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## **The Morning Star - volume 48 number 29 - July 16, 1873**

Freewill Baptist printers

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# The Morning Star.

Volume XLVIII.

DOVER, N. H., JULY 16, 1873.

Number 29

## THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER  
FOR THE FAMILY.

ISSUED BY THE  
FREEWILL BAPTIST PRINTING ESTABLISHMENT  
Office, 39 Washington St., Dover, N.H.

L. R. BURLINGAME, Publisher.

To whom all letters on business, remittances of money, &c., should be sent. All communications designed for publication should be addressed to the Editor.

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3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected for, is *prima facie* evidence of intentional fraud.

4. When Agents receive premiums, no percentage on money sent for the Star is allowed in addition.

5. We send no books out to be sold on commission, or otherwise, with the privilege of returning them.

## The Morning Star.

WEDNESDAY, JULY 16, 1873.

### Student Life.\*

BY JESSE CLEMENT.

The links that bind us to the past,  
With all that student life endears,  
Are like a cable, holding fast,  
And tightening still with lengthening years.

The green parterres which learning spreads  
Where young ambition lured our feet,  
Though winters long and cold have sped,  
With vernal charms are all replete.

Though rough the lanes whose dew we brushed,  
To gain the halls where science shone,  
Each stream that from the hill-side gushed  
Seemed an Elysium, all our own.

The uplands where the forests fell,  
Of sylvan beauties robbed by Time,  
Can never lose their sacred spell,  
Since sandaled Thought there learned to climb.

The very thistle-down that floats  
Where young research its treasure finds,  
We picture still as wing-shed notes  
Which angels scatter on the winds.

The very names, devoid of stain,  
Of comrades in the studious line,  
Of all the beads in Friendship's chain,  
Those names with age still brighter shine.

New Hampton, while her hills shall stand,  
And through her valleys streamlets bound,  
Will tower in memory, mountain-grand,  
And every spot be hallowed ground.  
Chicago, Ill.

\*Suggested by the late semi-centennial re-union at New Hampton, N. H.

### New York Correspondence.

New York, July 9, 1873.

If our national character were to be judged by our mode of celebrating our national birthday, at least in this region, we should be set down as a very childish people, with the very faintest consciousness of national blessings and responsibilities, and a more than childish poverty of resources for enjoyment. The fact is, that the children now-a-days take the direction of affairs for the most part, except affairs with which they do not deign to concern themselves. The Fourth of July, being an affair of theirs, as they suppose, is taken wholly under their control. I don't mean that the childish majority of men and women are at all excluded from this branch of government. If we have anything to show in this city, for the significance of "the day we celebrate," beyond childish uproar, smoke and parade, the population as such knows nothing of it. Our new police rule, violently assailed without, and still more strongly prejudiced by its own antecedents, is evidently under the necessity thus created, and under the inspiration of its creator (the mayor), making strenuous endeavors to justify its own existence to the people. We had an excellent order for the Fourth, judiciously mitigating the most dangerous nuisance of the sulphurous carnival, without too suddenly overturning the dearest right of American youth to make a pandemonium of the city. The big, half-grown ruffians, without the excuse of childhood, who have been wont to patrol the whole city by thousands, incessantly firing heavily loaded and hard-rammed pistols, with explosions as nearly as possible equal to artillery, and in many cases fatal to life or limb, were this year, for the first time in my recollection, put under the restraints of the city ordinances. A few more retrenchments might be effected by the next Fourth-of-July police order, without any immoderate stretch of authority; such as the firing of packs or bunches of Chinese crackers all at once, on the sidewalks, or inside of empty barrels for more deadly effect, and the firing of the "mammoth" crackers, and other excessive detonators, in the streets. With such mitigations of this sort

as might be judiciously effected by the police, the general *feu de joie* and military parade might be left to delight the sensuous period of existence which we all remember, and which many of us, alas, have done nothing to outgrow.

But why, you may ask, can not the few who have faculties in use beyond the animal, take up this great opportunity of popular education, and bring into the celebration of the day some elements of rational recollection, of human enjoyment and of patriotic sentiment? Why do not the churches and Sabbath schools, for instance, hold festivals and processions, and beguile some of the children at least, into hearing good music and speaking appropriate to the occasion? The answer is but too easy.

In the first place, the churches and Sabbath schools are weak at this season, or it has become the fashion for them to think themselves so. They are nearly all just in the act of falling into their annual fainting fit, by the Fourth of July—which they do as methodically as any lady practitioner of the art. On the Fourth itself, all the elements of general society are weak unto death, in the city. More respectable people who have not yet removed to the country for the summer, make a hurried excursion over the Fourth, to escape the insufferable din and heat and stench of the sulphurous conflagration; leaving the city to the care of the police, the fire department and the city missions, on the one hand, and of the rum-sellers, rowdies, tenement-house population, and of those patient citizens who never budge, whatever happens, but keep up the steady routine of their humdrum existence here, as if New York were really what it seems to be, to them, the universe. With the mere remnants of better life left in the city on the Fourth, nothing could be done, even if the riotous customs had not so thoroughly gotten the upper hand that the class of children who might be gathered for any good purpose would be quite unsafe in venturing on the street.

We must give up the Fourth of July in cities like this. The difficulties inherent in the constitution of these morbid excrescences of civilization really forbid any great good to be done here on such a day. More is the responsibility for people in places not overgrown to exert themselves to the utmost to redeem the day from perversion and the patriotic spirit from decay. But the work of the active and progressive part of the city people presents just now a very encouraging aspect. In addition to a spontaneous political reform which, considering the whole situation, is perhaps the most remarkable one in history, we are really growing up toward a creditable administration of sanitary laws. Happy the people where this power is not found out by such assaults as filth and vice and disorder. For the first time since New York became any thing like what she now is in importance, we have clean streets throughout the city. You read in the weekly reports to the Sanitary Board, that such and such streets are found in a filthy condition by the inspectors. In fact, such streets would have elicited praise rather than complaint, in former years, and the present census indicates a standard of official requirement before unknown, though of course not too high. The Board of Health is at last independent of politics, and its course is governed by the high professional ideal of the physician as curator of the public health, ignoring as far as practicable all minor objects. The more unwholesome class of tenements have been emptied, and their use as lodgings entirely prohibited for the future. The untiring labors of some of our noblest medical men are and will be directed with ample powers, against the sanitary evils that remain to be overcome until, we may hope, the city of New York will be placed on an eminence among the cities of the world in the condition of general health. And the conditions of health are so largely the conditions also of virtue, or virtues themselves, or inductive of virtues, that the labors of the sanitary corps must result in a great improvement of public morals and reduction of the volume of crime. Efficiency and high-principled courage in any branch of administration is contagious as to other branches. No part of the government can be raised, as no part of a house can be, without raising the rest with it—unless the hoist be too sudden and excessive. The people, of all classes, will be rapidly educated by this process of sanitary interference and regulation, to the consciousness that what they do to themselves is other people's business, and that society may even rightfully take away from them public facilities for exciting alcoholic madness and making themselves and families a public charge as criminals and paupers.

### THE WALWORTH CASE.

This is notable, not only for pre-eminent atrocity, but as the first case under a novel definition of murder by which the sapient state of New York has just struck out murder, impelled by sudden passion, from the category of capital crime. The bill was drawn and proposed by Henry L. Clinton, a veteran and unscrupulous defender of murderers, who has never acted more palpably in the interest of lawlessness than in framing this bill, which requires a manifest pause of deliberation before the act of homicide, to constitute it a capital offense. The old law of Anglo-Saxon justice, hitherto prevailing, sought only to reduce to language the truth, or actual nature of

murder, as the intentional and unauthorized taking of human life. This was the one immeasurable wrong for which no material and limited atonement would suffice as expression or protest, and which men must be taught to dread accordingly that they might learn so to abhor it. The object of the new lawgiver is different. He imagines that he has to deter persons, when they are inclined to murder, by the fear of consequent inconveniences—a thing which the experience of men has never seen accomplished by itself on the general scale, as the readiness to take life whenever it has been really most dangerous to do so, fully demonstrates. Mr. Clinton's argument, which was satisfactory to the legislature and to the shortsighted utilitarianism of which it is an exponent, is that since juries habitually violate the law to screen murderers who have offended under sudden excitement or provocation, it is better to give them their way, and allow them to acquit such criminals of the capital offense without thereby reducing the crime to manslaughter. In other words: modifying the law and the instruction of its awfulest sanction, to suit the lower instead of the higher public sentiment, the state of New York now declares the vast majority of murders which are committed from sudden impulse, to be no murder, and to be properly measured by a partial deprivation of comfort and liberty. Rarely, of course, will it be possible to prove the pre-existence of a purpose to kill, and hereafter those entertaining such purpose will be sure to conceal it until the moment for effecting it, and will thus render its execution at once more uncertain, and perfectly safe for themselves.

The result of this new law upon the case of Stokes, though not directly applicable, is already appreciated. Its principle is sure to be equitably applied by a future jury. Aversion to inequalities in the administration of justice is a principle that can be surely counted on, and can not be severely condemned in the juryman.

VIII.

### "Local Option."

BY JAMES ALEXANDER MOWATT.

#### HOW IT WORKS IN PENN.

Having been requested by a good brother in the order of Good Templars to send the *Morning Star* an account of the workings of the Local Option law in Penn., I shall endeavor to fulfill my promise.

During the Local Option campaign, last March, I stumped Pennsylvania in advocacy of a right-to square vote in favor of the prohibition of licensing. I therefore know what was the state of the towns, cities and counties then, in respect to drinking and intemperance. Throughout these past months of April, May and June, I have traveled over the State of Pennsylvania as Superintendent of Agents for the Globe Mutual Life Insurance Co., of New York, and I have watched closely the results of Local Prohibition and the consequences of continued licensing.

There are 66 counties in Pennsylvania. Potter Co. has for years had a Prohibitory law for itself alone. Philadelphia Co. (city) does not vote on Local Option till next October.

In the polling, last March, 41 counties and 6 cities voted in favor of prohibition, and 23 counties and 16 cities in favor of licensing. There are therefore now 42 prohibitory counties in Penn., including Potter Co., and 23 licensing counties. The prohibitory counties cover 30,128 square miles; the licensing counties only 13,000 square miles.

The 42 prohibitory counties and 6 cities contain 50,088 more population than the 23 licensing counties and 16 cities. If the cities were excluded, the counties alone would give above 1,250,000 more population in the prohibitory districts than in the licensing localities. The Local Option act provides that the prohibition in any county is to be tried for three years before another vote can be taken on the question. This is but a fair time to properly test the weaning process on old dram drinkers.

Practically, it has now been tested just two months, May and June. With what results? As an old countryman, accustomed to an efficient and independent Police to enforce all laws, I am only thoroughly amazed to see how effectual Local Prohibition has been in all these counties of Pennsylvania, where there is in reality no officer nor organization to enforce the law if disobeyed. In most places there is nothing to hinder any man, who thinks fit, from selling as much liquor as he pleases without license; there is no one to prosecute him for so doing. In a few places the temperance men have committees formed to see that the law is obeyed. But this does not reach one-tenth of the prohibitory territories.

Yet, in the face of all this defect in the power to enforce the laws of the State, the liquor saloons are really all closed over the entire 42 counties. At the Hotels a bar is wholly unknown. I have tried to get liquors at Hotels where they knew nothing of my temperance principles; but really took me for a whiskey-loving Irishman who could hardly get along without his liquor. But, "they felt very sorry, indeed, that, owing to this Local Option, they could not supply me." And I had to do without it.

Last March, I saw men drunk every night in the various towns I visited. Now, I

almost never meet a drunken man in the Local Option towns and districts. I saw one man, say in May, drunk in Huntingdon Co., but that was just after the law came into force. In the licensing counties I meet as many drunkards as ever. Indeed, in Cambria, wholly surrounded by prohibition counties, I believe the intemperance has been increased by thirty souls going into it from the adjoining counties to get their liquor.

As a contrast to the towns in Local Prohibition counties, where I meet with no drunkards, I must place the towns in licensing counties. I am hardly ever an hour in these, after arrival, when I meet drunken men staggering along the streets. There are some towns where thirty souls still try to get drunk. They club together and buy a five gallon keg, and then have a great "liquoring up." Where there are larger beer breweries at work in Local Prohibition towns, this mischievous feature of clubbing to "liquor up" is greatest. The next session of the Legislature at Harrisburg ought to be appealed to, to make their licenses come under the Local Prohibition vote. This would thoroughly remove the temptation.

In the oil regions, the Prohibition vote is not so well observed as elsewhere. While Venango, Crawford, and other adjoining counties have voted for Local Prohibition, their cities voted for license by small majorities, as in Franklin, Oil City, Titusville, Meadville, &c. Intoxicating drinks are, therefore, to be had in these cities, and of course readily reach the surrounding oil districts, where quite a motley population of speculators and reckless characters are gathered.

With the exception here stated, and they are even comparatively trifling, Local Prohibition is working wonders in Penn., even in two short months.

There is scarcely a doubt but, before even one year passes, the few breaches of the law that now occur will cease. The clubbing together to buy kegs of liquor will be abandoned, and the country population will not make many purchases of demijohns in the cities. Local Prohibition, with any reasonable fair trial, will prove a great success. With a State Police to enforce the law, it would everywhere prove effective.

With a knowledge of almost all the cities and towns of the United Kingdom, and with nearly twenty years of newspaper experience in hunting out and exposing haunts of vice and crime in the old country, I fancy that I found how to watch for breaches of law, intemperance, and all its evil fruits; and, with all this long experience, I unhesitatingly state that Local Prohibition is much more effective throughout Penn., without a Police to enforce it, than any laws against petty larceny, forgery, burglary, or even murder, in any land with which I am acquainted, including Penn. itself.

Let it therefore be known as widely as possible, throughout these United States, that Local Option is accomplishing in Penn. more than even its most sanguine supporters expected or dared to hope. This great fact stands prominently forward, and can not be denied or gainsaid; that there is no flaunting, gaudy, tawdry liquor saloon at the corner of the streets and along the highways in Local Prohibition counties and cities to tempt the youth of the land into the paths of intemperance. There may be many places,—doubtless there are,—where drink can be had "on the sly," just as peckers are picked "on the sly," and old toppers may know well where to find their liquor in such places; but there is not the open temptation of the liquor saloon before the rising generation, and in that lies the great blessing of prohibition of this traffic.

This blessing 42 counties and 6 cities of Penn. have secured, and others of them will do the same thing the next time a vote is taken on the question.

### Maine Central Correspondence.

The churches in Lewiston and Auburn have all rejoiced in recent conversions. In June, eight were admitted by baptism to the Pine St. church, ten to the Main St. church, and eleven to the church in Auburn. Bro. Fernald has been presented by his people with a generous purse for defraying vacation expenses. His church is now on a substantial financial basis, encumbered by no debt, and blessed by something of a business like promptness in the management of finances. It is with pleasure we are able to record the very cordial sympathy of the society with its pastor in the prostration of his physical energies.

The benevolent work of the Main St. Society, though seeking no publicity of notice, is represented by gifts of money to various objects, aside from current expenses, amounting to \$1500.00—the average amount of its yearly donations.

Dr. Butler is elected to the professorship of Sacred Literature at Hillsdale. Dr. Hayes will, with the commencement of next College year, give his entire labor to the Theological department. Two members of the last College class enter upon theological study here.

Bro. G. Boye, at the last session of the Edgecomb Q. M., was ordained and installed over the 1st Georgetown church.

July 2d, Bro. A. H. Milliken, of the Bates Theological school, was ordained and installed over the church at Parker's

Head, ten miles South of Bath. Council,—H. Atwood, Chairman, F. Reed, Clerk, L. Keen, E. W. Porter and W. H. Bowen. Scripture.—L. Keen; Sermon.—W. H. Bowen: Consecrating prayer.—F. Reed; Charge to the candidate and right hand of fellowship.—E. W. Porter; Charge to the people.—H. Atwood.

The exercises were pleasant and characterized by unusual brevity, as a whole, the entire services being concluded in an hour and a half.

There has been a very extensive work of grace by God's blessing on Bro. Milliken's labors; the number of converts is about sixty, including men and women of large influence and strength in the community. Rarely does a minister begin his labors with a people under such happy auspices. The amount of pecuniary support rendered by this comparatively feeble church might well be a stimulus to many abler churches.—Rev. E. W. Porter, of Bath, has found very cheering encouragement in the recent conversion of twelve or fifteen persons, and in the determined and hopeful effort to pay off the church debt.—The church in Gardiner is prospering under the labors of Bro. Bartlett, the last session of the Bowdoin Q. M. there, leaving a healthful and quickening influence.—The churches in Bowdoin Q. M. are nearly all supplied with pastors,—there being no important exceptions.—The work at Lisbon 1st church assumes new strength, with a better location for and addition to their house of worship.

Under the devoted and faithful labors of Bro. H. Atwood, new hope has been given to several churches in the Edgecomb Q. M. This chief work has been at Barter's Island, where about fifty conversions have occurred since December last.

Were there to be no further record of the result of the work of the Maine Home Missionary Society, the gathering in a few months of more than one hundred converts at Barter's Island and Parker's Head, among whom are a number of sea-captains, and many other influential men, would furnish a justification of its work and a grateful chapter in the record of missionary toil. The general work in the Q. M. has resulted in invigorating the whole body, and saving to the denomination and the cause of Christ an entire Q. M.

Rev. M. H. Tarbox, the zealous agent of the Maine H. M. Society, laboring in Aroostook Co., has been devoting his best efforts to save the imperiled interests at Houlton,—which is the key to all our work in that section. All in that section are looking for the success of our cause at Houlton, and if it comes, two or three other F. B. societies will at once erect houses of worship. By invitation of the Com. of the State society, Bro. T. recently visited the Southwestern part of the state and obtained some five hundred dollars in cash and pledges toward the debt of \$2000 on the Houlton church. The entire debt must soon be canceled, and with the present vigor and interest it seems likely to be.

The State Missionary society employs now no general Agent. Rev. G. W. Howe, who has served the society in this capacity with efficiency and fidelity from its commencement, has sown largely and wisely, we believe unto an abundant harvest. The Com. decide to appeal directly to the pastors of the churches, craving their zealous co-operation in the great work of rescuing our cause in Maine. As a cheering and important item, may be mentioned the vote of the last Maine Western Y. M., pledging a sum equal to fifty cents per member to the funds of this society.

We learn with great pleasure that another Local Missionary of the State society, Rev. S. M. Haggitt, has met encouraging success in attempting to revive the "needy churches of the Springfield Q. M."

The long drought which has greatly lessened the prospects for the hay crop, is at last broken, and frequent rains rejoice the heart of the husbandman.

BOWDOIN.

### The Peace-Maker.

Africaner was the chief of a tribe of Hottentots, and the terror of the country in which he lived. He attacked the villagers, burned the farm-houses and carried away the cattle. He was a skillful soldier and very strong. He attacked a missionary station and burned the chapel. He was called "the wild lion of the desert." But he heard the gospel preached. The Holy Spirit changed his heart. He laid aside his weapons of war, and became a pious, useful and peaceful man. After this he met Berend, an old chief. They had not seen one another in twenty-four years, and then they had met as enemies. Then they fought for five days with great loss of life. Now they met as believers in Christ; the gospel had turned their enmity into love. They asked forgiveness from each other for former injuries, knelt together in prayer, and then united in praise of God. Africaner was now known as "the peace-maker." He heard of two parties of Hottentots who were ready for battle. He hastened to the spot, and implored them to put away their spears, and to live in peace. "What," said he, "have I now for all the battles fought and all the cattle I have taken, but shame and remorse?"

### Events of the Week.

EXCURSION OF N. H. EDITORS, &c.

The N. H. Association of editors [and publishers took their annual excursion last week. They were courteously treated by the managers of railroads, hotels, &c., in the various portions of the state which they visited, and made an enjoyable thing of the trip among some of the best scenery in New England. There was a cheerful and pretty numerous company, the weather was especially delightful, courtesies and good nature abounded, and there was evidently a disposition to forget the strains and discomforts and wearing routine of the regular work at home, and get strength and exhilaration from the free life of the tourist. The company generally were ready to vote it a good time and a genuine success. The columns of the papers they represent will probably gain in zest, lucidity and poetry through the influence of the trip.

AMERICAN INSTITUTE OF INSTRUCTION.

This body held its annual session during the past week at Concord. It drew together a pretty large company of teachers and of men who occupy leading positions in the ranks of educators. A great variety of topics was discussed, and a most cheering degree of enthusiasm prevailed. While more or less of the broader and more general questions that stir the public thought were brought forward and dealt with, most of the time was wisely devoted to just those matters which the average teachers in our public schools need to understand. The Institute has long been recognized as a valuable agency, exalting the teacher's ideals and bringing the highest principles and the most philosophical methods down to the level of ordinary life and work. The estimate is just, and the recent meeting has served to confirm the good opinion of the public respecting it and its work.

INTERNATIONAL CHRISTIAN ASSOCIATION.

The Young Men's Christian Associations held their great annual gathering last week at Poughkeepsie, N. Y. The meeting was perhaps less noticeable and enthusiastic than some of its predecessors, but earnestness, fervor, enterprise and faith were all present. In general, there seemed to be no abatement of the ardor with which these organizations plan and work for Christian ends. New questions constantly arise; fresh methods ask endorsement; the conservative and the radical elements contend for mastery; system and impulse now and then measure their strength with each other; and it is not always found easy to adjust individual liberty and the apparent needs of the organization to each other. All this was made apparent at the late meeting, which was, on the whole, excellent, cheering and prophetic of fresh successes.

ANOTHER STEAMER WRECKED.

The steamship City of Washington, of the Inman line, went ashore in the fog, under a full head of steam, on Saturday, P. M., 5th inst., about 70 miles from Sambro Head, and soon filled with water. Fortunately all on board,—a large company,—were saved, and the baggage was got off without much loss or injury. Her hold filled speedily with water, and it is not yet known that she can again be made seaworthy. She met her fate not far from the spot where the Atlantic lately went down. At present the evidence is such as to reflect severely upon the officers for their presumption and neglect of precautionary measures. The case is undergoing investigation. But somehow trials and severe verdicts fail to secure safety or induce proper vigilance.

TEMPERANCE AND GEN. BUTLER IN MASS.

The Mass. Temperance Alliance held what proved to be a unique and spicy discussion over the question of future policy in Boston, last week. Ben Butler was the disturbing ghost which would not down at any bidding or depart in response to any protest. The question was,—Should the temperance men of the Old Bay State support him, on temperance grounds, as candidate for governor? The eyes were few but pretty emphatic; the noses were many and full of indignation and disgust. And though debate on this point was again and again declared out of order, yet it went on with ever-increasing interest and abounding personalities. His intemperate habits, his belligerency, his egotism and his lack of conscience were all asserted and assented to. A handful of persons pleaded for him as a man who would not shrink from enforcing the liquor law, but most of the persons present insisted that satan could not be trusted to cast out satan. The meeting was hardly calculated to frighten the grogshops, or make the General jubilant, or assure the public of a complete and speedy temperance victory in the state. The adjournment did not come too soon.

GEN. HOWARD'S RESPONSIBILITY.

U. S. Attorney General Williams decides that Gen. Howard is responsible for the losses sustained by the Government through the frauds practiced by his subordinates in administering the affairs of the Freedmen's Bureau, and that the subordinates themselves may be indicted and tried for their offenses. The losses from these frauds are supposed to be about \$40,000. At the present hour it does not appear what methods will be employed to effect a restoration of the missing funds; but arrests, investigations, verdicts and penalties that mean something are hopefully looked for.



## S. S. Department.

Sabbath School Lesson.—July 20.

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

## THE BAPTISM OF JESUS.

MATTHEW 3: 13-17.

## QUESTIONS.

Who was John the Baptist? What was the success of his preaching? What did Christ say of him? Luke 3: 24-28.

13. Who came to John? From what place? For what purpose? What was John doing there? What did baptism mean to his converts?

14. What did John say? The meaning of *for-bade*? How did John know of Christ's superiority? How should we regard ourselves when in the presence of Christ? What did John mean by his reply?

15. The answer of Jesus? What did he mean by "suffer it to be so now?" Whom did he mean by "us?" What by "fulfill all righteousness?" Why then was Jesus baptized? Why should the disciple be?

16. After his baptism what did Jesus do? By what mode was Jesus baptized? How old was Jesus at this time? Luke 3: 23. What occurred? What is meant by "the heavens were opened?" Was this manifestation of the Spirit visible to all? 17. What voice was heard? Who uttered these words? On what other occasion was this said? Luke 9: 35. For what purpose was this spoken? What does this declare Christ to be? What may we learn from this lesson as to the duty of believers? When should they seek for baptism?

## NOTES AND HINTS.

Twenty-five years of Christ's life were passed at Nazareth, passed in silence, unbroken by the sacred record except in one case. How eagerly we peer into this obscure part of his history, hoping to detect the experience of our Lord while he waited patiently the coming of the time appointed for the beginning of his ministry. But we strain our eyes in vain. Impenetrable obscurity covers his youth and early manhood. Of the character of his life in Nazareth we know almost nothing. Luke says that his parents went annually to Jerusalem to observe the feast of the Passover, that when Jesus was twelve years of age he accompanied his parents to the Holy City, and discussed with the doctors, in the temple, the meaning of the Scriptures. We may infer that other remarkable events occurred in the early years of Christ which, for the reason given by John, (21: 25) were left unwritten. Apocryphal books have filled this period of his history with accounts of marvels wrought by his young hands. Imagination loves to float over the land whose boundaries limit our natural vision, and fiction is always ready to supply deficiencies of fact. God would not have our minds diverted from the great object of Christ's mission. Hence the inspired writers omit what natural impulse could not have left unwritten, and hasten on to events connected with the public ministry of Christ.

13. From Galilee to Judea, from Nazareth to the wilderness near Jerusalem, Jesus, moved by the Holy Spirit, and recognizing the time for him to "be about his Father's business" as at hand, goes forth to the greatest of prophets "to be baptized of him."

John the Baptist is, for thirty years, lost from view. In this chapter he reappears, preaching, "in the wilderness of Judea," repentance and preparation for the coming of the Lord. He is full of the real prophetic power. Plain, bold, singular, on fire with his truth, mighty in word, he moved "all Judea," and "all the region round about Jordan" with his convincing eloquence, so that they "were baptized of him in Jordan, confessing their sins." He told them of the coming of the kingdom of God, and of him, already among them, "mightier" than John, able to baptize "with the Holy Ghost and with fire." That one joins with sinners, with penitents, and asks for the baptism of repentance which was administered to them. He who "knew no sin," who never experienced penitence, he to whom John the Baptist could not preach repentance, as to other men, put himself among the penitent, and asked for the baptism given to those "confessing their sins."

14. "John forbade him;" that is, denied the propriety of the act in his case; denied the propriety of his administering the rite to one so superior to himself. John knew his spotlessness, knew that his own ministry was but preparatory to the work of Christ, knew that the mission and character of Christ were such as made it incongruous for him to assume to be the religious teacher of Christ. Hence he refused to baptize him, saying, "I have need to be baptized of thee, and comest thou to me?" These words honor the speaker, and show how deep was his insight into the character of Christ. John was a sinner in the presence of a sinless being, and felt unfitted to perform an act the expression of which was manifest only when administered by one eminently devoted, to one at the beginning of a life of piety. The holiest feel sinful when near to Christ. John the Baptist before Jesus of Nazareth acknowledges his own need of baptism at the hands of Jesus, and disavows any right to baptize him.

When John says, "I have need to be baptized of thee," he does not refer to the power of Christ to baptize with the Holy Spirit, but to the administration of water baptism. Baptism, as a symbol of penitence and of sins washed away, would have meaning if received by John at the hands of Christ, but what meaning if given to Christ by John? Hence the words of the latter, "comest thou to me?"

15. Jesus answered the objections of John, not by denying the propriety of his feelings, but by disclaiming superiority to John, but, assuming these as truths, by adding reasons that would make it consistent for John to proceed, without regard to their relative characters. "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." "To fulfill all righteousness" denotes the honoring of a righteous custom and principle. Jesus sought baptism, not because he needed it for any good.

it would be to him, aside from that derived in showing regard for the will of God. Jesus had no sin to confess in baptism, no uncleanness to wash away, had no need of any of its benefits. He desired baptism, not as an introduction to his public life, nor as an opportunity to receive from heaven the divine declaration in favor of his Messianic character, but to set the seal of his approval to the work of John, and to respect this rite, developed and recognized as the will of God. The course of righteousness, under the circumstances, ran to this act. Hence, though the ceremonial law of Moses did not require baptism, nor the Old Testament anywhere demand it, yet, as it had a great truth as its obvious meaning, was in itself innocent, and was attended with beneficial effects to him who witnessed and to him who received it, love for the prevalence of righteousness among men led Jesus to submit to it, to seek for it, to insist upon receiving it. For this reason, if no other, believers in Christ should desire, seek for and insist on having baptism. It is a privilege for a righteous spirit to fulfill all righteousness. The disciple, however, has not only this incentive to honor this rite, but the express command of Christ besides.

16. Few readers of the New Testament would understand this verse, without previous instruction, as teaching baptism by sprinkling; every reader, depending on this passage alone, would assert that Christ went into the Jordan and was "dipped, plunged, or immersed" in the stream. The word "baptize" only needs to have a fair English translation to carry the evidence in favor of Christ's baptism by immersion to the point of demonstration. The word means immerse, to wash by immersion in a liquid, to dye in the same way, to plunge, dip, bathe. Put either of these translated equivalents in place of "and when he was baptized," and then read on to the end of the sentence, and the argument in favor of Christ's immersion becomes strong enough. This verse teaches us, first, the fact, next, the method, of Christ's baptism. "It is enough for the disciple that he be as his Master."

The words, "went up straightway out of the water," may denote, as good commentators think they do, a miraculous ascent from the water "as if he had flown"; or may denote, as other commentators equally able think they do, his departure from the river to the shore, and nothing more. If there was any miraculous occurrence in the manner of his leaving the water, would not Luke have mentioned it? The account of this in Mark, where the word "straightway" is used, favors the latter interpretation. Mark 1: 9, 10.

"The heavens were opened unto him," as they were to Stephen on another occasion. Acts 7: 56. The phrase denotes a parting of the natural heavens, so that the eye penetrated far beyond the ordinary limits of vision. From the nature of the heavens we know that their opening would disclose nothing, unless God had specially arranged for a revelation. The parting of the clouds, as when the lightning breaks through them, before the descent of the Spirit of God, was not seen by all those assembled at the river. "The heavens were opened unto him," that is, to John; for he declares, "and I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." It was proof to the prophet that Christ was the Messiah. John 1: 33, 34. The Spirit of God took the form of a dove, in the vision revealed to John. The eyes of this Elias were opened, and he saw what other eyes failed to recognize. To him the Spirit of God, resting on Jesus, was made visible, that he might, as the friend of the bridegroom, rejoice in him.

The dove was chosen as the form of manifestation because it was a symbol of purity, gentleness, innocence. The Spirit of God is the third person of the Trinity, distinct from the Father and the Son, yet of the same nature and essence. Disciples are baptized in the "name of the Father, Son, and Holy Ghost," and in this baptism of the founder of our faith, the three are present, manifesting themselves in distinct ways. In this we see one reason for the use of the three names in the baptismal formula for believers. As over the Jordan, where Jesus is baptized, the Spirit of God is revealed, so over the sacred place where the disciple, like his Master, is baptized, the Holy Spirit hovers, and to the soul is made manifest.

17. "And, lo, a voice from heaven." This voice was heard in the mount of transfiguration, and on another occasion when those that heard said, "it thundered," or "an angel spake to him." It was the voice of God, setting the seal of divinity on Christ, and announcing him to be the Messiah.

"This is my beloved Son in whom I am well pleased." Jesus was the Son of God because begotten of the Holy Ghost; because he was the Messiah promised to the world; because of his equality with God; because, too, of his dear relationship to the Father. For proof of the first reason see Luke 1: 35; of the second, John 6: 69; of the third, Heb. 1: 5-8; of the last reason, John 3: 16.

The phrase, "am well pleased," denotes the eternal delight of God the Father in the eternal Word, who was "in the beginning" with him, and also the approbation of the Father for the act of the Son by which he honored the law of righteousness. Thus were the subsequent words of Christ, "I do always those things that please him," asserted by God himself.

Many interesting and practical lessons may be gathered from studying the baptism of Jesus. Here are reasons for the baptism of the believer: 1. The Lord himself, our example, was baptized. 2.

His command to the disciple is "believe and be baptized." 3. "Thus it becometh us to fulfill all righteousness."

Here are aids in determining the mode of baptism: 1. Christ, our example, was immersed, and "it is enough for the disciple that he be as his Master." 2. Then, again, the word baptism means immersion. 3. Besides, immersion signifies most clearly "the washing away of sins," and burial with Christ.

From this lesson we may also learn that Christ-like persons are always ready to do whatever the law of righteousness, under the circumstances, requires at their hands. If it is baptism that "fulfills all righteousness," they will be baptized; if it is a work of benevolence, they will take hold of that; if it is going forth on a mission of mercy in the neighborhood, they become missionaries to those around them; if it is devotion to the Sabbath school, the prayer meeting, the church, they do whatever their hand findeth to do, "with all their might." Here is the way to usefulness defined in a sentence; here is the solution of every useful life made plain to our apprehension; here is the great law which all need to adopt and honor in life: "thus it becometh us to fulfill all righteousness."

## Communications.

## Homeward.

BY REV. J. M. W. FARNHAM.

ASIA, EUROPE AND AFRICA.

The guides have good reasons for intimidating travelers in the Holy Land. However, we saw no danger in going up to Jerusalem, nor heard of any, and determined to return to Jaffa without the incumbrance of a guide.

Securing the horses, mule and donkey for the baggage, and ample provisions for the way, we left Jerusalem Friday morning. We passed out through the Damascus gate, wound along under the wall to the northwest corner, and struck into the road for Jaffa. Of course there was much delay in getting off. The Asiatics never keep their engagements. They will try to palm off inferior animals, saddles, &c.

But "perseverance conquers all things," and if you have patience and persevere, you may secure some of your rights, even from those who have no sense of justice. But at last we are on the road, wishing to make all the progress we can while the sun is behind us. We look back as often as possible while the Holy city is in sight, and when about to leave the last hill-top from which it can be seen, we take one more long look, closing the eyes to impress the picture upon our memory. Then we move on over barren hills, across fertile valleys where every spot has its sacred associations, and you feel loth to leave hallowed ground with little hope that you will ever tread it again.

The road was made for the accommodation of carriages, but was never properly graded, and is nearly impassable except on foot or horseback.

It is a fine day, and we enjoyed the ride, walking the horses up and down the hills, moving a little faster across the plains, resting at mid-day in a grove to take a lunch, and stopping at the convent at night, the journey was interesting and not very wearisome, even for ladies and children.

Just before reaching Jaffa you pass some frame houses erected by a colony of religiousists who went from New England, mostly from Maine. Whether owing to the leadership, the principles adopted, or the competition of these Asiatics, the colony failed, and the houses have passed into other hands. The material for these buildings was carried in vessels from Maine. One of the largest in the suburbs of Jaffa is the Jerusalem hotel.

We remained in Jaffa only long enough to get our tickets for Alexandria, and went directly on board the steamer, anchored a mile or two away.

It was a windy day, and the waves were breaking high over the rocks, that make landing here in bad weather impossible. It seemed most perilous, but those more experienced said we could get on board. The passage between the rocks was so narrow that the oars touched them on each side, but watching his chance when a huge wave came in rising high above the rocks, the helmsman shouted to the rowers to put forth all their energy, and the boat, borne upon the crest of the wave, shot out into the open sea. For a few moments we seemed in imminent peril, and whether we were or not a grateful sensation came over us when once upon the steamer's deck. It was one of Lloyd's line, and in accommodations and cleanliness very inferior to the French steamer in which we came to Jaffa.

We remained in Alexandria but one night, going directly on board one of the Italian line of steamers for Naples. There were English and Italian passengers, and a Boston merchant and his lady with whom we formed a pleasant acquaintance.

We had fine weather, a smooth sea, good fare, and enjoyed the company, so the seven days from Alexandria to Naples passed very pleasantly, and did not seem so long as they might have done under less favorable circumstances.

We are on St. Paul's track, and a few days out from Alexandria the air grew so cool that we felt sure of being in the vicinity of snow. The next day the snow-clad mountains of Crete appeared in view, and we sailed along its southern shore all day. Says Col. Gordon: "Crete is indeed the garden of Greece, and were it thoroughly civilized and cultivated, would produce in vast abundance corn, wine, oil, silk, wool, honey and wax. . . . The land is stock-ed with game, the sea with fine fish; fruit is plentiful and of a delicious flavor. Its

A correspondent, writing from Jaffa a few months since, announces preparations for the construction of a railroad to Jerusalem.

valleys are adorned with a variety of flowers and aromatic shrubs, and with groves of myrtle, orange, lemon, pomegranate, and almond trees, as well as interminable forests of olives; . . . on the Northern side are several excellent and spacious harbors." The first landing we made was in Sicily, the largest and most fruitful of all the Mediterranean islands. We reached Messina the 23d of April. This is one of the finest harbors in Europe. The city extends along the water's edge about two miles in the form of a crescent. It presents a fine appearance as seen from the steamer's deck. The town and mountains in the background rise like an amphitheater. The white stone houses and paved streets contrast finely with the dark, luxuriant, cone-like hills in the rear. The streets are at right angles, paved with square blocks of lava and as smooth as the house floor.

Its chief exports are oranges, lemons, wines, olives, oil and silk. The harbor is well defended by a citadel and two well-built forts on the hill-side above the town.

It was a pleasant day when we steamed out of the harbor and through the straits of Messina between the Scylla and Charybdis described in the Odyssey. The straits are only two miles wide; the shores with constantly varying scene distinctly in sight. Towards evening of the same day we saw Stromboli. The mountain rises abruptly from the sea, is very steep and composed entirely of lava. The smoke rising from the top spread out, forming an umbrella-shaped cloud over its top. We passed very near its base. Being in the great highway of commerce, it would be dangerous but that it is, as Carlton says, "a natural light-house." We watched it a long time after dark, when every few minutes emitting a flash of light.

## "The Mysterious Wrestler."

I was deeply interested in Bro. Howard's exposition of "the mysterious wrestler"; but as it is, in some points, different from what I have been accustomed to regard it, I will venture to present some of my views. That it was a palpable presence, I agree. But in regard to the condition of mind that provoked the wrestling, I differ. Bro. H. implies the appearance of a "stranger," laying his restraining hand upon Jacob as he was about to cross the ford, and that Jacob resisted the restraint.

I think the restraining was the other way. The mere presence of a physical force restraining him does not appear calculated to induce that spiritual condition of mind which we may infer possessed Jacob afterwards. The stranger represents Jacob as possessing power with God. What kind of power? It would grate somewhat harshly on our mind to imagine a man as possessing power with God in a physical contest with him. Then it must have been a spiritual power. It is true, the record of a physical contest is before us, as we interpret it. But who was it? An angel? What though Jacob thought it was God? He was but a man, and as such, liable to be deceived in his impressions. The spiritual lesson, or truth, derived from the experience remains the same, whether it be God, an angel, or a man endowed with special power for the occasion. Brother H. has it,—"A stranger appears, lays hold upon Jacob and keeps him back." Does a process of dealing which excites anger prepare the mind for the suitable reception of a spiritual truth or experience? Did no conversation occur—did the stranger give no reasons for his conduct? How could Jacob arrive at the state of mind which Bro. H. gives him, through no other process than physical restraint, with the consequent smiting of the thigh? Analogies between nature and grace are abundant. There is scarcely a physical condition existing, but a corresponding spiritual lesson can be drawn from it. And in proportion to our knowledge of spiritual things, can these analogies, with their consequent teachings, be discovered. Jacob's means of becoming proficient, or acute, in Christian ethics, were limited. It could come, mainly, only through special revelation. And revelation came to men of old in two forms: in one, by symbols, in the other, by direct verbal intimations to the mind through visions, or by real presences. And Jacob was not so well prepared for this symbolic teaching as were men of a later generation.

Now, I think the manner of Jacob's experience was something like this:—Jacob was about to meet his brother Esau. He was alone. How sensibly must the memory of his past treatment of his brother come before him! What a suitable time to impart spiritual instruction. And God will improve the opportunity. A stranger comes along; it appears to be, casually. He enters into conversation with Jacob, as strangers naturally would in meeting. Perhaps it is of a general character at first, common-place remarks. Presently, he artfully draws Jacob out; and Jacob finally relates his past history, his treatment of his brother, his feelings in connection therewith, and his contemplated course of action. Then the stranger discourses thereon; discourses of the higher obligations of man's nature; points out the wrong and suggests the right; discourses as only a spiritual being can discourse. Jacob begins to grow enlightened, discovers duty as it never appeared to him before; his soul is filled with anguish at the contemplation of his moral defects; he overflows with a passionate desire to enter into a higher spiritual life and action. Now is the time for God to test him, just as he tests every soul that begins to grow awakened to the aspirations for a higher spiritual life. The stranger essays to depart. Not Jacob will not allow it. He has received too much profit and instruction from the intercourse to think of letting it close just yet. He knows not who the stranger is, but he knows that there is

something better yet to come from the prolonging of the intercourse. Let me go, says the stranger. No! says Jacob. I will not let thee go except thou bless me. The Scripture does not represent Jacob as making this reply but once, but who shall say how many times he may have used that expression during that memorable wrestling? We cling to God in our prayers in effort after a higher good. God seems to be taking himself away, but we grasp hold of him and cry again and again, "I will not let thee go except thou bless me." Again the stranger says,—"Let me go. No, says Jacob, thou must first bless me. The stranger starts away, Jacob, in his desperation after the blessing, lays hold upon him to restrain the departure. The stranger forcibly resists, and then ensues that struggle of which we have the record. Jacob obtained the blessing at last. And then the stranger departed;—perhaps melted suddenly from view; perhaps ascended into the air. Jacob thought it was God. Why did he think so? The wonderful wisdom displayed in his discourse, the extraordinary muscular power exhibited in the smiting of his thigh, the sudden disappearance from view,—all these would tend to cause him to think so.

GEO. E. PLACE.

Danville, N. H.

## "A Knotty Question."

To the inquiry in the May No. of a certain periodical, "Is it consistent with Scripture for a woman to preach?" the Editor answers, "It would be among Unitarians, who do not believe the whole Bible inspired, but to those who believe that Paul wrote under inspiration, it must be a knotty question."

Now we are of the number who believe Paul wrote under inspiration even when he said, "Let the women keep silence in the churches;" but why is it more necessary to understand it as referring literally to the audible voice in this passage than in the following, "Be silent, O all flesh, before the Lord?" To the literal rendering of the latter passage stands opposed, "Let all the people praise thee with joyful voice," and many kindred exhortations; so to the literal application of the former passage to the active duties of women, stands opposed the whole tenor of the New Testament. "The letter killeth, but the spirit giveth life," and to understand the spirit of it we must compare Scripture with Scripture. In so doing nothing seems plainer than that Paul referred only to the manner in which woman should participate with her brother in religious labor. The apostle himself gives the key to his meaning when he says, "Every woman that prophesieth or prayeth with her head uncovered," &c. This implies that the matter of praying and prophesying was already settled,—doubtless by Christ himself,—and considered beyond controversy. Peter at the very commencement of the new dispensation says, "This is that which was spoken by the prophet Joel,—On my servants and on my handmaids I will pour out in those days of my spirit, and your sons and daughters shall prophesy." Acts 2: 16, 17, 18. Already Jesus, through all his life of service below, had signified his intention that woman should take part in preaching the glad tidings of the kingdom; he took with him the twelve and "certain women;" and in John 4, where he explained his mission to the woman of Samaria, and through her saying, many in the city believed on him. And, most conclusive evidence of all, he appeared unto Mary and commissioned her to proclaim the glorious truth of the resurrection to Peter and the brethren. Would he have given this precedent, if he intended women should maintain anything like literal silence in the church? Evidently not!

By the mention of women made in Acts, it appears that the immediate followers of Christ clearly understood that the wall of partition between male and female was broken down,—that the gospel conferred the same blessings on each; they were co-laborers and joint heirs,—one in Christ's kingdom. But Paul, seeing a tendency in some of the churches to place woman in a wrong position, exhorts her to preserve her true dignity, "by a meek and quiet spirit, not assuming the rule and leadership of the birthright, for 'Adam was first formed,' &c. Therefore shamefacedness and sobriety should characterize all her labors, and she should not attempt to 'usurp authority over the man,' with bold uncovered head, (significant in those days of the courteous) nor lead in matters of discussion, but talk disputed points over more quietly at home. In the passage, 'Be still and know that I am God,' may not the intent and spirit of the injunction be carried out, even while praying or speaking aloud? Why then may not the instruction and spirit of these passages of St. Paul be complied with by women while speaking or praying in the conference room, or standing in the pulpit like Mrs. Mott or Miss Smiley?

S. S. C.

## The Communion Difficulty.

A SOLUTION FOR THE CHRISTIAN ALLIANCE.

All Christians agree I suppose, that the real substantial Christian Communion is not material; but a spiritual aspiration of the soul unto Christ for salvation, the influence of His word and truth, of tender remembrance of His suffering for us, above all of his living Omnipresent Spirit upon the soul. This is the end to which the partaking of bread and wine and accompanying ceremonies are the means.

Let all be invited to come together for such spiritual communion. Let each bring such material aids as he may think proper and use them in his own way, irresponsible for the act of another. Let the Catholic in one part of the room say his mass; the Episco-

lian recite his liturgy; the close communionists partake of the elements by themselves; open communionists together or separately, as they choose; the Friends by themselves, gathered in silent prayer and introversion of spirit,—it being understood that all are united in heart in seeking the one Spiritual Communion with Christ. The material ceremonies being over, let there be such general exercises of prayer, praise, and address on the general theme of Christ our passover as would be generally unobjectionable; then let all unite in solemn, silent, spiritual prayer, seeking unto Jesus for union and communion in spirit with him and all who love him in sincerity. Would not He personally bless such a charitable, loving remembrance of the seeking unto him as this? Would that some able pen might clearly and forcibly present this idea.

C. B. BEAN.

[We are not quite sure of the intent of the article above, but presume the suggestion is made in sober earnest, rather than in good natured irony. But we can hardly imagine anything that would burlesque the idea of Christian oneness in the ordinance more than such an arrangement as is here suggested. The element of toleration would be present, but so would babel. Exclusiveness would be the chief idea embodied by this multiplicity of tables; and why should the exercises of prayer, and praise, and remark be general, when the supper, which especially stands for unity, separates the company into a dozen cliques? As an embodied argument and protest against close communion it would be very forcible. But we hardly think the alliance will try it.—Ed.]

## Why Depart?

It is not my purpose to question the right of any brother to follow the dictates of his conscience, even though he be led out of our denominational fold, nor yet to send poisoned arrows of bitterness after those who have left us. I do not esteem a brother lost to the church because he has left the Freewill Baptists and joined some other denomination. It is possible that some men can work to better advantage in some other harness. There is such a thing however as "changing the place without removing the pain." I purpose to notice some of the principal reasons given by our departing brethren for their course, and to point out their fallacy.

It is said that our pastors are not properly paid for their services. Possibly; but they are able to live more comfortably than the average of their flock. And, moreover, I challenge any Christian observer to deny the fact that, viewing all Christian denominations in our land, the usefulness of the pastor is often in an inverse ratio to the amount of his salary. Human nature is so weak that luxury often appears a foe to evangelical piety. Livered servants, fast horses, foreign paintings, and Saratoga sojourns are by no means essential to the usefulness of a Freewill Baptist minister.

Again, it is said that "fixed salaries" hinder the pastor from trusting in the Lord, and rob the people of spontaneous giving. I answer, there is nothing in our polity that compels a pastor to labor for a "fixed salary." On the other hand, there are plenty of churches that would welcome a humble pastor to labor for them and trust the Lord for his support. Surely, no pastor need leave our denomination on account of "fixed salaries."

Again, it is said, "all pews ought to be free to all." "The church should be the Lord's house, and not the pew-owners' house." Nothing in our polity forbids the free pew system. Many Freewill Baptists are favorable to it, but its inauguration is attended with many practical difficulties. It can not be secured by denominational action, but by the self-denying efforts of the members of our churches.

Again, it is said that we ignore the "second coming of Christ." The plain words of our Treatise of Faith, p. 42, ch. XIX, emphatically affirm our belief of that doctrine.

Every pastor is permitted to preach doctrinal sermons as the Lord may direct. A pastor would not be liable to censure if he should preach that our Lord's second coming was "nigh, even at the door;" but his hearers might wish to have him prove it.

Again, it is said that we have fulfilled our mission. I do not see how that can be, unless the millennium has come. The Lord has honored us by permitting us to assist in overthrowing one great national evil, and in correcting several very pernicious doctrinal errors. We have also been instrumental in the salvation of many souls. To prove that our mission is ended, it is necessary to show that the Christian church is free from doctrinal error, and that there are left no unconverted men in the world. Prove these points, and we will cheerfully lay down our armor.

Again, it is said, our numbers are small. I grant that, but we are not in quest of numbers, but of truth. We prefer to save a few rather than gather a multitude without piety. Our number has ever been small, but may we not hope, without offending modesty, that our influence has been very potent in favor of sound gospel doctrine and pure morality? May it not have been as great as it would have been had our numbers been larger and our testimony less clear and emphatic? Our work is not done. We have still foemen worthy of our steel. For my own part, I would rather have stood beside Leonidas at Thermopylae with his Three Hundred, than have followed Xerxes with his millions. I would rather be free to combat all evil with 70,000 true brethren consecrated to the same work, than have my lips padlocked by joining the largest church on earth. I grant the force of numbers, but Gideon's host was too large. We welcome true men to our ranks, but we do not propose to buy any. We love and honor our brethren of all denominations, and we have too many faults of our own to boast of ourselves or berate others. We love our work, and we had all true Christians as fellow-laborers in the Lord's vineyard. Gilford Village, N. H. S. C. K.



## Selections.

### The Wind He Tempers.

Behold the lilies of the field  
That bloom around the Master's feet;  
Their drooping leaves new fragrance yield,  
By Hermon's dew and grateful heat.

Behold the sparrows as they fly;  
They come at His command and call;  
They seem but specks upon the sky,  
And yet He notes them when they fall.

Our very hairs He counts with care;  
He knows our daily hopes and fears;  
When griefs assail and tempests scare,  
He notes the mourner's secret tears.

Oh, look upon the Lord so near!  
Repose beneath the sheltered rock;  
The cross He lights by His cheer,  
The wind He tempers to His flock.

### Beginning at Once.

There is great gain in beginning at once to be a Christian. Besides the time lost that might have been given to God and men, there is the matter of personal development. The old notion that all the saved are alike by virtue of getting into a city, the entrance to which constitutes salvation, is well-nigh exploded, and it ought completely to be. Death is a line. He who steps over finds himself on that side that was not his. Just as, in this life, two persons may not get the same amount of pleasure from one of Beethoven's symphonies, so in heaven, one person may find a thousand times more than another, because of developed capacity and fitness to receive. He who stands on the border land the truest in service, and the most highly developed, will be the best fitted to enter in and possess the glory and happiness and beauty.

Since, then, Christianity is the law of human perfection, any lack of allegiance to it is high treason against man. The life of one is inextricably intertwined with the other. A selfish thought is entertained, or a selfish wish harbored, but it is wrong against man. Not a selfish pleasure is tasted, or a selfish scheme pursued, but it is just so much obstruction placed across the path of human progress. Suppose that, during the late fearful fire in Boston, there had been one engine house in that city that contained machinery and appliances capable of immediately stopping the flames. And suppose that some person had kept the key. While granite walls are crumbling and fortunes are shivering in the heat, while men and women and children are struggling to save themselves or their goods, while homes are being ruined, while strong men strive and women weep, the possessor of the key, the knowledge of which might end it all, goes lounging about, whistling or humming a tune, with hands in his pockets. Is there any plummet of language capable of sinking so low as to measure the depth of his guilt? Not a heart-pang, nor a falling tear; not a broken home, nor a ruined fortune; not a lost dollar, nor a lost life, would be equally and justly chargeable on him. And if the number of persons holding keys were a hundred or a thousand, instead of one, the principle would be the same.

This is but a fair illustration of the case we have in hand. Each man holds in his hand the key to the deliverance from all evil of the sphere which he occupies and controls. Only let each one accept and live out the Christ ideal, and evil would disappear as the mist fogs the valleys and hill-sides when the sun is up.

The first and pressing duty, then, of every man is to become a practical Christian. You have no right to delay it an hour; for nothing else can be so important. As an individual, for the sake of your own development and highest self-interest, you are bound to the duty of being a Christian. For the sake of the disordered and broken family life of the world, and by the importance of perfected households, you are bound to be a Christian. For the sake of society, and that its infinite wrongs and wounds may be healed, you are bound to be a Christian. Your first political duty, that national and international relations may be perfected, and that the dawn of the world's future morning may hasten the rising of its star, is to become a Christian. No reason is valid against it, and every voice of heaven and earth combines in the one ceaseless and urgent utterance. It is your first great duty to become a Christian.—*Christianity the Science of Manhood.*

### The Christian and Doubts.

Be never afraid of doubt. We are in the fog of eternal wrong, and there is no way for us to get clear but to prove all things and hold fast. Make free use of all the intelligence God has given you, only taking care to use it in a consciously supreme allegiance to right and to God. Your question, then, will only be your help, and the faster they come the better will be your progress in the truth.

Never settle upon anything as true because it is safer to hold it than not. To accept the Bible even because it is safest, as some persons do, and some ministers very lightly preach, is to do the greatest dishonor both to it and to the soul. Such faith is cowardly, and is even a life besides. It is basing a religion, not in truth, but in the doctrine of chances, and reducing the salvation of God to a bill of insurance. If the Bible is true, believe it, but do not mock it by assuming for a creed the mere chance that it may be. For the same reason, take religion, not because it will be good for your family, or good for the state, but because it is the homage due inherently from man to God, and the kingdom of God.

Have it as a law, never to put force on the mind, or try to make it believe; because it spoils the mind's integrity, and when that is gone, what power of advance is left? I know very well that the mind's integrity is far more important than the fact that all our doubts and perpetual self-doubts come upon us for just that reason. All the more necessary is it that we come into what integrity we can, and stay there. Let the soul be immovable as rock, by any threat of danger, any feeling of risk, any mere scruple, any call to believe by sheer self-compelling will. The soul that is anchored in right will do no such thing. There must, of course, be no obstinacy, no stiff holding out after conviction has come. There must be tenderness, docility, and, with these, a most firmly kept equilibrium.

Never be in a hurry to believe; never try to conquer doubts against time. Time is one of the grand elements in thought as truly as in action. If you can not open a doubt, to-day, keep it till to-morrow; do not be afraid to keep it for whole years. One of the greatest talents in religious discovery is the finding how to hang up questions and let them hang without being at all anxious about them. Turn a free glance on them now and then as they hang, move

freely about them, and see them, first on one side and then on the other, and by and by, when you turn some corner of thought you will be delighted and astonished to see how quietly and easily they open their secret and let you in! What seemed perfectly insoluble will clear itself in a wondrous revelation. It will not hurt you, nor hurt the truth, if you should have some few questions left to be carried on with you when you go hence, for in that more luminous state, most likely they will soon be cleared, only a thousand others will be springing up even there, and you will go on dissolving still your new sets of questions and growing mightier in more deep-seated for eternal ages.—*Bushnell's Sermons.*

### Immortality.

Look, too, at our triumph over death. When decay usurps the powers, and memory and life slip from us like a dream, it is then that our inner being most often rises into beauty and victory. And when the last act of the man is the assertion of his immortality, does the Lord of Righteousness contradict him in contempt? Is the spirit on the verge of its greatest loss at its very noblest moment of gain? Does it reach with faithful effort, and then, to topple over the precipice of annihilation? Then those who believe in God are the real fools of the world. Our soul swells with reverence and love for those who held life as nothing in comparison with truthfulness to right; our soul is full of a sad condemnation of those who prefer to live when life is infamous; and yet if annihilation be true, God despises the nobility which we revere, and tacitly approves the infamy which we condemn. But this is incredible, if we conceive of God as moral; it is hideous. Either, then, there is no God, or annihilation is false. Finally, it is true of a noble human life that it finds its highest enjoyment in the consciousness of progress. Our times of greatest pleasures are when we have won some higher peak of difficulty, trodden under foot some evil, refused some pleasant temptation for truth's sake, been swept out of our narrow self by love, and felt day by day, in such high labors, so sure a growth of moral strength within us, that we can not conceive of an end of growth. And when all that is most vigorous within us, does God—pure moral Being—does God say No? Is that insatiable delight in progress given to the insect of an hour? Does there seem to be a spirit who leads us through life, conquering the fears in us, redeeming us from all evil, bringing in us calm out of sorrow, faith out of doubt, strength out of trial; and when he has made us great of spirit like himself, does he bury all that wealth in nothingness? What incredible thing is this?—only credible if there be no God.—*Rev. St. John A. Brooke.*

### The White House.

The Washington correspondent of the Boston Journal writes: The family life at the White House is very simple. All is about seven, and a substantial breakfast is served at eight. The President bringing his favorite newspapers to the table and reading them as he takes his coffee and toast. After breakfast the President takes a short walk or perhaps a short drive. Meanwhile Mrs. Grant and Miss Nellie have attended to their household duties, received the calls of friends, and perhaps made a few. At five—sharp—dinner is served, a plain repast, of which a dish of hominy is always a part. After dinner there is an informal reception in the blue parlor, with an occasional conference on political subjects in the President's office, up stairs.

### Partial Obedience.

It is certain, in innumerable cases, those who mourn over the little that religion is doing for and through them, might find upon closer self-inspection that their intention to follow Christ and obey the Heavenly Father is only partial. At best they are but playing at earnestness. Over again, perhaps, they are acting the foolish strategy of Aunias and Sapphira who would have the credit of giving all while withholding a part. Nor is it necessary to suppose that all of whom this is true are deliberately or quite consciously insincere. The besetting sin which confronts and defeats their better purposes may be so subtle, so hidden, that its strength, if not its existence, is unknown. The key of the field of Waterloo, we are told, was a little chateau that nestled by the roadside. Behind the orchard walls the Cold-stream Guards were posted. On the outside, the walls were concealed by bushes and fruit-trees, and the French fancied how easy a task it would be to sweep through them. So they made their plans, and on through the thickets they rushed, only to come face to face with those unsuspected walls which now blazed with the fire of deadly musketry. Besetting sins are often masked barriers over which attempts at better Christian living, and greater faithfulness in doing, are never able to pass. The first need is that these be searched out, and, in Christ's promised help, made captive and disarmed. It is as sure as God's promises and the records of Christian experience can make it, that when one has learned to mean all he says when he prays, and to make and remember his pledges of love and service with unreserved sincerity, his fruit will be unto holiness and the end eternal life.

### "There's a Way Out There!"

Traveling among the mountains of central Pennsylvania, I was met by the two sons of my friend, to convey me to her home. Our way lay among the hills, and at one time the pine-covered peaks seemed to shut us in completely. In mock alarm I shut to the little fellow by my side, "Oh! how shall we get out?" Turning his face toward me, all beaming, and pointing to a spot where the road seemed suddenly to end, he cried, "There's a way out there!" And so it was; the way was opened, and as we turned we left the shadow of hills, and all around lay the sunlit valley, smiling in its summer beauty. I took the lesson home to my heart. Difficulties had beset my path, to me insurmountable. Stark and gloomy they rose, like these shadowy peaks, shutting out the light of God's presence. My soul sought some human way of escape, only to be foiled again and again. Child of God, in such an hour as this, has some word of life come to thee, opening thy blind eyes, to behold Him, the "Way, the Truth, and the Life?" These were the words I saw, written, as by the finger of God, upon the mountains, grim and hoary. I had looked only at the difficulties that stood around me, like an encircling chain, heeding not him who stood beside me, waiting to show me the way. And since, when sorrows come in

like a flood, when almost overwhelmed, and I see no way, has the thought of the lesson learned among the mountains come to me, and I again in joyful hope cry out, "There is a way! Thou art the Way, the Truth, and the Life."—*H. M. H.*

### The Silver Handwriting.

After the coming of Christ and the writing of the New Testament, the scribes (as those were called who copied books) admired the Christian sacred book so much, that they thought no amount of time spent in copying anything so grand could be wasted; and they toiled year after year, sometimes a whole life long, on a single copy of the Scriptures. Some of these copies were wonderfully beautiful. They had strange, bright letters in different colors, and curious pictures, the like of which no man had ever seen; for each scribe used his own fancy, and invented whatever adornment pleased him.

Some of these manuscripts are yet in existence. There is one at a place called Upsala, in Sweden, which is called "The Silver Handwriting." It was written thirteen hundred years ago, but was lost, or hidden away, for seven hundred years. Then some one found it; and, after it had changed hands a good many times, the chancellor of Sweden bought it for eighty pounds, and had it bound in solid silver; after which he gave it to the University of Upsala.

It is written on crimson parchment. All its letters are of the color of silver, except the headings of the pages and chapters, and a few verses which were thought by the writers to be the most wonderful; these were written in gold.

All along the edges of this beautiful Bible, and on the title-pages of the different books, are strange pictures in silver and gold. No wonder it was thought worthy of being bound in silver, and kept as a great treasure which money could not buy. Our book-makers think they can make us very pretty books; and we often see them bound in velvet, and adorned with golden corners; but all this work is done by machine, and is not, after all, half so beautiful as this "Silver Handwriting" done by one man who loved the Bible, and wanted to make others love it.—*Bright Side.*

### Trial.

You can't stand it! Why not? Others have had a much harder time than you. You have not been used well! Very likely. A great many have not been used well; but that is no reason they should kill themselves. You don't mean to kill yourself, but go where they will use you better. Is that the best way? Now, is it not better to think more of how you use others, and less of how they use you? Think of it awhile. Was Jesus always used well? Were the apostles always used well? What then? Did they run from the cause? Let me tell you what to do. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Why, bless you, trial is for your good. Endurance is a part of the Christian life, you know. Sometimes it is the best of doing. Read the Benedictions. Does Jesus say, Blessed are the people that have a good time? And yet what a "good time" we sometimes have in doing, and enduring. And can we not endure? You can not see what trials are for? May be to prove you, and show you what is in your own heart; may be to keep you from folly, and lightness, and sin, into which men fall if they are not tried; may be to let you know how precious Jesus is to the tried and tempted soul.

"Trials make the promise sweet,  
Trials give new life to prayer,  
Bring me to the Saviour's feet,  
Lay me low and keep me there."

### The Way of Preaching.

Brethren, when you preach the gospel, do not make speeches instead, but simply and plainly proclaim the glad and new tidings. If a herald should pass through the streets of London with a message of peace or pardon from the Queen, do you think he would make long introductions on politics, etc.? No, no; he would shout, "Peace, peace!" or, "Pardon, pardon!" And thus when the angel came with the glad news of him who should be born, whose name should be called Jesus, and who should reign over the house of Jacob for ever!

And, again, when the angels appeared unto the shepherds, their salutation was, "I bring you good tidings of great joy; for unto you is born this day in the city of David a Saviour, which is Christ the Lord!" O brethren, again I say, speak plainly when you proclaim these good tidings of great joy, and the people will understand you, and the message will go into the heart! Oh, that you, here assembled in church, would go out, each shouting the glad tidings into the ears of those around you! I feel convinced London will be shaken in a short time. Mothers, go home; take your husbands, the drunkards, the worldly, the careless—take them by their hands, and say, "Jesus died for us." Fathers, go home, clasp your children to your bosom, and whisper into their ears, "Jesus died for us!" Oh, don't say, I have nothing to do with my neighbor; I am not introduced to their family circle. Go, go, in the name of the Lord, and tell him with affection and earnestness, "Jesus died for you!" Let there be reality among us! I am not a man of great ability; but I have preached the gospel for more than forty years, and the hearts of thousands stirred up, and multitudes brought to Jesus. Brethren, I have always frankly proclaimed the great free salvation for man, because "Jesus died for us!" It is this, and this only, which Jesus commanded us to do when he said, "Go ye and preach the gospel (which means glad tidings) unto all men."—*London Christian.*

### Love Makes the Difference.

Oh, it is just as different as can be! said one of my friends.

"What is it?" I asked.

"Why being a Christian. Everything is so different from what I expected."

"What did you expect?"

"When you used to talk with me about being a Christian, I used to say to myself, 'No, I can't now, for I have to do so many hard things, and I never can do them.'"

"What hard things?"

"Oh, I used to think, 'Now if I become a Christian, I shall have to walk just so; shall have to go to church and prayer meeting; shall have to pray and read the Bible.' It is so different from what I thought!"

"Why, James, what do you mean?" I exclaimed. "You go to church and to prayer meeting; you read the Bible and pray; you do try to walk just right, do you not?"

"Oh yes, but then I love to do them. That makes all the difference. I love Jesus, and I love to do as he wishes me to."—*Little Sower.*

### Music in Jerusalem.

A recent traveler says: "What always impresses me more than anything else in Egypt and Palestine has been the entire absence of cheerful or exhilarating music, especially from children. You never hear them singing in the huts. I never heard a song that deserved the name in the streets or houses of Jerusalem. One heavy burden of voiceless sadness rests upon that forsaken land. The daughters of music have been brought low. The mirth of tabrets ceaseth, the noise of them that rejoice endeth; the joy of the harp ceaseth."

### What Have I to Do?

Our peace, our leisure, our intercourse with society, all bring duties to us, and all duties are sublime when we view them arising not only from our relations to this world, but to eternity. Let each one ask himself, "What have I to do?" Do not let us trouble ourselves much about others; let us all ask, "What is my sphere of action?" It is not enough to obey God generally; we have an individuality of character. We are not like anybody else in the universe; and certain duties must be performed by us, which do not belong to any other being. If we do not perform them, they will not be performed at all, and we shall injure ourselves, and the church and the world, by our neglect. Every one should look upon himself as an individual being, and feel that he has his own work to do. Every week of my life I am in my place or out of it. Every day I am continually transgressing or obeying; I am either in the path, or I am on the right hand or the left. Am I flitting my own peculiar sphere of activity? No one else can do our work; no one else will be allowed; and unless we do it, it will be a dark spot on God's dominions, and the eye of God will look down upon it with displeasure forever. Let us, then, separate ourselves from all human beings, and listen until we have heard the voice saying, "This is the way, walk ye in it."—*Rev. Caleb Morris.*

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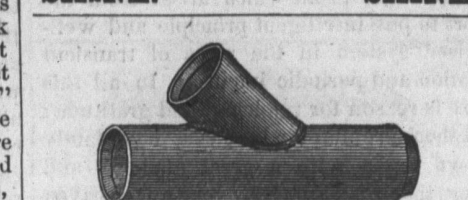
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WEDNESDAY, JULY 16, 1873.

GEORGE T. DAY, Editor.  
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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.

**THE LESSON PAPERS.** Orders for the S. S. Lesson Papers issued at this office have come in with a promptness and an interest that show the need of such a publication. Not less than 4,000 of the first month's issue are already in the hands of our teachers and pupils, and the calls still come. So far as we hear of the impression they make, we infer that they give much better satisfaction than the questions furnished by the International publishers at Chicago. We are not surprised at this estimate, for their merits are real, many, large, and obvious. Those who wish the papers for August, and have not sent in their orders, should do so at once, that they may not be disappointed or suffer delay.

## The Meanness of Malice.

Dr. Johnson once said that he liked a good hatred. If the remark carried any definite and worthy idea, he must have meant that he appreciated a frank, bold, manly indignation toward base conduct and bad men. And one can sometimes see something to admire in a storm of passion that breaks out from a brave, sensitive and magnanimous soul, like a thunderbolt out of a summer cloud, to smite down a wrong, whether embodied in a custom, an institution or a man. In such cases, one may honor Paul's precept,—"Be ye angry and sin not."

But over the petty malignity that deals in hints and suggestions and innuendoes; that lies in wait for an opportunity to strike a secret blow or inflict a stab or a sting; that deals now in cynical sneers and then in covert slanders; that can not forgive the integrity which the public refuses to suspect; that hunts down an unstained reputation because purity is hateful; that can not allow pity to walk openly through the world till it has been covertly labeled hypocrisy,—over such a mean malignity as this, we suspect that Boswell's hero would have poured out nothing but a tide of sounding and contemptuous rhetoric. Such a hater would only have been blasted by the great man's scorn instead of being treated to a gruff compliment.

One of the striking examples of what seems to us this mean malignity appears in the persistent attempts of certain classes of men to defame Gen. O. O. Howard. They seem never to tire of harassing him with accusations. Now they are specific and public; then they are general and circulated through secret channels. At one time they are voiced on the floor of Congress; at another they disfigure the columns of the newspapers. Here a man is audacious enough to speak in his own name; there the charges take the shape of rumors which promise to assume the form of a terrible indictment on an early day. One day, it is direct stealing of the Freedmen's Bureau funds; the next, it is enriching himself at the expense of the University at whose head he stands; shortly afterwards, it is a league with his subordinates to cover up fraudulent disbursements and then divide the spoils which their villainy has collected.

For years this work of defamation has gone on. Though the charges have been investigated again and again, proved unfounded, and recoiled upon those who made them; yet the crop of traducers seems ever abundant, and they gain instead of losing audacity and persistence. There may possibly be some honest conviction that the Government has been defrauded in connection with the administration of the affairs of the Bureau, which enters into this effort to hunt down the reputation of its chief officer. But the temper of those who are prominent in the crusade forbids a large charity. They sneer at Gen. Howard's Christian profession. They ridicule him for his active piety. They baroque his prayers. They fling smutty sarcasms at his free use of the Bible. They hate him for his religion, and seem never to tire in gibbering godliness as something which must not be tolerated in political life. Having set themselves to break down the man's reputation for integrity, they seem bent on succeeding. They illustrate the statement of Scripture,—"A lying tongue hateth those that are afflicted by it;" and it would appear as though they had adopted the Jesuitical maxim,—"The end sanctifies the means."

Gen. Howard is human and fallible. It would be strange if there were not found some irregularities, and frauds even, connected with the varied, wide-spread and prolonged work of the Bureau, where so large a number of subordinate officers must be appointed and employed. No Chief, in such a sphere and work, could be sure of the integrity of all his employes. But there is, as yet, every reason for full faith in the rare integrity, discretion and ability of Gen. Howard. Thoroughly upright himself, he may sometimes have trusted too implicitly in men who only seemed faithful but were not. That is not an unpardonable fault. Exactly what the facts are in connection with the latest list of charges we do not yet know. But the committee appointed to investigate that portion of them relating to Howard University, pronounce them unfounded, false and malicious. And enough is already stated touching the remainder to indicate that Gen. H.'s personal integrity is neither compromised nor suspected. If his subordinates have sinned, he may be compelled to suffer for their misdeeds; but the ordeal will not harm his soul nor stain his reputation. And the proof of his spotlessness, which we still believe to be ample and plain, will only show how real and

grand a thing is Christian integrity, and make the malignity which assails him stand out in its real character as mean and weak and pitiable.

## A Triumph and a Danger.

The general revival of interest in our Foreign Mission work, the practical results already reached, and the still larger results that the future is likely to bring us, are very cheering. We see evidence that our band of toilers in India is to be promptly cheered and strongly reinforced. The doors long standing open are to be entered. The pleading Santals are to have a missionary of their own. The Zenana work is to be carried forward with more system and vigor, and cover a broader field. The school work proper is to gain in efficiency. And the churches at home are to receive the benefits which come of devising liberal things and giving freer play to their Christian sympathy and their enthusiasm for Christ and his cause. And, through the new agencies that have been set in motion, there is reason to expect the profit which arises from the effort to put intelligent principle and well-devised system in the place of transient emotion and periodic impulse. In all this there is reason for rejoicing and gratitude; and there are many whose eyes have lately grown moist with a great gladness and whose thanksgivings have gone up to heaven with a new freedom and fervor.

This is a triumph, and is to be recognized, welcomed and treated as such. But may there not be a danger attending it? A victory is sometimes, like that of Pyrrhus, the herald and the beginning of a defeat. To know how to use a victory is often as important as to know how to win it. Indeed, it is often of greater importance. We have no sympathy with croaking. It is not an enviable spirit that would throw a few drops of gall into every sweet cup which Providence offers to the lip. But it is not wise to shut the eyes deliberately against unwelcome facts or threatened mischiefs. The true commander is vigilant as well as brave. He is as careful to station his guard about the camp so as to make surprise impossible, as he is prompt to order a charge on the field when the decisive moment comes that offers victory to daring and valor. Prevention is ever worth more than cure. And so it may be well to ask,—Is there any real danger springing from this cheering triumph over which our gratitude and our gladness are just now breaking forth? If so, what? And what are the forms it assumes?

There is danger of presumption. Because the appeals from India are just now being answered by attention, and sympathy, and words of cheer, and deeds of generosity, many may be ready to assume that the needs of the Mission will be surely and promptly met, and therefore they have no occasion for anxiety or for any special effort. They may take it for granted that all things will go well henceforth, and so settle down into indifference and inaction. Now, that will never do. Such a thing will leave us weaker than before. Mere spasms can not answer the end. Gushes of generosity fall far short of meeting the demand. The effort must be general, steady, persistent, or it will cheat and weaken rather than satisfy and build us into efficiency. We must have the promise that warrants the sending of more missionaries, to be sure. But we must also have the means to pay their outfit and passage, to sustain them after they have entered on their work, and meet the increasing demands which their service will bring. It would be a grief and a shame to send them out and then be careless of their wants and fate, or compel their recall for lack of support just as they are successfully entering into the glorious harvest-work. And just now is the time to guard against these perils by putting principle and method into our enthusiasm, and saturating our zeal with knowledge and discretion.

The danger takes another shape. In this proper, earnest and cheering rally to the aid of our Foreign Mission, we may find an apology for leaving other objects, equally sacred and vital, and pressing, to take care of themselves. Because we are responding to the cry from distant India, we may excuse ourselves for being deaf to the pleas which come up all around us nearer home,—pleas from the feeble and imperiled churches that seem nigh to death; pleas from old territory where the fathers fought brave battles for Christ and his truth, and which sorely suffers for lack of care; pleas from new fields which emigration is throwing open in the West; pleas from the freedmen, long scattered and peeled by slavery in the South, and now longing to be gathered and made whole; pleas from the weak churches and associations which once refused our offered fellowship because we testified for freedom, but which now stretch out their hands in token of penitence and good will. And our colleges and seminaries also come forward and urge their wants and claims and opportunities, with a force and a pathos that seem to make indifference and delay a blunder and a crime.

In springing to the aid of the Foreign Mission, as we are called to do, it must not be made a reason for leaving these other interests uncared for. Not less must be done for that, but more for these. Help the distant Mission by all means, but take care of the home churches and schools. We must do a true and strong thing for India, but we must also take care to do an equally worthy thing for America. No one of these good causes of ours must be suffered to lag and falter on the plea that we are pushing another. They are all children of our love,—a glorious sisterhood of charities,—and they must be so dealt with that one's triumph shall not leave the rest to run into danger. This is a day for great undertakings, for large hope, for enthusiasm, for making haste in good works. But it is also a day for clear thought, for wise methods, for steadiness, for self-poise, for a rounded character, and a life that is not partial but whole.

## Denominational Loyalty.

One reporting the doings and sayings of the late session of the New Hampshire Y. M., says that the key note was loyalty to the denomination. Exactly the practical bent given to that sentiment on the occasion spoken of, we do not know. But what it means, and what it ought to mean, we do know. First, fidelity to its principles. These are largely common to all evangelical denominations. The divinity of Christ, the necessity of the atonement, of regeneration, of holy living, and especially the universality of the atonement, and the freeness and fullness of salvation. That others, as never before, preach these latter doctrines, does not relieve us from the responsibility and duty of doing it with the same persistency and devotion as ever. They are so honorable to God and so encouraging to men that, wherever this gospel is preached, this part of the "glad tidings" should be emphatically announced and insisted upon,—"God in Christ reconciling the world unto himself"—"tasting death for every man." He whose soul does not thrill with irrepressible enthusiasm at the announcement of these glorious principles, who does not experience the force and significance of them, as fire shut up in his bones, longing to speak, has quite mistaken the spirit and mission of an ambassador for Christ.

The denomination started with these principles, not in the spirit of controversy or of opposition to others, but of fidelity to Christ and out of love of souls. Does that animate us to-day? Are we seeking the souls of men? Do our pulpits announce Christ as the friend of sinners, and glow with holy enthusiasm for the spiritual good and eternal salvation of men? Is the great practical lesson of the gospel,—"Ye must be born again,"—repeated every Sabbath? Do our prayer meetings become Bethels to souls, refreshed by new anointings of the Spirit? Do they witness earnest souls importunate in prayer for the salvation of men? If all this and more be true, then are we not only loyal to the denomination, but are proving, as did our fathers, a fidelity to Christ that augurs success and makes manifest our mission and destiny to be of God.

Second, loyalty to the denomination means a special interest in and devotion to its modes of operation. We have, as we ought to have, as every live and successful denomination has, a full complement of machinery for doing the work assigned. Missions, church building, education, Sabbath schools. Our missions, &c., I mean. Now there is no denominational loyalty when special interest and earnest work are withheld from these. But it is said, in these days of boasted liberalism not only in thought but in action, it makes no difference whether we work here or there. It does make a difference. What should we think of a farmer who manifested equal interest in the cultivation of his neighbor's lands as in those of his own, and should be found very generously working there when his own crops were lost in the weeds? The principle holds good,—"He who serves not his own house hath denied the faith, and is worse than an infidel." We have known men to give hundreds and thousands to the enterprises of others, when their own have been suffering well nigh unto death. But then we are told we must be generous and large-hearted. Exactly; but there is a limit. When one poor mortal spreads his influence over all the field, and over all the work, it becomes sadly thin, at least in spots. Concentration, work in a definite sphere is what tells.

Are our enterprises embarrassed and weak? Then the more need of help. To seek prosperous churches, enterprises strongly manned, and work well supplied with helpers, is to do just what the Master did not. Is the denomination passing through a crisis? Do questions respecting its future mission tremble in the balance? Then let comrades give way and let real men come to the front. Do our mission and education causes falter, and those having them in charge grow discouraged and faint-hearted? Then let them not persist in consigning them to defeat and failure, but give place to more heroic sons.

It has been thought discouraging to young men to enter our ministry and help build up interests that promise sacrifice and hard work. And so some have gone elsewhere, in search of ease and worldly emolument. Others, instead of vigorous work, set themselves to croaking, spend ingenuity and energy enough in fault-finding to overcome half the obstacles in the way of success, if wisely directed. Our schools especially are passing through a severe struggle, in some cases not less for existence than for higher aims and larger appliances. Money is wanted, and not less patronage. To turn from these to other schools, richly endowed, and perhaps superior in facilities for culture, is un denominational,—is refusing really to bear the burdens of one's appointed sphere. Whilst on the other hand to say, "I will share the toil and self-denial of my people whom I have chosen," is simple Christian heroism, and shows a lion heart already quite on the road to success.

A young man once wrote me to engage a room for him in our Theological School, saying, by the way, "I have been offered two hundred dollars per annum if I will enter Andover Theological Seminary. I prefer to be educated with the people among whom I expect to labor for Christ, and so will try and get along with sixty a year." He is now occupying with great success one of the best pulpits in the denomination.

Facilities help, but can not create. Hard work is often the price of growth,—always perhaps. He offers broad shoulders to the ox who commences carrying the calf and persists in doing it every day. Has our denomination a mission unfulfilled? Is there a field of operation that must go to waste

without it? Does my heart approve of its doctrines, and sympathize with its modes of operation? Then I rightfully belong to it, my work is assigned me. And whilst I am to give a word of cheer to all true workers in other spheres, this is my life work,—to lift the people of my choice to a higher level of faith and Christian life, and to a larger and more beneficent work for the Master.

"Entreat me not to leave thee; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried."—J. F.

**BATES COLLEGE.** A great press of matter this week crowds out and delays, among many other things, the fuller statement and suggestions touching Bates College that ask for room. We have only space to give an item or two of the information which now comes to hand.

It is a serious mistake which some of the papers make, when they state that Mr. Wood, of Boston, has pledged \$50,000 of the \$100,000 on which Mr. Bates's donation is conditioned; that the F. Baptist Ed. Society has pledged \$25,000; and that the other \$25,000 was pledged at the Commencement dinner, so that the whole amount is ready secured. Every part of that statement is incorrect. The facts are just as Dr. Cheney stated them in the article published in the *Star* a week since. The work is not done; indeed, only a very small part of the \$100,000 required is actually pledged at all. The great task is still on hand; and presumption, indifference or delay may put everything in serious peril. There is indeed much to quicken courage and justify hope, but nothing save heroism and benevolence can grasp the waiting advantage.—But further words must wait another week.

## Denominational News and Notes.

### Home Mission Chit-Chat.

The last session of the Rock and Dane Q. M., held with the church in Evansville, Wis., was one of interest. Bro. True, the pastor, has commenced his labors with good prospects of success. On the Sabbath he baptized several, and received them into the church. Prof. Bradley is an efficient co-worker in building up the good cause in E. The best of union and love prevails; not one of the members is disaffected on account of the retirement of their former pastor.

The Waupun Q. M. was held with the church in Wrightstown, Wis. This is comparatively a new church, built up under the faithful and sacrificing labors of Rev. A. Phillips, its pastor. The meetings were spiritual and deeply interesting. A special interest was manifested for the salvation of sinners. On Sabbath evening, the Lord's supper was attended with the especial blessing of the Saviour. Before the exercises closed, ten persons came forward to the anxious seat and in tears prayed for the forgiveness of their sins. The collection for missions was over one hundred dollars, some forty dollars was raised for Q. M. purposes, and after the sacrament it was suggested that a donation be given to an aged minister not able to be present, and some thirty dollars was raised and forwarded to him. This was one of the most interesting Q. M.'s we have ever attended.

The Iowa Northern Y. M. was held with the church in Waterloo. Circumstances were such that the number of delegates present was small. The church in Waterloo, under the faithful labors of Rev. O. E. Baker, is increasing in numbers and influence. The business of the Y. M. was transacted in harmony, and the best of union prevails among the churches and ministers. The meetings were quite well attended during the session, and a liberal collection of \$138.00 was taken for H. Missions. We have a good and efficient class of ministers in this Y. M., men that have been tried and not found wanting in faithfulness to denominational interests. We expect this pioneer Y. M. will be a worthy example to others that may be organized west of the Mississippi river.

A brother in Kansas writes as follows:

I am trying to preach every Sabbath to the poor settlers who seem glad to hear the gospel. Some of these settlements have never had a religious meeting until I went to them, and invitations that I can not accept come to me from every direction. We are talking of organizing a Freewill Baptist church. When I commenced preaching, I laid all upon the altar, and I can not take it back, though the way is dark for me to go forward. We are poor, and the settlers are also poor and can not help us. We have a few old chairs, but have to eat on tin plates. I have but one pair of pants, and they are mended, and I don't know where the next are coming from, for I have no money, not enough to buy ink to write a letter. If we only had laid aside, for myself and family, we should be very thankful. We intend to be faithful, and do all we can for the glory of God, and trust him for all blessings. Pray for us, that we may do some good to these poor pioneers, for the sake of our blessed Saviour.

All we have to add to the above is this:—"Inasmuch as ye have done it to the least of these my disciples, ye have done it unto me."

We have received another letter from Bro. Aken of Morgan Co., Alabama, asking for some denominational tracts, books, &c. He writes that there are a number of Christians of our faith in his part of the State, and wants the H. M. to send a missionary to help them.

Calls for help from the H. M. come from several States, East, West, and South, with an earnest appeal for aid. Mission stations, commenced with the most encouraging prospects are waning, gasping, dying. Doors flung wide open, where as a denomination we were invited to enter, are being closed. Weak and feeble churches are not assisted, and are numbered with the things that were. And the most discouraging thing is that the "watchmen" seem asleep or indifferent to these things.

A. H. CHASE, Cor. Sec.

## Brave Words from the South.

The following letter tells its own story. It was sent to Rev. J. S. Manning by the writer, whose spirit it so clearly exhibits. We give it almost precisely in the words of the author. Its very frankness and simplicity add to its interest and effect. But for being mislaid, it would have appeared some weeks since; yet delay can not rob it of its real qualities. It shows that there are noble and earnest men among the colored brethren whom Bros. Chase and Manning found on their recent visit to the Gulf. But to the letter:

NEW ORLEANS, MAY 24, 1873.

DEAR BROTHER MANNING:—I was not able to come up to Cairo according to promise. I could not raise the means to pay my passage and leave my family; so I attended the Angola Q. M., held at the Lochoway place, May 9th. Then I proceeded to Baton Rouge, arriving there on the 15th, and organized a Q. M. consisting of ten churches and about three hundred members. I shall shortly, if nothing happens to prevent it, go to Miss. to organize a Q. M. out there, as they have been calling themselves Freewill Baptists, but not working according to the usages of the denomination. I think they will have the objection to going into an organization. At all events, I shall give them a trial.

I can learn of them being scattered all over the State of Miss., and it is a great pity that they have not got some one to go around and hunt them up and organize them into Quarterly Meetings; and in less than two years hence, there is no telling the good that might be done. As a general thing they are colored people, and are very poor, not able to support the ministry as it should be. Nevertheless, I do not think it a good reason why they should not have the doctrines and practices of our denomination made plain to them.

I have a debt of \$75 yet unpaid on my seats and building, which I must try to pay in short; then I will be in a better condition to travel, and shall then try to scour the States of La., Miss., Ala., and Georgia, and do all the good I can, trusting to Providence that all things will be for the best in the end.

Give my best regards to the brethren and sisters in Cairo, and tell them that it is my belief and my sincere prayer to God that the day is not far distant when throughout all this broad land, where so lately was heard the crack of the overseer's lash, the yelp of the bloodhound, and the clank of chains and fetters, we shall hear in their stead praises to God and the doctrines of the gospel of Jesus Christ as they are taught by the Freewill Baptists. And I hope that you will all pray for us, that the Lord will enlighten our minds, so that we may understand his ways more perfectly, and at least get home to heaven.

Your brother in Christ Jesus,  
JEREMIAH BLACKSTONE.

## The Frontier Spirit.

A brother writing from Champlin, Minn., and inclosing money to the Foreign Mission Sec., furnishes an example of enterprise in the Master's service that might well be imitated. He says:

REV. C. O. LIBBY:—Enclosed find a P. O. order for \$25.00 for F. Mission, \$20.00 of which was contributed by the S. school in this place the last three months. I wish we could do more for this cause. But, my dear Bro., if you could have been with me here the past three years, and seen the struggle and the real sacrifice those friends have made to get the cause established here, I know you would say it was such sacrifice as God loves. The Lord has blessed us very much. Seventeen have been added to the church the past month; fifteen by baptism.

The above \$25.00 was contributed by our Sabbath school, a goodly number of whom are church members.

We are poor, but do not intend to be classed with those that are too poor to do anything for Missions. Yours,

## Susquehanna Yearly Meeting.

The Susquehanna Y. M. held its late session with the Granville church, at Troy, June 20—22, 1873. The meeting was organized by choosing Rev. O. C. Hills Moderator, and I. A. Park Assistant. The Q. M.'s composing the Y. M. were represented both by letter and delegates. The reports indicate general steadfastness, though not a high degree of prosperity. Revival influences have been enjoyed in some of the churches, and a new interest of some promise is being started in Ithaca, N. Y.

Rev. James Calder, D. D., and Bro. T. W. Burkholder, licentiate, were with us from the Penn. Y. M., and afforded us material aid. The lectures of Dr. Calder, on Friday and Saturday evenings, on China, were interesting and drew a full house. And yet the most interesting of the three was his lecture at Canton, Sabbath evening.

The motion, that females have a seat in Conference as delegates, prevailed. The action of last year's session in regard to payment of expenses of delegates to General Conference, was confirmed by vote of Conference. Rev. S. R. Evans, delegate to the last session of the Central Association, held at Buffalo, N. Y., reported an interesting time.

Passed the following:  
Resolved, That hereafter we represent ourselves as a Y. M. by delegate in the Central Association.

Rev. O. C. Hills is delegate to the next meeting, and Rev. C. M. Prescott alternate.

## RESOLUTIONS.

Resolved, 1. That, in the judgment of this Conference, the leading and principal work of the Freewill Baptists in the States of Penn. and N. Y. is that of church extension.

2. That the proposed plan of the two States uniting in securing a permanent fund of One Hundred Thousand Dollars, the interest of which shall be used for church extension and missionary purposes, is a prophecy of permanence, growth and usefulness, the realization of which is ours, in the beginning, growth and consummation of the same.

3. That in the prosecution of great enterprises, like this in which we are called upon both to centralize and to generalize our work, Christian magnanimity calls for concurrent effort in centers, needing, for the time being, the general strength in which ever State the central effort may be located.

Resolved, That the Q. M.'s composing the Y. M. be called upon for a sum equal to four cents per member for Q. M. expenses.

The business transactions of the meeting were entirely harmonious, and the spirit of

the Master evidently pervaded the meetings for public worship.

The next session of the Y. M. will be held with the Oswego Q. M.

J. W. HILLS, Clerk.

## New York and Penn. Yearly Meeting.

The New York and Penn. Yearly Meeting held its last session with the Veteran church, commencing June 6th, at one o'clock, P. M. Conference was called to order by the Standing Clerk. Organized by making choice of Rev. O. S. Brown as chairman, and Rev. S. Aldrich as assistant clerk. The business of the Y. M. was transacted in a spirit of harmony.

All the Q. M.'s composing the Y. M. reported by letter and represented themselves by delegates. Report from the Tuscarora Q. M. says that revivals have been enjoyed in several of the churches. Interest in the cause of Sabbath schools is good. The report from the Potter Co. Q. M. says that the state of religion in some of the churches is quite low, while others are more prosperous. Bradford and Tioga report a want of zeal in the cause of the Master in some of the churches, while others are an honor to his name. Chemung Q. M. reports revivals in most of the churches, with good additions. Rev. G. H. Ball was present at the Friday session of the conference, and was called upon to make some remarks in relation to the objects and aims of the Central Association. Revs. J. W. Brown, O. S. Brown, L. Kellogg and S. Butler were appointed delegates to represent the Y. M. at the next session of the Central Association.

The preaching during the session was both practical and spiritual. The conference meetings were seasons of much interest and profit, especially upon the Sabbath evening, when backsliders confessed their wanderings, those who never had come out openly upon the Lord's side declared their intention of doing so, and others requested the prayers of Christians. Surely the best of the wine was kept until the last of the feast.

The next session of the Y. M. is to be held within the bounds of the Bradford and Tioga Q. M., notice being given three months previous to its sitting, in the *Morning Star* and *Baptist Union*.

G. H. FREEMAN, Clerk.

## St. Lawrence Yearly Meeting.

The St. Lawrence Y. M. held its last session with the Free Baptist church at Dickinson Center, June 27—29.

Rev. E. B. Fuller was chosen Moderator, Rev. J. J. Allen, Assistant. The weather was fine, the attendance good, and the proceedings harmonious. The interest of the meetings of worship was largely aided by the presence and labors of Revs. Dr. Ball and C. E. Blake of New York, and Revs. A. Shepard and T. A. Stevens.

Bro. Shepard was Corresponding Delegate from Vermont Y. M. Revs. P. W. Perry and R. Parks were appointed delegates to Central N. Y. Association. Rev. J. J. Allen was appointed delegate to Vermont Y. M. The collection taken on the Sabbath, of \$35.11, is to be equally divided between the Foreign and Home Missions.

The following Resolutions were adopted:

W. G. WILLIS.

Whereas, God in his Providence has removed by death our beloved brother, Rev. W. G. Willis, from his field of labor, in the midst of his usefulness, and when, it seems to us, that one so well qualified to do good could not be well spared from the walls of Zion, therefore,

Resolved, 1. That while we bow in humble submission to the will of Him who doeth all things well, yet we can but mourn that one to whom we looked with such high hopes of usefulness should in early life be taken from the church militant.

2. That we, as a Y. M. Conference, do extend to his deeply afflicted companion, parents, relatives and friends, our sympathy, and do pray that the grace which sustained him in his work, in his sickness and in the hour of death may be theirs to enjoy over life's lonely pathway.

3. That, as a Y. M., there is an additional responsibility resting upon us to take hold of the work which Christ has for us to do, with renewed zeal and earnestness, and pray the Lord to send forth more laborers into his vineyard.

Upon the adoption of these Resolutions, prayer was offered for sanctifying grace upon the widow and all who mourn his loss.

## MISSIONS.

By virtue of the ever recurring and urgent wants of both our mission interests, therefore,

Resolved, 1. That we, as pastors and churches of this Y. M., will do more for missions, and as ministers we will present the subject periodically, and urge upon the people of our several charges the adoption of some systematic plan to raise money for missions.

2. That we do urgently recommend that there be collectors appointed in all our churches to collect money for this work.

3. That we heartily approve of the purpose of the Central Association to raise a Memorial Fund of \$100,000, to be used for missions and church extension purposes, and we pledge a faithful co-operation with the Association.

Resolutions expressing thanks to the people of Dickinson for hospitalities, and to Railroads for favors to delegates and others, were adopted.

Next session of the Y. M. will be held with Jefferson Q. M.

WM. WHITEFIELD, Clerk.

## Central N. Y. Yearly Meeting.

The Central N. Y. Y. M. held its last session with the Hadley church, June 25—27. Rev. O. T. Moulton was chosen Moderator, and Rev. W. H. Fonerden, Assistant. Rev. A. E. Wilson was chosen Clerk *pro tem*. The attendance was small, but we felt that the Master came with us to the feast. The various questions in the business conference were discussed in the kindest feeling. Rev. C. E. Blake, Agent for the Central Association, was present and spoke earnestly for the Home and Foreign Missions, giving an



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## Poetry.

## Twilight Night.

I.  
We met, hand in hand,  
We clasped hands close and fast,  
As close as oak and ivy stand;  
But it is past;  
Come day, come night, day comes at last.

We loosed hand from hand,  
We parted face from face;  
Each went his way to his own land,  
At his own pace,  
Each went to fill his separate place.

If we should meet one day,  
If both should not forget,  
We shall clasp hands the accustomed way,  
As when we met  
So long ago, as I remember yet.

II.  
Where my heart is (wherever that may be)  
Might I but follow!  
If you fly thither over heath and lea,  
O honey-sucking bee,  
O honey-sucking bee,  
Bid some for whom I watch keep watch for me.  
Alas! that we must dwell, my heart and I,  
So far asunder!  
Hours wax to days, and days and days creep by;  
I watch with wistful eye,  
I wait and wonder:  
When will that day draw nigh—that hour draw nigh?

Not yesterday, and not, I think, to-day;  
Perhaps to-morrow.  
Day after day "to-morrow" thus I say:  
I watched so yesterday  
In hope and sorrow,  
Again to-day I watch the accustomed way.

—Christina Rossetti.

## My Children.

Where are my little children?  
Ah, there they are out in the hay,  
Basking and pelting each other  
In a passion of boisterous play.  
Can you tell me which is the sweeter,  
The breath of my boy and my girls,  
Or the summer scents that are tangled  
In the mesh of their wind-tossed curls?  
And tell me which are the fresher,  
The roses you gathered to-day,  
Or the saucy faces half hidden  
In the depths of the new-mown hay;  
And which are the whiter, your lilacs,  
Like ivory sculptured and veined,  
Or those arms that ripple with dimples  
In a frolic that can't be restrained.

It is late, my mischievous children;  
The sun has dropped down in the sea;  
The ships are hid in the darkness,  
So come quick, my darlings, to me.  
Here's your supper the cook has left for you,  
Warm, and yellow with buttercup gold—  
Milk for my innocent children,  
Meat for the worn and the old.

You have drained your cups in a hurry,  
Here's a napkin to wipe your lips now;  
Too bad, though, the sight is so pretty—  
Flakes of foam on a red coral bough.  
Now come to your own airy chamber,  
Where are waiting the three attic beds,  
With pillows that long to be molded  
By the pressure of such dainty heads.

My lambs, come kneel here beside me,  
And ask the Good Shepherd above  
To keep you safe in his bosom,  
And all the dear friends that you love;  
And pray for the poor starving children—  
They have fallen asleep with a moan—  
The fatherless ones they are many,  
Who for love's loaf get only a stone.

Ah, my birds, what a sweet little flutter  
Of kisses, and "Mamma, good night!"  
My doves, with pink feet and white plumage,  
God keep you always in his sight.  
I must leave you now to the fairies  
That come at the close of each day,  
And hang little weights on your eyelids,  
And lead you to dreamland away.

—Selected.

## The Family Circle.

## The Story the Doctor Heard.

BY MARILLA.

Dr. Armin, flushed with the heat of the August afternoon, and weary with constant riding and attendance upon the sick, threw himself upon the lounge by the window, and turned his gaze admiringly toward the other occupant of the nicely furnished apartment, who, by the way, was a tall, slender, quiet, studious, gray-haired gentleman of perhaps fifty years.

"I do believe, Bro. Ryal," began the young Doctor with one of his quick outbursts of feeling, "I do really believe that nothing ever disturbs or excites you. Here you are, studying and writing your sermon just as calmly as though this were a cool May morning instead of the hot day it is. What would I not give for the quiet self-control which you possess."

"I trust you will not be called to give what I have given for it; but should this be the case, should you, my young friend, be led through a path of darkness, beset with thorns and briars, you would say in your heart, if not with your lips, 'Oh, that it would please God to give me back the bounding pulse, the hasty spirit even, the wild enthusiasm, the daring ambition, the soul alive to everything around, the earnest joys and the trustful hopes of my youth.' You would feel this, all this and much more, were the brightness of your life to be swallowed in a seeming quiet, such as envelopes mine." Mr. Ryal ceased speaking and bent over his half-finished sermon, but the wrinkles on his thin cheeks were moistened with tears as he wrote.

For some time Dr. Armin watched his friend in silence, then rising, he said, "You make me ashamed of myself. Here I have been complaining of my lot, and half-inclined to neglect visiting (for to-night at least) a patient who lives ten miles out in the country, and whom I promised to see again to-night or in the morning. Medicine does her no good, and I have been trying to persuade myself that it was not best to go just for the sake of her family. Still, duty has said go, while I have pleaded to stay. If you can work so faithfully with no earthly joy to help you, I surely ought to be active; though this is a most unpleasant duty, for

the lady I am to visit is a victim of hereditary insanity." Quickly the color came and went in Mr. Ryal's face, and he seemed trying to suppress strong emotion of some kind. Then in a low tone he said, "That terrible disease is what has taken all the brightness from my life." Rising as he spoke, he took up his hat, saying, "May I go with you to-night, Doctor?"

In silence Dr. Armin and his friend rode out of the city, across the prairie, and through a small river. Not until they inhaled the cool, fragrant air, and were sheltered by the great woods, did either of them speak. Then in a sad, mellow tone Mr. Ryal repeated the line,

"Through deserts, lonely wilds I stray."

A few moments he paused, then he sang, "The Lord my pasture shall prepare." Sweetly the words rang through the trees and among the rocks which surrounded them. It was as a glad song of triumph when this man of God sang.

"My steadfast heart shall fear no ill,  
For thou, O Lord! art with me still."  
"Has the most of your life been passed among the lonely wilds?" asked Dr. Armin, hesitatingly; scarce, knowing whether it were best to intrude upon thoughts so sacred.

"Most, but not all, my brother," Mr. Ryal replied, then he continued, "The mention of your patient out in the woods has awakened in my mind a train of harrowing thoughts. I once had a happy home. Two little ones—frail and sickly to be sure, but both like their mother, beautiful as a poet's dream—climbed on my knee, and gave me joy that was made even more joyous by watching the happy face and hearing the pleasant voice of my wife. I knew that Mary's mother became insane early in life, when her children were quite young, and her reason could never be restored; but I had no idea that my Mary could be a victim of hereditary insanity. Such a thought never came to me until the terrible blow fell.

"It was when our third child, little Susie, was three years old, that our other two children were taken with the scarlet fever. Remedies were of no avail. In three days both of them were dead. I thought my cup of sorrow was full. Alas, we never knew how much the heart can endure. For a few days after their death Mary was the greatest comfort to me, talking of God's kindness in sparing Susie, and of the glorified joy which had been given to Mary and Eddie. In one week all was changed. Mary was herself no longer, and in less than a month she was a raving maniac. It was not safe to allow her to see Susie even for a moment. One of Mary's sisters, living in the West, came to visit us, and wished to take Susie home with her. She was an earnest Christian, whose heart had been purified by sorrow, she having buried all her children, and I knew that with her and her husband Susie would receive all that their love and wealth could bestow; and, though it took away all my joy, still, for her sake, I let her go.

"Poor Mary became so much worse, she had to be taken to an Asylum, but I would not leave her. I went with her, hoping against hope that her reason might be brought back by my unchanging love. At length her ravings ceased and her disease took the form of quiet, hopeless insanity. I was advised, as a last resort, to take her abroad. With a physician who well understood her case, I took her to Italy. There I surrounded her with everything lovely in nature and art, hoping thus to restore her. For two years I sought in vain for one word or look that was like my Mary. From the first day of her insanity she had never recognized me. It was a living trouble. I sometimes thought heart and flesh must fail, but love can not die, and my love for Mary never faded or faltered. One evening, with an absent, far-away glance, she called for home, and begged to be taken there. This gave me a gleam of hope. It might be that, after so long an absence, the sight of her native hills would bring back her mind. With Dr. Brown's help, I made hasty preparations, and we were soon on our way to America. She never saw her green hills again.

One morning, when we had been on the water for several days, I was sitting by Mary's side. She was sleeping on a sofa in the cabin, and I noticed that her breathing seemed more natural than usual. After a while there was a smile on her lips, then she opened her eyes, and, Oh! joy, joy! Thank God! They were my Mary's eyes, beaming with the light of love and tenderness, just as they had beamed in the happy days of old. I was afraid to move or speak. With a smile, all her own, she put up her lips for a kiss. I can never forget it. Poet's sing of the rapture of love's kiss, but they know nothing about it. That has ever seemed too sacred for words. I never spoke of it before, and could not now were I not alone with you in God's great temple. For half an hour I talked with Mary, then she said, 'I am going home, Albert, but not to see Susie. You will be left to love and care for her. I must go to Mary and Eddie in God's home. It is right, and I am happy.'

"Her voice failed, and in a moment she was gone, gone to eternal joy. The next day there was a funeral on the vessel. All mingled their tears with mine as my loved-one was laid in the ocean depths. Henceforth my life should be devoted to my little Susie; but where was she? For more than a year I had not heard from her. I knew that, for some reason, her uncle's family had left their home in Illinois and gone south; the last letter I received from them stated that they had not decided where they should go. That they would inform me as soon as they decided.

"When I reached my home I found that several letters had come there for me, but, as nothing had been heard from me for several months, they had sent my letters to Washington with a great many others. I went to the neighborhood in Illinois where my brother-in-law had formerly

resided, and learned that they went south wholly on Susie's account, and they had often been heard to say that if her health continued to fail, they should take her abroad and find me if possible. For some time my letters had failed to reach them, and they knew not whether I was in Italy or in the cooler climate of England. I searched for years, but never could find her or learn anything further. I often fear that my child is dead, or, worse, a thousand times worse, that she too is the victim of hereditary insanity.

"Of late I have given my time wholly to the work to which I feel that my Master has called me. It is thus that you find me what I am."

As Mr. Ryal ceased speaking, Dr. Armin grasped his hand and gave him a look of sympathy and gratitude which his friend did not soon forget, but he did not speak, for he felt that he had no word for such a sorrow.

Presently they emerged from the thick woods, and a lovely little prairie lay before them. On the left was a cluster of locust and cotton-wood trees, through which could be seen a white cottage whose windows were tastefully covered with climbing vines. In the light of the setting sun this was indeed a beautiful scene, and so Mr. Ryal thought as Dr. Armin turned his horses in the direction of the cottage.

"These are people of taste and culture," observed the doctor in reply to the look of wonder on his friend's face. "Though weighed down by sorrow, it is easy to see that the gentleman of the house is a Christian of more than ordinary talent and grace. Then their little girl—little I say, though she may be fifteen years old—she is certainly the fairest maiden I ever met. There she is now," he continued as her light form was seen passing the open door.

Mr. Phelps came to the gate to meet Dr. Armin; spoke with him a moment, and was being introduced to his friend, when, almost like a flash, the young girl darted down the walk, not pausing to notice the doctor, and throwing both arms around Mr. Ryal's neck, she exclaimed, "Papa! My own lost papa!" "Thank God! My Susie!" was all the happy father could say.

"Let us all thank God," said Mr. Phelps, as he clasped the hand of his brother-in-law, and remembered that Susie, who was dear to him as his own children had been, would no longer pine for her father's coming. All seemed to bless the young doctor for this reunion.

"Had you not told me that your patient was the victim of hereditary insanity, this meeting might never have taken place, for that was why I asked to come with you," said Mr. Ryal, his thin face glowing with happiness.

The sight of Susie's joyful face seemed to possess a wonderful power over Mrs. Phelps, and she became more quiet than she had been in a long time.

It was the constant fear that Susie would die, or become insane, that had helped to bring on her aunt's insanity, and in all her ravings she had ever remembered Susie's restless desire to see her father. Now she was quiet by Susie's happiness, and quiet was the most which could be hoped for her on earth.

It was a blessing to Susie to hear of her mother's last hours, and to know that she was at home with God, where the mind is never shadowed and the heart never saddened.

## Our First Flag.

The construction of the first national standard of the United States, as a design, from which the "Stars and Stripes" was afterward adopted, took place under the personal direction of General Washington, aided by a committee of Congress "authorized to design a suitable flag for the nation," at Philadelphia, 1777.

This took place at the residence of Mrs. Ross, a relative of Col. Ross, in Arch street, between Second and Third, where General Washington and the committee completed the design, and employed Mrs. Ross to execute the work. The house is still standing (No. 239). Mrs. Ross was afterward Mrs. Claypoole. Her maiden name was Griscom, and, according to the fashion of the times, she was called "Betsey."

Betsey Griscom had, before the Revolution, acquired some knowledge of the "upholder" trade, as it was then called—an occupation synonymous with that of the modern upholsterer—and at the time mentioned was carrying on business on her own account in her little shop. One day, probably between the 23d of May and the 4th of June, 1777, during which period Washington was in Philadelphia, there came to her the Commander-in-chief, Hon. George Ross, and other gentlemen, members of Congress, who desired to know whether she could make them a flag according to a design which they would produce. She indicated her willingness to try. The design was for a flag of thirteen red and white stripes alternate, with a union, blue in the field, spangled with thirteen six-pointed stars. Mrs. Ross expressed her willingness to make the flag, but suggested that the stars would be more symmetrical and pleasing to the eye if made with five points, and she showed them how such a star could be made, by folding a sheet of paper and producing the pattern by a single cut. Her plan was approved, and she at once proceeded to make the flag which was finished the next day. Mrs. Ross was given the position of manufacturer of flags for the Government, and for some years she was engaged in that occupation. The business descended to her children, and was carried on by her daughter, Clarissa Claypoole, who voluntarily relinquished it on becoming a member of the Society of Friends, lest her handiwork should be used in time of war.—*Harper's Magazine.*

Never owe any man more than you are able to pay, and allow no man to owe you more than you are able to lose.

## Only a Pin.

"Only two or three days ago an overseer in the mills found a pin which cost the company about three hundred dollars."

"Was it stolen?" asked Susie. "I suppose it must have been very handsome. Was it a diamond pin?"

"Oh, no, my dear! not by any means. It is just such a pin as people buy every day, and use without stint. Here is one upon my dress."

"Such a pin as that cost three hundred dollars!" exclaimed John. "I don't believe it."

"But mamma says it is a true story," interposed Susie.

"Yes, I know it to be true. And this is the way the pin happened to cost so much: 'You know that calicoes, after they are printed and washed, are dried and smoothed by being passed over heated rollers. Well, by some mischance, a pin dropped so as to lie upon the principal roller, and indeed became wedged into it, the head standing out a little way from the surface.'

"Over and over went the roller, and round and round went the cloth, winding length upon still another roller, until the piece was measured off. Then another piece began to be dried and wound; and so on until a hundred pieces had been counted off. These were not examined immediately, but removed from the machinery, and laid aside.

"When, at length, they came to be inspected, it was found that there were holes in every piece throughout the web, and only three-quarters of a yard apart. Now, in each piece there were from thirty-five to forty-five yards; and at twelve cents a yard that would count up to about five hundred dollars."

"Of course the goods could not be classed as perfect goods; so they were sold as remnants, at less than half the price they would have brought had it not been for the hidden pin."

"Now, it seems to me, that when a boy takes for his companion a profane swearer, a Sabbath-breaker, or a lad who is untruthful, and a little girl has for her playmate one who is unkind, or disobedient, or in any way a wicked child, they are like the roller which took to its bosom the pin. Without their being able to help it, often the evil influence clings to them, and leaves the mark upon everybody with whom they come in contact."

"That pin damaged, irreparably, forty hundred yards of new print; but bad company has ruined thousands of souls for whom Christ died. Remember 'One sinner destroyeth much good;' therefore avoid evil companions."—*Child's Treasury.*

## A Child's Sacrifice.

"My little children, let us not love in word, neither in tongue, but in deed and truth."

A child had a beautiful canary, which sang to him from early morning. The mother of the child was ill, so ill that the song of the little bird, which to the boy was delicious, disturbed and distressed her so that she could scarcely bear to hear it.

He put it in a room far away, but the bird's notes reached the sick-bed, and caused pain to her long, feverish days.

One morning, as the child stood holding his mother's hand, he saw that when his pet sang, an expression of pain passed over her dear face. She had never yet told him that she could not bear the noise, but she did so now.

"It is no music to me," she said, as he asked her if the notes were not pretty. He looked at her in wonder.

"And do you really dislike the sound?" "Indeed I do," she said.

The child, full of love to his mother, left the room. The golden feathers of the pretty canary were glistening in the sunshine, and he was trilling forth his loveliest notes; but they had ceased to please the boy. They were no longer pretty or soothing to him, and taking the cage in his hand he left the house. When he returned, he told his mother that the bird would disturb her rest no more, for he had given it to his little cousin.

"But you love it so," she said; "how could you part with the canary?"

"I love the canary, mother," he replied, "but I love you more. I could not really love anything that gave you pain. It would not be true love if I did."—*The Quiver.*

## "Who Made It?"

Sir Isaac Newton, a very wise and godly man, was once examining a new and fine globe, when a gentleman came into his study, who did not believe in a God, but declared that the world we live in came by chance. He was much pleased with the handsome globe, and asked, "Who made it?"

"Nobody," answered Sir Isaac. "It happened here."

The gentleman looked up in amazement at the answer, but he soon understood what it meant.

The Bible says, "The fool hath said in his heart, there is no God." Must not that man be a fool indeed who can say this beautiful and wonderful world came by chance, when he knows that there is not a house, or ship, or any other thing in it, but has had a maker? We might say it, that this paper we are reading grew just as it is, than to say that the sun, moon, and stars, and this globe on which we live, came without a creative hand.

A glad, brave nature meets the ills of life courageously, conquers its difficulties, and rises above them into the sunshine of happiness overhead.

Despondency is dishonor of God.

## Literary Review.

OUTLINES OF GERMAN LITERATURE. By Joseph Gostwick and Robert Harrison. New York: Holt & Williams, 1873. 12mo. pp. 688. Sold by E. J. Lane & Co.

A good, cheap and popular hand-book devoted to German literature, and put into good English, has long been needed and strongly desired. In view of the greatly increased attention to the German language, both in England and America, it seems a little singular that something of this sort had not been provided before now. But the delay may have helped to give us a better thing than could have been looked for at an earlier period. And certainly this volume is sure of appreciation. It has been prepared with excellent judgment and taste. It is at once a history, a review, a critique, and a compendium. The authors are evidently familiar with the field which they add to in traversing; they group the facts with care and skill; they appear to have no special theories to maintain; they exhibit frankness without audacity; they deal freely with both the philosophy and the theology which have called out so much heated discussion; and yet keep clear of all intense partisanship; they portray the great men without either fulsome panegyric or extravagant censure; and they exhibit conflicting opinions and systems with a manifest purpose to be truly fair in their own statements, and to respect the reader's judgment by leaving him to frame a verdict in view of the testimony they have spread before him.

The plan adopted seems to us simple, natural and adapted to its end. The history and the literature are divided into seven periods. The earlier periods are long, and the space given to them is limited. The reason for this is obvious enough. Not much is known of the literary life of Germany during the first eight centuries. Indeed, its literary life was then limited and feeble. Nine pages are made to cover the time from the year 800 to 1150. The farther we come down the greater is the mental activity, and the more ample, varied and noticeable are the literary products. The seventh period, extending from 1770 to the present time, furnishes the material for nearly two-thirds of the volume, and yet the work of condensation and abridgment is carried out with marked success. An excellent index adds greatly to the convenience and value of the volume. On the whole, we have reason to congratulate ourselves on the issue of such a work as this at the present hour. It puts within reach of the mere English reader whatever is really useful to a fair knowledge of the great authors of Germany, of the best products of their thought and culture, of the successive steps by which the literature of central Europe has reached its present eminence and power, and of its real value as a teacher of wisdom and a stimulant to thought. And it will also materially aid those who wish a fuller and more critical acquaintance with the subject to understand what lies before them in the field they propose to explore, and so save them from random effort that tends to bewilder and disappoint, and make their study fruitful and satisfying. The book can hardly fail to meet a warm and wide welcome.

THE INTELLECTUAL LIFE. By Philip Gilbert Hamerton. Boston: Roberts Brothers, 1873. 16mo. pp. 455. Sold by E. J. Lane & Co.

Mr. Hamerton never writes dull or commonplace books. His mind is both fruitful and artistic. He is a fine specimen of vigorous intellectual life. He is thoughtful, calm, self-possessed, and quite free from sensationalism. In his previous volumes he has shown the clear insight and the comprehensive grasp of his intellect and the wholesome elevation of his tastes when occupied with questions that belong to the domain of aesthetics. In this he exhibits his acquaintance with the practical world in which the mass of men live. The volume is made up of letters written to ideal persons, but the ideals correspond to actual men and women, and deal with just those vital concerns that come home to the minds and hearts of men and women as we find them about us. Indeed, the author says he thought of actual persons in writing, and shaped his epistles as though meant for their private inspection. He hopes to aid in securing a satisfactory intellectual life to people in ordinary circumstances, by pointing out the ways in which it may be attained by those who are urged to it by strong instincts. He says its essence is found in a constant preference for higher over lower thoughts, in the choice of the larger truth over the lesser, of that which is perfectly just over that which falls short of justice. He seeks to show how this true intellectual life is related to the physical organism, to the conscience, to marriage, to varying social and civil states, to society and solitude, to trades, professions, &c. He writes for thoughtful and reflective readers rather than for the impulsive and hot-headed masses,—for those fashioned by Providence for the work of strong thinking and literary pursuits, rather than for those who most of all need the stimulus and the philosophy he brings forward. But his book has its sphere, and will yield no little gratification and some profit to those who can enter into vital sympathy with the author's views and spirit.

THE LIBERAL EDUCATION OF WOMEN: The Demand and the Method. Current thoughts in America and England. Edited by James Orton, A. M., Cornell in Vassar College. New York & Chicago: A. S. Barnes & Co. 1873. 12mo. pp. 328.

Mr. Orton has done a good thing in bringing together these essays, &c., nearly forty in number, many of which have appeared in the leading periodicals of England and America during the few last years. They deal with almost every phase of the question touching the higher education of women, as that question is undergoing discussion at the hands of philanthropists, reformers and educators. Taken together, they constitute a pretty exhaustive treatment of the topic, bringing out nearly every side and phase of the subject, unfolding theories, the drift and answering objections, and showing the tendency of the public thought. The work of compilation has been done in the fairest way; each man who has a worthy thought to utter is allowed to speak in his own method, and the reader is left, at the end of the book, in possession of nearly all available testimony, and with the means of making up a somewhat intelligent opinion on the question at issue. And the believers in the doctrine, that women should have the amplest opportunities for education that are offered to men, will find fresh reasons for holding fast to that idea, and for confidence that the theory is soon to be generally embodied in fact. It is a timely and valuable book which is thus given to the inquiring and eager public,—calm, thoughtful, considerate, many, and it helps towards the true solution of a significant problem with which many of the best and most earnest minds are busy.

JOHN STUART MILL: His Life and Works. Twelve sketches, by Herbert Spencer, Henry Fawcett, Frederic Harrison, and other distinguished authors. Boston: James R. Osgood & Co. 1873. 16mo. pp. 96. Sold by E. J. Lane & Co.

HAR-BAZARD. By Kate Field. Same Publishers, &c. 1873. 18mo. pp. 253.

THE TOUR OF THE WORLD IN EIGHTY DAYS. By Jules Verne, author of "Twenty Thousand Leagues under the Sea." Same Publishers, &c. 1873. 18mo. pp. 291.

WHAT TO WEAR? By Elizabeth Stuart Phelps, author of "The Gates Ajar." Same Publishers, &c. 1873. 16mo. pp. 92.

This list of authors, to say nothing of the titles

of their books, pledges something fresh and significant to the reader. One will not look for platitudes and literary mannerisms, for unquestionable orthodoxy in sentiment or endorsed proprieties in expression. And according to his faith so will the fact be found.

The sketches of Mr. Mill are, without exception, worthy to be written and read. They are brief, fragmentary, appreciative, highly complimentary, and at times eulogistic. But they are also intelligent, discriminating, instructive, and very helpful in the formation of a just and adequate idea of the man. They bring out the various sides and elements of his character. They show how he impressed the different minds with which he came in contact. We thus get at all the main facts and at the real philosophy of the great thinker's life, and so are helped to estimate him properly and assign him his true place in the world of thought and letters, even more intelligently perhaps than by means of a single elaborate portrait executed by an individual artist, however competent and faithful. We shall of course have, sooner or later, a full and carefully written biography and a detailed history of the development and influence of his special opinions. That will be welcome, and will serve important ends; but even that will not render the present volume needless nor divest it of permanent value. It was one of the marked men of the age that passed away in Mr. Mill's death, and his character and life become a fitting and suggestive theme of study.

Kate Field is one of the racy, vivacious, sparkling writers,—breezy, witty, incisive, making herself felt both by what she has to say and by her effective way of saying it. The first part of her book deals with her varied experience as a lyceum lecturer, wherein the poetry and prose, the courtesies and vexations, the enjoyments and miseries, the profits and losses, the exhilarations and despondencies of the female public speaker are most vividly sketched, and in which both facts and imagination are evidently called into service. She certainly makes the story very entertaining, though it is hardly adapted to multiply aspirants for the lecturer's position and career. "The second part of the volume is devoted to an account of a tour over a portion of Europe, and while it adds very little to our previous knowledge, it tells the oft-repeated story in so fresh and characteristic a way, that one reads on to the end with a pleasure that is as constant as it is real. Her observation is keen, and many of her dashing descriptions and critiques serve to make old and familiar things seem almost new and present.

Whoever has read Jules Verne's previous book will be eager to go through this, and all the more so when it is known that he calls into service many of the same elements that lent such a charm to his narrative of life under the sea. There is less that is bold and daring here than there; less that sets one thinking in a calm and systematic way of the scientific possibilities of the future; but there is a similar mingling of reality with romance, a boldness of conception and a vividness in the painting of character and the development of incident, such as forbid one to grow weary till the last leaf has been turned, and the tourists reappear at their starting-point at the end of their hurried and wonderful voyage around the globe.—These two last-mentioned books are issued in a style corresponding to that of the charming volumes of "H. H." and the outward and inward qualities strikingly set off each other.

Miss Phelps is a woman who grapples with living and practical questions. She is both positive and pungent. Her aim is definite, and she uses no blank cartridges. There is a sturdy strength in her rhetoric, as there is often intense radicalism in her thoughts. She reprints in this book some articles on reform in woman's dress. She strikes at the prevailing modes at almost every point. She arraigns them with audacious boldness. She ridicules, protests, argues, and pleads by turns. She summons physiology, modesty, conscience, womanly pride, religion, and whatever else can be subsidized, to her aid. She not only points out what she believes foolish and wicked in the actual dress of women, but goes on to set forth what changes are demanded and are wholly practicable. She writes like one terribly in earnest, and of course does not escape exaggeration. But she does tell a deal of truth, and of such a sort that silence and affected contempt are wholly unbecoming as methods of reply. It is worth the while for women to read her book, even if she vexes them as she goes on, and fails to win their honest and practical assent to her conclusions at the end. Making a large allowance for extravagances in statement and undue vehemence in her style, there is too much sober and vital truth here to be flung away or left unapprehended.

The same Publishers send us *ROPES OF SAND*, and other stories, by the author of "Woven of Many Threads,"—another volume in their library of select novels, which is meeting with large popular favor. The author has justly won a high reputation by previous works, and the reader of the present volume will find no difficulty in discovering the elements of popularity and power.

WHAT THE SWALLOW SANG. A Novel. By Friedrich Spielhagen. Translated from the German by M. S. New York: Holt & Williams, 1873. 16mo. pp. 306. Sold by E. J. Lane & Co.

We have heretofore spoken of Spielhagen's works and of the genius which they embody, recognizing him as one of the masters of light literature in a land where merit of this sort is abundant and peculiar. The present volume both illustrates and justifies that view.

Messrs. Scribner, Armstrong & Co., New York, issue, as the latest addition to their Library of Choice Fiction, a volume by Mrs. Oliphant, entitled *MAY*; and it is but just to say that she puts into it the eminent intellectual vigor, the peculiar literary art and the decided moral tone which have made nearly every product of her busy pen a noticeable feature in the class of literature on which she puts her endorsement. Her books are always a stimulant and a tonic, and this is no exception.

Messrs. Shepard & Gill, Boston, send us the second of their volumes, under the head of "The Best of all Good Company,"—a series that we were glad to commend on the appearance of its predecessor. This time it is *A DAY WITH SIR WALTER SCOTT* that is offered us in a well printed pamphlet of 80 pages, every one of which Blanchard Jerrold has filled brimful of description and incident and illustrative selections, that make the great man seem almost present, familiar and personally friendly. It is a fitting undertaking with which Mr. J. is occupied, and we trust he will be practically encouraged to prosecute it.

LITTELL'S LIVING AGE continues to bring us the very choicest things that can be culled from the foreign periodicals, and it always furnishes some real thing for every class of intelligent readers. It would not be easy to make it essentially better, and the favor accorded to it for many years is but a just and natural testimony to its value. No. 1517 has the following: Darwin on Expression; The Precursors of Pamphillon, Part VI.; Amateur Theology; The Prussian Ecclesiastical Laws,—besides poems and briefer papers.—Boston: Littell & Gay.

We have only room to say that THE BATES STUDENT keeps on its way with no loss of confidence, courage, vivacity or vigor. It is well filled and managed with good taste and judgment.







## News Summary.

## MISCELLANEOUS.

The trial of Captain Jack and the other Modoc murderers was begun at Fort Klamath on the 5th.

Half a mile of the track of the Missouri Pacific Railroad was undermined and swallowed up by the Missouri River.

Attorney-General Williams' opinion on the irregularities in the late Freedmen's Bureau is published. He rules that General Howard should have given bonds as commissioner, and that he is liable for all losses to the government by defaulting subordinates or other persons employed by him under the joint resolution of 1867.

The District of Columbia can brag of one thing—the biggest debt of any ten square miles in the country—17 millions.

Jeff Davis is at present in New York.

Fifty-cent notes of the new issue will appear in about ten days.

Mr. Beecher has done at the last what many of his best friends thought he ought to have done eight months ago. He has met the Bowen-Woodhull scandal with a keen, clear and emphatic denial, throwing on its maligners the necessity of backing down, confessing defeat by silence, or bringing to the surface any proof the parties may possess.

The *World's* Washington despatch says that while the belief has become general that the Chief Justice has been tendered to Senator Conkling, it is thought doubtful about his acceptance.

A religious revival is now going on in that den of iniquity—Water Street, New York. Dispirited desperados, tattered and drunken women, and children are being reclaimed.

It is stated that the reduction of mail matter in the Treasury alone since the abolishment of the franking privilege amounts to five hundred pounds daily.

Senator Buckingham of Connecticut has returned his back pay to the United States Treasury.

Amendments to the constitution of Connecticut, providing for redistricting the State for the election of senators and making changes in the basis of representation in the lower branch of the legislature, were adopted by the Connecticut house of representatives.

Indictments have been found against the four second in the Mordecai-McCarthy duel at Richmond, Va., for the wilful and malicious murder of Mordecai.

Some Ohio Grangers were so forgetful of their principles recently as to ask for special rates over a railroad while going to and returning from a convention. The railroad company jugged their memory.

It is stated that all the candidates for Governor in Minnesota have announced their cordial friendship for the farmers. Plowing is their forte, and they all evince a lively interest in the crops and the potato bug prospect.

The more prominent aspirants for the Kansas Senatorship are ex-Senator Pomeroy, ex-Governor Harney, Congressman-elect T. C. Cobb, Congressman Phillips, Lieutenant Governor Stover, Congressman D. P. Lowe, and I. S. Kalkoe in Lawrence. Of the above named candidates, the chances of Stover and Kalkoe are regarded as the best.

An attempt was made to wreck the Boston express train for Concord, a mile north of Suncook, Tuesday evening, but the scheme was prevented by a woman whose name is not given. She had been to Manchester, and, having to wait over one train at Suncook, was returning to the station on the railroad track early in the evening. She encountered two men on the track who were pulling up sleepers; they refused to let her pass, and one of them beat and choked her till she was senseless and then threw her into the bushes by the side of the road. She recovered her consciousness, and proceeded to the station and gave the alarm. The train was moved forward with caution, and the obstructions discovered and removed. The woman's satchel, in which was about \$400, was found near where she was assaulted; but in place of the money was a piece of paper with the words, "We made more than we should have tipped off the train, you fool."

Mrs. Mary Carlton, the supposed heroine of Suncook, was arrested and arraigned at Concord, on a charge of placing the obstructions on the track, it being believed that her story is a lie devised to obtain money.

The mystery of the Goodrich murder has been cleared away by the discovery and confession of the perpetrator of the crime, who proves to be a woman named Minnie Waltham alias Kate Stoddard, a native of Middleborough, Mass.

An extensive fire occurred at Grand Rapids, Mich., yesterday, destroying two hundred buildings and causing a loss of \$300,000. Fires are reported also at Pittsburgh, Pa., loss \$50,000; at Philadelphia, loss \$15,000; at Stratford, Ontario, \$10,000; and other places.

The Orangemen had parades Saturday in New York, Philadelphia and elsewhere, but no demonstrations against them were made in any place.

A band of young Arapahoes started on the war path recently and attacked a peaceful band of Pothas, killing their second chief.

## FOREIGN.

A despatch from Halifax, states that the steamship City of Washington, of the Inman Line from Liverpool, June 24th, via Queenstown 20th, for New York, struck on Gull Bar, Port Lehar, seventy miles west of Sambre, at 2 o'clock, Saturday afternoon, in a dense fog. The City of Washington was a screw steamer, 2800 tons burthen, drawing 21 feet of water, and was built in 1855, on the Clyde. She was 371 feet in length, and had 45 feet in breadth of beam; was ship-rigged with water tight bulk head. Passengers and baggage were saved, but the vessel is a wreck.

The Shah of Persia, has gone to Paris. At Alcoy, Spain, 3000 operatives have struck for higher wages and shorter hours.

Mormonism is still making converts in Europe, and a large company of them is about leaving Liverpool for the "promised land" of that sect, wherever that may be.

Router, it is said, has lost a million and a half of dollars on the Shah of Persia, having loaned him a million which will never be repaid, and spent the remainder on a concession which will probably be canceled by the Persian monarch.

The second installment, 25,000,000 francs of the last milliard of the French war indemnity, was delivered to the German Treasury on the 5th inst. There now remains due to Germany but 50,000,000 francs, which, in accordance with the treaty, is to be paid the 5th of September.

A Vienna despatch states that a fire was discovered in the principal gallery of the exhibition building, where a lighted paper had been placed by incendiaries. The flames were soon extinguished.

It is stated that eight Turkish men-of-war are on the way to Sumatra to watch over the interests of the Sultan of that island.

The despatches from Spain confirm the news

## Rural and Domestic.

## Large and Small Birds.

Some time since the daily papers of New York city announced that the ostrich in Central Park had been taken from the enclosure where she had been taken at all summer, and put into winter quarters, with which she seemed well pleased. No spot has been so attractive to visitors at Central Park as the Zoological gardens, and there the birds have received a great share of attention. Especially, of a fine Sunday afternoon, do thousands of men, women and children gather about the great cage where the eagles are confined, a collection unsurpassed in the world; or around the dove-cote, and in front of the wire-roofs which contain tropical birds of wondrous plumage. To us hardly any animal is so interesting as a bird, for many of them can fly, walk and swim, being on the earth, in the air, and in the water. The ostrich is among birds what the giraffe is among animals, very tall, with a neck which supports a head high in the air. Many ladies who are fond of trimming their hats and dresses with ostrich feathers, have been sadly disappointed when they saw for the first time the ugly looking ostrich, with its two red toes on each foot, its "Grecian bend" walk, and its flat head. It has a silly-looking face, two big eyes, and a voice anything but musical. When this bird makes a loud cluck of pebble-stones, as one would of strawberries and cream, the sensation we receive is quite appalling. One might think the ostrich would thrive well in the Rocky Mountains. Taine says: "When we can no more speak to the soul, we try to speak to the eyes." The ostrich pleases neither the one nor the other.

"I would I were a bird, And I would fly to thee," is a sentiment supposed to be very lover-like. The lover should say what kind of a bird he wishes to be, a hawk, an ostrich, or a nightingale. We all remember how, in the balcony scene of Romeo and Juliet, she speaks to her anxious lover of the singing of the nightingale, to reassure him that it is not yet morning. In the southern part of our country, the nightingale is common, and sometimes they attempt a rivalry of song. A gentleman relates as a fact that once he heard a nightingale singing close to him, and another answering at a distance. Finally, the one which was away came nearer to the other, perching on a branch four or five yards away. Both birds lowered and fluttered their wings, spreading their tails like turkey cocks. They sang for some time, trying to outstrip each other, when one bird fell to the ground dead, blood oozing from his beak. That was a quarrel between *prima donnas* which should never have taken place. At the singing battles of birds at Verrières, Illinois, and elsewhere, sometimes they try to outstrip each other, but such a circumstance is rare among wild birds.

One of the bird-houses at the Zoological garden in the Central Park contains a good many parrots, parakeets, cockatoos, and similar birds, which keep up a worse chattering than ward politicians at a meeting. They are chiefly remarkable for their plumage. Some of these splendidly plumaged tropical birds would add to the attractions of a farm-house, caged off in an odd corner. They can be kept all winter in a temperature suitable for plants. Among the birds at Central Park, we have noticed the Leadbetter cockatoos, not very large, but of a pinkish color, and rather a scarce variety; the nice, lemon and white cockatoos, a fine, bold-looking bird, the gray parrots, the Amazon green parrot from Brazil, the cockatoo, or red-checked myiophobus, from Queensland, an elegant bird of a fine slate color, with a yellow head and top-not, and a pretty red mark on each cheek, the diminutive green parrots known as African her birds, as well as other varieties. It happened, some years ago, we visited a Spanish iron-clad ship-of-war, which had been cruising in the West Indies, and was on her way home to Spain. The officers had a large number of beautiful parrots hanging up in cages, which they had taught to speak in Spanish. Some of them repeated love messages for their future mistresses.

The same aviary at Central Park has a large cage of finches, and other small birds. The cages contain branches of trees for them to perch in. The canaries, natives of the Canary Islands, are so well known we hardly need to mention them. They did not make their appearance in Europe till near the end of the sixteenth century. At that time they were very rare and only kept by people of high rank. There are some pretty little African singing finches to be seen here. Australian cherry and zebra finches, sparrow finches, with bills, cardinal birds from Virginia, bishop birds, Java sparrows, and many other individuals of the feathered tribe. A curious and elegant bird is the Whymbird from France.

The dove-cot contains a great variety of birds, ducks, storks, herons, and all sorts of pigeons, such as trumpeters, barks, turkeys, owls, juncos, nuns, tumbler, dragons, Austrian parrots, turtle-doves, magpies, etc. There is a small pool of water in the center of the floor, in which ducks take baths, and solitary white storks stand on one foot as solemn as ghosts. My friend Charles Dawson Stanley relates that at one time he saw a lot of wild ducks swimming in some open water, surrounded by ice. A fox was on the ice, hungry to eat some of them up. He kept running around the water close to the edge of the ice. As soon as he got near the ducks, they would swim to the other side. After enjoying the fun until the fox was disgusted, they flew away.

The cage of eagles is very interesting. It contains a number of stump-like perches for the proud national bird, of which there are a large number, and they lustily flap their great wings, hopping from roost to roost. At nightfall they indulge in wild screams, as if they had trouble, some visions of far-away mountains and distant flocks of tender lambs. We have seen the eagle soaring high over the White Mountains, and last summer one flew across Greenwood Lake in Orange Co., New York, while we were fishing in its waters. We remember, when quite a young man, climbing to the top of a rocky cliff on the Bow Back mountains near the head of the Connecticut River, and finding a deserted eagle's nest filled with the feathers and bones of barn-yard fowls. All the birds at Central Park are worth looking at.—FULTON WALKER.

## To Drive Rats Away.

We know of three methods: First, the old French plan; this is followed chiefly in Paris by men who make it a special business. They take a deep tub with water on the bottom, and a little elevation in the middle like an island, on which is only place for just one rat to sit on. The top is covered and has a large balanced valve, opening downward; on the middle of this valve a piece of fried pork or cheese is fixed, and when a rat walks on it to get the cheese, the valve goes down, drops the rat in the water, and moves back in position. A road is made from a rat-hole to the top of the tub, by means of a piece of board rubbed with cheese, so as to make the walk attractive to the rats. In the course of a single night some ten, twenty and

even more rats may go down, and if the island was not there, they would be found most all alive in the morning quietly swimming round; but the provision of the little island saves the trouble of killing them, because their egotistic instinct of self-preservation causes them to fight for the exclusive possession of the island, on which in the morning the strongest rat is found in solitary possession; all the others being killed and drowned around him. Second, the New York plan, invented by one of our friends. The floor near the rat hole is covered with a thin layer of moist custard potatoes. When the rats walk on this it makes their feet sore; they lick with their tongues, which makes their mouths sore; and the result is that they shall this locality, not alone, but appear to tell all the rats in the neighborhood about it, and eventually the house is entirely abandoned by them, notwithstanding the houses around may be teeming with rats. Third, the Dutch method; this is said to be used successfully in Holland; we have, however, never tried it. A number of rats are left together to themselves in a very large trap or cage, with no food whatever; their craving hunger will, at last, cause them to fight, and the weakest will be eaten by the others; after a short time the fight is renewed, and the next weakest is the victim, and so on, until one strong rat is left. When this one has eaten the last remains of any of the others, it is set loose; the animal has now acquired such a taste for rat-flesh, that he is the terror of rats, going round seeking what rats he may devour. In an incredibly short time the premises are abandoned by all other rats, which will not come back before this cannibal rat has left or died.

## Horse Feed.

For horse feed, Indian corn possesses all the elements of warmth and nutrition, and is well calculated to supply the wear and tear of the system of the hardest worked horse, and keep him in a healthy condition, without any assistance from oats, but the usual addition of hay should be allowed to horses, whatever be the feed that is in use. By a reference to the analysis of corn, it will be observed that there is little loss from woody fiber or other inert substances. It is this principle contained in corn that is to be modified and corrected as a feed, and not to be added to by a greater concentration of nutritive matter; or, in other words, add to the corn materials that do not contain, or at least but in a small degree, those powerful constituents that characterize Indian corn; and for this purpose we will recommend that the corn be in minute division, or ground into meal, to insure a greater diffusion in the stomach, and less concentration than would result from feeding it whole, and not mixed with extraneous matter, as cut hay, or chaff and a little bran. The bran is to prevent, or at least modify the costive or binding and heating effects of the corn; the chaff or cut hay is to give sufficient bulk to the feed, thereby keeping the bowels moist and the meal from contraction. At the same time the meal has a feed before him of which he can eat his fill without producing cramp or colic, which often result from feeding corn whole or in meal, without a sufficient mixture or bulk being in it. It is the want of this knowledge with the extra trouble in cutting hay and mixing such a feed, that forms the chief argument of some stable-men against feeding with corn, and in favor of oats. A carriage or saddle horse used for shopping or afternoon rides or drives, can be kept in excellent condition with six pounds of corn meal, three pounds of cut hay, two quarts of wheat bran, and a teaspoonful of salt, mixed with warm water in winter and cold in summer, the water to be just enough barely to moisten the mess and not to make soft feed or slop, to disturb the bowels of the horse and unfit him for exertion. The above-named mess is to be divided into three feeds—for morning, noon, and evening. An addition of six or eight pounds of hay must also be given in the rack. These quantities, however, are merely approximate, for the old horse and one of harder work will, to keep him in good condition, require an addition, and young animals of less work will not require so much. Draught and hard-worked horses should be fed more generously, say fifteen or sixteen pounds of meal, with six to eight pounds of cut hay, half a peck of bran, and an extra allowance of hay in the rack at night. This amount of feed to saddle and carriage horses is equivalent to about forty bushels of corn, about two tons of hay, and twenty-five bushels of bran per year; and for draught horses 100 bushels of corn, about two tons of hay, and ninety-one bushels of bran.—Dr. McCulloch's *Stable Guide*.

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The Coming SABBATH SCHOOL SONG BOOK, entitled, "The River of Life," with new music and words by the most distinguished writers of the country, is nearly ready. Specimen pages free.

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## BURLINGTON, Cedar Rapids and Minnesota RAILWAY.

## First Mortgage Gold Seven per Cent. Convertible Sinking Fund Bonds, MILWAUKEE DIVISION.

Earnings 1872, Minnesota Line.....\$505,550.68  
Net.....334,788.29  
Interest requirements.....375,000.00  
The earnings for the first four months of the year 1873, were as follows:

January.....\$81,583.00  
February.....80,846.05  
March.....80,569.85  
April.....77,885.56  
Total for four months.....\$300,884.46

The earnings during the same period of 1872 amounted to.....\$263,722.25  
And in 1871.....110,795.23  
The total earnings during the year 1872 were \$505,550.68. The percentage of increase thus far, if continued, would make the earnings for the year 1873.....\$1,145,000.00.

The increase thus far shown annually in this road is healthy and likely to continue, is demonstrated by the report of the Treasurer of the State, which shows that during the period of ten years past an almost unbroken annual increase of railway earnings has taken place throughout the State.

The above returns are from the Minnesota Division only of the BURLINGTON, CEDAR RAPIDS and MINNEAPOLIS RAILWAY, 280 miles in length. The Milwaukee Division, 110 miles in length, stretching toward Milwaukee, will add a very largely increasing business to its full completion in July next.

These bonds, in addition to being a first mortgage upon the Milwaukee Division, which, as an independent enterprise, would render the bonds safe, are secured also by a lien upon the Minnesota Division, thereby rendering the securities now offered even more desirable than those upon the Minnesota Division, by reason of their being a double security.

The total bond indebtedness of the company is: On the Minnesota Division.....\$5,400,000  
On the Milwaukee Division.....2,300,000  
The total interest requirements on both lines amounts to \$332,400, whereas the net earnings of the Minnesota Division alone were \$334,788.29 in 1872, and these are estimated in 1873 as in excess of \$700,000. The earnings to be derived from the Milwaukee Division during the short period of the present year for which it will be open, it is believed, will make the total gross earnings in excess of \$1,500,000, and net earnings in excess of \$800,000.

The Burlington, Cedar Rapids and Minnesota Railway Bonds are, for intrinsic value, the most secure of principal and interest, inferior to none now upon the market.

We are prepared to execute orders for these bonds at 100 and interest.

HENRY CLEWS & CO., 32 Wall St., New York.

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THE BEST Clothes Wringer IS THE NOVELTY

With COG WHEELS ON BOTH ENDS OF THE ROLLS. Simplest, Strongest, Easiest Working and Most Durable Wringer.

Saves Time! Saves Labor! Saves Clothes! IT HAS NO EQUAL!

"Should be in Every Household." TRY THE "NOVELTY," And satisfy yourself that it is the BEST.

SOLD EVERYWHERE. Bailey Washing & Wringer Machine Co., 106 Chambers St., New York.

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The next School Year commences August 26, 1873. Apply for admission and circulars to MISS ARBY H. JOHNSON, Principal, Bradford, Mass. 423

TO LET, At New Hampton, N. H., the premises of the subscriber, consisting of House, Barn, and four acres of land, with a choice variety of fruit trees. Said house is within easy walk of the Institution, and consists of eleven rooms, and is well adapted for purposes of boarding or letting to students. Lease may be made for a term of years, and at reasonable rates. Apply to O. R. BACHELER, New Hampton, N. H. 429

CENTER STRAFFORD, Teacher wanted at Austin Academy, Centre Strafford, N. H. Apply to GEORGE C. PEABODY, Centre Strafford, N. H. 323

BISHOP SOULE'S LINIMENT

Is a positive cure for Sciatica, Rheumatism, Neuralgia, Spinal Complaint, Contracted Cords, Lame Back, Sprains, &c. From 2 to 6 large bottles will cure cases given up by physicians. The only certain cure for sciatica. Large bottles, \$1.50; small bottles, 75 cts. Sold by all Druggists. 19ycw1

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GOLD AND STOCK MARKET. AMERICAN GOLD.....JULY 12, 1873.  
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U. S. FIVE-TWENTIES, 1862.....119  
U. S. TEN-FORTIES.....119  
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Oliver Ditson & Co., Boston.

## The Markets.

## BOSTON WHOLESALE PRICES For the week ending July 12, 1873.

CANDLES. Molds.....12 1/2 @ 13 1/2  
Sperm.....13 1/2 @ 14 1/2  
COAL. Cannel.....26 00 @ 28 00  
Picton.....0 00 @ 0 00  
Anthracite.....8 00 @ 8 50

COFFEE. Java & B.....24 1/2 @ 27 1/2  
St. Domingo.....19 1/2 @ 20 1/2  
Rio.....20 1/2 @ 24 1/2  
COTTON. Ordinary.....13 1/2 @ 15 1/2  
Good Ordinary.....17 1/2 @ 18 1/2  
Mid. to good.....22 1/2 @ 24 1/2  
Low Middling.....19 1/2 @ 20 1/2

DOMESTICS. Sheetings and Shirtings.....13 1/2 @ 14 1/2  
Heavy 4-4.....13 1/2 @ 14 1/2  
Medium 4-4.....13 1/2 @ 14 1/2  
Drills, Brown 13.....15 1/2 @ 16 1/2  
Prints.....11 1/2 @ 12 1/2  
Ticking.....00 @ 00  
Gingham.....00 @ 00  
Mous-de-Laines.....00 @ 00  
Carpetings.....00 @ 00  
Lowell sup. 5-ly 1 @ 10  
Extra Superfine.....1 1/2 @ 2 1/2  
Superfine.....1 1/2 @ 2 1/2

PAINTS. Lead, Red Am.....25 1/2 @ 28 1/2  
do. Grey.....25 1/2 @ 28 1/2  
do. White.....25 1/2 @ 28 1/2  
do. Black.....25 1/2 @ 28 1/2  
do. Yellow.....25 1/2 @ 28 1/2  
do. Green.....25 1/2 @ 28 1/2  
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do. Orange.....25 1/2 @ 28 1/2  
do. Red.....25 1/2 @ 28 1/2  
do. Yellow.....25 1/2 @ 28 1/2  
do. Green.....25 1/2 @ 28 1/2  
do. Blue.....25 1/2 @ 28 1/2  
do. Purple.....25 1/2 @ 28 1/2  
do. Brown.....25 1/2 @ 28 1/2  
do. Pink.....25 1/2 @ 28 1/2  
do. Orange.....25 1/2 @ 28 1/2  
do. Red.....25 1/2 @ 28 1/2  
do. Yellow.....25 1/2 @ 28 1/2  
do. Green.....25 1/2 @ 28 1/2  
do. Blue.....25 1/2 @ 28 1/2  
do. Purple.....25 1/2 @ 28 1/2  
do. Brown.....25 1/2 @ 28 1/2  
do. Pink.....25 1/2 @ 28 1/2  
do. Orange.....25 1/2 @ 28 1/2  
do. Red.....25 1/2 @ 28 1/2  
do. Yellow.....25 1/2 @ 28 1/2  
do. Green.....25 1/2 @ 28 1/2  
do. Blue.....25 1/2 @ 28 1/2  
do. Purple.....25 1/2 @ 28 1/2  
do. Brown.....25 1/2 @ 28 1/2  
do. Pink.....25 1/2 @ 28 1/2  
do. Orange.....25 1/2 @ 28 1/2  
do. Red.....25 1/2 @ 28 1/2  
do. Yellow.....25 1/2 @ 28 1/2  
do. Green.....25 1/2 @ 28 1/2  
do. Blue.....25 1/2 @ 28 1/2  
do. Purple.....25 1/2 @ 28 1/2  
do. Brown.....25 1/2 @ 28 1/2  
do. Pink.....25 1/2 @ 28 1/2  
do. Orange.....25 1/2 @ 28 1/2  
do. Red.....25 1/2 @ 28 1/2  
do. Yellow.....25 1/2 @ 28 1/2  
do. Green.....25 1/2 @ 28 1/2  
do. Blue.....25 1/2 @ 28 1/2  
do. Purple.....25 1/2 @ 28 1/2  
do. Brown.....25 1/2 @ 28 1/2  
do. Pink.....25 1/2 @ 28 1/2  
do. Orange.....25 1/2 @ 28 1/2  
do. Red.....25 1/2 @ 28 1/2  
do. Yellow.....25 1/2 @ 28 1/2  
do. Green.....25 1/2 @ 28 1/2  
do. Blue.....25 1/2 @ 28 1/2  
do. Purple.....25 1/2 @ 28 1/2  
do. Brown.....25 1/2 @ 28 1/2  
do