

Bates College

**SCARAB**

---

The Morning Star

Muskie Archives and Special Collections Library

---

10-29-1873

## **The Morning Star - volume 48 number 44 - October 29, 1873**

Freewill Baptist printers

Follow this and additional works at: [https://scarab.bates.edu/morning\\_star](https://scarab.bates.edu/morning_star)

---

# The Morning Star.

Volume XLVIII.

DOVER, N. H., OCTOBER 29, 1873.

Number 44.

## THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER  
FOR THE FAMILY.

ISSUED BY THE  
FREEWILL BAPTIST PRINTING ESTABLISHMENT

Office, 39 Washington St., Dover, N. H.

Rev. I. D. STEWART, 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.

TERMS: \$3.00 per year; or if paid strictly IN ADVANCE, \$2.50.

REMITTANCES must be made in money orders, bank checks, or drafts, if possible. When neither of these can be procured, send the money in a registered letter. All postmasters are obliged to register letters whenever requested to do so.

Money sent by mail is at the risk of the sender. The regular charges for money orders, bank checks, and Post Office money orders may be deducted from the amount when thus sent. Agents are particularly requested to make their remittances as large as possible and thus save expenses.

Papers are forwarded until an explicit order is received by the Publisher for their discontinuance, and until payment of all arrears is made as required by law.

Each subscriber is particularly requested to note the date on the label for the expiration of his subscription, and to forward what is due for the ensuing year, without further reminder from this office.

### NEWSPAPER DECISIONS.

1. Any person who takes a newspaper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment.  
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper is taken from the office or not.  
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.

When Agents receive premiums, no percentage on money sent for the Star is allowed in addition.  
We send no books out to be sold on commission, or otherwise, with the privilege of returning them.

## The Morning Star.

WEDNESDAY, OCTOBER 29, 1873.

### In the Choir.

On rolled the mighty melody, as though  
A multitude passed by—  
A sea of sound and sweetness; here and there  
A clear young voice pealed high;  
A glory crept around the vaulted roof  
And tinged the old gray stone;  
The sunshine stole in from the windows where  
The saints each stood alone.  
Below knelt youth and beauty in their pride,  
Fair as the flowers of June,  
How did that psalm of strife and agony  
Chime with each young heart's tune!  
And then the heavy oaken door swung back;  
A woman entered in—  
Wan in the face, and weary in her main,  
Her garments soiled and thin;  
And, like a blot upon a robe, she stood  
Amid the gorgeous fane;  
And youth and beauty drew themselves apart,  
And she went out again.  
Still, where the pictured Twelve Apostles stood  
The light came colored fair;  
But yet we thought those men of Galilee  
Had scarce been welcome there!

### English Correspondence.

CHILWELL COLLEGE, ENG.,  
October 3, 1873.

My first word must be of a personal character. My correspondence has been interrupted for two months by change of residence and change of occupation. I have projected several letters on different topics, but they have never taken form and shape. Always some unusual pressure of duty made it impossible for me to write. There will be interest perhaps in the fact that I meant to give an account of a sea-side and mountain ramble, of a day with a Yorkshire or Lancashire evangelist, of an ordination service of a new missionary to Orissa, of a General Baptist "Quarterly Meeting," and of all the general religious news from the French Pilgrimages to the latest Rome and Protestant Church. Reports are sometimes "taken as read," and these projected letters must be "taken as written," though they have not been embodied by pen and paper and were never written save in thought and idea.

Next week but one are the Baptist union meetings at Nottingham, of which I hope to send a full account, and having corresponded twelve years for the *Star*, I purpose beginning a new series of letters from a new locality with a report of those meetings.

Meanwhile, I may say something of the place whence for the future I shall write.

Chilwell is a small village about four or five miles from Nottingham. The College is a general Baptist institution for the training of young men for the ministry of the word of God amongst General Baptist churches. The premises include a President's house, matron's rooms, studies and dormitories for the young men with, of course, a dining-room and library. The premises were purchased in 1861 at the cost of about £3000, and are entirely paid for. There are eight acres of land adjoining. The situation is said to be "beautiful and salubrious." It ought to be something advantageous to compensate for the inconvenience of being one mile from a railway station and four miles from a bookshop. Clifton Grove, which Kirke White has made famous, is just over the river two miles away; and the Leicestershire Hills are in sight from the fields at the back of the College. Twelve years ago the Rev. James Lewitt, now of Scarborough, was Secretary of the College, and the Rev. Dr. Underwood,

President. To both great credit is due for the energy with which they worked to raise the requisite funds for the purchase of the premises.

The session has just opened with eleven students. The course of study extends to four years. The curriculum is to be arranged with a view to enable students to matriculate, and if possible graduate at the London University. The first year English subjects are to be prominent, Logic, Christian Evidences, Ecclesiastical History; the second year the Classic tongues; the third year Philosophy and the Biblical languages; the fourth year the higher branches of the Classics with Theology, the Queen and Mistress of the sciences.

It would be well for our denominational institutions if they could keep to their own special work of Church History, Homiletics, Biblical Criticism and Theology, relegating to our national colleges the whole of the course in classics, mathematics, logic and philosophy. But at present this is impracticable. The young men who present themselves as candidates for the ministry amongst us have well nigh everything to learn, and a common school education is the utmost we are justified in expecting from them as a preliminary training—some of them can not boast even of that. When the new education act has done its work and the extension of University lectures to our large towns has raised the standard of attainment among the people, and all the Universities are open in all their privileges to all men of every denomination, we may have to modify greatly our College system. At present in our institutions for young ministers we combine the High School and the College, and have to teach everything as if it had or might have a denominational bias. Algebra, Geometry, the elements of the classical and Hebrew tongues, logic and philosophy must be part of our curriculum, as if we could give to algebraic signs and mathematical figures some mystical relation to General Baptist doctrines, and as if the rules of grammar and the laws of thought might be made to conform to the six articles of our creed!

One of the great advantages of the College is that its students may obtain by means of the "Peggs Scholarships," the opportunity of completing their studies in some English, Scotch or German University. The sum of £2000 has been left for this purpose, and properly invested it will yield about £100 a year, so that the two scholarships the legacy was to found are endowed with about £50 a year each; and inasmuch as the scholarships are tenable for two years we shall have one scholarship vacant every year. But the scholarships can not be taken unless there has been previously a satisfactory examination passed in Christian Evidences, Church History, and the elements of Hebrew and Greek; and unless the candidate shall have passed the matriculation examination in the London University. The standard is sufficiently high considering the average range of attainments possessed by young men offering themselves for the ministry among General Baptist churches. The London University has one fault and that is its tendency to make its examination too comprehensive and severe. But we hope in three or four years to prepare for these scholarships "any man who has aptitude for study." We want a raised standard all round, a higher degree of proficiency when men enter the College, and the prospect of larger resources when they leave for pastoral work.

THOMAS GOADBY.

### New York Correspondence.

NEW YORK, Oct. 18, 1873.

#### THE ALLIANCE.

After the Evangelical Conference it is interesting to the recent auditor of the addresses to look over the *Tribune* Extra, not only to "compare notes" with the reporters, but to refresh recollection with a bird's-eye survey of proceedings so ever memorable. I mention this, however, merely to remark for the mere reader that the most remarkable thing about the Extra, after the remarkable enterprise displayed in the simultaneous reproduction of such a mass of oral speech, consists in the vast gaps that occur wherever the speaking was extemporaneous. In fact, meritorious and unparalleled on the whole, as the *Tribune*'s report has been, it is still so far from the perfect thing the publishers would have you believe, that one reviews the report of a meeting which one attended, with but half a sense of recognition.

Among the prepared addresses, the very first, the salutatory to the strangers, by Dr. Adams, was one of the most exquisite productions of kind ever delivered. The elegant and gentle-hearted Doctor surpassed his own fame in genial Christian oratory on this occasion. Dr. McCosh on the Development Hypothesis, Dr. Christlieb on Modern Infidelity, Dr. Krummacher on Protestant Germany, Dr. Muhlenberg on Joint Communion Service, Pres. Porter on Modern Literature, Rev. J. P. Astie on the Free Churches of Europe, Count de Gasparin on the Religious Care of the Sick, Pres. Hopkins on the Sabbath, Dr. Woolsey on Christianity and the Constitution, Prof. Fisher on the History of Protestantism, Prof. Kraft on the Old Catholic Movement, and Prof. Dorner on Modern Infidelity, are among the carefully prepared and first-class papers which I observe fairly reproduced in the Extra, and which, with others, will supply me, as well as multitudes, with occupation for spare hours a good while to

come. The wretched straw paper will be fairly threshed back to straw and chaff, before half its proper work has been got out of it.

#### THE PART BY TOZER.

The sublime and the ridiculous seem to be necessary as well as close-neighboring foils to each other, never but a step apart, as saith the proverb. Every grand drama, accordingly, has its fool as well as its hero. The Evangelical Conference would be incomplete without Tozer. To be sure, Tozer was but an after-piece, not the comical element of the main performance. Far be it from me also, to intimate that Tozer is a fool. He is of age and speaks for himself. Besides, great wits have often played the fool's part on the stage. Their part, indeed, is to satirize or travesty the folly of their official betters. Tozer does this to perfection without reckoning what he puts in on his own account. [But the excellent Tozer carries his part a little too far, when he pulls our Right Reverend Bishop and Father in God, Horatio Potter, D. D., into his exquisite little farce, and sets him on the stage in a mock international arch-Episcopal chair, with a burlesque title of "My Lord Bishop," and arraigns before him the Dean of Canterbury for a disorderly act of communion out of the ritual, and in a Presbyterian church. Tozer means well, and indeed has done well, in heaping unprecedented silliness on the airs and pretensions of churchly exclusiveness; but really, Tozer carries his joke too far. He has caused great pain to the excellent Bishop Potter, and although the Bishop is a high-church man, without any just warrant that I can see, in the circumstances of the particular case. Bishop Potter did, indeed, with apostolicunction rebuke publicly, under approved ecclesiastical sentence, the younger Stephen H. Tyng, for the sin of preaching and praying out of the ritual, in a Methodist Assembly. But then, Dr. Tyng was a presbyter in his diocese and under his jurisdiction, whereas, the Dean of Canterbury—! This is too rough on "My Lord Bishop." I really do not see what excuse can be made for Tozer. Can he possibly have forgotten that the Dean of Canterbury, or any other clergyman of the church of England, is under as little responsibility to the Episcopal church in America as to the Presbyterian church? The worthy but not judicious Tozer is certainly hazy in his intellect, yet we should expect an obfuscated Englishman in such a case would naturally, almost necessarily, cite the offending parties, Presbyterians and all, before the Archbishop of Canterbury, rather than invoke the discipline of our provincial authorities upon the head of a dignitary of the church of England. Tozer is too much for me. I give him up as insoluble. Yet I make no doubt that the Christian charity of good Bishop Potter will set down the extravaganzas not to malice but to insanity, (to which the stupidity of a thoroughly stupid Englishman is quite capable of amounting, upon occasion), and while the injured man forgives, the delighted public can laugh without reserve at Ex. Bishop Tozer's unconsciously most humorous of all impudent and meddling letters. The enterprising reporter of the *Tribune*, who followed up Tozer to the extent of an imaginary interview with Bishop Potter, and kindly put into the mouth of that dignitary what seemed to him the proper thing to say in the premises; namely, that he should not indicate what course he should pursue until the proper time came for him to act—which will not be during the present dispensation, at least,—shall not this budding journalist also have, in his humble degree, the tribute of a smile?

#### AFTER PARTS.

The Free Religionist Convention, the Woman Suffrage Convention, the Female Congress, and the Association for the Promotion of Women, all followed the Evangelical Alliance, this week, like an army of gleaners in a well-swept field. It was a very happy conjunction for their small babble and acrid zeal, against the weighty discourse and high confraternity of loyal Christians, in so near and striking contrast. The Free Religionists, by one of their speakers, enunciated a basis of union intended to be broad and vague enough for the largest freedom of opinion and practice—"Religion is man's consciousness of his relations to the Power behind Phenomena." A right sense and fulfillment of those relations would be indeed as good a definition of religion in the abstract as metaphysical pedantry would allow. Herbert Spencer's followers, however, would require little widened, at least by construction, so as to include man's sense of his relations or incapability of relations to the Power &c. The latter would be a relation "in a sort of negative sense."

The Insurrection of Restless Females has separated under two heads, the lewd and the decent, and the latter division is the one that under various aliases has been expatriating itself in New York for some days past. The Association for the Promotion or Advancement of [certain] Women, it seems, was pre-organized by a minority conclave, after a sharp caucus fashion of doing things, on the night before the meeting of the Congress called to form it. On the appearance, the next day, of the printed Promoted Women, who had been picked out of the official list, a row naturally arose on their part. On the other part, the snugly inducted officials, with charming femi-

nine simplicity sweetly wondered they were not glad that job was out of the way, so that the Congress could proceed at once to business, ready-organized. A compromise was at length effected, on a resolution to revise and amend the constitution at a future stage of the proceedings, and the reading of "papers" proceeded. VIM.

#### Listen.

Do you wish to do something towards making your home happy? Do you desire that your brothers and sisters should be glad to have you with them, and that you should always be a welcome companion to your parents or your children? Do you want to have your society coveted everywhere, and to feel, the while, that you are doing good as well as giving pleasure? Would you like to help people to think well, and to have them save their best thoughts for you? Would it please you to get all the good you can out of the people you know?

If so, learn to listen. But first learn what listening is—for it is not merely the exercise of the sense of hearing. The stupidest of us can keep ears open and mouth shut. To listen properly means to make other people talk properly. That is a social definition, if it is not a Websterian one. The good listener is a cause of talking in others, and by a proper exercise of this valuable and too scarce gift, makes the diffident say what they think, and the verbose think what they say. For the greatest talkers are careful when they find they have a good listener. They know that they may not often be so fortunate, and they talk their best. The adept in listening may sometimes hear more prosing than he likes, but if skillful this will not often happen. When it is impossible to get anything interesting or useful out of a man, he need be listened to no longer. Every one of sense will agree to that. But it is astonishing how many good things some very unpromising persons will say if they be properly and conscientiously listened to.

To be sure it is very hard for some persons to listen. They have a gift for talking, and they like to exercise it. But these are the very persons who should do a great deal of listening. They know what a luxury it is to talk, and they should give their families and friends a chance to learn the art. Besides, like farmers, they will often find much advantage in a rotation of crops. A season of listening is often a most excellent preparative for a season of talk.

It is often supposed that if a man has a good thing to say, he will say it, but this is not necessarily the case. Very often he never says it, because no one will give him a chance. He don't want to waste his speech on fools, and the smart folks want him to content himself with hearing what they have to say. This happens,—not in connection with very good things perhaps, but with things that might lead to very good things—every day and every hour, in thousands of families, all over the land—to say nothing of society.

There are those who so seldom have a chance to speak to interested ears, that they gradually withdraw themselves into themselves, where, not generally finding much, they intellectually pine away.

To be sure, we should not fail to become good talkers, if we can; but, do what we may, we can only make one talker of ourselves, whereas, by proper listening, we may make a dozen talkers of other people.

#### Weight of The Air.

Little as we realize the weight of gaseous bodies, it is meteorologically certain that one cubic mile of atmospheric air weighs over five million six hundred thousand tons, and one cubic mile of pure hydrogen, the lightest known substance, weighs no less than three hundred and eighty-nine thousand tons. It will, therefore, appear somewhat startling to those who laugh at the terrors of our forefathers when the earth was threatened by collision with comets, to learn that such gaseous body has an enormous weight, and its mass is not less than that of an asteroid. It would have, if reduced to the density of the earth, a diameter somewhere between thirty-two and two hundred and thirty-seven miles; and if reduced to the density of a sphere of lead, would have a diameter which may approximately be put at least as high as fifty miles.

#### Training of the Body.

President Felton, in discussing physical training, said that among the Greeks, a people so wise in all which concerns the physical man, there were two widely different systems of training—one adapted to the athletic, the other to gentlemen and men of learning. The former resulted in an immediate development of muscle and erudite strength, while the latter resulted in a wonderful grace, agility and beauty. The former produced the great wrestlers, but was deemed unfavorable to intellectual genius, while the latter was resorted to as the surest means of securing that delicate susceptibility and elastic vigor which characterized the Greek poet and orator. A prodigious abnormal development of muscle—the result of long-continued, special, intense training—destroys the balance between mind and body, and, while it produces a splendid animal, leaves the brain

with less than its share of power. Plato says, "Excess of bodily exercise may render us wild and unmanageable; but excess of arts, science and music makes us feeble and effeminate. Only the right combination makes us wise and manly."

#### Events of the Week.

##### THE STOKES TRIAL.

During Stokes's third trial, which continued through last week in New York, considerable important testimony was elicited for the defense. One witness testified to hearing two pistol shots in the Grand Central hotel at the time of the murder, and to hearing Fisk say, "He (Stokes) was too quick for me this time." Much interest attached to the statements of Patrick Logan, a sheriff who had the hall boys (Redmond and Hart) in custody at the time of the first trial. He testified that these boys told him that they were paid \$1000 each for their testimony, and that their story was written out for them, and that they committed it. He gives a plausible reason for not making this known at the first trial. A respectable old lady also testified to being in the room of the Morse girls at the Hotel at the time of the murder, and to hearing Fisk say to them, "I'll shoot him (Stokes) as sure as my name is Jim Fisk." Another witness swore that the Hotel hall boys (Redmond and Hart) told him in the house of detention that they did not see the shooting, and that they were paid for their testimony. A Baptist clergyman testified to riding in the street cars with Stokes a few weeks before the murder, and that Stokes came into the car with a bundle of papers and said, "Doctor, I am going with these to the attorney-general; they will go far to break up the Erie ring." Witness said, "You appear to be very busy," and Stokes replied, "I am engaged in a savage fight; if I fail, I lose my life. You remember the case of poor Eaton; I am afraid Fisk or some of his emissaries will shoot me." Witness advised him to be careful, and he said, "I go prepared always, and I never go out at night, except in a carriage." Other testimony of less importance was elicited. The prosecution had already proved the shooting of Fisk, and seemed to make it quite plain that Stokes was the murderer, but this evidence for the defense puts the case in a new light. Of course it is difficult to tell how much of it is purchased for the occasion, but it looks now as though the jury couldn't convict on the testimony before them. The prisoner also gave clear testimony in his own behalf.

##### NATIONAL BOARD OF TRADE.

The National Board of Trade held its annual convention in Chicago last week. The situation of the money market was discussed, and committees appointed to use their efforts in working out a reform of currency, and the improvement of the national banking laws. Important changes in the national bankruptcy act were suggested, and the improvement of American shipping interests was ably discussed. The meeting was quite an important one, and business circles will doubtless reap the benefits of it in time.

##### FIRE ENGINEERS' CONVENTION.

There was a mass convention of chief engineers of city fire departments in Baltimore last week. It was well attended, and the guardians of our property and our homes conducted themselves in a creditable manner. All the questions relating to the duties of their office were discussed, and measures adopted which must prove salutary in practice. There is no doubt but this matter of fighting fire is something of a profession, and such meetings as this can hardly fail of benefit.

##### AMERICAN ANTIQUARIAN SOCIETY.

The sixty-first annual meeting of this Society was held in Worcester last week, and was well attended. An interesting essay on Eliot's translation of the Bible into the Algonquin (Indian) dialect was presented, the conclusions of the writer being that not only the version brought out by Eliot was intelligible and practical, but that the Indians of his day had so far profited by intercourse with the whites as to be able to read and write and to comprehend and embrace the truth as presented to their minds through the medium of their own language. As a vindication of Mr. Eliot's life-long work as of no use to those he sought to benefit, the paper was complete and valuable. Professor Egbert Smyth of Andover presented some interesting facts in relation to the matrimonial connections of Christopher Columbus, showing his first wife to be one Philippa Bartolomeo Paretrelli, a Portuguese of Italian descent. Other interesting papers were read, and measures proposed to preserve the tomb of John Smith, in the church of St. Sepulcher, London.

##### FINANCIAL.

Although the pressure in the money-market still continues, there are several hopeful signs. Fisk & Hatch, the N. Y. bankers, will resume business this week, and the Secretary of the U. S. Treasury began Monday to pay silver for greenbacks, dollar for dollar. This caused quite a commotion among the N. Y. stock brokers, since it interferes with several of their nicely laid plans. In the meantime manufacturing establishments are beginning to feel the pressure for money, and many are yielding. The cotton and woolen mills in Lawrence, Lowell, Fall River and other places are either reducing their force, or shorten-

ing up on time, or diminishing wages, whichever way seems to them best to avoid loss. The banks also continue to hold on to their currency, fearful lest they may by and by be nibbled by a run. It will doubtless be a winter of what is called "hard times," but probably not near as hard as it might be.

#### Mission Field.

##### A LIBERAL CHURCH.

The United Presbyterian church of Scotland numbers 183,000 members; less than two-thirds more than Free Baptists. Last year they raised \$1,250,000, besides \$500,000 for missionary and benevolent purposes. They are supporting 65 missionaries and teachers in the foreign field, and have just raised nearly \$50,000 for a mission in Japan. Says the *Baptist Miss. Mag.*: "God will bless such liberality and obedience in spite of their infant baptism; and the Baptist churches of America will suffer from spiritual leanness, notwithstanding their fidelity in the matter of ordinances, if they are recreant in duty to the perishing heathen."

##### WOMAN IN INDIA.

Dr. Duff, of Calcutta, in an article in the *Indian Female Evangelist* on Indian Womanhood, most graphically and thrillingly portrays her pitiable condition. Our limits allow us to refer to only a few of his statements. She is compelled at the age of ten years, or earlier, to marry the husband her father selects, and her marriage is a signal for immediate seclusion. Of course the poor can not shut up their women, but as soon as one grows rich or respectable, he begins to hide his female relations from public view. A high wall around his compound and an inner apartment, exclusively for the use of women, proclaim his rising fortunes. Away from the street, all respectable females must live in dingy, prison-like apartments, with the smallest possible number of doors, which, through their narrow bars, admit no sight-seeing but such as is afforded by the firmament, or a stagnant tank, or an ill-cultivated garden. A stray female may, occasionally, penetrate into a zenana, men never, excepting—to use an Irishism—she be the small boys of the family. It is even thought improper for a husband to have any social intercourse with his wife during the day, and she is never suffered to eat with him. Thus deprived of personal liberty, seldom conversing with strangers of her own sex, and never with men, no furniture to care for, no clothes to make or mend, no fancy work to interest them, no music to practice, no letters to answer, no books to read, they are doomed to an extremely dull, monotonous and uninteresting life. Much of their time is spent in drowsing and sleeping, in smoking and chewing the betel nut, in playing cards and other games, and in quarrelling and abusing each other. If a stranger meeting a respectable Hindu, should inquire for the wife and family of his new acquaintance, it would be considered as an insult, never perhaps to be forgotten and not easily forgiven. Hence, under this system, there are millions of mothers, but not a single wife, in the noble, Christian sense of that term.

And yet the very goal and scene of misery is reserved for widowhood. For this state, there is no pity, no compassion, no sympathy. It is believed to be a curse, inflicted for some pre-eminent guilt, contracted in some former birth. Widows are regarded and treated as accursed by the gods, and he who helps to make them suffer, supposes he is furthering the purposes of heaven. So soon as the husband dies, the widow, though she may be only a child of seven years, or under, is divested of her ornaments, and she is not allowed to retain them, even as precious memorials of the past. She must wear only coarse garments, and feed on the coarsest and scantiest fare, never eating more than one meal per day. She must not even lie upon a bed. Two days in a month she must maintain a strict fast and not even moisten her mouth by swallowing her saliva. One ceases to wonder at the thousands who annually preferred, in days gone by, the short-lived agonies of the funeral pile to the life-long agonies of dishonored widowhood.

##### WOMEN IN BURMAH.

The condition of women in Burmah is in striking contrast with that of her Hindu sisters. "From time immemorial," says Dr. Mason, a Baptist missionary at Burmah, "has she been in full possession of all the rights that the strong-minded women's rights associations are compassing heaven and earth to obtain. The wife is the treasurer and keeps the cash. When money is wanted, the husband goes to the wife, not the wife to the husband. The women do the most of the trading, superintend the farms; advise in law matters and occasionally help their husbands on the judicial bench. Married women often trade independently of their husbands, and can acquire and hold property in their own names. They can sue and be sued; and whenever they are weary of their husbands, they can obtain legal divorces on no stronger plea than 'incompatibility of disposition.' . . . Notwithstanding the masculine features of female society in Burmah, they are not incompatible with commendable female traits." Their books thus characterize a good wife: "She knows when her husband is hungry, and that he may eat, puts before him the best food in the kindest way; and dresses him becomingly, seeing that his clothes are not old or dirty. As friends consult each other regarding their mutual profit and happiness and assist each other, she, having consulted her husband, lends her assistance and looks on, and behaves to her husband's relations, as to her own, and does not dispute his authority; and if he goes to the chief's house or other places, she waits till his return, and eats not the meal till she eats it in company with him."

##### BAPTIST MISS. UNION.

This society is doing noble missionary work. It has 15 missions under its care, 9 of which are in Asia, 5 in Europe and 1 in Africa. The total membership of its mission churches is about 27,512. Its receipts during the last year including legacies and the Woman's Societies, were \$216,100.70, and its expenditures \$239,417.27, leaving a balance against the society of \$23,316.57. Adding the debt of the previous year, \$18,753.07, it makes its present indebtedness \$42,070.64. "Among the Telegos, the year closing with April 1, witnessed 350 baptisms, and hundreds are still waiting for the ordinance. . . . China demands, and is beginning to receive, increased effort; Japan opens her gates, and invites us to come in and possess her wide, and promising fields. Africa furnishes openings to her heathen population for which we have long been seeking. . . . Sweden reports nearly 900 baptisms during the last year. . . . Indeed, nearly every field we occupy demands increased contributions of men and money, and will repay them, some thirty, some sixty, some a hundred fold."

## S. S. Department.

Sabbath School Lesson.—Nov. 2.

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

JESUS AND THE YOUNG.

MATTHEW 19: 13-22.

**GOLDEN TEXT.**—But Jesus said, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.

## QUESTIONS.

13. Who were brought to Jesus? By whom? For what object? The meaning of "brought?" What good ever came to these children from this act? What did the disciples do, and why?
14. What did Jesus say to them? How can little children now come to Christ? In what ways may they be forbidden to come? The meaning of "for of such is the kingdom of heaven?" What had Christ said on this subject elsewhere? Matt. 18: 1-4.
15. What did Jesus then do? To what place was he going? Matt. 20: 17.
16. Who came to Jesus, and what did he inquire? What is eternal life? By what means did this ruler expect to gain it? What is the Christian law of salvation? Mark 10: 16; Ro. 5: 1; Ro. 4: 9, 10. What did the ruler mean by calling Christ good?
17. The ruler of Jesus? In what sense is God alone good? Did Christ disclaim that title? Just what did he mean? Whose commands were the ruler to keep? Where were they to be found?
- 18, 19. What reply did the ruler make? How was he answered? Why were duties to men alone mentioned? What has Jesus called the command to love our neighbor as ourselves? Mark 12: 31.
20. What did the young man say? What prompted him to these inquiries? Did he correctly estimate his obedience? In order to keep the second commandment how must we treat the first?
21. What did Jesus answer him? The meaning of "If thou wilt be perfect?" Why did Jesus ask him so hard a thing? To what extent should we yield to God? Luke 14: 33. How should those who have riches regard wealth? 1 Tim. 6: 17-19. The evidence when property is truly consecrated to Jesus?
22. The effect of Christ's words on the young man? Why was he sad? When are riches hindrances to piety? When are they helps to it? Can a covetous man be a Christian? Col. 3: 5. The lesson to be derived from this incident?

## NOTES AND HINTS.

13. Those here described as "brought to Jesus" to be blessed, were not merely children, but little children, so little that they were brought, not led, to Jesus, and so little that, in speaking of them, Luke uses a word meaning babes. Hence, the words of Jesus apply to all those lingering in the lap of infancy, as well as to children of a few more years than they. They were brought by parents, brought because too young to voluntarily go to Jesus, and by their parents because they had confidence in the goodness of Jesus, and viewed him as a man of unusual favor with God. It was customary among the Jews to religiously train their children, and by circumcision these were included in the covenant made to Abraham. The parents wished to have Jesus "put his hands on them and pray." This was called blessing them. It secured to the children the influences of grace. Every Christian parent deprives his child of much moral good who fails to do as these parents did. The disciples "re-buked" those who brought these little ones to Jesus, for they thought it a trouble to Christ, superstitious, or at least, without results, and a serious interruption of our Lord's discourse on lofty themes. Many imitators, notwithstanding the mistake they committed, have since had. Efforts to bring, in a spiritual sense, children to Christ, have often been discontinued as unprofitable and needless.
14. Jesus disagreed with his disciples. He said "Suffer little children and forbid them not to come unto me." "Suffer" means permit. To "suffer little children to come" to Jesus does not mean to suffer them to be baptized, for Jesus was not baptizing when he said these words, did not baptize a child of them; neither is baptism Jesus, nor does it bring to Jesus. The literal meaning of his words is plain. It is, "Let these parents present to me their little ones." But his words mean yet more. For an infant as for an adult to "come to Jesus" in a way not literal, is to become related to him as an object of his love, benevolence and salvation. Little children then are provided for in the redemption of Jesus, and on them, as members of the kingdom of heaven, God looks with love. Hence let the apostles of Jesus treat them as included in the provisions of grace. "Of such is the kingdom of heaven." The revised translation, by the Baptist Union, renders this sentence "for the kingdom of heaven belongs to such." It is the true rendering, and unfolds the meaning of the sentence clearly. We make a similar use of the possessive phrase, "of him," "of them," meaning his, theirs, or belonging to him, belonging to them. This makes the sentence teach that the child-spirit qualifies one for the kingdom of heaven, and, whether found in old or young, it inherits that kingdom. The characteristic of little children is trust, and by trust adults are saved. The phrase "kingdom of heaven" does not here mean the church, as some suppose, else we must advocate the church membership of infants, and little children. It rather means that spiritual realm in which the love of God flows freely over and through the soul. The realm of redemption and salvation is "the kingdom of heaven."
15. The hands of Jesus were laid on little children, and the blessing of God given to them. Let every parent look on his little ones and rejoice that God loves them, that Jesus is proved to be their friend. Mark says, "He took them up in his arms, put his hands on them and blessed them." Hence, to put the hands on the head and pray is, in the Scriptures, to bless. The laying on of hands denotes, not dedication, but the invocation of God's favor. This event occurred in Perea, as Jesus was on his way to Jerusalem.
16. Resuming his journey, our Lord was met "in the way," by a young man, who

came running to him, and asking one of the most important questions ever considered by the mind of man. Notice the intensity of his feeling. He was rich, was a ruler, yet ran out into "the way," or street, to meet Jesus, kneeled to him before all the people, and asked him this question. Here is a lesson for those who would gain eternal life. So far he acted wisely. The words, "good master," are a respectful form of address to Christ as a religious teacher. Jesus was recognized as a teacher of religious truth. The "good thing" which he wished to have named as a condition to eternal life only shows the low conception of righteousness prevalent in the society around him. He thought to be worthy of eternal life, but just how he did not know. His mind was not at rest. The assurance of salvation eluded him, and yet, "from his youth up," he had wrought good works. By inheriting "eternal life" he means he saved, or enter the state of the righteous after death. Eternal life is put in the Scriptures for eternal happiness. It is not existence but happiness that he desires forever, yet he would exist that he may be happy.

17. "Why callest thou me good? there is none good but one, that is God." Christ was good. "Who of you convinceth me of sin?" is a question asked at a later time than this. His was the consciousness of holiness. We have the history of Jesus, and it is the history of the only man that defies us to detect in him one sin. Yet, he says, "There is none good but one, that is God." This is the language of correction, and of instruction, designed to awaken the thought and to lead on the reason of this person to a better apprehension of Christ. The Saviour will not stand as simply good among sinful men. "Why callest thou me good?" You know not the depth of that term. You apply it to me as one on the low plain of goodness occupied by men; but goodness is an attribute of God. In that high sense of the word will you say of me "good master?" Do you know me to be good as "God alone is good?" These questions trace the meaning of the words of Christ. He does not deny the attributes of goodness, but says, "If good I am, then am I God."

"But if thou wilt enter into life, keep the commandments." The life referred to is "eternal life," or salvation hereafter. To "keep the commandments" is to obey them. This way to life was that in which the young ruler had sought to travel. By works he had strived for the mastery of all opposition, and the scaling of the high walls of heaven. When Christ gave this reply he knew the history of this person, and adapted his answer to draw from him a reply that would give occasion to show the only true ground of acceptance with God. The words of Jesus teach, not the way of grace, but of nature, to eternal life, and were designed to prove that, by natural goodness, on which this young man relied, no man could be saved.

18, 19. The question "which?" reveals the confidence of the ruler in his attainments in piety. In replying to this inquiry, Jesus did not name those which would convict the young man of fault. He did not say, "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy heart." None of these commandments relates to our duties to God, but all to our duty to men. This distinction is real, yet must not be made indiscriminately. Religion respects duties to God and man; morality, duties to man alone. The final clause, "Thou shalt love thy neighbor as thyself," seems to be a summing up of the commandments mentioned; but disinterested benevolence, such as it enjoins, will fail to appear when its possession is claimed by men who are not religious. The test to which Christ subjected this ruler, proved that he had not, "from his youth up" loved his neighbor as himself. By neighbor is meant our fellow-man. Luke 10: 29-37.

20. "All these have I kept from my youth up; what lack I yet?" This is not the challenge of a self-righteous and satisfied soul. It is the inquiry of one who had sought for the peace of God by strict morality, and had not found it. He was an exemplary youth. His character shone out brightly above that of almost any of his contemporaries. Yet he lacked the peace of God. Something was needed, and after that he inquired.

21. "If thou wilt be perfect," that is, "If you are sincere, and are as desirous of eternal life as you claim." To be perfect is to be complete. Hence, while Jesus approved of all the man had done, he shows him that he was not complete in his relations to God. There was more to be done. He had not shown a perfect love, but one that needed perfecting. Mark adds that Christ "beholding him loved him," and then said, "One thing thou lackest." He had proceeded correctly in all respects but one, and that was submission to God. "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Jesus knew the aversion of his heart, and that while honest in all his dealings, he yet had not the spirit of benevolence in him. This selling of goods, in other cases, would not have been the true test to apply, for many a man is generous without true love to God. It was the test for this ruler. He "had great possessions," and they had his heart. More than God he loved them, so that while he possessed them, they also possessed him. This test would prove whether God was the supreme object of his regard or not, and for this reason Christ demanded it of him.

By "treasure in heaven" Jesus meant the "eternal life" of which this person spake. He uses the word "treasure" to point a contrast between earthly and heavenly riches. Matt. 6: 20. The following of Christ was not the thing at which this inquirer "stumbled." Allow him to retain his "great possessions" and he would have gladly attended our Lord. Christ put the ax to the "root of the tree." The root

22. The sorrow of the young man, at the reply of Jesus, was because of his own idolatry. He loved wealth more than God, and when called to show that he loved God more than wealth, he was pained. He "had great possessions," and was their worshiper. He could not leave all for Jesus. He could not become poor for the sake of "eternal life." This reply surprised and enlightened him, but did not command his will. He left Christ sorrowing because he could not give up everything for "eternal life." He wished to be perfect in a way that would not disturb his ruling passion. He shows that riches make difficult, in proportion to our love for them, the way to heaven. The spirit of childhood does not easily remain with him whose affections are given to the "god of this world." Only that man is wise and safe who "seeks first the kingdom of God and his righteousness." For the rich this is exceedingly difficult. But the difficulty must be overcome. The grace of God will enable a man to conquer every foe to his salvation, and for that, those who are wealthy, or who are seeking for wealth should daily pray.

## Communications.

## Bunyan on Close Communion.

BY HEZEKIAH BUTTERWORTH.

Among the rare books in the Bates Hall of the Boston Public Library are the complete works of John Bunyan in two ponderous volumes, printed and bound in London in 1767. They have the following descriptive title:

The works of that Eminent Servant of Jesus Christ, Mr. John Bunyan, Minister of the Gospel, and formerly Pastor of a congregation at Bedford, with Copper-Plates, adapted to the Pilgrim's Progress, the Holy War, &c. The Third Edition, to which are now added the Divine Emblems and several other Pieces which were never printed in any other collection. With a Recommendatory Preface, by the Reverend George Whitefield, M. A., Chaplain to the Right Honorable the Countess of Huntingdon.

We confess a pleasure, though it may have its source in a somewhat superstitious reverence for what is old, in reading Bunyan from the same volumes that afforded spiritual instruction and counsel to the Wesleys, and their coadjutors, to Whitefield, Lady Huntingdon, the English Independents, and to immortal pioneers of religious reform, whose labors were fruiting in golden harvests, a little more than a century ago.

John Bunyan, as is well known, was a Baptist of catholic views and liberal principles, who believed that differences of opinion and practice in relation to water baptism, ought not to separate Christians at the table of the Lord. He practiced what is called open communion in his own church, and endeavored by powerful reasoning, gentle persuasions and a meek and loving example to induce his brethren in the ministry to extend to all Christians the same hospitality of fellowship.

While the views of Bunyan in this respect are well known, the reasons that led him to adopt a broader basis of Christian fellowship than his denomination may not be familiar. He wrote much and in a very careful and elaborate manner on the subject of open communion, and these essays or letters display his discretion and self-restraint in a vexing controversy, his love of truth for itself alone, and the powerful reasoning capacities of his logical mind.

Having become settled in his own mind that it was wrong to make the table of the Lord the table of a creed, or to exclude from it any whom Christ himself received, he published a pamphlet entitled "A Confession of my faith and a Reason of my practice," which we find in full in one of the volumes we have described. In this he says, "He that hath communed with God, for Christ's sake, is as good and as worthy of the communion of saints as thyself." While he held water baptism by immersion to be the duty of the believer, he affirmed that baptism is no part of the Christian's spiritual title to churchship, but merely an outward emblem, and says, expressly,—"Baptism makes thee no member of the church, neither particular nor universal; neither doth it make thee a visible saint; it therefore gives thee neither right nor being of membership at all." "If water baptism and the circumstances with which the churches were pestered of old, trouble the peace, wound the consciences of the godly, dismember and break their fellowship, it is, although an ordinance, for the present to be prudently shunned for the edification of the church."

In closing his argument he presents eighteen reasons why close or restricted communion which debars Christians who have not been baptized in a particular way, from their "heaven born privileges," is a reproach to the church:

1. It looks like a spirit of persecution.
2. It respecteth more an outward form than the spirit and power of godliness.
3. This is to make laws where God hath made none, and to be wise above what is written.
4. It is a directing of the spirit of God.
5. It bindeth all men's faith and light to mine opinion.
6. It taketh away the children's bread.
7. It withholdeth from them the increase of faith.
8. It tendeth to harden the hearts of the wicked.
9. It tendeth to make wicked the hearts of weak Christians.
10. It setteth open a door to temptation.
11. It tempteth the devil to fall upon those that are alone, and have none to help them.
12. It is the nursery of all vain janglings, back-bitings, and strangeness among Christians.

13. It occasioneth the world to reproach us.

14. It holdeth staggering conscience in doubt of the right way of the Lord.

After giving these eighteen reasons, a part of which we have copied, he adds: "Bear with one word further.—What greater contempt can be thrown upon the saints, than for their brethren to cast them off, and to debar them from church communion? I say, what can the church do more to sinners or the openly profane?"

In answer to those who claim that circumcision according to prescribed form was essential to precede the eating of the passover, and that therefore the immersion of believers must in all cases precede the Lord's supper, Bunyan shows that under certain circumstances, converts were admitted to the privileges of the Jewish church without being circumcised. "If therefore," he says, "Moses and Joshua thought fit to communicate with 600,000 uncircumcised persons, when by the law not one such ought to have been received, why may not I have communion with the visible saints as afore described," referring to those who had not received the spiritual light to regard baptism like himself.

The publication of this pamphlet led to a bitter controversy in which his opponents exhibited a very unchristian spirit and an intemperate zeal. Several books were written in reply, in some of which Bunyan was called a "machiavelian" a "man devilish" and many like harmless names, which must have rebounded upon the writers, and afforded them little satisfaction when the heat of the controversy was past.

To two of these books Bunyan replied in a becoming and self-forgetful Christian spirit, in a very carefully prepared pamphlet entitled, "Differences in Judgment about Water Baptism no Bar to Communion." In this he reiterates his opinion "That baptism will neither admit a man into fellowship nor keep him there if he be a transgressor of a moral precept, and that a man who believeth in Jesus, and fulfilleth the royal law, both more glorify God than he who keepeth ten thousand figurative laws." He held that those believers who had not received water baptism by immersion, had not been brought to view the ordinance in the light that he himself enjoyed, but that they were his brethren still, and that the Scriptures commanded him to receive them as such though they were "weak" in this particular point of "faith." This pamphlet led to the publication of two other books by his opponents, which Bunyan answered under the title of "Peaceable Principles and True."

It is a thing to be regretted as an obstacle to unity of feeling among Protestant churches, that the Baptists, as a denomination, have, unlike the Methodists, the Congregationalists, and other Christian bodies, never been disposed to follow the examples and counsels of their noblest and best preachers and theologians in respect to the Lord's supper. An hundred years has wrought but little change. The meeting of the Evangelical Alliance to-day finds the denomination what it was a full century ago, its influence narrowed and usefulness impeded by sectarian sentiment, and its men of broad thought and liberal feeling in the minority.

## Personality in Preaching.

In no other profession is there such a scope for the personal element as in that of the preacher. The client demands of his lawyer that he gain his case, and whether this is done by fraudulent means or honorable is no concern of his; it is not even required that he have a personal belief in the truth of what he utters; much less any personal interest in impressing that truth upon the minds of others. If the cause he gained the claim is satisfied, even though the next act may require the denial of all his previous statements. In the same manner, if the physician is successful in curing disease, no one thinks to inquire whether he takes his own medicine in similar cases or not; or whether desire for reputation or a benevolent interest in his patients leads him to do his very best for their recovery.

But this is not the case with the preacher. It may be that the truths which he presents are unquestioned, and that all the resources of his mind are brought to bear in their unfolding; yet if the hearer has reason to believe the speaker insincere in motive, or experimentally ignorant of the truths which he may have presented with the greatest force, intellectually, the effort is lost; the demand has not been met; the preacher has failed in the one thing which should distinguish him from all other men, the blending of the whole with the living element of personal experience.

Truth lies all around us in general forms. Men have been evolving it, in the light of individual experience, from every thing which God's hand has touched, ever since men have existed. Facts have been presented to us, not with the absolute symmetry of a perfect mind, but with those elements made prominent which have entered most largely into the life of the teacher. We have been looking at them as the explorers, wishing to locate some unapproached mountain peak, survey it, in turn from all points of the compass. The cold, calculated, unexperienced facts of religion are as tasteless and as uninteresting to us, as are the questions and answers of the child's geography to one who has every object mentioned there already impressed upon his mind with the vividness of personal recollection.

It is the duty and privilege of the preacher to be in one sense a creator; in fact, he must be this if he would be a true preacher. He is to take cold, naked facts, lifeless in themselves and incapable of giving life to others, and fuse and mold them in the fires of his own inner life, till he can draw them forth, glowing and radiant, centers

of both heat and light. They are truly his, for he has changed their death to life; more than this, he has invested them with the power of giving life to others. He is the co-laborer of Deity; the perfecter and applicator, in his own sphere, of the raw material left by the Creator to be vivified and completed by that part of his own creation into whom alone and for that very purpose, he had breathed the breath of life.

For this reason a sermon, as used in the popular sense, differs radically from all other kinds of composition. The "I," not necessarily egotistically expressed, must always be there, as the animating principle in its structure. In its only satisfactory completeness it presents itself in the personal presence of the originator, giving forth the living thought still glowing from the furnace of the soul within. How little of that life can be transferred to paper, and, removed from the source of its new existence, go forth independent of all further support, may be judged from the fact that men will listen to an original discourse of the very lowest order of merit in preference to one understood to be borrowed from the greatest of preachers. Then low prodigal of power must be that preacher who voluntarily lays aside all the advantages given by his presence and the utterance of his own thoughts, and places his discourse in the same position of weakness to which published discourses are brought by the unavoidable intervention of time and distance.

Whether the editorial or imperial "we," assumed by the many preachers in the place of the more logical "I," is a cause or a result of the indefiniteness of a great many sermons, it is difficult to determine. Certain it is that they are almost invariably companions. Indeed, the nonresponsible "we," used by the speaker from a mistaken sense of propriety for the singular number, is sometimes to be taken, judging from the very general character and its surroundings, as an actual plural. This of course was not the case with the minister, who unwittingly spoke of "our" wife, or with the one whom I remember once to have heard, while speaking in the most familiar manner of the roads, remarked "we found it almost impossible to get here ourselves this morning."

If our preachers would take example from the best orators of any age or from the inspired word, this element of weakness would soon be driven from our pulpits. If the plural pronoun were to be substituted for the singular, in all cases where it is used in the first person in the "Orator on the Crown," how insipid it would at once become. If the spirit of the speech of Patrick Henry before the Colonial Convention had been such as to admit of a peroration like this, "We know not what course others may take, but as for us give us liberty or give us death," Henry would never have become the first orator of the Revolution. To change in the same manner the closing sentences of Webster's reply to Hayne, would strip it of its power, and be the most effectual protection against its mutilation by all the schoolboy orators of the day.

And then Paul, who never feared to be called an egotist, how it would maim his words of power to take away their personality. "I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am, except these bonds." A. C. H.

## Lessons from the Sea.

Probably many of the readers of the *Star* have been to the sea coast during the past summer. Have they learned anything there? Probably most of those who went did so for rest or recreation; but that is no reason why they should neglect to learn whatever the circumstances suggested. Every thing around us contains lessons of instruction, and the sea is full of such lessons. The Psalmist says, "They that go down to the sea in ships, that do business in great waters: These see the works of the Lord, and his wonders in the deep." Some of us have had this experience in the present, or in past years. But if our knowledge of the sea is limited to a visit to the beach, or to a short journey within sight of land, we have had enough to excite wonder and admiration, and to lead to thought. The lessons to be learned are many. Let us glance at some of them.

The sea, like man, is constantly receiving gifts. The sea is constantly receiving waters from the rivers. How numerous these are. They come from far; many of them from very far. Back in the mountains, in some instances, thousands of miles from the sea, these rivers take their rise, and they pass on, taking other streams in their course, and notwithstanding numerous obstacles in their way, they empty their waters into the sea. And they do this every day and every hour of the day,—constantly. Then thousands of ships are at all times on the ocean; and accidents are constantly occurring to these; and the treasures they contain are constantly added to its wealth. So man is constantly receiving. All creatures are under his control, and he receives from them service, food, clothing, and ornament. The earth yields its products for his benefit. Even disasters contribute to his advantage. Many of the gifts he receives come a long way, like the rivers from the distant mountains, but they reach him, and he is benefited by them.

The sea like men is constantly murmuring, and ever restless. Go to the sea when you will, you are sure to hear its murmur. Its bounds are wide, and it covers two thirds of the surface of the earth. It teems with life, and is full of treasure. But it murmurs and murmurs, as if it were complaining. And it is restless, never still, rolling backwards and forwards, wave following wave, as if impatient of control, and desiring what it has not. And so men murmur at the arrangements of God's providence, and do complain of the circumstances which surround them. The weather, the crops, the general condition of things, their particular trials, each is spoken of. And all the while, men are full of blessing, received in the providence of God. And then how much restlessness there is! With every thing to enjoy, men are reaching after something more. Always wishing for something they have not, and thinking that if they could have that, their happiness would be complete. And this is especially so with the ungodly. "The wicked are like the troubled sea, when it can not rest,"

The sea, like men, is held within definite bounds. The sea is confined by the barriers which God has appointed; and by which he says to it, "Thus far shalt thou come, but no farther." Sometimes these barriers are rocky cliffs, at others, they are pebbly beaches; and again they are only grains of sand. But each is effectual for the purpose for which God has appointed it. Men often pride themselves on the power they possess; but God controls them. He has made them free agents; and he has given them great physical power. But there are many things, both intellectual and physical, which they vainly strive to accomplish. Sometimes they find great obstacles in the way, like the rocky cliffs against which the waves dash in fury. And then again, little things, very little things, like grains of sand, produce insurmountable difficulties. They strive to overcome them, but in vain.

The sea yields its pure water to the influence of the sun, and so God is constantly exerting an influence upon men, and overrules all their conduct and motives, and causes them to tend to his glory. The sun is constantly exerting an influence upon the sea, and drawing up its water from it. We do not see it ascend; but it is constantly doing so. And it is only pure water which is thus taken up. The salt and all impurities which find their way into the sea, are left behind. And this pure water, thus taken up into the clouds, comes down again in gentle rains which refresh the earth, in the showers which fill up our springs; or in the torrents which swell our rivers; and all these confer benefits upon men, and the creatures which dwell upon the earth. And so God, the great Sun of the universe exerts an influence upon men. He overrules all the conduct and motives of men. He disposes all events, and brings out his own designs, and even the evil purposes of men are overruled for good. We see this in the cases of the brethren of Joseph, the enemies of David, and Judas Iscariot and the leaders of the Jews. The evil that men do remains with them; but whatever good they do, and whatever good may be extracted out of the evil, that God arranges for his glory, and for the good of his creatures. We may say with the Psalmist, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

However large a portion of the things of this life men may have, their souls will remain unsatisfied if they have only the things of this life. But if they are partakers of the grace of God in Christ Jesus, then while striving to do the will of God, they may be sure that all will be well, for "all things work together for good to them that love God." W. H.

## A Glasgow Sunday.

GLASGOW, Sept. 28, 1873.

This morning, it seemed as if we had got into a new place, every thing was so silent. Our lodgings are on one of the chief business streets of this very busy city, and from morning till night it is crowded with carriages of all kinds and descriptions, and the noise is something. But now it is a day of rest, and the streets are deserted. In going about a mile and a half to the old Glasgow cathedral, we saw only two or three cabs and two or three family carriages; but the sidewalks were filled with well dressed people, all evidently bound for church. Our party went to worship at the cathedral. It is a grand old building, finished in 1165, so making it more than seven hundred years old, and it looks as if at the end of another seven hundred years, it would be the same as now.

The services were all simple and devout. The sermon, on the raising of the widow's son, was sweet and tender, but while we heard with our ears and felt with our hearts, our eyes had to wander and wander up among the pillars, and arches, and galleries, and rows of pictured glass windows, till they reached the shadowy top. The music was vocal and congregational, no instrument except a violin to give the keynote at the commencement, and the wonderful volume of song, like the sound of many waters, filled the whole place gloriously, while every word was distinctly understood. The closing hymn,

"When gathering clouds around I view," was sung to a charming tune and with a real heart pathos.

About half the way home, we sat down to rest on a seat in King George's square, a little park in front of the Post Office. A great many people were in the park, sitting, standing and walking, but all quiet, except two little fellows who stepped up and down the base of the Queen's monument a little lively, but a stern looking police officer stepped up and pointed his forefinger at them in a way that stopped them instantly.

We came home at last through the same quiet streets, and could not help contrasting this church-going Sunday with our last in New York; and as we walked to mind the hundreds of dirty, ragged, neglected children that swarmed some of the streets we rattled through, the contrast was all in favor of Glasgow.

God help our churches home to carry on the home mission work. S. P. B.

One soul converted to God is better than thousands merely moralized.



# The Morning Star.

WEDNESDAY, OCTOBER 29, 1873.

GEORGE T. DAY, Editor.  
G. F. MOSHER, Ass't Editor.

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.

## Premiums for 1874.

Some things may be said in favor of the prevalent plan of giving premiums to subscribers to papers, and perhaps quite as many things against it. Not a few publishers and subscribers already feel and express the force of the objections to it, and freely speak of it as something that will probably soon belong to the past, and few real tears will be shed when it is left behind.

We share this view and feeling. We prefer to furnish a paper just as cheaply as it can be afforded, and let the subscribers pay that amount directly, as they pay for a barrel of flour, a dress, or a coat. It looks as though the premium business were soon coming to an end. When it does go, in a proper way, it seems to us that few will have any real occasion to be sorry. This may perhaps be the last year with it. We can not certainly tell. The right and wise thing will at any time be welcome.

True, there is something a bit pleasant in sending now and then a little choice gift or remembrance to those who make up our wide-spread literary family. It helps us to realize their personal relation, as mutual helpers and friends. Possibly it is pleasant to them, and for the same reasons. And we certainly want to deal with our subscribers as generously as others are dealt with. For, while disparaging the subscribers to no other paper, we hold our own patrons in special esteem, and find a large pleasure in serving them. And hence the offers which we make below. Deciding to do something this year, we choose to do a good thing. Unless we greatly mistake, our readers will find our plans and proposals for the year to come particularly welcome. That we shall add a pretty large number of subscribers to our list, and send out many choice gifts to our present subscribers, seems morally certain.

Just now there is a great demand for Chromos. When well-designed and executed they are very attractive ornaments for the home, beautiful, cheap, cultivators of taste, and sources of high enjoyment. Nothing else, in this line, is just now so popular. Many persons and families wish a fair supply of them, if they can be had without paying the rather high prices charged at the stores where they are bought singly. Desiring to serve our friends in this respect, we have, after much effort and painstaking, made the arrangements set forth below, and to which we invite attention:

### EIGHT DIFFERENT CHROMOS.

We can furnish all our subscribers, new or old, with any number of Chromos, from one to eight, of such a character and on such terms as afford us no little pleasure in announcing. Something different from the things heretofore offered seems to be called for, and in our premiums we have sought to meet the want. We claim nothing for these Chromos beyond what the truth will warrant. We do not say they are the best things in the market, that they are worth from five to ten dollars apiece, nor that no such offer as ours was ever made before or ever can be again. We simply say that every one of these pictures is very excellent in design, is really well executed, will not only bear but repay study, and will adorn any wall on which it may be hung. And any one of them would cost, if bought at the stores, several times as much as we charge for them. Buying them in large quantities, and advertising them as we do by our standing offer, we are able to obtain them so as to make the generous terms with our subscribers indicated below.

### DESCRIPTION.

The first of these Chromos is a Floral Piece, entitled, "A Boquet of Flowers." It is a large, rich and varied collection of the finest products of the parterre, with the form and coloring perfect, and the appearance all that could be desired. A fine vase holds the flowers, which wear all the freshness and glory of life. The picture is just completed, is large, and shows the fruits of skill and care. It measures 15 1/2 by 21 inches. Next, we have three Chromos representing Autumn in New England. The first is "Harvest on the Banks of the Saco," the second is "A View on the Kennebec," the third is "Chocorua Lake and Mountain." In these the water and the land are shown in their real relations to each other; the cultivated fields, golden-bued with grain which the harvesters are gathering, suggest the richness of the intervals; the purple hills rise in the distance to meet the fleecy clouds and the blue sky, and the pe-

culiarly rich tints of the autumn foliage are brought out with admirable effect and reflected in the water. Each of these pictures measures 8 1/2 by 13 1/2 inches. Last of all, but by no means least attractive, are four Chromos representing "Summer Among the Alps." They give us four different and exquisite views of the famous scenery of Switzerland, in which the warm and picturesque beauty of the valleys, and the streams and lakes which they embrace, stand out in fine contrast with the wild and magnificent mountains rising majestic and snow-crowned in the rear. Each of these pictures has features and merits peculiar to itself. They are alike in the artist's intention, which makes them all represent the Swiss Summer; but are wholly different from each other in specific design and details, and in the objects represented. They are of uniform size, being 8 by 12 inches. Each is complete in itself, though any two, or three, or the four may well enough be regarded as companion pieces. They are distinguished from each other as No. 1, No. 2, No. 3, No. 4. They accurately and admirably represent the famous scenery that renders the Alps so impressive.

### WHAT WE OFFER.

To every new subscriber to the Star, sending a year's subscription in advance, \$2.50,—with 10 cts. additional for wrapping, postage, &c., and to any old subscriber who shall, before January 1, 1874, pay all arrearages and remit a year's subscription in advance,—with the 10 cts. for wrapping and postage,—we will send any one of these Chromos that may be selected. For 50 cts. in addition to the subscription, we will send any two of the Chromos; for 90 cts., any three; for \$1.20, any four; for \$1.50, any five; for \$1.80, any six; for \$2.10, any seven; and for \$2.40, the whole eight.

### THE CHROMOS MOUNTED.

The terms stated above have reference to the Chromos plain, as they come from the press. Should subscribers wish them mounted and varnished, ready for framing, they will need to send 15 cts. for each of the seven smaller pictures, in addition to the subscription price of the Star. The "Boquet of Flowers" is too large to be sent safely by mail when mounted. We will furnish that at this office, or send it by express at the expense of the subscriber, mounted on a stretcher, for 25 cts. extra.

### AGENTS WANTED.

We want 100 agents to undertake resolutely and at once the work of canvassing for new subscribers. They will be furnished with information respecting terms, &c., by writing to this office, and can obtain copies of the Chromos to aid them in their work. It is a rare opportunity which the offer of this fine lot of premiums holds out. If each of our subscribers will send on but a single name with his own,—and that is a small thing,—the result would be very large and equally grateful. The Chromos can be furnished at once, and will be sent to subscribers who order and are entitled to them, with promptness. We hope to hear from a large number of them, and at once.

### God With Us.

The worst moral effect of the vaunted science and philosophy of the day appears in its pushing God away from us. Some of the disciples of this new teaching reject the idea of a personal God altogether. They say he has evaporated from the crucible as the compound bodies have been resolved into their elements, or that no room is left for him when one gets back to the protoplasm. Others admit an original creation by divine power, but they insist that no proof of a continued immanence and activity can be found in the world as we now behold it. They see law and force, but are blind to the presence of One who is the source of law and in whose arm omnipotence is lodged. And others still, like Herbert Spencer, insist that the inquiry for a God, or for anything beyond the substance and the phenomena that we find about us, is unscientific, and can issue only in useless controversy, perplexity, failure, and possible despair. And hence, faith in a Divine Person is said to have no proper basis, religious love is a phantasy, and prayer a blind impulse or a superstitious outcry into the void and silence.

We do not state this fact now for the purpose of formally dealing with it. There is a logical reply to all such allegations. In the nature of that very science which these modern teachers invoke, such dogmas may be properly denied and protested against. But let that pass for the present. We only wish to say a few words from the Christian standpoint.

As a means of counteracting the teaching and the tendency referred to, there is a special reason for giving new and large prominence to the sentiment running through the Scriptures and illustrated in every vital Christian experience, that God is still and really ever with men. That is the truth which gives to the Bible its peculiar power. To make that truth real and practical has been the great object of all that we call revelation. Every one of the miracles reported in the Scriptures has aimed to enforce and impress that thought. The smoking flame which appeared when Abraham made his vow, the call to offer up Isaac and the intervention to save him from the knife, the burning bush out of which broke the

voice of command and prophecy, the parting of the sea and the supply of manna, the giving of the decalogue, the flaming pillar, the fall of Jericho, the communion in the Holy of Holies, the captivity and the deliverance, the speech of prophets and the works of apostles, the tongues at Pentecost, Paul's marvelous conversion near Damascus and John's glowing visions while living in banishment on the Aegean isle,—all these items in the sacred narrative are meant to give emphasis to the idea, that the living and infinite God, who made the world and gave his likeness to the human soul, still abides in the world, the fashioner and inspirer of the spirit whose real life is found only in fellowship with himself.

Most of all is the Christ of the New Testament the proof of God's vital oneness with men. His name is Immanuel, which signifies "God with us." The joining of the divine and human natures in him was meant to show God immanent in humanity. He proves that heaven and earth may clasp hands. He proclaims in the most impressive way, that the most welcome temple of Jehovah is a dutiful and loving human spirit. Thus men become partakers of the divine nature. Thus God is seen, not afar off, but ever at hand. His breath is in the air. His thoughts come trooping to the brain. His sympathy distils into the affections as dew into the flowers. His energy pulsates in the roused and nobler purpose. He bears up the sorely beset heart by a blessed pledge, and straightway it forgets its fear. He unseals the vision of those who walk in deep earthly darkness, and they endure in patience as seeing the invisible. And through the gloom of many a chamber, of death the light of his face comes shining, so that, like Stephen of old, the short-breathed sufferer looks up to see heaven open, and lays himself into the blessed arms as a tired child pillows itself on its mother's bosom and settles into perfect sleep.

Now all this is something besides fancy. It is not the outcome of a beautiful but baseless faith. It is not born of a fever in the brain or a freak of the imagination. It is not a mere product of the superstitious ages. It is no bubble of sentiment which can be dissolved at the touch of the scientific thinker. It does not belong exclusively to the bygone time. God ever lives. He keeps his interest in men age after age. Christ is the great gift meant to enrich all the centuries and be the bringer of divine life to all souls. His word, as his glorified body swept out of sight, was, "Lo, I am with you always." The nineteenth century is not orphaned. Heaven never brooded closer than now. No channel needful to convey God's influence to us is closed. The promise, to abide with and in us, still holds good; the precept, to abide in him, keeps all its old force; the blessings of that fellowship were never larger; the fruits of it never grew into finer proportions and choicer flavor than in this very day; the loss of that vital hold upon the God whose life is our quickening, never issued in sadder barrenness or worse mischiefs than are just now appearing about us.

With an especialunction does this truth, that God is with us, now need to be preached from pulpits, realized in experience, and proved in lives. It is the vital thing. We can not afford to let go of it. We need to believe it with a firmer faith, to feel it as a larger power, to set it forth in more conclusive ways. If we are single-hearted, pure, earnest, ambitious chiefly for Christian rest; if there is much prayer, and abounding self-denial, and the zeal that counts all mere earthly good loss and dross so that Christ's Kingdom may be built into supremacy and men may be truly redeemed, then this conscious and ministering presence of God will be a daily joy, a perpetual inspiration, a sure neutralizer of skepticism, and a victorious power.

### Resting on Providence.

What a brave sentence that old Puritan annalist wrote down. A company of them had been for three years struggling for life amid the tangled woods of Plymouth colony, living in rude huts, exposed to all the inclemencies of the weather, resisting the attacks of hostile Indians, enduring, what was still worse, the terrible suspense of possible massacre at almost any hour of the day or night, burying one after another of their dead in the gloomy, forest, falling of promised aid from the old country, until at last they lay down at night "not knowing where to have a bit in the morning, having neither bread nor corn; yet," adds the chronicler, "we bear our wants with cheerfulness, and rest on Providence."

Experience like that is not common nowadays. Yet it may be questioned if we are not called to endure much that is quite as trying. Theirs were the trials incident to pioneer life, when they had to contend with nature in her most rugged moods, meet the temptations of the forest instead of the city, grapple with the faults of rudeness instead of the speculations of culture, oppose the heathenism of those who were never anything but untutored Indians instead of laboring with Christians who had turned Brahmins, or upright moralists who are confirmed skeptics and infidels. The latter is our lot. We are rarely unable to get corn and bread, and the Pilgrims were not. We fear no midnight attack of howling savages, and seldom go to sleep at night without some promise of a breakfast in the morning. But in view of a good many phases of modern experience, we have great need of that old Puritan composure that, amid all its besetments, could still "rest on Providence."

It is only a fortnight, for instance, since a body of learned gentlemen, representing a good deal of literary culture but a very little of the spirit of Christian humanity, met in New York, and used the most of a week in combating if not ridiculing the leading principles of the Christian religion.

There is hardly an existing feature of that religion, either as it appears in denominational organizations or in its institutions of charity and reform, but was barked at and growled over, as though they would gladly worry it to death. Meeting as avowed opponents of the practical workings of that religious system, they still seemed roundly because they were not admitted to the fellowship of that great body of men who had the previous week assembled to exalt its spirit and methods, and voice the experiences of years of communion with the great Father.

At this gathering the Foreign Missionary System received what the speaker seemed to wish might be its death blow. He spoke of the utter impracticability of the system, and volunteered the friendly information that "the conversion of the world is impossible." He also produced statistics to show that the number of conversions in heathen lands during a term of years was painfully small, and that these had been made at enormous expense. Also that he was sorry to see the missionaries engaged in so unprofitable work, when there is so much to be done at home, especially when it is to take "276,212 years to evangelize the heathen world."—It should be somewhat gratifying to the Christian world to find out these facts, because now they will know just what they have got to do, and can govern themselves accordingly.

And then there was a long essay on the dogmatism and sectarianism of modern Christianity. It will not come over *en masse* and unite with the Free Religionists, and therefore it is a bigot. It will not admit that mankind developed from the monkey tribe, and therefore it is an ignoramus. It insists on the sacred observance of the Sabbath, and is therefore called on to show why one day is any better than another. It will not admit that "Christ is a mere ignorant youngster," and therefore betrays an alarming ignorance of human nature. It persists in regarding the Bible as an inspired volume, and is therefore kindly pitied for its credulity. And above all, it looks, through faith and divine grace, for a blissful home in heaven, and therefore, — well, there the dictionary broke down, and the conclusion couldn't be worded. The meeting furnished a beautiful example of its idea of liberty of speech and conduct, when a Christian gentleman kindly asked permission to reply to certain outrageous utterances by one of the Boston radicals, and was told by the chairman that "the Free Religionists hired the hall for the purpose of expressing their views, and not to listen to persons holding different opinions."

It is in an experience of this nature that the Christian church does well to rest on Providence. But notice the word; it is rest. Through their confidence in divine care, those sturdy Puritans, having done their best, could lie down at night and actually rest, trusting in God that he would bring them safely through. It was no "snatches" of repose that they experienced, as though they had laid their bare bodies on Plymouth rock, and were in constant alarm lest the Atlantic roll in and cover them. They derived assurance from the promises, and rested on His arm. It is needless to ask if God disappointed them.

He will not disappoint his trusting people to-day. The Christian who does his best, has thereby earned the privilege of quiet repose, which he may always find in God's Providence. Do men scoff at the Bible, and deny the divinity of Christ, and ignore the sacredness of the Sabbath, and demand scientific tests of prayer, and try to leave humanity shorn of the blessed hope of the Gospel? But what are human theories to divine facts? Who will farther when God says "Go forward," or allow the soul to dream of trouble when his Providence is its resting-place? "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

### The Grange Remedy.

The farmers of the West find themselves in a strait. Those in eleven states raise annually 15,000,000 bushels of wheat, 11,000,000 tons of hay, and 1,012,000,000 bushels of cereals. The local consumption is only a small portion of this. Probably 81,000,000 bushels of wheat and 500,000,000 bushels of cereals are left yearly on their hands, and must go forth to find a sale in eastern and southern markets. To dispose of it profitably involves them in perplexity.

Now it would seem that the aggregate of profit resulting from the sale of this surplus must be immense. Considering the liberal scale on which farming is done in those western states, the cost of raising a bushel of grain must be comparatively small. But consumers are obliged to pay high prices for it. Hence we often find ourselves thinking of those western farmers as fortunate fellows, working on mellow soil, easily raising almost fabulous crops, shipping them yearly to hungry eastern markets, and filling page after page of their bank books with the profits.

But let us look at the matter. It may be safely assumed that competition will not leave much margin for profits in the ordinary selling price of grain at the West, and with the cost of transportation at a normal rate. But, to illustrate after the manner of a contributor to the November *Atlantic*, writing on this general subject, three men, representing trunk lines of railway from the Mississippi to New York, met in a room in the latter city. Other points of business settled, one says, "As to the grain rate; shall we make it fifty from Chicago?" "Agreed; crops are heavy, and we shall have enough to do."

Now that increased was trifling. It was only an advance of five cents on the usual rates. But upon the farmers of the West it places a crippling burden. Just that conclusion, reached in so quiet a way, will, in

its practical workings, take over thirty million dollars from the cash value of their products during the year, and five hundred millions from the actual value of their farms. Let one glance at the intimate relation between the values of western farms and the cost of marketing the crops, and also at the aggregate of loss represented by an advance of even a few mills on the normal rates, since the transaction involves the movement of millions of bushels, and he will readily see how these results come about. It is a startling fact that the few men who control the great railway lines, not only between the East and West but in the western states themselves, have it in their power to strip the agriculture of that section of its very life, so far as living rates of compensation are concerned. The farmers themselves see it, as they have for a long time, and are satisfied that transportation monopolies are ruining them. Not only the farmers but all who fairly look at the matter come to about the same conclusion. The main source of income for the great North-west is its surplus of farm products. These the East must have. But since transportation companies stand ready to take advantage of this necessity, and to cover all the margin for profits by their carrying rates, the farmer is driven to the wall, being obliged to let his crops rot on his hands, or to consume themselves in shipping them to market.

The indignation felt over this treatment, and the purpose to get redress for their wrongs, have taken form in the Grange movement which began a few months ago in the West and has now extended over nearly the whole country. It is simply an organization among farmers to resist the demands of railway monopolists, and to make some united effort to get their surplus crops taken to market at reasonable rates. Already it has become a powerful organization, numerically at least. About six weeks ago, when a public statement of its condition was made, there were in operation about 5,000 Granges, comprising a membership of about 350,000 men. The order has been rapidly growing since; it is made of genuine material; it has already attracted the attention of legislators and political economists; and it is really a power in the land that deserves better than to be laughed at. Since the evil complained of is one from which eastern consumers suffer in common with western producers, the order finds a welcome here, nearly all the New England states already having Granges in operation.

The farmers have just cause of complaint. That is plain. But it is a question whether this is their best method of redress. Let this organization become a political one, and we should say that it had so far degraded itself from its high purpose. But that is what it is rapidly becoming. Already hosts of political wire pullers are shrewdly flatter the farmers, noisily exalting the profession of agriculture, and aiming to lead the movement in their own way. There are sad signs of following, on the part of the Grangers, and indications that both the national and state legislatures will soon become the real scenes of the contest.

But while the farmers seek redress, it is well that they remember a few things that they seem inclined to forget. In behalf of the railroads it may be said that, while the iron which is used on them cost but \$48 per ton previous to 1860, it now costs an average of about \$80 per ton. The rates of transportation may well be higher in view of this. But the fact is, they are lower, being an average of about \$1.50 per ton per mile on through lines, against \$2.01 in 1860. Besides, roads which were built at the old low price of iron, must be repaired with iron at the present higher rates, almost creating the necessity for higher transportation rates, or else a great deal more business at lower rates.

And this latter is the actual condition of the carrying business, making it just for the roads to be easy in their charges, and the farmers to grumble at increase of tariff. On the whole it is a matter that has for a long time deserved correction, and while it is quite likely that the farmers may not wholly succeed in their first organized movement, it may be expected that something will be gained, and a favorable solution of the difficulty be finally reached. Of course an organized movement is needed. And while this movement has in it many promising features, it seems to have been but partially thought out, and not completely guarded from imposition. Witness the late difficulty with the Boston Grange. It is a matter that deserves the thoughtful attention of our best statesmen, considering the late growth and serious consequences of railway monopolies. May the Grangers eventually win just this help to their side.

### Current Topics.

—DEATH OF A PROMINENT CLERGYMAN. Rev. Robert S. Candlish, D. D., minister of St. George's, Edinburgh, died in that city on Sunday of last week, aged 66 years. Dr. Candlish has rendered eminent Christian service in Scotland, and made himself an enviable record. As pastor of St. George's for forty years he has been an unflinching advocate of truth and right. It was he who began the movement in favor of ecclesiastical reform, especially against those who claimed the right to appoint ministers to churches irrespective of the wishes of the parishioners. Such was his zeal in this matter that the movement resulted in the disruption of the Establishment Church in 1843 and the founding of the Free (Presbyterian) Church of Scotland. He was a collaborer with Dr. Chalmers and other noted divines in Scotland in organizing, consolidating and extending the interests of this new movement. How well they succeeded the present condition of the Scotch Free Church shows. Dr. Candlish was a preacher of marked ability, and

such was his force of character that he seldom failed of success in his efforts. Catholic but at the same time loyal to his convictions, resisting any unfair intrusion in political or ecclesiastical affairs as he would meddlesome interference in his own personal matters, he was a popular and beloved champion of fair dealing, and leaves many in sorrow over his death.

—AMERICAN METHODISM. The sixteenth annual session of the national local preacher's Association of the Methodist Episcopal church in Cambridge, N. Y., last week, was made especially interesting by its occurrence on the one hundredth anniversary of the death of Philip Embury, the first Methodist preacher in this country. Starting as one man, and he very soon in his grave, the denomination is now one of the most powerful in the land, and it gratefully acknowledges its indebtedness to its founder by erecting this year a beautiful monument over his grave. The ceremony of unveiling the marble shaft was performed in Cambridge, N. Y., on Monday of last week, and the ceremonies in connection with it were very impressive. The exercises were participated in by Bishops Simpson, James and Wylie, and other prominent members of the denomination. Embury's Christian service, although it was comparatively short in this country, only illustrates the wisdom of faithful individual work, for God takes care of results and will see that they fail not. Probably nothing could be more discouraging to that first preacher than to think of beginning the great denominational body that now holds religious sway in this country. But his part was only to preach a few sermons, and encourage a few believers, and then he was called home, while God took care that the work was prospered. Thus it may be to-day, in a greater or less degree, with every true worker.

—A PLAUSIBLE EXPLANATION. Deserved retribution for the part of its leaders in the "back-pay" business is rapidly falling upon the Republican party. It is doubtless for this reason that the Ohio election has resulted favorably to the Democrats, which we allude to here only to illustrate how quick the masses are to rebuke their public servants for disgracing their office. In Ohio the Republican party was strong, and for several years has been relied on as good for ten or fifteen thousand majority. It gave Grant 37,000 majority last year. But the spirit of their dream has undergone a change. And an unlooked for change, too. Nobody supposed that "Bill" Allen, an old man long ago and generally considered the worst candidate that the Democrats could select, would have any chance of success along with Gov. Noyes, a young and sturdy politician, with an enviable war record and the party machinery of the State under his control. But the Republicans were sulky. Their representatives, Bingham, Shellabarger, Garfield, &c., voted for back-pay, became parties to a fraud and swindled their own constituents. A general apathy is the result, and last election day showed that the popular indignation meant something. The whole State goes Democratic, and the hitherto Republican majorities have stood for naught. We are glad thus to see the popular disgust express itself. The Republican party must take the responsibility of its present unfortunate position before the country. Will it learn the proper lesson, and go back to Washington this winter and redeem itself?

—A NOVEL PROJECT. Yankee enterprise branches out in various directions. This time it is a project to heat the water in Erie canal, so that transportation need not be suspended by winter nor the patient mule cease his accustomed plodding along the towpath. The plan was laid before the New York Senate Committee on Transportation at its last session, and is simple, practical and beautiful,—speaking after the manner of the sanguine projector. It consists of two boilers and four thousand feet of steam pipe to the mile, the former to generate steam and the latter to convey it beneath the unsuspecting water. It is estimated that the whole machinery, to do the warming from Buffalo to Albany, would cost about \$2,000,000 to begin with, and from \$6,000 to \$9,000, per year, or rather per winter, to keep the water warm. We haven't heard what the committee decided to do about it, but we shouldn't wonder if they gave it all the consideration it is worth. Let the puzzling question of steam navigation on the canal be solved, and then let its muddy waters be kept in a state of mollient bubbling from November to April, and who shall estimate the amount of tolls that will flow into the State treasury or the quantity of grain into Albany?

—NOT ITS WORST FEATURE. It seems that the disgraceful act of our Government in publicly executing the Modocs for the sake of its "moral and restraining influence" was not its highest folly in the business. It is now shown on creditable authority that the heads of Captain Jack and Schonchin were removed after execution, that they might be preserved in alcohol for the Medical Museum at Washington. Who ever heard of a civilized Government stooping so low as that before? It is possible, however, that the report, though direct and well vouched for, may be false, or if true, that the ignoble deed was not performed by Government orders. Would it not be to the Government's credit to explain by whose order it was done?

—IN UNION IS STRENGTH. The reformed drunkards of Massachusetts, doubtless having the lesson of the bundle of sticks before their eyes, met in Boston last week and organized themselves into a mutually helpful union. May they not be broken?

### The Late Anniversaries.

**Ohio Free Communion Association.**

## A Friendly Act.

### Ordinations.

dropped with a suddenness that surprised

## Noble Lives.

These, these alone are truly great;  
These are the conquerors of fate;  
These truly live, they never die;  
But, clothed with immortality,  
When they shall lay their armor down,  
Shall enter and receive the crown.

—M. B. Fontaine

---

# The Family Circle

## A Woman at the Bottom of It.

language. I picked up the oaths he dropped with a naturalness that surprised even myself. The boys in the office all

We did not make the world, but we may mend it, and must live in it.

little time in silence. "Who has been here worth dressing for to-night?"

10

pects of the universe and the experiences of the

got up with the usual ability and attractiveness.—New York: Sheldon & Co.

\_\_\_\_\_

## Selections.

### My Refuge.

Close hidden in the rock, my rest,  
Secure I will abide,  
That river, that ever-flowing stream,  
His wounded, bleeding side,  
Now close within its depths of love,  
And saved by faith from sin,  
I count all things but loss indeed,  
So Christ, my Lord, I win!

Now faith grasps firm her goodly shield,  
To smother the darts of life,  
And hope casts anchor sure and strong,  
Curbing my restless will;  
While lowly at the shining cross,  
Lave, still adoring, kneels,  
And all allied, a threefold cord  
The Trinity reveals.

Oh, blessed hope, that fuller far  
Than e'en this rest inwrought,  
Remaineth yet a rest more deep,  
And sweeter than my thought!  
Then shall we labor without toil,  
All needed affliction past,  
And girded with diviner strength,  
Untired, shall rest at last!

### A Short Creed for To-day.

Some critic has said that the genius of Charles Dickens consisted in his forecasting the popular life that was coming, and then picturing it in his works before it had risen above the horizon to the slower vision of the multitude. The genius of the church in every age has a similar problem to meet the ever-shifting line of Error's advance, to attack the attacking front, to have the presence to see what phase of Truth needs emphasis. This it is that makes epochs in church history.

What is the front of battle to-day? And what is the creed which the coming life of the world should crystallize? Let us remember creeds are forcible and should be emphasized in proportion as they are living, and can strike their organizing life into the world around them. We need have no controversy now regarding certain cardinal doctrines that have become the heritage of the church, and passed, like the iron of the blood, into its very life and heart. The Athanasian and Arian controversy settled for all time the doctrine of the Trinity. It was the want of age, and the religious life of that age, under the high temperature of its quickened thought, crystallized the doctrine. Now it is one of our treasures—not a lump of carbon, to be worked upon again, but a diamond, whose luster never can be taken from us. The thought of the church in that matter is not going back upon itself. The corruption of the church in the Middle Ages gave the necessary conditions for the doctrine of the sixteenth century—justification by faith. There are individuals who deny it; but let us not spend our time in polemics concerning these rudiments which every child of God must accept. Faith is woven into the texture of church life. The sixteenth century has made its contribution and left its heritage. There can never be another Luther. He never will be needed. Never again in "such a furnace and such a heat" can that doctrine be forged. Let us accept the lesson. Let us hang that breastplate in our arsenal, and wear it on our breast, and go on to whatever the course of God's broadening education shall lay to our hands.

What is the world's present peril, whether in thought or practice? If we can discover that, church life may then in its quickened and fiery heart force the weapon of creed that will be our defense. A distinguished writer says: "Our enemy to-day is materialism." Let us for a moment follow the line of that hint. There is a suggestive parallel between our position on this continent and the place Israel occupied among the nations.

The Jews were remarkable in the position they held between the Greek civilization on the one side, and the Semitic despotisms, on the other. They were honored to be the educators of peoples as no nation before or since has been honored. Their land stood fronting two ways—toward Greece, on the one side, and Mesopotamia, on the other; and so their national religious life was a mediator between culture and despotism, interpreting to the Greek mythology the eastern idea of one God, as the surest doctrine of national success and unity, and translating to eastern slavery the loftier and better ideas of western liberty in those fearful days; when, being the stamping-ground of conflicting hosts, they fought for liberty and nation, for the ideas of the west and the east combined, as men never fought before. Israel's westward front was precisely what ours is to-day. The Jews had to interpret and impress God's personality upon western idolaters. The Greeks lived, some for culture and some for pleasure. The Romans lived for glory. There was no sharp doctrine of divine personality and consequent moral accountability to draw them by its tension, or check them in their mad pursuit of Pallas, Bacchus, or Mars. Their marts and streets were full of gods, but there was no God above their marts. Let us consider whether we are not under the shadow of the same curse that shattered the art of Greece and the armies of Rome. Our philosophers have striven either to bury God in the magnificent sarcophagus of natural laws, or spirit him out of his universe in the vapor clouds of a sentiment too ethereal to attract a human vision and to unreluctant to anchor a human hope.

That God in whom our fathers believed, whose existence and agency were the nerve and sinew of inductive philosophy the longing for whose personal appearance even lifted Plato's thoughts into an enduring "sublimity," and who rode along Judean hills till they smoked under his footsteps or flamed at his touch—that God whose personality has lashed into whiteness every shore of the world's thought, as in ocean lashes continents, is now to the ear of our philosopher only the dim murmur of a reality that has almost passed from his consciousness; the lingering echo of the ocean's diapason, that haunts the tinted shell of his sense or his sentiment, but no longer has power to mold or shape his philosophy. The Pantheism of Schelling and Hegel permeates much of the science of the nineteenth century. No longer a dogma, defended by logic, it has passed like a spirit (against which it is difficult to take arms) into the life of our thinking.

It infects our natural science; it gives a glitter to our speculative philosophy; it enters our imaginative literature, giving epigrams to the essayist and wings to the poet; and, entering the field of morals, it loosens man from all spiritual connections, makes him an actor to himself, the world his theater, and mammon his god. Thus it becomes powerful in common life. Our popular literature is the mediator that translates it into the popular language, and brings into everyday life the fine theories of the philosopher.

Thus, at last, the most subtle or abstract thought passes into the workshop, the office, and the parlor to determine the daily life of the people. Do not ask what effect the speculations of Huxley, Comte, Darwin, or Spencer can have on

the morals of the people. The world is full of conductors and interpreters. The cold drifts of the age's loftiest thought are filtered down into the valley of lowliest life, taking somewhat of color from successive strata, but retaining all their original characteristics of good or bad. No man who values the moral life of the community can afford to be indifferent to that refined worship of nature, of matter, of the present and the tangible, which, finding its first expression among thinkers, drops to the level of workers, and blinds a whole generation of men to the invisible, the future, the soul, and its God. We need not fear Pantheism as it gleams in German dialects or German poetry. Huxley on our book-shelf is a comparatively harmless man. But ideas will not stay on shelves or float in theories. Pantheism in workshops or Huxley in the homes of the people—people who, perhaps, never heard the words Pantheism or Huxley; people who have imbibed the spirit, but never heard of the letter—is the mightiest agent of infidelity, and offers that battle front which can be met only by a united affirmation from the whole church of Christ of the doctrines of God, the creator and judge of men, and man's eternal relations to his throne.

The effect of this materialism is almost too pervasive through all the ranks of life to be distinctly noted. It relaxes and enfeebles the whole body of society. The doctrine of a personal God is the world's tonic; under its inspiration alone an abiding heroism is possible in any department of activity. Professor Shedd, referring to this godless philosophy, says: "This popularized naturalism, this naturalism of polite literature and literary society, is seen in the lack of that depth and strength of tone and that heartiness and robustness of temper which characterize a mind into which the personality of God and the responsibility of man cut sharply, and which does not cowardly shrink from a severe and salutary moral consciousness."

Take, then, this idea of God out of the people's thought and life, and you have destroyed the nerve of public morality. Thenceforth public morality, no longer anchored to any throne and held by no cables of moral accountability, is capable of any degeneracy. Let us not fret ourselves because crime breaks out here or there in tongues of flame. These are only special symptoms of the general disease. These are but passing gleams of fire through that scoria crust of moral insensibility upon which all society is walking, and which trembles with the surge of that sea of flame beneath it which says: "There is no present God, and man is a law to himself." You can dry up the rivulets of flame that illumine with their glare all our social life, and wither their touch the fairest flowers of social virtue, only by extinguishing the volcano that feeds them all. When Shelley, like a lost angel gone mad, cries out:

"There is no God. Infinity within,  
Infinity without, belle creation;  
The exterminable spirit it contains  
Is Nature's only God,"

he is only expressing, in the lunacy of his imagination, the doctrine of modern philosophy and the skepticism of common life. We have spoken of the looseness of public morals. There is a bitter fruit of our denial of God than that. The decadence of morals is only an aggravated symptom of the general sinking of all our life, our thought and feeling to the level of this world. Materialism brings forth mammon. The canker of our life to-day, that tints our blood and darkens our eye and breaks our elasticity, is mammon. Shut out God, and loose yourself from a feeling of accountability, and then you are ready for the lowest estate to which the paragon of animals can fall—the worship of self and of success; and that is the peril at the foundation of social and national life. Let us not be unduly afraid of foreign opposition to our institutions, of open assault upon our religion, of external world pressure upon our piety. Given a vivid feeling of a present God pervading the church, and all the icebergs of a world's moral desolation can not crush it.

What we have to fear is, not the wild beasts of the forests—beasts of blasphemy, beasts of passion, beasts of crime; but the petted golden calf in the sanctuary. To give it form and glitter our women give their jewels, and our business men coin their bodies and souls. What is it that shrivels the heart and palsies the arm of the church on this continent to-day—that church that has the ear of the world and the reach of all nations? Is it the Positive Philosophy? No. Philosophy is the dream of a thinker. Religion must be the life of a multitude. Is it national and social immorality? No. The rod of religion, held over its most turbulent waves, can bid our curl back impotent upon themselves, and leave room for the triumphant march of the church. But it is the shameful prostration of society and the church at that altar on which burns the unhalloved fire of the idolatry of self and the worship of the gods of the hills and the groves.

A leading business man in the city of New York said, a few days ago, that the worship of business, learned from their employers, was ruining the young men of the city. A more reputable way to ruin is than the way of the saloon and the brothel. It lies through the parlor and church; but of all ways, it ends in the most helpless of all ways. We are orthodox, doubtless, and rest in orthodoxy like sailors in an iron-clad; or we are mildly heterodox, and wrap ourselves in our garlands of sentiment. But who of us all, like the prophet of Israel, feels girdled with a flaming consciousness of God, working, as well as praying, with a vivid sense of his unsleeping eye above us? Who of us carries God into life as the standard of every action and the perpetual stimulus to consecration? The church in the world could do all things; but the world in the church is paralyzing religion, and making consecration the vanishing shadow of a dream.

If these statements are not overdrawn, the word of Israel is to be repeated on American soil. It is our duty to interpret to Western idolaters not only, but to idolaters at home—in our streets and churches, yes, even to ourselves—the calming, inspiring, and purifying doctrine of a personal God. It is the necessity of the times that will crystallize again this article of a standing or a falling world. In teaching this lesson to ourselves, and the degenerate nations of the earth, all the churches may have a common share who hold the idea with the vigor of Old Testament theology, and only those churches who have excluded whose weak sentimentalism and wicked self-righteousness obscure, like a dense mist, that glorious truth of divine unity and presence which is the one light of the world.

And when the church enters the lists of this battle, she will have to contend, not, as once, with fire and sword, but with science, art, industry, and commerce—with anvil and cales, with pictures and poems, with steamboats and railroads; nay, rather, she must convert them, and make them

bring her sons and daughters from far, the abundance of the sea and the forces of the Gentiles.—Independent.

### To the Uttermost.

At a social meeting in New Orleans, Dr. H. arose and said:

"I must relate a thrilling fact, coming under my notice. As a physician, I go to the lowest places in society sometimes. A young woman, a few days since, lay dying in a house of bad repute. She did not know it, the inmates dared not tell her. 'Yes, I said to her, 'My child, you can not live a week.' She threw up her hands, exclaiming, 'My God! Then I am lost?'"

"No, not lost, my child, but in great danger. You have read the Scriptures, haven't you?"

"Oh yes, when I was a good girl at home with mother. But not since—Oh no. That was long ago. Now it is too late! too late!"

"Mary," I said, "you remember the woman, the guilty woman, condemned to death by stoning, whom the Saviour pardoned, saying, 'Go and sin no more?'"

"Yes, I read that often."

"Well, that same Jesus is on the throne now, using the pardoning power. He will do the same for you Mary, that he did for that poor woman, if you will go to him. From the deep depravity of the blackest sin he'll lift you up to life and happiness. And I felt it in my soul. While I talked, the poor girl's eyes filled with tears which flowed over her face. And oh, it almost broke my heart with joy to know that she came to Jesus. And ere she died, the poor, broken-hearted girl was made whole by faith in Christ. Her last hours were calm and sweet, and then she fell asleep, and is at rest forever. Oh, my brethren, I will preach Jesus in full faith, as to his power to save the vilest, and to the uttermost."

"We sang then," said the narrator, "with quivering lips and brimming eyes:

"The dying thief rejoiced to see  
That fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away."

### Ripening for Death.

No one, says Von Humboldt, can fear death less than I do, neither am I much attached to life; but I have never known the feeling of an anxious longing for death; and although it is a nobler one than that of an absolute weariness of existence, it is nevertheless blamable. Let us, first, for as long a period as Providence wills it, be enjoyed or suffered—in one word, go through, and that with a full submission, without murmuring, lamenting, or repining. There is one important law of nature which we should never lose sight of—I mean that of the ripening of death. Death is not a break in existence, it is but an intermediate circumstance—a transition from one form of our finite existence to another. The moment of maturity for death can not be decided by any human wisdom or inward feeling, and to attempt to do so would be no better than the vain rashness of human pride. That decision can only be made by Him who can at once look back through our whole course, and both reason and duty require that we should leave the hour to him, and never rebel against his decrees by a single impatient wish. The first and most important thing is, to learn to master ourselves, and to throw ourselves with peaceful confidence on him who never changes, looking on every situation, whether pleasant or otherwise, as a source from which our interior existence and individual character may draw in increasing strength; and hence springs that entire submission which few attain to, although all fancy they feel it.

### Blemishes in Christians.

I refer now to that class of qualities, ways, moods and habits, which, while more or less to be reckoned as faults and blemishes, do not necessarily involve positive delinquencies. A brother may have sprung from a lower station in society, he may have boorish manners, narrow prejudices, he may be rude in his ways, have a disagreeable cant, possess a careless disregard for the proprieties and refinements of his more cultivated brethren and sisters; yet under all, there may be a truly sanctified nature, a loyal Christian heart, warm with the love of Christ. Now, shall such be avoided in our church relations, cut and disesteemed by their more cultivated brethren? Is not the law of Christian fellowship often disregarded in word and manner towards these less fortunate brethren or sisters?

Now, the chief bond of Christian fellowship, and esteem is the grace of Christ in the heart. All these idiosyncrasies and disfigurements are but outside blemishes, and touch not the more vital elements of character. They are unsightly, and disfigure while they remain; and they often remain long and perhaps are never entirely cast off. Yet, as it is the tendency of true grace to refine the manners and habits, so it will at length ameliorate and smooth all that is rough and defective in the outer man, as well as cleanse and beautify the soul.

To all these several classes of blemishes which pertain to the imperfect Christian, should not the law of love apply? Bear and forbear in charity, kindness, and true Christian appreciation. Through all that is outwardly defective, let the eye of the more cultured brother discern the hidden grace, the concealed jewel, the covered ore, rich and precious; and on this fix his estimate and regulate his conduct towards these brethren. Whether their defects be through lack of knowledge, in weak faith, or faults of temper, or blemishes of manner or deportment, the law of Christian love and courtesy should apply to them all.

Infinitely and unexpressably precious is that germ of spiritual life which Christ hath implanted in the humblest soul. Let us be careful how we despise it. By such an implanting our uncultured brother becomes invested with an exceeding worth and costliness—a son of the adoption, and a candidate for amazing dignities and glories. By this, the lowliest one becomes an object of transcendent interest to all holy beings, to the whole family who are named of Christ, whether in heaven or on earth; and woe to those who treat the head, or give offense proudly to the least of the lowly ones for whom Christ died.—Rev. A. L. Stone, D. D.

### Gentleness.

Gentleness is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech which assures us that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp,

fills many a home with light, and warmth, and fragrance altogether. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in balmy dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths, and in all its delicacy. It is everything included in that matchless grace—the gentleness of Christ.

### Hidden Wisdom of God.

The mind of a pious workman named Thierney was much occupied with the ways of God, which appeared to him full of inscrutable mysteries. The two questions, "How?" and "Why?" were constantly in his thoughts, whether he considered his own life or the dispensations of providence in the government of the world.

One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions; he could understand nothing of its movements.

He was informed, however, that all this motion was connected with the center, where there was a chest which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior.

"The master has the key," was the reply.

The words were like a flash of light. Here was the answer to all the perplexed thoughts. Yes, the Master has the key. He governs and directs all. It is enough. What need I know more? "He hath also established them forever and ever: he hath made a decree which shall not pass." (Ps. 118:6.)

### Christian Courtesy at Church.

You enter a church on the Sabbath forenoon with a timid, hesitating step; are gravely, civilly scrutinized by the sexton, who, you feel, is taking your measure and estimating your social position. The worshippers pass you as if you were a post. They do not jostle you, nor yet notice you; they are not rude, but severely let you alone.

You sit in the pew near other worshippers in body, but remote enough from them as far as sympathy is concerned. One or two children see you furtively, and a casual adult may, perhaps, suggest to you the propriety of explaining how you came to be here, but you are no further noticed; and when the minister pronounced the blessing, you do not feel as if you had a right to appropriate any part of it to yourself.

Many quite respectable churches have this spirit. It is hard to say who is responsible for it, or for correcting it. But it is no help. It chills those who have a little warmth, and it keeps out those who are a little cold. It is as effective against the apathy of the poor as a notice against trespassers. And while persons who value the church as a social elevator may go and help to work the refrigerating machine, some "respectable" persons who want a little religion, as such, will keep away. For the sake of every lawful purpose of a church, all men should keep this spirit out. The sexton should look pleasant, and find a stranger a seat, as if he expected him. Bibles and hymn-books should be handed by the nearest worshippers. There would be no harm in the minister praying for those friends who have turned in to worship; and a pleasant and true hymn, and a book is returned, as much as to say, "Glad to see you—hope you'll come again." It would eke out even a poor sermon, and send the "casual" away with a good impression. A church may have a spirit that welcomes, or a spirit that repels the people, but surely the bride is to say "Come."

### Not Unknown Nor Alone.

Under God's scrutiny passes all the world's suffering. He sees Ruzpah weeping among the rocks, and Naomi mourning for Elimelech, and Jeremiah for Jerusalem, and John Oldcastle in London Tower, and Elliot among the savages, and Swartz among the Hindoos, and Cranmer in the fire. Jesus of the manger stands by every man's home. Jesus of the wayside defends the footsore pilgrim. Jesus of Pilate's Hall acquits the innocent prisoner. Jesus of the cross pities all the suffering. Jesus of the tomb watches over every sepulcher.

Not alone, thou child of poverty, guest thou to thy distant toil, or sittest in thy lonely cabin. Christ will go with thee, all along the road to Emmaus. Not alone, sick one, dost thou endure the pang, the suffocation, the heart-ache. He whose hands were riven, and whose brow was pierced, holds thee in his infinite sympathy. Not alone, victim of persecution, dost thou endure the scoff and the buffeting. Not alone, stricken heart, must thou bear thy sore bereavement—for, tell me, thou tomb of Lazarus, did not Jesus weep? Not alone, dying Christian, shalt thou go through the valley. The Shepherd gently leads his flock, and with his staff they shall be comforted. Oh, how this sweetens the bitter cup, and lightens the darkest night, and smooths the roughest road, and calms the stormiest sea, and smooths the bitterest anguish, and soothes the pang of early disaster and despair with the glorious announcement, "I will never leave thee; I will never forsake thee." Then, if God thinks best, come poverty—Jesus was poor. Come sickness—Jesus was sick. Come slander—Jesus was abused. Come death—Jesus died. Come grave—Jesus was buried. The record is kept on high.—Talmage.

### After the Chicago Fire.

GRAHAM, PERRY & CO.,

REAL ESTATE AND LOAN AGENTS.

Of all the money we had placed on loan, we have not lost a SINGLE DOLLAR, even in those cases in which the buildings were consumed and the Fire Insurance companies have failed.

NOW IS THE TIME TO INVEST

here, and to place on loan.

OFFICE AT PRESENT,

123 DEARBORN Street,

CHICAGO

A NEW PERFUME

For the

Handkerchief

Made by

COLGATE & CO.

New York.

### The \$1000 Prize Series.

Sixteen Elegant \$1.50 Volumes.

Rev. Dr. Lincoln writes: "They meet the want of the day for books which instruct and improve while they fascinate the reader."

The original \$500.00 Prize Stories (8 vols. \$12.00). The New \$500.00 Prize Stories (13 vols. \$16.75), published by D. LOTHROP & Co., Boston, have given universal satisfaction as furnishing an elevated literature for the Family and Sunday School. 29tf

Messrs. D. LOTHROP & Co., Boston, publish Books of Travel and Adventure, Popular Science, Practical and Instructive Stories in the most attractive literary and artistic guises, Standard and Religious Works by the best authors, and send their illustrated catalogues free on application. 29tf

Messrs. D. LOTHROP & Co. keep at their Bible Warehouse and Bookstore, 38 and 40 Cornhill, Boston, the largest assortment of Bibles, American and imported, to be found in the country; also of choice Books for Public and Private Libraries, for the Sunday School, for Presentation School Prizes, &c., and fill orders for American and Foreign books promptly at the lowest prices. 29tf

\$100 to 250 per month guaranteed sure to Agents everywhere selling our new seven star WHITE PLATINA CLOTHES & LINENS. Sell readily at every house. Samples free. Address: *Gilbert Wire Mills, Philadelphia 12mcw4*

### Engine for Sale!

Our second-hand, eight-horse power, portable Steam Engine, which was made by the Swamscott Machine Co., in the most substantial and workmanlike manner, will be sold upon reasonable terms to a cash-paying customer.

The Engine itself has an extra finish and is but little worn. The boiler is damaged by rust and will need repairing or making over. The whole thing will be sold so cheap that any one wishing such an Engine can afford to have it repaired.

Address, I. D. STEWART,

Dover, N. H.

PER WEEK and expenses paid. We want a reliable agent in every County in the U. S. Address: *Hudson River Wire Co., 130 Maiden Lane, N. Y., or 1ycow29*

GREAT WESTERN GUN WORKS

SMITHFIELD ST. PITTSBURGH PA.

Breach-Loading Shot Guns, \$40 to \$300. Double Shot

Guns, \$25 to \$150. Single Guns, \$15 to \$20. Rifles, \$5

to \$75. Revolvers, \$5 to \$35. Pistols, \$1 to \$8. Gun

Materials, Fishing Tackle, &c. Large discount to

dealers or clubs. Army Gun, Revolvers, etc.,

bought or traded for. Goods sent by express C. O.

D. to be examined before paid for. 28tcw14

\$5 to \$20 per day. Agents wanted! All classes of working men

ten copies, sent to one address, 20 cts. each, payable in all cases in advance.

1741

THE DOVER

Cement STONE Pipe,

Manufactured of Hydraulic Cement, for

Drains, Sewers, Culverts, &c.

THE BEST ARTICLE YET INTRODUCED.

For House Drains, Town and City Sewers, &c.,

Railroad Culverts, Well Curbing, and Chimneys;

they are better and cheaper than wood or brick, as

they will not decay, but continually grow harder

and smoother. They have a joint which gives no

trouble in transportation or laying, and the Cement

Pipe can be cut at any time, and branch in two.

Mr. SHEA has had ten years experience in manu-

facturing Cement Drain Pipes.

DENNIS SHEA & CO.

All orders at Factory on Cocheco Street or by

Mail promptly attended to. Box 807, Dover, N. H.

Also at No. 68 Daniel St., Portsmouth, N. H.

Cement Lined Water Pipe made to order and war-

ranted.

MEMOIR OF A

REMARKABLE MAN.

Rev. Nathaniel Colver, D.D., with Lectures, Plans

of Sermons, etc., by Rev. J. A. Smith, D.D., of the

"Standard," Chicago. Just issued in one hand-

some bound Vol. 60 pages, price \$1.75, and to be

sold by subscription. Agents wanted to solicit

subscribers in every Baptist church. Send for terms

and circulars.

Rev. A. P. Mason, Disc't Sec'y A. B. H. M. S., of

Boston, says:

"I first opened the Memoir of Dr. Colver at the 7th

chapter and read that through—while this gratified,

I turned to the beginning and could not lay the book

aside until I had read it all."

Sent by mail, post-paid, on receipt of price by the

Publishers. DUREN & FOXBOTT,

131 Washington St., Boston.

SWAMSCOT

MACHINE COMPANY.

AMOS PAUL, AGENT,

SOUTH NEWMARKET, N.H.

MANUFACTURERS OF

Plan and Galvanized Wrought Iron Pipes

and Gas Fittings of all kinds; Brass and Iron

Valves; Steam Whistles; Locomotive, Marine, Tubu-

lar, Fine and Cylinder Boilers; Barlow's Patent

Bleaching Kiers; Steam Boxes for Print Works; Lap

Welded Boiler Tubes; Quinn's Patent Expansion

Furles for Repairing Boiler Tubes; Ship Tanks;

STATIONARY

## News Summary.

## MISCELLANEOUS.

Thanksgiving, November 27th.

The money order clerk of the Atlanta post-office is a defaulter to the amount of \$3000. His father is postmaster, and will pay the full amount to the government.

The expenses of the recent fair of the New England Agricultural Society at Mystic Park were \$28,852.27, and the receipts \$23,873.85—a deficiency of \$5003.32.

Ex-President Johnson was serenaded and made a characteristic speech Thursday night at Washington.

Five armed men entered a dwelling-house near Chalk Hill, N. Y., Sunday evening, and the family in iron and deliberately robbed the house.

The National Life Insurance Company of New York has failed, and is in the hands of a receiver.

A quarrel between John Hall and Patrick Cullen, members of the sixth cavalry, Fort Hayes, Kas., Friday last, resulted in the killing of Cullen by Hall.

An effort will be made to get through the next Congress, a bill providing for the United States guaranteeing the interest on the bonds of the Northern Pacific Railroad.

Certain New York detectives are charged with receiving and converting to their own use \$300,000, obtained from the Bank of England forger, McDonnell, under a promise that they would get him out of their trouble.

A dreadful tragedy occurred near Bedford, Ind., Sunday night, a man stabbing his two children and his wife, and then killing himself.

The book of government appropriations for the current fiscal year shows that the appropriations made by Congress exceeded the amounts asked for by the departments by \$11,329,000.

Lizzie Scheuter has confessed that she murdered Mrs. Braunlein at Pittsburgh, Pa., on Thursday last. John and Catherine Scheuter are held as accessories.

The total demand for postal cards has settled down to an average of between 375,000 and 400,000 per day, which is believed to indicate almost exactly their daily consumption at the present time.

Quite a heavy snowstorm occurred in Ohio Tuesday, the ground being covered to a depth of two inches near Cincinnati, while at Dayton the snow is reported to be six inches deep.

A mass convention of the farmers of the Northwest met Wednesday, in Chicago, to consider the transportation question and others affecting their interests.

United States District Attorney Swoope, at Pittsburgh, has ascertained where the fibrous paper used in making counterfeit bank notes has been made, and the names of the persons manufacturing it. The secret service force expect to have in custody in a short time the counterfeiters who executed and put out a dangerous \$500 note.

The stage running between Gilroy and Visalia, Cal., was robbed Saturday night. The robbers are all well known. There were five passengers, who, being unarmed, made no resistance. Wells, Fargo & Co.'s box, containing about \$500, was taken, and the passengers lost about \$150. The sheriff and deputies are in pursuit of the robbers, with good prospects of capturing them.

An organized union of the reformed drunkards of New England was effected, Wednesday, in Boston and was made the occasion of a jubilee dinner in the Quinby House in the afternoon and a mass meeting in Tremont Temple in the evening. At the latter occasion speeches were made by the Hon. E. S. Conant of Randolph, Dr. V. L. Owens and "Father" Charter of Springfield, and others. Henry L. Woodworth was elected president of the association.

Sharp inquiry is being made into the affairs of the Philadelphia and Erie Railroad Company, in behalf of the city of Philadelphia, which is a stockholder to the amount of \$3,000,000.

The yellow fever continues to prevail about as usual in Memphis, Shreveport and Montgomery, and has appeared in Bainbridge, Ga., and Little Rock, Ark.

A large meeting of the merchants of Boston took place in the board of trade rooms Friday, to devise measures in aid of the sufferers by fever in Memphis, Shreveport and other places. Addresses were delivered by Mayor Pierce, Senator Sumner and the Hon. A. H. Rice, and subscription lists were at once opened.

A lawless newspaper published at Lexington, Mo., has the boldness and audacity to express a hope that President Grant will be assassinated before the 10th of April, 1874. The editor's fit location is inside the prison walls, and not in a community inhabited by respectable people.

The best proof that can be given of the wisdom of the financial policy of the Government under a Republican administration, is found in the fact, that while the best stocks in the country were seriously affected by the recent panic, United States bonds were worth their face in gold.

It is very creditable to President Grant that the chief anxiety he has shown about the money stringency has been in regard to its effect on the demand for labor, and the liability to loss of employment by many workmen just at the eve of winter. He has expressed the strongest desire to do everything possible to prevent the closing of manufacturing establishments and the discharge of hands.

Robert Tombs is learning something as he gets older. He has quit talking treason and turned his attention to wholesome subjects. He addressed the people of Warren County, Ga., during the recent term of court, upon the financial and political troubles. He urged the planters to abandon at once the pernicious practice of borrowing money to make cotton, and to live within their means.

The World's Washington despatch says Senator Carpenter's friends are very desirous of having him continue President pro tem. of the Senate and promise a refutation of the charges against him.

## FOREIGN.

John Bright was re-elected member of Parliament. There was no opposition.

The British brig June foundered at sea on the 6th instant, and six of the crew of seven were lost.

The Spanish insurgent fleet has left Valencia without bombarding the city.

A Spanish column was surprised by 1000 insurgents near Holguin, Cuba, recently, and 125 were killed, wounded or captured. The Spaniards were re-embarked, however, and put the assailants to flight.

A terrible hurricane occurred at Jacmel, Hayti, on the 15th inst., blowing down five hundred houses and causing the loss of many lives.

Advices from Sumatra state that a second expedition against Aceh, will leave this month, comprising thirty ships and steamers and twelve to fifteen thousand men. Hard fighting is expected.

The Dominion government claims a majority of twenty in Parliament.

## Paragraphs.

Mr. Holman Hunt's great picture, "The Shadow of Death," which has engaged the artist's attention during the past four years, three of which were spent in Jerusalem, is finished.

Mr. Robert A. Chesebrough of New York has just issued a pamphlet in which he claims that it is feasible to keep open the canals of the country during winter by means of pipes to convey hot water along each side of them.

A western paper chronicles the poisoning and narrow escape from death of three girls who had been chewing the concoction of red oxide of mercury and bees-wax, known as chewing gum.

It has been suggested by the Catholics of America that a magnificent fountain be placed in Fairmount Park, Philadelphia, and the water let on for the first time July 4, 1876, under the auspices of the National Total Abstinence Society.

The Patrons of Husbandry, it is stated, bind themselves never to go to law but to have all disputes settled by arbitration. First the case comes on without delay, each man telling his story, a jury of picked neighbors and mutual friends decide what is right.

Under the name of "Dr. Cheever" a Comanche chief offers to co-operate with our troops from Fort Sill in the capture of raiders. Will they hesitate to avail themselves of such means to achieve a victory? As the doctor's daughter had nothing to do with the matter, such a policy could not be considered Miss Cheever's.

The famous convent of S. Francisco, at Assisi, which contains quite a museum of early Italian mural painting, is to be carefully restored. Many important frescoes of the fourteenth and fifteenth centuries, which are covered by the altars and other wood-work, are again to be brought to light.

The whaling bark Gracie has arrived at New Bedford from the Arctic region, with several relics of the Franklin expedition, procured from the Esquimaux. There were heavy silver spoons and forks, having upon them the armorial bearings of the family of Sir John Franklin and other English families.

A Chinese celebrity has turned up in San Francisco. He was educated in Pennsylvania, and lived for a time at Washington, where he imbibed republican principles and a desire to propagate them in the Celestial Empire. He went home, organized secret societies for the purpose, and made a wild attempt at revolution, which of course failed. After many vicissitudes he returned to California, where he has devoted himself to defeating the infamous objects of the Hip Yee Tong Society. The society offered \$1500 for his assassination, and the attempt of some one to gain this prize was what brought him to light. His name is Wong Say Kee.

The lozenge packages of the railroad train boys have at last been overtaken by the march of improvement. The Scientific American publishes a diagram and description of the "Checker Lozenge Package." The box contains a checker board, the dark squares of which are formed by printing advertisements. The two dozen lozenges are of different colors, twelve white and twelve red, and are applied as checkers to the checker-board, before they are made to yield their dissolving sweetness to the palate. This invention may defer the hopes which all enterprisers had that the nuisance would some time be abolished.

M. Guizot has written a pamphlet in favor of the immediate re-establishment of a monarchy in France.

The Princess Louise, who is a sculptor of considerable merit, is now engaged in designing busts for the adornment of her London residence.

The newest Swiss music boxes are made to play the music of one celebrated composer exclusively. They are known as Mozart, Wagner, Beethoven, etc., boxes. The winding up is done by a crank instead of a key.

The family or house of Brunswick, is one of the oldest in Germany, a branch of which now occupies the throne of England. By the marriage of a granddaughter of James the First, King of England, with a member of the Brunswick family, that house obtained a right to the throne of England.

The German government has issued an order to all principals of elementary schools in Alsace and Lorraine, public and private, prohibiting them from allowing instruction in the French language. French instruction is henceforth to be limited to the secondary and higher schools.

The Abbé Michaud believes that out of every ten priests in France, two are conscientiously Ultramontane priests, three rationalistic skeptics, and five Catholics, and that the number of rationalistic skeptics is greater proportionately among the bishops than among the priests.

There is a new tree two thousand years old in the Darley Dale church-yard in Derbyshire, England. It is believed to be the oldest in all England.

Senator Pinchback, of La., in a recent address, denied that the colored people are dying out, and said that they have increased ten per cent. since the war.

The Chicago Post says that there are upwards of 8000 divorce cases on the calendars of the Illinois Courts, and that they are augmenting at the rate of eighty per day.

Mrs. Jane G. Swissheim claims the credit of suggesting the system of red light signals now in use on all the railroads in this country.

There will be more Americans in Rome the coming winter than ever before. It is suggested that the Evangelical Alliance takes this fact into consideration.

A number of rabbit establishments have been started in London. The scarcity of animal food creates the demand.

A Mexican paper says that the richest gold-fields in the world are in the Argentine Republic, and immigrants are wanted.

A Bridgeport machinist has invented an apparatus for recording music by means of a magnetic telegraph.

The Gazette d'Italia (Rome) asserts that the financial crisis in America has caused great excitement at the Vatican. It has never been kept a secret that a great part of the money received from the Peter's Pence and part of the private property of the prelates has been deposited in American banks by Cardinal Antonini.

It is a matter of surprise that the Germans are ever emigrating in vast numbers to all parts of the world without succeeding in forming colonial dependencies of the mother land; so that, in reality, the Germans have no foreign colonies in spite of the fact that they are ever peopling foreign offices.

It is proposed to have three more (local) English Roman Catholic pilgrimages—one to St. Swithin's shrine, in Winchester; another to the shrine of St. Thomas, in Canterbury; and a third to the shrine of St. Edward the Confessor, in Westminster Abbey. It is proposed to have these pilgrimages organized "in honor of the Sacred Heart, and of the agony in the Garden of Olives."

A memorial of the Evangelical Alliance is to be issued under the editorship of Dr. Philip Schaff. It will contain all the essays and addresses delivered before the conference, and will probably make an octavo of over a thousand pages. It is the colossal work of the Harpers that will publish this colossal book. The price will be \$5.00.

## Rural and Domestic.

## Farming in California.

The farmer in this State is a person of uncommon resources and ingenuity. I think he uses his brains more than our Eastern farmers. I do not mean to say that he lives better, for he does not. His house is often shabby, even though he be a man of wealth, and his table is not unfrequently without milk; he buys his butter with his earned vegetables in San Francisco, and bread and mutton are the chief part of his living, both being universally good here. But in managing his land he displays great enterprise, and knows how to fit his efforts to the climate and soil. Thus, in the tule lands, when they are first drained, he finds it impossible to work the soil with cattle and horses; but this does not prevent him from putting in a crop, for after burning off the tules, which are tall reeds, and the high grasses, he sows his hundreds of acres with a coffee-mill wheat sower, and coolly turns a flock of sheep on the ground, driving them compactly and slowly over it, with the help of dogs to keep the flanks of his flock from scattering; and what thus "sheeped in" they call it, has borne sixty bushels per acre. Nor is this all. Unless he depends upon a volunteer crop next year, he must plow the ground. It is still, however, commonly too light to bear up horses, and so he shoes these animals with stout wooden sabots, eleven inches long by eight broad, and thus they can walk at leisure and drag the gang-plow after them.

The gathering of the wheat crop goes on all the valley lands with headers, and you will find on all the farms in the Sacramento Valley, the best labor-saving machinery employed, and human labor, which is always the most costly, put to its best and most profitable uses. They talk here of steam-plows and steam-wagons for common roads, and I have no doubt the steam-plow will be first practically and generally used, so far as the United States are concerned in these California valleys, where I have seen furrows two miles long, and ten eight-horse teams following each other.

Witall, they are somewhat ruthless in their pursuit of a wheat crop. You may see a farmer who plows hundreds of acres, but he will have his wheat growing up to the edge of his veranda. If he keeps up a vegetable garden, he has performed a heroic act of self-denial; and as for flowers, they must grow among the wheat or nowhere. Moreover, while he has great ingenuity in his methods, the farmer of the Sacramento plain has but little originality in his planting. He raises wheat and barley. He might raise a dozen, a score, or other products, many more profitable, and all obliging him to cultivate less ground but it is only here and there you meet with one who appreciates the remarkable capabilities of the soil and climate. Near Tehama some Chinese have in the last two years grown large crops of pea-nuts, and have, I was told, realized handsome profits from a nut which will be popular in America, I suppose, as long as there is a pit and a gallery in a theater; but the pea-nut makes a valuable oil, and as it produces enormously here, it will some day be raised for this use, as well as for the benefit of the old women who keep fruit-stands on the street corners. It would not be surprising if the Chinese, who continue to come over to California in great numbers, should yet show the farmers here what can be done on small farms by patient and thorough culture. As yet they confine their culture of land mainly to vegetable gardens.

To the farmer, the valley and foothill lands of the Sacramento will be the most attractive, and there are still here thousands of acres in the hands of the government and the railroad company to be obtained so cheaply that, whether for crops or for grazing, it will be some time before the mountainous lands and the pretty valleys they contain north of Redding, the present terminus of the railroad, will attract settlers. But for the traveler, the region north of Redding to the State line offers uncommon attractions.—Harper's Magazine.

## Steaming Stalks.

A Duchess County correspondent of the New York Tribune says:

"Some years since, being short of fodder, and having on hand about twenty head of cattle, I thought I would try to economize by cutting and cooking stalks. I was able to procure a lot of cornstalks at four cents a bundle. These I cut up with a Daniel's cutter. I procured a large kettle and six half-hoghead tubs at a cost of about twenty dollars. I stamped the tubs full of stalks, mixed with bran, and poured over each tub full twenty gallons of boiling water, spreading an inch of bran over the top to keep down the steam. The cows ate the mixture clean, and threw upon it, preferring it to hay. I should think it went twice as far as long stalks. In order to economize on labor the next winter I procured a steamer, which I placed several rods from the stable, connecting it with gas-pipes laid underground to a box in the stable holding seventy bushels. This I filled with stalks and bran, thoroughly wetting it, and turned on the steam. I kept on the steam five or six hours, and then it was not so savory a mess as the soaked stalk. In neither case did I discard the cooking water. I saved about a quart or kept in better condition than they did upon uncooked food. The only gain was in their eating the fodder cleaner. The experiment satisfied me that the butts of stalks were worth full as much as the leaves for fodder, if one could only soften them so as to get the cows to eat them. To steam good hay or fodder which cows will eat clean without being starved to it is worse than labor thrown away. One-half of the saving of the corn-stalks can be obtained by simply cutting with one-tenth as much expense as it takes to steam. Then the unclean portion of the stalks makes splendid bedding and lightens up the manure finely. In fact, for the sake of the manure it pays to cut stalks, for every farmer knows what a nuisance long stalks are in manure. It is proper to state that I did not have water convenient to the barn, but had to bring in milk-cans on a sleigh from a spring some twenty rods distant. I saved about ten bundles of stalks per day, one-half to steaming. Could I have procured more stalks, the saving would have amounted to but twenty cents a day, but as I could not do so it saved me about \$1 worth of hay. Since that time I have been able to procure more stalks than I needed. From this experiment I have arrived at the following conclusions: 1. It does not pay to steam unless one has every convenience of water and labor-saving apparatus, and then only for a large amount of stock. 2. It does not pay to steam good sweet hay or any fodder which cows will eat clean without being starved to it. 3. It does not pay at all where labor is high and fodder is cheap. 4. For the ordinary farmer it will not pay to go to the expense of fitting up a steaming apparatus. 5. Where it pays at all it is only in exceptional cases, and will not do to depend upon as a general rule.

In Switzerland, where the best cheese is made, the season for making begins on the 15th of May, and ends on the 15th of October. Very much is found to depend on the sweetness and flavor of the pasture grasses.

## Road Fences.

One of the admirable features of the landscape in the new States and Territories is the freedom from fences. In some of the prairie States they have begun right by compelling every man to take care of his cattle, and holding him responsible for all damage to his neighbor's crops. The fences mainly are on the boundary lines of farms, and these are often omitted. This gives full sweep to all the modern implements of husbandry—the cultivator, the horse mower and reaper, the tedder, and prepares the way for the steam-plow, which can not be far in the future. There is a great saving of time in the cultivation of large fields free from all obstructions.

One great want of Eastern farms now is to get rid of the heavy walls that our fathers have built at so much expense. The two, three, and four-acre fields arranged with reference to the system of rotation to be pursued upon the farm. If it is a four-year's course, quarter that part of the farm that is to be devoted to tillage, simply marking the corner bounds with permanent stakes or stones. What, then, is to be done with our cattle? On the frontier, the neighborhood make one herd of their cattle, and a boy or herder takes care of them at so much per head. They are fed upon the public lands. In the older States pastures are already inclosed, and these need not be disturbed until the tillage land is arranged. In cases of radical reform the remedy is found in selling. Arrange the barn with reference to keeping all the cattle in stalls the year round, and to making the largest amount of fertilizer possible. This is what we are coming to in the Eastern States. If we compete with the West successfully, we must put our fences out of the way, use more machinery, make more manure, and cultivate the products consumed in our own markets. A farmer should be able to tell what crops are grown at a profit, and what bring him in debt.—Am. Ag.

## Good Recipes.

SALLY LUNN.—Three breakfast cups of flour, one ditto sugar, two eggs; make into a thick batter with a breakfast-cup of milk. Blend a teaspoonful of soda with a little milk, and mix it in, and before adding all together mix a small teaspoonful of cream of tartar with the sugar. Bake in round shape for an hour, and serve hot and buttered; it is very light and spongy. The rind of a lemon may be added if liked.

PLAIN OMELET.—Break two or more eggs into a basin, according to the size of the omelet you require, add a little chopped parsley, salt, and pepper; mix it well together with a whisk; put a piece of fresh butter the size of a walnut into an omelet pan or common frying pan; put it on a quick fire, heating the eggs while the butter gets hot; pour in the egg quickly, keep moving the pan shaking it until the eggs begin to set; move them lightly toward the front of the pan; leave the omelet a few seconds to take color; turn it on to a hot dish, and serve.

PEASE PUDDING.—Take a pint of split peas put them in soft water over night; in the morning put them in a saucepan with enough water to cover them; when they boil and swell add a little more water, but only allow enough for them to swell without burning. They require a great deal of stirring. When they are done enough to mash, beat them through a colander, add two eggs beaten, some pepper, salt, and butter; put the mixture when well beaten into a buttered mold, tie a floured cloth over, and boil for two hours. If ought to turn out firm and whole. The mold must be full.

WHITE CUP CAKE.—One cup butter, two cups of sifted sugar, one cup of sour cream, four cups of flour, five eggs, one nutmeg, a very small teaspoonful of salaratus. Beat hard together, and bake in small tins.

GINGERBREAD NUTS.—Rub one quarter of a pound of butter in one pound of flour, half a pound of sugar, one ounce of ginger, peel one lemon and three eggs. Work it well, and bake in small thin cakes, rolled out.

PUMPKIN PIE.—Pare the pumpkin, then grate it, and add sugar and ginger to taste, and milk enough to make it of the proper consistency; then line your tins with pie crust, put in your pumpkin, and bake in the ordinary way.

MOLASSES CURED HAM.—Moisten every part of the ham with molasses, and then for every hundred pounds use one quart of fine salt and four ounces of saltpetre, rubbing them in very thoroughly in every part. Then put the ham thus prepared in a cask for four days. Then rub again with molasses and one quart of salt, and return the ham to the cask for four days. Repeat this the third and fourth time, and then smoke the ham. This process takes only sixteen days, while other methods require five or six weeks.

## Married Life.

Good counsel from a wife and mother: "I try to make myself and all around me agreeable. It will not do to leave a man to himself till he comes to you, to take no pains to attract him, or to appear before him with a long face. It is not so difficult as you think, dear child, to behave to a husband so that he shall remain forever in some measure a husband. I am an old woman; but you can still do what you like. A word from you at the right time will not fail of its effects. What need have you to play the suffering victim? 'The tear of a loving girl,' says an old book, 'is like a dewdrop on a rose; but on the cheek of a wife is a drop of poison to her husband.' Try to appear cheerful and contented, and your husband will be so; and when you have made him happy, you will become so, not in appearance, but in reality. The skill required is not so great. Nothing flatters a man so much as the happiness of his wife; he is always proud of himself as the source of it. As soon as you are cheerful you will be lively and alert, and every moment will afford you an opportunity to let fall an agreeable word. Your education, which gives you an immense advantage, will greatly assist you."

## Lemons for Fever.

Says that walking cyclopedias of health-knowledge, Dr. Hall: "When persons are feverish and thirsty beyond what is natural, inclined in some cases by a metallic taste in the mouth, especially after drinking water, or by whitish appearances on the greater part of the surface of the tongue, one of the best 'coolers,' internal or external, is to take a lemon-cut off the top, sprinkle over it some loaf sugar, working it down into the lemon with a spoon, and then suck it slowly, adding more sugar as the acidity increases from being brought up from a lower part. Invalids with feverishness may take two or three lemons a day in this manner, with the most marked benefit manifested by a sense of coolness, comfort and invigoration. A lemon or two thus taken at tea time, as an entire substitute for the ordinary supper of summer, would give many a comfortable night's sleep and an awakening, after rest and invigoration, with an appetite for breakfast to which they are strangers who will have their cup of tea for supper or 'relish' and 'cake,' and their berries or peaches and cream.

## A Triumph of Medical Art.

Yes, a triumph we call it, when medicine can be so "fixed up" as to be pleasant to take and yet accomplish the object intended. Such a medicine is Dr. Pierce's Purgative Pellets, samples of which the writer procured and tested in his own family. The Pellets (little pills) are about one-fifth the size of an ordinary pill, made of highly concentrated root and herbal extracts, and sugar-coated.—Frankfort (Ind.) Weekly Crescent.

## WE CLAIM FOR THE European Cough Remedy

RELIEVE AND CURE

obstinate and long standing coughs, and pulmonary diseases in general, is

Unequaled by any Medicine Known.

That it has made most wonderful cures, no one will deny. Hundreds of persons, who for months had been emaciated by coughing, night sweats and raising of blood, who were thought to be in hopeless Consumption, have been cured by one of our bottles of the European Cough Remedy.

The following certificates just received are given as examples:

CURE OF SEVERE CASE OF LUNG DISEASE. Mr. B. H. Larrabee, of Gorham, Me., was cured of a severe cough, accompanied with bleeding from the lungs, and restored to health by Clarke's European Cough Remedy.

CURE OF PHTHISIS WITH SEVERE COUGH, OF LONG STANDING. Mr. Wm. W. Street, of Windham, Me., was for many years afflicted with that distressing malady the phthisis, accompanied as usual in such cases with severe cough, was entirely cured by Clarke's European Cough Remedy.

We have certificates enough to fill a volume. When everything else has failed, Clarke's European Cough Remedy has been cured in a few days or weeks.

Prepared by Walter Clarke & Son, Minot, Me., Proprietors of Clarke's Rheumatic Elixir, &c. Sold wholesale by Geo. C. Goodwin & Co., Boston, by H. H. J. and John W. Perkins, &c., Portland, and retail by Druggists and Medicine dealers generally.

## THE NEW Sunday School Song Book ROYAL DIADEM

CONTAINS HYMNS ESPECIALLY ADAPTED TO THE

International Lessons For 1873 and 1874.

TOGETHER WITH AN INDEX PREPARED FOR THE CONVENIENCE OF SUPERINTENDENTS AND CHORISTS.

Provision is Made for Every Lesson.

ROYAL DIADEM is sold by the leading booksellers all over the world. Retail Price, 35 cents; \$30 per 100 copies.

Ask your bookseller for it.

BIGLOW & MAIN, Pub's. (Successors to Wm. B. Bradbury.) NEW YORK AND CHICAGO.

Immense Success of Ditson & Co.'s New Collection of Organ Music, entitled

"The Organ at Home."

NO MUSICAL HOME COMPLETE WITHOUT IT, for it contains over 200 selections of the most popular music of the day, well arranged for the Reed, Parlor, or Pipe Organ. Contains everything which is so-called "popular"—melodies of the day, marches, waltzes, volantes, variations, transcriptions of the best sacred airs, gems of Handel, Mozart, Schumann, &c.; in fact, the best of all music from Beethoven's Adagio to Strauss's Polka.

First edition sold in 3 weeks after publication, and FOURTH now ready! Price, \$2.50 Boards; \$3.00 Cloth.

UNPARALLELED SUCCESS OF DITSON & CO'S

GEMS OF STRAUSS,

which contains literally the gems of Strauss's Waltzes, Mazurkas, &c., and is today the most popular music book in America over 20,000 copies having been sold in 10 months. Price, \$1.50 in Cloth, \$2.

GREAT SALE OF THE STANDARD.

This great Church Music Book by L. O. Emerson and H. B. Palmer has double the merit, and is likely to have double the sale of common books by one composer. The works of other gentlemen have sold by the Hundred Thousand, and the STANDARD Singing Class, and Convention are supplied. Price, \$1.50.

PUBLISHED BY Oliver Ditson & Co., Boston.

CHRISTMAS BELLS SENT FREE

On receipt of stamp. An illustrated Journal of Amusements, Novelties and Gifts, Curious Facts, and Useful Address. ADAMS & CO., Publishers, Boston, Mass.

HOW IS YOUR TIME TO CONSUME ON OUR NEW FACTORIAL HISTORY REFERENCE DICTIONARY?

ARY BIBLES (a new feature). Best Cheapest and Largest Bibles for Agents in America. \$100 to \$200 per month. Send for Circulars and New Catalogues of the Bible House; recommended a necessity for all those persons who also check Maps, Charts, and Pictures. Apply at once to D. L. GUERNSEY, Pub., Concord, N. H.

A NEW WORK OF INTEREST AND INTRINSIC VALUE.

OCEAN'S STORY.

By the gifted son of the famous "Peter Parley." A graphic history of Ocean Navigation, Adventure and Discovery since the Ark. Replete with startling incidents, fearful disasters, piracies, perils, &c. ABOVE, also, the WONDERS BENEATH THE SEA, Diving, Dredging, Telegraphing, &c. 225 selected illustrations. Agents just started report 101 orders in four days, 127 in five days, 75 in two days, &c.; sells wonderfully fast. 300 Agents Wanted. Send for full description and circular. WEST PUBLISHING CO., 723 Sanson St., Phila. 2747

Webster's Unabridged Dictionary.

10,000 Words and Meanings not in other Dictionaries. 3000 Engravings; 1840 Pages Quarto. Price \$12.

3000 Engravings; 1840 Pages Quarto. Price \$12.

BEFORE ADOPTING, EXAMINE

THE BARNES & COMPANY, NEW YORK, or 23 BROADWAY STREET, BOSTON.

## The Markets.

BOSTON WHOLESALE PRICES For the week ending Oct. 25, 1873.

CANDLES. MOLASSES.

Molds..... 12 @ .15  
Sperm..... 12 @ .15  
Cannel..... 26 @ .45  
Pistons..... 26 @ .45  
Anthracite..... 8 @ .50

COFFEE.  
Java..... 28 @ .30  
St. Domingo..... 19 @ .20  
Rio..... 21 @ .