses among the women would not have excited the ridicule of the Greeks if it had not been supposed that he had the blood of a soldier in his veins.

Our belief is that this indifference, resulting as it does in the withholding of means and effort in the Lord's work, is a serious obstacle to its progress. It is the leak in the levee through which the floods of moral evil are likely to rush. What prayer-meeting does not feel the effects of it? This Christian is rarely present at the meetings, and that is bad enough; but that one is usually present but rarely arouses himself to utter a word, and that is worse. Here is a Sunday-school that is only half supplied with teachers, because the religious principle is not strong enough in professed Christians to bring them out. By all rules of logic and righteous retribution these sluggards ought to be held responsible for the eternal loss that is inflicted upon the children thus left to wander into perdition.

How many parishes are going to suffer from this very cause, as the time for soliciting the annual subscriptions for support of church work and religious worship approaches. The few willing and interested persons will have to bear the burdens. There will be wealthy professors enough, but they will lack the interest that prompts to Christian giving, and so will leave such as are rich principally in faith to again exhibit the literalness, and often the unfairness, of the Psalmist's words, "The zeal of thy house hath eaten me up."

Such a condition of supporting public worship is wrong in principle. If it be a joy to contribute to such support, no one ought to be shut out, either by his own act or by that of another, from doing the thing that brings the blessing. And if it be a burden, then the only righteous principle is that of an equal distribution of burdens. It is a principle with the maker of tax laws that whosoever fails to make returns on all of his taxable property thereby compels another, and usually the poorer classes, to make up the deficit for him. Many a hard working but honest poor man to-day is helping pay the taxes that the millionaire or the corporation is cheating the law of. It is so in many a parish. The minister's salary, the poor fund, and the means of carrying on all the benevolent work in the community are too often made up by disproportionate contributions from the interested classes—who are often the poorer classes.

What is true of the parish is true of the world-wide church. The great missionary, educational, charitable and reformatory enterprises are carried on by the aggregated gifts of the poorer classes. And this results mainly from the indifference, on the one hand, of a large class of professed Christians, and from their absorbed interest, on the other hand, in matters of a secular and very different nature.

Our plea is for a more equal share in the burden, if it be a burden, of supporting all these religious enterprises, and for a more equal experience of the blessing, for it is always a blessing, of being alive to the importance of promoting them. We have not yet said that all this indifference is confined to the laity. We should be sorry to know of a minister who was indifferent to all moral progress outside of his own parish. We should be sure that there would be but little progress within it. But to the ministry we must look to awake this interest, and make it wide-spread in the world. They speak to the people as no others do. They are sent to call men to repentance, and this indifference is certainly a sin to be repented of. In the Sunday-school, the prayer-meeting, the support of public worship, and of all

benevolent work, whether in the parish or the world, at home or abroad, there is need of a wider, deeper interest, such as will prompt to the discharge of all personal responsibility and the performance of all individual duties. Hasten the day when it may be witnessed.

WORKING-MEN'S SAVINGS.

Working-men form so large a proportion of the population of this country that whatever tends to their social and industrial welfare should be both sought after and, when found, carefully guarded. Among these helps, some safe method of investing their earnings so that they may be made to yield them the means of carrying on more profitable enterprises would clearly be of the most beneficial sort. For the laborer would then be in the way of helping himself, which is ennobling, and would not be dependent on any system of charity or State-help, which is degrading.

Working-men are, in the nature of things, in such a condition that they can command to an unlimited extent only one of the three great means of costly industry—labor, capital, credit: they have labor at command, but neither capital nor credit, so far as making them available in large financial enterprises is concerned. So that the question, How to make the labor of the working-man yield him the necessary capital and credit to better his condition, is a very important one.

In attempting to answer the question the Boston Monday lectureship has lately brought forward the subject of working-men's savings banks, and particularly that method of conducting them that has prevailed in Germany for the last twenty-eight years. These banks are not stock concerns, which take the earnings of poor people and use them to enrich the directors—at the same time impoverishing the depositors. They are founded really on a community of working-men's earnings, the benefits of the same being secured through an Association of these contributors, membership in which is gained by purchasing shares of the Association stock, these shares being usually sold at \$200 or more. With these membership fees, as they practically become, and the profits on investments, a reserve fund is established, which shall be drawn upon first when deficits are to be met. This being exhausted, the paid capital of the Association, and lastly the private property of the individual members, is drawn upon to make up such deficits. If a person is unable to purchase a membership share at once, he may do it by installments, at the same time being credited with the profits on what he has already paid in until his full admission fee is made up.

These banks thus rest upon an association of persons, and not on an association of capital, although the capital is the main thing. On the strength of the capital thus contributed, these associations, or rather the people's banks that are formed by them, can make loans in an open market, can borrow money,—for their associated capacity gives them credit,—and can loan to the working-men who are members, thus enabling them to command capital to improve their condition, to conduct building associations, and similar co-operative enterprises. Manufactures and corporate industries may thus be carried on by working-men who individually can earn only a little beyond what the necessities of each year call for. This has already been done in Germany.

Even if there may be considerable theory in such means of augmenting and using working-men's earnings, there is the fact that the system in Germany has grown from its beginning in 1850 to the doing of a cash business of more than \$300,000,000 in 1870, according to official returns. And the banks are rapidly recovering from the temporary drawbacks that they met in the war of that year and its consequences. We have presented the bare outlines of this German system,—it is really a creation of that poor man's friend and philosopher Delitzsch,—with the hope that the attention of working-men may be drawn to it, and they be enabled to make some such co-operative savings in their own behalf. Their only permanent help must come from themselves at last. The State help, or any system of charity, such as the communistic element has lately been demanding, would only degrade them, and make them in the end worse off than at the beginning.

OUR COUNTRY'S NEED.

"What should we say of the French Republic if it occupied the entire interval from one presidential election to another in investigating frauds in the last preceding? We are afraid we should be arguing that that people was not fit for self-government and understood not the basic principle of Anglo-Saxon liberty—honorable and peaceable voting and submission to the will of the majority." These words of the Boston Transcript should bring home to sober-minded lovers of their country thoughts and reflections which would find vent in action.

Neither of the great parties of the country cares to have all the details of the last presidential campaign exposed to public view—both before God are guilty of that which will not bear the sunlight of truth. As to the relative amount and the relative barefacedness of the bribery and corruption practiced by the two parties—that is another question.

The morally weak-eyed and weak-kneed leaders have had rule over us long enough. Has America so degenerated that there are no Americans who will be glad to sustain the honor of

their beloved country, who will habitually prefer political death to political disgrace? No, we do not believe it. It needs only to be vividly proclaimed that there is no field where chivalric honor can find a wider scope, where Christian manhood can find a more inviting field in which to fight the world, in order to see men of principle and honor making a far larger element in the nation's life.

It is because of the prevalence of the idea that worldly fame and riches are the highest gifts of politics that men of moral worth and humanitarian enthusiasms have not desired, nor felt it to be their duty, to enter into the conflict. It is where life is at stake for a beloved cause that the brave delight to do battle; and that martyrdoms every whit as illustrious as any recorded in cherished history await political heroes no one will deny, or laugh at, when serious thought has been given to this matter.

CURRENT TOPICS.

—We have all heard with more or less frequency the not very smart remark that for every dollar given to the foreign missionary cause it costs another to send it to its destination. Many people are thoughtless enough to suppose that there may be more truth than satire in the remark. The attention of such people is asked to a table recently published by the American Board of Commissioners for Foreign Missions showing what was done, proportionally, the last year, with every hundred dollars that it disbursed. Here is the table:

In Mexico, \$1.25; in Spain, \$1.50; among the North American Indians, \$2.50; in Ceylon, \$3; in the Hawaiian Islands, \$3.50; in Austria, \$3.75; among the Zulus, Southern Africa, \$4; in the Fochow mission, China, \$4; in the Micronesian Islands, \$4.50; in Northern China, \$5; in European Turkey, \$5.50; in Central Turkey, \$5.50; in Western India, \$7.75; in Eastern Turkey, \$8; in the Madura District, Southern India, \$8.25; in Japan, \$8.50; in Western Turkey, \$17; making an aggregate of \$93.50 thus widely distributed. The remaining \$6.50 constituted the total cost of the home administration, a part of which was employed in the service of the missionaries abroad, and a part in the communication of missionary intelligence at home. The total cost of administration last year, relatively to the entire receipts, including the payment of the debt, was only five and three-quarters per cent.

Until the testimony of this table is impeached, let the enemies of foreign missions not repeat their old story about the cost of transporting funds, and let those who have money to give have no fear about its finding its place and doing its work.

—We doubt if there be more than one person in every thousand but will be surprised to be told that the winters of Sitka, Alaska, are really warmer than those of Boston. That shows how little attention we pay to the condition of the various parts of this country. But the moral condition of Alaska is the main thing to be considered. Since it came into the possession of the United States not more than a third part of the effort, in money and work, has been expended for the improvement of the people that was expended while the country was under Russian rule. Christian capitalists may profitably read the prelude to Joseph Cook's last lecture, and there be reminded that the sale of young girls for base purposes, the killing of little children rather than to support them, the maiming of decrepit parents and the desertion of the aged, prevail to an alarming extent. There is a field for moral and reformatory work that philanthropists ought not to neglect as it has been neglected since it came under this government. General Howard's appeal for means to carry on missionary work in the morally dark land of Alaska has not yet been answered.

—The climatic conditions under which the yellow fever scourge prevailed in the South last summer are reversed in Russia, where the plague that is now devastating that country prevails alarmingly in the midst of the severest winter weather. Many hundreds of fugitives who had fled from various infected districts to escape the disease have been found frozen to death, often hundreds being dead together, while miles of unburied corpses lie along the highway in what is called the Enostajewsk district. The plague is of the typhus type, and seems to have been taken from the Turks during the late war. Along with it small pox is very prevalent, amounting to an epidemic in many sections, so that the accompaniment of war and pestilence is sadly observed in that country. Almost universal terror pervades the Empire, and the authorities seem to be nearly powerless to stay the disease. It partakes of the nature of the Asiatic plague, and its prevalence is attracting world-wide attention.

—SENATOR MATTHEWS' speech last Thursday in opposition to the anti-Chinese bill, and in denunciation of the scheme to repeal the Burlingame treaty with China, was a powerful effort, and frightened the friends of the bill into moving an adjournment before risking a vote on it. Whatever may be the fate of the bill, and whatever may be true of Stanley Matthews in the past, it is gratifying to know that we have at least one man in the Senate who has sufficient courage to speak the truth about this anti-Chinese movement and to denounce as they deserve the base motives that apparently control the projectors of it.

P. S. The Senate passed the anti-Chinese bill Saturday by a vote of 39 to 27. The whole movement is a bid for the vote of California at the next elections, and is not only an outrage on a great nation with which a solemn treaty has been made, but is a disgraceful insult to this country itself. We believe that the Senators who have made a bid for the Presidency in championing this bill, will find that in the end they have lost more in the East than they have gained in the West. If the President acts in accordance with the best sentiment of the people, he will veto the bill at once.

—THE attempt of the present majority in Congress to compel the repeal of the provisions for enforcing the fourteenth amendment to the United States constitution, by attaching certain clauses to the appropriation bill now before Congress, may safely be described as infamous. Such a course would be simply revolutionary, and ought to arouse every true citizen to enter his protest at once. Senator Thurman in championing such an effort shows plainly enough that he is not a man to be trusted with such power as many of his friends would put into his hands. The fourteenth amendment is one of the three most important that represent the fruits of the late war. To repeal it or render it inoperative would be to open the way for the entrance of grave public dangers, to avoid which has been, as it should continue to be, the care of all good citizens.

—It appears that the Mormons do not propose to accept the constitutionality of the recent decision of the Supreme Court which declared children born of Mormon wedlock to be illegitimate. John Taylor, who is Brigham Young's successor, gave testimony in a recent interview to the effect that this would be their defiant attitude, and that testimony is still further supplemented by plural marriages being celebrated with almost the old time frequency. Nevertheless we believe that the death of polygamy will be chronicled sometime.

—DR. ROSE, who was adjudged by the court a defaulter to the State University of Michigan and fined \$5000 to square up his accounts, has been taken back into the University, his fine remitted and he given a better position and salary than he had before. Politics seem to have done the business, a Republican legislature having asked this consideration for the fragrant Rose because he had lost a leg in the army. We wonder how much of this thing the Michigan tax-payers are going to endure before making their resentment at such proceedings felt. As we understand the matter, Prof. Rose is entitled to almost anything at their hands in place of such consideration as this.

BRIEF NOTES.

A green leaf folded in one of our Southern exchanges makes our bare branches look forlorn enough.

Those who contribute to our Sunday-school department should bear in mind that we can not well use an article that is much over three quarters of a column in length.

We trust that those subscribers who received a Star last week in which the word fowl in the Washington letter, was spelled with a u, will not suppose that we have undertaken a revision of the dictionary.

Notwithstanding his eighty-seven years, Rev. Dr. Enoch Pond, of Bangor, is still a diligent worker, writing much for the press and engaging in other mental labor. It is sixty-four years since his ordination to the ministry.

Friends, do you pay your minister interest on his salary when it is overdue? If you do not, we are tempted to wish that he would ask you to do so—just to see how nearly you will do by him as you expect others to do by you in similar cases.

There is a good deal in making the best of things. "He's my dinner and I will like him," said an old Indian, when pityingly asked if he liked the cold earth on which he was feeding. "This is my duty and I will do it." Therein lies the secret of much happiness and blessing.

After the members of the Massachusetts legislature vote that the Railroads in the State shall transport them free during the session, if they will then vote that the Boston hotels shall give them their board during the session, they may possibly be able to resist all other attempts at bribery.

Denominational News.

The Foreign Mission Treasury.

ITS IMMEDIATE NEED.

The next remittance to India must be made the first of March. It will take nearly \$3000 to make it. Less than half that sum can now be relied upon by the Treasury as available at that time. Have any of the Societies or Yearly Meetings, that have assumed the support of Missionaries, any money in their treasuries? If so, let it be forthcoming at once. Have any churches that use the Mission Cards any contributions on hand, or any subscriptions collectible? If so, by all means, let us have that. Have any churches not using the Mission Cards any collections waiting to be forwarded? If so, let them be committed to the mail without another day's delay. Is there a church that hasn't made a contribution to this cause for the last six months or a year? Let that church take a collection next Sunday without fail, and let them see if they do not have the best prayer-meeting Sunday night they have had in all the year, and report the same Monday morning. Is there a man, woman or child in all our churches that has allowed this subject to pass out of mind for a time, and so has failed to contribute even the mite God

requires? Let that one enclose his gift, however small, immediately, and send it on its blessed mission. By such general responses only can our remittance be made without borrowing money. Friends of the cause, do not fail to help us, and help us now. Send your contributions to me at Lewiston, Me., as usual.

E. N. FERNALD, F. Sec.
Lewiston, Feb. 17.

Ministers and Churches.

Eastern.

Maine.

The So. Buxton church (Bar Mills) has been struggling with opposing circumstances for the past three years, to maintain the ordinances of the gospel. A faithful few have "held the fort." Their pastor has been sick, Rev. S. Brooks, who has gone to his home in New Sharon. But they are not discouraged. The York Co. Q. M. has sent a committee to their aid. Bar Mills Village has only one place of worship (F. W. B.) in it, and there is a large and destitute field of labor awaiting the coming of some God-sent man.

The old West Lebanon Academy, in charge of Mr. J. W. Hutchins, A. B., is having a prosperous term. Between forty and fifty students are in attendance, who speak very highly of their teacher and his assistant, Miss Hurd. Bro. Munsey is pastor of the church and is doing a good work, in this part of the Master's vineyard, where Bros. Cheney, Quincy, True, Fairbanks, Tuttle and Smith have labored.

Rev. J. S. Potter, who has been laboring with the church in Lyman for the past three years, has accepted an invitation to continue his pastorate. He is now assisted by the neighboring ministers in holding a series of meetings, with some encouragement. The ladies of his church have formed a Women's Missionary Society and are actively engaged in procuring funds.

Rev. B. M. Edwards was not a member of the council who ordained Rev. C. J. Prescott, as stated in Star of Jan. 8.

Eight or ten have been recently converted at East Dixfield, and others are anxious. A protracted effort was appointed to commence with the Moore Hill church, Feb. 18, Rev. J. Burnham Davis to be present.

The church in LaGrange has decided to erect a house of worship, as there is none in town. One is needed very much, and with the aid of some of the good citizens, \$500.00 have been raised in said town, and \$150.00 have been secured out of town in cash and pledges. The lumber for the frame is now in the mill, and the finishing lumber is on the spot. The church is poor, but it feels the need of a place in which to worship. The house is to be completed by the first of Sept. next, and it is to cost from \$1200 to \$1500. If any brother or sister, after reading this, should feel to donate any sum, it will be gratefully received, as they lack a few hundred dollars of the needed amount. Communications may be addressed to Rev. F. A. Palmer, Milo, Me. We also learn that on Wednesday evening, Feb. 5, the friends of Rev. F. A. Palmer and family met at the parsonage, to make their annual visit. After spending the evening very pleasantly in conversation and singing they left for their benefit the sum of \$57.

Rev. O. T. Moulton has resigned the pastorate of the South Berwick church, to take effect the first of May.

Revival meetings are being held at the Beech Ridge church, North Berwick. Many, whose voices have been silent for a long time, are again active in the prayer-meetings, and several new conversions are already reported. The pastor has been assisted in these meetings by Rev. B. Dickson, of Wolfboro', N. H.

New Hampshire.

The resignation of Rev. E. Blake, at Deerfield, takes effect the last Sabbath in March, instead of the first, as published.

In Laconia, in one week, under the labors of Messrs. Smith and Booth, 130 persons signed the pledge and donned the blue; many of whom were hard drinkers. The church at Lake Village has been holding extra meetings, and last week had Messrs. Smith and Booth with them, to follow with temperance work, which is attended with good results.

A few conversions have lately rejoiced the church at Milton Mills. Revival meetings are being held with the church in Rochester.

Rev. J. A. Lowell writes from Danville: "The convicting and converting power of the divine spirit has recently been revealed in our midst. Brethren Folger, Jackson, and Clark of the N. H. Y. M. C. Association, were with us from the evening of Feb. 3 to that of Feb. 6 inclusive. A considerable number of persons have publicly signified their purpose henceforth to walk in Christian obedience. The most of these now put forth their initial efforts in this endeavor. Bro. Folger exhibits the truths of the gospel with singular skill and usual force, and is a workman that needeth not to be ashamed. The singing of Brother Jackson was a specially attractive feature of the meetings. Both he and Brother Clark were faithful and winsome in presenting motives for repentance toward God and faith in our Lord Jesus Christ. Such efforts are adapted to greatly strengthen and encourage both pastor and people."

Vermont.

During the protracted meeting held in Starkboro' this season, over thirty came forward for prayers, many of them giving evidence of a thorough work of grace in conversion and being reclaimed. A better working spirit prevails in the churches (M. E. & F. B.), and a stronger feeling of union. Rev. J. W. Burgh wishes to acknowledge a donation of \$137.38 on Jan. 22.

Rev. W. A. Neely has resigned the pastorate of the East Orange and West Topham churches to take effect April 1st. His address is West Topham, Vt.

Rev. F. H. Butler and wife would gratefully acknowledge a donation on the evening of Feb. 6, by their friends in Stratton, and West Wardsboro', in money and other valuable articles, to the amount of \$35. He also contemplates closing a pastorate with the Stratton church, of nearly four years, and is at liberty to correspond with any church desiring his labors.

Rhode Island.

The Lord continues to bless the church on Block Island. On Feb. 9, the pastor baptized twelve converts, four of whom were heads of families.

New York.

Rev. B. F. Marsden, of Sherburne, acknowledges a donation of \$70, Jan. 7.

An interest in religious matters is being felt at Center Village in Broome Co. Nine have been having a good revival. The North Sanford church was in a low condition for many years. Last winter it took a new start and it is hoped

that again this season a refreshing time may be enjoyed.

Rev. A. P. Houghtaling has resigned the charge of the Attica church, and the place is vacant.

In a revival in Potter about forty have experienced a hope in Christ. The pastor's oldest son is among the converts.

Rev. Joseph Kettle says: We have been holding special meetings in connection with the M. E. church at West Granville, and the Lord has abundantly blessed our efforts. Up to the present time nearly 100 have been forward, and quite a number of them are rejoicing in the assurance of sins forgiven. The meetings are still going on with unabated interest.

Rev. J. J. Allen, of Depauville, was stricken with paralysis while preaching on Sunday, Jan. 20. Friends are hopeful of his recovery. The church in Dale is enjoying a revival. A good number have already come to the Saviour. West Bethany and Indian Falls are holding revival meetings with encouraging prospects.

Rev. N. L. Rowell, pastor of the New York city church, has been granted a three months' leave of absence, with the intention, we understand, of visiting Europe.

A good work is in progress in the West Falls church. The last session of the Erie Q. M. was held with them, but owing to the drifts of snow, no one from abroad was present. Nothing discouraged, Bro. Donnocker commenced holding meetings which have been kept up most of the time since. Eight have started and some have been reclaimed, and the work is still going on. All the churches are taking hold together in the meetings. Rev. G. Donnocker also acknowledges a donation of \$60.00, Jan. 31.

J. M. Langworthy has been holding meetings two weeks at Columbus. Twelve have come over on the Lord's side, and many others feel the need of Christ and ask to be remembered in prayer.

Virginia.

Five have been converted and six united with the church at Stoney Creek, recently. Many are serious and the work is growing.

Western.

Michigan.

Rev. John Sifton has closed a series of meetings at the Kelley school-house, three miles south-west of the village of Capac. About twenty-eight professed faith in Christ. On the last night of the meetings, the pastor of the Capac church was present and aided in the organization of a society of 19 members, as a branch of the Capac church. Several others will unite soon. Eight members have been added to the Capac church as a result of the union meetings, and a deeper work of grace is seen in the entire membership. The meetings at Riley Center closed recently, and at the last covenant meeting seven united with the church, making twenty in all since the revival began. About fourteen others will unite soon. One of the young converts died on Saturday, Feb. 1, in his 18th year. She attended the meetings regularly until a week before her death, and was not considered dangerously sick until Friday noon. Her sudden death has cast a gloom over the community, and her almost heart-broken parents find their only comfort in the fact that their loving daughter found her way to the altar of prayer, and there found Jesus.

Rev. G. P. Linderman writes from Grand Lodge: "On the evening of Jan. 5th, a union meeting was begun here, lasting nearly four weeks. Quite a number were converted. The union meeting has closed, but the interest in our church does not abate. Penitents are seeking pardon and the careless are becoming thoughtful. Our work is being owned of God. Our interest has been a steady, growing one, and is still increasing. Quite a number have joined the church recently, and others will, ere long. Our S. S. is increasing in power. It is one of the best in which I have ever labored."

Ohio.

Scioto Q. M. has become so large that there is talk of having it divided. Rev. Alva Crabtree is about to begin a two years theological course at Hillsdale College. Rio Grande College is making progress and deserves the patronage of all in this section of country.

Rev. Jas. W. Parsons of Marion, Ia. resigned his pastorate, and is looking eastward for a field of labor. The church at Marion part with Bro. P. with great reluctance.

Iowa.

The church in Hillsboro' has recently received twenty-three members by baptism and five by letter, and three stand as candidates for baptism. Yet more expect to unite. This is the result of the special labors of Rev. Jno. H. Decker.

Illinois.

Rev. J. P. Prickett has tendered his resignation to the No. Kingston church, where he has spent three years of pastoral work. He may be addressed at Genoa, DeKalb Co., Ill.

Quarterly Meetings.

BELENAP Q. M.—Held its last session with the church in Lake Village, commencing Jan. 28. The weather being fine and the sleighing all that could be asked for, the attendance of delegates was fuller than usual, and the attendance of ministers was fuller than it has been for years. Every part of the meeting was opening of the conference, also some were present who are not just now officiating as pastors, besides we were cheered by Cor. Mess. from four other Q. Ms. We believe our Q. M. is one of the best. The churches are all supplied with active earnest pastors, and that one sustains meetings through the summer. A sweet and loving union exists among the ministers, and their coming together is very refreshing and cheering. We are especially cheered to find among us several young men girding on their armor, and may God bless them. Bro. J. H. Yeoman, pastor at East Tilton, Bro. Emery, pastor of the first Belmont church, Bro. C. C. Cate, pastor of the Loudon church, and Bro. W. W. Brown, pastor of the church at Gilmanton Iron Works, are all young men. And there is not the least jealousy between the Older and the younger ministers, "each esteeming himself better than himself." The usual routine business was attended to, the letters showing activity and earnest and constant work on the part of the pastors and the churches. Revivals were reported in several churches, and protracted meetings are planned for in several others. We do not anticipate much changing of ministers this year. The time for holding the spring term of the Q. M. was changed from the last Tues. in May, to the last Tues. in April, the next session to be held at Meredith Center; the opening sermon Tuesday evening by Rev. J. H. Yeoman. The Meredith Center church was the only one that reported its mission work. Probably the others forgot to report on the subject. Excellent sermons were preached by Revs. C. C. Cate of Loudon, F. L. Wood of Concord, Joel Baker of Epsum, M. A. Quimby of Belmont, N. C. Leathrop of Bristol, and E. P. Moulton of Alton. The prayer-meetings were spiritual feasts, therefore the preaching was good. By an oversight the name of John Davis was not reported in the Register. He is an old helper minister in good standing, and a member of the Freeville Baptist church at East Tilton. J. N. Rich, Assistant Cleric.

Poetry.

"GOOD NIGHT."

BY ADELAIDE STOUT.

The home-mother counteth her rosary
Of tiny brown nestling heads,
And she waits "Good Night" to the drowsy ones
As she leaves the little beds.
"Good Night!" did she think that the words
would take
On a sweeter sound each year,
Till they steal like a far-off silvery chime
To memory's listening ear?
"Good Night!" did she breathe it out care-
lessly,
As part of the words that be
The flowers of speech, that are woven in
The web of home-courtesy?
"Good Night!" Nay, she freighted each word
with love
That the youngest child could feel;
And into the words ran a thread of prayer,
That the sweetest peace might steal
To the drowsy ones. Did that mother dream
That her pictured form could fade?
Every line of the tender, wistful face,
In our heart of hearts is laid,
And her white hand lifted with the night
lamp,
And her face with love aglow,
Thro' the mists that dimmest most pictures
sweet
Doth brighter and brighter grow.
"Good Night!" thou hast said it and closed
life's door.
The night, it is strangely still!
Thou wilt surely come with light-sandled feet
Over heaven's golden sill;
Good Night! Oh, 'twas freighted with love most
pure
A throbbing with the deepest thought;
For the last good night a quick living pulse
From the mother's heart had caught.
And it is "Good Night" with the dear ones
left
Waiting, in love, and in hope,
Till the "pearly gates," that have only shut
For the night, to us shall open.

MY BOY.

BY ELLIOTT.

Mine is a noble joy:
I watch my son at play—
What love, I need not say,
Enthralls my heart each day
For this dear boy.
I would that I should guide
Him in the higher way,
When by my side to play,
That he might day by day
In Thee confide.
At moments shy and coy—
Then, to assert his will!
Please God, in me instill
That patience I fulfill
Toward my boy.
He may attain a name,
And in his heart may burn
Those higher truths to learn,
Then shall my soul discern
A nobler fame.
Washington, D. C., Feb. 6.

Family Circle.

KING ALFRED'S LANTERN.
A STORY FOR THE YOUNG.

Did you ever try to imagine, when you were studying the beginnings of old English history, what kind of people those old Anglo-Saxons were, and how they lived? They were our far-off ancestors, and our language for the most part was made from theirs; in fact, we are called Anglo-Saxons ourselves; so we ought to be interested in them.

They were a rude people in many respects, and lived in a rude way, compared with ours. How would you like windows which had no glass in them—very small windows, too—but had oiled paper or sheets of horn instead? Of course, the rooms must have been dark and dismal, you will say. And what would you think of houses without chimneys? But matters were really not much better, even in kings' houses, about ten hundred years ago.

The most important room in those days was called the hall; and it was large enough to accommodate the family, the great company of servants, and all the guests who chose to come. They ate there, sat there, and most of them slept there, on rough benches, or rolled up in skins on the floor. It was open to every chance traveler, to the wandering harper, to beggars, and everybody else.

The fire was built against a clay or stone arrangement, answering for a fireplace, at one end, or an immense stone hearth in the middle; and the smoke, after floating up overhead, found its way out through an opening or a kind of turret in the roof. At dark they heaped high the logs and faggots, and happy was he who, on a stormy night, could get near the blaze. When supper-time came, servants stood behind those at table, and held torches over their heads till the meal was over; and when bedtime came, the guests who had any other place than the hall to sleep in were lighted to it in the same way.

As for the king he was more privileged than that; though just what was first used for lights, and just when lamps became common among the Anglo-Saxons, it is not easy to find out. We see in some very old pictures, a single little lamp, shaped perhaps like a saucer, hung by chains at the side of the room, and holding, no doubt, a piece of wax or some kind of oil, with a strip of cloth in it for a wick. Sometimes in the royal chambers, for a very long time after King Alfred's day, a light was kept by means of a cake of wax in a silver basin.

They knew how to make candles, however; but instead of putting one in a

candlestick, it was put on it. The candlestick had a point at the top, called a spike, and the candle was made hollow at the bottom and slipped down over the spike; one so fixed was called a "prickett."

There is among some illustrations of old customs, a picture of a candlestick, which is very queer though very elegant, and looks like a little piece of furniture. It is a tall stem rising from a three-footed three corner stand, very much ornamented; it comes to the point at the top, and a little way below is a plate to hold the tallow or wax that might run down. We do not know that King Alfred had anything like this; but he had what nobody had ever seen before in that country, for he invented it himself, and that was a lantern.

This good king was a very busy man; the people around him might be willing to idle away their days around the fire listening to the harpers, telling stories, and playing with the hounds, but he felt that he had a great work to do. He wanted to make his subjects more civilized, to teach them useful arts, and he had not an hour to waste. He built towers, he built ships, he read, and studied and wrote—and that was wonderful, indeed, in those days when there were but few books, and when even princes could not write their own names. He was the best, the wisest, and the most learned king that the Saxons had ever had.

He used to carry in his bosom, "memorandum leaves, in which he made collections from his studies," and this journal he was in the habit of examining so much that "he called it his hand-book." And, perhaps, that is where the word "hand-book" came from. Of course, he read far into the night, but he soon found two troubles—there was no way to mark the time, for there were no clocks nor watches then, and he could not keep a steady light, because the houses were so open that the wind came in from every quarter. He had noon-marks, but those amounted to nothing on rainy days, and everybody knows what a country England is for rain.

However, when such a man as Alfred makes up his mind to do a thing, he is almost sure to find the way. So he had a quantity of wax prepared, took enough of it to weigh down 72 silver pennies, and of it had six candles made, all weighing the same, and each 12 inches long, and marked in 12 divisions. He planned so nicely that these six would burn 24 hours; and he always kept one lighted day and night before some holy relics and images of saints which he had, and which, being a very pious man, he carried about with his luggage wherever he went.

He would now have had only a tolerable light, but a very good way of marking the hours, if the candles had always been sure of burning a given time. But if the wind blew, the flames would flare, and perhaps would go out; and the king made up his mind that there could be something done to remedy this—and he did it. He made a frame-work, and fixed into it little plates or windows of horn, scraped so thin that the light could shine through, set his candle inside, and shut it in—and the thing was done. He had a lantern sure in all weathers. A very small affair it may seem to you, but it was a great one to him.

Once saw a picture of a rude Saxon lantern somewhat like his, perhaps, though it was probably an improvement on it; for no sooner does one man invent a thing than another finds a way to make it better. This, in shape, made me think of a bird-cage without the tray or railing. It had a kind of cupola-like top, and was much ornamented; there were bands with bosses on them, looking like metal, around the middle and next to the roof; and there was a pretty arched door. Altogether, it was a very curious, but a rather clumsy and rather dark lantern.—*St. Nicholas.*

FOR THINE IS THE POWER.

"I can't do it—it's quite impossible. I've tried five times, and I can't get it right,"—and Ben pushed his book and slate away in despair.

Mrs. Hartley gave a little sigh at her boy's perplexity, but only said, quietly, "Then you don't believe in the Lord's prayer?"

"The Lord's prayer, mother! Why, there's nothing there to help me with this example."

"Oh, yes; there is help for every trouble in life in the Lord's prayer, if we only know how to get at it. I'm afraid you don't yet know that prayer."

Ben flushed. If it had been anybody else that had said that, he would have been really vexed, but mother was different. Ben always tried to be sure he quite understood her, for he never for one instant forgot why her hands were never idle.

"Now, mother, you don't mean that. I've said that prayer ever since I was a baby! I couldn't go to bed or leave my room in the morning without saying it. I know I sometimes don't think enough of what I'm saying, but you know, mother, I do try to mean it—I—I—" But Ben stopped, his voice half choked.

The mother saw that her boy had misunderstood her, and answered quickly, "I never doubt, Ben, boy, that you are trying and praying; but I was trying a long time before I knew what the last part of the Lord's prayer really meant. I'm no minister or scholar, but I'll try and tell it to you. You know we ask

God for bread, to be kept from evil, and to be forgiven, and then we say, for thine is the kingdom and the power and the glory. It's God's power we rely on—not our own; and it often helps me, Ben, when I have a difficult new pattern to fit. I say, 'For thine is the power—this is my duty, Heavenly Father, give me thy power,' and he does, Ben, he does."

Ben sat silent. It seemed almost too familiar a prayer. And yet, that time when he had to stay from school because he had no clothes, he had asked God; and the minister's wife had brought him a suit the very next day. "But a boy's sums, mother?" he said.

"I think that sum is just as much to you as many a grander sounding thing to some one else. You say if only you get that right, you'll be perfect for the month. Now, I care a great deal about that, but I'm sure your Heavenly Father loves you more than I do. I would help you so gladly, Ben, if I could, but he can help you; his is the power; ask him."

There was another silence, and then Mrs. Hartley said: "Now, Ben, I want you to run to the store for some sewing-silk for me; the air will do you good. I believe, my son, that, if you ask, you can do that sum when you come home."

Ben started at once; his mother's slightest wish was law to him. He ran along, enjoying the rest from study and the cool, fresh air. The sewing-silk was bought, and Ben started home, when he caught sight of Phil Earle across the street. Ben gave the whistle boys so delight in, and Phil looked back and joined him.

"Done your lessons?"

"All but my sums."

"Did you try that fifteenth example?"

"Yes."

"Get it right?"

"No, not yet; but I will."

Phil gave a provoking little laugh. "You will? I guess not, I've done it, but I never could have found it out alone. I had help."

Ben's heart fairly ached with envy for a moment. It was always so; Phil had his uncle George, and other boys had big brothers or fathers to help them; only he was left quite alone. But just then he remembered his mother's words, "It's God's power we rely on—not our own." "I'll get help, too," he said to himself. The boys chatted on, played leap-frog and raced each other; but even as he raced and romped, Ben felt changed. He had begun to believe in his Heavenly Father as never before, and was wonderfully happy.

After giving the silk to his mother, he picked up his slate and book and went up to his own little room. Kneeling by the bed, he repeated the Lord's prayer, stopping at, "Thine is the kingdom," and saying with all his heart, "And Thine is the power, Heavenly Father. I want power to understand this. There's no one to help me; please give me power."

Ben waited a moment, and then, still on his knees, he took his slate and tried again. Do you ask me, did he succeed? "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." Ben had asked, and God answered. After a little earnest thought he saw what rule he had neglected, and worked the example correctly. The next day he was "head;" for he was the only boy who had "done his sums without being helped."

"Yet I was helped, mother," he said; "and I shall never forget the last part of the Lord's prayer after this."—*Hope Ledger, in S. S. Times.*

MAKING THE BEST OF THINGS.

"O George, look there!" said little Annie. "The old gray cat just sprang through the window and broke Cousin Mary's beautiful rose-geranium plant all to pieces. Oh, isn't it too bad? How vexed Mary will be about it!"

"My sister doesn't get vexed about such things, dear little Annie," said the boy. "I have never in my life seen her really vexed but once, and that was when she caught some bad boys tormenting a poor cat to death."

"But here she has good reason to be angry," insisted the little Annie; "no one could help being vexed about it."

"It is indeed a pity; but you will see that Mary knows how to make the best of the affair."

A little while afterward Mary herself came into the room. Her pleasant face beamed with the good-nature which ruled her mind. She was humming to herself a morning song. But when she saw her beautiful geranium, knocked down upon the floor she stood suddenly still. "Ah, who has done this?" she cried in pain.

"The ugly old cat broke it, dear cousin. I saw it myself," said little Annie.

"Poor puss! she did not know what a mishap she brought about. That plant was my favorite among all my flowers. But come, dear Annie, don't make such a long face. We must just try to make the best of it."

"I think there is no 'best' about it."

"Oh, it is not so bad, by any means, as it might have been. The fine stalk isn't hurt, and it will soon put out new shoots. The large branch that is broken off will look very pretty in a bouquet. Shall we not make one at once for mamma? This cluster of scarlet blossoms we will put in a glass, and you may run into the garden and bring some snow-balls and place around it. Then we will set the glass in a saucer, with some geranium leaves and snow-balls around the edge. Mamma will admire the bouquet, for she loves flowers dearly. Now, little one, don't you think there can be a best side to an

affair? I really think that your puss has done us a kindness in preparing in so unexpected a way a pleasure for us."

"I do believe," replied the little Annie, with surprise, "that you have found the brightest side of it. I could not have done it possibly. I should have felt rather like killing the old cat from anger."—*From the German.*

A BEAUTIFUL STORY.

Coleridge relates a story to this effect: Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who knew neither war nor conquests. Gold being offered him, he refused it, saying that his sole object was to learn the manners and customs of the inhabitants.

"Stay with us," said the chief, "as long as it pleases thee." During this interview with the African chief, two of his subjects brought a case before him for judgment. The dispute was this: The one had bought a piece of ground, which, after the purchase, was found to contain a treasure, for which he felt himself bound to pay. The other refused to receive anything, stating that he had sold the ground with what it might be found to contain, apparent or concealed.

Said the chief, looking at the one, "You have a son;" and to the other, "You have a daughter; let them be married, and the treasure given them as a dowry."

Alexander was astonished.

"And what, said the chief, 'would have been the decision in your country?'"

"We should have dismissed the parties and seized the treasure for the king's use."

"And does the sun shine in your country?" said the chief; "does the rain fall there? Are there any cattle there which feed upon herbs and green grass?"

"Certainly," said Alexander.

"Ah," said the chief, "it is for the sake of those innocent cattle that the Great Being permits the sun to shine, the rain to fall and the grass to grow in your country."

Little things and little people have often brought great things to pass. The large world in which we exist is made up of little particles as small as the sands on the sea-shore. The vast sea is composed of small drops of water.

HOME TOPICS.

TOOLS FOR YOUNG PEOPLE. Buy tools for your boys, and if you have no boys, buy tools for your girls. It will not harm any girl to learn to drive a nail or saw a board and do it well, and if she knows how, she will, without any doubt, many times find it convenient, no matter what may be her fortune in life. For every one it will be a great advantage to cultivate mechanical skill; no one has too much of it. Nothing will be handier, or be acceptable on more occasions, than to know how to use a few common tools. To begin with, the outfit need not cost over \$10—but we will say \$25. For this he may buy a square, a jack-plane, a smoothing-plane, a hand ax, a hammer, a draw-saw, some dividers, a bit-screw and half a dozen bias, a half-dozen chisels, a bench screw, a small bench he can make; a few files, a whetstone, a hand-saw, a rip-saw, a screw-driver. Then with the rest of the \$25 he can buy a little wire, an assortment of screws, a few of a kind, an assortment of nails and a small quantity of pieces of board of various dimensions. The tools should be of good quality. In a little time some of these will be lost or broken, but what of it? So is money lost and thrown away. It is a profitable training for every one to learn how to use money properly. To learn, they need to begin early under good instruction. Twenty-five dollars in money may be spent in a thousand ways for things which will do less good than the tools. Although this may seem to some a large amount to pay for tools, \$25 would be considered a small item as an inheritance for a young man. Then buy the children some tools and they will learn to make many playthings for themselves, and be less likely to get into bad company. They will be happier, wiser, better; they will have a stronger attachment for home and a greater love for parents, and these are a priceless fortune to any young man or woman, a fortune which can not be lost by any failure of banks or depreciation in real estate.—*Rural New Yorker.*

CHILDREN'S DRESSES. A comfortable and pretty wrapper is made for little girls of from five to ten years, of dark blue gray flannel. The fronts are each run in five, and the back, which is set upon a yoke, in six tucks, each about a half-inch in width. The tucks extend well below the hips, and may be outlined by strips of narrow braid or by vine stitch in embroidery silk. A turned down collar, cuffs, pocket and plain hem at the bottom, complete this sensible little garment. It fastens with buttons down the front.—*Fine Scotch gingham* are made in the old and always pretty fashion of a deep yoke with the full skirt well shaped out under the arm, and the back held down by a loosely knotted sash.—*Fleece-lined piques* are made for children of from five to seven years in plain princess form with a frill of embroidery at bottom, neck and wrists, but no other trimming. They are buttoned with small crocheted buttons down the front, worn with sashes of blue or garnet gross grain.—*Girls of twelve and fourteen* wear mousseline delaines in soft bright colors, also light weight cashmeres.—*Golden Rule.*

Literary Review.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF PSALMS, with a New Translation. By James G. Murphy, LL.D., T. C. D., Professor of Hebrew, Belfast, and author of Commentaries on Genesis, Exodus and Leviticus. Andover, Mass.: Warren F. Draper, octavo, pp. 694. (\$4.00).

The study of the Psalms which is to occupy the most of our Sunday-schools for the next few months will bring into use the numerous commentaries on that portion of the Bible. Among them, we are sure that the work before us will be given a prominent place. It presents, in effect, a new rendering of the Psalms, the author having succeeded, by his revision of the authorized version, in imparting freshness to its already living words, making plain many obscure lines, and giving us almost a new translation. In the revision the connection of the text is carefully exhibited, and the comment, while being plain, is considerably abbreviated. The arrangement of lines is such as to indicate the divisions of thought, while the principle of the Psalm is elucidated and plainly brought out. Preceding the author's version and comment is a brief reference to the occasion, subject and arrangement of each Psalm, and this is followed by critical notes which hardly any reader will wish to omit. The whole is preceded by an introduction, including valuable essays on David and the Lyric Poetry of the Hebrews, explaining the place, titles and nature of the Psalms, the instrumental accompaniments and use of the psalter, the authors and themes of the Psalms, and their arrangement. The whole is printed in large clear type, with many words in the original tongues serving to elucidate the English rendering. The author is an accomplished scholar, and is already well and favorably known to the theological world by his commentaries on the three first books of the Bible. The volume is substantially bound, and deserves a place among the books of any person who would have one of the freshest and clearest works on the sacred poetry of the Hebrews.

YOUNG FOLKS' HISTORY OF GERMANY. By Charlotte M. Yonge, author of "The Heir of Redclyffe," "Book of Golden Deeds," "Young Folks' History of Greece," etc. Boston: D. Lothrop & Co. 12mo. pp. 441. (\$1.50).

This volume represents an attempt to sketch the important outlines of the history of Germany. The narrative begins with the earliest times, and that portion of it partakes of the mythical, of course, but the account soon begins to deal with what is authentic, and so comes down to the year 1877, thus including an account of that most important transaction in the history of modern Germany, the Franco-German war. The narrative is thus brought down six years later than a work covering the same general ground by Professor James Simcox which was published a few years ago by Henry Holt & Co., of New York.

The large number of States that now compose the German Empire, each with a separate history of its own, makes it somewhat difficult to trace the thread from the earliest times that has latterly bound them all together. But the author has succeeded well, and has written a work which, with its numerous illustrations, showing among other things many of the ancient customs and costumes of the German people, will give the young especially a pretty clear and quite entertaining narrative of this important nation. Many incidents have been seized upon by the author and made to reveal the character of important personages better than any merely theoretical description could have done. The pages of the volume are filled with knights and heroes, soldiers and kings; child-queens and emperors, and recitals of stirring adventures such as will make young people of spirit read the book with a relish. The portion describing the connection of the early Germans with the poetic and mythical tales of the Valhalla, with the Franks and Karlings, Frederick and the Maximilians, is full of an absorbing interest. The book enables one to get a good understanding of that portion of the present geography of Europe, and gives some insight into several important phases of European politics. The more of such books are put into the hands of young people the better it will be for them, both as children and grown-up people.

The *International Review* for February opens with an article by Philip Gilbert Hamerton on "English and American Painting at Paris, 1878." The writer's object is to give certain impressions and criticisms of English and American pictures as he saw them at the Paris Exposition last summer. He objects to American painting as being almost wholly devoid of the quality of artistic nationality, in which many competent critics will fail to agree with him, although they may cordially admit that the English painters possess that quality to a great degree. The present article is mainly devoted to a description and criticism of English painting, the American side of the question being reserved for a future paper.—This paper is followed by a highly practical article on "Gas Stock," by Prof. John Trowbridge, who examines the grounds of a belief that is now shared by many people, that electricity is about to revolutionize our methods of illumination. Gas stocks have lately fallen in value on account, probably, of this belief, but the author is too cautious to admit a belief that the anticipated revolution is to occur. He thinks the chances are better for petroleum than for electricity. The article gives a succinct history of the development and use of the electric light.—"The Birth of the Commune, 1830-1839," is the subject of a paper by J. H. Diss De Bar, who claims that his information was gathered from many clandestine meetings of the old Communists that he had the opportunity of attending. Numerous extracts from notes taken at those meetings, describing what was said and done when the wildest of fanatics controlled the day, and in which much secrecy and a good deal of awe-inspiring mystery prevailed, make a rather interesting and absorbing paper. It at the same time abounds in amusing features, showing that the history of the Commune has not been altogether devoid of the ridiculous.—Karl Blind's concluding paper on Mazzini presents recollections of his views on Russia and the East. Here is an interesting extract for Americans:

The Mexican intrigue was then in full swing. Under cover of an intention to keep the government of President Juarez to the fulfillment of obligations towards its foreign creditors, Louis Napoleon sought to encompass the overthrow of the Mexican Republic itself. His object, as he afterwards acknowledged in so many words, was to establish a "Latin Empire" at the Mexican Gulf, under French protection. The second object was to get a footing support to the expected slaveholders' revolt in the United States. "Through the heart of Mexico the heart of the American Republic was to be reached," as Jules Favre later on correctly said. The Spain of Isabella, of Father Charly and Sister Patrocinio, readily made common cause with Louis Napoleon. So did the English government in the beginning. Whatever explanation may have been offered

for England's subsequent withdrawal, it is a fact that Earl Russell, contrary to all diplomatic usage, had promised the eventual recognition of Archduke Maximilian as monarch of Mexico, even before the latter had set foot upon Mexican soil! The extraordinary despatch in question is printed in the English blue-book.

It is little known, but I can vouch for the fact, that Louis Napoleon, with a view to an ulterior attack upon the Rhine, had proposed to the cabinet at Turin that an Italian contingent should be sent to Mexico as a member of the success of the Mexican enterprise, a joint French and Italian attack should be made upon Germany—the Italians sending a contingent of theirs to the French army on the Rhine, whilst a French auxiliary force was to act with the Italians at the Minio. Garibaldi was to operate from the Dalmatian or Turkish coast in the direction of Hungary, so as to distract Austria there, and thus to facilitate the French attack in the Rhine; by preventing Austria from doing her duty as a member of the German Bund. The Russian government would thus have obtained the long-desired opportunity for her own action on the Danube.

Without entering further into the matter, it may be enough to state that it was in consequence of being informed of this nefarious plan that Garibaldi suddenly resolved upon moving against Rome by way of a diversion. It was the knowledge of this secret connection which will explain the contents of an address of sympathy, written by me, in the name of German friends, to the captive at the Varignano, as well as a similar utterance I felt induced to make as the appointed speaker of the London Germans after Garibaldi's triumphal entry. Here, again, it is but right to mention that Mazzini—though he was dissatisfied with, and in some measure even surprised at, the expedition which ended at Aspromonte—certainly was far from countenancing any scheme of united French, Italian, and Russian action. It was not with such allies and at such a price that he wished to see a move made in the direction of Venice and the East.

The paper throws much light on the secret causes and designs of Mazzini's intrigues, plots and revolts. The article closes as follows:

Is it too much to suppose, after all this, that Mazzini, who, in 1838, energetically called for war against Russia, who, in 1850, wished for a coalition against her and Imperial France, and who, in 1864, was in connection with the Polish rising, would not only have stood aloof from, but would have severely condemned, the recent Russian Crusade—aye, have joined the opponents of Czardom?

Mr. Hamerton's claim for English supremacy in the matter of painting is offset by an article by Mr. Edwin C. Taylor, who claims that Americans are now far in advance of the English in the manipulation of metals for purposes of art, and particularly in the working of silver and gold. The exhibition of articles in this department of art as witnessed at the Paris Fair is freely referred to by the writer, who claims that the evidences of American skill and workmanship are there displayed, "surprised the whole world."—A critique on Robert Browning and his work places him at the head of contemporary poets. Most people will agree with many of the opinions expressed by this eulogist of the author of "The Ring and the Book," but a good many others will resent being told that they dislike him because they are incapable of understanding him. The present article shows considerable familiarity with Browning's writings, and a high opinion of his genius.—A somewhat novel and highly interesting paper is Professor H. Calderwood's "Expression of Emotions on the Human Countenance." It portrays many things that many other people have observed, and many others that they had doubtless never noticed, or, at least, reflected upon. It will attract many readers.—The concluding article in this number is "The Literary Movement in England, France and Germany," which is the name under which the *Review* serves up its notices of recent publications.—New York: A. S. Barnes & Co.

Wall Map D, to illustrate the present Sunday-school lessons in the International series, shows the geographical features of Western Asia, the location of Syria, Palestine, Assyria, Armenia, Babylon, Nineveh, Susa, Ararat, together with a map of old Jerusalem, illustrating the building of the temple, etc.—Published by A. H. Eilers, 2938 Thomas St., St. Louis, Mo.

The numbers of the *Living Age* for the weeks ending Feb. 8th and 15th respectively, have the following articles: The Migration of Centers of Industrial Energy, *Fortnightly Review*; Novel Reading, by Anthony Trollope, *Nineteenth Century*; Journalists and Magazine Writers, *Blackwood*; Count Fersen, *Temple Bar*; Among the Burmese, *Fraser*; Statesmen in Caricature, *Spectator*; Atheism and the Church, *Contemporary Review*; The Scientific Frontier, *Fortnightly Review*; Skeptical Patronage of the Pope, *Spectator*; A Farm-house Dirge, by Alfred Austin, *Contemporary Review*; Trafalgar, by F. T. Palgrave, *Macmillan*; together with installments of "Sir Gibbie," by George MacDonald, and "The Bride's Pass," by Sarah Tytler, etc., etc.—*Littell & Gay, Boston, publishers.*

The address by Chief-Justice Noah Davis, of the Supreme Court, upon *Intemperance and Crime*, recently delivered in the parlors of Hon. Wm. E. Dodge, at a National Temperance Society Conference, has just been published by the Society, in a neatly-printed twenty-four page pamphlet. It is a valuable document for all intelligent workers in the cause of temperance, for legislators, journalists, and all who have occasion to discuss the liquor traffic and its relations to the public.—The same Society publishes a scientific address by Dr. B. W. Richardson, F. R. S., entitled *Moderate Drinking, for and against, from Scientific Points of View*. It is a thoroughly scientific and impartial discussion of the subject of the moderate use of alcoholic beverages, by one who stands in the front rank of the most distinguished scientists in Great Britain, and as such possesses a rare value for circulation among the young, and all who may not yet have arrived at mature convictions as to total abstinence. J. N. Stearns, publishing agent, 58 Reade St., N. Y.

LITERARY NOTES.

D. Lothrop & Co. issue this week the *England of Miss Yonge's Historical Series* for young folks. It will be fully illustrated. *Germany and Greece*, from the same house, have had a large sale, with a steadily increasing demand.

Wide Awake for March will have an illustrated article on the Perkins Institution for the blind, with portraits of Dr. Howe and Laura Bridgman.

MUSIC.

D. P. Faulds (Louisville, Ky.) publishes "Little Colleen" (song), by Mr. T. P. Westendorf, and the "Initial Waltz," by Emma H. Ferguson.

O. Diltson & Co. (Boston) publish "Jesus, Lover of my Soul" (song),—a sweet melody,—"Look Forth from Thy Fairy Bower" (song),—"Tom the Sailor" (song), the latter by P. Pinuti; and for instrumental music, "Simplicity," which is one of the many gems in their *Weekly Musical Record*, a gallop called "Our Club," by Sawyer, and "Mack," a brilliant polka, by Stramberg.

Literary Miscellany.

THINGS TO REMEMBER.

Is thy burden hard and heavy? do thy steps
drag wearily?
Help to bear thy brother's burden; God will
bear both it and thee.
Art thou stricken in his battle? Many wound-
ed round thee moan;
Lay on their wounds thy balsams, and that
balm shall heal thine own.
—Mrs. Chalmers.

Shouldst thou bestow but a drop of water on
the thirsty,
It will become an ocean between thee and the
fire of hell;
Shouldst thou give but a grain of corn to the
hungry,
Verily it will be hereafter thy provision in
eternity.
—African Poet.

A night of fretful passion may consume
All that thou hast of beauty, gentle bloom;
And one tempestuous hour of world fear
Print on thy brow the wrinkles of a year.
—Sheridan.

Be fair or foul, or rain or shine,
The joys I have possessed, in spite of fate, are
mine.
—Dryden.

In silence mend what ill deforms thy mind;
But all thy good impart to all thy kind.
—Sterling.

Belief is not in our power, but truthfulness
is.—Maria Edgeworth.

Dost thou love life, then do not squander
time, for that is the stuff life is made of.—
Franklin.

In general, there is no one with whom life
drags so disagreeably as with him who tries to
make it shorter.—Richter.

Half the logic of misgovernment lies in this
one sophistical dilemma: If the people are tur-
bulent, they are unfit for liberty; if they are
quiet, they are unfit for liberty.—Macaulay.

The wise man preserves in his own bosom
the sacred flame which enlightens him, though
winds may blow and tempests roar without.—
Plotinus.

Witty sayings are as easily lost as the pearls
slipping off a broken string; but a word of
kindness is seldom spoken in vain. It is a seed
which, even when dropped by chance, springs
up a flower.—Fornett.

In morality there are books enough written
both by ancient and modern philosophers, but
the morality of the gospel doth so exceed them
all, that to give a man a full knowledge of true
morality, I shall send him to no other book
than the New Testament.—Locke.

SOME LATER ENGLISH WRITERS.

Samuel Rogers.

BY FRED MYRON COLBY.

In 1786, when Gibbon was engaged in
writing the last volume of his magnificent
history, and Wordsworth was a boy at
school, within a twelvemonth after the
publication of Cowper's Task, and about
the same time that Walter Scott entered
his father's office to study law, a young
London scholar, aged twenty-three, made
his first appearance as a poet in a thin
quarto, entitled, *An Ode to Superstition*
with *Some Other Poems*, of which during
the next four years about twenty copies
were sold. Slight encouragement as this
was, the youthful author did not lose his
courage. In fact he was stimulated to
make greater exertions, for his ambition
was to succeed as a writer. He had long
been a prose contributor to the leading
London magazine, having entered the
literary field at the age of eighteen, and
his name was familiar to the reading com-
munity. "You had better work at prose
and let poetry alone," said the editor of
the *Gentleman's Magazine* to the disap-
pointed poet. "No, the spirit is in me
and it shall be heard," replied the young
man, and we who have read *Italy* and
the *Pleasures of Memory*, know how
well he succeeded. For this youth was
Samuel Rogers, one of the leading literary
men in England for more than three
quarters of a century, and one of the most
graceful poets of all time.

He was born at Newington Green, a
suburb of London, July 30th, 1763. His
father was a wealthy banker and a man of
considerable intelligence, who gave his
son an excellent private education.
When the boy was sixteen he became an
assistant in his father's banking house,
work which he disliked, though he pos-
sessed every necessary business qualifica-
tion to make him a successful banker.
But he had an inherent love of books,
and his fine imagination, and exquisite
taste fitted him better for the writer's
studio than the counting desk. He re-
mained, however, with his father for
several years, becoming a partner at
last in the large business conducted by
the firm. But as we have noticed he also
clung to his books, and his busy pen was
winning him a reputation, which as a
banker he could never have attained.

His first volume of poems was a failure,
not because it was bad poetry, but be-
cause it failed to interest or attract popular
taste. The young poet now determined
to write something that should be popular,
and it should be well written, too, a true
creation of the poet's art. Still doing his
share of work at the banking office, he
utilized his spare hours in working at the
vein that was to lead him to distinction.
His thoughts flew rapidly, he wrote hur-
riedly, but he trimmed and revised and
reworked carefully. After six years labor
he threw upon the world, one day in the
year 1792, another volume, entitled, *The
Pleasures of Memory*. The subject was
one of universal interest, and the poet
treated it skillfully. The critics read,
wondered, but spoke highly of the pro-
duction; the reading public followed suit,
and several editions were exhausted in as
many years. Rogers awoke one morning
to find himself famous, his beautiful poem
had given him an honorable and enduring
place among the poets of his country.

In 1793, the father of Samuel Rogers
died, and the poet, having no inclination
to be a banker all his days, soon after
retired from active participation in
business. He was in the possession of
an ample fortune which raised him above
the necessity of writing for his daily
bread, but he loved the work, and though
he was not a voluminous writer he wrote

well. Byron declared that there was not a
"vulgar line" in his *Pleasures of
Memory*. He was laborious and elaborated
carefully, and resembled the poet Gray
in this respect, that nothing ever went
unrevised from his hands. He made
several European tours between this date
and the close of the century, and spent a
long time in Italy, which he visited again
in later years. The poet revelled under
the purple skies of that delightful and
historic clime. He loved art, he loved
romance, he loved beauty, and this was
the land above all lands wherein to be
enchanted. He used his time to good
advantage in Italy, as we shall see by and
by.

Another volume of his appeared in 1798,
An Epistle to a Friend and Other Poems,
which served to increase his reputation.
He was now known and honored by all
the scholars and poets of Great Britain,
and was a lion in society, though not to that
extent that Burns was before him or Byron
after him. No house, perhaps, enjoyed a
wider celebrity as a resort of literary men
than his noble residence in St. James
Place. For more than fifty years it was
famous as a sort of social rallying point,
and it is said that during the London season
scarcely a day passed in which from four
to six persons did not assemble at his
hospitable board. His breakfasts were at
once the envy and the delight of the
metropolitan aristocracy, and to go to
London and not visit Rogers the poet,
the scholar and the man of society, was
to be out of fashion. Great names, men
of renown, gathered under his roof. Fox,
Erskine, Grattan, Sheridan, Mackintosh,
Wellington, Byron, Moore, Campbell,
Mme. DeStael, Scott, Wordsworth, Cole-
ridge, Sydney Smith, Washington Irving,
names of a century, were at times his
guests and all were his friends.

Loving beauty, prizing art, and pos-
sessing ample wealth wherewith to
gratify his tastes, Rogers made his home
beautiful as a receptacle of choice treas-
ures of art. He was surrounded by en-
chantment. His collection of pictures by
ancient and modern artists was distin-
guished by its exquisite taste. No less
judgment was exhibited in the selection
of his books, autographs, gems, vases,
and antiquities of all descriptions. The
whole collection was sold at his death
for £50,000, a sum considerably larger
than the original cost. Rogers' portrait,
taken at this time of his life, represents
a man of very refined presence, gentle-
manly bearing and intellectual features.
The face is nearly as handsome as Byron's,
with a full, expressive eye, a loving
mouth, an elegant nose, a noble brow, and
a fine chin. His complexion was fair,
his hair silky and dark brown.

Rogers' next poetical production of
note was the *Voyage of Columbus*, printed
in 1812. The poem was illustrated by
Stathard and had a very good sale. The
following year Byron inscribed to him
his *Glaucour*, "as a slight but most sincere
token of admiration for his genius,
respect for his character, and gratitude
for his friendship." In 1814, the two poets
made their appearance in a joint volume,
containing the *Lara* of Byron, and Rogers'
Jacqueline. Five years of toil, of study,
of revision, and his poem, entitled
Human Life, was given to the public.
This was written in blank verse, and was
marked by the same careful finish and
grace of patient elaboration which had
characterized his other works.

Rogers had not, however, yet given to
the world the production of his highest
poetic power. It came at last, and Italy
was the culmination of his genius. Por-
tions of it are familiar to most of you,
as they have been copied into almost every
school reader, particularly the narrative
of the interview between Galileo and
Milton, and the tragic tale of Ginevra the
beautiful Italian bride who perished upon
her wedding day, finding her grave

"Within that chest where she had concealed
herself,
Fluttering with joy, the happiest of the
happy."

The poem as is indicated by its title
consisted of sketches of Italian scenery,
manners, and history. Its author spent
the larger portion of sixteen years in its
composition. It is the longest of his
poems and by far the most perfect, though
appearing at a time when new poets had
gained the public ear, it never attained
the same popularity as his earlier poems,
which were more fortunate in their time.

Rogers' poetic labors may be said to
end with his Italy, although he sub-
sequently tried his hand in an occasional
copy of verses or couplets. The remainder
of his literary life was devoted to the
publication of illustrated editions of his
Italy and his poems, designs for which
were furnished by Turner and Stathard,
and were engraved by the first artists in
England. Between £10,000 and £15,000
were expended in the undertaking,
which, however, proved remunerative to him.

Samuel Rogers lived to be one of the
oldest literary men of whom there is any
knowledge. He was almost ninety-
three when he died, and Irving was
almost the only famous man of the second
generation with whom he had as-
sociated who survived him. He was
born seven years before Wordsworth, who
lived to be eighty, and when that poet
died he was offered the laureateship. In
consideration of his advanced age, he de-
clined the honor. He retained his phys-
ical vigor until near the close of his long
life, when his faculties, both mental and
physical, became impaired. He died Dec.

18th, 1855, and his body was placed
under the dome of Westminster Abbey.
A graceful and gentle spirit fills the
poetry of Rogers. His love for the
beautiful led him to delight in "a setting
sun, or lake among the mountains," and
his careful elaboration left his poetic
pictures almost perfect in rhyme, rhythm,
and melody. He was not a voluminous
writer, but his influence upon literature
was great, and he occupies a high place
among later English writers.

PARAGRAPHS.

Bred on the Waters.—The ancient mar-
iner.—*Boston Transcript*.

In mail attire—the post-mistress.—
New York Express.

A hand-to-mouth business.—Dentistry.
—*Camden Post*.

The accordion was invented in 1828 by
Damian. If we ever get hold of Damian.—
—*Vox Humani*.

If you want to make a country post-
master mad, just write your postal cards to
him "cipher."—*Port Chester Journal*.

Resumption makes a man run all over
town to find a despatched fifty-cent note to
send in a letter.—*New Orleans Picayune*.

The man who wrote that "nothing was
impossible" never tried to find the pocket
in his wife's dress when it was hanging
up in a clothes press.—*Whit-hall Times*.

"Oh, why should the spirit of mortal be
proud?" when it is so easy for a man to
sit down on the pavement and be humble.
—*New Haven Register*.

A Chattanooga dandy, who was one of a
jury which failed to convict for want of evi-
dence, explained to his brethren that the
culprit was "released on spicion."—*New
York Graphic*.

How beautiful are the arrangements of
nature. Valeyntines and maple sugar, the
two sweetest things in life, come along
together in the most romantic conjunction.
—*New Haven Register*.

Milwaukee's anchorite is a woman, pos-
sessed of nearly \$100,000, and a graduate
of Yassar, whose engagement an unna-
tural brother broke while she was studying.
The blow blasted her life, and she now
lives in stern retirement, spending as little
as possible and cutting off every avenue
of communication with the outside world
that she can.

An old Mississippi captain who accom-
panied Jenny Lind from New Orleans to New
York relates that when they visited Niaga-
ra the golden-throated songstress "drip-
ping on her knees at the brink of the cat-
ract, and, with streaming eyes, thanked
God that he had vouchsafed to her so
grand a sight." Of course this happened
before the hackman came around to col-
lect his fare.—*Oil City Derrick*.

SCIENTIFIC AND USEFUL.

(From Boston Evening Transcript.)

One cause of the sort of apathetic indif-
ference and lack of industry which up to
twenty years ago were to be found among
a considerable proportion of the popula-
tion of Ireland, South and West, was the
quality of their food. This subject was dis-
cussed by Dr. Lyon Playfair some years ago
in his work entitled, "The Food of Man in
Relation to his useful Work." The harmo-
ny of animal life requires mixed food, and
the habits and character of population must
depend on the manner in which this mix-
ture is habitually made. The Irish peasant
who can only do labor worth seven or
eight shillings a week on potato diet
could not afford to eat anything else. On
the diet to which he was formerly ac-
customed, idleness was oftentimes a phys-
ical necessity rather than a moral defec-
tiveness. If the potato had become the diet
of Scotland, the same defects might have
characterized the Scotch peasants, but,
fortunately for them, their ancestors took
to oatmeal.

Discussing the value of fresh air and
sunshine to continued health, the *London
Standard* very properly says, "It is known
to every person pretending to education
that an animal or plant deprived for many
hours of all access to fresh air would per-
ish by a kind of suffocation. But it is less
generally known that neither animal nor
plant can flourish or enjoy health in
darkness. Certain blanching flowers and
vegetables are obtained by the very proc-
ess of rearing them in a darkened cellar,
but their whiteness is itself a disease, and
indicates the destructive effect produced by
lack of the vital element of light. Bright,
clear, full sunshine for many hours
daily is essential to real health."

A correspondent of the *English Mechanic*
gives the following directions for the
preservation of shoes leather, and the salu-
tion of an ounce of solid paraffine in a pint
of light naphtha, to which six drops of sweet
oil have been added, is put cold—say 18
degrees C—on the sole until they will
absorb no more. One dressing will do for
the uppers. The same solution without
oil confers immortality on an umbrella.

The dust shower which fell at Bou-
logne, on the French coast, in October last,
proves to have been largely composed of
microscopic seaweeds. It also contained
time and beach sand. These materials
were probably blown aloft from the shore
by some atmospheric action to a great
height, from which they then fell over the
town in the form of an earthy rain.

Electric carriages—lamps a French inven-
tor proposes to produce, so that ordinary
carriages drawn by horses will be illumi-
nated by electricity supplied by the rotary
motion of their wheels, locomotives while
in motion will light up the trains they
draw, and steamships supply themselves
with powerful lights.

The flights of birds have been compar-
ed. It is said that a vulture can fly 159
miles in an hour; wild geese, ninety miles,
and swallows ninety-two miles; common
crows make about twenty-five miles an
hour.

A farmer says he succeeds in catching
rats by means of alcohol mixed with cheap
molasses. Rats love sweets, and will in-
dulge in the molasses, despite the alcohol,
until they are so drunk that they can not
move and are easily caught.

The human heart is 6 inches in length,
4 inches in diameter, and beats 70 times
per minute, 4500 times per hour, 100,800
times per day, and 26,817,200 times per
year.

The film of a soap bubble, when about to
burst, is only about three-fourths of a
millionth of an inch in thickness.

The fearful death-roll, covering from a
fourth to a third of the number in nearly
every published bill of mortality, shows
how plainly the medical profession is con-
tending with this cruel enemy of our race.
Every one feels that some new agent of
relief and cure is the imperative demand
of the age. That such an agent, acting in
perfect harmony with the laws of phys-
iology, has been discovered in
"Compound Oxygen" we confidently de-
clare. Some of the most brilliant cures
which have been made during the past
twelve years by this new treatment have

been in consumption. The amplest infor-
mation will be found in our "Treatise on
Compound Oxygen." It is sent free. Ad-
dress Drs. Starkey & Palen, 1112 Girard
St., Philadelphia, Pa.

Obituaries.

PARTICULAR NOTICE. Obituaries should be
brief and for the public. For the excess over
ONE HUNDRED WORDS, and for those sent by per-
sons who do not patronize the *Morning Star*, it
is but just that they should accompany the copy
at the rate of FOUR CENTS PER LINE OF EIGHT
WORDS. VERSES are inadmissible.

AMOS S. GILES died at the residence of his
father, D. B. Giles, in Tunbridge, Vt., Nov.
4, 1878, aged 28 years. He leaves a wife, one
child, a son, brother and sister, with num-
erous relatives to mourn. The patience he
manifested through those long months of suf-
fering, when consumption was wearing out
his life, was remarkable. In the death of
Brother Giles the community have sustained a
great loss, as he was recognized as a man of
sterling business integrity. The respect in
which he was held was evinced by the large
attendance at the funeral. His friends are
comforted by the reflection that their loss is
his eternal gain. JOHN MOXLEY.

MRS. STILLMAN MOULTON died in San Jose,
California, Jan. 25, aged 72 years and 8 months.
She was born in Leeds, Me., married there,
moved to Parkman, and thence to Vazee, Me.
Living there a long time, moved thence to
Michigan, and then to San Jose, Cal., where
she is now at rest. STILLMAN MOULTON.

MRS. MURPHY W., wife of Dea. Caleb R.
Emmons, died in West Thornton, N. H., Dec.
12, 1878, aged 64 years and 10 months. Sister
E. was born in Bow, N. H., and was a daugh-
ter of William B. Elliot. At the age
of about 15 years she gave her heart and life
to the Saviour, and united with the Baptist
church of which her parents were members.
A few years later a Free Will Baptist church
was organized in the neighborhood of her
home with whom she gladly cast her interest,
as they were ever her peculiar people, although
she loved and could labor with all Christians.
Her voice and hands were ever ready for any
good work or work. She retained her mem-
bership with the church at Hill for several
years after removing to this place, but in
Dec., 1871, a church was organized here, tak-
ing the name Christian, with which she united,
and she has been a faithful member, en-
dearing herself to those who love God, and
those who do not as but few ever do in this
world. She leaves her companion, a large
circle of relatives, scattered in various places,
and many friends to mourn their loss. May
he who said, "I go to prepare a place for you,"
comfort all. N. R. S.

MRS. CATHERINE, wife of Wm. E. Libby,
died in San Luis Rey, Cal., Jan. 10, aged 66
years and 5 months. She was born in Stand-
ish, Me., in 1812. She was baptized by Eld.
P. P. Olney, in Jackson, Me., and joined the
P. B. church there, in 1841, and has ever since
remained a devoted disciple of the church and
warm friend and reader of the *Morning Star*.
Her sickness was long and painful. A few
days before her death she rallied somewhat,
and was able to help herself a little, and we
gathered some courage. But alas! vain hope!
Death had marked its victim. We soon saw
that she was falling day by day. Often in her
sickness she would say, "There is no rest for
me here. Let me go. This is no abiding
place for me." We are assured that our loss
is her gain. COM.

SISTER MARY TOOTHAKER, widow of the
late Bro. Wm. Toothaker, died in Phillips,
Me., Jan. 29, aged 75 years. The subject of
this obituary was the most of her long and
useful life in Rangely, her native town. In
early life she professed faith in Christ, and
united with the F. Baptists. Her voice was
often heard in social worship. Her house was
open for the weary pilgrim, as many who
enjoyed her hospitalities will well remember.
She was noted for her care for the sick and
needy, ministering to their necessities by
night or day; and, being of a genial and lively
temperament, she enjoyed the confidence and
esteem of all with whom she associated. By
diligence and good management, of herself
and husband, she was enabled to contribute
largely and cheerfully to the wants of the
church, and especially to the support of public
worship, and the benevolent enterprises of the
denomination. She gave freely while living,
and left by will for the H. and F. M. each
\$1,000, for Me. Cen. Institute \$1,000, and \$500
each to the Soc. and Senior College. The
bequest, to M. E. Institute she paid while liv-
ing. The church of which she was a member,
and indeed the people generally, feel that in
her death and the death of Bro. S. Wheeler,
only a few years since, has been an irrepara-
ble loss. May God bless the good people to
remember her, and raise up others to fill their
places in the church, and among the people. "Blessed
are the dead which die in the Lord." that
they may rest from their labors and their
works do follow them."

MRS. ELIZABETH, wife of Jonah Dyer, died
in Cape Elizabeth, Me., August 6, 1878, aged
87 years and 1 month. She experienced reli-
gion when young. In August, 1840, she was
baptized by Rev. Almon Libby, and united
with the F. B. church. She remained a mem-
ber until her death. She was a loving wife,
and a true mother. As a Christian she was
pleased to be useful in all the relations of life.
In her last sickness she talked much about the
Saviour, who was her only hope and trust, and
felt that it would be gain to depart and be
with Christ. She gave each of her grandchil-
dren, thirteen in number, a Testament, telling
them to practice its teachings while young, and
lead them to eternal life. She leaves a hus-
band and many friends to mourn their loss,
which is her eternal gain. E. HIGGINS.

ANDREW HAYES, of the First Rochester F.
B. church, died at Dover, N. H., Jan. 9, after a
long illness. Born in Barrington, moved to
Center Sandwich when a young man, he was
dying at a revival at that place in the winter
of 1843, was baptized by the pastor, Rev. Hor-
ace Webber, and united with the 2d. Free Will
Baptist church that town. In 1844, he remov-
ed to Dover, N. H., since which time he has been
connected with the Gonic church. For thirty
years he has been a constant reader of the
Morning Star. A sister-in-law, of whom he
was very fond, and who was converted during
the same revival, thus speaks of him: "His
sincerity and earnest devotion to the service
of his Master, I well remember, and his consis-
tent life as a Christian during my stay with
him in his old age, in my remembrance. He
was in those days, a kind and affectionate hus-
band, a tender father, and an obliging and
indulgent brother." A. L. MORSE.

J. O. BUCKNAM died at his home in
Freemont, T. P., Bremer Co., Iowa, Nov.
5. Brother Bucknam was born in
Vergo Co., N. Y., in 1822, and was
converted at the age of nineteen, and united
with the C. Baptist church. About ten years
ago he united with the Free Baptist church at
Tripoli, and remained a member until death.
He came to his death by an accidental dis-
charge of a gun while in his own hands. He
felt sure the wound was fatal and made ar-
rangements for his funeral, feeling willing to
depart this life for the higher. He leaves a
wife and four children to mourn their loss.
A. PALMER.

BRO. THOMAS CROKITE, of Roylton,
Tuscola county, Mich., died at his residence
Dec. 31, 1878. Bro. C. was a worthy member
of the Newbury church, faithful in Christian
work, always ready to give a reason of his
hope, and met death joyfully. Also, on the
same day, SAMUEL, youngest son of Samuel
Whiting of North Branch, aged 4 years.
HIRAM CURTIS died at North Branch, La-
peen county, Mich., Jan. 9. Bro. Curtis was
drawing wood from the woods to his house,
and while longer gone than usual, a bear was
cutting wood at the house, thinking he
might need some help, went to the woods.
He found the load on and all ready to go, but
Bro. C. was on his knees as if in prayer, and
saw the bear and was very much startled. The
day, and often spoke of the church and his de-
sire to see sinners saved. The evening before
his death at meeting, he spoke earnestly of
the power of God to save. Bro. C. was con-
verted in his youth, under the labors of Rev.
C. P. Goodrich, and has spent many years in
the service of the Master. He loved the
church and will be greatly missed. He leaves
a wife and one child to mourn their loss.
E. J. DOYLE.

CYRUS WEBBER died in Attleborough,
Mass., Nov. 23, 1878, aged 73 years. When a
man has sustained an unsoiled and moral char-
acter, has been a kind husband and father, a
good neighbor and friend, honest in all his
business matters, a constant attendant upon
the public worship of God upon the Sabbath,
a liberal supporter of the gospel, a friend to
the faithful minister and a well-wisher to the
church, and is taken away by death's cold icy
breath, his death is felt to be a great loss.
Such was the character of Mr. Webber,
though he never made a profession of reli-
gion. He leaves a wife and daughter, with
other relatives to mourn their much felt loss.
G. W. W.

EUNICE C., wife of Rev. Wm. Sweet, died
near Canfield, Minn., Jan. 22, after a severe
illness of two weeks. Sister Sweet was born
in the town of Lisle, Broome county, in the
State of New York, Jan. 26, 1811. She moved
to Minnesota about two years ago with her
husband. She has been an invalid for a num-
ber of years. She was a consistent Christian
and died in hope of eternal life. WM. C. SWEET.

MRS. REBECCA, relict of the late Dea. G.
Frost, died in Brunswick, Me., Jan. 19,
aged 77 years. Mrs. Frost was baptized fifty-
six years ago by Elder Samuel Robins in Lis-
bon, and was a most faithful member of the 1st
P. B. church in B., for many years. She
was ready to go, having lived to a good old
age, the mother's task faithfully finished, her
children being now in mature life, and her
companion of fifty-eight years having gone on
before, she felt that her life work was done, and
it would be far better for her to depart. More-
over, assurance of faith, the ripe fruit of over
a half century of Christian experience made
death to her a transition. At evening time it
was light. R. D. F.

Educational.

NEW HAMPTON INSTITUTION.—New Ham-
pton, N. H. Rev. A. B. Meservey, Ph. D.,
Principal. This institution is one of the best
of its kind in the State. It is a boarding school
for both sexes. Connected with the institu-
tion is the best commercial college in
New England. A speciality. Best
teacher of Penmanship in the State. Expenses
less than in any other of like grade. Four terms
of two weeks each. Winter Term begins Nov.
1878. Spring Term begins Feb. 1879. Summer
Term begins Apr. 21. Summer Term closes June
26. Send for Catalogue to
REV. A. B. MESERVEY, Principal.

MAINE CENTRAL INSTITUTE.—Pittsfield,
Me. College Preparatory, Normal, Classical
and Scientific courses of study for both sexes.
Full board of teachers. Expenses low. Winter
term begins Monday, Nov. 4, 1878. Spring term
begins Monday, Jan. 27, 1879. Summer term
begins Monday, Apr. 1, 1879. Fall term begins
Monday, Aug. 18, 1879. Send to the Secretary for
a Catalogue.

PARSONFIELD SEMINARY.—
Rev. T. F. MILLITT, Principal, with competent
assistants. College Preparatory, Normal, Classical
and Scientific course of study for both sexes.
The boarding house is being repaired, and no expense
will be necessary to the comfort and the well-
fare of the students. Board, including room rent,
from \$2 to \$2.50 per week. Rooms from \$2 to \$4
per week. Winter term begins Monday, Nov. 18, 1878.
Spring term begins Feb. 18, 1879. For further in-
formation address the Principal.

WHITETOWN SEMINARY.—Spring term be-
gins Mar. 24, 1879. This institution is one of
the largest and best in the State. Terms moderate.
Send for Catalogue.
S. S. GARDNER, Principal,
Whiteton, Oneida Co., N. Y.

HILLDALE COLLEGE.—Michigan. Collegiate,
Normal, Theological, Commercial, and Pre-
paratory, Music and Art Departments. Elective
studies. Admits both sexes. Best of religious in-
fluences. Thorough and cheap. Finest school
buildings in the Northwest. Tuition, incidental
and library fees, only \$15 a year. Board, \$2 to
\$2.50 a week. Room, 40 to 75 cents a week. School
for Commercial course, unlimited time, \$30.
Music \$12 and Painting \$12 a term.
Spring Term begins Wednesday, Mar. 19, 1879.
For Catalogue address,
D. W. C. DUBOIS, President,
Hilldale, Mich.

AUSTIN ACADEMY.—Center Stratford, N. H.
Rooms for self-boarding and board in private
families at reasonable rates. Two full courses,
English and Classical. For further information
address the Principal, Rev. S. C. DUBOIS, A. M.

RIO GRANDE COLLEGE.—Rio Grande, Galila
nada, Ohio. The college year consists of four
terms of ten weeks each.
Spring term begins Jan. 28, 1879.
This institution is acquiring a reputation for
the thorough manner in which instruction is pre-
pared. The courses of study are the Normal,
Commercial, College Preparatory and two College
courses. Classical and Scientific. Tuition, incidental
and library fees, only \$15 a year. Board, \$2 to
\$2.50 a week. Room, 40 to 75 cents a week. School
for Commercial course, unlimited time, \$30.
Music \$12 and Painting \$12 a term.
Spring Term begins Wednesday, Mar. 19, 1879.
For Catalogue address,
D. W. C. DUBOIS, President,
Hilldale, Mich.

WEST VIRGINIA COLLEGE.—Flemington,
Taylor Co., West Virginia. This institution
offers to students important and peculiar advan-
tages. For particular information address the Pres-
ident, Rev. W. COLEBROOK, A. M., President.

RIDGEVILLE COLLEGE.—The Spring Term
will open March 11, 1879, and close May 24.
Annual meeting of Trustees May 27. Commence-
ment Thursday, May 29. For catalogue address
the Secretary,
WM. REED,
Ridgeville, Indiana.

PIKE SEMINARY.—Pike, Wyoming Co., New
York. This school was recently organized for
doing thorough work in Academic Instruction.
No primary instruction. With three care-
fully arranged courses of study. The Classical
Seminary and English Course. For full catalogue,
address the Principal.
IRVING B. SMITH.

WILTON COLLEGIATE INSTITUTE.—Wil-
ton, Muscatine Co., Iowa. Special arrange-
ments for the coming year.
For particulars address the Principal, CLAR-
ENCE E. BROCKWAY, or A. O. MUDGE, Secretary
Wilton Junction, Iowa.

News Summary.

CURRENT EVENTS.

The *Miner's Journal* publishes a letter of President Gown of the Philadelphia & Reading Railroad, explaining the secrets of the organization known as the "Knights of Labor," which has been in existence in Schuylkill county over a year. He says a general miners' strike was ordered by the society to take place Feb. 16, in case the men were not paid their wages by that time, but a postponement was ordered until the 20th inst. by which time all will be paid. He gives the name of the committee called "McNulty's Gang," appointed and organized for the purpose of burning coal breakers and other property in case of a strike, and gives other details of the organization. The publication of the letter will, it is said, create a sensation only second to the exposure of the notorious Mollie Maguire Society.

The Emperor of Germany, in opening the Reichstag, Wednesday, thanked the members for adding to suppress the socialists, and hoped they would continue to support the government against that evil. He rejoiced at the friendly relations with Austria and the results of the Berlin Congress, declaring that the relations between Germany and other nations are satisfactory, and that she will continue to strive for peace in Europe. As to the customs policy of the government, the Emperor says: "Our commerce has a right to claim that protection which legislation regarding customs taxes can afford, and which is afforded, perhaps beyond what is necessary, in the countries with which we trade. My duty is to preserve a German market for articles of home production. We should revert to the well-tried principles which we in our commercial policy since 1865 have abandoned."

A cut with nearly perpendicular walls 90 feet high, which was being made for the Chicago & Alton R. R. at Kansas City, Mo., caved in on Tuesday. Four teams and 40 laborers were in the cut at the time. Six of the men were killed and several wounded. There is no rock at the excavation, and nothing to sustain the earth but the cohesion of the earth, and small slides have been frequent, but nobody has here before been hurt. The slope of the walls, when first cut, was one foot to ten, but finding that they would not stand at that angle, the engineers of the road ordered slides cut down to about three feet to ten. This, however, was insufficient, as Tuesday's disaster attests. This deep cut was made necessary by the city refusing the railroad company the right of way along the river front, giving them the privilege of using an alley in the rear running parallel with the high bluff on the river.

The returns of French commerce for the year 1878 have just been published. The imports were, alimentary products, 1,543,308,000; raw materials, 2,251,776,000; manufactures, 447,133,000; sundries, 218,757,000; total, 4,460,974,000, as compared with 3,669,845,000 for 1877. The exports were, manufactures, 1,867,142,000; raw materials, 1,320,865,000; sundries, 181,800,000; total, for 1878, 3,369,807,000, as compared with 3,436,304,000 for 1877. It will be seen from the foregoing figures that the excess of merchandise exported over the quantity imported aggregated 420,009,000.

The terrible distress of the present winter in the Alps is described by a correspondent of the London *Daily News* as follows: "The tidings which I receive from the Alps are distressing. The cold is frightful. In the valley of Freysinieres the snow is more than two meters (more than two yards) deep. The roads are everywhere impassable. The postmen, even, are unable to get from place to place. Neither wood nor coal can be obtained for love or money. I am going to send up some blankets. The people are cutting down their trees and trying to warm themselves with green wood. The sufferings are terrible."

The franks issued to government officials constitute nearly a third of the total complimentary business. The wires of the Western Union company extend into thirty-seven States and nine Territories within the limits of the United States, and into four of the British provinces. In all of them our property is more or less subject to the action of the national, State and municipal authorities, and the judicious use of complimentary franks among them has been the means of saving to the company many times the money value of the free service performed.—*Western Union Telegraph Report.*

Baltimore wants a new post-office and thinks herself justified in asking for one, as nearly five millions have been spent for government buildings in Boston since the Revolution, about six and one-half millions in New York, over four millions in Philadelphia, Chicago, St. Louis, and San Francisco apiece, and nearly three millions for a custom-house and post-office only at Charleston, S. C., and Baltimore during the period has not had a million and a quarter of dollars spent on her in the shape of government buildings.

Trade at Liverpool is quite paralyzed by the strike, which has extended to the porters and the whole body of carpenters. The strike among the sailors has become general, and it is almost impossible to obtain crews save at increased rates. There are 35 grain-laden ships at Queenstown, and the owners do not know where to send them; meanwhile the grain may be rendered valueless. There are many reports of intimidation by the dock laborers and others, and the men demand protection both inside and outside the dock.

Peter Cooper's 89th birthday was celebrated in New York, by a reception at the residence of Congressman Abram S. Hewitt, his son-in-law, Wednesday night. Among those present were Secretary Evarts, Bishop Potter, Mayor Cooper, Judges Daly, Brady and Mitchell, Joseph S. Choate, Chancellor Benedict and the regents of the university of the State of New York, Rev. Drs. Crosby, Tyng and Bellows, George W. Curtis and Whitelaw Reid. The degree of doctor of laws was conferred on Mr. Cooper by Chancellor Benedict, Rev. Drs. Adams and Harris standing sponsor for Mr. Cooper.

The Boston Transcript notes a distinction where there is also a difference: "Phillips Academy notified the Chinese Government that one of the pupils whose expense it was paying was idle, whereupon the half-civilized Mongolians replied, 'Send him home, and we will behead him.' When a Bostonian is notified that his son lacks diligence, he hunts up the member of the school committee that belongs to his church and has the teacher beheaded."

The Japanese government has notified the United States charge Stevens that any effort to establish a treaty between the United States and Korea will be actively assisted by Japan, and an American commissioner, if sent, will be escorted to the Korean capital. No such assurance has been given to any other nation.

Let us take courage. One attempt at compounding crime has not succeeded. The government has refused to "settle for \$15,000 with Capt. George Prince of Bath, Me., convicted of frauds on the pension bureau, and he has been sentenced to the state-prison for ten years at hard labor. Still will be brought to recover the amount fraudulently obtained by him.

The secretary of the Greenback national executive committee asserts that his party will, have from eighteen to twenty-two members in the next Congress, which will, if he figures rightly, give them the balance of power in organizing the new house. His statements are said to have created quite a sensation in Washington political circles.

There are some personal disadvantages connected with wearing high-priced jewelry. The wife of a wealthy importer was walking on Fifth avenue, New York, with another lady on Friday, when a well-dressed man tore a costly diamond earring from her ear and escaped.

A special reign of lynch-law may be expected in Medina Co., Texas. Wm. Thompson, his two herders, a one-armed peddler, a Mexican and two unidentified persons have been found to have been murdered here. His statements are said to have created quite a sensation in Washington political circles.

It is hard for Americans to imagine how the Germans can look without a smile, or even ridicule, upon the spectacle of the Berlin police seizing a large quantity of gingerbread on Christmas day, which had been formed in caricature of Prince Bismarck.

People in England forget to write the directions on their letters, as well as people do in this country. The English Postmaster General reports that during the year just closed 36,000 letters were posted in twelve months, without any address whatever.

There have been sad times in parts of Brazil the present year. The small-pox and famine have reduced the population in the province of Ceara from 900,000 to 400,000 during 12 months, and the death-rate is still large among the survivors, who huddle about the cities, dependent upon the state for a scanty supply.

Oscar Kidd, who commenced at Port Jervis, N. Y., the task of walking 500 miles in 500 consecutive hours, successfully finished Tuesday, in an exhausted condition. The sort of news is getting monotonous.

It is a fact well worth special notice that for the first time in the history of the government, a colored man presided over the Senate of the United States on Friday, Senator Bruce, of Mississippi, occupying the chair for a portion of the afternoon.

The statement is attributed to the President that if the Democrats force an extra session of Congress, he will not call it before October, thus repeating the experiment of last year, if he need be.

Congressional.
The Senate, Monday, passed the bill authorizing the issue of certificates of deposit in aid of refunding the public debt, after adopting an amendment making the rate of interest four per cent. instead of three. Mr. McCree spoke for upward of an hour in favor of transferring the Indian Bureau to the War department. In the House an ineffectual attempt was made to suspend the rules and pass the bill repealing the test-oath section in the Revised Statutes. Thursday was set apart for the consideration of the sugar bill, and the Legislative, executive and judiciary appropriation bill was discussed at considerable length, without, however, reaching a vote.

The naval appropriation bill, in an amended form, passed the Senate Tuesday. [It appropriates \$14,029,968.95.] The post-office appropriation bill was reported back with various important amendments, and the bill to provide additional accommodations for the congressional library was discussed at length, without, however, taking action thereon. The House passed the naval appropriation bill as it came from the Senate and discussed until the hour of adjournment the question of re-organizing the government surveys.—The Senate, Wednesday, adopted a resolution providing for the appointment of a select committee to investigate the recent slaughter of northern and Cheyenne Indians. A committee of seven persons was authorized to examine and report to the next Congress what changes can be made in the Capitol building for the better accommodation of both houses of Congress. The House passed the bill to abolish the volunteer navy, and considered the legislative appropriation bill at length.—Nearly the entire session of the Senate, Thursday, was occupied in discussing the Chinese immigration bill. Speeches were made by several Senators and the subject postponed until to-day. In the House a letter was read from the Secretary of the Treasury, stating that there would be a deficit in the revenues for the next fiscal year of over \$27,000,000, and asking authority to issue four per cent. bonds to meet it. The legislative appropriation bill was further discussed, and memorial services were held in honor of the late Congressman Hartridge of Georgia.—A protracted debate on the Chinese immigration bill occurred in the Senate Friday, participated in by Messrs. Blaine, Jones, Sargent, Conkling, Hoar, Hamlin and others. The session lasted upwards of eight hours, and without reaching a vote, the discussion was postponed until eleven o'clock Saturday morning. The House, in committee of the whole, considered bills on the private calendar, the claim of John H. Armstrong for the rent of a wharf in Alexandria, Va., during the rebellion leading to a discussion of considerable length.—The Senate on Saturday, after another protracted debate, passed the bill restricting Chinese immigration substantially as it came from the House, the vote standing 39 to 17. The session of the House was occupied principally in considering the legislative appropriation bill.

Latest News.
Catholic priests of Pottsville, Pa., Sunday, notified all members of the Knights of Labor that they would be ex-communicated.—The President has signed the bill allowing women to practice before the United States Supreme Court.—Three masked men halted the Little Rock mail stage in the woods near Pine Bluff, Ark., Friday night, robbed G. W. Gowan, the only passenger, of \$500 and the driver, named Fisher, of \$27, and after riding the St. Louis and Memphis stage, made good their escape.—The administration building of the Soldiers' Home at Xenia, O., was burned Sunday, at a loss of \$10,000 but with out loss of life or serious accident. The 600 children at the home had just finished breakfast in the main

building and had returned to their cottages when the fire was discovered in the first story. Owing to the dense smoke the wildest confusion prevailed among the teachers, who vainly sought to return to their rooms in the third story to save their personal effects. Several members of the Legislature who were visiting the institution narrowly escaped with their lives. Senator Richards and wife escaped by dropping from a second-story window into blankets held by men below. Senator Sabia and wife, Representative Dodds and Mrs. Ben. Ford, wife of the senator, saved themselves by leaping from the second-story windows to the porch below.

Miscellaneous.

Bret Harie was born in Albany, N. Y. General Grant and party arrived at Bombay, Thursday.

Rubinstein, the pianist, is threatened with total blindness.

Strasburg is now begirt with revolving iron clad towers.

Wm. B. Astor is said to own 3,800 houses in N. Y. city.

Gen. Zavala has been elected President of Nicaragua.

It is said that vast numbers of Irish are emigrating to South Australia.

Steamships for Europe usually carry about 30,000 letters each trip.

Caleb Cushing received \$26,000 in legal fees during the last year of his life.

The Prussian government is trying to buy up all the private railways in the realm.

Gen. Garfield declines to be a candidate for the Ohio Governorship.

The population of London is said to increase at the rate of 100,000 yearly.

Senator Chiriquian will leave this country for Peru about the last of this month.

Kingston, Jamaica, advises state that a serious revolution has broken out in Hayti.

Steps have been taken by the Christians of Louisville, Ky., toward suppressing Sunday amusements.

The revenue officers have captured 28 distilleries lately in three counties of North Carolina.

The first through train on the Quebec, Montreal, Ottawa & Occidental Railway arrived at Ottawa, Tuesday.

Morocco is in a state of anarchy, the Sultan has had a stroke of paralysis, and the populace of Fez have risen against the governor.

The letters of Bayard Taylor from famous men fill fifteen packing boxes in the attic of his home in Penn.

Canton has been annually defrauded of about \$1,000,000 by smuggling opium from Hong Kong to the mainland.

The Canadian Parliament met at Ottawa, Thursday, and the members unanimously elected Joseph Godefric Blanchet, member from Louis, for speaker.

Citizens of Omaha, Neb., have shipped a car load of flour to Glasgow, Scotland, for the relief of the distressed, free transportation being furnished by railroads and steamship.

Mme. Adolphe Patti has earned separately upwards of 376,000 francs during her starring tour in Germany, i. e., from Oct. 16, to Jan. 11. She is now in Italy, and will sing in Naples and Genoa.

The police of Brooklyn, N. Y., destroyed six hundred quarts of swill-milk on Wednesday, and the licenses of a dozen vendors of the deleterious article were revoked by order of the health board.

The bondsmen of James H. Wright, the defaulting treasurer of Saratoga Co., N. Y., paid into the county, State and trust funds \$24,000, Wednesday, to make good the deficiency.

Lieut. S. H. Thompson, of the 16th Connecticut, is said to have been the "Boy" of Gates Ajar."

The death of his father, Prof. Thompson, of Hartford Theological Seminary, was lately announced.

A gorge in the Missouri river destroyed a span of the railroad bridge, building for the Chicago & Alton railroad by the American Bridge Company of Chicago. A loss of from \$30,000 to \$40,000 falls on the bridge company, who would have been ready for use by March 1.

Gelston recovered a judgment of \$1,445 against Talmage's tabernacle at Brooklyn, Thursday, on a claim for \$1,342 money loaned by him while trustee, but the defense will move for a new trial.

The defalcation of Luther H. Conkling, late county treasurer of Oswego county, N. Y., amounts to \$80,000, and commenced in 1860. His bondsmen wish to compromise and pay from 25 to 50 per cent. of the deficiency.

Postmaster General Key declines to re-establish the post-office at Spring Garden, Va., where Special Agent Williams was insulted and threatened, and the bill to provide additional accommodations for the congressional library was discussed at length, without, however, taking action thereon.

The House passed the naval appropriation bill as it came from the Senate and discussed until the hour of adjournment the question of re-organizing the government surveys.—The Senate, Wednesday, adopted a resolution providing for the appointment of a select committee to investigate the recent slaughter of northern and Cheyenne Indians. A committee of seven persons was authorized to examine and report to the next Congress what changes can be made in the Capitol building for the better accommodation of both houses of Congress. The House passed the bill to abolish the volunteer navy, and considered the legislative appropriation bill at length.—Nearly the entire session of the Senate, Thursday, was occupied in discussing the Chinese immigration bill. Speeches were made by several Senators and the subject postponed until to-day. In the House a letter was read from the Secretary of the Treasury, stating that there would be a deficit in the revenues for the next fiscal year of over \$27,000,000, and asking authority to issue four per cent. bonds to meet it. The legislative appropriation bill was further discussed, and memorial services were held in honor of the late Congressman Hartridge of Georgia.—A protracted debate on the Chinese immigration bill occurred in the Senate Friday, participated in by Messrs. Blaine, Jones, Sargent, Conkling, Hoar, Hamlin and others. The session lasted upwards of eight hours, and without reaching a vote, the discussion was postponed until eleven o'clock Saturday morning. The House, in committee of the whole, considered bills on the private calendar, the claim of John H. Armstrong for the rent of a wharf in Alexandria, Va., during the rebellion leading to a discussion of considerable length.—The Senate on Saturday, after another protracted debate, passed the bill restricting Chinese immigration substantially as it came from the House, the vote standing 39 to 17. The session of the House was occupied principally in considering the legislative appropriation bill.

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