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The Morning Star.

Volume XLVIII.

DOVER, N. H., NOVEMBER 19, 1873.

Number 47

THE MORNING STAR A WEEKLY RELIGIOUS NEWSPAPER FOR THE FAMILY.

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The Morning Star.

WEDNESDAY, NOVEMBER 19, 1873.

Passing.

Thou passed by the bloomy spaces
Where, basking in dew, the sumptuous rose
Among her sisters dreams and glows;
By fields where rolls zephyr traces
Light furrows o'er the bending grain,
Thou passed—coming not again.
By whispering wood-walks—copses green—
Those twinkling glooms, so cool and still,
Where birds sing their loves, and fill
The shade with gladness most serene—
And by the brook whose babble greets
Thine ear, thy swift foot silent fleets.
By wrecks of time—by scenes of sorrow—
By pleasures, rapture and despair—
By all that shapes this life of care—
The bright to-day, the dark to-morrow;
Nor till the grave's green sod is pressed,
Thy hasting, weary foot shall rest.

—Catholic Record.

English Correspondence.

CHILWELL COLLEGE, ENGLAND,
October 20, 1873.

The address of the Chairman of the Baptist Union was such an address as you might expect him to deliver. Dr. Underhill is the principal secretary of the Baptist Missionary Society, and has a long time been in the service of the Mission. At Nottingham, the famous sermon of Carey's was preached, when he rapped out truth in telegrams before telegraphs were invented. "Expect great things from God; attempt great things for God," were the two divisions of Carey's discourse at Nottingham, which led to the formation of the Missionary Society. Dr. Underhill could hardly take the chair, at a session of the Baptist Union in Nottingham, without making a missionary speech. He spoke of the origin, characteristics and progress of their mission work, and urged upon the brethren greater interest in it and greater prayerfulness on their behalf.

The whole of Tuesday was given up to the consideration of the wants and necessities of the mission, the advocacy of its claims, and bidding farewell to three returning missionaries. There was first a paper read, and then a conference took place upon it. The Rev. C. B. Lewis, of Calcutta, read the paper. He said that of 30 European missionaries in India, belonging to the Baptist Missionary Society, eight were at home and six needed to come home. The Society was not in immediate want of funds, but men were urgently wanted. Five additional missionaries were agreed to be sent out six months since, but as yet they have not been found. Dr. Culross delivered a very earnest and tender valedictory address to Mr. Pearce, who goes back to India to resume his work at the age of 73; to Mr. Angus McKenna, a noble missionary in the fullness of his strength and power; and to Mr. H. Pestonji, a converted Parsee, once a Presbyterian, then a professor in King's College, London, now a Baptist, and going out to India to labor among his own kindred and preach the unsearchable riches of Christ. Mr. Pestonji has been a fire-worshiper, and has suffered much because of his change of faith. It is said that when he was announced to speak at St. Albans, he was announced as a "converted Pharisee." A crowd of Zoroastrians came to see and hear him, and did not know that any mistake had been made, for they had never heard of the Parsees. Mr. Pestonji said that as the Israelites remembered and longed for onions and cucumbers and garlic when in the wilderness, so he should long for English friends and English society when back in India, for the English would be his onions and cucumbers and garlic. At the public

missionary meeting, Mr. Samson, a returned missionary, pleaded for more men; Dr. Brock vindicated the accuracy of missionary reports as against the "The Earl and the Doctor," and quoted largely from a recent Blue-book; Mr. Pike spoke of the Orissa mission and of the Ex-Canon Grassi, at Rome, recently baptized and become a missionary, sustained by General Baptists in England; Mr. Page, of Bengal, told stories of mission life and appealed for help. It will be seen that a good missionary spirit was manifest at the meetings of the Union.

Something of an unusually earnest revivalistic spirit showed itself. Papers were read on the deepening and quickening of the spiritual life, one by Mr. Short, of Salisbury, another by your correspondent; resolutions were passed respecting the duty of ministers and churches in relation to the poor and to the working classes; services were held at one or two chapels, at which Mr. Varley, of London, and Mr. A. G. Brown, preached. There were, also, early morning services, when Mr. Lewell, of Scarborough, Mr. J. C. Jones, of Spalding, and Mr. Handford, of London, spoke. An animated discussion arose upon the question of revivals, and also upon the spiritual condition of the working-men. The Sunday school question was not forgotten, nor "Good Templary." A conference upon the Good Templar movement is reported to have been very noisy and confused. One minister, in opposing the report, was proceeding to read from its "Ritual," when he was charged with obtaining the book by dishonest means, and his reading it publicly was objected to. After a long and angry discussion it was resolved that the Executive of the Order be memorialized to publish a fresh edition of the manual.

At one of the meetings, Rev. H. S. Brown, of Liverpool, gave an interesting and comprehensive address upon the American churches. He spoke in the highest terms of the number, the elegance, the commodiousness of your houses of prayer; of the general culture and social comfort of your ministers; of the number of Dr's you have in comparison with English Baptists; of the zeal with which American churches meet the wants of the land, and the heavy strain voluntarism has to bear. Yet nobody, he said, desires state-aid and state control. Some things Mr. Brown found fault with. The paid "minstrels," who did the singing for the congregation, the performances upon the organ at every corner of the service, the non-use of Bibles in places of worship by the people, the practice of ministers reading their sermons, the tendency to preach philosophical essays rather than sermons, and so on. But on the whole, taken altogether, the American churches from the St. Lawrence to the Gulf of Mexico, from the Atlantic to the Pacific, were, whatever might be their faults, a splendid and conclusive testimony to the indestructible vitality, the unlimited power, and the practical efficiency of the voluntary principle.

The Mayor of Nottingham invited the delegates to breakfast on Friday morning. About 400 availed themselves of this invitation, and many interesting speeches were delivered.

THOMAS GOADBY.

New York Correspondence.

NEW YORK, Nov. 12, 1873.

THE SITUATION AND ITS LESSONS.

The course of business, the present season, baffles calculation and theory, with its apparent anomalies and contradictions. The country is full of money, beyond all proportion to the business doing, and gold is pouring in from Europe to buy an immense surplus of American agricultural products for an unprecedented foreign demand at high prices. In the stock market, too, everything seems favorable to better prices and improved confidence, the sacrifices attendant upon the great failures have been realized and borne, an unprecedented amount of stocks have been taken up and paid for in full by bona fide investors, and so extraordinary is the diminution of speculation on "margins"—that is, the purchase of stocks, by a mere deposit of say one-tenth their price to cover possible depreciation—that the habitual difficulties of the multitude usually immersed in this kind of speculation, and the rates they have to pay for money to carry their stocks, i. e., to keep their margins good under the daily fluctuations in market value, have almost disappeared from the market reports in which they have long been a constant and prominent feature. All the present money institutions are in healthful action, having passed successfully through the panic, and borne the strain of their most pressing and heavy liabilities, with strength but moderately impaired and prestige greatly enhanced. The currency has never stood in such high favor and confidence, all things considered, in the history of the nation. Properly speaking, gold has not fallen in price so much, from the stagnation of the demand, as currency has risen in relative value and purchasing power. The depressed and weakened and uncertain prices that prevail in everything except exports, are partly a result of the strengthened and growing credit of the national currency. The U. S. Treasury stands pre-eminent as a fiscal institution not in magnitude only but in soundness and safety, in the eyes of the people, as the Bank of England stands in that country,

and the national currency based on the Government credit partakes with it in the public confidence to such a degree that in the absence of any considerable expansion of its volume, and in the comparative distrust of all other values, it is simply worth more in goods or stocks than ever before. The currency has risen, while the valuation of commodities, securities, and property, and of gold as their exponent, has fallen towards the positive or specie standard. And yet, with all this, the mystery is that money does not move, but remains obstinately congested in the coffers of the money-holding class, in spite of the tempting opportunities for investment, and the great needs of business and industry. Financial and political pundits are all at sea, and some of them, sooth to say, appear to be half seas over. I have not noticed whether the *Herald* has entirely sacrificed as yet its beautiful and cherished theory that the calamities of the times are all due to a secret apprehension in the minds of men that General Grant may possibly be again a candidate for President.

It seems to me evident that the state of the public mind is wholly peculiar and abnormal, and the only explanation I can see of the paradoxical state of things is that the present distrust is mainly of a moral nature, and the direct result of the enormous growth of dishonesty in various forms, in commercial affairs. All grades of immorality in business, from unprincipled financiering and speculation to outright robbery, have cropped out in so many and high quarters and on such an enormous scale, that all ordinary bounds to suspicion are broken down, and nothing remains above its reach. I don't say that this explanation is sufficient, but it seems to cover more of the ground than any other. It applies *particularly* to railroad corporations, and I believe nearly every great calamity so far experienced has been directly connected with the abuses of the railroad stock system, or with kindred abuses in other kinds of stock-operations. But what cause save the fearful loss of moral confidence can account for the troubles of a concern like the Pennsylvania Railroad, towering as it does above all others in the magnitude of its capital, property and business? It seems that the greatest concerns are in these times the most liable to distrust and embarrassment. A merchant remarked to me, the other day, that it is now the general experience that small houses are paying best and doing most to keep up business. They are the class that now stand in the gap, said he. This is another of the singular peculiarities of the time, and illustrates again the moral nature of the distrust which paralyzes money and industry in every direction, at least almost everywhere that large corporations are concerned. A new and more formidable danger than excessive political power, and not yet fully appreciated now dwains upon the country in the growth of these vast corporations. Fault of their own or of the times, they seem to tend to moral rottenness, and to become a constant terror to all under the shadow of their towering and womanest bulk. It may be worth while to question, on general principles, whether institutions which by the nature of the case seem to run inevitably into the corruption of legislators and the unscrupulous use of all political and legal tricks, can possibly escape rapid decay in themselves, and disastrous dissolution. It is possible that in a way not expected, the Great Railroad Evil may cure itself, by giving the nation a chance, a will and a way to acquire the national roads and to throw them open as toll roads for all carriers, on equitable and popular terms.

Turning from business to political and moral bearings of the subject, the religious community begins to be stirred by the admonition of Providence, and with expectation of a remarkable interest in spiritual concerns, as an effect of the temporal distress. Great revivals of religion follow great disasters in worldliness. The service of God and of Mammon seem to be such opposites that the one goes up as the other goes down. A warmer, humbler, and more hopeful feeling begins to be felt in the prayer-meetings, and great stress is laid in religious conferences, upon the extra awakening measures adopted by Divine mercy with a sinful nation. It is a remarkable fact of human nature, that the minds of men turn in trouble toward something higher. Nay, it is a very simple and obvious necessity; for they must turn to something out of themselves, either higher or lower, and unless imbruted or materialized they will turn to something at least a little higher. The publisher of *Scribner's Monthly* remarked to me that the Chicago fire produced almost instantly new and urgent orders from the suffering city, for their magazine. This may be an illustration of the principle, and it is one that few would anticipate, that in time of trouble and calamity the human soul seeks consolation, and turns for it to new sources of reputed virtue. If religion does not draw largely from the disappointed votaries of the present world, this winter, it must be because of culpable inactivity in presenting to them its benefits and bringing them in contact with its power.

VIDI.

The nearer we live to Jesus, and the closer our walk is with him, the less inclination we have for pursuits and pleasures in which he is not the object.

The great point is to be joyful in God.

Special Correspondence.

WASHINGTON, D. C., Nov. 6, 1873.

CURRENT TOPICS.

The efficient management of Gov. Shepherd seems to command general satisfaction. His untiring energy will push forward every improvement possible.—The tumult of political strife has again given place to quiet, and the candidates who won the ticket. In District No. 1, Fred. Douglass, Jr., was the regular nominee. Rev. James Brooks ran independently, and was elected by a good majority. Both, although gentlemen of color, differ widely in their views. Mr. Brooks is a temperance man who believes in legislating accordingly, and also opposes mixed schools. The conservative party had no candidate, and a most novel feature in the election was seeing the aristocratic gentlemen, once slave owners, rushing to the poles to support a colored representative. We believe every candidate who opposes mixed schools will be elected, for they are sure to have the votes of those men who glory in being called democrats. It is a fact, that colored children in this part of the District have elegant school buildings and every modern facility for a thorough education, which can not be said of white children. Low, miserable school houses, crowded to the uttermost, and inferior advantages, make the contrast striking. The recent report of the special committee appointed by Gov. Shepherd to examine the condition of the colored public schools, is most favorable, and the emphatic declaration is that they are well managed and conducted most efficiently.

The Evangelical Alliance has had its share of glorious eulogy perhaps, yet so great an event must not be overlooked by your correspondent.

The desire to see and hear these great men inspired people here as it did elsewhere. Not until the very day of their arrival was the programme of proceedings announced. In the evening there was public service in four large churches, and the Rev. gentlemen were escorted in carriages from one to the other, that people might get a glimpse of them all. The day following they devoted to making a tour of the city. This day also Gov. Shepherd entertained the alliance at Willard's Hotel, and a most delectable banquet was served.

Temperance societies are working to suppress intemperance. Their efforts will more than ever be needed, for financial troubles make men seek forgetfulness in drink, and idleness engenders mischief that beer and brandy make crime. The panic has subsided, to be sure, but its effects are daily growing more decided.

The suspension of the Washington City Savings Bank has caused untold misery. Men and women must forego the bare necessities of life, while their money is refused them, or may, in the course of a year, be doled out in dribbles as the bankers may decide. Beggars are multiplying, for if men fail to get money to meet their obligations, all is lost. People from all parts of the country are rushing to Washington for employment. Oh, how they long to secure a downy nest under Uncle Sam's extended wing! We doubt if there's a perch left. Every nook and corner is full. It isn't one official, nor all of them, that can give these imploring candidates a place. Only a few people know how to pull the wires so that Uncle Sam will raise up and hover a pet for them. Nearly all the laborers on the Public works have been discharged, and here are thousands of men, who, to live, must get work somewhere. Through the summer, farm-hands could hardly be secured at any price, and soon hundreds will be begging for employment. Evidently those who come to Washington for employment must be disappointed, as thousands are, who throng our large cities. It seems a fabulous story that the little pages in the Senate and House get from \$75 to \$100 per month, and men and women may not be able to even earn their board. Yet it's all true.

Indian delegations of different tribes have made a pilgrimage to Washington to negotiate, and see "The Great Father." When the Alliance were received by the President, Henry Ward Beecher didn't leave his wife behind, but paid Gen. Grant a compliment for having common sense. We doubt if some men could have been President so long, and not lost all the sense they did possess. Gen. Grant should be the pride of this Nation for knowing how to keep his own counsel so sensibly. But about the Indians. When the Whitefoot tribe called on the "Great Father" he made a speech, to which "Blackfoot" replied, saying, among other things, that he was glad to find "The Great Father" living in so nice a house, and adding that the red men were all the children of the President. When he had finished, another Indian, "Ouray," made a speech too. A brilliant thought had seized him while Blackfoot was talking. He said, if Gen. Grant was his mother, and Miss Nellie his own sister, and they all must be next of kin to the whole Presidential family! This new-born idea caused as much merriment as Henry Ward Beecher's wit. The Crows, Utes, Arrapahoes, Cheyennes and Ottos have been represented by these delegations that have held council with the Commissioner

of Indian affairs. The Arrapahoe and Cheyenne chiefs came to talk about the reunion of the Northern and Southern Arrapahoes, and fixing the boundary line between these Indians and the Cheyennes. They were noble looking red men, and were dressed in aboriginal costumes, profusely decorated with silver ornaments, beads and porcupine quills. Five chiefs and braves of the Ottos tribe had an interview with the Commissioner (whom they addressed as Grandfather) in reference to the sale of 80,000 acres of land, their reservation in Nebraska, by the Government. The chiefs said they wanted to sell their entire reservation consisting of 165,000 acres, and move to the Indian Territory. They had no desire to live like white people, and when told that the Commissioner would expend money at the discretion of the Government they seemed dissatisfied, and replied "that they ought to be as free as them curly headed fellers," meaning the negroes. These Indians were quite tastefully dressed, wearing silver bracelets, turbans and bend caps, gay blankets, broadcloth breeches and beaded mocassins. Their hand-shaking was a specimen of their muscular power, and nearly paralyzed the arms of the victims whom they treated with a gymnastic exercise several times. They were accompanied by an agent, interpreter, and a delegation of Friends from Philadelphia.

In many of the churches there has been a revival of religion since the grove and camp-meetings in August. Sinners have been reached and redeemed, and established Christians roused from the heresy of dullness. Materialism and Spiritualism in all their glowing glory are preached and practiced in Washington. To make one satisfied with self, and believe that brilliant dissipation and wanton indulgence are the end and aim of life that carries no record to the hereafter, wins, as it always has, many disciples. The world has grown so wise, men's plans and purposes have so prospered, independently as they suppose of God, that now they hasten to ignore the existence of a ruler who shall sit in judgment over the works of his hands. If an apple and a ball of gold were placed before a pig, the pig would seize the apple. So men groveling in the earth for a pretense of truth, will never find what their souls crave. God is above, not below. We must be lifted up, not dragged down, to find the exalted foot steps of deity.

With the annual gathering of our representative leaders, visitors are thronging to the Capital. Every available spot is being taken up, rents are enormous, boarding expensive, yet moderate, compared with the price of a corner to call one's own. A small, plain house rents for fifty dollars per month, a mere sleeping room with gas and register, twenty dollars per month, while for a stylish residence in a desirable location one hundred dollars per month is moderate. Pennyless men and women who come here seeking employment would do well to count the cost first. Brokers and real estate agents complain about the scarcity of houses to rent, whole buildings are going up in all directions, and must continue, that pilgrims to this National Mecca may find a resting place. After the holidays, what a round of elegant gayeties will almost eclipse in brilliancy foreign courts. Thanksgiving is near at hand. We have cobwebs to brush from our hearts, conceits to argue out of our heads, notes to pluck from our selfish vision, but with all their works of humiliation, we have a glad, grateful corner in our hearts for God's great mercy in staying the ravages of death, and keeping from our beautiful city plague and pestilence.

BESSIE BEECH.

Importunity.

Dr. Orniston, commenting on the prayer of Abraham in behalf of Sodom, says: "We find, moreover, in this intercession, earnest importunity. Again and again did he present his cause. Six times he marshalled his arguments, and each time was heard; and it was the suppliant's faith, and not the Sovereign's grace, that failed even then. What if he had ventured to speak once more? Everywhere in the Word of God, by example and command, are we urged to fervent, frequent, continued supplication. Our Lord himself repeated the same request three times. Moses again and again besought the Lord, rising higher and still higher at each request, for the presence and glory of the Lord. Jacob wrestled a whole night. Elijah, with his face between his knees, sent seven times before the answer came. The parable of the widow and the unjust judge beautifully illustrates and enforces the same grace of importunity. The Syrophenician mother found in her repeated repulses the very plea which gained the victory. Let us, then, pray without ceasing, and faint not. Let us humbly, trustingly, and importunately implore God to save our children, to avert evils from our homes and our country, and abundantly to bless our churches, Sabbath schools, and all Christian agencies. "Wilt thou not revive us again, that thy people may rejoice in Thee?"

The good effects of the Alliance meeting in New York will not be felt alone in America. The foreign delegation home full of the inspiration of the occasion. Meeting an old American friend at the

lunch-room one day, Pastor Fisch, of Paris, grasping him with both hands, said, "Do ye know, I pray for America every day of my life!"

Events of the Week.

MONEY.

The financial aspect of the past week has on the whole been like that of previous weeks, with perhaps a brighter day in New York on Tuesday than has been witnessed before during the pressure. But manufacturing establishments continue to retrench, and many are losing employment. Firms are also failing here and there, and none of the large houses that had failed have come to any satisfactory terms with their creditors. Besides, the Government finds it impossible to make its new loan at 4 or 4-1/2 per cent., and the Secretary will probably ask the next Congress to let him place the entire loan at 5 per cent.

DEPARTMENT ESTIMATES.

The estimates for the Indian service are \$6,725,000, an increase over last year of \$1,270,000. The total increase of the estimates of the interior department, including the above for the Indian service, is \$1,800,000, or only about \$600,000 increase for the entire department outside of the Indian bureau. The estimates of the department of justice are about the same as last year. So far as can be ascertained from the figures already prepared, the total of the estimates from all the departments will exceed those of last year by about five per cent.

PATENT OFFICE BUSINESS FOR LAST YEAR.

For the year ending September 30 there were filed in the patent office 20,354 applications for patents, including reissued and designs, 288 applications for extension of patents and 519 applications for registering of trade-marks. There were issued 12,917 patents, including reissued and designs, 235 extended and 955 allowed but not issued, by reason of the non-payment of the final fee. There were 3,274 caveats filed and 475 trade-marks registered. The fees received during the same period from all sources amounted to \$901,621, and the total expenditures to \$699,449. The appropriation asked for the fiscal year ending June 30, 1875, is \$693,500.

A SENSIBLE PROPOSITION.

There is a strong feeling among moderate Republican Senators in favor of opening the doors of the party to Senators Sumner, Schurz and their associates in the Senate, and of such action in forming the committees as shall recognize them as republicans. Of course, such action would not be taken if it should appear, after consultation with these gentlemen or their friends, that such a course on the part of the Republicans would be distasteful to them. From the promise of those expressing a desire to see these gentlemen acting with the Republicans, it does not seem as if it could be a difficult matter to arrange, if Messrs. Sumner and Schurz do not object.

AN ECCLESIASTICAL CHANGE.

Bishop Cummins, of the Diocese of Kentucky, whose participation with Presbyterians in celebrating the Lord's supper brought upon him a torrent of High Church censure, has published a letter declaring his withdrawal from the Episcopal church. The main effect of the recent censure of Stephen H. Tyng, Jr., for preaching in a Methodist pulpit, has been to cover with contempt the persons who inflicted it. It is doubtful if the censurers of Bishop Cummins come off any better. This is only another evidence of the folly of attempting to rule men's opinions and practices. It deserves the rebukes that it is constantly receiving.

A SPANISH OUTRAGE.

A Spanish gunboat lately captured the U. S. steamer *Virginius* in Cuban waters, took her into Santiago, Cuba, and publicly shot her Captain and crew, and about fifty passengers, making over one hundred in all. Among the killed were Gen. Ryan, well known in this country, Cespedes, the Cuban leader, the Cuban Gen. Bambetta, and Franchi Alfaro, who, it is claimed, was about to take the Presidency of the Cuban insurgents. The Spaniards claim that this vessel was carrying arms and men to aid the Cubans, and so attempt to justify their diabolical outrage. But the very fact that our Government doesn't acknowledge a state of war between Spain and Cuba makes the seizure unlawful, and the President and Cabinet are unwilling to decide what to do about it. The only thing that, apparently, will save Spain from severe handling will be the possible proof that the *Virginius* by burning blockade runner had forfeited the right to float the stars and stripes.

JAPAN.

Minister Delong has been relieved of his official duties at this Court, and his successor, Mr. Bingham, is already at his post.—Ambassador Slido, to act as our agent in the revision of treaties, is dangerously ill, and the work has been suspended.—The Emperor has lately been in state to open a Polytechnic school at Ioki, where he delivered a model as well as modern speech, and witnessed a great chemical and gymnastic exhibition in his honor. The way the Japanese go to school may be judged by noting that about 40,000 students are already attending this Polytechnic school at Ioki.

S. S. Department.

Sabbath School Lesson.—Nov. 23.

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

JESUS IN GETHSEMANE.

MATTHEW 26: 36-46.

GOLDEN TEXT:—"He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done."

QUESTIONS.

36. To what place did Jesus come? From what place? Where was Gethsemane? What was the character of the spot? Luke 18: 1. What did Jesus say to his disciples? 47.
37. Whom did he take with him? Who were the two sons of Zebedee? How did Christ feel? What is meant by very heavy? The cause of his gloom?
38. What did Christ then say? How much suffering did he endure? Why? What duty gave to the three disciples? Against what were they to watch?
39. Then what did Christ do? What does Luke say? Luke 22: 44. What caused him to fall on his face? His prayer? The meaning of "this cup"? What did Jesus add to his petition?
40. Coming to the disciples what did he find? What does Luke add? Luke 22: 45. Why did Jesus address Peter? Verse 33. What feelings are expressed in this language to Peter?
41. What did Jesus bid them do? What need of special exertion for themselves existed? Were they true to Christ a few moments later? What did Jesus then say? The meaning of these words as applied to them?
42. What did he then do? Show that Christ was now tempted. Why did he pray the same prayer twice? How much was he benefited by this prayer? Luke 22: 43. What was before him from which he shrunk?
43. On returning to the disciples what did he find? Did he remove them the second time?
44. What did he then do? Why this third prayer of the same words? How much was he then suffering? Luke 22: 44. How should we feel as we read of this? Why did not Jesus refuse to drink this cup? John 12: 27, 28.
45. On coming to his disciples what did he say? What hour did he mean? How did he know that he was betrayed? Were these words intended for reproach?
46. What did he add? Who was at hand? When we think of the agony of Christ to what should we be moved? How does he teach us to close our prayers? How to resist temptation?

NOTES AND HINTS.

36. "Then cometh Jesus with them unto a place called Gethsemane." He came from "the large upper room" where he had just observed the passover, having all his disciples, except Judas, with him. Verse 30. John adds four of the most precious chapters in the New Testament, after the thirty-fifth, and before the thirty-sixth verse of the chapter we are now considering. John 14-17 chapters.

Gethsemane was a garden situated at the foot of Olivet. The brook Cedron ran between it and Jerusalem, so that John says, "He went forth with his disciples over the brook Cedron, where was a garden." John 18: 1. Gethsemane means an oil-press. Hence, the place contained olive trees, cultivated for their fruit. It was a grove beneath the friendly shade of which Jesus had often sought retirement. Probably it was a place of resort for the inhabitants of Jerusalem, and may have been furnished with arbors, seats and fountains. The site is now known, but contains no special features of beauty. It is covered with stones, has eight very ancient trees, and is surrounded by a wall of modern date. These aged olives, gnarled and rugged with the growth of centuries, impress the mind of every beholder with peculiar veneration. Other trees of recent growth are found in the vicinity. "Sit ye here," was said to the eight disciples. Their place was near the entrance of the garden. No emphasis is to be placed on the word "sit." He meant remain. The reason for leaving the most of the disciples where they could not see his conflict must be that he desired a stricter privacy than could be had with them all near him. Then, too, he wished to surround his person with a double guard against the interruption of the police.

37. He took with him the same three who had witnessed his transfiguration. It was probably at this period that he said to his disciples what Luke records, "Pray that ye enter not into temptation." Luke 22: 40. Into the more secret recesses of the garden he, with Peter, James and John, withdrew. These three were honored, not only as appointed to witness his conflicts, but more especially as his comforters in sorrow. They proved to be but human comforters. "And began to be sorrowful and very heavy," began as never before to be sorrowful; that is, to feel anguish of spirit. "Very heavy," means dejected, and oppressed with a sense of coming evil. Mark says, "He began to be sore amazed and very heavy." He was overwhelmed with sorrow, and cast into deepest trouble. The cause of this intense anguish was the approach of his death on the cross. He foresaw all the terrible experiences to which he was to be subjected, and his heart, in view of it, was filled with gloom. Besides, he knew that he was soon to appear before angels and men as the representative of sinners, of a lost race, and of a condemned world.

38. This remark shows how deeply troubled he was. "My soul is exceeding sorrowful, even unto death." Notice the intensity of the language. The word rendered soul is distinct from the word rendered spirit, and means the human soul, the seat of the affections and passions in man. "Unto death," not that his soul was near to death, but that he was experiencing sorrow as bitter as that of death, or severe enough to take life away. His sufferings were indescribable, and under them he felt that, without the help of God, he should be crushed. "Tarry ye here and watch with me,"—watch against a surprise from Judas. Some writers use the term to denote a sympathetic companionship, as if he thus asked the disciples to share with him his distress. The term, however, has no such meaning, and the opposite of its meaning is found when the disciples fall asleep. The watching that Christ sought was that of sentinels.

39. "And he went a little further,"—about

a stone's cast," says Luke,—"and fell on his face and prayed." In Luke it reads, "kneeling down and praying." Kneeling at first, as he struggled with his feelings and fought again with Satan, as he wrestled with his natural desires and strove to bear up under his great mission, as he appealed to his Father and besought deliverance, he fell over and bowed his face to the ground. In times of earnest supplication this posture was frequently assumed. Num. 16: 22; Neh. 8: 6.

"O my Father." Jesus recognizes his relationship to God in these words. In the midst of distress most poignant, Jesus is aware that he is the Son of God. Father is the appellation with which Jesus persistently addresses God. The vivid consciousness of his heavenly origin adds one bitter ingredient to the cup of sorrow now pressed to his lips. "If it be possible, let this cup pass from me." In Mark this passage reads, "All things are possible unto thee; take away this cup from me." Luke reads, "If thou be willing, remove this cup from me." The thought is the same in each, the words different. The meaning is, "If it is consistent with the wisdom and goodness of thy plan of salvation," or, "If thou canst, by any other way, redeem and save lost men, let me escape this threatening storm of malignity, insult and shame." It was not possible. The Lamb of God must be offered a sacrifice for sin. It must needs be that Jesus, the Holy One of God, give his life "a ransom for many." Luke says that, in making this prayer, Jesus "sweat as it were great drops of blood, falling down to the ground." His agony was unendurable. What was the cause of it? The success of his mission to earth was at stake. He had foreseen his death on the cross. How was he "straightened" until it should be accomplished. Yet now he shrinks and prays for release from the cross. His heavenly nature recoiled before the coarse, cruel mockery of man, and the horror of a death which should represent the deserts of sinners. "The cup" was not that of present anguish, as Lange teaches, for after he was helped of the angel, and his mind was calmed, the cup remained to be drunk. John 18: 11. The sufferings and death before him were "the cup" he would have passed from him. His whole being was to participate in that dread trial. His personality was one, but one in which divinity and humanity were found. Hence, as holiness shudders at wickedness, and heaven loathes the nature of sin, so the holy, heavenly Jesus shuddered in view of that event which symbolized the consequences and deserts of transgression. In becoming a sacrifice for sin, Jesus was to be associated with it in a way that his divine purity dreaded. Then, too, consider how refined and sensitive the Godman was, and that now Satan entices him with more subtlety than in the wilderness. Luke 4: 13. But while he thus was tempted, and wrestled in agony, he says, "Not as I will, but as thou wilt."

These words show a spirit invulnerable to the enemy. The virtue of our Lord rises superior to the clamor of nature, and duty triumphs over instinctive desire. The will of God is better than the desires of men. It is more merciful and more blessed. Jesus knew that he should err indeed if he prayed in any other spirit than this.

40. Returning to his guardians he finds them asleep. Of course, then, the prayer of Jesus was longer than would be indicated by the epitome of it here given. They fell asleep in spite of effort. Barnes thinks their sympathy with the suffering Saviour, induced, by a natural law, this profound slumber. Intense grief disposes to sleep, but certainly Jesus would not then have rebuked them for it. In the mount of transfiguration these same disciples were also overcome with sleep. No reason for believing that supernatural influences cast them into drowsiness appears. It was probably due to their weariness, which overpowered them, making at first good resistance to it. Jesus addressed Peter to put in sharp contrast his words with his conduct. Verse 33. The Lord felt their faithlessness in so critical a period. His words to them are pathetic. "One hour" does not denote the exact time of his absence in prayer, but does denote that a considerable time was consumed by it.

41. "Watch and pray, that ye enter not into temptation." He teaches that it is no time for sleep. Events are at hand, dangers hover over them in that midnight hour that should keep them awake. Vigilance alone was now befitting, and sleep the deepest reproach. They ought not only to be wakeful and watchful, but to give themselves to prayer. They should indeed in a few hours taste, though not drink, of the cup of Jesus. Temptations were to try them, and their brave words be put to the test. Hence, Jesus said to them, "Pray that ye enter not into temptation," that is, that ye enter not unprepared into temptation, or that ye be not overcome by it.

"The spirit, indeed, is willing, but the flesh is weak." Mark reads, "The spirit is ready, but the flesh is weak." This is a general reflection, evoked by his own as well as by their circumstances,—illustrated in its higher import by him, in its lower by them. In him the spirit triumphs over the flesh, in them the flesh over the spirit. As applied to them it may refer to their sleeping, or to their coming temptation; more probably to the latter. They were ready, in spirit, for the trial, but the flesh proved weak. They needed more prayer, therefore, to help overcome the flesh.

42-44. Again he went and prayed, as before, and returned to his disciples to find them sleeping. The third time he retired with the same request, praying that "this cup might pass from him," yet adding always, "thy will be done." In answer to these requests an angel of God came and strengthened him. Luke 22: 43. Just in what part of the prayer he came we are not told, for Luke regards this supplication

rather as one protracted, than as three petitions. How the angel strengthened Jesus we can only conjecture. His presence, sympathy, his declaration of heaven's interest and confidence, his setting before Jesus the joy after the sorrow may have strengthened and helped our Lord to overcome the flesh. The prayer of Jesus was answered not by the removal of the cup, but by fortifying him to drink of it. Heb. 5: 7. How calmly he met his trial, mockery, exposure on the cross, we know, but here he gained the control over nature that secured his resignation and peace.

45, 46. On returning after his third season of prayer Jesus perceived that Judas was near. He awoke his disciples. "Sleep on now and take your rest," he says, and then adds, "Rise, let us be going." Some suppose the sentence, "sleep on now" should be rendered as a question: "Do ye sleep on now?" Others say the language is ironical. In the revised translation, by the Baptist Union, the passage is thus given: "Do ye sleep the remaining time, and take your rest?" "The hour is at hand," that is, the hour for which he came into the world, in which his mission was to end with his death. By "the hands of sinners" he means the power of sinners, or the power of those wicked men who sought to slay him. "Behold, he that betrayeth me is at hand." While Jesus was speaking, he saw Judas and the officers searching for him. Jesus called the attention of his disciples to the perfidy of Judas. It was that which grieved him in his arrest.

Thus ends the first scene of that divine tragedy which shows to us how our Saviour was "made sin for us, who knew no sin, that we might be made the righteousness of God in him."

Communications.

International Prison Congress.

Considerable attention has been given for a few years past, to the condition of prisons and the management of prisoners. One of the leading spirits in this matter is Rev. Dr. Wines, of New York, who was Secretary of the "Prison Association of New York" for more than eight years, and for the last three years has been Secretary of the "National Prison Association" of the United States. Dr. W. has, for several years, thought it desirable to hold an international Congress; and at the first meeting of the National Prison Association, which was held at Cincinnati in 1870, it was decided to use means for securing the holding of such a Congress, and Dr. Wines was charged with the work of bringing it about. He visited Europe in 1871, for this purpose, and succeeded in interesting the various governments in the scheme, which he presented to them, and in 1872, the Congress assembled in London, and continued ten days, commencing on July 3, and closing July 13.

We have before us a valuable and interesting volume, published this year, which contains the report made to the President of the United States by Dr. Wines, as United States Commissioner to the Congress. In this report we have a record of the several meetings of the Congress, with the questions presented, and an analysis of the discussions therein; and in addition, there is much valuable information with reference to the prisons and reformatory institutions of Europe and of the United States, with an account of the personal investigations of Dr. Wines in many of them.

But this article has to do with the International Congress itself. Many thought the proposition to hold such a Congress was an impracticable one, and all reflecting persons knew that there would be difficulties to surmount, obstacles to overcome, and that it would require considerable tact to bring it about, and to secure useful results. When the Congress assembled, it was found that there were representatives from the governments of twenty distinct nationalities, and in addition to these, there were delegates from fifteen of the United States of America, and from five of the states of the German Empire. Several of the large colonial dependencies of Great Britain were also represented, and the total number of these representatives of nations and states was between sixty and seventy. There were also numerous delegates from national committees, prison societies, managing boards of penitentiary and reformatory establishments, and other organizations, including the "National Institute of France." These brought up the number of members of the Congress to about four hundred. And the most of the persons were men and women who had thoroughly studied the subjects they had met to discuss, and many of them had had personal experience of prisons and prisoners, and, in some cases, the experience was large and varied.

When the plan was first proposed to the English government, they did not enter into the project very warmly; but when the Congress met, they gave it their full sympathy, and did everything they could to make it a success. They instructed Mayor Du Cane, chairman of the directors of Convict Prisons, to attend the sessions of the Congress, and give all the information in his possession with reference to the prison system of England; and they threw open to the members of the Congress every prison and reformatory in the United Kingdom. The Secretary of State for the Home Department, the Right Hon. H. A. Bruce, attended one of the sessions of the Congress; and on behalf of the government thanked the Congress for choosing England as the country in which to hold the first meeting; and Earl Granville, Secretary of State for Foreign Affairs, invited the entire Congress to a soiree at his rooms in the foreign office.

The preliminary committee, which met a week before the Congress, named the Earl

of Carnarvon as the President of the Congress; and he presided at the first meeting, and delivered an opening address, and on the succeeding days, the several vice-presidents presided in turn. The questions brought before the Congress were arranged under three divisions, viz., the treatment of the prisoner before conviction, his treatment during the time of punishment, and his treatment after his discharge from custody. Among the questions brought forward under one or other of these divisions, we note, The proper maximum of prisoners for any single prison. The classification of prisoners. Whether whipping should be used as a disciplinary punishment. Whether sentences for life are expedient. Best means of aiding discharged prisoners. Best means of securing the rehabilitation of prisoners. Supervision of discharged convicts. Of the miscellaneous questions proposed, we note, Whether prison officers should have special training for their work. Whether the government of prisons should be placed in the hands of a supreme central authority. The best means of repressing crime. Capitalists. Extradition treaties. Woman's work in prisons. Preventive and Reformatory work.

Among the noted persons who spoke on these and other questions presented, we see, belonging to England, the names of Sir John Bowring, Col. Colville, governor of Coldbath Fields Prison, London; Mayor Du Cane, Sir Walter Crofton, whose name is intimately connected with the Prison System of Ireland; Sir T. Fowell Buxton, grandson of his namesake of anti-slavery fame; Miss Mary Carpenter, Miss Emily Faithful, and Lady Bowring; and from the United States, Dr. Wines, of New York; Gen. Pillsbury, Dr. Billinger and Mr. Chandler, of Pennsylvania; Mrs. Chase, of Rhode Island; and Mrs. Julia Ward Howe, of Mass. Then we have Rev. M. Robin, of France; Dr. Guillaume and M. Vaucher, of Switzerland; Baron Mackay, of Holland; M. Petersen, of Norway; Professors Fornitsky and Wladimiroff, of Russia; Dr. Frey, of Austria; Dr. Marguier, of Bavaria; Baron von Holtzendorf, of Prussia; Count de Foresta, and M. Beltrami-Scalia, of Italy; and Dr. Morritt, of Bengal.

In addition to the discussion of these general questions, a number of papers were read to the Congress. Among these we note, Prisoners and their Reformation, by Mr. Z. R. Brockway, Superintendent of the Detroit House of Correction; Treatment of Prisoners, by Sir Walter Crofton, of Ireland; Life and Services of John Howard, by Dr. Bellows, and Historical Sketch of the prison of Ghent by M. Visschers, of Belgium.

Before the Congress closed, a permanent international penitentiary commission was appointed, instructed to watch over the general interests of international prison reform. This commission is composed of Dr. Wines, of the United States, President; M. Beltrami-Scalia, Italy. Secretary; M. Loysen, of France; Baron von Holtzendorf, of Germany; Count Sollohub, of Russia; Mr. Hastings, of England; Dr. Frey, of Austria; Mr. Stevens, of Belgium; Mr. Pols, of Netherlands; Dr. Guillaume, of Switzerland.

At the last meeting of the Congress, a special vote of thanks was given to Dr. Wines, of whom Dr. Guillaume said, "His name was the first word spoken in the Congress, and it should be the last. The conference had begun with him, and it should end with an acknowledgment of his efforts."

The Congress was evidently a success, and we believe it has prepared the way for others. The whole question of crime and the treatment of prisoners is both difficult and important, and needs enlightened discussion, that we may find out the best mode of preventing crime, and reforming criminals.

W. H.

The Good Ship Olympia.

God bless her! she carries precious freight. Help to the needy, joy to the desponding, fresh hope and courage to weary, overburdened ones,—such is her cargo. Residents of two hemispheres are anxiously watching her progress over the pathless waters. From hundreds of family altars, from scores of Christian sanctuaries, ascends the earnest petition, that the voice that calmed the raging waters of Genesaret, should hush the storms of the mighty oceans, and say to their proud waves, "Peace! be still."

Those prayers are being answered. The little group who, from the vessel's deck, watched with tearful eyes the shores of their loved native land receding from their view, have trod the soil of the mother country, have rested a brief while amid the hills and dales of bountiful Scotland and now, again on the restless waters, are rapidly approaching their future home.

In that far off land, an anxious company await their coming. Long have they waited. For months, for years, have they sent across the waters the Macedonian cry, "Come over and help us; send us assistance or we die."

There they wait, that little group. The pioneer missionaries, who, for twenty long years, have borne the heat of the sultry climate, still untiringly laboring for the people of their love, though silver locks adorn their temples, and Time's deep furrows are traced on brow and cheek,—wait to welcome the coming ones to the toils, the hardships, the sacred joys of missionary life. They wait with anxious, throbbing hearts to embrace another loved one from their own dear family band.

The young missionary, who, eight years since, in the bloom of his early manhood, in all the ardor of youthful hopes, went to his dear native Idlia to tell "the sweet old story of Jesus and his cross,"—he waits their coming. Well do we remember him. His earnest, burning words seem even now ringing in our ears. He waits! The same,

yet not the same. Those eight years have changed the boyish, impulsive youth into the thoughtful man. Ardent still, enthusiastic still, life's stern discipline, its sorrows and disappointments, have moderated somewhat his youthful hopes, but left all unabated that zeal and energy so necessary for one fighting under the blood-stained banner of Prince Immanuel. Standing where he stands, amid such dense moral degradation, feeling as none save an eye-witness can feel, the needs of those poor idolaters, he can hardly understand why we, amid our goodly heritage, should be so lukewarm in this glorious cause, why the few pennies we do give seem often to be so grudgingly bestowed.

By his side stand two whose footsteps we have often followed as they have penetrated into the dark, gloomy zenanas, striving to pour a ray of light into the beclouded minds of their wretched sisters. Ah! young sisters, you are indeed leaving

"Footprints on the sands of Time."

Go on in your noble work. Each day, each hour you are polishing the rough stones which shall eventually sparkle in your crowns of rejoicing.

Another waits the coming party. The noble teacher, who, year after year modestly, assiduously pursues her way, overcoming difficulties, surmounting obstacles, learning new lessons of patience and forbearance amid the thousand petty annoyances of her laborious life. More careworn, more weary she looks than when, years since, in her brief respite from toil, we sat by her side, and listened as to a thrilling romance to many an incident of her missionary life.

Patient toiler! many, ah many will be the bright spirits to welcome you to the home of the blest; many to whom you have taught the way of life, will walk with you beside the still waters and amid the green pastures of the Paradise of God.

There is still another waiting one; but tears will mingle with her smiles of greeting, for her thoughts are with him who sees the answer of his prayers in another clime. She waits alone! Brave, sad-hearted mourner! God pity her! The light of her household has gone out forever. None but those who have felt it, can know the bitterness of the cup it is hers to drink. The strong, mysterious tie that binds heart to heart, the smiter has severed. Sad, weary one, remember the loved one's parting words,—"But a little while." Tread but a little longer this thorny path; a few more lonely days and nights, and together in a peaceful home the love of earth shall receive the seal, the crowning seal of immortality.

The good missionary Steam-ship! God bless her.

Trusting God First.

While we may admit the fact that God moves in the affairs of men, and permits or allows the occurrence of events, it is also a question if God causes certain transactions. Yet, as to his character only, can we judge, if permitted to judge at all, that God causes any events to transpire. Being aware that it is not well to get too deep into this subject, if there be any right to take it up at all to philosophize upon it, I make simply allusion to the points without attempting to unfold them.

That God does not authorize evil, we all readily admit, though good may follow; although there are instances of good which seem to be an undoubted act of Providence, still, bearing in mind that God does not look upon sin with the least degree of allowance, whatever good comes out of evil, or whatever "Providential" occurrence brings good, we know that God only blesses and favors that which is in accordance with his will, and is right.

The many instances of betrayed confidence must have their lessons. The almost daily reports of some defaulting cashier of hitherto "good standing," and men, in various stations of responsibility, do not make it appear that God authorized or caused such, but do most plainly speak from them to every individual, and "he that hath ears to hear, let him hear."

It is true that a man in a responsible position, one of high trust, the man bearing a good character, well spoken of by all, whose deportment is always known to have been good, gets unconsciously our confidence without the thought of limit. And people are apt to put their trust in the man first, without regarding the words, "Put not your trust in man,"—"put your trust in the Lord."

Some only call upon the Lord when calamity befalls them. "Put your trust in the Lord at all times." It is a stunning blow to the one who has had his confidence betrayed. "They that trust in the Lord shall be as Mount Zion." God does not act as man does.

Again, suppose a friend in whom we have reposed unshaken confidence, to whom we have told our secrets, to whom we have gone in trouble, with whom we have been open and free to communicate, perhaps more so than with our Father in heaven. Then the discovery that our confidence had been betrayed, and several knew what we supposed had been known only to this one, must bring reaction,—reverse will follow, and a fall of our confidence. It should have been in God first, then, as far as he gives breadth and scope, may it be allowed secondarily in our fellow man. Many instances are known where one and another have made a fellow man their confident, neglected God in part, if not wholly, and instead of giving him the first of our confidence, given him the second,—a poor quality and little at that. We have no right to abide our trust in the first earthly ruler or the nearest friend first. The kingdom of God comes first.

"Abide in me." We passed through the struggle of the rebellion, people placed their trust in one after another, at the head of our armies, saying, "Now we have got

the right man," and ever after were trembling with fear. Our beloved President knew no other source of trust than that signified in the inscription upon our coin,—
"In God we trust." As a nation, a community or an individual, should our first and unshaken confidence be in our Heavenly Father.
W. G. H.
Portland, Me.

Salvation Neglected.

The Lord Jesus in two parables represents the sin of neglecting himself and his salvation as the most common of sins. Describing the conduct of mankind in reference to the message of heavenly mercy, he says, "They made light of it." "They fall with one consent began to make excuse." Math. 22: 5; Luke 14: 18.

This sinful neglect is found among all classes and all characters but one, the class composed of his true disciples. Some sins are confined to profligates, but not this. Of this the moral, who are unrecalled, are as guilty as the profligate. Some sins are those of youth; others of age. Some sins are the sins of the openly wicked, but this sin is the sin of millions who frequent the house of God, as well as millions that neglect this sacred place. This is the sin of multitudes that shun profanity. Open crimes kill their thousands, but neglect of Christ kills its ten thousands. No question is more solemn than, "How shall we escape if we neglect so great a salvation?" Heb. 2: 3.

But when is salvation neglected? This precious boon is neglected when it is not earnestly and perseveringly sought. "Strive" said the Lord, "to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able." It is neglected when it is not the subject of our chief concern. "Seek first the kingdom of God."

Salvation is neglected when worldly concerns form an excuse for trifling with the interests of your soul. Thus the Saviour represented neglecters as acting, "They went their way, one to his farm, and another to his merchandise." The Lord Jesus is neglected when he is not loved more than any friend, and valued more than everything of an earthly nature, and when, as far as the heart is concerned, all is not sacrificed for him. "Whoever he be of you that forsaketh not all that he hath, he can not be my disciple." Neglect was the guilt of Capernaum, which exposed her to denunciations of awful woe, "And thou Capernaum, which art exalted unto Heaven, shalt be brought down to hell." The Saviour was not persecuted there. We do not read of his fleeing thence or being driven away by violence. No, neglect was their sin. They listened to his warnings, his threatening and his promises, but heeded them not. Hence no effect remained. How often is this the case. The gospel is heard but not embraced. The gospel manifests a plan devised by the eternal Father, and carried out by his Son in the form of flesh, to bestow the richest blessings upon mankind. A scheme of mercy devised by an almighty Judge, to save a ruined sinner and make him fit for heaven. This plan was executed by Him before whom demons tremble, at whose voice the dead arise, and at whose cry on the cross the heavens grew dark, the earth quaked, the rocks were rent. Yet this salvation is neglected. God help.

R. L. D.

Quaker Protracted Meeting.

The first noted protracted meetings held in our land were in Maryland, in 1672, 200 years ago. George Fox, arriving there from the West Indies, held a meeting of worship for four days, and the reporter of it says: "No church business was attended to." Two more were held the same year in the same state. The last was held five days, and for the first three days no business was attended to, all being meetings of worship. This was ten years before Penn settled Pa., and sixteen years after the hanging of Quakers in Boston, and before Presbyterians, Baptists or Methodists had settled in the Middle or Southern States. Settlements had been very slowly made, the corrupt Church of England and Roman Catholic were the prevailing religious books in those states, and the new birth was a new doctrine to most people. The early Quakers used to hold on to a new place till a church was formed from new-born converts, preachers being raised up at the same time. The spirit then used to move with mighty power. There were no birth-right members in the way; all the members were workers. No wonder they took the land in a few years, and outstripped the Puritans. Why can not Quakers now break up new ground? Has the spirit changed? No; but unrevived Quakers can not do it.

W. B. HAMBLETON.

Faith, Hope, Love.

Now abideth these three: Faith, by which we see the glories of the eternal sphere; Hope, by which we mount toward them; and Love, by which we grasp and inherit them—therefore the greatest of these is Love.

Love, amid the other graces in this world, is like a cathedral tower, which begins on the earth, and at first, is surrounded by the other parts of the structure. But, at length, rising above buttressed wall, and arch, and parapet, and pinnacle, it shoots spire-like many a foot right into the air, so high that the huge cross on its summit glows like a spark in the morning light, and shines like a star in the evening sky, when the rest of the pile is enveloped in darkness. So Love, here, is surrounded by the other graces, and divides the honors with them; but they will have felt the wrap of night and of darkness when it will shine, luminous, against the sky of eternity.
Becher.

Trust in God.

E. A. M.

Scientific and Spiritual Truth.

There are three great steps or movements in the development of life upon this globe. To the first two of these, science does ample justice; of the third she is disposed to take less account. It will be my contention to-day that the true science of this world must take an account of all three, and must admit each into its place. When the earth was without form and void, and al-

church member who is now a pitiable inebriate, once sipped his first glass. Every church member who has tarnished his good

Remember that each day you are casting
a healing or a hurtful shadow.

Guilt, though it may attain temporary
splendor, can never confer real happiness.

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10

Poetry.

Scatter Roses.

BY J. W. BARKER.

I stood in the old school-yard, at Niagara Falls,
In the early twilight of an Autumn day, and plucked
a bouquet from beds I had arranged many years
ago, musing upon the beautiful work of planting
flowers.

As we listen at the nightfall,
For the swift returning feet,
Gazing through the misty distance
Dear familiar forms to greet;
So from out the wreathe present
Fancy often fondly strays,
And we live amid the sunshine
Of the joy of other days.

I am sipping up Time's river;
To an island very near,
And a bunch of Autumn flowers
Is my beautiful character;
I am sipping up Time's river,
In the early twilight hour,
And the breath that bears me onward
Is the perfume of a flower.

As I touch the sunny island,
'Tis the morning of the spring;
Woods and fields in fairest verdure,
Birds their sweetest carols sing;
I can hear a gentle whisper,
And I give it careful heed—
"On the earth's inviting bosom,
Scatter now the precious seed."

Soon the morning dreams are over,
And I hasten to obey,
For the trust inspiration
Stirred at the dawn of day:
Ere the burning sun mounts upward,
To his palace in the sky,
While the gentle touch of slumber
Presses many a weary eye;

While the fields with dew are shining,
Ere the lark hath ceased his song,
There are many precious flowers
On the waiting furrow thrown.
I am sipping down the river,
From that dear enchanted spot,
But the memory of that springtime,
It can never be forgot.

I am sipping down the river
To a low and sweet refrain,
'Till I touch the lengthening shadows
Of the western hills again.
There is sunshine in the labor
Which life's weary moments bring—
Oh, 'tis sweet to scatter roses
On the furrows of the spring.

With a steady hand and prayerful
N'er an effort is in vain;
God the precious seed will quicken
With his sunshine and his rain.
Parcae.
BY ADRIAN L. WYMAN.

The Fates they made a cold dark grave—
A grave so dark and cold!
And they laid my pet, of my life a part,
The darling child of my too fond heart,
Beneath the silent mold—
The cruel, pitiless Fates.

The soft, warm rain on the low grave fell—
The rain of God's dear love,
And the sun sent down its golden rays
Through all the long and weary days;
For the pitying One above,
He blessed my buried love.

There are pure white blossoms reaching up
From that little marble grave;
Their names are Patience, Faith, and Trust,
And their roots lie deep in the hallowed dust,
O'er which the willows wave,
Sweet blossoms, pure and white!

Their fragrance fills my heart with peace,
And so it prays and waits;
And the Fates, which were so harsh and stern,
I have found that the love of God can turn
Into kind and merciful Fates!
Ay, kind and merciful Fates!
Mount Vernon, N. H.

The Family Circle.

A Sure Way.

A very peculiar man was old Clozem.
All of his life he had been to the house of
God on the Sabbath. Very few men ever
got so much preaching for so little money.
He had been a home man, always at work,
always saving, always laying up money.
He had a sort of intuitive knowledge that
the man whom he saw in the pulpit with
his minister on Sabbath morning must be
after money for some good object, and so
he buttoned up his coat at once, and no
eloquence could unbutton it. Some neighbor
reported that he was once known to
give away a quarter, but that was so long
ago, and so lacking in the confirmation,
that nobody believed it.

Just as the old year was going out and
the new one coming in, I met Mr. Clozem
in the road, looking over the wall at a fine-
looking field of wheat belonging to him-
self. There was a glow on his face which
seemed to say, "Ah! sir, that crop will
bring me many dollars next year!"

"Well, Mr. Clozem, you have got a fine
field of wheat, to be sure!"

"Yes, sir; and it's not the first I have
raised, I assure you. My land gives me
grand crops of wheat. My barns are more
than full of the crops of last summer."

"What are you going to do with it
all?"

"Do? Why, sell it, to be sure."

"And what will you do with the money?"

"Why, there's a new trouble. It is
difficult to know how to invest it so as to
have it safe, and yet yield a good dividend.
I must have both."

"I can tell you, sir, where you can do
it."

"I doubt it; but let us hear. Will the
money be safe?"

"Perfectly so."

"And the interest good and sure?"

"Yes, without fail."

"Well, tell us at once all about it."

"I advise you to invest a part in China."

"In China?"

"Yes, we are having the whole of that
Empire opening its gates to receive our
religion, our civilization, and our institutions.
The Board of Missions are about to
send out a score of young, self-denying

preachers of the Gospel, and we want the
means. Here you can invest and the principal
will be safe, and the income large."

"Do you suppose I am simple enough
to believe that money given away is ever
to return, or to pay a dividend? Sir! I am
not quite a fool."

"I hope you can say that a thousand
years hence. But may I tell you a short
story?"

"Certainly, if it be a true one. None of
your made-up stories for me. Every word
shall be true."

"Well, sir, a few days since I met a
gentleman, the owner of large paper mills.
He took me through the mills and showed
the great vats of pulp, and the great piles
of paper ready for the market, and a world
of things which I did not comprehend.
After seeing all the machinery, and hearing
the praises of his men, and how they sent
for United States stocks—fifty and a hun-
dred dollars at a time—every time he went
to the city, I said:

"Will you please, sir, tell me the secret
of your great success?—for you tell me you
began life with nothing."

"I don't know as there is any secret
about it. When sixteen years old I went
to S— to work. I was to receive forty
dollars a year and my food—no more, no
less. My clothing, and all my expenses
must come out of the forty dollars. I then
solemnly promised the Lord that I would
give him one-tenth of my wages, and also
that I would save another tenth for future
capital. This resolution I carried out, and
after laying aside one-tenth for the Lord, I
had at the end of the year much more than
a tenth for myself. I then promised the
Lord, whether he gave me more or less, I
would never give less than one-tenth to
him. To this row I have conscientiously
adhered from that day to this; and if there
is any secret to my success, I attribute it to
this. I feel sure I am far richer on my
nine-tenths (though I hope I don't now
limit my charities to that,) than if I had
kept the whole."

"How do you account for it?"

"In two ways: First, I believe God
has blessed me, and made my business to
prosper; and, secondly, I have so learned
to be careful and economical that my nine-
tenths go far beyond what the whole would.
And I believe that any man who will make
the trial will find it so."

"Now, Mr. Clozem, you have heard my
story."

"Yes; but what have you told for?"

"Don't you see? To take away the last
excuse that you make for not setting
apart some share of your income and giv-
ing it to the Lord, for the benefit of your
fellow-men, for whom Christ died. Give,
give, my dear sir. God is able to make it
up in giving you more wheat, more stock,
less sickness in your family, more years to
your life, more respect of your fellow-men,
more peace of conscience, and a higher
hope of heaven."

Mr. Clozem said not a word. He turned
and left me, looking sober and thoughtful.
I were he a young man I should have great
hopes that he would see that this is a sure
way of using the means to be rich. Will
young men note this, and act upon the hint
growing out of my story?—Rev. Dr. Todd.

The Robin's Sermon.

It was autumn. A faint tinge of red was
just creeping over the tress; on the gray
rook which rose up straight and tall from
amongst them were patches of crimson and
brown and yellow, mixed with the deep,
dark green of the ivy. Not that the autumn
had had any hand in painting these; they
had been there for a hundred years, sum-
mer and winter all the same. I doubt if
they had ever been young, those lichen
stains—I doubt if they would ever grow
old, because lichens don't grow as you or I
do.

The Rock did not frown; it did not hang
over; it only stood there as proud and stiff
as if it had never bent its back a bit, and
never meant to do it, either. But it man-
aged somehow to look down at the fading
leaves below, and at the river at its base
rushing on, not one drop the same as yester-
day, away, away, to the far-off sea, with
a sort of sorrowful compassion for things so
different from itself.

"What ages I have stood here," it said,
"and yet I don't change as they do; I am
firm and solid, without a minding of decay."

Nobody answered: it was all silent, ex-
cept the gurgling of the river, and that
seemed only part of the stillness.

However, what should spring up but a
little Robin! a pert, jaunty-looking Robin;
and he struck his head on one side, and be-
gan to sing just as if he was among his
equals down in the wood or shrubbery, in-
stead of in the presence of this stern and
ancient and most respectable old Rock.

"Be quiet, Robin," said the Rock, "you
disturb my meditations—you, a young up-
start, a creature here to-day and gone to-
morrow, and I with all my years and dig-
nity; and yet you presume to sing one of
your idle, frivolous songs before me! It is most
unfitting, and I beg you will be gone."

The Robin was silent a minute, with a
thoughtful look in his eye; but robins are
not easily abashed, and I can't fancy one left
without a word to say for himself, can you?
So he very soon began again.

"I did not mean to interfere with you, I
am sure; but it seemed so grim and solemn
up there, I thought may be you would like
a little something cheerful. And besides, the
world is made up of small things as well
as great ones, and I suppose there's room
in it for robins as well as rocks."

"Of course there is," returned the Rock,
gruffly, "that's just what I say; and so as
there's plenty of space, you need not come
here right under me. Be off and mind
your own business."

"And that's just what I am doing," said
the Robin. "I don't cover so much ground
as you do, certainly; but then, though my

place is small, I've got to fill it all the same,
just as much as you have. And I've got my
business, and my own work, which if I
don't do, nobody else will."

"It must be very important," remarked
the Rock, with an air of contempt upon its
cold, gray face.

"It is," replied the Robin, gravely. "I
have my autumn sermon to preach, and
preach it I must. I have my autumn song
to sing, and nobody else knows the tune.
The river there is singing something, but
it is its own song, and not mine; and the
wood-pigeon is cooing up there, but it does
not say what I say. I am telling you that
the leaves are falling, and flowers are fading,
the summer is passing, and though it is
rather melancholy—I don't deny that—
yet it is not death—it is only change. Noth-
ing goes back in this world, it is going for-
ward; it will come again brighter than be-
fore. The leaves fall; but they only make
the soil richer for the next year's flowers.
The river hurries to the sea; but the moist-
ure returns in drops of dew upon the dry
and thirsty earth. Even from you, un-
changing as you think yourself, old Rock,
the little fragments fall and form a bed for
the green mosses and waving ferns. Spring
rises, out of autumn, life springs from what
looks like death."

"And this is my autumn sermon which I
have to preach," continued the Robin, feel-
ing rather as if it had been talking too
long, and must bring matters to a hasty
conclusion—"the skies may be dark, but
hope, wait, trust, look forward and look
upward."

And the little Robin, having done its
preaching, hopped down at my feet as I sat
on the hillside, and picked up some crumbs.
He did it three times over, and the third
time it was in such a hurry he left one of
the pretty feathers of his breast behind him.
I picked it up, put it in my pocket-book as a
remembrance of him and his message, and
then walked home.—*Intelligencer.*

Brave Little Wisconsin Girl.

Thomas Velfe and wife, with a family of
small children, settled in this country some-
thing more than a year ago. They were
poor, and after many hardships erected a
small dwelling, and cleared a few acres of
land, but they were in the wilderness—ten
miles from neighbors. A few weeks ago
the father and mother left their family, con-
sisting of a girl aged twelve years, one
aged nine years, and two other children,
aged respectively three years and thirteen
months, on a trip to the settlement to get a
cow, and bring in some potatoes to plant.
After the parents had been gone a few
hours, the house took fire, and the oldest
girl immediately rushed to the roof with
water, but not being able to remove the
shingles, she could do nothing to stay the
flames, which gained rapidly, spreading on
the inside of the roof, until, bursting
through, they drove her from her work.

She then turned her attention to saving
her brothers and sisters. Coming to the
door of the building, she found that the
child next to her own age had got out of
the house, bringing the baby with her; but
the little three-year old had crouched under
a shaving horse in the further corner of
the room. There being no chamber-floor, the
fire was dropping from the burning roof
between the child and the door; and when
asked to come out, it refused to do so, say-
ing, "I am safe here; the fire don't drop
here." The brave girl hesitated only a
moment, but rushing through the falling
embers, brought the little one to a safe
place, both having their clothes somewhat
burnt.

But now comes the hardest part of the
task before her. Scarcely clothed, and with
no food, she took the babe in her arms, and
with the other children started on the trail
for the settlement. After going a few
miles, she encountered a rapid stream,
swollen by the spring rains; so that, in
forcing it, the water came up to her arms.
She first carried the babe across, and
then the little three-year old, and, lastly,
half led and half carried her next young-
est sister through the water to the other bank.
Three times during the remainder of the day
she struggled across the swollen streams in
her way until night set in, the deep forest
surrounding her. Cold, wet and hungry,
she sought a place to camp, and by good
fortune found an old camp, left by the In-
dians, upon which about one-half of the
roof still remained. Under this she placed
her little flock, and then, collected pine
boughs, and made a rude bed. Placing
the little one in the middle, the heroic girl
stripped off her dress, and spread it over
the children, then covered them with
boughs to keep them from the chilly night
air, and sat down beside them to watch
them through that long cold night, com-
forting the little one when it cried, and
speaking words of cheer to the older ones.
The long, dreary hours of night dragged
slowly by, and at the first peep of day she
resumed her toilsome march, and had nearly
reached the first settler when she met
her parents returning. An older and wiser
head might have found an easier way out
of the dilemma, but we feel certain that
no one could have acted braver, or have en-
dured more, than the little daughter of
Thomas Velfe.—*Wisconsin River Pilot.*

Ensign Jackman's Dog.

Ensign Jackman was an old Vermont
farmer. He had a good dog, that for some
reason bore half of his own name, being
plain Jack; and it would be no reflection
on the old man's sense if we should say the
creature knew half as much as he did.
Jackman once owed his life to Jack; and it
all came about by his taking him with him
to his wood-lot, which was a good way
distant from his house. Almost every day
during the winter the farmer and his dog
went off together, always returning safely
with the great loads of wood, until one
afternoon, as they were jogging homeward,

the sled canted on a stone, the uppermost
log on the load rolled off on the Ensign's
side, taking him unawares, knocked him
down, and held him there wedged in be-
tween the runner and a huge bowlder
which almost overhung the path.

"Whoa! whoa!" he instinctively shouted
"Whoa!" to the oxen; and they stopped at
once, then and there. If they had started
at all, the sliding load would have been
precipitated upon his head; but, trained
and most obedient of creatures, like all
good oxen, they minded what was said to
them, and halted with the toppling logs
ready to roll off at the first movement.
But, though they might stand there all the
afternoon, as probably they would, when
night drew near they would go home. Be-
sides, there was no help in them.

While this had been happening, Jack had
been off careering about the woods, hunt-
ing hares and starting up partridges, and
having a most delightful time; but now
when the Ensign whistled for him, he came
bounding back to the sled, saw what had
happened, and that he could not get, at his
master, and started for home with the
speed of a race-horse.

Mother Jackman saw him coming down
the road, and he seemed to her to be fly-
ing. His lameness did not hinder him
then. He cleared the ground like a deer
running for his life. She knew that some-
thing was the matter, and rushed to the
door, but, instead of stopping there, he
shot past, and kept straight on, by several
houses and shops to the shoemaker's.
Meanwhile she caught up a shawl, and
set out for the woods.

Jack had evidently gone through with
some process of reasoning which brought
him to the conclusion that it was a case in
which a woman could not help, not even
his own mistress. And so he sped by
everybody else to the one man who had
befriended him.

He burst into the presence of the shoe-
maker, pulled at his shirt sleeves, and ran
to the door, whining. The man put on his
coat and followed. At the grocery store,
next door, he stopped long enough to tell
of the dog's conduct; then borrowed a
horse and sleigh which stood waiting while
the owner was making purchases, and
drove on after Jack.

Men came out along the road until there
was quite a party on the way, some in
sleighs and some on foot. When the old
lady was overtaken, she was picked up and
conveyed along.

Jack led the way. There stood the pa-
tient oxen in their tracks; they had not
lifted so much as one of their feet in all that
time. And there lay the Ensign, quite
insensible now, just where he had fallen.—
Dumb Animals.

Jesus and the Young.

Myra, Susie, Mr. Worth and Uncle Will
had entered the room, but we had not be-
gun our lesson, as Mrs. Worth was expect-
ed. The children were in the window,
earnestly talking together.

"One of the girls asked me at school,"
said Nina, "if I had any rich and noble
relatives; and I said, Yes; the Lord Jesus
Christ is my elder brother. What a strong
and loving brother he is to us!"

"If he were to come into this room,"
said Mona, "I wouldn't run away, but I
would put my arms around his neck and
kiss him."

"And I'll tell you," said Nina, with a
happy face, "what I think he would say
to me. He would not say, 'Take the child
away,' as Uncle Ned does; but he would
smile, and say, 'Why, Nina! Are you
here?'"

"You don't think he would notice such
little folks as we are," said Lizzie Brown,
who had been invited in from one of the
neighbors. "He wouldn't trouble himself
to talk to us, and save us, would he?"

"Oh, that's just what he's for," said
Nina. "Once when he was on earth, Pe-
ter thought just as you do. When the
mothers brought the little ones to Jesus,
Peter tried to keep them back, for he
thought Jesus was too busy talking to the
older people to notice the little ones. But
Jesus said, 'Don't keep them away from me,
for I have such little friends in heaven. If
we children die, we can say, 'God take
me,' just as we say, 'Mother, take me,'
and he will take us like lambs to his bo-
som.'"

"Nobody," said Mona, following Nina's
little sermon with an exhortation: "No-
body is too small for God to take care of.
See those little fire-flies that he sends to
light the little frogs to bed."

We had been silently listening, unnoti-
ced by the children.

Uncle Will spoke at length: "We have
seen an exposition of the lesson in the most
living form. This scene teaches us to be-
come in faith and trust like little children;
The long, dreary hours of night dragged
slowly by, and at the first peep of day she
resumed her toilsome march, and had nearly
reached the first settler when she met
her parents returning. An older and wiser
head might have found an easier way out
of the dilemma, but we feel certain that
no one could have acted braver, or have en-
dured more, than the little daughter of
Thomas Velfe.—*Wisconsin River Pilot.*

"And it reminds me," said Mr. Worth,
"of the picture I saw at Edinburgh, in the
National Gallery, 'Christ teaching the les-
son of humility.' In the midst of the dis-
ciples there is a little child on its mother's
knee, on whose head is the blessed touch
of Christ's hand as he says, 'Except ye be-
come as little children, ye can in no wise
enter the kingdom of heaven.'"

The Pharisees' faces frown under the
rebuke. The eyes of the disciples, who have
been disputing who shall be greatest, are
cast down with shame, and the boys who
are near and the Marys are looking upon
Christ with faces radiant with hope and
joy.

Gentleness is to make us great. The
child-like Christian is to be the greatest in
the kingdom of heaven.
The children were singing in the win-
dow, as Mr. Worth closed his remark:—
"I think when I read that sweet story of old,
and we thanked God it was the old story,
ever new in the experiences of hundreds of
children, brought to the love of Christ.

Literary Review.

SUB-TROPICAL RAMBLES in the land of the Aph-
anapertex. Personal Experiences, Adven-
tures, and Wanderings in and around the island
of Mauritius, by Nicolas Pike. New York:
Harper & Brothers, 157 N. 2d St., pp. 307.

Mr. Pike was U. S. consul for several years at
Mauritius, going out to enter upon his duties
at that point in the year 1866. We presume he
was active, intelligent and faithful as a public officer;
he certainly was a keen observer and a close stu-
dent of whatever offered itself to his eye and
mind in the comparatively narrow but interest-
ing world in the midst of which he found him-
self. He says he was partly forced to study the
aspects of nature and the features of life around
him by the very narrowness of his sphere and
the danger of monotony and mental stagnation.
His book proves that he studied to some pur-
pose. He tells us of almost everything that
came within the range of his life, not in general
terms and a slipshod style, but with careful dis-
crimination and great accuracy and animation.

The general appearance of the island is sketched,
and then almost every specific feature is exhib-
ited—in the cities and in the country, in the street
and in the home, in the gardens and the churches,
in the markets and the gatherings for social
festivity. The history of the island is epitomized
for us; its geography, its civil government
and dependencies, its military resources, its vari-
ous industries, its commerce, its educational
policy, methods and institutions, its geology and
botany—all these are set forth with great pains-
taking, as though accuracy and completeness of
statement must on no account be sacrificed, and
as if to illustrate the maxim that whatever is
worth doing at all is worth doing well. The
work also gives an account of visits to other
and smaller islands in the vicinity, which the
author explored at different times, and here and
there a little light is thrown upon the social
customs, the religious faith, the rites and cere-
monies which embody the people's ideas of wor-
ship, &c., &c. It is a very excellent volume, and
in both substance and form will commend itself
as one of the most valuable and entertaining of
the many worthy and attractive publications of
its class which this House has distinguished itself
in sending out.

THE EARLY YEARS OF CHRISTIANITY. By E.
DePresse, D. D., author of "Jesus Christ:
His Times, Life, and Work." Translated by
Anne Harwood. New York: Christian De-
votion, New York: Nelson & Phillips, Sold by
D. Lothrop & Co. 12mo. pp. 478.

MEMOIRS OF REV. EDWARD PAYSON, D. D.
Embracing a Sketch of his Life and Character,
and Selections from his Works. By Rev. Ed-
ward L. James, author of "Wesley's own His-
tory," &c. With an Introduction by W. B.
Sprague, D. D., LL. D. Same Publishers, &c.
12mo. pp. 351.

This new volume by DePresse is the third in a
consecutive series, dealing with several phases
of the spiritual life and history of the Church
during the first three Christian centuries. We
have here a presentation of the interior develop-
ment of the Church, and the history of the "true
and false disciples" which took definite shape
during those early periods. The author first un-
folds to us the Gnosticism which figured so con-
spicuously; then sets forth the Manichaeism that
followed it; exhibits the Judaizing heresies that
marked the second and third centuries; and af-
terward unfolds Motinism, the first type of Uni-
tarianism, and epitomizes an account of the
Apocryphal literature that abounded at this ear-
ly period. In the second part of the volume,
which treats of the Development of Christian
Doctrine, we have the Dogmatics of the Greco-
Asiatic school, with interesting sketches of its lead-
ing representatives, of the Alexandrian School,
the Greco-Roman, and the school of Carthage.
Such personages and thinkers as Justin Martyr,
Athenagoras, Clement, Origen, Gregory Thaumaturgus, Dionysius, Irenaeus, Tertullian, Cyri-
lus, &c., are brought forward and dealt with in a
most discriminating and intelligent way, so that
we know them as men and comprehend them as
exponents of the several systems which they
represent.—The work is written in Dr. Pres-
sens's usual fervid, philosophical and scholarly
style, which makes him especially the teacher of
cultivated thinkers rather than the writer for
the masses. His work has a classical and some-
what stately quality in the original French edi-
tion, and the translator has not very much Sax-
onized it by putting it into English. But it is the
product of wide reading, careful study and dis-
criminating thought, and so has a high and a per-
manent value.

The volume meant to give us a condensed his-
tory, a photograph of the religious character,
and samples of the varied teaching of Payson,
one of those things which are chiefly made up by
a free use of the scissors, and in this case they
have been fairly well handled, so as to give us an
acceptable and pretty adequate portrait. The
sketch of his life and character is brief and not
very critical, but it seems to be substantially just.
The remainder is filled with brief extracts chief-
ly from his published sermons, following no regu-
lar course of thought, but evidently selected so
as to make the work of compilation and arrange-
ment as light as possible. The man's rare ear-
nestness and fervor of spirit, his profound and
vital Christian experience, his unctious and his
masterly heart-force are as well set forth by these
flaming and pungent paragraphs as they could
well be by means of silent words of the leaves
of a book. Only by coming in direct and living
contact with such a man can one truly appre-
hend and realize the masterly spiritual power
with which he is charged, and by the use of
which he sways other natures at his will. This
volume will answer nearly every important end
which three or four massive octavos would serve.

CHURCH LIFE: Sermons preached in the Pres-
byterian Memorial Church, Madison Avenue,
New York, Embracing Nos. 1 to 25, from
January to July, 1873. By the pastor, Charles
S. Robinson, D. D. New York: A. S. Barnes
& Co. 12mo. pp. 319.

The great preacher gets a wide hearing now-
adays, for, after the voice has ceased its work,
the types take up the message and fling it across
continents and seas. Dr. Robinson is by no means
one of the least deserving of the larger audience.
Indeed, his sermons seem to us to make the
nearest approach to the real idea of what the
sermon, as prepared for intelligent men and
women, ought to be, of any discourses which
have secured a regular weekly publication. He
has less dogmatic emphasis than Spurgeon, less
versatility, magnetism, popular power and afflu-
ence of illustration than Beecher, less red-hot
rhetoric and compelling audacity than Talmage,
and less of the yearning humanity that makes
Murray seem a pitying brother to the lowliest
souls that pant and pine in the strain and stress
of life. But for strong simplicity, for direct in-
ciseness, for the power to make a common
text of Scripture suggestive and fruitful and
fitted to minister to real wants in the soul, we
hardly know his superior. He reminds one
of Robertson more than almost any other man
who speaks from an American pulpit. He is
wonderfully incisive, sometimes touching with
the blunt burst of pathos that goes straight to
the heart, and now and then rising into a strain
of genuine eloquence that threatens to change
the reader's thoughtful calmness into an enthusiasm
that prompts a clapping of the hands. But in
every mood and paragraph he is the single-
hearted Christian teacher, bent on the faithful
delivery of his plain message, on the exhibition
of his Master, and the highest profit of those with
the care of whose souls he is especially charged.
He evidently writes with his audience ever in

his eye, and is satisfied with no sermon that fails
to instruct and stir. The congregation is espe-
cially favored that listens regularly to such dis-
courses as these. The reader who peruses them
in a candid and receptive spirit will find himself
not a little enriched by the coming of this volume
into his hands, and by having the stimulus which
it offers pass into mind and heart.

MILLIE LEE. By Mrs. E. A. Porter. Boston: D.
Lothrop & Co. 16mo. pp. 316.

A LITTLE WOMAN: A Story for other little
women. By Ella Parman. Same Publishers,
&c. 16mo. pp. 195.

News Summary.

MISCELLANEOUS.

Samuel C. Cobb has accepted the independent nomination for the majority of Boston.

Seven persons were instantly killed and several injured by the explosion of a boiler in New York, Tuesday.

A defalcation of \$45,000 committed several years ago, has just been confessed by the cashier of the Commercial National Bank of Providence.

A despatch from Monongahela City, Pa., says that on Friday evening Charles Clements stabbed his father in the abdomen, and then thrust the weapon into his own side. The young man died instantly, and the father's wounds are fatal.

According to the estimate of the Street Commissioner, the cost to Boston of widening and improving streets in the district swept by the great fire is \$5,070,000.

A fireman was killed and a brakeman and a baggage man wounded by a collision of two trains on a branch of the Grand Trunk Railway, Sunday morning.

The annual meeting of the Peace Society of Pennsylvania was held at Philadelphia, Wednesday. Lucetta Mott was elected president. Resolutions were adopted protesting against any act that might involve the country in war with Spain.

An important council between Indian Commissioner Ingalls and the Nevada tribes is being held, the purpose being to distribute the annuities and induce the Indians to remove to their reservation.

Two of the men engaged in robbing the Columbia, Ky., Bank and murdering the cashier a year and a half ago, have been caught in Maine and will be taken to Kentucky, on the requisition of Governor Leslie, for trial.

It is reported that the Chief-Justice of the United States Supreme Court is not to be appointed from among the members of the bench.

It is said that all hope of disposing of the balance of the new government loan at 4-1/2 and 4 per cent., as contemplated by the funding act, is abandoned, and that the Secretary of the Treasury will ask Congress next session for authority to place the entire loan at 5 per cent.

A movement is now maturing at Detroit for a union of farmers' granges and labor reformers. The leading men of those organizations have been consulting and maturing plans for a general co-operation and consolidation, which is now nearly completed throughout the Western States.

Another bank defalcation in New York has just come to light, the fact transpiring that on Tuesday last the cashier of the Security Bank of New York disappeared with \$25,000. No measures have been taken to apprehend the culprit, because his bond and his friends' purses will cover the bank's loss.

The funeral of the late General Hardee took place Saturday in Selma, Ala. The bells were tolled during the day and business suspended. The funeral procession was the largest ever witnessed in that State. The general's old black war horse, Shiloh, with empty saddle and his old Confederate gray coat upon it, was in the procession.

In the Jay Cooke & Co. bankruptcy case, at Philadelphia, Wednesday, several creditors appeared to urge definite and speedy action, alleging that suits were being brought, judgments being recovered, and the debtors making settlements with favored creditors. The judge commented quite severely on the course of the firm. Next Wednesday was fixed for hearing affidavits as to what was being done with the assets.

District Attorney Fisher, after a review of the circumstances attending the burning of the steamer Wawaset, on the Potomac River, last August, by which about a hundred lives were lost, has given the opinion that no one was particularly to blame, or sufficiently so to call for criminal proceedings.

Suits have been brought against the State treasurer of North Carolina to restrain him from paying any money from the treasury until he has replaced about \$250,000 which had been collected to pay the interest on the special tax bonds, so called, but which was used for general purposes.

No further intelligence is received of the late massacre at Santiago de Cuba. The United States government will cause the Spanish authorities to be informed that if Spain can not enforce its decrees in Cuba and insure the protection of American citizens, then the United States will be compelled to take the matter into its own hands and act decisively and with promptness.

The Attorney-General has decided that as to the introduction and use of spirituous liquor, Alaska is to be regarded as an Indian country, and that no spirituous liquor or wine can be introduced into it without an order from the War department for that purpose.

Monday morning brings no fresh developments in the Virginia affair. It is believed that the United States has demanded that this government shall be made a party to the trials of the prisoners still unexecuted and to passing upon the status of the Virginians, and that it further insists that the conduct of those ordering executions shall be immediately investigated by the Spanish government. The work at all the navy yards is going forward with great vigor.

The largest fire ever known in Haverhill, Mass., occurred Sunday. Forty thousand feet of territory in the best built portion of the city were burned over; eighteen buildings were destroyed, among them one of the best manufacturing buildings in the city; 35 firms, mostly shoe manufacturers, were burned out, two men were killed, one of them a prominent manufacturer of the town, and several were injured. The loss is estimated at between \$175,000 and \$180,000, and the insurance about \$150,000.

Lumbering parties have already gone to camp on the Penobscot, there being six inches of snow in the woods.

FOREIGN.

David Pasha, an eminent Turkish statesman, died at Biarritz, Saturday.

Sir John A. Macdonald, the late Canadian premier, is nominated for the House of Commons.

The Prussian Diet was opened Wednesday. Count von Bismarck has been relieved from the ministry of war, and General von Kamecke will probably succeed him.

There was a serious riot Wednesday night, at a meeting in favor of "Home Rule," in Kilkenny, Ireland. The mob stoned the police, who charged upon them and made several arrests.

The settlers on the island of Antioch are represented to be in a starving condition, and a Dominican government steamer has been despatched with food.

All the black troops in Jamaica are under orders for active service in the Atlantic war in Africa. They are preparing to embark and are awaiting a detachment from Nassau, which is expected in a few days. The ninety-seventh regiment, from Barbadoes, will take their place.

The French Assembly met on Saturday, and the committee on the prolongation of President MacMahon's term reported in favor of five years' extension.

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Paragraphs.

The prowling wolf is re-appearing in large numbers within the Michigan borders.

A bachelor of Tonganoxie, Kas., wants to bet \$4000 he can beat any lady at cooking.

Louisville has done more for Memphis and Shreveport than any other city.

It is estimated that 163,200 drinks of liquor and beer are sold in Milwaukee every twelve hours.

Deaf mutes, it is now asserted, are more numerous in mountainous regions than in flat countries.

A despatch from the Le Vernez (Paris) Observatory announces to the Smithsonian Institute the discovery of a comet at Marseilles, by Cozza, in right ascension 16 hours 23 minutes, declination plus 27 degrees 26 minutes, with a slight motion towards the southwest.

Movements are on foot among the farmers of Illinois and Nebraska to plant and cultivate forest trees. Last year two hundred and fifty square miles of pine forests were cut down upon the headwaters of the Mississippi and its tributaries.

The total number of granges of the order of the Patrons of Husbandry in operation October 25 was 7,580. Of these but 101 are in the northern states, and 5,001, or nearly two-thirds of the whole number, are in the West; the southern states have 2,478, or one-third of the whole.

The Staats-Zeitung used nine languages in which to sum up the foreign population of Chicago to the polls.

Queen Victoria is having her portrait painted as a present to the Czar.

The King of Siam will shortly lay aside his crown and enter the priesthood; but only for a fortnight.

Louisa Muhlbach had five different books in a more or less forward state of preparation when she died.

The oldest timber in the world is in the ancient temples of Egypt. It is 4000 years old and perfectly sound.

The Sultan is about to send to the Emperor of Russia a present of several fine Arab horses of the purest breed.

The Russian harvest has been a failure this year.

It is said that Prussia possesses valuable coal deposits of enormous extent.

Paris is flooded with pamphlets devoted to Bismarck, his trial and history.

A recent English writer says that drunkenness is an affair of climate; the people of all damp and cold countries are apt to drink more than is good for them, and a geographer might divide a map of the world into "temperate and temperate" zones.

The Geographical Society of France proposes to have a portion of the Desert of Sahara surveyed, with the view of learning the practicability of turning the water of the Gulf of Gabon into this vast expanse of sand, and thus convert it into an inland sea.

Mr. Clarence Cook writes to the London Athenaeum that the sentence in "Lothair" "You know who the critics are,—the men who have failed in literature and art," was penned by Balzac as far back as 1848. The Athenaeum thinks it occurs in some earlier English work.

The English railroads carried 400,000,000 passengers last year, and report 213 killed and 325 wounded of their own employees, and 1,500 accidents to passengers. The Prussian railways carried over 62,000,000, and report 782 accidents.

Prince Frederick of Hohenzollern, the younger brother of Prince Charles of Roumania, is at present staying at Bucharest, on a six months' leave of absence from the Prussian army. His object is to acquire a knowledge of the Roumanian language and institutions, since, his brother continuing childless, there is a probability of his being called to fill the Roumanian throne.

A new sort of umbrella has been invented in England. A spring runs through the cane, and at the part where the ribs come, when the umbrella is closed, is a cap which fits down upon the ribs, and so holds the umbrella neatly and securely. The revolving principle has been introduced, so that the chances of tearing and breaking when coming into contact are greatly reduced.

Last month the professional drama was permitted, for the first time within remembrance, to be represented in Oxford during the university term. The students attended, most of them smoking cigars. Hitherto the inhabitants of Oxford have had theatricals only during the vacation, the doors of the theater being closed as those of the college opened. The reform is due to Dean Liddell. Strangely enough, while the theaters were silenced the music halls were un-molested.

Some curious particulars regarding the Pope's wardrobe have just been published. The head of the Roman church adheres strictly to ancient tradition in respect to the color of its attire, which consists of a white cassock with a narrow collar and wide sleeves, and a purple cloak cut in a circular shape. The material varies in thickness according to the season. In consequence of an inveterate habit of smut-faking his Holiness requires five or six white cassocks during the year each of which costs about \$400. In winter the Pope wears white silk stockings over fine thread, and in summer, mixed cotton and silk. These are supplied by a well-known house in Verriers, which charges 24s. a pair for the hose. The red mantle costs no less than \$600.

The slippers, of fine red cloth, embroidered with gold, and ornamented with a cross are worth from 120s. to 140s. The Pope requires six of these for the year; twenty-four pairs are besides kept in his wardrobe, and the chamberlains are forbidden to give them away when cast off, though many eagerly covet the honor of their possession.

Professor Anton Siegfried, who was selected two years ago through the action of the Prussian Parliament, to examine into the practicability and expediency of making plantations of oysters similar to those of Ostend and St. Nazaire, has just made a preliminary report, in which he claims to have observed, in the case of all those who do more bodily than mental labor, and in proportion as the physical exceeds the mental exercise, a distinct and positive tendency in the oyster, when eaten, to produce emotional insanity.

In making his investigations he came to this country, and he refers as follows to one of our national institutions: "While I was in America I saw the excitements caused by immoderate indulgence in shell-fish violently illustrated. They have there a sort of political assemblage called a clam-bake, where speeches and music and songs are interspersed with profuse feasts upon a species of oyster called the clam. Vast crowds attend these celebrations, and no sooner are they gorged with the insidious comestibles, than they become full of excitement and invoke; swear themselves away in fealty to the most worthless of demagogues; sing, fight, dance, gouge one another's eyes out, and conduct themselves like madmen in a conflagration."

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Rural and Domestic.

Butter and Churning.

The art of making butter is by no means of modern date; this, the derivation from the Greek *butteron*, and this again from *bous*, a cow, and *uros*, cheese (literally cow's cheese), sufficiently indicate. But although the word is of Greek derivation, it was late before this people had any notion of it. Their great poets, Homer, Theophrastus, and Euripides, who, like Shakespeare, drew the stores for their immortal creations from all sources of knowledge, do not speak of it, although they mention milk and cheese. Aristotle, the famous philosopher of olden time, first speaks of a fat substance contained in milk which, under certain circumstances, becomes like oil. Herodotus, the Greek historian, is the most ancient writer who, in his account of the Scythians, describes a process for making butter. The word *butteron* first occurs in Hippocrates, who was nearly contemporary with Herodotus, in the fifth century B. C. "The Scythians," says Hippocrates, "pour the milk of mares into wooden vessels and shake it up violently, making it foam, when the fat part, which is light, rises to the top and becomes *butteron*." Dioscorides, 83 B. C., says that good butter is prepared from the latest milk of sheep or goats, by shaking it in a vessel till the fat separates. He says, also, that it can be melted and poured over pulse and vegetables, instead of oil, and might be used in place of oil. It is evident from this that in ancient times butter was not a modern invention, and that our pastry-cooks have certainly learned something from their grandmothers.

But the principal use of butter among the Greeks and Romans was as an ointment and a medicine. The Romans were accustomed to anoint the bodies of their children with it to render them pliable, and the Burgundians extended its applications by using it as a hair-oil. Plutarch, the prince of ancient story-tellers, informs us that a Spartan lady once paid a visit to Berenice, the wife of Deiotarus, and that one small so strongly of ointment and the other of butter, that neither could endure the other. We are not told what kind of ointment it was, but we can safely assert that the butter must have been very rancid.

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The statement, "I don't care to tell where it comes or whether it goes," has ceased to be true of the wind since the discovery of "Ballo's Law." The simple announcement of it threw a flood of light upon the wind-maps, and gave the clue to their labyrinth. "The winds always blow nearly parallel to the isobars" (the connecting places where the atmosphere weighs

alike, as measured by the barometer,—a word analogous to isothermal—"with the highest pressure on their right hand, in the Northern Hemisphere," but on the left in the Southern. To illustrate: Suppose a nucleus of lowest pressure, say 29.3, to be central over Long Island, and stationary. Such was actually the case at midnight, on the 4th inst., per weather report. A circle connecting Portland, Burlington, and Cape May would represent the isobaric of 29.60. Now, if the wind has a higher pressure at its right, it must blow around Long Island, "back- ing,"—i. e., in a direction the reverse of watch hands. Thus, at Portland and Boston it blew from the east; at Burlington, northeast; Cincinnati, north; Cape May, Washington, Lynchburg, etc., northwest; and at New London, southeast. Three facts contribute to confuse the simplicity of this law as applied to the interpretation of weather-maps, exclusive of mistakes; first, the observers divide the compass into only eight points, making but one between each pair of cardinals; hence winds from north-northeast and north-northwest might both appear in one region recorded as north; and in another on the same map as northeast and northwest respectively. Secondly, the words, "nearly parallel to the isobars," explained more at length, mean that the wind blows across these parallels at a small angle from the higher to the lower pressure, thus producing an immense spiral whirling, which also ascends around the core. Thus, at the time of our illustration, the wind was reported north-west at several places due west of Long Island, indicating a centripetal as well as circular impulse. Thirdly, it is only when the area of low barometer is stationary that the wind blows around it with uniform velocity, and that the calm is at its center. If the whole area moves, the apparent directions alter, though still uniform relative to the moving center. Thus, if the nucleus is moving eastward, the wind to the south of it has double work to do; its velocity eastward equals its motion round the center plus the speed of the center. Conversely, the wind northward of the nucleus has its apparent westward velocity lessened by the amount of motion of the center eastward. If the storm moves very rapidly, the wind may appear west under its whole extent, being lightest at the north and heaviest at the south. In the tropics, storms move to the west, and hence it is to the east where there is the most speed, augmented by that of the center, while the west winds are centralized, "trade winds." Where the pressure is lowest the air always moves in the same direction as the storm, thus preserving its position beneath the core, while the apparent calm is in the region where the opposing directions and velocities balance each other. (Hence, the equatorial belt of calms and variable winds.) With these facts in mind, the wind records become a soluble enigma.—The Nation.

The ancient Christians of Egypt burn butter in their lamps instead of oil; and in more recent times, it was used for the same purpose in Roman Catholic churches, during the Christmas festival, to avoid the great consumption of olive-oil. The Cathedral of Rouen has a tower called the butter tower, from the fact that the Archbishop of Rouen, A. D. 1500, finding the supply of oil for fuel during Lent, permitted the use of butter in lamps, on condition that each inhabitant should pay six deniers, with which money the tower was built. There are other "butter-towers" at Notre Dame, Bourges, etc.

It is evident, from the early history of butter, that the Greeks and Romans did not use it to any extent in cooking or in the preparation of food, but Anaxandrides, a poet who lived shortly after Hippocrates, mentions a banquet where the Thracians ate butter, to the astonishment of the Greeks. But the article formerly called butter was only and impure, wanting the firmness and consistency of that of modern times. It was consequently prone to decomposition, and its use limited. The ancients had usually accustomed themselves to good oil, and butter, in later times, even, has been very little used in Italy, Spain, and the south of France, but was sold chiefly by the apothecaries for medicinal purposes. Most modern Biblical critics agree that the word translated butter in our version of the Scriptures means milk or cream, or, more properly, sour thick milk. In the 30th chapter of Proverbs, we find a verse beginning "the churning of milk bringeth forth butter," etc. This would certainly seem to describe the preparation of butter, but the original Hebrew words, *chabab* and *seign*, signify squeezing or pressing, as, for example, the under of a cow; so that milking, and not making butter, is supposed to be meant. It is very probable that the formation of butter was discovered by accident in the transportation of milk in skins, which are still used in Barbary. In this country the Arabs churn their cream by suspending it contained in skins of goats in their tents and pressing it to and fro. Dr. Chandler, in a journey from Athens to Corinth, noted the mode of churning in the Levant. It consisted in securing the cream in skins, and then treading them with the feet. In Bengal, probably owing to indolence to exertion in consequence of the excessive heat, they manage to make butter come by simply turning a stick around in the milk, but the product can not be large. The inhabitants of the interior of Africa seem to be favored with respect to butter.—Scientific American.

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